A Systematic Literature Study of sexual violence, hashtag feminism and the #MeToo Movement on Twitter (15 October 2017-14 May 2021)

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COLLEGE OF HUMANITIES DECLARATION

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To all my friends and family, too many to mention…. Thank you to each one of you.

I dedicate my work to my Mother, my beloved father, the late Dr. L Chetty and to my 99-year-old grandmother, I really hope you get well soon so I can read my dissertation to you.

"Any man can treat a lady right for one night, but it takes a great man to treat her right for the rest of her life"

ABSTRACT

The date range included was 15 October 2017-14 May 2021. The rationale for the years included, represents the inception of the #MeToo on Twitter which emerged in 2017. Although the #MeToo movement gathered tremendous support on a global level, it has been critiqued by countless women for marginalizing out the sexual violence experienced by women of colour. (Ceron, 2018; Rodino Colocino, 2018; Willig, 2018). Tarana Burke criticized the #MeToo as a "white supremacist patriarchal movement" with a deep-rooted history which includes but also emerged well before Trump's presidency (Colocino, 2018: 98). While the phenomena of the online movement encouraged women to begin Twitter conversations about deep rooted patriarchy and the need for a united and collective front to eliminate gendered violence. Literature has also emerged drawing attention to the way in which Twitter participants can broadly circulate offensive statements as well as "vitriolic online misogyny" (Rentschler and Thrift, 2015: 332). In the same way, Twitter is perceived as a free platform, online discrimination on Twitter has hindered specific social groups from reusing the platform as it has become too much of a toxic and dangerous space. (Clark, 2016: 789). Despite Mendes, Ringrose and Keller (2018) revealing the participatory nature of Twitter hashtags, it has been identified as a platform that also disrupts feminist discussions. Since the birth of Twitter, the medium has been closely connected to widespread online feminist activism through Twitter hashtags (Murthy, 2013; Zappavigna; 2012; Papacharissi, 2006; Weller, Bruns, Burgess, Mahrt, Puschmann, 2014). As a result, women have begun to use the Twitter hashtag as a tool to raise online consciousness to fight against deep rooted societal issues such as patriarchy and sexual violence.

This dissertation employed a qualitative systematic literature review methodology to explore the topical issues revealed through surveying the literature on the #MeToo on the Twitter platform. The study was conducted in the form of a Systematic Literature Review methodology based on the guidelines suggested by Barbara Kitchenham (2004). The research data in this dissertation was drawn from the Google scholar search engine to retrieve academic literature pertinent to the research topic. By engaging in a qualitative mode of enquiry, a qualitative thematic analysis was employed to examine the latent and semantic themes in the 13 English-language published articles collected from the Google scholar search base. It is appropriate that a qualitative approach is used as "qualitative approaches are typically used to explore new phenomena and to capture individuals' thoughts, feelings, or interpretations of meaning and process" (Given, 2008: xxix). Using a thematic analysis approach, 4 primary themes emerged: (1) The use of hashtag feminism on Twitter, (2) The marginalisation of women of colour (3) The causes of sexual violence, (4) The vitriol experienced by women employing #MeToo on the Twitter

platform.

This study offered some important insights into how Twitter has become a primary space for online users to collectively share their responses to events. This is indicative in the #MeToo trend on Twitter as it became one of the most efficacious tactics due to numerous women discussing the challenges underpinning gender inequity on a global level (Willig, 2019; Pain, 2019; Ghadery, 2019; Bisiada, 2021 and Ceron, 2018). Furthermore, this study has further demonstrated the way in which Twitter has rapidly increased the visibility of online feminist movements. Consequently, several studies have revealed (Crossley, 2015; Keller, 2012; Keller, Mendes, and Ringrose, 2016) that Twitter has developed into a platform to dismantle hegemonic power in support of a solidarity-building space for women. From the analysis of the data, it can also be stated that despite the emergence of Twitter as an online feminist space, dealing with trolls and naysayers on Twitter remains a constant challenge on Twitter. Thus, the findings are both complex and contradictory.

Keywords: hashtag feminism, sexual violence, #MeToo, Twitter

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CHAPTER ONE
INTRODUCTION

The past decade has seen the rapid development of a digital networked phenomena known as social media. Consequently, the greater part of prevailing academic literature on social media has only been published in the last few years. To engage in a discussion about feminist activism on a social media platform such as Twitter, it is essential to firstly understand the concept of social media. "Social media has become the most important and most effective medium in connecting people through the social media networking sites" (Rohilla, 2017: 630). Numerous scholars define social media as a set of internet-based platforms that were created through the development of Web 2.0 to allow the exchange of user-generated content (Van Dijk, 2009; Kaplan and Haelin, 2010; Fuchs, 2017; Kietzmann, 2011).

A growing volume of research has additionally provided useful data on the interrelationship between social media platforms and online activism. Social media activism can be described as utilizing specific online platforms to support or challenge political as well as social issues that are often difficult to achieve offline (Murthy, 2013; Fuchs, 2017; Cammaerts, 2015; Jenkins, 2013; Zimmerman, 2017). Particularly, social media has enabled online users to galvanize around social movements' agendas therein providing a digital collective action and identity on a local and global platform (Murthy 2018; Khan, 2018; Khan, 2016). As a result, "the more a movement is able to convey its message over the communication networks, the more citizen consciousness rises, and the more the public sphere of communication becomes a contested terrain" (Castells, 2012: 237). Therefore, it is apparent that through the use of the internet, it has shifted its role to an "interpersonal resource rather than solely an informational network" (Zappaivgna, 2012:296).

Since 2010, there has been a global digital explosion of women using social media and blogs to raise consciousness and expand awareness about a myriad of issues related to patriarchy, sexism, misogyny, gendered violence, and inequality (Turley and Fischer, 2018: 129). The social media platform, Twitter (predominantly a text-based platform with a 280-character limit) is being utilized today to create awareness, spread feminist messages to deal with social issues such as gender, race and class discrimination against women (Swank and Fahs, 2017; Murthy, 2018). To Twitter or tweet, means to post messages which publicly become available on the

user's profile page on the Twitter platform (Murthy, 2018; Weller, Bruns, and Burgess, 2014). Twitter remains the most regularly used social media platform to engage in political and social activism (Tufecki, 2017; Murthy, 2013). Since the birth of Twitter, the medium has also been closely connected to widespread online feminist activism through Twitter hashtags (Murthy, 2013; Zappavigna; 2012; Papacharissi, 2006; Weller, Bruns, Burgess, Mahrt, Puschmann, 2014). It has been shown that women have begun to use the Twitter hashtag as a tool to raise online consciousness to fight against deep rooted societal issues such as patriarchy and sexual violence (Turley and Fischer, 2018; Swank and Fahs, 2017; Tufecki, 2017; Murthy, 2013). Contemporary examples of well-known feminist hashtags used on Twitter are: #YesAllWomen, and #EverydaySexism, #BringBackOurGirls, #Solidarityisforwhitewomen, #WhyIstayed and #WhyIDidntReport. These hashtags have gained considerable traction however it has been acknowledged that no other online feminist movement had gained as much global attention like the #MeToo on the Twitter platform (Mendes, Ringrose and Keller, 2018; Lopez, Muldoon, Mckeown, 2018; Parsons, 2019; Gleeson and Turner; Jackson, Bailey and Welles 2019). Aside from Twitter representing collective actions (Bimber, Flanagin, and Stohl, 2012) Twitter creates "transparency, privacy, security and interpersonal trust" amongst online activists (Bennet and Segerberg, 2012: 753). Even though some scholars still doubt the effectiveness of Twitter (Segerberg and Bennet, 2011), others still view Twitter as a potent and powerful tool in spreading information (Orgon and Varol, 2017). This is due to Twitter being a public space, information circulates quickly thus affording users to mobilise online in a collective manner. In summary, through the development of Web 2.0 and user generated content, it has led to the creation of a plethora of social media sites that enables users to share online information thus promoting online participation and online-consciousness raising (Fuchs, 2017; Daugherty, Eastin, Bright, 2008; Bruns, 2016). Such sites like Facebook, Instagram, My Space and Twitter are led by its communicative characteristics. Therefore, the ability for a regular citizen to communicate and effect a mass audience has only until recently become accessible, due to Web 2.0 technologies and user-generated content (Daugherty et al, 2014: 16). Thus, with the advent of Web 2.0 applications, there has been an incredible shift in the way media content is created and disseminated: "Audiences, empowered by these new technologies, occupying a space at the intersection between old and new media, are demanding the right to participate within the culture" (Jenkins, 2006: 24). Together with new technologies, the outcome is a participatory culture which provides a platform for ordinary citizens to use social media as a valuable tool in disseminating and cultivating public debate (Van Dijk, 2009: 42).

Background

In 2006, Tarana Burke, founder and director of *Just Be Inc.*, and Senior Director of *Girls for Gender Equality*, established the *MeToo Movement* in Alabama (Jeffries, 2018). The goal of the programme was to empower young women of colour living in poor communities to come forward and talk about their experiences of sexual violence (Jeffries, 2018). These women were ordinary citizens who were survivors of sexual violence but lacked the means to seek help and support (Jeffries, 2018). Burke initially worked without social media to raise awareness of sexual violence experiences, to help survivors, and encourage men to treat women with respect and dignity (Brockes, 2018). Thus, some women of colour quickly reinforced that a preexisting "Me Too" social movement emerged years ago through the initiation by Burke in 2006. Therefore, this unintentionally revealed frictions in the #MeToo movement on Twitter as women of colour felt that the movement on Twitter encompassed mainstream, white, feminism and an absence of intersectionality (Willig, 2018; Ceron, 2018).

In 2017, the #MeToo movement was reawakened when Hollywood film producer Harvey Weinstein faced allegations of the rape of a number of women in the Hollywood film industry (Tarano and Murphy, 2018). On the 5th of October 2017, actresses Ashley Judd and Rose Mcgowan went on record with details of sexual harassment in the New York Times (Kantor and Twohey, 2017). Subsequently, on the 10 October 2017, Jodi Kantor and Megan Twohey published an article in which Hollywood actresses such as Gywneth Paltrow, Uma Thurman and Angelina Jolie gave detailed accounts of the sexual violence they had experienced at the hands of Hollywood film mogul, Harvey Weinstein (Kantor and Twohey, 2017).

Following on from this, numerous other well-known men who work in the Hollywood film industry were named based on reports of sexual violence (Kantor and Twohey, 2017) These accusations and allegations culminated in the rise of the #MeToo movement on Twitter.Thus, when actress Alyssa Milano posted a message over the social media platform Twitter on the October 15th, 2017, she did not realize the social media impact of her message in the months to follow (Sayej, 2017). "If you've been sexually harassed or assaulted write 'me too' as a reply to this tweet" (Pflum, 2018). "The next morning, she had 55,000 replies, and it was a trending

topic on Twitter" (Sayej, 2017). "Twitter confirmed to CBS News that over 1.7 milliontweets included the hashtag "#MeToo," with 85 countries that had at least 1,000 #MeToo tweets" (CBS news, 2017). "With the hashtag used 12 million times in the first 24 hours, the 'magnitude of the problem' of sexual violence in women's (and others') lives was all too apparent" (Fileborn and Howes, 2018:3). Equally important, celebrities—who have supported the movement as activists and survivors (Olheiser, 2017)—are regarded as key in separating #MeToo as a campaign from other instances of twitter–based feminist activism (Olheiser, 2017). Additionally, #MeToo had revealed that sexual violence was not just prevalent within the Hollywood film industry but also widespread in various corporate industries and private institutions (Sayej, 2017). Hence, by January of 2018, there were 6.5 million tweets using the hashtag (Chou, 2018). These factors contributed to the circulation of the #MeToo in 85 countries, and, significantly, beyond the global North, from South Korea, to Japan, Indonesia, to Palestine (Gill and Orgad, 2018: 1317). Subsequently, very quickly the movement transcended the United States of America and became a global movement from Japan to China and Europe. In actual fact, nearly every country globally had its wave of the #MeToo movement on the Twitter platform (Willig, 2018: 105).

Rationale of the dissertation

I became interested in pursuing this research study after reading an article "*#MeToo Floods Social Media With Stories of Harassment and Assault"*. The article was published in the online Newspaper, *New York Times* written by Anna Codrea-Rado on the 16th of October 2017. Subsequently, the researcher began searching for more information via YouTube. One of the video's which piqued my interest was an interview between Alyssa Milano and the host of Good Morning America, Robin Roberts.

Figure 1: Alyssa Milano reacts to viral #MeToo movement

(Good Morning America, 2017)

Subsequently in September 2018, Dr. Christine Blasey Ford (American professor of psychology at Palo Alto University and a research psychologist at the Stanford University School of Medicine) came forward with public allegations of sexual assault against US Supreme Court nominee Brett Kavanaugh. This event sparked a large show of support through the bourgeoning #MeToo movement that, since its deployment as a form of feminist hashtag activism, has received hours of mainstream media coverage, references from the highest levels of government, and millions of daily mentions from users across social media platforms (Dejmanee, Zaher, Rouech and Papa, 3946:2020).

Figure 2: The Key Moments: The Blasey-Kavanaugh Hearing | NYT News

(New York Times, 2018)

Hence, watching the hearing reinforced my interest in wanting to explore the role of social media platforms, particularly the role of Twitter in the #MeToo movement.

The main questions addressed in this dissertation are:

a) What are the topical issues addressed through academic literature on the #MeToo Movement and the fourth wave of feminism?
b) How does the academic literature reflect the Twitter discourses around sexual violence and feminism?
c) In what ways has the Literature highlighted the affordances or limitations of Twitterin addressing sexual violence?

The main aims and objectives addressed in this paper are:

1. To provide a Systematic survey of articles will be collected to explore the space of Twitter and how it has enabled fourth wave feminism.
2. To ensure that the academic literature included will seek to explore the affordances or limitations of Twitter for feminist movements; and
3. To address the role of Twitter in Hashtag feminism within academic literature.

Structure of dissertation

The overall structure of the study takes the form of six chapters, including the introductory chapter.

Chapter One provides an introduction of the study, defining social media and the important role played by Twitter in engaging and promoting online feminist movements. It also provides the rationale as to why this specific study was carried out which is mainly due to the researcher's interest in exploring the severity of sexual violence conveyed on the Twitter platform through users employing the hashtag in the #MeToo movement. Additionally, the chapter outlines the research questions as well as the aims and objectives navigating this research study.

Chapter Two begins by laying out the theoretical dimensions of the research, looking at the integral role of the fourth wave of feminism and its pivotal role in the #MeToo movement (Baumgardner, 2015; Cochrane, 2013; Chamberlain, 2017; Munro, 2013; River, 2017; Zimmerman, 2017). Additionally, Henry Jenkins' Theory of participatory culture is also explored, and its theoretical underpinnings reflected in #MeToo on the Twitter platform.

Chapter Three provides a detailed and critical exploration of a systematic literature review which has also been undertaken as a methodology in this research study. This chapter discusses the challenges in exploring a systematic literature review and the rationale for performing this type of review. Furthermore, the three-stage process of a SLR are described by employing the SLR steps proposed by Barbara Kitchenham (2004).

Chapter Four applies the three-stage process of a SLR as a methodology. Hence the steps consist of the identification of the literature on the Google scholar search engine, the sampling strategy employed in selecting the published articles and the quality assessment criteria in assessing the chosen published articles. Subsequently, the PRISMA flow diagram illustrates the flow of information through the various steps of a systematic literature review. It outlines the number of articles identified, included, and excluded and the rationale behind choosing particular articles for exclusion. A standardized SLR data extraction tool presented by Munro (2007: 238) is used to develop a preliminary understanding of the included studies. Furthermore, this chapter defines the research approach, the design, paradigm, the data collection method as well as the analysis approach implemented in the study.

Chapter Five provides a detailed analysis of the findings which is underpinned by a thematic analysis approach. This part of the chapter thus attempts to answer the research questions, focusing on the theoretical framework for a deeper understanding of the findings. Finally, the conclusion gives a brief summary and critique of the findings.

Chapter Six provides a synopsis of the key findings in the study. The chapter connects the findings to the research questions and objectives and explains how the ontology and subjectivist epistemology position of the study influenced the analysis and interpretation of the data. This chapter closes with a discussion of the limitations in the study and the ethical issues.

A large and growing body of literature has explored social media. This dissertation will systematically explore the articles selected on the #MeToo and the vital role of the social media platform Twitter in boosting feminist activism. This chapter has provided a brief introduction on the role of social media in Twitter activism and its part in the #MeToo movement. Additionally, a detailed background of the dissertation has also been explained as well as researcher's personal interest in pursuing this topic. Throughout this dissertation, the term #hf will refer to hashtag feminism. In this dissertation, the acronym or abbreviation SLR or SLRs will be used to refer to a systematic literature review or systematic literature reviews. Additionally, the acronym or abbreviation TA will be employed to refer to the term Thematic analysis.

CHAPTER TWO
THEORETICAL FRAMEWORK

Introduction

In order to examine the role of Twitter played in the #MeToo movement, this chapter will apply the fourth wave of feminism as a theoretical lens as well as Henry Jenkins' theory of participatory culture. Henry Jenkins' theory of participatory culture will be employed in this framework, as the theory has been recognized as engaging with online communities and affording equality in expression in the Twittersphere. The fourth wave of feminism will be employed as it is distinctly identified by its technology and user-generated content, therefore it relies on social media like Twitter for its existence. Additionally, it has been acknowledged that Twitter is the most valuable platform for fourth wave feminist activism mainly due its utilization of intersectionality.

Defining Feminism

Feminism has been diversely projected as encompassing a distinct ideology, a specific way of life, a certain uniqueness, and a type of practice. Whelehan (1995) asserts that "feminism is interdisciplinary, complex, and [resistant] to easy categorization" (Whelehan, 1995: 3). Likewise, it is further argued that "A central problem within feminist discourse has been our inability to either arrive at a consensus of opinion about what feminism is or accept definitions (s) that could serve as points of unification" (hooks, 1984: 17). Nevertheless, Whelehan (1995) asserts that fundamentally feminism is "rooted in the belief that women suffer injustice because of their sex" (Whelehan, 1995: 11). A simple definition of feminism is provided by the online *Merriam Webster dictionary* (2021) which identifies that feminism is the "belief in and advocacy of the political, economic, and social equality of the sexes expressed especially through organized activity on behalf of women's rights and interests" (Merriam Webster, 2021). *In Feminism Is for Everybody: Passionate Politics,* bell hooks (2000) provides a simple definition of feminism: "Feminism is a movement to end sexism, sexist exploitation, and oppression" (hooks, 2000: viii). Furthermore, Sarah Ahmed in her book *Living a feminist life* defines feminism as a movement in many ways "we are moved to become feminists. Perhaps we are moved by something: a sense of injustice, that something is wrong" (Ahmed: 2017:3). Hence, hooks (1984: 26) believes that feminism is a battle to end sexist oppression in that its

purpose is not to solely help any particular set of women, or any specific race or class of women. It does not favour women over men. It has the capacity to transform lives in a profound way. Most crucially, feminism is not a lifestyle, or a ready-made identity or title role one can step into (hooks, 1984: 26). However, it can be argued that "feminism" is in itself a controversial concept, specifically linked with the universalizing beliefs of particular elements of white western feminism (Browne, 2014: 4). For example, various alternative terms like US feminism or black feminism are commonly employed, which emphasize the location, cultural and historical specificity, which labels feminist consciousness and practice that is focused on the difference between women and collective circumstances and specific commonalities. Nevertheless, it can be argued in the simplest sense regardless, feminism signifies challenging patriarchal control and androcentric customs.

The wave metaphor

To make sense of the fourth wave of feminism which will be discussed in greater detail in this chapter, it is imperative to firstly understand the roots of feminism which means referring to the feminist works of De Beauvoir (1949), Moi (2001) Friedan (1965), Ahmed (2013) hooks (1984) and Butler (2005). Thus, drawing upon each feminist wave, it will show the relevance of how the fourth wave of feminism performs in tandem rather than in opposition to the past waves. The metaphor of the wave controls distinct narratives of feminism, despite feminists questioning the symbol of the wave and what it signifies. Those who oppose the metaphor of the wave narrative criticize how it 'paralyses feminism', causing pseudo separations amid feminists (Gillis and Munford, 2004:165), while others believe that it offers an insight of the chronology of feminism (Evans and Chamberlain, 2014: 1) It is claimed that the "the wave metaphor tends to have built into it an important metaphorical implication that is historically misleading and not helpful politically" (Nicholson, 2010:1) For instance, the wave metaphor implies the notion that gender activism in the history of the United States of America has been compartmentalized around a set of ideas called feminism (Nicholson, 2010:1). The diverse types of activism around gender that occurred since the early nineteenth century in the USA cannot be reduced to one concept, feminism. That kind of reduction complicates the historical specificity of gender activism in the history of the United States of America (Nicholson, 2010:1). According to Hewitt (2012: 660) the wave metaphor has a long history which has been applied by Irish activist Frances Cobbe in an essay on social movements. Cobbe maintained that the wave movement "resemble the tides of the ocean where each wave obeys

one uniform impetus and carries the water onwards and upwards along the shore" (Hewitt, 2012:661). According to Hewitt, women's movements provided a suitable example of the waves. Such imagery was embraced by feminists in the 1960s and 1970s in the United States, thus the narrative of the feminist waves created an understanding of movements embraced by academics, activists, and journalists (Hewitt, 2012:661). Chamberlain (2017: 37) discusses waves as "surges of energy", which goes beyond time and place. This elucidates that the wave possesses a component of impermanence in contrast to a fixed generation identification as they are reactions to the distinct socio-political situations and significant historical events. The outcome is the feminist wave is a historic flow of energy precipitated by social and political circumstances (Chamberlain, 2017: 37).

Feminist waves should be seen dynamically and not as phases in time divided into generations in which one replaces the other (Chamberlain, 2017: 74). Thinking of waves as a separate entity with its own fundamental characteristics is only highlighting variances and separation within feminism (Chamberlain, 2017:52). However, it is possible to characterise waves with distinct features, and activisms. This is achieved by investigating the wave as an energetic period rather than a distinct generation (Chamberlain, 2017: 33).

However, even a short survey of the literature elucidates that it is no longer utilised in merely a chronological way, certainly, the wave is thus a challenging device (Evans and Chamberlain, 2015: 2). The present literature emphasizes numerous flaws with the wave structure: it raises generational "walls" amongst feminists (Gillis and Munford, 2004:167); precludes feminists of colour (Springer, 2002:1060); gives special focus of attention to western feminism (Hemmings, 2005: 115); presents collective and individual dilemmas of feminist subjectivities amongst those who do not identify with the particular wave (Kinser, 2004: 126). Thus, Chamberlain and Evans (2015:2) acknowledge the significance of inclusion, a recurring theme throughout these debates. But, given that feminists do identify themselves through the wave narrative (Walker, 1992; Heywood and Drake, 1997; Baumgardner and Richards, 2000) whilst scholars continue to give academic assessments of the patterns, ideas, and ways of activism through the distinct waves, it is suggested that a "more reflexive and fluid use of the term wave, that privileges continuity, inclusivity, and multiplicity, becomes increasingly important" (Chamberlain and Evans, 2015: 2). Nevertheless, it can be acknowledged that the wavemodel is dominant in its dissection of feminism. Firstly, the influence of the wave narrative presents a sense of unity and a very simplistic understanding of feminism. Fundamental to the wave, is

its fight for gender equality. Thus, a feminist wave can be described as establishing a particular time period that "is open to the affect of its time and ready to be shaped by the momentum of public feeling" (Chamberlain 2017, 41). Hence, it is possible that this wave metaphor as described in this chapter plays an integral role in understanding the trajectory of the fourth wave of feminism in #MeToo on Twitter.

First wave feminism (1840s – 1920s)

First-wave feminism emerged in the late 19th and early 20th century in the United States of America and Europe. The movement was mainly concerned with securing voting rights for women (Munro, 2013; Householder, 2015; Cochrane, 2013; Moynagh and Forestell, 2017). The start of the wave is often linked to Mary Wollstonecraft's essays "A Vindication of the Rights of Women" (Trier-Bienik 2015, XV; Ahmed 2010, 579). The essay detailed how women and men should be given equal opportunities in politics, education, and work. Consequently, in 1848 the First Women's Rights Convention was held in Seneca Falls, in New York. The convention led to the Seneca Falls Declaration, which was created by Elizabeth Cady Stanton, demanding the equality of women. This declaration set in motion the suffrage movement (Krolokke & Sorensons, 2005: 1). Hence this period of feminism is exemplifiedby foundational movements in the field of feminism and its subsequent growth. For example, first wave feminism was interconnected with the temperance and abolitionist movements in which African American Sojourner Truth declared *"That man over there says that women need to be helped into carriage and lifted over ditches and to have the best place everywhere. Nobody ever helps me into carriages or over mud-puddles or gives me any best place! And ain't I a woman?"* (Trier-Bienik 2015, XV). This sparked a debate of intersecting subjects of race and gender. Additionally, a well-known woman of colour was Julia Cooper, an African American author demanded that people recognize the several issues that poor black women encounter on a daily basis (Cochrane, 2013: 17). It can be stated that the first serious discussion and analyses of intersectionality emerged in the first wave of feminism, prior to the emergence of black feminism and discussions of intersectionality (Crenshaw, 1989: 139), women of colour were involved in a type of feminist campaigning (Guest, 2016: 26) addressing the challenges of race and gender without labelling it as intersectionality. Victorian America perceived women as unrefined and coarse, always (protesting, engaging in persuasive speaking, and serving spells in jail) which challenged the belief of women's place as a homemaker (Phillips & Cree, 2014:10). Additionally, discussion took place surrounding the vote and women's engagement

in politics which subsequently led to an exploration of the differences between men and women. It was identified that "women were morally superior to men, and so their presence in the civic sphere would improve public behavior and the political process" (Phillips & Cree, 2014:10). Through the rise of the first wave feminism, it shaped a new beginning for women to gain agency and autonomy in a mostly male dominated social system (Robertson, 2019: 7) The first wave is regarded as one of the first international social movements. But a large majority of attendees at the European and North American conventions were white, middle-class women. Additionally, these conventions left out women of colour and women from nonwestern parts of the world (Moynagh and Forestell, 2011: 4). Thus, the first wave represented a type of global sisterhood, but it was limiting in relation to class, race, geography, and language. American and European feminists remained steadfast "in the superiority of Western political institutions, values, and beliefs, and in the notion that feminism itself originated in the West" (Moynagh and Forestell, 2011: 4) Hence, excluding women of colour and women not forming part of the western culture or traditions. This suggests that the race issues in feminism, that is usually considered a second and third wave problem was already present as part of the feminist discussion at the very beginning (Cochrane 2013; Householder, 2015; and Crenshaw, 1989). So, while the #Metoo hashtag affords an online communication, it is also indicative that the internet remains not inclusive in that there still exists barriers for women without access to cyberspace (Fincher, 2018). The first wave is commonly known to have gradually disappeared around 1928. However, women in over 21 countries had won the freedom to vote (Munro 2013, 22; Householder, 2015; Cochrane, 2013). Significant themes that were emphasized during the first wave of feminism is "social inequalities, the dynamics of race and gender, and the legal status of women under the law" (Brandt and Kizer 2015, 115). Nevertheless, these issues in part still have relevance today. The issues of the wave may have shifted but the threads of social discriminations can be currently pulled from feminism. The objectives have not moved significantly since the first wave, the aim still rests on the equality for women.

Second-wave feminism (early 1960s -late 1980s)

A well-known figure Simone de Beauvoir is believed to have started the second wave by publishing an essay *"The second sex"* in 1949. Toril Moi, in her book "*What is a woman"* claims that "no feminist has produced a better theory of the embodied, sexually different human being than Simone de Beauvoir in The second sex (Moi, 2001: 5) The primary knowledge of her work is that women are subordinate in society due to standards of social domination being

reinforced hence women remain submissive in the system (Moi, 1985: 5). The second wave emerged after a few decades and is related to the phrase "the personal is political" (Munro 2013, 22; Brandt and Kizer 2015, 116).). Moreover, the second wave relates to the women's movements and consciousness raising groups of the 1960s and 1970s (Aikau, Erickson, Pierce, 2007, Trier-Bienik, 2015; Guest, 2016). Feminists became advocates for equal rights in employment, advocates for women's reproductive rights and hence for abortion; education, public and private sphere rights; furthermore, women began advocating against rape and domestic violence as well as prostitution and pornography (Phillip and Cree, 2014: 11). Thus, second wave feminism perceived individual, social, and political disparities as inescapably interwoven; to the term "the personal is political" which foregrounds how patriarchy and sexism hold power over various areas of a woman's life privately and publicly (Phillips and Cree, 2014: 11).

Betty Friedan, an American feminist writer and activist published *"the Feminine Mystique",* Friedan made a substantial contribution to the second wave. Friedan characterised the *Feminine Mystique* as women being unable to advance as individuals, due to the role of housewife thus succumbing to domestic duties as opposed to realising one's full potential (Friedan, 1965: 120). Friedan's work might have been quite visionary however it was criticised for not highlighting women of colour. Thus, well-known feminist, bell hooks, remarked on Friedan's absence of recognition of women of colour, who lacked a college education, and were not white or middle-class housewives (hooks, 1984: 1). White women activism has received considerable attention from feminist groups, thus manifesting itself as a white-dominated movement (Browne, 2014: 21) Thus, the second wave did pose various problems in relation to race and colour. Hogeland (2001:110) points out that "it's become a truism that the second wave was racist". Therefore, the lack of inclusiveness in the second wave was certainly a matter of concern.

Third wave feminism (late 1980s- 2013)

According to Sternadori (2019: 2) the third wave can be identified as the era of "Sex and the City". This occurred when women began to challenge the set characteristics of the past waves. This became evident in women climbing career ladders, engaging in hookups, and embracing fashion and makeup as a component of empowerment. "All while academic star Judith Butler critiqued gender as a performance and words like "bitch" and "slut" were appropriated for feminist empowerment" (Sternadori, 2019: 3). The third wave of feminism encompasses the

early 1990s. The movement emerged as a reaction to the failures of the second-wave. Additionally, the third wave was also responding to the criticism against initiatives and movements formed by the second wave which overly focused on the narratives of upper middle class white women (Pande, 2018: 3). Hence, the third wave was sustained by the belief of having more opportunities for women and less sexism. (Baumgardner & Richards, 2000:83).

At the inception of the third wave in the 1990s in the United States of America and early 2000s in the United Kingdom, it was commonly connected with Rebecca Walker's (1992) popular essay for MS magazine *"Becoming the third wave"*. Walker's rationale for coining the phrase the third wave was due to a case of sexual harassment, similar to the #MeToo. Walker's essay discusses the sexual harassment trial between supreme court nominee, Clarence Thomas, and his employee Anita Hill. The accuser and the accused were African American. Hill was a victim of sexual harassment and Thomas was seen as a victim of scandal and humiliation. His innocence was a central focus and not Hill's innocence. Anita Hill expressed her story relating to the sexual harassment but nevertheless her character was attacked instead of her testimony believed. Walker encompasses the central fundamentals of the third wave which is the fight for the inclusion of intersectionality, uncovering rape culture and the need to act (Cochrane 2013, 23). Walker determines that we "understand power structures with the intention of challenging them" and thus we can shift "outrage into political power", thus demonstrating the energy and action in the third wave which clearly distinguishes it from the second wave (Walker, 1992: 41).

In the third wave, younger feminists began to reclaim the concept 'girl' in a way to become more self-assertive. The wave was particularly represented by the Riot Grrrl movement that emerged in Washington, Olympia (Dunn and Farnsworth, 2012: 140). The movement wanted to create a new and individually empowering feminism (Dunn and Farnsworth, 2012:140). The "grrls" of the third wave arose as strong and empowered, snubbing victimization, and defining feminine beauty for themselves as subjects, not as objects of a sexist patriarchy (Rampton, 2015). The third wave concentrated on the "interaction of many voices creates new meanings for individuals' experiences" (Dubriwny, 2005:389). This has clear associations to consciousness raising of the past and similarly with the #MeToo movement. As Kizer and Brandt accentuate that the third wave's encouragement and persuasion for action has specific application to modern feminist activism and its affiliation to social media and the internet (Kizer and Brandt, 2015:118). According to Rampton (2015) most third wavers rejected the

notion of identifying as "feminists" as it was limiting and one-sided. Grrl-feminism tends to be global, multi-cultural, and it rejects simple answers or artificial classifications of identity, gender, and sexuality. Instead, ethnicity, sexual orientation and class are acknowledged as dynamic, circumstantial, and short-term (Rampton, 2015). It can be stated that the focal point of third wave feminism was readdressing interest in female heteronormativity. Third wavers wanted to reexplore femaleness and find ways to celebrate differences across race, sexual orientations, and class. Even though third wave feminists support feminism, they reject various stereotypes of the feminine standard, occasionally even denying the word "feminism" itself. This movement was a glaring exit from the second wave and the growth of intersectionality began to take shape. The term intersectionality was created by lawyer and activist Kimberle Crenshaw to explain how race, status, gender, and other particular qualities converge and overlap with one another.

A fourth wave of feminism

More recently, literature has emerged that offers contradictory findings about the start of the fourth wave of feminism. E. Ann Kaplan asserts that the fourth wave emerged as early as 2003. "The fourth wave will be distinguished by bringing second and third wave feminists together to confront a new and devastating reality that involves us all, if not equally, then at least at once. This new reality ideally cuts across racial, ethnic and national divides" (Kaplan, 2003: 55). However, there is consensus, among scholars and activists that fourth-wave feminism is a stage of feminism that started in 2013 through the usage of internet tools (Munro, 2013; Chamberlain, 2017; Cochrane 2013). But, in 2017, Tegan Zimmerman, a U.S. professor of English, argued that the fourth wave emerged at the start of the millennium as women had a strong desire for gender equality and that its paramount framework was a Twitter-driven intersectionality. Nevertheless, in view of what has been mentioned so far, it can be agreed that "in social media, feminism is 'trending'; feminist conversations, grassroots movements, and online activism mark a fourth wave of feminist practice and theory defined by digital spaces" (Giullard, 2016: 609).

Fourth wavers increasingly define themselves as "intersectional feminists" who "attempt to elevate and make space for the voices and issues of those who are marginalized" (Cochrane, 2013: 17). Similarly, Werts (2018) argues that Intersectionality plays an intrinsic role in the fourth wave of feminism and additionally has been crucial in the discussion of #MeToo. It is

necessary here to clarify exactly what is meant by the term Intersectionality. Intersectionality emanated from the word intersection. It elucidates a crossing that is "embodied by individuals; categories; grounds for discrimination and oppression" (Villeseche, Muhr and Sliwa, 2018: 1). Furthermore, it explains people's insubstantial ability to act due to intersecting qualities. The concept originated to "denote the various ways in which race and gender interact to shape the multiple dimensions of black women's employment experiences" (Crenshaw, 1989:139). Crenshaw also extended the term to include other interconnected identities in which women of colour faced subordination. This includes sexuality, gender, power, class, and privileges (Crenshaw: 1991). Likewise, the Me-Too Movement on Twitter does give special focus to the intersection between gender, race, sex, power, and class.

According to Rivers (2017) in relation to online activism "intersectional feminism becomes an aspirational 'brand' rather than a theoretical tool or mode of activist practice" (Rivers, 2017:123). It fundamentally pays lip service to the disparities between women. Additionally, it is argued that certain digital feminist campaigns – most notably the recent #MeToo movement – failed to consider the differences between women (NYU Law, 2018). This is apparent by the tendency to generally view all women as a homogenous group (an entrenched narration of second-wave feminism) therefore still persists in digital spaces (Rivers, 2017:123). Correspondingly, Zimmerman (2017:54) argued that the fourth wave is classified by an intersectional feminist framework, occurring in the Twitter sphere. As Zimmerman (2017: 54) identified that Twitter has provided the means for solidarity and activism, as "tweets can reach not only hundreds, but also tens of thousands, of people in a single moment (for example, #BringBackOurGirls and #fem2)" (Zimmerman, 2017:54). In comparison, a recent survey was conducted which presented findings of Twitter: The survey conveyed that as of the 20th of July 2021, 31.9 percent of Twitter audiences were female, and 68.1 percent were male (Statista, 2021).

Munro (2013: 23) states that through the development of the internet, it enabled the global participation of women to begin online discussions and activism. Hence, a report published by Columbia University's Barnard Center for Research on Women, indicates that women between 18 and 29 are the primary users of social media platforms (Munro, 2013: 23). Additionally, Munro (2013: 23) reaffirms that through the emergence of fourth wave feminism, it has opened social networks to debate and call for collective action. Correspondingly, Knappe and Lange (2014) concur that the nature of the internet is used to unify and mobilize campaigns, extending

the visibility and strength of online and offline movements (Knappe and Lang, 2014: 362). Furthermore, the number of women using social networks is growing rapidly. For instance, through the usage of Twitter spreading in geographical regions, where women face social inequalities – in Turkey, for instance, 72% of women are participating in social networking (Munro, 2013: 23). Hence, Aitken, stated that the fourth wave is now perceived by some as a 'New Feminist Movement', culminating in a younger generation of feminists. Specially, women under the age of 30 years old are identified as the 'power users of social media' and their number is growing rapidly (Aitken, 2017: 6). Aitken (2017: 6) views the internet as a tool for women to express their stories which challenges the norms and sexist views. Vromen, Xenos and Loader (2014: 82) asserts that these online communities unites feminists and creates a collective synergy which expands across time and space on matters that mutually deals with experiences that can trigger increased support and engagement. Bates (2015) affirms that fourth wave feminism has therefore created a platform in which women can now debate and discuss issues such as sexism and misogyny. Moreover, it has created an inclusive space in which women face fewer limitations than in a physical space (Aitken, 2017: 6). Cochrane (2013) argues that increased engagement is a result of the 'safety' of online platforms which eliminates the threat of direct conflicts or viciousness. Hence, the anonymity of online spaces can shield personal identities and protect the invisible characteristics of gender and ethnicity. Cochrane (2013) maintains that this diminishes conventional hierarchies so that voices can be heard by the most powerful and ordinary people. Thus, it is apparent from these views, that through the emergence of social media, a fourth wave of feminism has also become integral in online platforms like Twitter, as Twitter is constantly debating, discussing and presenting matters that are representative of a fourth wave of feminism.

In an interview by New York Times Magazine with Jessica Urlenti, Feministing.com founder and editor, Urlenti highlighted the reasons fourth wave feminism is beginning to replace third wave feminism. Urlenti stated that she "she knows people who are considered third-wave feminists who are 20 years older than her" (Soloman, 2009). According to Solomon (2009) Urlenti supports that the fourth wave is online, and women are using online platforms to fight for social justice. Munro (2013) identifies that older feminist are uninformed with inclusivity and intersectionality, and social media often calls women out on these issues. These digital spaces are where a younger generation of "third-wave feminists" convey their views thus generating the fourth wave of feminism (Munro, 2013). Nickie Charles and Khursheed Wadia (2018) have marked a precise revival in feminist activism in the past few years in the United

Kingdom. Even though these scholars classify the fourth wave as a third wave, it is acknowledged that the internet plays a fundamental role in the ongoing feminist movement. For instance, Baumgardner (2011) highlights that "the fourth wave enacted the concepts that third wave feminists had put forth" (Baumgardner, 2011:250). Without deviating too much, the fourth wave movement is detectable in the following parts of the third wave goals like "reproductive justice, trans inclusion, sexual-minority rights…. the deconstruction of privilege and a more complex consideration of race" (Perry 2014, 39). However, "many commentators argue that the internet itself has enabled a shift from "[t]hird wave' to '[f]ourth wave' feminism" (Munro, 2013: 23). Consequently, Zimmerman concluded the fourth wave "is defined by its use of technology" and that "identifying privilege, difference, representation, and racism from an intersectional is a necessary prerequisite for fourth wavers" (Zimmerman, 2017:64). Similarly, Munro (2013:22) argues that the crucial element of fourth wave feminism is intersectionality which embraces trans rights. Based on these findings, it can be reinforced that that the fourth wave of feminism is online. Considering how women are utilizing online platforms to participate in debates, it is also apparent that third wave issues regarding social justice and gender equality have also permeated online spaces. These issues are now being further illuminated due to the simplicity and freedom enabled through digital spaces such as Twitter.

Shelby Knox also agrees that online activism is a defining characteristic of fourth wave feminism, stating "blogs are our consciousness-raising groups". Prudence Chamberlain (2017) also maintains that the present developments in technology has played a key role in catalyzing the fourth wave. Prudence Chamberlain (2017) sees the recent developments in technology as a key factor in igniting the fourth wave of feminism. The term fourth wave has not been well-defined by scholars, but it is being accepted by journalists and activists, revealing the movements penetration of "multiple disciplinary manifestations of feminism" (Chamberlain, 2017:3). Chamberlain's explanation of the fourth wave, by distinction, highlights that it is a "a moment in which discourse, effect, context, and affect all converge, creating an adaptable and evolving energized period of concerted activism" where each "new incarnation contributes … to an ongoing feminist ocean" (Chamberlain, 2017: 8-9). Thus, Chamberlain refers to the waves as "affective temporalities" to avoid suggesting defined periods that marked a few histrionic experiences and brave heroines (2017, 1).

British writer Kira Cochrane's version of the fourth Wave, which she outlined in 2013, places substantial importance on rape culture and sexual harassment—and the subsequent feminist fury, frequently voiced in online settings. However, Cochrane had merely seen evidence in the framework of the United Kingdom. Before feminist social media campaigns, such as #MeToo and #TimesUp, emanating in the United States of America, british feminists started various social media activism against sexual violence – such as the *#FBRape campaign*, and *The Everyday Sexism Project* (Chamberlain 2017; Maclaran 2015). In 2013, Cochrane, wrote a book titled *Meet All the Rebel Women* which detailed the fourth wave of feminism and its birth in the United Kingdom. "Everywhere you looked in the summer of 2013, the fourth wave of feminism was rising in the UK, and women were opening their eyes to misogyny and sexism and shouting back against it" (Cochrane, 2013: 7).

British feminist Prudence Chamberlain (2017) defines the fourth wave by equality for women, but specifically encompasses those who have experienced sexual violence but also comprising sub-narratives, like trans activism (Sternadori, 2019: 1). Chamberlain (2017) notes that the phrase gained traction in 2013, firstly in the United Kingdom, whereas United Staes scholars dismiss the fourth wave's relevance to social equality. Sternadori, (2019: 1) argues that the transformed spirit of women's liberation is referred to as the feminist "[f]ourth [w]ave", but it has been inadequately studied. This is evident in the United States of America, the origin of the #MeToo movement, as the limited literature on the fourth wave has been written mostly by non-united states scholars (Sternadori, 2019:1). Rachel Shteir a professor of theater at DePaul University, elucidates that the fourth wave is "a generation of angry young women who have come of age in a pornified, financially devastated century" (Shteir, 2014: np).

Debbie Stoller, Bust co-founder and editor-in-chief, maintains that for a wave to exist, it should embrace new ideas, but Stoller is not convinced that younger feminists are doing so. Thus, Stoller abandons the rise of the fourth wave, arguing that the new generation are merely utilizing new technologies to address old problems (Baumgardner, 2011). Likewise, Catherine Redfern and Kristin Aune (2010) recognize the reawakening of feminist activity but maintain that the fourth wave movement is still part of the third wave. Whereas Chamberlain (2017) testifies that policies have been formed in advocacy of women's struggles and equalities due to the continuity of the waves. Despite the numerous waves, feminism and its core intention has consistently been the formation of a society where men and women are treated equally (Chamberlain, 2017). Chamberlain rejects Baumgardner's view that the fourth wave merely

desires a presence in society, additionally Chamberlain refutes Stoller's denial that the fourth wave has repetitive themes borrowed from the other waves. Rather the fourth wave is "the acknowledgment of an effectively intense period of feminist activism" (Chamberlain, 2017: 12).

Although Chamberlain does not define the fourth wave, the internet is perceived as the wave's architect of communication to explore its influence on the emergence of collective feelings about sexual violence and justice for women (Shiva and Kharazmi, 2019; Sternadori, 2019). Nicola Rivers (2017) expresses an interest in feminism in the way it has manifested in popular culture. The central elements in the fourth wave centers around choice, empowerment, and agency. These ideals exist in feminist activism, but it undermines the idea of women- or specifically some women- as able to make one's own decisions outside the restrictions of an explicitly male-controlled society (Rivers, 2017: 24). For example, Rivers (2017:25) highlights the names Beyonce, Taylor Swift, and Miley Cyrus who have chosen to call themselves feminists, which supports the accomplishments of successful women. But this type of success is also promoted by capitalism, in that success in the music industry is contingent on women presenting a sexualized persona to the public. Hence, Rivers (2017: 25) asserts that "those who want to announce that the fourth wave of feminism has arrived, or to announce the end of post-feminism, [need] to consider all facts". However, River still recognizes that the fourth wave has emerged by stating that "the voices arguing for an openly pro-feminist identity and a 'revival' of feminist politics have begun to be heard, culminating in a swell of activity that could be conceptualized as the arrival of the fourth wave" (Rivers, 2017:25).

Solange Simões and Marlise Matos (2008) argue that the fourth-wave of feminism in Brazilis to a great degree effected by the wider global movement, which has manifested itself into three specific agendas, "the move to increase political representation, rights to abortion and mitigating the widespread violence against women" (Simoes & Matos, 2008: 97). According to Parry, Johnson and Wagler (2018:17), social media has allowed women to exchange narratives pertinent to fourth wave feminism, consequently finding commonalties that can begin global movements. Henceforth, in contemporary times, there has been a rise in shared movements centered on social, economic, and political issues (e.g., sexual violence, equal pay, and reproductive rights) – a particularly second wave approach. The effect, then, is a new wave that is guiding groundbreaking discussions and actions around feminism that are also a valuable consideration for scholars (Parry et al., 2018:17). Parry et al. (2018:18) outlines four vital

tenants of the growing Fourth wave, “blurred boundaries across waves, technological mobilization; interconnectedness through globalization; and a rapid, multivocal response to sexual violence.” The evidence presented in this section suggests among authors that the fourth wave can be acknowledged as an online movement with its primary purpose being fighting against sexual violence and patriarchy (Maclaran, 2015; Parry et al., 2018; Roberts, 2014; Salime, 2014; Baer, 2016; Munro, 2013).

It is apparent that online interconnectedness plays a central role in the fourth wave of feminism. This interconnectedness specifically created by the internet, holds the capability to disintegrate social hierarchies and spread feminist ideas. (Chamberlain, 2017; Cochrane, 2013 and Munro, 2013). As Cochrane (2013) points out that the fourth wave is “allowing women to build a strong popular, reactive movement online”. Moreover, social media helps feminist communities “across social, cultural, and global boundaries create feminisms that are, representative, and effective in establishing political and cultural change” (Rivers 2017; 128). Therefore, #hf and social media remains a key part that separates the fourth wave from the other waves of feminism (Rivers, 2017: 108). Therefore Chamberlain (2017: 7) maintains that the fourth wave of feminism should be viewed as a battle for equity and justice in an online space. However, Munro (2013:24) still questions the capability for internet campaigning to facilitate positive change as there is a concern that online debates and activism is often detached from real-life issues.

The internet is consequently a forum for creating online movements in order for women to express their unhappiness and pain at the glaring prejudice still widespread for women (Schulte, 2011:727). Such movements like The Everyday Sexism Project, No More Page Three and One Billion Rising are explained by technology and serves to foster a “digital sisterhood” in which women can turn to for comfort (Fotopoulou, 2014: 989). Redfern and Aune (2013: pxxix) identify that the fourth wave “deconstructs individualist discourses and, in true feminist spirit, makes the personal political”. A distinctive power of contemporary online movements is its promise to embrace and support inter-sectional identities, develop a space in which authentic equality can flourish (Redfern and Aune, 2013). Thus, it can be stated that the internet provides the space for diverse voices which was earlier ignored in comparison to traditional white middle-class feminist discussions. This is possible today due to the magnitude of a more inclusive global platform. Phillips and Cree (2014: 930) go on to suggest that this shift occurred

with a usually more educated and conscious raising feminist group that will not tolerate hate and abuse (Phillips and Cree, 2014: 930).

The fourth wave, with its commitment to inter-sectionality has conveyed new lessons from a historically exclusive past. Therefore, current feminist groups are participating in a practice of 'priviledge-checking' whereby they investigate their own entitlements to not speak on behalf of women whose stories are unique in their own experience (Munro, 2013: 24). According to Cochrane (2013: 32) the moral standards of the fourth wave is its user-friendliness. Information is accessible and feminist arguments are conveyed in a way that is more active than academic. Additionally, the fourth wave is gradually changing criticisms of feminism as a 'needlessly obscure' elitist idea to 'get out of its ivory tower and into the minds of women' (Bryson, 1992: 267). Complementary to this, Cochrane (2013) notes that the fourth wave has shown an increase in new writers and grass-root activists "who bring feminist ideas to the fore in a language of passion and pragmatism using humor to engage new audiences to a common cause" (Cochrane, 2013)

Three distinctive elements of the fourth wave found in the scholarly literature are valuable in distinguishing specific "affective temporality" from prior surges in women's liberation (Sternadori, 2019:8). These elements comprise the generational debate, the hostile response against women from online "trolls"; and the "callout" nature of the fourth wave. Feminist activists were intent on accomplishing social justice not by lobbying for paid maternal leave and subsidized childcare but by public humiliation of several offenders and transgressors (Sternadori, 2019:8). The first distinguishing feature of the fourth wave debated in the academic literature is that this surge seems to include not only young women who are using the power of the internet and social media to illuminate gender inequalities. British marketing professor Pauline Maclaran also indicates that the fourth wave is cross-generational, even while younger women play a pivotal role in social media platforms (Maclaran, 2015:1732). Considering the cross-generational activism, Chamberlain also found that "feminists who identify as second and third wave are still participating in, and driving, activism" (Chamberlain, 2017: 21). Hence it can be stated that generations are unifying around social media as it enables immediacy and connectivity to strengthen online discussions (Chamberlain, 2017:8).

A second distinctive feature of the fourth wave is that feminists' online activism have incited criticism from "trolls". Trolls can be defined as anonymous cyber haters known for posting

insulting comments, making death and rape threats. This has added to the ways in which the fourth wave is "informed and fueled by misogyny, at the same time that feminism is fueling misogyny" (Chamberlain 2017, 16). While "trolls" were evident in past feminist waves or activism, these trolls lacked the anonymity of social media platforms to continue intimidations and abuses. However, in 2014, feminist writers and scholars received extensive recognition, in several events known as the #GamerGate. It involved harassment and threats against women engaging in game culture and specifically the feminist critic Anita Sarkeesian. Mortensen notes that it seemed to be "one of several gendered online harassment campaigns" escalated beyond anyone's expectations due to the harassers' "emotional force," "swarm-like behavior," and "a language of pathos" (Mortensen, 2018: 789). The harassment continued offline, as some women's private details like addresses and phone numbers were published online. This led to false police reports and women receiving "groups of fully armed police officers ready to break down doors and shoot the people inside" (Mortensen, 2018: 794). The battle between "trolls" and online feminist activism has showed that misogyny is active and present. If it is not always apparent offline, it is due to misogynists fearing their identity may be attached to the toxic opinions they hold. Hence, the awareness that misogyny is persistent has also influenced fourth wave activism (Sternadori, 2019: 10).

The third single facet is the "callout" culture which publicly names and shames misogynists or sexual offenders; as Oxford's feminist magazine Cuntry Living detailed "it is just as important and powerful to be the girl who tells the wolf-whistler to fuck off as it is to be Judith Butler" (Cochrane, 2013: np). But callout culture also involves online confrontations. For example, with the #MeToo movement, women publicly identified men who sexually harassed them, thus #Metoo is representative of an example of a callout culture. But the darker side of online feminist activism reveals that at times the internet can be a vicious and dangerous platform for feminist activism. Many women face online abuse which includes explicit comments caused by anonymous 'trolls' (Cochrane, 2013). This creates a tense online environment which leads to many remaining silent due to fear and were voicing a view often leads an invitation for abuse. Therefore, social media platforms are labelled as a 'battleground' in which feminist events or success stories in the media attract a hostile response of vicious responses (Phillip and Cree, 2014: 939). "The fourth wave, with all its possibilities is not therefore without its limitations" (Aitken, 2017: 9). Regardless of the internet's ability to provide collective action, consciousness raising, a voice and support, it can also be a platform which reinforces patriarchal and male supremacist opinions which are determined to silence and oppress women

(Campbell, 2014). On the contrary, the creation of online space, can provide users with opportunities to "capitalize" on and problematize' the internet as a tool for engagement and participation (Eudey, 2012: 248).

Horeck notes (2014: 1106) that "digital culture has reconfigured the ways in which we experience, and respond to, images of sexual violence." This tendency can be found in numerous ways, like revenge porn or greater amounts of rape and death threats women receive online (Chamberlain, 2017: 137). The problem is so severe that the mere point that a woman voices her views online it means "she is asking for threats of sexual violence and bodily harm" (Chamberlain, 2017: 136). Consequently, there is an increase flow and speed. Responses to rape culture become more apparent like feminist activism. It brings about a situation in which activism and violence are present side by side generating instantaneous hostile reaction (Horeck, 2014; Chamberlain, 2017; Rentschler, 2014) The trolls of today makes one think of the suffragettes of the first wave, in which women grew aware of what some men really thought about them thus the vicious circle keeps feminism flourishing even today (Cochrane, 2013: 480).

#Hf and social media remains a key part that separates the fourth wave from the other waves of feminism (Rivers, 2017: 108). Similarly (Zimmerman, 2017: 57) maintains that examining the hashtag engages in furthering and creating fourth wave feminism as a unique movement. This is indicative in Twitter in such #hf online movements like #SolidarityIsForWhite Women and the #MeToo movement *(*Zimmerman, 2017: 60*).* However, Murphy (2013) argues in an article *"The trouble with Twitter feminism" is that it is all about hashtags and mantras".* Murphy (2013) argues that it is not at all characteristic of the movement and the authentic beliefs of work done by feminists globally. According to Murphy (2013), it is a generally toxic and an unproductive space for feminism and movement development.

Suzana Loza (2014) maintains while Twitter generates and encourages women to speak freely about sexual violence and equal rights, Loza (2014) highlights that woman of colour are angered by mainstream feminism favouring white feminism. Moreover, it has come to mean that unity equates white women. For instance, vocal activist Mikki Kendall (@Karynthia) spoke out against white feminists, like Vanessa Valenti, for defending white male feminist Hugo Schwyzer's race prejudice. Kendall created the renowned hashtag #solidarityisforwhitewomen, which was retweeted 75,465 times over four days (Loza, 2014).

Considering her hashtag, Kendall (2013) notes that fourth wave feminism is too exclusionary and does not implicitly value women of colour and their views. Race theorist Lauren Walker (2013) retorted to Kendall's hashtag in "Solidarity was, and is, for white women" (n.p.). Zimmerman (2017:60) acknowledges that the discussion surrounding Schwyzer is but a mere fragment of the wider matters relating to fourth wave feminism which continues to distort and marginalize women in relation to race and class. White middle-class feminism will continue to lead fourth wave feminism until it is radically shattered by marginalized women who are no longer marginalized (Okolosie, 2014: 92).

In an essay "Feminism's Toxic Twitter Wars," Michelle Goldberg (2014) suggests that the fourth wave of feminism on Twitter has now disrupted a "former feminist blogosphere which seemed an insouciant, freewheeling place, revivifying women's liberation for a new generation" (Goldberg, 2014:13). Likewise, Zimmerman (2017: 61) states that feminist discussion online has led to women fearing speaking up online and risking isolation from Twitter that supposedly is a safe online community, and furthermore jeopardizing one's reputation. Additionally, such behavior undermines the purpose of the movement and inclines likely feminist supporters to separate. Intersectionality may be "the dogma that's being enforced in online feminist spaces…online, however, intersectionality is overwhelmingly about chastisement and rooting out individual sin" (Goldberg, 2014: 13). Therefore, Goldberg views intersectionality as having a detrimental impact in online feminist movements. Likewise, in "The Trouble with Twitter Feminism", Murphy (2013) outlines the abuse she received over Twitter, for instance being called a "white supremacist,' moreover that she "hates women", and that she is a defender of Schwyzer. Murphy though considers the encounters of a white, cis-gendered woman and not minority groups such as sex workers. According to (Zimmerman, 2017: 61) Murphy's antagonistic stance, shapes the discussion within intersectionality, Twitter, and fourth wave feminism. For instance, Murphy argues "don't think it's [Twitter is] a place for productive discourse or movement-building. I think it's a place where intellectual laziness is encouraged, oversimplification is mandatory, posturing is derigueur, and bullying is rewarded" (Murphy, 2013).

Zimmerman (2017:62) is of the idea that removing oneself from Twitter to prevent demeaning comments signifies privilege because deep-rooted discriminations, specifically for women of colour, are encountered online and offline. "Contrary to assumptions that a digital self has no physicality, a body behind anonymity is still expected in online relationships" (Zimmerman,

2017:62). Thus, Kendall argues that prejudice centered on visibility (of race, class, disability, age, and gender) continues to play a part in sustaining perniciousness (Kendall, 2002: 215). Much of the current literature on fourth wave feminism suggests that it can be defined by its use of technology, as it depends distinctly on social media like Twitter for its presence. Twitter has become the most vital platform for fourth wave feminist discourse, mainly due to its placement of intersectionality. It can be stated that identifying privilege and racism from an intersectional approach is a required prerequisite for fourth wavers. This has been consistently demonstrated with hashtags like #MeToo, #BringBackOurGirls, #Solidarityisforwhitewomen and the #TimesUp, which unified, enraged, and divided many women around the world but it mostly reinforced the severity of prejudice (Zimmerman, 2017: 64). Thus, intersectionality is most appropriate for the fourth wave movement because it attempts to strive for visibility, by illuminating marginalization. The engraining of Intersectionality used by fourth wave feminists on the subjects of racism, feminism, and online representation, through Twitter, is consequently generating relevant participation, useful alliances, and a stronger awareness of what unity and harmony should look like in representation.

Participatory Culture

In November 2009, Twitter shifted its tagline (where users can tweet) from "What are you doing" to "What's happening" (Weller et al., 2013:1) This enabled users to share tweets relating to what is occurring around them, which could be reflected as news. Specifically, the tagline provided people with a sense of action in which they can share experiences of their situation with an immense amount of online users (Weller et al., 2013). In the case of Twitter, the tagline promotes users to spread information which is of importance to them at a distinct time. Traditional media like broadcast and print media does not in every situation invite users to communicate with the information being broadcasted or published (Jenkins, 2013). In comparison, Twitter influences individuals to develop and communicate with the content. This is achieved by retweeting or commenting on the posts. People can also comment on information published or comment on a specific comment, thus this creates an impression of a conversation (Weller et al., 2013). Consequently, an active informal platform is created which is the desired characteristic for participation (Storck, 2011). It also generates a sense of freedom of expression as very little information is controlled by social media. More importantly, individuals on Twitter can choose the information viewed as in customizing the content received and engage freely which leads to a heightened sense of action.

> "The more a movement is able to convey its message over the communication networks, the more citizen consciousness rises, and the more the public sphere of communication becomes a contested terrain" (Castells, 2012: 237).

Since the advent of user-generated content, online activism is one sphere that has provided the leverage to help spread significant information through online social movements (Ray & Tarafdar, 2017; Housley, Webb, Williams, Procter, Edwards, Jirotka, Burnap, Stahl, Rani and William, 2018). Activism is the actions of a like- minded individuals who unite to change the status quo, advocating for a cause, whether local or global, and whether progressive or not (Cammaerts, 2007; Kahn and Kellner, 2004; Lomicky and Hogg, 2010). Likewise, through the volume and speed of networked technologies, online activism has increased in most parts of the world enabling online participation and the experience of online immediacy (Cammaerts, 2015: 3). Thus, the profound influence of social media on societies, has led many to believe that we have stepped into a new era of digital activism (Sutkute, 2016; Murthy, 2018; Cammaerts; 2015).

Correspondingly, the internet has become a platform of communication that is publishing user-generated content which has grown into a new way of participating in society (Carpentier, 2011). As above-mentioned, technological creations has provided the tool for participatory culture. It has enabled a radical transformation in global communication, specifically in the manner in which online users communicate today (Tubella, 2008). As a result, this has allowed countries to overcome barriers like distance, thus it has enabled online users to exchange information in a participatory manner. Therefore, this has allowed users to develop conversations and online networks with others who have similar views on particular matters (Castells, 2004; Castells & Cardoso, 2005; Tubella, 2008).

The theory of participation has been debated in various disciplines. It is crucial to explore the concept of participation in social media. The term 'social' in the term 'social media' implies that platforms such as Twitter enable collective activities (Villi & Matikainen, 2016: 109) Similarly, the concept 'participatory' stresses a joint effort (Van Dijck, 2013: 11). But all participation is not alike. Participation is an ambiguous term and can be perceived as a problematic term that is frequently overused (Carpentier, 2011: 351-353). Moreover,

Carpentier also regards participation as fundamentally different from interaction. Interaction is a significant condition of participation, but it cannot be equal with participation. Unlike participation, interaction does not have a political significance because participation comprises power aspects and interaction does not (Matikainen, 2015: 43). “The action within interaction is of essence” (Villi & Matikainen, 2016:110). Hence previous passive audiences have become active participants and users of cultural production on the internet (Schäfer, 2011:10).

Fuchs (2017: 66) affirms that the newly emerged theory of participatory culture focuses on internet consumer culture. This is played out in labeling the involvement of users, audiences, and consumers in the development of culture and content. Instances are the “joint editing of an article on Wikipedia, the uploading of images to Flickr or Facebook, the uploading of videos to YouTube and the creation of short messages on Twitter or Weibo” (Fuchs, 2017: 65). Through the growth of a networked communication with participatory culture, it has facilitated new ways of intervention for an array of groups who found it difficult to have their voices heard. Hence, these new platforms have generated a fresh start for social, economic, political, and cultural transformation and democratization (Jenkins, 2013: xiv). Benkler (2006: 7) supports the view that through the inception of participatory culture, it has created the notion of democratic participation that fosters freedom of expression and equality. Subsequently, social media can foster internal discussion among activists. For example, online forums and mailing lists are utilized. These tools are regarded as a fundamental component of various movements; hence activists have started to use online platforms and forums for deliberation and making decisions (Cammaert, 2017: 5).

For Henry Jenkins’, participatory culture is defined as the act of creating and exchanging information on the internet, while doing so there is a strong reinforcement of a social connection and support amongst online communities therein highlighting social matters (Jenkins et al., 2009: 5- 6). The idea of participatory culture arose after social communities adapted to new technology that enabled users to exchange content in new forms. A culture of participation can work due to their “affinity spaces”, which is expounded as a place online or offline which enables easy or familiar learning to take place (Jenkins, 2009). According to James Gee, affinity spaces can be promising in that it can bridge the differences in fundamental demographics of users like age, race, gender, social class, and education. Furthermore, users can also participate in relation to their skills, so each user can feel like an expert and can contribute their knowledge to other users (Jenkins, 2009).

Jenkins (2006) argues that participatory culture contrasts with older ideas of passive media spectatorship and consumption. Rather than communicating about media producers and consumers as occupying distinct roles, it should be interacting and collaborating. Hence, Jenkins (2006) refers to this as convergence culture. From this viewpoint, participationrelates to acting and communicating with each other and to a lesser extent with power, politics, and struggle, though these factors still play a part (Villi & Matikainen, 2016:109). Consequently, social media has been recognized as a platform that has encouraged a participatory culture through (Jenkins et al., 2009) information sharing which has stimulated online engagement in society (Jenkins et al., 2009). In the same way, Garret (2006) identified three facets which promotes participation on social media: minimal cost of participation, the advancement of collective identity, and online communities (Garrett, 2006:203).

Nevertheless, Jenkins (2009: 3) clarifies that he does not presume that new social media platforms free people from past constraints but rather it invites the affordances of social media and its "re-conceptualizing aspects of culture, rethinking of social relations, the reimaging of cultural and political participation, the revision of economic expectations, and the reconfiguration of legal structures" (Jenkins, 2009: 3). Specifically, participatory culture calls to mind the democratic principles of equal access, expression, and representation (Mueller, 2014: 5). Conversely, Benkler (2006: 2) believes that the technological shifts has led to more individuals taking on active roles through online platforms for democratic engagement thus leading to the improvement of human development. In like manner, (Jenkins et al., 2016: 2) asserts that participatory culture allows the individual to freely generate information on the internet and others can reuse the information to produce other creative content. For this reason, participatory culture accepts the value of democracy through every element of human communications therefore allowing people to have the ability to express themselves in various ways and practices (Jenkins et al., 2016: 2).

Participatory culture offers an array of new resources and enables new mediations for numerous groups who have had difficulties expressing themselves. As a result, new platforms, such as Twitter, have created an opening for legal, social, cultural, and political change and opportunities for democratization within the public sphere (Jenkins, Ford & Green, 2013: xiv) Identically, Jenkins (2006) refers to participatory culture as a culture which is easily accessible and user-friendly to civic engagements and artistic expression. Additionally, Delwiche and

Henderson (2013: 12) assert that participatory culture encompasses how contributions are found to be validated and social affiliations amongst members are harnessed.

Jenkins divided the types of participatory culture. Firstly, an affiliation focuses on formal and informal communities and conversations. Expressions creates a new type of digital sampling that entails video- making and fan fiction writing and circulation which structures the flow of media like blogging. Hence the idea of participatory culture developed after online social communities adjusted to new technology that enables users to exchange information in new forms. Jenkins states that a culture of participation can flourish due to "affinity spaces" which provides the tools for users to learn and engage with other users. (Jenkins 2006).

Cammaerts (2015: 5) holds the view that social media is instrumental in facilitating more fluid and asynchronous online engagement. Social media allows activists and protest movements to 'self-mediate' and to disseminate movement objectives with ease. Social movements and activists have consistently achieved this, however social media increases the capacity to convey text and visual messages. It is often debated that social media is instrumental in providing new ways for citizens and subordinate groups to avoid state and market controls and the mass media to create different collective identities (Cammaert, 2017: 5). Correspondingly, Jenkins has claimed that progressively "the Web has become a site of consumer participation" (Jenkins, 2008: 137).

Internet analyst Clay Shirky (2011: 27) describes that social media leads to "the wiring of humanity", "it allows us to treat free time as a shared global resource and lets us design new kinds of participation and sharing that take advantage of that resource". Shirky (2011) found that the world's communication structure has become more multifaceted and participatory. This online participatory culture is achieved through 'user-generated content' which comprises "digital artefacts created by ordinary people acting on their own behalf" (Waldron, 2013:258). Hence, users have easier access to information and the opportunity to participate in public speech, consequently it has propelled collective action (Shirky, 2011). Waldron (2013:258) maintains that because self-generated content is produced with the purpose to share, user-generated content acts as a platform for online participation and discussion. Collin, Rahilly, Richardson and Third (2011) states that social media has therefore become a key stimulus in the formation and distributing of self-generated content. This characteristic provides the necessary tools for mobilizing people to join in online social movements. (Hwang & Kim,

2015: 1). Fuchs (2017: 65) argues that through the internet, society is becoming more democratic because online users are actively creating one's own online culture through hashtag-activism without conforming to mainstream media. Henceforth, social media is perceived as convergent technologies as it combines different forms of communication into one platform. It enables few-to-few communications, which is specific for activists and social movements. Also, chatting, can occur on a one-to-one basis, but an online discussion is also possible amongst a few online users (Cammaerts, 2015:4).

Benkler (2006: 2) claims that the transformations of various elements in society such as in technology has culminated into participation in which individuals have the freedom to actively participate on social media platforms to encourage a democratic sphere. Therefore, it allows the user to creatively develop content in which others can reuse it, retweet it or repost it. It enhances diversity which enables users to have the ability to express themselves in different ways and practises (Jenkins et al., 2016:2). Benkler (2006:7) claims that the essence of freedom in society is created by the way information is exchanged and disseminated and additionally how one communicates the information. Besides, by the advent of technology in a networked society, users have the capability to create information independent from the conventional manner of media mass production. People, who were once consumers, now have access to internet which allows participation in the development of content on the internet. This is achieved by developing and recirculating information in a powerful way through technological advancement (Jenkins et al., 2009:9). Jenkins (2006:3) stated that old media will be substituted by the emergence of online circulation of media, in which online users will become their own media producers. It has been shown that the site of participatory culture is the convergence of old and new media with the intricate relationship between producers and consumers. So, participatory culture has thrived due to technological developments in new media, mainly with the interconnecting of culture and technology (Castells, 2004; Kane, Alavi, Labianci and Borgatti, 2014). Jenkins (2006: 8) asserts that participatory culture is becoming more apparent due to the "explosion of new media technologies that make it possible for average consumers to archive, annotate, appropriate and recirculate media content". As a result, new technology devices have the ability to connect which leads to the development and sharing of information. But, essentially enabling online users to engage in meaningful communication depends on various elements like the situation in which people find themselves, in a social or political sense. If participation is not promoted, there is unlikely action from individuals to participate in meaningful online conversations.

Boyd & Ellison (2007) maintain that an online network encourages people to communicate due to their similar beliefs. People are more inclined to connect with those who hold perspectives that are similar to their own which leads to the sharing of information at a rapid rate (Delwich and Henderson, 2013). De Michiel (2008:10) is of the view that "Global networks of likeminded people can now cluster and form communities online". Correspondingly, social media provides an archive of text and audio-visual symbolic data connected to protests and organizations. (Cammaerts, 2015:7). The constant and fixed messages on social media enables the symbols embedded in these discussions, such as hashtags to be exchanged and furthermore contributing to a collective protest. For instance, social movements exchange ideas and can influence future protests which is called movement spillover. The movements in Tunisia spreading to Egypt, Libya, Yemen, and Syria is an example of a movement spillover which also spread to the United States of America, the United Kingdom and Spain through the usage of hashtag activism on Twitter (Cammaerts, 2015:7). For example, at the inception of the #Metoo in the United States of America, a movement spillover took place in which French women employed the #BalanceTonPorc ('name your pig') hashtag; #RiceBunny was used in China; Italian actress Asia Argento tweeted #QuellaVoltaChe ('that time when…'), urging other Italian women to speak up about their experiences of sexual violence. Additionally, Spanish women joined in employing the hashtag #Yotambien. Argentine women used #MeToo to advance their fight for legalizing abortion (Fileborn & Howes, 2019: 3-4).

By communicating with individuals who share common interests, users thus engage in topics that are significant to them. In other words, online users communicate with the world as a community (Gonzalez-Lizarraga, Becerra and Yanez, 48-49: 2016) Through online discussions with other diverse groups, people are confronted with cultural differences and therefore have the possibility to express their identity in the way in which they perceive the world. However, individuals may engage with others on similar matters and make reference to the hashtags, this does not essentially mean they share the same opinions about a problem (Weller et al., 2013).

The interconnections between actors within networks are a crucial aspect of social movements and activism because they influence their impact and their ability to sustain and coordinate social action. Increased transnationalization is one of the significant approaches in which social media are affecting social movements and protests (Cammaerts, 2015:7). Transnational advocacy networks existed prior to the internet, but networked technologies are presenting new

opportunities for activists to organize at a transnational level. Accordingly, “transnational networks are becoming virtual, more fluid, more decentralised, more de-institutionalised and more global” (Cammaerts, 2015:7). Consequently, social media has been revered for promoting a participatory culture (Jenkins et al., 2009). Furthermore, social media has created diverse ways in which people can actively engage in public debates. Participation isidentified in spaces that foster engagement and the creation of communities through common identities (Burgess and Green, 2009: 90-91). Social media communities empowers users to participate with each other through common interests and experiences. Burgess and Green (2009: 90-93) note that a participatory culture encompasses online users not having to utilize traditional media to debate even that are of significance to them.

The participatory culture concept also has three weaknesses, specifically the participation gap in considering the unequal access to opportunities, expertise and knowledge that hinders the public for full participation. Comparably, Cammaerts (2015: 8) states that there are existing technology limitations to enabling online movements like unequal distribution of access and the need for distinctive digital skills. Participation becomes relevant when it supports and upholds a specific community. (Jenkins, 2013; Jenkins and Carpentier, 2013). While social media encourages a participatory culture, there is no promise that the principles on which participatory culture are built on will be upheld. This is due to a vast number of users and the subtleties of communication and inequalities may still be operating (Burgess and Green, 2009). Then, Jenkins argues that participatory culture needs to be considered by other elements and that is we “do not and may never live-in society where every member is able to fully participate” (Jenkins, et al, 2013: 193). On Twitter, users with fewer followers are unlikely to be acknowledged. This is since content on Twitter is spread via retweets, thus their viewpoints are highly unlikely to be recognized in contrast to users with countless followers. Weller, *et al,* (2013) note that having the freedom to use these platforms does not often provide a guarantee that communication amongst users and their discussions on an issue will be acknowledged.

Twitter hashtags provides an opportunity for individuals to tweet to a wider audience, but this cannot provide a guarantee if the twitter posts will be read. It does make online users believe that they are part of a much large conversation, but they often do not have much influence in the conversation (Jenkins and Carpentier, 2013). In this sense, social media has its limits and so does participatory culture, as those who debate and discuss matters and receive many retweets are seen to have their participation more valued. The element of listening in social

media as well as in reading the twitter posts is seen as a crucial factor of participation because in discussions, it is paramount to have audience listening when the individual is speaking. The theory of participatory culture stresses on an active audience that engages through user-generated content rather than simply viewing the content. However, when a twitter user views content, it is highly likely that a view is informed by the individual which is also reflected as participation (Burgess and Green, 2009).

Conclusion

This chapter attempted to explain Henry Jenkins' theory of participatory culture and its integral role on the Twitter platform. As earlier mentioned, one of the facets of the internet is its connection to online participation bringing about a collective identity. This identity is indicative in the way which users exchange similar grievances on online communities (Garrett, 2006). Collective identity is only attainable through effective communication and communication channels (Lim, 2012: 231). Thus, while #hf has resonated across various social media platforms through online participation, particularly more so on Twitter, it has also revealed the toxicity of expressing one's narrative. Furthermore, it has also shown that power imbalances still exist in regard to women of colour and privilege. Hence, participatory culture and fourth wave feminism, do come with its fair share of challenges and upheavals as discussed in the literature. Nevertheless, it therefore plays a pertinent role in understanding the multifaceted layers of #MeToo on Twitter.

CHAPTER THREE
A SYSTEMATIC LITERATURE REVIEW

Introduction

This study systematically reviewed published literature for a reliable, accurate and replicable approach, aiming to provide and explain all reported research pertinent to the phenomenon of interest (Stapic, Marcos, Strahonja, Carbot, Lopez, 2016; Kitchenham and Charters, 2007). A systematic literature review is a form of secondary research, which refers to the study of data that has been previously collected through primary research (Puljak and Sapupnar, 2017:1). Hence, a systematic survey of articles was collected from Google Scholar to explore the #Metoo discourses and to study the role of Twitter as a social media platform. A large and growing body of literature has investigated systematic literature reviews (SLRs) and there is a consensus that the SLR emerged in the 1970's in the medical science field. The SLR was used to evaluate the efficacy of health-care interventions and to enhance the practice of evidence-based medicine (Stapic et al, 2016; Mallet, Zanker, Slater and Duvendack, 2012). Since then, it has permeated various fields of study such as the social sciences, zoology, astronomy, and software engineering (Petticrew and Roberts, 2006; Kitchenham, 2007; Mallet *et al*, 2012).

What is a Systematic Literature Review?

A systematic review is a well-defined and meticulous way to distinguish, evaluate and investigate published primary studies in order to explore a particular research question (Staples and Niazi, 2007: 1). Similarly, Kitchenham (2004:1) defines a SLR as a way of identifying, assessing, and interpreting all accessible studies pertinent to a specific research question, or subject area or a phenomenon of interest. (Kitchenham, 2004: 1). Correspondingly, Okoli and Schabram (2010: 4) describe a SLR as a "systematic, explicit and reproducible method for identifying, evaluating, and synthesizing the existing body of completed and recorded work produced by researchers, scholars, and practitioners". Likewise, Petticrew and Roberts (2006:10) explain that a SLR adheres to a set of methods that clearly aim to restrict bias, by striving to identify, appraise and combine all significant studies in whatever research approach with the objective to answer a distinct question or set of questions. Petticrew and Roberts (2006:11) claim that the "[SLR] is unlike a traditional review in that it is more "fit for purpose" of answering specific questions and testing hypotheses than a traditional review". Moreover, it should not be perceived as merely a discussion of literature but a scientific tool that can

“summarise, appraise, and communicate the results and implications of otherwise unmanageable quantities of research” (Petticrew and Roberts, 2006: 11). Boland (2013: 3) expresses that a SLR is known as the ‘gold standard’ to synthesize the findings of numerous studies exploring the same questions, whether from education, health, and other fields (Boland, 2013: 3). In addition, Boland (2013: 3) found that SLR’s are steered by clearly defined steps which involves a description of the question or problem, identification and critical evaluation of the existing data, and a synthesis of the results and the representation of pertinent conclusions.

A SLR involves a level of rigor that is beyond what is generally needed for a typical standard literature review. This type of review attempts to classify, assess and blend all the empirical evidence that meets a pre-specified worthiness criterion to respond to a certain research question (Cochrane definition, 2021). For many scholars, mostly those in policy and health care/medicine, a systematic review process is a reasonable approach in comparison to a traditional literature review. Hence, it can be reiterated that systematic reviews aim toidentify research addressing a detailed question in order to provide a fair and impartial summary of the literature (Weed, 2005:7). A traditional literature review is often limited to literature already familiar to the scholars. This suggests that the same studies are regularly cited, and this presents a consistent bias to literature reviews (Mallet et al, 2012:447). In contrast, the SLR reduces researcher bias, through the implementation of extensive search strategies, predefined search strings and identical inclusion and exclusion standards (Mallet, Zanker, et.al., 2012: 448), thus it effectively impels researchers to analysis studies beyond the study scope and networks (Mallet, Zanker et al, 2012:448).

As an academic piece of writing, the review cannot simply reiterate the subject matter, but instead contribute to synthesizing the current studies by presenting a scholarly critique of theory (Okoli and Schabram, 2010:4). Systematic reviews present objective summaries of the text and the findings of the research topics. This is invaluable in extensive research areas in which numerous publications exist, each concentrating on a narrow facet of the field (Brereton, Kitchenham, Budgen, Turner and Khalil, 2007:1052). Brereton et al (2007:1052) assert that the studies that form the foundation of a systematic review are called primary studies, and the systematic review alone is a form of secondary study. A basic research synthesis is a bringing together of the discussion of results, the findings, and conclusions of prior studies. This is fundamental to almost every research project (Weed, 2005:1). Recent evidence suggests that a

SLR is significantly different from the traditional review (Brereton et al, 2007; Kitchenham, 2004 and Xio and Watson, 2019). The distinctness lies in the representativeness, in which the traditional review tend to be "cherry-picking studies" (Rousseau, Manning and Denyer, 2008: 3), whereas systematic reviews seek to provide a full survey on a distinct field until the present date. Additionally, this research process must be made clear and detailed prior to the actual conduct of the review to enable the process to be replicated. By summarizing, evaluating, and synthesizing a group of related studies, it becomes possible to assess the validity and quality of current work against a standard to uncover limitations, contradictions, and discrepancies (Xiao and Watson, 2019: 93). "A study of all available literature must be open-minded and transparent in why and how the topic was chosen, how its focus may have changed over the course of development, or in supporting the need for the author's subsequent work" (Okoli and Schabram, 2010: 4). It would not be sufficient to collect or summarise a group of articles, thus an element of analytical criticism is required. As explained by (Xiao and Watson, 2019; Okoli and Schabram, 2010; Kitchenham, 2004 and Petticrew and Roberts, 2006) it can be stated that SLRs aim to identify research addressing a detailed question to provide a fair and impartial summary of the literature.

Challenges of doing a Systematic Literature Review

The method needs much more effort and time in comparison to the traditional literature. Furthermore, it requires a wide-ranging inclusion of databases and peer-reviewed journals, which can become very costly for non-academic researchers (Stapic et al, 2016; Mallet et al, 2012). To fulfil the objective of the study, inclusion and exclusion criteria is utilised to screen possibly significant studies. But there is expected subjectivity in the screening process, if a researcher construes the inclusion standard differently (Stapic et al, 2016:449). Moreover, the SLR is very resource intensive. Employing a rigid systematic review process is time consuming due to the large volume of studies evaluated at the first stage of screening (Mallet et al, 2012: 450).

Reasons for Performing a Systematic Literature Reviews

The need for a systematic review emerges from the need of scholars to summarize all present data about a phenomenon in a rigorous and unbiased way. This could be due to drawing a more general conclusion about a phenomenon that is conceivable from individual studies or as a prelude to advance research activities (Kitchenham, 2004:3). There are various reasons for

conducting a literature review. The general rationale includes, firstly to summarize present evidence pertaining to a practice or technology. Secondly, to ascertain where and if there are gaps in existing literature in order to establish where further investigation isrequired. Thirdly, to position new research occurrences and lastly to assess how a hypothesis is supported or challenged by the existing empirical evidence (Brereton et al, 2007; Kitchenham, 2004; Okoli and Schabram, 2010).

Overall, a SLR provides a transparent and all-inclusive overview of existing evidence on a specified research topic. Additionally, it can highlight the methodological concerns in research studies that can be utilised to enhance potential work in the subject area (Pericic and Tanveer, 2019). Moreover, "It can be used to identify questions for which the existing evidence provide clear answers and thus for which further research is not necessary". (Percic and Tanveer, 2019). In the same vein, Mallet *et al*, (2012:445) maintain that a SLR is "the most reliable and comprehensive statement about what works", in that it involves identifying, synthesizing, and evaluating all current findings, quantitative or qualitative, as a means of producing a robust, analytically derived answer to a distinct research question.

A considerable amount of literature has been published on a SLR hence numerous studies have attempted to explain the traditional steps in a SLR (Kitchenham, 2004; Kitchenham et al, 2007; Kitchenham and Charters, 2007; Petticrew and Roberts, 2006; Xia and Watson, 2019 and Okoli and Schabram,2010). Generally, the steps entail deconstructing the research question, followed by identifying the keywords in the question form the source of search strings applied in the literature search. Subsequently, a protocol is created that explains terms, search strings, search strategy, inclusion and exclusion criteria and the methodology to synthesis. Studies are retrieved from academic databases and hand-searching. At this juncture, all studies are included. Subsequently, all retrieved studies are screened on significance of title, abstract and full text, by applying a predefined inclusion and exclusion criteria. When screening is finished, the studies included in the final analysis are often categorized by the research design and type of analysis. The last stage involves, a data extraction of pertinent quantitative and /or qualitative data, to synthesize the findings. Depending on the field, a meta-analysis is frequently used to blend and directly compare quantitative results (Mallet et al, 2012: 447). While most systematic reviews practice the steps detailed above in a fixed and rigid manner, some systematic reviews can implement a more flexible methodology by complying with the fundamental standards of a systematic review methodology (Mallet et al, 2012: 447). This

shows that systematic reviews do not comprise a homogenous strategy, there are diverse 'levels' of a systematic review (Mallet et al, 2012: 447).

The Cochrane Collaboration continues to play a significant role in the scientific progress of systematic reviewing and in the development of review methods to combine research results, usually from randomized trials to answer questions about the effects of healthcare interventions (Chandler and Hopewell, 2013:76). The Cochrane Collaboration, started with a meeting of 77 people from nine countries. Consequently, the Cochrane Collaboration has considerably expanded. It has grown to become an international network of more than 28,000 voluntary contributors from over 120 countries which publishes full systematic reviews and protocols in *The Cochrane Database of Systematic Reviews* (CDSR). This has published reviews online since 1996, via *The Cochrane Library.* The CDSR presently consists of more than 2,300 review protocols and more than 5,600 full reviews have been published (Chandler and Hopewell, 2013:76). The key foundations of the Cochrane Collaboration is its transparency and reproducibility of research methods. It consists of the title registration, a protocol, and a periodic renewing of the subsequent published systematic review. Key elements which have been added to the Cochrane Collaboration model is the risk of biases and a summary of a findings table in a SLR (Chandler and Hopewell, 2013:76).

The approaches and outcomes of systematic reviews should be described in adequate detail to allow users to evaluate the trustworthiness and applicability of the review results. The Preferred Reporting Items for Systematic reviews and Meta-Analyses (PRISMA) statement was developed to facilitate understandable and thorough reporting of systematic reviews and has been updated to reveal recent advances in systematic review methodology and terminology (Page and Moher, 2015: 2). The PRISMA guidelines consist of a four-phase flow diagram and a 27-item checklist. The flow diagram defines the identification, screening, eligibility, and inclusion criteria of the reports that classifies the scope of a review. The checklist includes a 27-item recommendation list on topics such as title, abstract, introduction, methods, results, discussion, and financing. With this flow diagram and checklist, PRISMA items serve as a guide for authors, reviewers, and editors (Selcuk, 2019: 57). Researchers from several fields of expertise have tried to make systematic reviews more effective by merging it with other methodological approaches. (Mallet et al, 2012: 447). Hence, it can be reiterated that systematic reviews do not comprise a homogenous strategy, there are diverse 'levels' of a systematic review (Mallet et al, 2012: 447). Furthermore, there is no single approach

methodology that a SLR needs to adhere to, it largely depends on the field of study, the research objectives, and the research problem. Likewise, Kitchenham (2004: iv) presents a SLR guideline which was taken from three current guidelines applied by medical researchers. The guideline are grounded on a review of three current methodologies for systematic reviews. The Cochrane Reviewer's Handbook and Guidelines were prepared by the Australian National Health and Medical Research and the CRD Guidelines for those carrying out or commissioning reviews.

A systematic literature review involves several phases. Existing guidelines for systematic reviews have slightly different suggestions about the number and order of activities such as the Cochrane Reviewer's Handbook and PRISMA. However, the medical guidelines and sociological studies are broadly in agreement about the major stages in the systematic literature review process (Kitchenham and Charter, 2007: 6). All Systematic Literature reviews can be carried out employing eight common stages (1) formulating the research problem; (2) developing and validating the review protocol; (3) searching the literature; (4) screening for inclusion; (5) assessing quality;(6) extracting data; (7) analyzing and synthesizing data; and (8) reporting the findings (Xiao and Watson, 2019:102).

The three-Stage process (in eight steps) for an SLR

To carry out a systematic review, Kitchenham (2004) proposed the three-stage process of planning, conducting, and reporting. Each phase includes a sequence of stages, but the execution of the whole process involves repetition and refinement of the methods (Kitchenham, 2004: 3).

Step 1: Formulate the Problem

Literature reviews are research inquiries that needs to be guided by research questions. Research questions, hence, steer the whole literature review process (Kitchenham and Charters, 2007: 9). The selection of articles in the review, the methodology for data extraction and synthesis and reporting must be guided towards answering the research question (Xio and Watson, 2019: 103).

Step 2: Develop and Validate the Review Protocol

The review protocol is similar to a research design in social science studies. It is a predetermined plan

that outlines the strategy to use in managing the review. The review protocol is vital for a thorough systematic review (Okoli and Schabram, 2010, Xio and Watson, 2019, Kitchenham and Charter, 2007). It is essential for strengthening the value of the review because it minimizes the likelihood of researcher bias in the selection of data and analysis (Kitchenham and Charters, 2007:12). The protocol must explain all the aspects of the review including "the purpose of the study, research questions, inclusion criteria, search strategies, quality assessment criteria and screening procedures, strategies for data extraction, synthesis and reporting" (Kitchenham and Charters, 2007: 12-13). Hence, it is crucial to validate the review protocol in a meticulous manner prior to execution (Okoli and Schabram, 2010; Brereton et al., 2007). For the current study under examination (this dissertation) the review protocol was submitted to the Human and Social Science Research and Ethics Committee (HSSREC) as the research proposal. It followed the necessary steps of a protocol in which it outlined the relevant aspects such as the purpose of study, research questions and inclusion criteria etc.

Step 3: Search the Literature

Channels for literature search

Presently, electronic databases are being used more frequently than paper searchers in a literature search. Electronic databases comprise the most extensive sources of published literature (Petticrew and Roberts, 2006: 79). Likewise, Xiao and Watson (2019: 103) found that presently electronic databases have become the new initial phase in a SLR. Electronic databases comprise the predominant source of published literature such as Open DOAR and OAIster (Xiao & Watson, 2019:103). Databases such as EBSCO, ProQuest, IEEE Xplore are the commonly used databases for literature searching. However, Google Scholar remains a popular open access database that documents journal articles and gray literature like conference proceedings, thesis, and reports. Norris and Oppenheim (2008:5) compared Google and Google Scholar to other open access search engines like OAIster and OpenDOAR. It was found that Google and Google Scholar provided the most valuable data. These two sources together were efficient in locating more than three-quarters of open access articles on Google Scholar. However, Jacso (2006:307) criticized the capability of Google Scholar, stating "GS is good for locating relevant items, leading users some of the time to an open access version of a document, but it is not appropriate for bibliographic studies".

Markland (2006:221) examined the efficacy of both Google and Google Scholar at retrieving a specified set of items using keywords and title searches obtained from 26 institutional

repositories in the UK. Between them, using a title search, 25 items were found out of the 26 items, with Google successfully finding 25 items. Google Scholar found 17 articles from within the repositories and found three more items not within the repositories. In comparison, when the repositories were searched using key words or titles taken from records, three items were not found. Walters (2007: 1122) compared the performance of Google Scholar to seven other databases (Academic Search Elite, AgeLine, AricleFirst, GEOBASE, POPLINE, Social Sciences Abstracts and Social Sciences Citation Index). Walters analyzed (2007:1123) a reference set of 155 articles on later life migration and showed that Google Scholar found 93% of the articles, it contained 27% more than the Social Sciences Citation Index, its closest competitor (Markland, 2006:221).

Keywords used for the search

The keywords for the search should be taken from the research questions. Researchers can classify the research question into concept domains (Kitchenham and Charters, 2007: 9). Stating the research questions is a crucial part of any systematic review. The review questions guide the whole systematic review methodology. Thus "the search process must identify primary studies that address the research questions. The data extraction process must extract the data items needed to answer the questions. The data analysis process must synthesize the data in such a way that the questions can be answered" (Kitchenham and Charters, 2007: 9). To understand if the keywords are working, Kitchenham and Charters (2007: 14) propose that researchers assess results from the trial search against lists of known primary studies to analyze whether the keywords can perform competently. Finally, it is imperative to document the date of search, the search string, and the process. This allows researchers to repeat the search on the same database to identify if new articles have been added since the first search (Okoli and Schabram, 2010: 20).

Sampling strategy.

All literature searches must be guided by sampling logic and a search strategy (Harsh and Clarke, 2009:394). The sampling and search strategies varies across different types of literature reviews. Depending on the purpose of the review, the search can be exhaustive and comprehensive or selective and representative (Bayliss and Beyer 2015; Harsh and Clarke 2009). The first 100 published articles were selected from the Google scholar search base thereafter the articles were screened for inclusion or exclusion.

Refining results with additional restrictions

Other practical criteria could constitute the publication language, certain period of publication, and source of financial support (Kitchenham and Charters 2007; Okoli and Schabram 2010). First, researchers can only search and review publications in a language one can fully understand. Second, the time of publication is regularly employed to restrict the search to certain publication dates. This is established due to most existing research being pertinent to the current situation which therein can provide valuable insights (Kitchenham and Charters, 2007; Okoli and Schabram, 2010).

Stopping rule.

A general principle is that the search can end when searches are repeated which result in the same references with no new results (Levy and Ellis, 2006:183). So, if no new data can be retrieved from the results, the researcher can end the search (Levy and Ellis, 2006; Kitchenham and Charters, 2007; Okoli and Schabram, 2010). The search was repeated on Google scholar but reached saturation.

Step 4: Screen for Inclusion

After collecting the list of references, researchers should screen each article again to determine if the article should be included for data extraction and analysis. A two-step process is beneficial: begin with a screening of articles for inclusion based on the abstracts, thereafter a quality assessment on a full text review is required. The need for this screening is to "weed out" articles inapplicable to research question or established criteria. However, at this point, researchers should be including all studies (Xio and Watson, 2019; Okoli and Schabram, 2010 and Kitchenham and Charters, 2007).

Criteria for inclusion/exclusion.

The inclusion and exclusion criteria should be based on the research question (Kitchenham and Charters, 2007: 19). Articles which are not related to the research questions(s) should be excluded. Inclusion and exclusion criteria should be reasonable (Kitchenham and Charters 2007; Okoli and Schabram 2010). The criteria should be able to categorize research and be steadfastly interpreted resulting in a manageable amount of studies. The inclusion and exclusion criteria can be founded on research design and methodology (Okoli and Schabram, 2010: 20-21).

"For example, studies may be limited to those conducted in specific geographic areas (e.g., developed vs. developing countries), of specific unit of analyses (e.g., individual business vs. the aggregate economy; individual household vs. the entire community), studying a certain type of policy or event (e.g., Eucilidean zoning vs. form-based codes; hurricanes vs. earthquakes), adopting a specific research design (e.g., quantitative vs. qualitative; cross-sectional vs. timeseries; computer simulation vs. empirical assessment), obtaining data from certain sources (e.g., primary vs. secondary data) and of certain duration (e.g., long-term vs. short term impacts), and utilizing a certain sampling methodology (e.g., random sample vs. convenience sample) and measurement (e.g., subjective vs. objective measures; self-reported vs. researcher-measured) in data collection" (Xio and Watson, 2019: 105).

Additionally, articles can be excluded based on not meeting the methodological standards although not all standards must be utilized for screening (Xio and Watson, 2019: 105).

Screening Procedure

At this point, an appraisal of the articles take place. The appraisal is usually based on the abstracts of the studies (Breretona et al, 2007: 571). If the abstracts are unclear, one could read through the conclusion (Breretona et al, 2007: 572). If there is uncertainty, include the articles for further assessment. Lastly, the excluded articles must be maintained for record keeping, reproducibility and crosschecking (Kitchenham and Charters, 2007).

Step 5: Assessing Quality

Quality assessment enables one to refine the full studies and is the final stage in formulating the pool of studies for data extraction and synthesis (Xio and Watson, 2019: 106). Ludvigsen, Hall, Meyer, Fegran, Aagaard and Uhrenfeldt (2016:5) perceive quality assessment as a way for understating each article prior to following the process of comparing and combining the results. According to Whittmore and Knafl (2005: 549) quality standards differ from one review to another. For instance, quality assessment is not imperative for some forms of descriptive reviews or critical reviews: descriptive reviews like scoping reviews are engrossed with exploring the extensiveness of studies, not the quality, and critical reviews should comprise studies of all quality levels to reveal the whole narrative. But quality assessment is relevant for reviews focusing on generalization like testing reviews. However, Okoli and Schabram (2010: 25) identify that quality assessment does not need to be applied as a yes or

no cutoff, but merely be a guide for researchers to take cognizant of and accept differences in article quality.

There is no set standard on how researchers conduct a quality assessment in the review (Dixon-Woods, Agarwal, Jones, Young and Sutton, 2005: 46). Some researchers recommended that articles should be sufficiently similar in methodology to elicit valid conclusions in methods like a meta-analysis (Okoli and Schabram, 2010; Gates, 2002). In contrast, some researchers maintained that excluding a large number of articles on the basis of weak methodological quality might lead to selection bias and devalue the generalizability of reviewing the results (Harsh and Clarke 2009; Pawson, Greenhalgh and Walshe, 2005). Stanley (2001:135) maintains that dissimilarities in quality provides the fundamental reasons for conducting a meta-analysis hence they do not provide a valid reasoning for excluding articles from the data analysis. Thus, it depends on the researcher in deciding on quality assessment. But most significantly, at this stage the criteria be reasonable and defendable.

Criteria for quality assessment.

Petticrew and Roberts (2006:127) found that the concept "quality assessment" often refers to checking the "internal validity" of a study for systematic reviews. Researchers can assess the validity of the study by assessing the data collection method, data analysis, results, and conclusion (Petticrew and Roberts, 2006; Fink, 2005). Ranking studies through a checklist is a common way to assess the quality of a study. For instance, Okoli and Schabram (2010:25) recommend ranking the articles according to the similar methodological criteria employed for inclusion and exclusion. Templier and Pare (2015: 128-129) suggest using known tools like checklists to assess the articles due to differences in research design, qualitative and quantitative articles often needing different checklists. Checklist have been created to assess numerous subsets of qualitative and quantitative articles (Kitchenham, 2004; Okoli and Schabram, 2010). Petticrew and Roberts (2006) created a group of checklists for assessing randomized controlled trials, cross-sectional surveys, observational studies, and case-control studies. Research organizations, like the Critical Appraisal Skills Programme (CASP) in the United Kingdom and Joanna Briggs Institute (JBI) also offer checklists which can be revised to appraise studies in a SLR (Xio and Watson, 2019: 106).

Quality assessment procedure.

The researcher assesses the full text to evaluate each study against the quality standard. The full text reviewing also offers the possibility for a final check on inclusion and exclusion. Studies that do not satisfy the inclusion criteria outlined in step 4 should be excluded from the final list (Xio and Watson, 2019; Okoli and Schabram, 2010; Kitchenham; 2004).

Step 6: Extracting Data

The aim of this step is to design data extraction forms to document the information obtained from primary studies. Moreover, the extraction form must collect data in relation to the research question and the study quality criteria (Xio and Watson, 2019; Kitchenham, 2004) The data collection form should comprise information like "Name of Review, date of data extraction and title, authors, journal and publication details" (Kitchenham, 2004: 17).

Step 7: Analyzing and Synthesizing Data

When the studies have been reviewed, selected, and appraised, thereafter it is vital tocombine articles in order to understand vast number of studies. Hence, the researcher totals, discusses, organizes, and compares the articles. Like quality appraisal, the process entails deciding whether the articles to be synthesized as quantitative, qualitative, or both elements. While only quantitative studies can be assessed quantitively, both quantitative and qualitative articles require a qualitative analysis (Okoli and Schabram, 2010: 30).

During the data synthesis stage, the data is extracted and summarized. The synthesis can be descriptive (narrative) and quantitative, furthermore the two are not mutually exclusive (Stapic, et.al., 2016:113). Usually, the studies are presented in a table form as it synthesizes all relevant data. This method, even descriptive, should be clear and thorough, and should ascertain if studies are suitable for synthetization (Centre for Reviews and Dissemination, 2009:45). The extracted data should be presented and aligned with the review questions (Kitchenham and Charter, 2007; Kitchenham, 2004; Petticrew and Roberts, 2006). In contrast, quantitative findings are generally presented by forest plot and, moreover narratively examined and related to the research questions (Stapic, et.al., 2016:114). "Synthetizing results of qualitative studies means an integration of materials written in natural language, with significant possibility of having to understand different meanings of the same concepts as they were used by different researchers" (Kitchenham and Charters, 2007).

According to Petticrew and Roberts (2006:170) the narrative synthesis can be conducted in various ways, but the most general synthesis is organizing it into three well-defined steps by: "organizing the description into logical categories, analyzing the findings within each of the categories and synthesizing the findings across all included studies" (Petticrew and Roberts, 2006: 170). The second step includes a narrative explanation of the results for each study. This interpretation can vary in length and in details. Petticrew and Roberts (2006: 178-179) consider cross-study synthesis, stating that it typically begins with an account of the uncovered information, next a summary of information on the result of mediating variables (if any) can be presented, and lastly a description of the findings of each study. The objective of a cross-study synthesis is to create a complete summary of study results, considering the quality of the studies (Petticrew and Roberts, 2006:178:179).

A few studies have provided valuable insight into synthesizing mixed methods research and combining qualitative and quantitative studies. (Heyvaert, Maes and Onghena 2011; Sandelowski, Voils and Barroso 2006). Rosseau, Manning and Denyer (2008:20) explain the challenges of combining different types of studies due to ranging epistemological methods, political and cultural settings, and political and scientific infrastructure. More specifically, Sandelowski et al, (2006: 3–4) discuss the problems faced when combining qualitative literature (such as variances in ontological stances, epistemological positions, paradigms of inquiry, theoretical frameworks, and methodologies) and quantitative literature (such as study heterogeneity). Thus, a mixed synthesis, can lead to various errors and some scholars contend that it should not be done (Mays, Pope and Popay; 2005; Sandelowski et al, 2006).

Step 8: Report Findings

For the SLR to be reliable and replicable, the method must be reported in sufficient detail (Okoli and Schabram, 2010: 30-31). This will enable researchers to follow the same steps hence arriving with the same findings. Specifically, the inclusion and exclusion criteria must be explained in detail (Templier, Mathieu and Pare, 2015: 131) and the reasons for selecting the criteria must be described in the report (Peters, Godfrey, Kahlil, McInerney, Parker and Soares, 2015: 142). The SLR must adhere to a clear method that connects the studies into primary themes and characteristics (Rowley and Slack, 2004: 37). Furthermore, it is imperative that the deductions are supported by the data.

Conclusion

To conclude, systematic literature reviews if well executed can be a helpful means for providing an in-depth and current review of scholarly work for a specific phenomenon. Moreover, SLR provide the opportunity to conduct a rigorous assessment of the published literature pertinent to the research questions. The objective of this study was to systematically assess published articles from Google scholar and the way in which the #MeToo movement used Twitter as an online platform. Hence, a systematic survey of articles was collected to explore the Twitter discourses around the #MeToo movement.

CHAPTER FOUR
RESEARCH METHODOLOGY

Introduction

Research methodologies are a set of guidelines that researchers use to ensure their work is open to review, analyze, repeat, and/or adapt and to select research methods (Given, 2008: 516). The methodology chapter engages in a fundamental part of connecting the theoretical and philosophical notions of the study to the research problem and questions. This chapter to a large extent is not about explaining and defining the selected methods such as the SLR, it is about the rationale and application behind choosing the SLR. The methodology part thus concentrates on the rationale behind using particular tools and methods to carry out the study (Henning, van Rensburg, Smit, 2007/2018: 36). "The objective of this study was to systematically assess published articles from Google scholar and the way in which the #MeToo movement used Twitter as an online platform. Hence, a systematic survey of articles was collected to explore the Twitter discourses around the #MeToo movement."

Qualitative Research Approach

Qualitative research is a well-respected paradigm of inquiry and the intricacies that encompasses qualitative research requires thorough methodical methods to produce valuable results. Qualitative research, intended to produce ideas rooted in human experience has formed a unique place in research literature. Consequently, qualitative studies have become increasingly recognized and valued, thus it is essential to perform it in an accurate and methodical manner to generate meaningful and insightful results (Sandelowski, 2004; Attride-Stirling, 2001).

To answer questions about social issues, it is apparent that experimental and quantitative methods is inadequate on its own in exploring the phenomenon under study. Consequently, qualitative research has garnered momentum as a way of inquiry. Qualitative research is defined as a "form of systematic empirical inquiry into meaning" (Shank, 2002: 5). By empirical, it denotes that this mode of inquiry is grounded in the world of experience. Inquiry into meaning states that researchers try to make sense of how others relate to theirexperience. Denzin and Lincoln (2000) explains that qualitative research entails an interpretative and naturalist stance: "This means that qualitative researchers study things in their natural settings,

attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them" (Denzin and Lincoln, 2000:3). Thus "the core property of qualitative research is that it examines the way people make sense out of their own concrete real-life experiences in their

own minds and in their own words. This information is usually expressed in everyday language using everyday concepts" (Cropley, 2019: 35). It is frequently (although not always) focused on an explicit problem in a particular situation (Cropley, 2019:36). In this instance, a qualitative research approach will be employed by exploring the academic literature published about the #MeToo movement surrounding the discourse on Twitter.

This study was guided by a qualitative approach since the researcher is delving into exploring "the social meaning people attribute to their experiences, circumstances and situations, as well as the meanings people embed into texts and other objects" (Hesse-Biber and Leavy, 2011: 4). Consequently, crucial to this method is extracting meaning from the data (Hesse-Biber and Leavy, 2011: 4). Furthermore, the objective of this approach is to study behavior, understandings, observations, and feelings of participants (Denzin and Lincoln, 2008a) hence Google Scholar has provided a rich research site for scholars keen to study online interaction, the spread of information and online activism (Marwick, 2014: 89).

Research Paradigm

"Interpretative researchers assume that access to reality (given or socially constructed) is only through social constructions such as language, consciousness, shared meanings and instruments" (Myers, 2008:99). The approach of the Interpretative paradigm is to understand people (Babbie & Mouton, 2008: 28). Gephart (1999:5) defines interpretivism as being focused on meaning and interpreting the social exchanges between humans. Thus, the mind tries to make sense of the experiences and events and generating meaning from it. Interpretivism focuses on examining the intricacies of social phenomena to gain a better understanding. The objective of interpretivism research is understanding and interpreting daily events, experiences and social structures and the ideals people attach to these phenomena (Collis & Hussey, 2009: 56-57; Rubbin & Babbie, 2010:37). Interpretivists believe that social reality is subjective and nuanced, due to it being formed by the perceptions of the participants. This research paradigm is used to show how scholars have written and interpreted the #MeToo discourse on the twitter platform hence revealing a collective consciousness about the prevalence of sexual violence. Therefore, the interpretivist depends mostly on the interpretations of the meaning humans attach to their actions, consequently a interpretivism approach makes an attempt to reach an understanding of the phenomenon through an interpretation of the components of the study (Collis and Hussey, 2009: 56-57; Rubbin and Babbie, 2010:37).

A Systematic Literature Review Methodology

SLRs have been proposed as a kind of research methodology that should be suitable for a graduate research thesis (Puljak and Sapunar, 2017; Kitchenham, 2004; Xiao and Watson, 2019; Okoli and Schabram,2010) This study has been undertaken as a SLR methodology based on the guidelines suggested by Barbara Kitchenham. The three main stages of a SLR process consist of: planning the review, conducting the review, and reporting the review. Each phase includes a sequence of stages, but the execution of the whole process involves repetition and refinement of the methods (Kitchenham, 2004: 3). The stages in the systematic literature methods are detailed below using Barbara Kitchenham guidelines (2004).

Identification of Research (Step 3- Search the literature)

As discussed in the previous chapter, Google Scholar is a very capable open access database that documents journal articles and "gray literature", like reports, thesis, and conference proceedings. It was found that Google and Google Scholar achieve better results than OAIster and Open DOAR, another open access repository. (Xiao and Watson, 2019:103). Hence Google scholar was utilized to conduct the SLR. The keywords for the search were taken from the research question(s). Researchers can assess the research question into concept domains (Xiao and Watson, 2019:103). For instance, the domains in the research question are "#MeToo movement", "Twitter", and "#hf" therefore these keywords were employed in the Google Scholar search. But the rationale behind using these keywords; was primarily due to the large amount of literature found on the search engine - Google, after a preliminary trial search was conducted to investigate whether the keywords can perform sufficiently on the Google scholar search engine. Kitchenham and Charters (2007) proposed that researchers check results from a trial search to assess if the keywords can perform adequately. Hence a preliminary search took place on the Google database using the keywords #hf, Twitter and the #MeToo movement. The Google search page generated 170 000 results in 45 seconds. Thereafter, the commonly used terms "#MeToo movement", "Twitter", and "#hf" were entered into the Google Scholar search box forming the search string. The first 10 pages of the Google scholar search results were saved, and the first one hundred studies were documented in a table form. "One reason why it is crucial to record the search string and procedures is so that they can be periodically repeated on the same databases and sources, to see if new materials have shown up since the

initial search" (Okoli and Schabram,2010:21). It must be noted that the search on Google Scholar ended as the researcher reached data saturation, in that the repeated search resulted with no new results but a repetition of previous identified published articles. Hence no new data could be retrieved thus the search ended. Likewise, Levy and Ellis (2006:181) propose that the fundamental stopping rule is when searches are repeated in whichever way and result in the same references, with no new result. The date range included was 15 October 2017-14 May 2021. The rationale for the years included, represents the inception of the #MeToo on Twitter which emerged in 2017. Furthermore, the most recent published studies on Google scholar are pertinent in assessing the discourses presented in the role of Twitter regarding #MeToo on the platform.

Sampling Strategy

The first 100 published articles were selected from the Google scholar search base.

Procedures for documenting the search process are as below and illustrated in Table 1.

- Author
- Date
- Publisher
- Title
- Abstract
- Inclusion criteria
- Exclusion criteria

Selection of Studies- Step 4 Screening for inclusion

The criteria list above was applied to reasonably exclude studies for practical purposes and for limiting the scope of the study. The Eligibility assessment was performed independently. It must be noted that there is no set standard in screening studies in a systematic review (Kitchenham and Charters, 2007; Okoli and Schabram,2010). Studies which are specifically excluded from the pool of studies are mainly due to "incomplete or ambiguous methods, fail to meet a predetermined threshold for quality or fail to report sufficient statistics or data for estimating effect sizes" (Meline,2006:22). Gray literature such as thesis papers were downloaded as part of the screening process however these were excluded due to its irrelevance

to the research question. To undertake a systematic literature review it is imperative that the studies are assessed based on relevance and acceptability. Hence Systematic reviewers ask: *Is the study significant to the researcher's needs? Is the study acceptable for review?* Hence the reason, for the researcher formulating an inclusion and exclusion criteria to answer the question mentioned above. It must be noted that each systematic review has its own objective and questions. With that stated, the inclusion and exclusion criteria characteristically belong to one or more of the subsequent categories: (a) "study population, (b) nature of the intervention, (c) outcome variables, (d) time period, (e) cultural and linguistic range, and (f) methodological quality" (Meline, 2006:22).

Firstly, all studies were screened by abstracts and titles relating to the research question and objectives. This screening process took the form of looking for the keywords in the

abstracts/titles which included any of the keywords "#hf" and or #MeToo Movement and or "Twitter". Studies written in another language and not the English language were excluded from the criteria. As it would be time consuming and costly to firstly employ the services of a professional translator hence non-English studies were not included. However, essays and conference proceedings articles were included. Articles which were not available for full text downloading were excluded from the study. Studies which were not related to the research questions and topic were excluded. Three studies which were duplicated in the google scholar database were not considered for inclusion. Therefore, in total 85 studies were placed for exclusion in Table 1. The remaining 13 articles were downloaded and assessed by an in-depth analysis of its research approach, data collection methods, data analysis, results, setting, conclusion, and year of publication.

Thereafter, a final check took place for inclusion and exclusion by repeating the search on the Google Scholar database. Subsequently, in this process, a second table was drawn up placing the 15 qualitative published articles for inclusion. Quantitative studies were reviewed in the selection of studies, however only qualitative studies were included for the research study. Due to, a number of researchers reporting that a mixed synthesis should not take place as it could lead to numerous mistakes (Mays, et.al. 2005; Sandelowski et al., 2006). Moreover, there is a rapidly growing use of the internet and social media platforms for social research, specifically for the collection of qualitative data found in blog posts, comments, and videos thus becoming part of the breadth of qualitative material online (Ditchfield and Meredith, 2018: 496). Hence,

only qualitative articles formed part of the inclusion criteria. In terms of geographical location of studies, all articles in which #MeToo on Twitter had occurred were considered to avoid geographical bias. As the MeToo movement, more specifically the phrase and the viral hashtag #MeToo reached almost every region of the world, specifically 85 countries. There was no gender restriction placed in the reviewing of studies, additionally there was no restriction regarding ethnicity and age. Studies that did not satisfy the inclusion criteria were obviously excluded from the final literature list in Table two.

Study Quality Assessment- Step 5 Assessing Quality

The 15 published articles which met the inclusion criteria was critically appraised to determine whether the studies should be further included in Table two for discussion and analysis. Specifically, each study was assessed by the following criteria:

- □ Is the qualitative approach appropriate?
- □ Is the study clear in what it seeks to do?
- □ How defensible/rigorous is the research design/methodology?
- □ How well was the data collection carried out?
- □ Is the context clearly described?
- □ Were the methods reliable?
- □ Are the data rich?
- □ Is the analysis reliable?
- □ Are the findings convincing?
- □ Are the conclusions adequate?
- □ Was the study approved by an ethics committee?

The checklist above is based on checklists from a framework for assessing research evidence, a Critical Appraisal Skills Programme (CASP) and the National Training and Research Appraisal Group. In terms of publication language, researchers can only review studies written in languages one can read hence only English language articles were screened and reviewed to determine if the study can be placed in Table two of the inclusion criteria.

Prisma flow diagram

Prior to including studies and giving reasons for excluding others, a rigorous search of the literature must take place. This search consequently leads to a documentation of the results. Once these records have been screened and eligibility criteria applied, a lesser number of studies will remain. The number of included articles might be smaller (or larger) than the number of studies, due to articles reporting on numerous studies and results from a specific study may be published in several articles. To capture this information, the PRISMA flow diagram now requests information on these phases of the review process (Liberati, Altman, Tetzlaff, Mulrow, et al., 2009:1). The PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), flow diagram is a standard that provides guidance for the reporting of Systematic Reviews. It represents the flow of information through the various stages of a Systematic Review. Moreover, it manages the number of records

identified, included, and excluded, and the reasons for exclusions (Shamseer, Moher, Clarke, Ghersi, Liberati, Petticrew, Shekelle, and Stewart, 2015:2).

Figure 3: PRISMA FLOW DIAGRAM

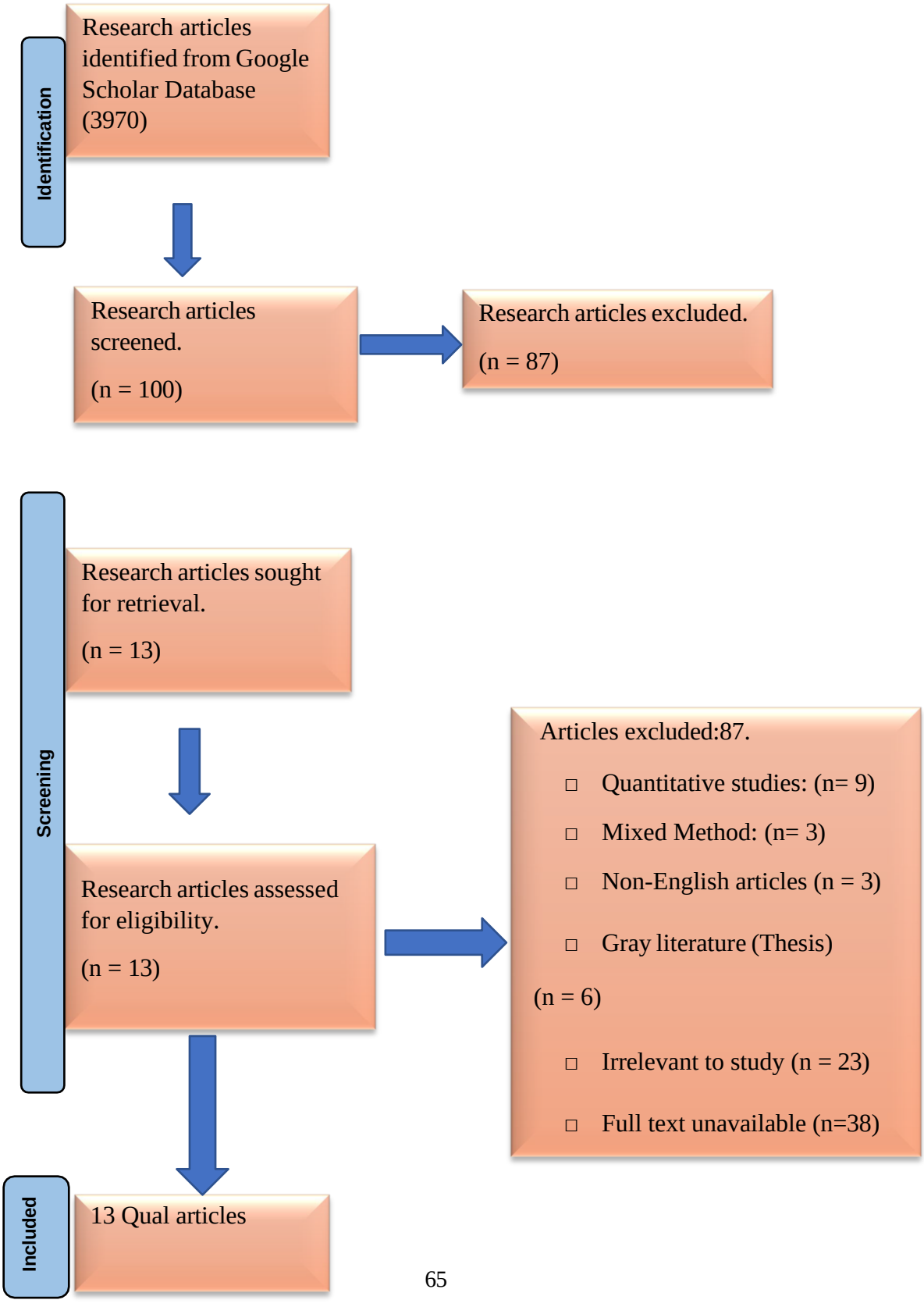

Table 1: Inclusion and Exclusion Criteria

Inclusion Criteria	Exclusion Criteria
Qualitative studies	Non-English articles
Englishlanguagearticles	Gray Literature (Thesis)
Publishedessays	Articles irrelevant to the study
No restrictions in geographical location	Full text unavailable for downloading
	Quantitative studies
	Mixed Method Studies

Extracting the Data- Step 6 - Extracting the data

In a SLR, data extraction is the development of taking key features of studies in a well-defined and uniformed way found in the published data. It is a required precursor to evaluate the possibility of bias in specific studies and in synthesizing the results (Schmidt, Olorisade, McGuiness, Thomas, Higgins, 2021: 401). Equally important, the data extraction is very much dependable on reporting quality in published articles (Noyes and Lewin, 2010: 10). As Noyes and Lewin (2010: 11) stated the data extraction process will enable a preliminary interpretation and description of the common features of the scope of the evidence and will assist in a more rigorous and a more revealing explanatory process of the synthesis to follow. Hence a standardized SLR data extraction tool presented by Munro et al (2007: 238) was used to develop a preliminary understanding of the included studies.

Table 2: Standard data extraction form

Standard data extraction form
Country
Aims of study
Ethics – how ethical issues were addressed
Study setting
Theoretical background of study
Sampling approach
Participant characteristics
Data collection methods
Data analysis approach
Key themes identified in the study
Data extracts related to the key themes
Recommendations made by authors

(Munro et al. 2007)

Narrative Synthesis- Step 8 Analyzing and synthesizing data

Generally, systematic reviews must consist of text and tables that provides detailed, explanatory and a descriptive summary of the characteristics and findings of the integrated studies (Centre for Reviews and Dissemination, 2009:48). But merely, explaining the findings is not adequate for a synthesis. Hence, a textual approach needs to be utilised that offers an analysis of the links or connections within and between studies and a complete evaluation of the strength of the data (Centre for Reviews and Dissemination, 2009:48).

A widely used strategy to synthesize research in a discourse of systematic reviews is a narrative synthesis, a defining characteristic of this methodology is a narrative summary of the results of studies which becomes a synthesis. This can take place either with or without a statistical meta-analysis which does not exclude other numerical considerations (Rodgers, Sowden,Petticrew, Arai, Roberts, Britten and Popay, 2009: 50). For reasons of study uniformity, most systematic reviews do not essentially undertake a formal meta-analysis only. In its place, it often combines the included studies in the way that seems most viable or suitable and labels the study a 'narrative synthesis' (Rodgers, Sowden, Petticrew et al, 2009:50). Therefore, there is presently no unanimity on the fundamental elements of narrative synthesis and the requirements for creating a systematic and clear method to the synthesis process (Rodgers, Sowden, Petticrew *et al,* 2009:50). The process involved in a synthesis depends on whether the studies to be synthesized are quantitative, qualitative, or encompasses elements of both. While only quantitative studies can be examined quantitatively, both quantitative and qualitative studies need to be investigated qualitatively in a narrative synthesis (Okoli & Schabram, 2010: 30).

Even if a meta-analysis is possible in a systematic review, features of narrative synthesis will generally be needed to completely interpret the collected evidence. Hence, narrative synthesis is intrinsically a more subjective method than meta-analysis; as a result, the approach utilized should be thorough and transparent to avoid the possibility for bias (Centre for Reviews and Dissemination, 2009:48). "How narrative syntheses are carried out varies widely, and historically there has been a lack of consensus as to the constituent elements of the approach or the conditions for establishing credibility" (Centre for Reviews and Dissemination, 2009:48).

A project for the Economic and Social Research Council (ESRC) Methods Programme has created guidance on a narrative synthesis in systematic reviews. The guidance provides a common framework with certain tools and techniques that offers transparency and trustworthiness of narrative synthesis. "The general framework consists of four elements: developing a theory of how the intervention works, why and for whom; developing a preliminary synthesis of findings of included studies; exploring relationships within and between studies and assessing the robustness of the synthesis" (Centre for Reviews and Dissemination, 2009:48). It is not essential to use each one of the elements mentioned above for a narrative synthesis, but the suitable tools should be chosen depending upon the type of evidence being synthesized. In this current dissertation, when the appropriate studies were data

extracted, the first step was to combine, arrange and explain the findings. Subsequently, the appropriate tool that could be utilised in the narrative synthesize is a thematic analysis. To describe the findings and the nature of the findings, the method selected seemed most suitable to categorize the key, recurring themes among the multiple studies (Centre for Reviews and Dissemination, 2009:48).

Data Analysis- Step 8 Reporting findings

Data analysis is a procedure that regularly takes place as the research develops (Struwig and Stead, 2013: 178). Sharlene Hesse-Biber and Patricia Leavy (2011: 302) argue that there is no standardized way of conducting data analysis, but it needs robust methodological knowledge. Joseph A. Maxwell and Margaret Chmiel (2014: 21) emphasized the significance of positing qualitative data analysis for a better insight and a clearer understanding of the data. At the initial phase, data analysis provides a necessary framework to develop the gathering of further data. In this instance, the researcher began to understand the data by simply taking notes, summarizing, and highlighting particular concepts that could be pertinent to the analysis. Through the procedure of multiple readings of the text, the researcher gained confidence that the text contains sufficient material to justify analysis. "Any analysis of data involves some form of coding" (Given, 2008: 187). The researcher adopted a more flexible approach, in coding whole paragraphs and groups of sentences. It is at this stage that codes were further refined to include significant categories. Even at the initial reading of text, proper insights into the text could not be determined and even after coding was completed. Thus, the researcher returned to the data to recode for ideas in order to establish patterns and themes. Specifically, "this final stage of data analysis is analogous to having a conversation with the literature of the discipline or what was found in other social settings" (Given, 2008:188).

Thematic Analysis

Thematic analysis is a significant qualitative research method however, little has been written to steer researchers in how to perform a precise thematic analysis (Nowell, Norris, White and Moules, 2017: 1). Qualitative research, intended to produce ideas rooted in human experience has formed a unique place in research literature. Consequently, qualitative studies have become increasingly recognized and valued, thus it is essential to perform it in an accurate and methodical manner to generate meaningful and insightful results (Sandelowski, 2004; Attride-Stirling, 2001). Thorne (2000:68) describes data analysis as the most difficult stages of

qualitative research, and a stage that receives the least amount of focus in the literature. Hence, data analysis performed in a systematic manner can be clearly conveyed to others (Malterud, 2001; Sandelowski, 1995). Qualitative researchers frequently overlook a comprehensive explanation of how analysis is done within research, (Attride-Stirling, 2001; Tuckett, 2005) thus it is argued that researchers must be thorough about the strategy employed and provide a clear explanation of analysis methods (Braun and Clarke, 2006; Malterud, 2001; Thorne, 2000). If the reader is unclear about how the data was analyzed, or what theories or ideas informed the analysis, assessing the reliability or credibility of the research method becomes challenging.

What is a theme?

A theme is a general concept formed by extracting common features from specific examples. As a result, a theme reveals and combines the foundation of the experience into a relevant unit (DeSantis and Ugarinza, 2000: 362). Themes are recognized by combining parts or sections of concepts or experiences, which are typically irrelevant when explored on its own (Aronson, 1994:1). A theme is not essentially reliant on proven measures but fairly on whether it expresses something valuable in connection with the research questions (Braun and Clarke, 2006: 80-82). When found, themes become meaningful concepts that connect large parts of the information together (DeSantis and Ugarriza, 2000: 363).

What is a Thematic Analysis?

Thematic analysis is a type of methodology used for recognizing, examining, and describing repetitive themes within qualitative data (Braun and Clarke, 2015; 2006). Additionally, TA offers manageable and methodical procedures for producing and selecting codes and constructing themes from qualitative data extracts (Braun and Clarke, 2015; Kiger and Varpio, 2020). This method recognizes the similarities in the way which a topic is talked or written about and interpreting those commonalities (Braun and Clarke, 2012: 57). The patterns of meaning in the text related to the researcher's interest thus must be relevant to the specific topic and research question being analyzed (Braun and Clarke, 2012: 57).

Braun and Clarke (2006:78) argue that TA should be utilised as an initial method for qualitative analysis, as it offers distinct ways for performing other types of qualitative analysis. Various researchers have maintained that because TA is a procedure employed by numerous qualitative

methods, it should not be practiced as a distinct method, rather a process to be employed to support researchers in analysis (Boyatzis,1998; Holloway & Todres, 2003; Ryan & Bernard, 2000); whereas others have asserted that TA should be regarded a method in its own right (Braun & Clarke, 2006; King, 2004; Leininger, 1992; Thorne, 2000). Hence it can be stated that TA is a method that can be widely utilised across various epistemologies and research questions (Nowell et.al, 2017: 2).

Prior to carrying out the relevant steps of TA, it is imperative to explain the concept of a theme in this analysis method. A theme is a 'patterned response or meaning' (Braun and Clarke, 2006: 82) from the information that informs the research question. A theme reveals something central about the data in connection to the research question and signifies a level of meaning within the data set. The question of prevalence of a theme recurring in a dataset will usually result in overall themes and subthemes within the data (Braun and Clarke, 2006: 82).

A distinctive characteristic of TA is its flexibility employed in a broad scope of theoretical and epistemological frameworks, as well its application to an extensive range of study questions, sample sizes and designs (Braun and Clarke, 2015; Kiger and Varpio, 2020). Although some scholars have explained TA as also related to the field of ethnography (Aronson, 1995: 1) or as fitting to phenomenology (Joffe, 2011: 209), Braun and Clarke (2006: 80) assert that TA can independently function as an analytic method and form the basis for other qualitative research methods. Due to its flexibility, Braun and Clarke (2006: 79) mention that TA should be seen as a method rather than a fixed or predetermined methodology. Moreover, TA is not confined to a specific paradigmatic orientation but can be employed within constructivist, post-positivist, or critical realist research methods (Braun and Clarke, 2006; Varpio, 2020). In a critical realist framework within TA, it provides researchers the platform to analyse the power relations informing reality and to participate in emancipatory investigations that takes into consideration the voices of suppressed populations (Varpio, 2020: 2). Furthermore, it is asserted that 'thematic analysis allows the interpretive social scientist's social construction of meaning to be articulated or packaged in such a way, with reliability as consistency of judgment, that description of social "facts" or observations seems to emerge' (Boyatzis, 1998: xiii).

According to Braun and Clarke (2015:2) the coding approach in a TA are the smallest unit of analysis that encapsulates distinct features of the data pertinent to the research question and

objectives. Additionally, codes are the fundamental building blocks for themes, patterns of meaning, reinforced by a shared central idea (Varpio, 2020; Brauna and Clarke, 2006; Maguire and Delahunt, 2017; Nowell et al., 2017). Hence, themes provide a context for establishing and describing critical observations in the studies. The objective of TA is not merelysummarizing data, but to classify, and decode, main, but not essentially all elements of the data, steered by the research question or research objectives (Braun and Clarke, 2015: 2).

Reasons for selecting a Thematic analysis

TA is an extremely useful approach as it provides a more accessible and flexible way of analysis, which can be more valuable for those beginning a career in a particular field of research (Braun and Clarke, 2006: 81). Furthermore, TA is an effective method to employ when interpreting experiences, ideas, or behaviours within a dataset (Braun and Clarke, 2012: 56). TA teaches the techniques of coding and assessing qualitative data systematically, which can be related back to the wider issues to be addressed in the data sets (Braun and Clarke, 2012: 58). Braun and Clarke (2012:58) hold the view that TA is " only a method of data analysis, rather than being an approach to conducting qualitative research. We see this as a strength because it ensures the accessibility and flexibility of the approach".

Ways to conduct a thematic analysis

Themes or patterns in the data can be classified in one of two key methods in thematic analysis: in an inductive or deductive way (Braun and Clarke, 2006: 82). An inductive approach means the themes described are strongly connected to the data itself. This is applicable if the data has been specifically collected for the research (e.g., through interviews or focus groups, the patterns pinpointed may have little association to the particular questions that were asked of the participants (Braun and Clarke, 2006: 83). Additionally, it would also not be guided by the researcher's theoretical focus in the subject area. Inductive analysis is thus a procedure of coding the data without striving to fit into an established coding frame or the researcher's fixed ideas. For this reason, thematic analysis is data-driven (Braun and Clarke, 2006: 83). A deductive or theoretical thematic analysis would tend to be guided by the researcher's theoretical or analytical interest in the subject, and hence is analyst driven. This form of thematic analysis maps onto how and why one is coding the data. One can either code for a particular research question which maps onto the more theoretical approach, or the particular

research question can change during the coding procedure which delineates the inductive approach (Braun and Clarke, 2006: 83-84).

Another process in thematic analysis encompasses the level at which themes are to be determined which is at a semantic or explicit level or at a latent or interpretative level (Braun and Clarke, 2006: 84). With a semantic approach, the themes are established within the explicit meanings of the data, the researcher is not searching for elements further that which a participant has stated or what has been written. This process comprises a progress from description, in which the data has been organized to convey themes in semantic content and summarized, to interpretation in which the researcher seeks to theorize the relevance of the patterns and its broader meanings and implications often relating to past literature (Braun and Clarke, 2006: 84). At the latent level, it begins to categorize or assess the underlying concepts that are postulated as determining or informing the semantic content of the data. Henceforth, the progress of the themes, includes interpretative work, and the analysis that is generated is not only descriptive, but it is already theorized. Both a semantic and latent approaches were adopted for this study. A semantic approach was employed as meanings have already been explicitly determined in the writings, the objective is to convey the significance of these patterns or themes from the qualitative studies. Additionally, a latent approach was used to analyze the underlying ideas and beliefs.

The researcher will explain the process of thematic analysis utilizing a six-phase model. The phases will be outlined below and be used to examine the dataset. “Doing thematic analysis usually involves a recursive, reflexive procedure of moving forward and sometimes moving backwards through data familiarization, coding, theme development, revision, naming and writing up” (Braun, Clarke and Weate, 2016: 7). It is imperative to understand that the analysis is not in the data, waiting for the researcher to determine, the themes do not merely emerge. Rather, the analysis is generated through the convergence of “theoretical assumptions, disciplinary knowledge, research skills and experience, and the content of the data themselves” (Braun, Clarke et.al, 2016: 7). Analysis is an active phase, and although thematic analysis is explained as a method, as a strategy to analyze data, rather than a whole framework- these steps must not occur in a robotic repetition, “without thought and deliberation, furthermore without conscious choices, action and thinking” (Braun, Clarke and et al, 2016:7).

Braun and Clarke (2006) maintain that the six phases of a thematic analysis should be adhered to, in order for a research study to convey trustworthiness and reliability of a qualitative analysis. Hence the following six phases of the thematic analysis created by Braun and Clarke (2006) was used to address this qualitative study.

Six phases of the thematic analysis

Phase 1

In the first phase, the researcher was familiarized with the data, hence the included 13 journal articles were read and reread for theoretical and insightful ideas as well as for potential codes and themes. Codes identify an element of the data that seems insightful to the researcher, "the most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon" (Braun and Clarke, 2006: 88). In simple terms, a code is a label attached to a unit of text to index it as connecting to a theme or issue in the data which the researcher has recognized as substantial to his or her interpretation (King, 2004: 257). Whether the objective is a general or a full and exhaustive analysis, or one is searching for latent or semantic patterns, or it is data-driven or theoretically driven, it will inform how the reading progresses (Braun and Clarke, 2006: 87). Irrespective, it is vital to be familiar with all features of the data. Hence, Braun and Clarke (2006: 87) assert that it is vital to take notes or mark ideas for coding that one can return to in consequent phases. Notes were made on the actual journal articles and specific extracts were highlighted which seemed relevant to the research study as a whole.

Phase 2

The second phase comprised the creation of initial codes from the dataset. As Braun and Clarke (2006: 89) states that it is imperative to work methodically with the dataset, giving thorough and equal regard to each data item, and classifying interesting elements in the data items that may form the source of recurring themes across the data set. Hence, the researcher systematically read through the significant extract of text, thereafter it was coded for important themes. The researcher progressed from unstructured data to an advancement of ideas about what is occurring in the data (Nowell et al., 2017:6). During coding in this research, the researcher classified vital parts of text and attached codes as it connected to a particular theme or subjects in the extract (King, 2004: 256). Once the articles were selected, the researcher read each article and tagged each feature that had some importance to the research question. The

tagging was made up of highlighting and selecting the concepts from the extract that revealed possible themes from dataset. This is known as coding. In this instance, the researcher tweaked present codes in the data, codes were spilt in two or more codes and codes which seemed similar were combined, to fit the developing analysis. However most importantly, the researcher ensured that "coding was open and inclusive, as you do not yet know what your themes might finally be" (Braun, Clarke and Weate, 2016: 9).

There is no fixed 'stop' point for coding, no perfect number of codes. The aim is to come to a set of codes that rigorously reveal relevant aspects of the dataset (Braun, Clarke and Weate, 2016: 9). Moreover, the process of coding formed part of the analysis, as the researcherbegan organizing the information into meaningful clusters. Based on the findings of Boyatzis, (1998:30) it is apparent that the coded data differed from the themes which were broader. This became more apparent as the researcher reread the text in the next phase, which was a further careful analysis and interpretation of the data. Hence, the researcher was able to conduct a rigorous interpretative analysis of the data, as a result, it was only when this interpretative analysis of coding was carried out, clear themes were outlined and arguments about the phenomenon were described. (Boyatzis, 1998: 30).

The second phase, there are three ways to produce a thematic code: (a) theory driven, (b) prior data or prior research driven, and (c) inductive (from the raw data) or data driven (Boyatzis, 1998: 29). The codes from the dataset in this study were data driven created inductively from the raw data. These codes emerged with the words and syntax of the raw data (Boyatzis, 1998: 29). The data-driven codes were produced in the first stage of the thematic analysis, these consisted of coded labels such as **gender inequality, patriarchy, bullying, systemic injustices, exclusion of women of colour and the digital divide.** These codes were selected on the "characteristic or issue constituting the theme" in the extracts (Boyatzis, 1998: 31). The researcher coded manually by writing notes on the text and by using highlighters to show potential themes, and by utilizing 'post it' notes to codify parts of the data (Clarke and Braun, 2006: 89). Thereafter, the extract which seemed to address the phenomenon were placed in the table, read, and reread. Specific words in the text, were extracted and were coded which highlighted interesting aspects that could form the basis of a theme. Thus, the researcher pinpointed the codes, and matched it with the corresponding data extracts that convey identical codes in the other extracts (Clarke and Braun, 2006: 89). Parts of the texts were coded into

various themes as seen apt and were often coded many times as deemed significant by the researcher (Braun and Clarke, 2006: 90).

Phase 3 Searching for themes

The third phase commenced when all information was coded, and a list of the various codes found across the data set was established in a table form. This phase involved sorting all the possibly important coded data extracts into themes (Braun and Clarke, 2006: 89-90). Consequently, this phase focused on categorizing the many codes into possible themes and combining the significant coded data extracts within the pinpointed themes. Fundamentally, the researcher analyzed the codes and examined how the different codes generated the main themes. At this stage, Braun, and Clarke (2006: 89-90) maintain that "you start thinking about the relationship between codes, between themes, and between different levels of themes (e.g., main overarching themes and sub-themes within them)". At different points in the process for searching for themes, the researcher used both a deductive and inductive approach. The researcher had some preconceived themes based on theory or existing knowledge. Moreover, at different intervals of the research process the data determined the themes. At this stage, the phase ended with a collection of primary themes as the data extracts were coded.

Phase 4 Reviewing Themes

This phase progresses once a set of themes have been created, at this stage themes need further refining. Through this phase, the researcher reviewed the codes and data extracts to examine whether the themes specifically show the meanings evident in the data set as a whole (Braun and Clarke, 2006: 91) In the process of this phase, weaknesses or deficiencies in the coding and themes will be uncovered and may need numerous adjustments (King, 2004: 257). The researcher identified weaknesses in certain codes, hence recoding followed. The need for recoding from the extract is expected, as coding is a continuous and natural process (Braun and Clarke, 2006: 91) If the researcher pinpoints a crucial issue in the text that was not covered by an existing code, a new code can be inserted. The researcher did reassess and insert new codes after careful rereading of the text. Therefore, certain codes were removed if it was found tobe irrelevant or if it significantly overlapped with other codes (King, 2004: 257). Subsequently, chosen themes will need refinement into themes which are distinct enough to be discrete and sufficiently wide to reveal a set of ideas included in various text segments (Nowell, et al., 2017: 10). Information was narrowed down into a more practicable set of pertinent themes that clearly

summarize the text (Attride-Stirling, 2001). Consequently, the researcher condensed the significant themes that distinctly encapsulate the text.

The information within themes should bind together meaningfully, with succinctly and distinguishable characteristics moreover themes should cohere together meaningfully, with a clear and identifiable distinction between themes (Braun & Clarke, 2006: 91). The researcher should be able to succinctly reveal how each theme was taken from the text. Hence, "testing the referential adequacy can be accomplished by returning to the raw data and comparing it to the developed themes to make sure that all conclusions are firmly grounded in the data" (Lincoln & Guba, 1985). The researcher reviewed the raw data and assessed themes to ensure that the concluding themes were underpinned in the data.

Phase 5: Defining and naming themes

The researcher determined what aspect of the extract each theme revealed and determined what was of interest about the theme and reasons it is of interest (Braun and Clarke, 2006: 92). The researcher conducted and wrote a comprehensive analysis, pinpointing the narrative of each theme (Braun and Clarke, 2006: 92). Furthermore, it is important to understand how the theme fits into the wider narrative that the researcher is conveying about the data in regard to the research questions. This must be determined to ensure that there is not too much overlap in the themes. Thus, it is imperative to analyze if the themes contain various sub-themes. Sub-themes are fundamentally themes within a theme. It is a viable option for providing structure to a specific broad and intricate theme and also for showing the level of meaning within the data (Braun and Clarke, 2006:92). One test for this is to see whether you can describe the scope and content of each theme in a couple of sentences, at this point the researcher has formed and clearly defined the themes. The themes were not recognized as final until the articles were read in its entirety, and the coding was examined by the researcher to assure the trustworthiness of the findings.

Phase 6: Producing the report

It is suggested that researchers keep notes, to improve the reporting process (Halpren,1983). Accordingly, post-it notes were placed in the front page of the articles. The researcher established a full set of themes, additionally, it was found that the report must tell the story of the data in a way that reinforces the value and justifiability of the analysis. Hence, direct quotes were also used from Twitter users which formed a vital part of the final report. It is important

that the analysis gives a clear, meaningful, plausible account of the narrative across the themes. The researcher provided adequate evidence like data extracts to show the dominance of the theme. Thus, wider passages of quotations were also included to add credibility to the study. The researcher selected specific extracts which indicate the analytic narrative of the fundamental issues that are pertinent to the research question and to the story that needs to explain the data. Therefore, raw data was embedded within the analysis to show the complexity narrative of the data, that was beyond a summary of the information. The objective of the report is to convey the validity and merit of the analysis (Braun and Clarke, 2006: 93). So, the researcher interweaved literature with the findings, in order to construct a narrative which is credible and valid (Aronson, 1994: 2). All the themes were discussed in the concluding chapter of the data results. The discussion returned to the theoretical literature employed to review the study, as well as other literature that supported the analysis. Consequently, the findings were juxtaposed with the wider literature, and the researcher recognized where the findings were acknowledged, challenged, or added to the existing knowledge on the topic.

Data Sampling

The approach to this study will use purposive sampling. The objective of purposive sampling is to utilize sample units that stems from features and traits of the study (Ritchie, Lewis and Nicholls, 2013:79). This allows the researcher to analyse and gain a more insightful understanding of the existing context under study. The objective of this "to ensure that all the key constituencies of relevance to the subject matter are covered" (Ritchie et al., 2013:79). The intention of purposive sampling is to attain consistency within the sample (Ritchie et al., 2013). To achieve the research objectives, the first 100 studies from Google Scholar were selected as the sampling approach. Data saturation was achieved as adequate data had been gathered for a detailed analysis moreover the researcher reached a point where no new data could be obtained from further data.

All literature searches must be guided by sampling logic and a search strategy (Suri and Clarke 2009:394). The sampling and search strategies varies across different types of literature reviews. Depending on the purpose of the review, the search can be exhaustive and comprehensive or selective and representative (Bayliss and Beyer 2015; Suri and Clarke 2009) Thus the first 100 studies compiled from Google scholar included Gray Literature, thesis papers and conference proceedings. These articles were included in Table 1 to form acomprehensive

table of sources. Omitting these sources could lead to publication bias (Kitchenham and Charters 2007; Okoli and Schabram,2010). “Publication bias refers to the problem that *positive* results are more likely to be published than *negative* results. However, the concept of *positive* or *negative* results sometimes depends on the viewpoint of the researcher” (Kitchenham, 2007: 8). The justification for selecting the first 100 articles was to avoid bias and moreover it was large enough to sufficiently use a selection criterion to explain the phenomenon of interest.

Data Collection

Data collection is the procedure of collecting and assessing information of interest, in a recognized logical approach that allows one to answer the research questions, test theories and assumptions, and assess results (Kabir, 2016: 201). The objective for all data collection is to describe pertinent data which turns into rich data analysis and provides the development of a persuasive and reliable answer to questions that have been presented (Kabir, 2016: 201).

The data analyzed in this study was collected from the Google scholar web search engine. This is a collection of secondary data. The rationale for employing this type of data collection was primarily due to the complexity presented by Twitter as it is crucial to examine the ethical implications of conducting online research (Ahmed, Bath, Demartini, 2017; Lindgren, 2018; Tiienberg, 2018). The internet introduced a plethora of complications that needs to be considered when conducting social media research such as confidentiality, informed consent, and anonymity. In relation to consent, the European Society for Opinion and Market Research (ESOMAR) states that where consent is impossible, data analysis must be conducted upon depersonalized data and if researchers want to quote publicly made comments, researchers must take it upon themselves to check if the users’ identity can be easily identifiable by employing online search services. Moreover, every effort must be made to seek permission from the user to quote or hide the comment (William, Burnap, Sloan, 2017: 1152). Hence the employed method of a SLR seemed like a reasonable approach, as data collected from Google scholar consists of published scholarly sources. From time to time, it can be challenging to attain primary data, in this case obtaining data from secondary sources like Google scholar was simple and viable. Furthermore, as mentioned earlier, primary data may be present like Tweets from the Twitter platform, but given the sensitivity of the research topic, participants are often not willing to reveal experiences, thus secondary data was sufficient in the collection of data.

Conclusion

This chapter located the study in an interpretative paradigm which determined the ontology and subjectivist epistemology supporting the research, guiding the method and data collection strategy utilised. This was achieved by explaining and applying the various steps of a SLR methodology to the study along with the thematic analysis approach. The next chapter will provide an interpretation of the data to answer the research questions and to gain an understanding of the various themes extracted by the use of the thematic analysis approach.

CHAPTER 5
DATA RESULTS

Introduction

The last chapter delineated the methodology and data analysis utilized in this study. This comprised the application of the SLR as a research methodology in order to assess the content of the selected published articles retrieved from Google Scholar. Thereafter a thematic data analysis was adopted by coding whole paragraphs and groups of sentences of the published articles for a clearer insight into the recurring themes found in the dataset. Additionally, the research paradigm, the design and the methods of data collection and analysis were described. The current chapter aims to produce a detailed interpretation and understanding of the meanings generated in the data to answer the research questions described in chapter one. For a richer understanding of the results, this chapter will refer to the theoretical framework chapter.

Four significant themes were established through the application of Braun and Clarke's (2006) six-step review process. The overarching themes found from the dataset were: 1. #hf on Twitter; 2. the causes of sexual violence; 3. the marginalisation of women of colour on Twitter; 4. the negativity experienced by women using Twitter. Hence, this chapter presents theresults of a thematic analysis. The objective of this chapter is to provide an account that tells a story which the data describes while giving appropriate evidence of the themes contained in the data i.e., sufficient data extracts to show the prevalence of the theme (Braun and Clarke, 2006:93). Thus, "in the name of transparency, researchers need to present systematically a sufficient portion of the original evidence in the written account to satisfy the sceptical reader of the relation between the interpretation and the evidence"(Joffe, 2012:219).

Theme 1: Hashtag feminism on Twitter

#hf enables users "to rise above the limitations not only of women's mobility, but it demonstrates its usefulness in forming communities for women who are seeking a place to express their beliefs, globally, with other women who share in their social identity" (Dixon, 2014:39). Based on the findings of Kitsy Dixon (2014) it is important to note that through the reading and rereading of the 13 published articles, it became evident that the concept of #hf was emerging as a recurrent subject in the dataset. Thus, from the dataset, it can be accepted

that #hf on Twitter can be defined as: “Cases concerning gender equity (…) within the burgeoning sphere of online feminism” and it “can be understood as a particular form of feminist linguistic activism that, due to the immediacy of Twitter, is event-oriented and focused on the discourse surrounding a highly visible social phenomenon unfolding in the moment” (Clark: 2016, 793).

This is further confirmed by Dixon (2014) who acknowledges that #hf is a “virtual space where victims of inequality can coexist together in a space that acknowledges their pain, narrative, and isolation” (Dixon: 2014, 34–40). Similarly, Moolji (2015: 2) asserts that #hf can create an intimate online space in which women can exchange views thus unifying on a virtual level. Thus, in the same vein Dixon (2014) states that using the hashtag, “women find kinship in shared language, emotion and meaning” (Dixon, 2014: 34). Baer (2016: 18) also asserts that #hf allows for transnational communities to be developed through online platforms such as Twitter. Thus, an online digital presence is created by communicating individual experiences of intersectional oppression (Baer, 2016: 18). Furthermore, it offers new or “creative modes of activism” (Baer, 2016: 18). As a result, it can be stated that #hf plays a multi-layered role as it enables transnational communities to form an online synergy. Additionally, it has provided a kinship through exchanging personal narratives of oppression and gendered violence in the Twittersphere. Hence it can be acknowledged that through #hf it has afforded women the opportunity to communicate and organize against contemporary sexism and sexual violence.

Mendes et.al (2018: 238) found that through #hf, “this solidarity often transforms into a feminist consciousness amongst hashtag participants, which allows them to understand sexual violence as a structural rather than personal problem” (Mendes, Ringrose and Keller, 2018: 238). As a result, Mendes et.al (2018) explains that digital activism on Twitter has enabled an online feminist consciousness by use of the hashtag, thus generating solidarity for women to speak out against sexual violence as part of a wider structural problem rather than only as a personal experience. As a result, “to include a hashtag in one’s tweet is a performative statement: it brings the hashtag into being at the very moment that it is first articulated, and as the tweet is instantly disseminated to all sender’s and followers- it announces its existence” (Bruns and Burgess, 2014:4). Therefore, it can be stated that “Hashtags are representative of the moment that feminism is going through, based on a “call-out culture” (Mendes, et.al, 2018: 236). Hence through the adoption of the hashtag, it has not only come to mean an expression but also an action. For example, the use of the hashtag advances the tweet from the virtual to

the tangible, making it a *performer* in its own right (Bruns and Burgess, 2014: 5). In that, this 'performance', "reaches broad sectors of society that are aware of a need for change; in other words, a willingness to engage with resistance and challenges to sexism, patriarchy and other forms of oppression via feminist uptake of digital communication" (Mendes, et.al, 2018:237). Moreover, it has been argued that, including a hashtag in a tweet signifies an urge to participate in a broader discussion, possibly with someone interested in an identical topic. The evidence thus far reinforces that the hashtag can help in the quick creation of ad hoc issue publics (Brun and Moe, 2014: 18). In the same way hashtags on Twitter are quickly created to start a distinct discussion on specific matters, the power of #hf has demonstrated its role as an online consciousness raising tool via #MeToo on Twitter.

The use of #MeToo on Twitter, has illuminated an online 'global sisterhood' which is evident in parts of Syria, Spain, China, India, and numerous other countries (Ghadery, 2019: 15-18). Furthermore, the online movement can be seen "as a transnational feminist consciousness-raising endeavor which can be traced across different places worldwide, as it has allowed groups in distinct spaces and localities to take ownership of the varying manifestations of #MeToo". (Ghadery, 2019:1). Likewise, Pain (2020) also maintains that #MeToo on Twitter has been able to show itself as a transnational feminist phenomenon as India, where the "#MeToo Twitter handle had the word India added to it to differentiate it from the US hashtag" (Pain, 2020: 2). This restates Lauren Berlant's conceptualization of "intimate publics" (Berlant cited in Pain, 2020:2), which considers how users constructed communities through emotional ties which established a feminist reverberation in the hashtag where women shared personal stories of violence on Twitter and found validation and support from other women across the world. This is confirmed by Pain (2020) who quoted the tweet, *"#MeToo #MeTooIndia. As one tweet stated: The thing about social change is that it takes an angry group. #MeToo #MeTooIndia."* (Pain, 2020: 7). "All these movements, even if they did not explicitly use the original hashtag '#MeToo', […] can be seen as finding inspiration from the #MeToo movement. Whilst each context might have its own trigger, perhaps even its own hashtag and most certainly its own priorities and objectives, #MeToo can be said to have started a transnational feminist movement against systemic sexual harassment and violence that women around the world have been taking advantage of". (Ghadery, 2019:20).

Based on the findings above, it can be agreed that hashtags such as #MeTooIndia, #MosqueMeToo, "French #BalanceTonPorc, the Spanish #YoTambien, the Italian

#QuellaVoltaChe, and the Arabic #أيضا" (Ghadery, 2-19:11) were all found to have enabled #hf in specific parts of the world. This allowed women to take control and find their voices through adapting to their own specific hashtag of #MeToo. It is thus apparent, that through the affordances of Twitter and the use of the hashtag, #hf and a transnational feminist movement was created by #MeToo. It additionally enhanced and stimulated a unified online dialogue and a freedom of expression on a global level even if one did not use the original #MeToo on Twitter (Jenkins et al., 2009). Thus, it can be said that online platforms, like Twitter have created an opening for readdressing legal, social, cultural, and political matters. Moreover, Twitter has been able to initiate cross-border communication within the public sphere which in turn has precipitated the creation of #hf (Jenkins, Ford & Green, 2013: xiv).

Supporters of #hf say that "when white feminists miss opportunities to stand with their black sisters and mainstream media overlooks the plight of nonwhite women, women of colour use social media as a tool to unite and inform" (Williams cited in Ceron, 2018: 77). Through a qualitative content analysis of #MeToo on Twitter by Ceron (2018) it is asserted that inclusion of women of colour must be distinctly acknowledged, moreover, they should not have to constantly repeat themselves to the dominant audience in order to establish that they to also exist (Ceron, 2018: 85). Correspondingly, Gleeson and Turner (2019:54) argues that the use of the hashtag on Twitter, has highlighted contemporary consciousness-raising about the marginalization of women of colour in the discourse of #MeToo. Hence women of colour or the performers of #MeToo on Twitter are conscious of a distinct audience, the space it is performed in and the script that it is written in. Hence, Jenkins, Green and Ford (2013: xiv) recognize that digital activism has provided a new way of participatory culture. This participatory approach has become evident as women of colour began participating in #hf HF, by highlighting issues such as racial discrimination and oppression. The #MeToo phenomenon is paradigmatic of this new women's movement of a postfeminist kind. It can be understood as a symbol of generational renewal and a change that has led to a more collective feminist feeling (Larrondo, Orbegozo and Morales, 2021:2). Hence it can be maintained that the rise of #hf has afforded a new online collective space for women to unite through a single hashtag in order to fight injustices such as sexual violence. (Baer, 2016; Dixon, 2014; Clark, 2016). This online collectivity has been further exemplified in the work undertaken by Parsons (2019) who also found that: "[#hf] is a form of activism that appropriates Twitter's metadata tags for organizing posts to draw visibility to a cause, that has become a central component of the feminist media repertoire" (Parsons, 2019: 1). It is therefore apparent, that #hf on Twitter, has become a

powerful tactic for drawing visibility to the magnitude of the prevalence of gender inequalities on a global level. Consequently, Twitter can be seen as a valuable tool in generating #hf. This is apparent, as it has afforded women to participate and engage in online feminist discussions such as the #MeToo movement.

Until recently, there has been little research in the MeToo hashtag from a cross-linguistic viewpoint. Therefore, based on a corpus of English, Spanish and German tweets from July and August 2019, Bisiadas (2021) addressed the question of "how is the #MeToo hashtag represented in English, Spanish and German discourse through words that frequently accompany it?" (Bisiada, 2021: 114). In the English tweets, the #MeToo movement is commonly labelled as a 'movement' or 'era'. Complementary to this, the Spanish tweets are referred to as a 'movement' or 'campaign', "*@user Pues que ahora, gracias al* ***movimiento #MeToo*** *se atreven a denunciar y a declarar en contra de esos antaño intocables y todopoderosos hombres que las han tratado como a cachos de carne de mercado desde su infancia (Bisiada, 2021: 125).*

Bisiada (2021) provided the translation in English of the above Spanish tweet which stated, "Well now, thanks to the #MeToo movement, they dare to speak out and make a statement against these formerly untouchable and all-powerful men who have treated them like pieces of meat at a market since they were kids." (Bisiada, 2021: 124). The term 'movement' is a neutral phrase in that it does not in itself exhibit a positive or negative perspective. It denotes that the functioning of the hashtag together with the term 'movement', has led to a form of persuasiveness and effectiveness with potentially far-reaching effects on women. As a result, together the compound #MeToo movement remains effective in supporting and sustaining #hf on Twitter. (Bisiada, 2021: 123). As a tweet stated: "A sumarnos a la campaña #METOO por menos mujeres con violencia Más mujeres felices #uniendofuerzas" (Bisiada, 2021: 126). When translated in English, the above tweet means "In the #MeToo era, public spaces must be converted to places where women can exist without being looked at, judged or commented on" (Bisiada, 2021: 126).

The evidence presented in the above quote, indicates how the movement has come to reflect the way in which Twitter has been able to give a voice to those who felt oppressed and marginalized. This concurs with the entire dataset, as it echoes how Twitter has come to be a potent tool in fighting for gender equality. Hence it is apparent that the usage of #hf has become

a consciousness-raising strategy of uniting numerous users in a single or diverse community (Mendes, Ringrose, and Keller, 2018; Clark, 2019; Lopez, 2019; Ceron, 2018; Pain, 2020 and Ghadery; 2019). Bisiada's (2021) presents a single cross linguistic study from the dataset of English and Spanish Tweets that clearly reinforces the conclusion that irrespective of whether #MeToo is referred to as an online 'movement', 'campaign' or the me too 'era', it still represents an online feminist linguistic activism which has become a highly visible phenomenon on the Twitter space known as #hf (Bisiada, 2021: 134-135)

In the past, consciousness raising groups from the first, second and third wave have played a vital role, and continue to hold a consistent value and relevance in modern feminism. The creation of consciousness-raising groups in the second wave feminism was formed as a way for women to understand patriarchal structures of power; however, it also served as a means for women to "unleash pent-up hostility and rage about being victimized" (hooks, 2000:8). Consciousness-raising groups thus provided the platform for wider actions and movements. These groups acted as hooks (2000:8), stated as "sites of conversion". Similarly, the groups consisted of "organizers who encouraged each woman to contribute her own experiences… (and) then discussed forms of resisting oppression, actions, and organizing new consciousness-raising groups" (Sowards and Renegar, 2004: 535). Today, this type of consciousness-raising shares various commonalities with the broader #MeToo movement on Twitter

"As women speak out about their respective assaults, abuse, harassments, and rapes, the public, their audience, is invited to participate by either joining the chorus of #MeToo's or to simply bear witness. This type of personal storytelling as a way to unburden, enlighten, and oftentimes empower mirrors that of what we have seen as consciousness-raising throughout history" (Gleeson and Turner, 2019:54). Kathie Sarachild's Program for consciousness-raising in the second wave included "[p]ersonal recognition and testimony, recalling and sharing our bitter experiences, expressing our feelings about our experiences both at the time they occurred and at present expressing our feelings about ourselves, men, and other women and evaluating our feelings" (Sarachild, 1968:79). As the first, second and third wave have been explained as consciousness-raising waves, #hf as consciousness-raising activism has provided the platform for women to exchange bitter experiences and the personal stories told by participants on such platforms like Twitter. "To tweet #MeToo, regardless of the rest of the message, was to perform a public demand for recognition on behalf of the staggering number of sexual violence survivors worldwide" *(*Parsons, 2019: 8). Therefore, it can be stated that modern online

consciousness-raising has developed and adapted to address wider and more public audiences through the emergence of a fourth wave of feminism.

Gleeson and Turner (2019: 60) found that digital activism of the #MeToo campaign represents a type of consciousness-raising in which users perform a type of labor. *Keller,* and Ringrose (2018) argue that the work undertaken by feminist activists in online spaces more generally constitutes a form of labour. Similarly, other scholars have made analogous observations about both #MeToo particularly, and feminist consciousness-raising generally. Reger (2004) examined how the New York City chapter of the National Organisation for Women (NOW) engaged consciousness-raising to restructure and shift emotions. Rodino-Colocino (2018) argues that #MeToo spreads transformative empathy to encourage listening to others, rather than distancing oneself from others. It is the making of empathy that Reger (2004) sees as noteworthy within the #MeToo movement likewise this demonstration of transformative empathy is indicative in the use of #hf on Twitter.

Mendes *et, al* (2018) argue that "despite the perception that one simply has to "coin a hashtag and let the public take over", there is further labour involved in the initial conceptualisation or tweet" (Mendes, Keller, and Ringrose, 2018: 239). The conceptualization of the first tweet posted on Twitter sets the tone in which the user performs digital labour. This is achieved by posting or writing a post performed in 280 characters. Moreover, a performers audience can be illuminated further by way of the hashtag, "*I was made to grovel for forgiveness and lie about the incident so the person wouldn't be exposed. Young and scared, I conformed #MeToo"* (Gleeson and Turner, 2019: 6). This quote identifies how a user can establish an audience by employing a distinct hashtag in their tweets, thus by employing #MeToo in the tweet it boosted #hf. However, people rarely post tweets without considering how they will be seen as most people take cognizance of validating their identity. Therefore, engaging with a certain hashtag suggests an awareness of a specific matter and its affected audience. It can be reiterated that through this tweet *"You're not alone, and despite what you've been told, you'll never be alone. Listening to them isolates you but speaking empowers you. #MeToo"* (Gleeson and Turner, 2019: 6). The hashtag is thus utilized to illuminate visibility by encouraging an online solidarity and participation in order to sustain a Twitter audience through #hf.

"The relationship between the "me" of #MeToo and the hashtag's "collective roar" indicates that there are two types of visibility at play in the movement. First, individuals needed to make

themselves visible as survivors of sexual violence, hence another Twitter user posted: "*To all survivors of sexual violence: shame belongs to the perpetrator and not to you. Please remember that you are not alone. #MeToo"* (Gleeson and Turner, 2019: 6). When combined and connected through Twitter's hashtag function, their individual performances became the building blocks for the campaign's collective visibility (Parsons, 2019: 9). "*@LieutenantDainty: #MeToo because while I'm not ready to share my story, I can be strong enough to admit that it happened. (October 16, 2017, 7:15 pm)"* (Parsons, 2019: 10). While some survivors only tweeted #MeToo, others reflected on their experiences showing the power of #hf on Twitter. A substantial number of tweets within the exchange of these experiences can be perceived as a momentous facet as labelling #MeToo on Twitter as becoming an online consciousness-raising group. To clarify, by tagging tweets on Twitter with #MeToo, the user is not the first to share their experiences: they are both supported and safeguarded by the stories of others. Therefore, every time someone uses the #MeToo hashtag, they are simultaneously making it more bearable for others to share their experiences and feel less isolated. This unity builds a sense of protection for women to share their experiences and it is that awareness that comforts and reinforces #hf (Gleeson and Turner, 2019:60). It is apparent when tagging tweets or sharing the hashtag, it is embedded in this online discussion which contributes to a collective combined effect of #hf (Cammaerts, 2015; Jenkins, 2009, 2013; Zimmerman; 2017).

Even though #MeToo movement was firstly expected to fade away, it continues to focus on sexual violence which has led scholars to consider the movement as sparking the #Metoo era on Twitter. For instance, Gleeson and Turner (2019) argue that participation in the #MeToo hashtag is a method of affective work, like other online feminist campaigns. This affective work is the technique of digital consciousness-raising developed to support others and encourage a collective discussion. Likewise, Mendes, Ringrose, and Keller have asserted that the #MeToo hashtag enabled the online and offline community to take part in discussions regarding "resistance and challenges to sexism, patriarchy and other forms of oppression" (Mendes, Ringrose and Keller, 2018:237).

Together these studies provide important insights into the role of #hf in the #MeToo movement and how it has generated an intimate online space in which women and girls can exchange views thus unifying on a digital level provided by Twitter (Lopez, Muldoon and Mckeown, 2018: 8). The evidence suggests that #MeToo is one of the most publicized examples of #hf to

date, as Twitter mediates feminist discourse by unifying around a hashtag (Clarke, 2016; Mendes et al, 2018).

Parsons (2019:6) presents a textual analysis of #MeToo tweets published in the first three months of the hashtag's existence. As Parson (2019) points out that for multiple #MeToo participants, tweeting the phrase "MeToo" was a bold and progressive action like protesting in the streets (Parsons, 2019: 7). This is exemplified by *@AVAproject: "To all those who are speaking out with #MeToo. Your collective roar is more powerful than you can imagine. Thank you!" (October 16, 2017, 8:07 am)* (Parsons, 2019: 7). Therefore, it can be stated that the hashtag on Twitter created a platform for online visibility and protests which simultaneously demanded acknowledgment of sexual violence as a worldwide, systemic issue (Parsons, 2019:8). This is further reinforced by "*@colecat06: Me too. There shouldn't be so many of us, but there are. Let them hear us, we're silent no more. #MeToo (October 15, 2017, 9:21 pm)"* (Parsons, 2019: 7). Hence, Parsons study clearly highlights Twitter's potential to help survivors voice their experiences through #hf. For example, *"The power of #MeToo stemmed from the sheer volume of people publishing their stories under the hashtag"* (Parson's, 2019: 9). Additionally, #MeToo helped survivors free themselves from alienation often emanating from sexual violence and uniting around #hf.

"Hashtags provide the means for a movement to gain what cannot be easily obtained through any other means: voice and attention" (Chen, Pain and Barner, 2018: 200). As can be seen in a tweet "First, individuals needed to make themselves visible as survivors of sexual violence. When aggregated and connected through Twitter's hashtag function, their individual performances became the building blocks for the campaign's collective visibility" (Parsons, 2019:9). Drawing on an extensive range of sources, numerous authors have been consistent in recognizing that Twitter hashtags provide a platform for women to engage online in a temporal or contextual way, which is to articulate a specific view, which is made clearer in that moment, both individually and collectively. However, the aim is not to profess victimhood or simply call attention to individual stories, on the other hand to challenge and systemic power through the collection of shared experiences through the use of #hf (Moolji, 2015; Chen, Pain and Barner, 2018; Keller, Ringrose, and Mendes, 2018).

Theme 2: Causes of Sexual Violence

The primary frame of #MeToo on Twitter is a collective consciousness that sexual violence is rooted in patriarchal culture. Hence, Renzetti (2018: 4) adds that "it is astounding that we are still fighting some of the same battles as we were 25—even 40—years ago, and that there is still so much work to be done" (Renzetti, 2018: 4). Considering Renzetti's view (2018), it is further illustrated in the following tweet *"@bnack: if you see some women not posting #metoo they've probably been harassed but feel silenced by a society that often punishes the woman who was harassed and not the man who harassed her (October 16, 2017, 8:00 am)"* (Parsons, 2019: 10). This is further supported by Fileborn and Howes (2019: viii) who stated that actions and behavior of people revealed by the #MeToo Twitter movement are crucial indicators of the prevalence of sexual violence around the world (Fileborn & Howes, 2019: viii).

"The #MeToo hashtag mostly contained personal stories about sexual abuse, shame, victim blaming, social injustice, sense of empowerment, and resistance" (Dejmanee, Rouech, and Papa, 2020: 3952). Based on the findings of Dejmanee et.al (2020) it can be seen that survivors who openly speak about sexual violence often face harsh criticism from their family, friends, the public and police (Fileborn & Howes, 2019: 2). Many are accused of fabricating their experiences or are perceived as not being 'real' victims which reveals a cycle of complexities such as shame and victim blaming remaining prevalent in society. For instance, a user tweeted, "I struggled with posting publicly. So, I made myself do it, because that's the point. It isn't my shame. It wasn't my fault. #MeToo (October 15, 2017, 8:17 pm)" (Parsons, 2019: 9). Inshort, survivors of sexual violence are often blamed for being attacked (Fileborn & Howes, 2019: 2). More significantly, sexual violence is often framed in a dualistic form, "something either does or does not meet the criteria for 'being' sexual violence" (Fileborn & Phillips, 2019:102). Consequently, dualistic constructions of sexual violence were commonly expressed in #MeToo tweets as a criticism of the movement's tendency to cloud, remove distinctions or belittle valid grievances.

As Tarana Burke states in her tweet, "I often say that sexual violence knows no race, class or gender, but the response to it does" (Burke, 2017 cited in Willig, 2018: 105). The processesof identification are entangled in structural imbalances, for instance, experiences of white, middle class heterosexual women are increasingly made up as legitimate survivors (Burke, 2017; Willig, 2018; Fileborn and Philips, 2019). Hence, Burke (2017) affirms "ending sexual

violence will require every voice from every corner of the world and it will require those whose voices are most often heard to find ways to amplify those voices that often go unheard". (Burke, 2017 cited in Willig, 2018: 105). For example, a participant posted on Twitter "As important as #MeToo has been, remember the movement only took off when rich white women spoke out. Women of colour have been vocal for a long, long time but no one cared. Realize what that says about your communities (November 11, 2017, 8:11 am)." (Parsons, 2019: 11). Consequently, 'Legitimate' experiences of sexual violence are still positioned between what happened and who it happened to (Fileborn & Phillips, 2019: 110). In an investigation into sexual violence, the United Nations Women's organization found that an "estimated 35 per cent of women globally have experienced either physical or sexual intimate partner violence or sexual violence by a non-partner" (UN Women, 2019).

"As tweets were posted, highlighting and responding to different issues, topics that deserve comprehensive public attention such as marital rape were also referred to: "I wanna know what #MeToo #MeTooIndia has in store for harassment in marital life?" (Pain, 2020:8). The evidence presented by Pain (2020) additionally reinforces the correlation with the ideas of Fileborn and Phillips (2019) that sexual violence is succinctly defined with specific behaviors identified which also silences others from disclosing their experiences. The Sexual Violence Research Initiative (2021) defines sexual violence as "non-consensual completed or attempted sexual contact; non-consensual acts of a sexual nature not involving contact (such as voyeurism or sexual harassment); acts of sexual trafficking committed against someone who is unable to consent or refuse, and online exploitation" (SVRI, 2021) However, certain stories remain specifically under-recognized, furthermore, perpetrators are not held accountable for their action which reaffirms power dynamics and norms remaining unexplored. Hence, users on Twitter highlighted experiences involving pressured sex which reinforces the ways in which "this array of behaviors are embedded within the social and cultural fabric of our society" (Fileborn and Philips, 2019: 104). Similarly, "@topreject: #MeToo It took me many years to be able to cope. In the end I decided talking about it removed all of its power (October 15, 2015, 2017, 9:27 pm)" (Parson, 2019: 9). Therefore, Twitter was able to reveal these embedded nuances and intricacies of sexual violence experienced by survivors. For instance, "Participants agreed that in a society like India, where generally women were expected to be neither seen nor heard, digital media provided a space where such narratives could find support and traction" (Pain, 2020: 12). Hence, around #MeToo on Twitter, it provided the space through which discussions of sexual violence expanded and evolved in meaning the boundaries of

sexual violence were re-examined. At the same time, a large number of sexual violence cases continue to be disregarded, underplayed, and ignored because sexual violence is positioned as "outside the bounds of 'real' violence" (Fileborn & Phillips, 2019: 111).

Thereupon, Alcoff (2018:5) asserts that in order to understand what counts as sexual violence, one needs to elaborate on the concept and avoid ignoring the true complexities of sexual violence. Similarly, Gunnarsson (2018: 6) deduces that new ways are needed to understand the discourse on sexual violence "that can better do justice to the complexities […] and the grey area in between". Fileborn and Phillips (2019:111) identifies that it is imperative to also take serious experiences into account even if it does not fall within the dominant narrative of sexual violence but still is hurtful and unethical. For this reason, it will create the space in which it opens up the boundaries for all survivors to say 'yes', me too' (Filborn & Phillips, 2019: 112).

In another tweet, *"#MeToo brings so many emotions right now . . . But one overwhelming emotion is admiration towards the people who have stood up and shared their experiences so that everyone will realize this problem is real and can't be buried and ignored (October 16, 2017,8:08 pm)"* (Parsons, 2019:9). Thus, through this process of storytelling on Twitter, in one's own perspective and words, it afforded survivors the platform to move away from the prevalent framework for understanding sexual violence, thus enhancing individual transformation.

To sum up, the theme of sexual violence was a recurring and prevalent pattern in the discourse surrounding #MeToo on Twitter. From the dataset, it can be seen that Twitter has consistently reinforced sexual violence as a global, systemic issue that needs readdressing. For example, the general impression presented by tweets was that sexual violence requires that the victim-survivor say 'no' or physically resist the advances. But Scholars including Heberle and Grace (2009: 2) argue that there is "no singular form that sexual violence can be reduced to even as we seek to make visible as an unjust and damaging action". Instead, our interpretations of what constitutes sexual violence is in relation to certain actions and experiences, there lies an unpredictable and constantly ever-changing notion of the various forms of interpretation of sexual violence. This is exemplified by a qualitative thematic analysis of tweets carried out by Demanjee (2020) in which a survivor tweeted, *"Love to every woman who suffers from the derangement of 'those' men. Stand up, be strong, you are never at fault. We stand with #metoo"*

(Demanjee, 2020: 3953). Rather than accepting the ways in which women encounter these unwelcome, pestering, or non-consensual experiences as problematic. Women are labelled as examples of 'seduction' with the right for men to 'bother' women in this way is essential to heterosexuality (Fileborn and Phillips, 2019: 107). "Another participant said that, at her workplace, once co-workers realized that she was a curator of tweets, labeled her participation a "crazy . . . a sort of overreaction" (Pain, 2020:10). Such views minimizes and downplays the harms of sexual violence, as expressed by countless users through #MeToo on the Twitter platform. Furthermore, there is a failure to acknowledge the interconnections between 'flirtatious' acts and the continuum of sexual violence (Fileborn and Phillips, 2019: 107). Nevertheless, users on Twitter were able to highlight sexual violence as a universal issue and additionally called for fundamental changes. This was demonstrated by a collective visibility in employing the hashtag on Twitter. In this way, #MeToo users on Twitter were able to forcefully regain a sense of agency by pushing back against discourses surrounding the standardized or acceptable framework of sexual violence.

Theme 3: Marginalized voices in the #MeToo movement on Twitter

Even though the #MeToo movement on Twitter gathered tremendous support on a global level, it has been critiqued for marginalizing out the sexual violence experienced by women of colour who were often silenced and disregarded in the past and following #MeToo's rebirth. (Ceron, 2018; Rodino Colocino 2018; Willig, 2018; Ghadery; 2019). Furthermore, the immense marginalization of disabled women from the MeToo movement has been an additional relevant criticism on the Twitter platform. "What history has shown us time and again is that if marginalized voices-those of people of colour, queer people, disabled people, poor people-aren't centered in our movements then they tend to become no more than a footnote" (Burke, 2017 cited in Willig, 2018: 105). For instance, it is observed that #MeToo promoted an awareness of gendered violence as firstly experienced between men and women, therefore diminishing wider coalitions of cis women, trans men and women and queer subjects of colour and women of colour (Gill & Orgad. 2018: 1316).

The movement has been criticized for "ignoring the unique forms of harassment and the heightened vulnerability that women of colour frequently face in the workplace" (Willig, 2018: 111). For example, white women reacted strongly when white actress Rose McGowan opened up a discussion on Twitter about her alleged sexual harassment by accused Harvey Weinstein

which led to a "twitter war". Similarly, it was pointed out by a Twitter user "*@chisuleyman: As important as #MeToo has been, remember the movement only took off when rich white women spoke out. Women of colour have been vocal for a long, long time but no one cared. Realize what that says about your communities" (November 11, 2017, 8:11 am)* (Parsons, 2019: 11). Hence, when black actress Leslie Jones and black female journalist Jemele Hill experienced a backlash from Twitter, white women remained relatively quiet on the platform. As a result, this angered black women when white women mobilized a boycott of Twitter after McGowan's Twitter account was suspended due to tweeting the personal cellphone number of her accused harasser which was in violation of the company's privacy policies. On the contrary, when Jones was harassed following the release of her all female cast of Ghostbusters, no such boycott was mobilized (Willig, 2018: 112). Furthermore, ESPN suspended Hill after she commented that President Donald Trump was a "white supremacist" for condemning NFL players who were "protesting against police brutality and racial profiling at the beginning of foot-ball games" (Willig, 2018: 111). Thus Willig (2018:112) maintains that these women both experienced racism and sexual harassment intersectionally.

Despite numerous reporters stating that the harassment experienced was purely about race, Willig (2018: 113) argues that the #MeToo failed to identify the unique ways of harassment and the increased vulnerability of harassment that women of colour often encounters in the workplace. Therefore, Willig (2018) is of the idea that ongoing racial prejudices revealed in #MeToo movement prove "why sexual harassment doctrine must employ a reasonable person standard that accounts for complainants' different intersectional and multidimensional identities" (Willig, 2018: 109). As a result, the development and dissemination of #MeToo on Twitter began to address pivotal questions regarding what constitutes sexual violence, whose narratives are heard and perceived as valuable of redress. Additionally, Fileborn and Howes (2019:5) pose the question of whether #MeToo is capable of influencing change and change for whom? This is a similar question to the tweet "@katypellinger: *Women & girls face systemic harassment & violence for simply existing. Add intersectionality & it gets worse. You're queer? Trans? Racialized? Disabled? English isn't your first language? The violence intensifies. #MeToo (October 16, 2017, 5:23 pm)"* (Parsons, 2019:14). Correspondingly, Goel and Sharma (2020) found through a US case study that analysed 3.5 million #MeToo tweets in the first five months of the movement on Twitter, it showed that "colour people are tweeting higher compared to white people during this movement" (Goel and Sharma, 2020: 7-8). In the work of *bell hooks In Feminist Theory from margin to centre* (1984), hooks argues that

Feminism in the United States of America has never emanated from women who are mostly oppressed by sexist persecution, women who are mentally, physically, and spiritually abused, they are the silenced mass. Hence, a characteristic of their victimization, is that "that they accept their lot in life without visible question, without organized protest, without collective anger or rage" (Hooks, 1984: 1). hooks argument (1984) is indicative in the work undertaken by Mendez, Ringrose and Keller (2019:2) in commenting that while it may be technologically easier than in previous years for various groups to participate in digital feminist activism, there still remains emotional, mental or practical obstacles which produce various narratives, and justify some voices and experiences over others.

Similarly, Rodino-Colocino (2018: 99) supports the notion that even though the #MeToo movement, which was established almost ten years ago, did not "receive anywhere near the same level of support that white feminists like Milano received from the general public" (Willig, 2018: 106). Likewise, @VenkaylaH posted a tweet stating *"A black womanlaunched this movement & white woman tried to take credit for it until people made it clear that Tarana Burke was the creator. #MeToo is supposed to center the marginalized, not the privileged who have access to adequate resources. (December 6, 2017, 8:13 am)"* (Parsons, 2019:11). The massive response and sharing in the movement on Twitter indicated the imbalanced relations of power that sexual violence symptomatizes and underpins (Rodino-Colocino, 2018:99). In like manner, Villeseche (2: 2018) commented on how the #MeToo campaign on Twitter has been embraced by white, advantaged women who are able to voice and express their experiences of sexual violence within the Hollywood industry. As an example, @chisuleyman posted in a tweet: *"As important as #MeToo has been, remember the movement only took off when rich white women spoke out. Women of colour have been vocal for a long, long time but no one cared. Realize what that says about your communities. (November 11, 2017, 8:11 am)" (Parsons, 2019:11).*

While Twitter has made it technologically accessible for women to share their stories about sexual violence, in India, "[t]he 2018 edition of the #MeTooIndia ". . . spread its wings to domestic workers, construction workers, waste workers, sex workers, transgenders, and the whole gamut of working-class women . . . RT @thewire_in: #MeToo." (Pain, 2019: 8). #MeToo on Twitter conveys only a specific type of woman can and does engage with Twitter. "The majority of participants were overwhelmingly from English speaking city-based women, thus demonstrating, once again, that the online sphere in India belongs to a particular type of

participant". (Pain, 2019: 9). There was limited participation from India's villages and marginalized LGBT communities which reinforced the notion of feminism in India represents a place of "inspirational contradiction" (Sircar, 2018). Pain (2019:4) thus argues that where women's rights are the prime focus, an illiterate and poor woman's visibility remains an issue of negotiation with the middle and upper classes hence its intersectional margins evidently need more widening (Pain, 2019: 4). For example, @christiesland stated "There are women whose stories will never be heard. Women who slip through the cracks, consigned to silence from poverty and circumstance. #MeToo (October 16, 2017, 1:55 pm)" (Parsons, 2019: 12). Later, Zarkov and Davis (2018: 4) argued that it should not be assumed that what has occurred among celebrities, politicians and the elite will naturally and positively impact people on the street (Zarkov & Davis, 2018: 6). Nor should it be anticipated that teachers, office workers or policemen would be equally 'named and shamed' or fired from positions because they have sexually harassed a number of women. Therefore, creating the perception that powerful men are the perpetrators and young, beautiful celebrities are the victims risks that one is forgetting that sexual violence is very much acutely part of the daily life of women. Thus, one needs to explore the "larger power structures that allow men be they powerful or not to treat women as their sex objects" (Zarkov & Davis, 2018: 6). The Twitter movement has been criticized for "ignoring the unique forms of harassment and the heightened vulnerability that women of colour frequently face in the workplace" (Willig, 2018: 111). For example, according to Gill and Orgad (2018), the #MeToo on Twitter has only focused mainly on women in specific roles in specific workplaces. Thus, women in sectors like health, social work, accommodation and food services, hospitality in which female employment is dense are visibly marginalized from the movement (Gill & Orgad, 2018: 1318). However, Jackson, Bailey, and Welles (2019: 1) maintain that the feminist hashtag on Twitter challenged and transformed mainstream narratives about victimhood and sexual violence. Hence, at the January 2018 Annual Golden Awards, actresses invited women's rights activist Tarana Burke "where they donned all black and spoke out about the need for significant changes in not only the entertainment industry but among all industries in which women are sexually exploited under the guise of naturalized labor conditions" (Jackson, Bailey and Welles, 2019: 18).

Twitter in India normally consisted of tweets from young tech-savvy participants who typically holds very elite opinions with limited space for the voice of the poor and oppressed women (Pain, 2020: 13). In one of the tweets collected by Parsons conveyed that *"This hashtag is just tip of the iceberg. There are millions without a computer or access to the internet who have*

experiences abuse on a daily basis (October 16, 2017, 2:59 am)" (Parsons, 2019*).* "For example, pictures posted on the Twitter feed shows urbane women with access to sophisticated computer equipment. But as a 2018 survey found, that, over 28% of urban and rural poor women that make up nearly 94% of the unorganized work sector in the country face extreme sexual harassment in their workplace" (Marron, 2019). This reiterates the challenges of online activism in India, while internet usage is growing in rural parts of India due to 3G services and the low-cost mobile market, the rural woman as an active online participant is still invisible (Pain, 2019: 4).

Collectively, these findings correlate and illuminate the integral role of Intersectionality inthe fourth wave of feminism and its emergence through #MeToo. As mentioned by Zimmerman (2015) that the Fourth Wave is identified by an intersectional feminist context, which is evident from the discourse on racial discrimination, power, privileges, and class taking place in the Twitter sphere. To date, several scholars have found that while #hf on Twitter has provided women with a platform to fight for gender equality, there has been accounts which state even though it is theoretically more inclusive, it still excludes voices of some parts of the population, without access to the internet. Moreover, it is also asserted that participants also do not consider those who may have access to the internet and lack the digital literacy to utilize platforms such as Twitter which is continually changing (Latina and Docherty, 2014: 1104, as cited in Ceron, 2018).

However, the hashtag clearly suggests that the necessity for online facilities has become a more viable option to engage in the movement. The movement, consequently, mutually becomes both inclusive and exclusive, at once both easily reachable for the privileged in any culture and entirely unreachable for the underprivileged, as illustrated in the following tweet @VenkaylaH: *"A black woman launched this movement & white woman tried to take credit for it until people made it clear that Tarana Burke was the creator. #MeToo is supposed to center the marginalized, not the privileged who have access to adequate resources" (December 6, 2017, 8:13 am).* Locke (2018: 3) explains this as a "digital divide in terms of uneven access to the internet and, also importantly, in terms of uneven ways in which the internet is used by different groups of people". For instance, Africa stands out as one continent globally without a substantial #MeToo movement (Ioussouf 2018; Peyton 2017). This shows that it would be naïve not to recognize that the increased level of technological creation would lead to more people having online access and therefore the chance to engage in #metoo. Furthermore, the

#MeToo movement did not fully emerge in India until a year later after the global break out in 2017. For instance, only about 29% of all social media users in India are female. The digital gender gap in India is far more severe that the global divide. Internationally, 56% of all online users were men compared to 44% women. The gender gap exists in access to ICTs, a recent study illustrates that women globally are 10% less likely than men to own a mobile phone. Of course, gender interconnects with other classifications like race and class. Thus, we can accept that only some women's voices are heard even on a global level on Twitter (Bridging the Digital Divide, 2019).

Theme 4: Negativity experienced by women on the Twitter platform

A considerable amount of literature has been published on Trolling. Trolling can be defined as "badgering, inciting, or threatening violence against expressions of feminism" in an online space (Lopez, Muldoon and Mckeown, 2018: 11). In the same vein, trolling is noted as a "repetitive, disruptive online deviant behaviour by an individual toward another individual or groups" (Lopez, Muldoon and McKeown, 2018: 11). For example, from a study carried out by Mendes, Ringrose and Keller (2018), users called 'trolling,' were recounted as involving persistent and multiple attacks from strangers on their Twitter feeds: It tends to be very predictable – anti-feminists popping up in response to a RT/comment discussion and quite aggressively belittling the feminist point of view" (Mendes, et.al. 2018: 242). Similarly, Coles and West (2016: 233) define trolling as "a specific type of malicious online behavior, intended to disrupt interactions, aggravate interactional partners and lure them into fruitless argumentation" (Coles &West, 2016, p. 233). Almost every paper that has been written on #hf on Twitter includes a discussion on trolling which is often implicit and explicit in meaning. The truth is along with feminist activism like the #Metoo movement, there still exists an overwhelming presence of online harassers which creates a new conflict. A conflict in this instance is where "anyone who challenges misogyny puts themselves at risk of becoming the subject of sexist attacks and abuse" (Keller et al. 2016, 23). According to Chamberlain (2017:139) feeding the trolls is the idea that communicating online with trolls provides the platform for trolls to continue their harassment, which is a current form of silencing women. This implicitly suggests that Twitter can be a tremendously toxic and dangerous space for women (Jane, 2016). Jane (2014: 542) suggests that "hyperbolic vitriol often involving rape and death threats has become a lingua franca in many sectors of cyberspace." Thus consistently,

threats are a common response to online feminist activities because misogynistic trolling does not only apply to online chat rooms, but it also flows freely on Twitter.

Scholars in the dataset (Pain, 2020; Mendes, et.al; 2018, Lopez, 2018) argue that Twitter has shown to be a toxic space in which participants are faced with hostility and online verbal abuse. Mendes et.al (2018) analyzed over 800 parts of digital content consisting of tweets and views of 82 women and girls who used Twitter as a platform for feminist activism. From thesurvey, Mendes (2018: 240) highlighted the hostility and trolling women and girls are encountered with daily on Twitter. The current study is based on a small sample of participants, but the findings suggest "Twitter is overwhelmingly a negative and toxic space for women" (Mendes, 2018: 244). For instance, in a tweet it was posted: "*I get called a bitch and an ugly whore pretty much weekly. I was also told that I deserved to be raped and that that would be the only way I'd ever get laid and that I should be grateful"* (Mendes, 2018: 242). This is evident in the way in which most participants suffered anxiety and fears of being attacked for their twitter posts. *"I've had men be aggressively hostile, abusive, and trolling - all unprovoked. I rarely enter into a dialogue yet have had to block men who deliberately searched keywords and were randomly abusive"* (Mendes, 2018: 242). However, a broader perspective has also been found in the survey conducted by Mendes et.al (2018) who maintains that despite the risk and hostility on Twitter, participants avoided offensive tweets by blocking or muting certain accounts. While some Twitter users found "out the school attended by teen boys sexually harassing someone on Twitter and threatening to contact the boys' headteacher to report their activity. In another case one of the participants worked with Twitter headquarters and the police to locate and charge a serial troll who was creating multiple accounts to continue abusive activities" (Mendes, *et al*, 2018: 243). Hence Mendes, *et al*, (2018: 243) points out even though women and girls experienced intimidation on Twitter, participants mostly persevered in #hf on Twitter. Likewise, Pain (2020) conducted an analysis of #Metoo India tweets and interviews with India activists and found that "the emotional tolls of dealing with trolls and naysayer were exhausting but despite the clear tensions regarding the nature of digital labor, which can be both exhausting and cathartic, the activists choose to respond defiantly and encouraged women to "make anger a habit, a culture." (Pain, 2020: 4).

By drawing on the concept of Trolling, Lopez et.al., (2018: 12) also identifies those trollers often and intentionally antagonize Twitter users into arguments. Hence tweets found by Lopez, *et al*, (2018) that were pinned as trolling were commonly mocking and aggressive in content.

However, users can be anonymous, but it is plausible that they can post under a distinct alias if the account has been locked or suspended. Along these lines, trollers can remain on Twitter indefinitely, even though Twitter has increased efforts to delete abusive users and has made allowance for positive communities of like-minded Twitter users.

Bisiada (2021:112) provides an in-depth analysis of 1,353 tweets on #MeToo in English, Spanish and German from July and August 2019, showing how the #Metoo is generally called a movement in English and Spanish but referred to as a debate in German. In the current study, comparing English and Spanish tweets with German tweets showed that the construction of #MeToo is framed as powerful and consistently hopeful in English and Spanish but as exaggerated and temporary in German (Bisiada, 2021: 112). The "debate" frame in German tweets has promoted a type of individualizing of #MeToo movement. Bisiada (2021: 130) argues that #MeToo was sparked by a series of revelations of sexual assault and developed into a movement to end gender violence in society, it is hard to see any justification for labelling it a "debate". The study draws on information collected through a period of a couple weeks and had to be grounded on a small sample size to facilitate qualitative analysis, its results cannot be generalized, which is a common issue of hashtag-based sampling (Zappavigna, 2018: 7). However, this analysis has recognized cross-linguistic patterns of discussion around the #MeToo hashtag, primarily aiming to sabotage its potential. Instances of German tweets demonstrating antipathy on the Twitter space is shown by a user who posted: "*Lastly, screw the #metoo movement for getting involved and the women who believe falsely accused men should be fired/arrested. They can't stop targeting Depp as guilty when turns out he was innocent all along and Amber Heart was the real abuser. #realmonsteramberheart".* (Bisiada, 2021: 133).

The data analyzed above both echoed a known phenomenon such as monopolizing feminist movements to advocate far-right ideology and hostility towards it (Bisiada, 2021: 135). This proposes that in German-language Twitter discourse, in contrast to English and Spanish-language discourse, there is a visible unwillingness to call #MeToo a movement, but primarily a "debate". This is reproduced in the general population's attitude towards the hashtag and translates into a more negative attitude towards it, yet again presenting uncertainty whether the hashtag in German can be reflected as a safe space. (Bisiada, 2021: 130). This is further indicative in another tweet which stated *"Was bleibt von #MeToo? – die Motivation, politisch unliebsame Männer gesellschaftlich zu vernichten.* In the English translation: *['What remains*

of #MeToo? – the motivation to socially eliminate politically disagreeable men.']" (Bisiada, 2021:131). This suggests that the anti-feminist response to #MeToo chimes in with right wing extremism and advocates general allegations that their freedom of speech is restricted. Though at the same time being immensely reactive to criticisms of themselves. This is further indicative in another German tweet which stated "*Wohl eher nicht, oder? Naja…War auch nicht anders zu erwarten von denen. Ist das gleiche, wie mit Nazis? ['What's happening now with #KevinSpacey? Will anyone from this radically feminist, hysterical #metoo lynch mob apologise? Probably not, right? Oh well…Didn't expect anything different from them. It's the same as with the Nazis?'].* The effect of #MeToo that seems to provoke numerous men overall is an insecurity about the disruption of adopted patterns of behaviour that they consider normal and that are now contested on a global extent (Bisiada, 2021: 131). In the same vein, Goel and Sharma (2020: 1) in an article Understanding The MeToo Movement Through The Lens of the Twitter, revealed how people of colour in the United States of America who have shared their experiences of sexual violence are continually victimized on the twitter platform. "For instance, hate category tweets indicate that the hate vocabulary is connected to racism as most frequent words are racist, white and black" (Goel and Sharma, 2020:8). Hence, Goel and Sharma (2020: 8) argue based on the offensive tweets, that offensive vocabulary is the sign of strongly impolite and rude behaviour in the #MeToo movement which again reinforces the prevalence of online trolling on Twitter.

Conclusion

This part of the dissertation discusses the findings and themes which emerged from the thematic analysis presented in the previous chapter. The first theme explored was hashtag feminism on Twitter which suggests that firstly Twitter generated an online collective feminist space for women on a global scale. Through the development of this space, it has reiterated the positive role of online support that women received as survivors of sexual violence. Furthermore, the emotional space and unity extended to innumerable Twitter users suggest that #MeToo has been most effective and extraordinary. With that stated, the recurrent and repetitive theme of the causes of sexual violence is also featured, even though #hf provides empowering affordances that intensify the spread of anti-sexual violence, it is critical to consider that "[#hf] will not, on its own, eradicate misogyny and other forms of gender violence." (Thrift, 2014, p. 1092). However, through fourth wave feminism which is integral to #hf, the powerful function of Twitter in increasing awareness about the structures of oppression is reinforced (Vickery, 2016: 4). As explicated in the theoretical framework, these findings are thus indicative of the fourth wave of feminism

discussed in the earlier chapter. Moreover, theme three of marginalized voices in the #MeToo movement on Twitter, illuminated the ongoing presence of inequalities faced by those disregarded- evidently there is a correlation to the centrality of intersectionality rooted in the fourth wave of feminism (Cochrane, 2013: 17). Prior studies maintain that Intersectionality plays a central part in the fourth wave of feminism. Likewise, in reviewing the literature, data showed the role of the Me-Too movement on Twitter and its part in the intersection of gender, race, sex, power and class which is the focal point of the fourth wave of feminism. As mentioned in the theoretical framework, Zimmerman (2017) maintained that the fourth wave is categorized by an intersectional framework, taking place in the Twittersphere which corresponds with the findings on the marginalization of women of colour. These structures of oppression are consistently conveyed by participants across the world through digital media. Such issues which are captured in the Twittersphere were matters that were systemic, rather than private or personal in the #MeToo movement which again reinforces the central elements of the fourth wave of feminism in the theoretical framework. From the analysis of the data, it can also be added that in spite of much new knowledge about the powerful role of Twitter in fostering feminist activism, dealing with trolls and naysayers remains a constant challenge on Twitter which brings one to the theme of negativity experienced by women on the twitter platform. As discussed in the theoretical framework, a second characteristic of the fourth wave is criticism from online "trolls". Drawing on this small sample, the findings are both complex and contradictory. It is complicated in that the findings has also reinforced the creation of the circulation of online vitriol effortless, negative, and toxic for Twitter users. This has added to the ways in which the fourth wave is "knowledgeable and driven by sexism, at the same time that feminism is fueling misogyny" (Chamberlain 2017, 16). But simultaneously, #hf on Twitter from the findings has also been experienced as an online space that generated a global online community, but a connection and moreover an encouraging space for feminist discourse, and unity in calling out sexual violence. It was interesting to note that the underlying current in affording a fourth wave of feminism was Henry Jenkins' Theory of Participatory culture. As explained in the theoretical framework, the participatory culture theory serves as the bedrock of creating and spreading information on the internet while generating stronger online connections in highlighting social issues which associates itself with a fourth wave of feminism thus enabling the #MeToo movement on Twitter. All four themes explicated above present an interrelationship that clearly indicates the discourse of the fourth wave feminism and the ongoing systemic issues surrounding women around the world. Each theme feeds into the next theme by the mere existence of fourth wave feminism and the perils of digital media. These themes are interlinked in that it forms the foundation of the theory of fourth wave feminism and the elements which allows this wave to continue and bring to light issues of intersectionality, causes of sexual violence as well as hashtag feminism.

CHAPTER 6
CONCLUSION

Limitations and ethical Issues

Although the current study is based on a small sample of research articles, the existing findings has proven to be comprehensive in answering the research questions. As the researcher did not make any private contact for the objective of this research, there were no outward ethical issues for this research. The data analysed in this study was collected from the Google scholar search engine. This material is accessible online and is already in the public domain, so neither gatekeeper permission nor informed consent is necessary. However, it has been found that Twitter has become the most studied social media platform due to data being easily available to researchers (Ahmed et al, 2018; Fiesler & Proferes; 2018). Furthermore, Twitter has become a primary space for online users to collectively share their responses to events, thus Twitter has become a basis to collect data for social science research in the digital publics (Williams, Burnap, Sloan,2017: 1151). The Twitter streaming Application Programme Interface (API) provides a "free random 1 per cent that delivers 5 million tweets daily and the random 10% and 100% (chargeable or free to academic researchers upon request" (Williams et al., 2017: 1151). Additionally, it is realistic to consider tweets as public as it is being posted on public profiles with the goal of reaching as many online users as possible. Likewise, informed consent can be exempted if 'an individual or group has chosen to use internet media to publish their opinions' (Basset and O' Riordan, 2002). In a tutorial published by Jurgens and Jungher (2016) on using Twitter data for collection and analysis it was found that "One common approach to data collection on Twitter is the collection of tweets using topically character strings in keywords or hashtags" (Jurgens and Jungher, 2016: 21). But by utilizing Twitter as a data source, it is crucial to examine the ethical implications of conducting online research hence it has proved challenging to obtain data from the Twitter website due to complications of maintaining confidentiality, informed consent, and anonymity of Twitter users (Ahmed, Bath, Demartini, 2017; Jurgens and Jungher, 2016). Consequently, obtaining tweets from survivors of sexual violence made it rather complex to carry out a desktop study.

Women's Lived Experience

Most women across the world have experienced some form of sexual harassment or sexual violence, be it physical or verbal, nearly all women at some point have been pushed into a

situation in which they knew it did not feel quite safe. They have experienced identical moments but for each woman it has been a distinct or unique moment to that individual (Regulska, 2018: 5). For some it was an epiphany moment, for others it was the physical, emotional, or verbal moment that lasted for days, months and or even years. Usually, the moment had to be sadly hidden due to the social, political, or cultural factors (Regulska, 2018:5). The main goal of the current study was to explore the space of Twitter in enabling a fourth wave of feminism and participatory culture through the #MeToo movement. The most obvious finding to emerge from this study is the presence of #hf, enabling women to organize and exchange information online thus transcending the online movement from the United States of America to numerous countries around the world. The study has generally shown the participatory power of the hashtag on the Twitter platform. Hence the relevance of the hashtag is clearly supported by the current findings as the #MeToo was able to show itself as a global transnational feminist movement. Moreover, hashtags enabled users to engage in the movement irrespective of geographical locations. This conveyed a formation of participatory culture and a fourth wave of feminism on Twitter. Most importantly, women around the world begun using #MeToo on Twitter to voice and express emotions about gender inequality and sexual violence, which is fully representative of a fourth wave of feminism.

The second major finding was the presence of intersecting issues in the tweets such as privilege in access to Twitter, the role of power in regard to class and colour which still constructs unequal relations thus making the discussion of intersectionality so current and vital. The tweets also conveyed a lack of societal and cultural transformation, specifically in relation to women of colour. The evidence suggests that race still remains a key issue not only in the United States of America but in other parts of the world. However, the movement enabled grassroot and systemic problems to be discoursed, and as a result these issues gained a heightened visibility across the world. The study has gone some way towards enhancing our understanding of sexual violence and the dualistic interpretation of the concept, in either it meets the requirements for it being sexual violence for some and not sexual violence for others.

As imperative as personal stories are for enhancing and reinforcing equality and fairness at the individual level, the immensity of the Twitter response unmasks something crucial about the widespread docility for sexual violence in our society. The pervasiveness of patriarchy and male entitlement, which are thoroughly entangled with issues such as class and caste privilege and racial prejudice still remains ever present in society. However, by motivating women to

voice their views and narratives, this research advocates that #MeToo through the affordances of Twitter and the hashtag, Twitter is on the cusp of transforming our global community's understanding of sexual violence, and hence slowly breaking down our collective acceptance for it. Apart from women actively engaging in feminist dialogue to bring those to justice who committed sexual violence and heinous crimes, the simple phrase and the hashtag employed, united users around the conversation and thus enabling a collective roar in making the discourse of sexual violence more visible. As a result, #MeToo continues to demand a response from society and the government of the day. As Tarana Burke has specified, "we have to 'talk about what happens after' we say #MeToo—the hard, 'unglamorous', grinding work of generating change" (Brockes cited in Howes and Fileborn, 2019: 341). "This is the path we must take so that we no longer have to say, 'me too'". (Brockes cited in Howes and Fileborn, 2019: 341).

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APPENDICES

Appendix 1: Final Inclusion Table

Appendix 2: Final Thematic Analysis

Appendix 3: Google Scholar Final Inclusion and Exclusion Table

Appendix 4: Turnitin Receipt

Appendix 5: Exemption From Ethics Review

Appendix 6: Checklist Appraisals

Appendix 7: Data Extraction
Appendix 8: Post-It notes

Appendix 1: Final Inclusion Table

Author	Year	Publisher	Title	Abstract	Inclusion Criteria
2. Rosemary Clark-Parson	2019	Feminist media studies	"I SEE YOU, I BELIEVE YOU, I STAND WITH YOU": #MeToo and the performance of networked feminist visibility	Hashtag feminism, a form of activism that appropriates Twitter's metadata tags for organizing posts to draw visibility to a cause, has become a centralcomponent of thefeminist mediarepertoire.Muchdiscourseabouthashtagfeminism revolves around whether or not Twitter is an effective tool for activism. This instrumentalist approach leaves activists' strategies for juggling both the affordances and limitations of hashtag feminism under-theorized. Taking up a case study of the #MeToo movement, I consider practitioners' perspectives on hashtag feminism and highlightthe processes through which activists develop tactics while working within particular sociotechnical constraints	Important to research. Discussion of hashtag feminism and whether twitter is an effective tool for activism.
8. Kaitlyn Mendes et.al	2018	European journal of women's studies	#MeToo and the promise and pitfalls of challenging rape culture through digital feminist activism	Whatmakes our study and findings unique is not only our attention to how these digital tools are being used, but our mappingofthefeministactivism,thereremainemotional, mental or practical barriers which create different experiences, and legitimate some feminist voices, perspectives and experiences over others.	Important.Furthermore, although it may be technologically easy for many groups to engage in digital feminist activism, there remain emotional, mental or practical barriers which create different experiences, and legitimatesomefeminist voices, perspectives and experiences over others.
9. Kimberely Lopez	2019	Taylor and Francis Group	One Day of #Feminism: Twitter as a Complex Digital Arena for Wielding, Shielding, and Trolling talk on Feminism	Criticalanalysis oftheuses of thehashtag'#feminism'on Twitter. English-language tweets shared publicly and containingthe#feminismon Twitterinone 24-hourperiod and analyzed the content of those tweets.	Important Uses of hashtagfeminism on Twitter pertinent to the research question under study.
10. Daniela Ceron	2018	Elon Journal of Undergraduat e Research in	How Women of Color Are Discussed in Hashtag Feminist Movements	Thisstudyexamines howwomen ofcolorarebeingtalked about in the #MeToo and #TimesUp movements. Through a thematic contentanalysis from tweets collected on both International Women's Day and Equal Pay Day, this study	Important, discussion of how women of color in me too movement are

		Communications		foundthatwomen ofcolorwereoftenoverlooked ondays where all women's rights should be discussed and not just	discussed. Findings WOC were often overlooked
20. Paromita Pain	2020	New Media and Society	"It took me quite a long time to develop a voice": Examining feminist digital activism in the Indian #MeToo movement	As my analysis of the tweets and interviews with participants and activists of the resurgent #MeTooIndia movement in 2018 show, thework of elite activists and the risks they took were critical for the success of the campaign; however, there was an exclusion of suburbanvoices and experiences.	Hashtag activism, #MeToo movement in India deals with exclusion of voices.
23. Mario Bisiada	2021	Empirical studies in translation studies	Movement or debate? How #MeToo is framed differently in English, Spanish and German Twitter discourse	This article examines 1,353 tweets on #MeToo in English, Spanish and German from July and August 2019, revealing how#MeToo is mostcommonly referred to as a"movement" in English and Spanish but as a "debate" in German, a differencethat echoes German-languagepress habits	Linguistic study. It delves into the technicality of how the movement is referred to as a movement in English and Spanish but as a debate in German, a difference that echoes germanlanguage press habits. Pertinent to research questions. "How have the affordances of Twitter enabled a participatory culture. How is the movement publicly discussed on Twitter discourse.
25. SarahJacksonet.al	2019	A Journal of Gender, New Media, and Technology,	Women Tweet on Violence: From #YesAllWomen to #MeToo	The #MeToo boom was made possible by the digital labor, consciousness-raising, and alternative storytelling created through the #YesAllWomen, #SurvivorPrivilege, #WhyIStayed, and #TheEmptyChair hashtag networks. Each of these hashtags highlight women's experiences with interpersonal and institutionally enabled violence and each was precipitated by high-profile news	The me-too movement and its feminist hashtags have been successful in creating an easy-to-digest shorthand that challenges and changes mainstream narratives about violence and victimhood.
38. Farnush Ghadery	2019	Transnational Legal Theory	# Metoo—has the 'sisterhood'finally become global or just	The article discusses the #MeToo movement by reflecting on its origins and recent developments to consider its position in feminist theory. On the one hand, the cross-border proliferation of this hashtag revived the question once posed	the article argues that #MeToo has been able to manifest itself as a transnational feminist

			another product of neoliberal feminism?	by liberal feminist Robin Morgan: Has the 'sisterhood' finally become global?	phenomenon, as it has allowed groups in distinct spaces and localities to take ownership of the varying manifestations of #MeToo
50. Tisha Dejmanee, Zulfia Zaher, Samantha Rouech, Michael J. Papa	2020		#MeToo; #HimToo: Popular Feminism and Hashtag Activism in the Kavanaugh Hearings	Inthisarticle,weanalyzetheuseof#MeTooand#HimTooin responsetothehearings on sexual assault allegations against SupremeCourtnomineeBrettKavanaugh.Weexplorethe useofthesehashtagswithinthecontextofpopularfeminism and employ a qualitativethematicanalysis of a purposeful sample of Tweets that include the hashtags #MeToo (n = 730) and #HimToo (n = 124)	four themes are mirrored in both #MeToo and #HimToo tweets: personal experience; identification and disidentification; calls to action; and discursive appropriation Qualitative thematic analysis.
54. Sebring, J.H.,	2019	CROSSINGS	Hashtag Feminism: Examining Contemporary Feminist Concerns and Social Justice Activism in a Social Media Age.	At a time where social justice campaigns have erupted on social media, as evidenced by the recent #MeToo and #TimesUp movements, an inquiry into the influence of this ac tivism, named as “hashtag feminism” is key to understanding contemporary feminist concerns. This article explores how trends in hashtag feminism correspond to broader political goals, and investigates not only the opportunities for activism provided by soc ial media platforms, but also, the potential limitations.	RELATES TO STUDY OF HF/SOCIAL MEDIA
77. Kaitlynn Mendes et al.	2019	#MeTooand thePoliticsof Social Change Book	Digital Feminist Activism: #MeToo and the Everyday Experiences of Challenging Rape Culture	Thischapter explores the experiences of those who have used#MeTooandassociatedhashtags. Gatheredthrough an online open-ended survey, we showcase the complexities involved in participating in digitalresistance to genderand sexual violence.	we showcase the ways participating in hashtags such as #MeToo enables individuals to understand their experiences as part of wider structural

					problems of sexual violence, and thus acts as a low-barrier entry point for other types of feminist activism and a more robust feminist politics, as well as contributing to and potentially shifting widerpublic discussions about sexual harassment, abuse, and violence.
57. Onwuachi-Willig, A.,	2018	Yale LJF	What about#UsToo: The invisibility of race in the #MeToo movement.	Women involved in the most recent wave of the #MeToo movement have rightly received praise for breaking long-held silences about harassment in the workplace. The movement, however, has also rightlyreceived criticismforbothinitially ignoring the role that a woman of color played in founding themovementtenyearsearlierand in failing to recognizethe unique forms of harassment and the heightened vulnerability to harassment that women of color frequently face in the workplace.	
62. James Gleeson	2019	Me too and the politics of social change book	Online Feminist Activism as Performative Consciousness-Raising: A #MeToo Case Study	This chapter reasons that feminist activism and discussionin online spaces are a valid and worthwhile form of contemporary consciousness-raising and a specific, and valuable, way of performingfeministidentity and activism	It draws together 19 accessible chapters from academics, practitioners, and sexual violence activists across the globe to provide diverse, critical, and nuanced perspectives on the broader implications of the movement. It taps into wider conversations about the nature, history, and complexities of anti-rape and anti-sexual harassment politics, including the limitations of the movement including in the global South. It features both internationally recognised

					and emerging academics from across the fields of criminology, media and communications, film studies, genderand queer studies, and law and will appeal broadly to the academic community, activists, and beyond.
77. Mendes, K. and Ringrose, J.,	2019	Me too and the politics of social change book Digital feminist activism:	# MeToo and the everyday experiences of challenging rape culture. In # MeToo and the politics of social change	Abstract In October 2017, we as a research team were moved by the flood of experiences and messages of support, solidarity, sadness, anger, and outrage that emerged around #MeToothrough ourown socialmedia accounts. Although initially surprised by the global attention garnered by the #MeToo movement, the fact that survivors took to social media to share experiences of sexual violence and engagein a 'call-out culture' resonated strongly with our ongoing research. Since 2014, we have been studying the broad terrain of 'digital feministactivism' and the public's growing willingness to engage with resistance and challenges to sexism, patriarchy, and other forms of oppression via feminist uptake of digital communication (see, for instance, Mendes, Ringrose,&Keller,2019).Althoughthere ismuchresearch under way on the #MeToo movement and other forms of digital feminist activism (see Fischer, 2016; Fotopoulou, 2016), few to date have collected empirical data from participantsin these movementthemselves. In this sense, whiletherehasbeen agrowthofscholarshipexaminginhow feminists are using digital media technologies, little is known about the complexities inherent in doing digital feminist activism, which may be overlooked, hidden, or invisible via textual media analyses alone (for exceptions, see Fileborn, 2017,2018;Keller,Mendes,&Ringrose,2018;Ringrose& Mendes, 2018).	Inclusion criteria It is relevant as to how women are using digital technologies such as Twittertodiscuss issues of patriarchy, sexual violence and sexism

Appendix 2: Thematic Analysis Table

AUTHOR	YEAR	TITLE	QUOTATION	THEMES
2. Rosemary Clarkson	2019	"I SEE YOU, I BELIEVEYOU, I STAND WITH YOU": #MeToo and the performance of networked feminist visibility	The campaign was only the latest instance of hashtag feminism, a form of feminist activism that appropriates Twitter's metadata tags for organizing posts and public-by-default nature to draw visibility to a particular cause or experience. #MeToo's diffusion, however, exponentially outpaced many of its predecessors; within 24 h, #MeToo was used in 109,451 tweets (Alison Main 2017). hashtag feminism can exclude those most marginalized communities who are underrepresented across the media landscape and who may lack access to the technologies necessary to participate in networked visibility campaigns. Others have argued that the hypervisibility of hashtag feminism inevitably leads to backlash in the form of online harassment. Conservativecritics chargedthat thecampaign had gone "too far," destroyin the lives of the accused and straining personal and professional relationships between men andwomen.Thehashtag#MeTooquicklywentviral,creating anoutletforsurvivorstotelltheirstories and sparking a global conversation about harassment and assault And erased the experiences of women of color and women in low-wage jobs, who face disproportionately high rates of assault	□ AFFORDANCES OF HASHTAG FEMINISM □ ONLINE TROLLING □ CAUSES OFSEXUAL VIOLENCE □ NTERSECTIONALITY
			Milanoborrowedthephrase from Tarana Burke—an African-Americanactivist. Taken up by largely white Hollywood celebrities, #MeToo spread 'live,' with news outlets swiftly retweeting and churning out stories 'calling out' various film industry heavyweights for harassment. Women outside Hollywood soon picked up on the hashtag and shared their own experiences online. By the end of 2017, many women simply wrote '#MeToo' without an accompanying narrative.3 #MeToo had become shorthand for sexual violence meted out to women across the world. It covered the seemingly banal—but no less disturbing—instances of verbal insinuation and lascivious laddery in workplaces, in pubs, on the street and in homes, to accounts of rape and sexual assault.	
			Through the validation of screen goddesses, the ordinary women raising their hand and saying '#MeToo(!)' felt heard. The moment had become a movement on Twitter. Theviolentsexualacts to which #MeToo refers are no doubtexperienced as pulverizing by their victims, but this quantification is also important. The words '#MeToo' mark and speak women's bodies in a way that is noteworthyand brings us to how #MeToo is bothindicative of thespeakingbeing and works as a semblant. Twitterevencreated an emoji of womenraisingtheirhandsto accompany the hashtag	

8. Mendes, Ringrose and Keller	2018	#MeToo and the promise and pitfalls of challenging rape culture through digital feminist activism	[T]he potential to connect with others. I have so many like-minded friends on Twitter now that I sometimes forget not everyone is as sensitiveand understanding of issues aroundfeminism, genderand trauma as they are. You can get involved in reacting a huge audience without putting yourself too much as risk too, i.e., retweeting or sharing information. Twitter allows a greater number of people to engage in debate, it creates greater awareness, it provides platform to address many issues relating to feminism and allows us to call people out when they make misogynistic comments. Through exposing them on a public forum, we might encourage one to re-evaluate their views and actions and hopefully encourage change	□ AFFORDANCES OF HASHTAG FEMINISM □ CAUSES OFSEXUAL VIOLENCE □ TROLLING
			Age was also raised several times as a critical aspect of being denied a political voice in many social contexts and structures, with Twitter offering an alternative space for political participation. Thirty-three per cent of the survey respondents were teenagers attending school, who argued Twitter provided knowledge and opportunities for learning and dialogue that school could not. Respondents also felt that they may be able to use social media information and learning to influence their *known peers* at	
			I've had men be aggressively hostile, abusive and trolling - all unprovoked. I rarely enterinto adialogue,yethavehad to blockmen whodeliberately searched keywords and were randomly abusive.	
			Moreover, we found that experiences of engaging with and developing feminist consciousness online actually created a range of clashes in their everyday relationships with colleagues, family and friends.	
9. Lopez, K.J., Muldoon, M.L. and McKeown, J.K.,	2019	One day of# Feminism: Twitter as a complexdigital arena for wielding, shielding, and trolling talk on feminism	feminist researchers have questioned how Twitter serves to promote or obstruct the sociopoliticaL goals of feminism. Twitter has both emancipatory and violently disciplinary potential. We found tweets that described perceptions of feminists, including how feminists are perceived to look, think, and act. Although some tweets were in support of feminists, a majority of these tweets used labels to make blanket negative statements about feminists regarding their appearance, sexual behaviors, and alignments with misandry.	□ AFFORDANCES OF HASHTAG FEMINISM □ CAUSES OFSEXUAL VIOLENCE □ TROLLING
			However, other Tweeps used #feminism to promote gendered stereotypes of women's work as being primarily centered in the home and tied to domestic duties such as cooking, cleaning, and caring for family members. Across themes, we found that Tweeps used #feminism in three ways: to inform discussions on feminism; to defendideasand ideals of feminism as expressed on Twitter; and to troll, badger, incite, or threaten violence against expressions of feminism.	
			Wielding was identified in tweets that presented feminism in a positive light, situated feminism as a force for positive change, and/or a source of empowerment. *shielding*, attempts to counterbalance anti-feminist and misogynistic rhetoric on Twitter. Shielding is also evinced in the ways users post messages encouraging others to resist body stereotypes and shaming, oppose gendered expectations, and celebratediversity. Trolling#feminismis enabledby anumber of factorscentraltothenatureofdigital leisurespaces: mostly public, anonymous, and accessiblein the way one canaccess another user's posts and information. Tweeps who troll #feminism can be disruptive to feminism, but, in some instances, advocates of feminism can also troll in their turn by responding to antifeminism posts.	

10. Daniela Ceron	2018	How Women of Color Are Discussed in Hashtag Feminist Movements	Althoughhashtag feminismissaid tohaveprovided all women with aplatformtoadvocateforgender equity, critiques of this form of activism say that although it is theoretically more inclusive, it still leaves out thevoices of somesegments of the population, particularlywithoutaccessto the Internet and, therefore, no access on the platforms where hashtag feminism is taking place. Another critique of hashtag feminism is that participants also do not take into consideration those who may have access to the Internet but lack the digital literacy to navigateplatformssuch as Twitter, which areconstantly changing	
			inatweetabout #MeTooor#TimesUpdoesnot necessarilyexcludewomen of color, at thesametime it does not reflect the particular circumstances and challenges that women of color face regardingsexual assault or salary disparities, to name a few of the problems that impact women more oftenthanmen, and women of colormoreoftenthanwhitewomen, as previously described in the literature review.	Causes of sexual violence Affordances of Hashtag Feminism Marginalisation of women of colour
20. Paromita Pain	2020	"It took me quite a long time to develop a voice": Examining feminist digital activism in the Indian #MeToo movement	As my analysis of the tweets and interviews with participants and activists of the resurgent #MeTooIndia movement in 2018 show, the work of eliteactivists and the risks theytook were critical for thesuccess of the campaign; however, there was an exclusion of suburban voices and experiences. Class and caste that traditionally arbitrate access to issues like education, ensure that some women can, both technically and economically, access digital platforms and have a voice, while others, notably the poor, remain critically marginalized; thus, legitimizing some voices over others. For the activists and participants, the experiences of being digital activists	Causes of Sexual Violence Marginalisation of women of colour Affordances of of Hashtag Feminism Trolling
			Classandcastethattraditionallyarbitrateaccesstoissueslikeeducation,ensurethatsomewomen can, both technically and economically, access digital platforms and have a voice, while others, notably thepoor,remaincriticallymarginalized;thus, legitimizingsomevoicesoverothers. Fortheactivists and participants, the experiences of being digital activists and participants are often distinctly negative, mediated by various barriers like onlineabuse and thesexist nature of onlineplatforms thathave adverse consequences for digital feminist activism. But while the #MeToo movement in India did suffer some glaring gaps in terms of inclusion, as a movement it stands out as a powerful advocacy movement aimed at ensuring safer workplaces for women in India.	
			The anger was palpable and resistance to patriarchy was strong and defiant. Tweets encouragedwomen to be angry, celebrate the emotion, and "makeanger a habit, a culture. #MeToo #MeTooIndia." As one tweet stated: "The thing about social change is that it takes anangrygroup.#MeToo#MeTooIndia."Theword"anger" used inasimilarvein wasfound in 45% of thetweets.Women wereencouraged to shareandbecome apartof thenarratives. As one tweetstated,"Women in everyprofessionhave to speak now . . . SPEAK NOW ABOUT THE SEXUAL HARASSMENT YOU HAVE FACED if you	

			wantthings tochange#MeTooIndia."There was noshyingaway fromclearlyexpressing the sexual nature of harassment in professional spheres.	
			"Marital rape is not a husband's privilege, but rather a violent act and an injustice that must be criminalized #MeTooIndia#TimesUp." "Like everything else in the world, sexual harassment intersects with caste in devastating ways. Specificity IS important #MeTooIndia." Complex connections between caste and socio-economic status were emphasized: "Among the poor, women are poorer. Among the Dalits, women are more Dalit. Among the indigenous, women are considered more backward.#MeTooIndia." The 2018 edition of the#MeTooIndia ". . . spreaditswings to domestic workers, construction workers, waste workers, sex workers, transgenders, and the whole gamut of working-class women .	
			"Amazingtoseetheloveandsolidaritybetweenthewomenwhoareleadingthe charge in #MeTooIndia. For example: "Join the #dignitymarch on Feb 22nd in New Delhi to support survivors of sexual violence! #MeTooIndia."	
			In the area of representation and participation (RQ2), we see that while the #MeToo movement had some, although limited, participation from India's villages and marginalized LGBT communities, its intersectional margins clearly need more broadening. Workingclass women did share their stories of harassment and commonly marginalized voices like those of the LGBT communities and low caste and traditionally poor women did find some space, the majority of participants were overwhelmingly from English speaking city-based women, thus demonstrating, once again, that the online sphere in India belongs to a particular type of participant.	

23. Mario Bisiada	**2021**	Movement or debate? How #MeToo is framed differently in English, Spanish and German Twitter discourse	The theme of gender oppression runs throughout the collection, as befits current debates in the West and beyond over sexual violence and predatory behaviour in the wake of the #metoo movement	Affordances of Hashtag Feminism Trolling Causes of sexual violence
			Attitudes and perceptions towards feminist hashtag / emotional level.	
25. Jackson, S., Bailey, M. and Foucault Welles, B.,	2019	Women tweet on violence: From# YesAllWomen to# MeToo.	Thewidelyobserved'#MeToomoment' is notsomuchamoment butaloudchorus of voicesthat has, for years, been using Twitter and other social networks to tell women's stories about violence in a way that challenges the simplistic frames relied on by mainstreammedia and politicians. In these networks womentell their own stories, women are believed, maleand celebrity allies helped to elevateordinary women's voices, and women — experts in their own lives — offer nuancetoalltoooftenoversimplifiedandinaccuratelyreportedissues ofviolenceand victimhood. Finally, we find it significant that the most high-profile and resonantfeminist hashtags ofthe lastsixyears,includingthoseexaminedhere,werestartedby orinspired bytheonline and offline labor of women of color. This speaks quite profoundly to the history	Affordances of Hashtag Feminism Causes of sexual violence Marginalisation of women of colour Trolling

			of Black and third-world feminisms in offering creative, inclusive, and succinct critiques of and solutions to gendered violence and speaks to the ways women of color have found new opportunities to speak truth to power in the digital age.	
			The primary frame of #MeToo is one of solidarity and an insistence that stories about the personal are systemic and political	
			#MeToo illustrate the power of cross-identity solidarities as Elon James White continues to use his platform to share the voices of women survivors and Milano quickly sought to align with Burke in orchestrating the next moves for #MeToo. Following an immense amount of press around #MeToo thanks to the high Profileidentities of many whoresponded to Milano'scall, Burke and otherwomen of color activists partnered with Hollywood actresses and started a new campaign using the hashtag #TimesUp, putting men and other perpetrators on notice that time is up on the silence shrouding their abusive behaviors.	
38. Farnush Ghadery	2019	# Metoo—has the 'sisterhood'finally become global or just another product of neoliberal feminism?.	A transnational rather than global feminist movement, as women, men and non-binary persons around the worldwereable to use#MeToo and itsmomentum in order to direct attentiontothespecific circumstances and issues created by sexual harassment and violence in their respective communities and countries.	Affordances of Hashtag Feminism Marginalisation of women of colour Trolling
			Thus, from South Korea to Morocco, and from the Muslim world tothe Hollywoodelites,#MeToowasable to be used by avariety of groups in order tovoice their concerns in relation to sexual harassment and violence.	
50. Tisha Dejmanee, Zulfia Zaher, Samantha Rouech, Michael J. Papa	2020	#MeToo; #HimToo: Popular Feminism and Hashtag Activism in the Kavanaugh Hearings	"I have volunteered with female alcoholics/addicts for over 15 years. I have heard more sexual abuse stories from these women than you can imagine. THEY NEVER told anyone because THEY felt SHAME. THEY felt like THEY had done something wrong. #METOO."	Affordances of Hashtag Feminism Trolling Causes of sexual violence
			Nobody can hurt you any more [*sic*] if you're not silent! Speak thetruth and yell it from the highest mountain peaks! #MeToo many people's hearts and souls are behind those who suffered over the years and still suffer #yournotalone	
			For example, the following #MeToo tweet describes identification with Christine Blasey Ford: Somehow you feel powerful today, by taking back the control he took from you. I want you to know we are with you. We stand next to you and behind you. Because #MeToo. Because we need you, and we are you. Thank you for coming forward. Thank you for telling your story.	
			@LindseyGrahamSC you are talking from both sides of your mouth. You can't say that the lack of facts around Ford's allegation makes her unbelievable and at the same time not push for an investigation to discover those facts. #sad #MeToo	
			#ChristineBlaseyFord I am making note of any #Senator that makes you cry because I am really pissed about that and as far as I am concerned I will fight with every breath to	

			have him/her ousted from office. EVERY BREATH. Sincerely yours, Ms 'UNAFILLIATED' VOTER #MeToo RT	
			#metoo is a man hating movement, it's a disgrace to those of us who have been abused. Words hurt your feelings, so you were abused. Wrong! #metoo is a joke. Making good men walk away from love, marriages, children in fear of false claims. U 'women' r f'ing yourselves over	
54. Sebring, J.H.,	2019	Hashtag Feminism: Examining Contemporary Feminist Concerns and Social Justice Activism in a Social Media Age.	As public use of social media as a way of advancing social change increases and becomes mainstream, a commitment to self-reflection and inclusivity is mandatory to ensure hashtag feminism avoids the exclusionary practices of past feminisms. Although the emphasis on intersectionality is evident in current feminisms, the question is whether this is being reflected in hashtag feminism, or if this social media movement is simply reinforcing and perpetuating the powerrelationships we aretrying to dismantle	Affordances of Hashtag Feminism Marginalisation of women of colour Causes of sexual violence
			Hashtag feminism allows for transnational communities to be built and gain collective power, for sharing personal experiences of intersectional oppression, and it offers new or "creative modes" of activism (Baer, 18).	
57. Onwuachi-Willig, A.,	2018	What about#UsToo: The invisibility of race in the #MeToo movement.	Therecentresurgence of the#MeToomovement reflectsthe longstanding marginalization and exclusion that women of color experience within the larger feminist movement in U.S. society.	Affordances of Hashtag Feminism Marginalisation of women colour Trolling Causes of sexual violence
			persistent racial biases reflected in the #MeToo movement illustrate precisely why sexual harassment law must adopt a reasonable person standard that accounts for these different intersectional and multidimensional identities.	
62. Gleeson, J. and Turner, B.,	2019	Online feminist activism as performative consciousness-raising: A#MeToocasestudy. In*#MeTooandthepoliticsof social change*	By publicly discussing personal stories of sexual harassment, the #MeToo hashtag participants undertake visible consciousness-raising and highlight misogyny and sexism within online and offline spaces.	Affordances of Hashtag Feminism Causes of sexual violence
			Hashtags are therefore an effective way of quickly and collectively engaging in activist discourse (Williams, 2015). Hashtags are searchable, quantifiable, and contagious.	
			What is evident from examining #MeToo is the level at which women publicly shared their personal stories. We can conceptualize Twitter as an online 'stage' of sorts: the platform is the space where the performance occurs; the performer is the author of	

			the tweet; and the performance is the conscious and considered script that they construct and perform in 140–280 characters.	
77. Kaitlynn Mendes et al.	2019	Digital Feminist Activism: #MeToo and the Everyday Experiences of Challenging Rape Culture	We recognize the ways further attention is needed to collect the voices of traditionally marginalized groups such as gender non-confirming communities, LBGTQ+, and BLAME women, which, despite the visibility of #MeToo, are often silenced, unrecognized, or ignored	Affordances of Hashtag Feminism Trolling Causes of sexual violence Marginalization of women of colour
			('To raise awareness of the blindness to toxic masculinity'), to make rape culture visible ('The world should know that we face harassment everywhere'), to express solidarity with others ('Because…. metoo…. We need to support each other, or else we are all alone against it') and to locate sexual violence as	

Appendix 3: Google Scholar 2021 Final Inclusion and Exclusion Table

AUTHOR	DATE	PUBLISHER	TITLE	ABSTRACT	ANNOTATION	EXCLUSION CRITERA	INCLUSION CRITERIA
Ying Xiong et.al	2019	Science Direct	Hashtag activism and message frames among social movement organizations: Semantic network analysis and thematic analysis of Twitter during the #MeToo movement	the study explored how SMOs use words and hashtags to participatein the #MeToo movement through Twitter. Based on both semantic network analysis and thematic analysis methods, findings of the study enhance literature of social movement organizations and activism as well as provide practical implications for effective social movement campaigns.		Full text unavailable for downloading	
Rosemary Clark-Parson	2019	Feminist media studies	"I SEE YOU, I BELIEVE YOU, I STAND WITH YOU": #MeToo and the performance of networked feminist visibility	Hashtag feminism, a form of activism that appropriates Twitter's metadata tags for organizing posts to draw visibility to a cause, has become a central component of the feminist media repertoire. Much discourse about hashtag feminism revolves around whether or not Twitter is an effective tool for activism. This instrumentalist approach leaves activists'strategies forjuggling both the affordances and limitations of hashtag feminism under-theorized. Taking up a case study of the #MeToo movement, I consider practitioners' perspectives on hashtag feminism and highlighttheprocessesthrough whichactivists developtacticswhile working within particular sociotechnical constraints	Important to research. Discussion of hashtagfeminism and whether twitter is an effective tool for activism.		Qualitative study
Meena Nutbeam	2021	Sage publishers journal	Negative Attitudes and Beliefs Toward the #MeToo Movement on Twitter	The aim of this study was to examine negative attitudes and beliefs about sexual assault in the context of the #MeTooMovement by qualitatively analyzing social media posts (i.e.,	Unable to download	Full text is unavailable for downloading.	

				tweets) containing the hashtag "metoo" on Twitter, a popular social media platform. The initial sample consisted of 4,559 tweets that were publicly posted by Twitter users across a four-day timeframe and represented events and attitudes regarding both about an accuser and an accused.			
Sepideh Modrek	2019	JMIR Publications	The #MeToo Movement in the United States: Text Analysis of Early Twitter Conversations	The aim of this study is to document, characterize, and quantify early public discourse and conversation of the #MeToo movement from Twitter data in the United States. We focus on posts with public first-person revelations of sexual assault/abuse and early life experiences of such events.	Important Documents the early public discourse on me too movement on twitter in the USA.	Quantitative study	
Nancy Worthington	2020	Taylor and Francis online	Celebrity-bashing or #MeToo contribution? New York Times Online readers debate the boundaries of hashtag feminism	This study applies quantitative and qualitative analysis to comment discourse and elicits three major themes: (1) expectations for seeking or conveying consent, (2) criteria for publicizing the private, and (3) demarcations between insensitivity and abuse.		Full text unavailable for downloading.	
Aaron Mueller	2020	Association for Computing Machinery	Demographic Representation and Collective Storytelling in the Me Too Twitter Hashtag Activism Movement	Through an analysis of over 600,000 tweets from over 256,000 unique users, we examine online #MeToo conversations across gender and racial/ethnic identities and the topics that each demographic emphasized	We discuss the implications of work for digital activism research and design including suggestions to raise visibility by those who were under-represented in this hashtag activism movement.	Quantitative	
David Myles	2018	New media and society	'Anne goes rogue for abortion rights!': Hashtag feminism and the polyphonic nature of activist discourse	In the emerging context of hashtag feminism, this article explores the #SupportIslandWomen pro-choice initiative in Prince Edward Island (PEI), Canada.	we investigate the benefits and limitations of using rogue Anne as a unifying symbol and reflect on the discursive struggles that led to and were generated by her usurpation.	IRRELEVANT TO STUDY.	
Kaitlyn Mendes et.al	2018	European journal of womens studies	#MeToo and the promise and pitfalls of challenging rape culture through digital feminist activism	What makes our study and findings unique is not only our attention to how these digital tools are being used, but our mapping of the experiences of those involved	Important. Furthermore, although it may be technologically easy for many groups to engage in digital feminist activism, there remain emotional, mental or practical barriers which create different experiences, and legitimate some		QUALITATIVE STUDY

					feminist voices, perspectives and experiences over others.		
Kimberely Lopez	2016	Taylor and Francis Group	One Day of #Feminism: Twitter as a Complex Digital Arena for Wielding, Shielding, and Trolling talk on Feminism	Critical analysis of the uses of the hashtag '#feminism' on Twitter. English-language tweets shared publicly and containing the #feminism on Twitter in one 24-hour period and analyzed the content of those tweets.	Important Uses of hashtag feminism on Twitter pertinent to the research question under study.		QUALITATIVE STUDY
Daniela Ceron	2018	Elon Journal of Undergraduate Research in Communications	How Women of Color Are Discussed in Hashtag Feminist Movements	This study examines how women of color are being talked about in the #MeToo and #TimesUp movements. Through a thematic content analysis from tweets collected on both International Women's Day and Equal Pay Day, this study found that women of color were often overlooked on days where all women's rights should be discussed and not just those of white women in the United States.	Important, discussion of how women of color in me too movement are discussed. Findings WOC were often overlooked.		QUALITATIVE STUDY
Nadia Turki et al	2020	Community psychology	Twitter as a tool for social movement: An analysis of feminist activism on social media communities	This research aims at understanding how social media users utilized Twitter to describe traumatic sexual assault experiences and reasons victims chose not to disclose their experiences (Study 1), and how users became a part of the digital activism (i.e., social media movement against sexual assault) to increase social actions (Study 2). Tweets using the hashtag #WhyIDidntReport and #MeToo were extracted. Thematic analyses were used to analyze tweets across the two studies.	Thematic analysis Important, utilization of twitter to describe traumatic experiences. Digital activism deals with #MeToo were extracted.	Full text unavailable for downloading	
Small, T.A.,	2020	Gender and Politics Today and Tomorrow	The Promises and Perils of Hashtag Feminism. Turbulent Times, Transformational Possibilities?:.	No abstract	n/a	Full text unavailable for downloading	
Lydia Manikonda	2018	arXiv Preprint arxiv	Twitter for Sparking a Movement, Reddit for Sharing the Moment:#metoothrough the Lens of Social Media	Through comparative analysis of the tweets via #meToo on Twitter versus the posts shared on the #meToo subreddit, this paper makes an initial attempt to assess public reactions and emotions. Though nearly equal	Comparative analysis, useful in looking at public reactions and emotions and the value of #MeToo on Twitter. etc	Quantitative	

				ratios of negative and positiveposts areshared on bothplatforms, Reddit posts are focused on the sexual assaults within families and workplaces while Twitter posts are on showing empathy and encouraging others to continue the #metoo movement. The data collected in this research and preliminary analysis demonstratethat users usevarious ways to share their experience, exchange ideas and encourage each other, andsocialmediaissuitablefor groundswellssuchas#metoo movement			
Rosemary Pennington	2018	Journal of Communication inquiry	Making Space in Social Media: #MuslimWomensDay in Twitter	This qualitative textual analysis of approximately 300 tweets explores how Twitter users deployed the #MuslimWomensDay hashtag in their posts in order to understand the story users told of what it means to be a Muslim woman as well as what narratives of Islam they had to fight against.	Focus is on #muslimwomensday	Irrelevant to study	
Katherine Bogen	2019	Journal of interpersonal violence	#MeToo: Disclosure and Response to Sexual Victimization on Twitter	Specifically, the present study sought to clarify how Twitter users utilized the #MeToo tag to disclose and respond to sexual violence by conducting a qualitative analysis of a random sample of tweets using #MeToo (N = 1,660).	The present data highlight the utility of Twitter for raising awareness regarding the prevalence of sexual violence and providing a space where users can share personal trauma, connect to others with similar experiences, and provide support to others.	Full text unavailable for downloading	
Rahul Goel Rajesh Sharma	2020	Social informatics	Understanding the MeToo Movement Through the Lens of the Twitter	we perform micro-analysis of the MeToo movement using tweets and present a descriptive analysis coupled with macro level tweets analysis in order toreveal metoo and subtopics	Reported outcomes relevant to study as thisstudy revealsthe subtopics. Descriptive analysis.	Mixed method	
Alec R. Hosterman, Naomi R. Johnson, Ryan Stouffer, Steven Herring	2018	The Journal of social media	Twitter, Social Support Messages, and the #MeToo Movement	In this content analysis of the use of the hashtag on Twitter, social support theory was applied tocategorizethe types of tweetscommunicated. The results indicated informational support messages were the most	The research argues for a new type of social support categorization, named directive support, to categorize messages that communicate a call for collective action to address larger issues that contribute tosexualviolence and	Quantitative study	

				popular type of content tweeted by both individuals and organizations.	harassment. Implications related for weak-tie relationships for both victims and those who respond to them are discussed. Uses of Twitter and the value of individuals and organisations employing twitter.		
Fátima Martínez	2021	Information Technology and systems	The #MeToo Movement in Twitter: Fighting Gender-Based Violence	This paper analyzes the behavior of the Me Too movement in Twitter between December 8, 2018—a little over than one year after actress Alyssa Milano triggered an outcry over sexual harassment, assault and discrimination—and May 8, 2019 through the #MeToo hashtag and other hastags	Behavior of the Me too movement in Twitter Dec 8- 2018-May 8, 2019.	Full text unavailable for downloading.	
Jiyoun Suk	2019	Social Science Computer Review	#MeToo, Networked Acknowledgment, and Connective Action: How "Empowerment Through Empathy" Launched a Social Movement	This article attempts to (a) understand the temporal dynamics of thesedifferentdiscourses withinthe #MeToo movement on Twitter, (b) reveal the accounts animating these discourses and the most prominent themes within them, and (c) model the overtime relationship between these discourses and their relationship to major news event and #MeToo revelations.	employing a range of computational approaches, including part-of-speech tagging, dependency analysis, hashtags extraction, and retweet network analysis—to identify key discourses, actors, and themes. We then conduct time series analysis to identify the relationship between the two discourses and predict how the ebbs and flows of each discourse are shaped by news events. Discussion of prominent themes .	Quantitative	
Paromita Pain	2020	New Media and Society	"It took me quite a long time to develop a voice": Examining feminist digital activism in the Indian #MeToo movement	As my analysis of the tweets and interviews with participants and activists of the resurgent #MeTooIndia movement in 2018 show, the work of eliteactivists and the risks they took were critical for the success of the campaign; however, there was an exclusion of suburban voices and experiences.	Hashtag activism, #MeToo movement in India deals with exclusion of voices.		Qualitative study
McDuffie, K. and Ames, M., 2021.	2021	First Monday	Archiving affect and activism: Hashtag feminism and structures of feeling in Women's March	Abstract unavailable	Unable to read	Page is unable to open, Connection not private	

Claire Gersen	2017		Tagging on #Metoo	hashtagactivismandthechallenges of #MeToo	Cultural differences, hashtag hazards, patriarchy	Irrelevant to the study Blog	
Mario Bisiada	2021	Empirical studies in translation studies	Movement or debate? How #MeToo is framed differently in English, Spanish and German Twitter discourse	This article examines 1,353 tweets on #MeToo in English, Spanish and German from July and August 2019, revealing how #MeToo is most commonly referred to as a "movement" in English and Spanish but as a "debate" in German, a difference that echoes German-language press habits	Linguistic study. It delves into the technicality of how the movement is referred to as a movement in English and Spanish but as a debate in German, a difference that echoes german language press habits. Pertinent to research questions. "How have the affordances of Twitter enabled a participatory culture. Howis themovement publicly discussed on Twitter discourse.		Qualitative Study
Akash Gautam	2020	Fourteenth International AAAI Conference on Web and Social Media	#MeTooMA: Multi-Aspect Annotations of Tweets Related to the MeToo Movement	In this paper, we present a dataset containing 9,973 tweets related to the MeToo movement that were manually annotated for five different linguistic aspects: relevance, stance, hate speech, sarcasm, and dialogue acts.	Data is analyzed in terms of geographical distribution, label correlations, and keywords.	Quantitative	
Sarah Jackson et.al	2019	A Journal of Gender, New Media, and Technology,	Women Tweet on Violence: From #YesAllWomen to #MeToo	The #MeToo boom was made possible by the digital labor, consciousness-raising, and alternative storytelling created through the #YesAllWomen, #SurvivorPrivilege, #WhyIStayed, and #TheEmptyChair hashtag networks. Each of these hashtags highlight women's experiences with interpersonal and institutionally enabled violence and each was precipitated by high-profile news	The me too movement and its feminist hashtags have been successful in creating an easy-to-digest shorthand that challenges and changes mainstream narratives about violence and victimhood.		Qualitative Study
Qianying Zhou	2020	Chinese Journal of communication	Predicting online feminist engagement after MeToo: a study combining resource mobilization and integrative social identity paradigms	Although the MeToo campaign has been suspended in China, this study examines the conditions under which hashtag feminism against sexual harassment may reemerge.	the results revealed that female netizens' experience of sexismled to their tendency to expose sexual harassment online by participating in online discussions about MeToo.	Full text unavailable for downloading	

Kachen, A., Krishen, A.S., Petrescu, M., Gill, R.D. and Peter, P.C.,	2021	Psychology & Marketing	MeToo,# MeThree,# MeFour: Twitter as community building across academic and corporate institutions	Unavailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
Verity Trott	2020	Feminist media studies	Networked feminism: counterpublics and the intersectional issues of #MeToo	This study examines over 200,000 tweets from the first three days of #MeToo to understand how the meaning and narratives of the feminist hashtag were discursively negotiated.	The study contributes an understanding of the power dynamics within digital feminist networks that reproduce colonial violence and oppression within mainstream neoliberal feminism and academia, and extends support to the existing research that documents how digital networks do not empower marginalised voices equitably.	Full text unavailable for downloading.	
Gwen Bovier	2020	Taylor and Francis	From 'echo chambers' to 'chaos chambers': discursive coherence and contradiction in the #MeToo Twitter feed	I show how it is also discursively chaotic and partly driven by influencers who may have a range of other motivations to align with the moral capital in the feed. At another level, #MeToo is highly nodal in terms of affect and moral conviction. These features can be understood in regard to nodal power of affective connectivity (Papacharissi, Z. (2015)	Article dealing with moral conviction, nodal power of affective connectivity. Very technical piece of writing	Full text unavailable for downloading.	
Ellen Simpson	2018	ACM Digital Lib	Integrated & Alone: The Use of Hashtags in Twitter Social Activism	In an examination of three recent viral hashtags associated with ongoing social movements: #metoo, #takeaknee, and #blacklivesmatter, I find that users not only use hashtags to aggregate discussion, but also use them in tweets alone to express solidarity and victimhood.		Full text unavailable for downloading	
Kadic Neira	2019	Thesis	TWITTER RESISTANCE AND DIGITAL TESTIMONIO(S) IN 140 CHARACTERS: RESTORING THE COMPLEXITY OF MEXICO'S HASHTAG FEMINISM	This work is an in-depth analysis of Twitter-based hashtag feminism in the context of Mexico; focusing on three specific hashtags: #SiMeMatan [If They Kill Me], #VivasNosQueremos [We Want Us Alive] and #MiPrimerAcoso [My First Assault] and different narratives that form around them. Narrative studies offer a promising approach into restoring the complexity of specific cultural and	Interesting but no mention of me too but highlighting twitterbased hashtag feminism.	Thesis	

				legal contexts and the ruptures hashtag activismcreates in response to systemic dysfunctionalities. The findings reveal there exist differences in function and purpose of hashtagged narratives—signaling that there are different, non-traditional paths to producing social change we need to acknowledge and grapple with. These paths are paved from Latin America to Southeast Asia, and morecasestudies - beyondthis one- are needed to restore their complexity			
. PettyJohn, M. E., et al	2019	Psychology of Men & Masculinities,	#HowIWillChange: Engaging men and boys in the #MeToo movement	In response to the #MeToo movement, #HowIWillChange was intended to engage men and boysin the ongoing discussion about sexual violence by askingthem to evaluate their role in sustaining rape culture. We collected publicly available tweets containing #HowIWillChange from Twitter's application programming interface on October 26, 2017 via NCapture software, resulting in 3,182 tweets for analysis. Tweetswere analyzedqualitatively and coded into three primary groups: (a) users committing to actively engage in dismantling rape culture, (b) users indignantly resistant to social change, and (c) users promoting hostile resistance to social change	# How Will I Change.	Irrelevant to the study	
. 33. Aparup Khatua	2018	IEEE Explore	Sounds of Silence Breakers: Exploring Sexual Violence on Twitter	Gender-based-violence is a serious concern in recent times. Due to the social stigma attached to these assaults, victims rarely come forward. Implementing policy measures to prevent sexual violence get constrained due to lack of crime statistics. However, the recent outcry on the Twitter platform allows us to address this concern	Pertinent to research question> Twitter as an affordance platform.	Quantitative	

34. Paul Dawson	2020	International journal of cultural studies	Hashtag narrative: Emergent storytelling and affective publics in the digital age	This article investigates the role that narrative plays in the emergence of cultural movements from the networked interactions of users with the algorithmic structures of social media platforms. It identifies and anatomizes a new narrative phenomenon created by the technological affordances of Twitter, a phenomenon dubbed 'emergent storytelling'.		. Full text unavailable for downloading	
35.Camille point	2019	AfriRep Journal of Gender, New Media, and Technology	"#MosqueMeToo: Islamic Feminism in the Twittersphere"	I examine the impact of social media campaigns, using the trending hashtag #MosqueMeToo as an artifact to analyze the extent to which these visual codes (through their democratic modes of participation) provide Muslim women with an accessible way to share their lived experiences and claim space within a virtual forum women with an accessible way to share their lived experiences and claim space within a virtual forum	Discusses how #MeToo movement enabled experiences of sexual violence to be publicly discusses.	Full text unavailable for downloading	
36.Bernard, A.,.	2019	Book John Wiley & Sons.	Theory of the Hashtag	Unavailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
37.Kaufman, M.R., Dey, D., Crainiceanu, C. and Dredze, M.,.	2019	Journal of interpersonal violence	# MeToo and Google inquiries into sexual violence: a hashtag campaign cansustain information seeking	Unavailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
38. Farnush Ghadery	2019	Transnational Legal Theory	# Metoo—has the 'sisterhood'finally become global or just another product of neoliberal feminism?	The article discusses the #MeToo movement by reflecting on its origins and recent developments to consider its position in feminist theory. On the one hand, the cross-border proliferation of this hashtag revived the question once posed by liberal feminist Robin Morgan: Has the 'sisterhood' finally become global?	the article argues that #MeToo has been able to manifest itself as a transnational feminist phenomenon, as it has allowed groups in distinct spaces and localities to take ownership of the varying manifestations of #MeToo		Qualitative study

39. Akash Gautam	2020	Fourteenth International AAAI Conference on Web and Social Media	#MeTooMA: Multi-Aspect Annotations of Tweets Related to the MeToo Movement	In this paper, we present a dataset containing 9,973 tweets related to the MeToo movement that were manually annotated for five different linguistic aspects: relevance, stance, hate speech, sarcasm, and dialogue acts.	Repetition	Duplicate Repetition	
Fáima Martínez	2021	Information Technology and systems	The #MeToo Movement in Twitter: Fighting Gender-Based Violence	This paper analyzes the behavior of the Me Too movement in Twitter between December 8, 2018—a little over than one year after actress Alyssa Milano triggered an outcry over sexual harassment, assault and discrimination—and May 8, 2019 through the #MeToo hashtag and other hastags	Behavior of the Me too movement in Twitter Dec 8- 2018-May 8, 2019.	Duplicate Repetition	
41.Lydia Manikonda	2018	Arxiv.org	Twitter for Sparking a Movement, Reddit for Sharing the Moment:#metoothrough the Lens of Social Media	Through comparative analysis of the tweets via #meToo on Twitter versus the posts shared on the #meToo subreddit,this paper makes an initial attempt to assess public reactions and emotions. Though nearly equal ratios of negative and positive posts are shared on both platforms, Reddit posts are focused on the sexual assaults within families and workplaces while Twitter posts are on showing empathy and encouraging others to continue the #metoo movement. The data collected in this research and preliminary analysis demonstrate that users use various ways to share their experience, exchange ideas and encourage each other, and social media is suitable for groundswells such as #metoo movement	Comparative analysis, useful in looking at public reactions and emotions and the value of #MeToo on Twitter. etc	Duplicate Repetition	
42. Hassan, N., Mandal, M.K., Bhuiyan, M., Moitra, A. and Ahmed, S.I.,	2019	n Proceedings of the Tenth International Conference on Information and Communication Technologies and Development (pp. 1-5).	Nonparticipation of bangladeshi women in# MeToo movement.	In this paper, we present our study on non-participation of many Bangladeshi women in this movement through an anonymous online survey (n = 180), and an in-depth interview study (n = 30). Our study shows that many Bangladeshi women, despite being supportive of	We use transnational feminism as a theoretical framework to explain their non-participation	Irrelevant to the study	

				the movement, did not participate in this movement because of several social, cultural, and infrastructural reasons			
43. Katherine W. Bogen	2020	Journal of interpersonal violence	Sexual Victimization Among Men: A Qualitative Analysis of the Twitter Hashtag #UsToo	The present study sought to characterize use of the hashtag #UsToo on Twitter to disclose or comment on men's experiences of sexual victimization. A sample of 281 original content, English-language tweets containing the hashtag were collected from Twitter over five consecutive weekdays.	#UsToo on Twitter	Irrelevant to study #UsToo on Twitter	
44. VOINA, A., PAVELEA, A. and CULIC, L.,	2020	Revista Transilvania	Hashtag Feminism in Romania # MeToo and its effects on cyberspace behavior	MeToo, has emergedintocyberspace and raised issues of credibility, as it tapped into a culture of gender inequality and power relations that created and fostered an environment of intimidation and silence	This paper analyzes the emergence and development of the #MeToo movement in Romania in the fall of 2017, focusing on storytelling mechanisms employed on Facebook and effects on user behavior, an assessment of social media users' navigation of the phenomenon, in terms of solidarity networks and bullying generated by Romanian women's tackling of a cultural taboo.	Irrelevant to study/dealing with social media platform Facebook	
45. Fernandaz Rovira	2019	Analisi	Comparative study of feminist positioning on Twitter by Spanish politicians	Written in Spanish	Written in Spanish	written in Spanish.	
46. Mukherjee, Ishani; Dexter, Tina E.	2020	Florida Communication Journal	#truths and Twitter: #MuteRKelly and #MeToo activisms.	America's #MeToo movement challenged sexual violence and drove hashtag-trendslike#MuteRKelly to reveal unsavory truths about African American icon and sexual-predator R. Kelly. Our pilot, thematic analysis of 200+ Tweets from @OffMuteRKelly and @MeTooMVMT hashtivisms explores how gender, race, sexual oppression, and digital activism structurally intersect within both social movements, to compare if/how they are thematically inclusive or independent. In digital spaces where "truth can be[come] an interior, subjective experience" [Keywords	Thematic analysis, gender, race, sexual oppression etc.	Full text unavailable for downloading	

				Project], curated by discursive affordances of hashtags, our data reveals that while #MeToo promotes conformist and macro-interventions against sexual violence, #MuteRKelly mobilizes more targeted mediations and radical testimonies			
47. Heather Lang	2019	Science Direct	#MeToo: A Case Study in Re-Embodying Information	This article examines the feminist hashtag #MeToo. Like other feminist hashtags, #MeTooresponds to public misunderstanding, disbelief, or complacency surrounding violence against women	Me too and public misunderstandings etc.	Full text unavailable for downloading	
48. Aparna Moitra	2020	Proceedings of the ACM on Human-Computer Interaction	Understanding the Challenges for Bangladeshi Women to Participate in #MeToo Movement	We conducted an anonymous online survey (n=180) and an interview study (n=30) to understand the participation of Bangladeshi women in this movement. Our study concurs that while Bangladeshi women, who are regular users of social media, supported the spirit of this movement; did not participate in it, even though they had many bitter experiences.	Our analysisshows that their non-participation was largely influenced by a cultural difference, patriarchy, perceivedfutility and lack of hope, and a reliance on alternatives	Not relevant to study	
49. Belotti, F., Comunello, F. and Corradi, C., Argentinean.	2020	Violence Against Women,	Feminicidio and# NiUnaMenos: An analysis of Twitter conversations during the first 3 years of the Argentinean movement.	Unavailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
50. Tisha Dejmanee, Zulfia Zaher, Samantha Rouech, Michael J. Papa	2020		#MeToo; #HimToo: Popular Feminism and Hashtag Activism in the Kavanaugh Hearings	In this article, we analyze the use of #MeToo and #HimToo in response to the hearings on sexual assault allegations against Supreme Court nominee Brett Kavanaugh. We explore the use of these hashtags within the context of popular feminism and employ a qualitative thematic analysis of a purposeful sample of Tweets that include the hashtags #MeToo (n = 730) and #HimToo (n = 124)	four themes are mirrored in both #MeToo and #HimToo tweets: personal experience; identification and disidentification; calls to action; and discursive appropriation Qualitative thematic analysis.		Qualitative study
51. Naeemul Hassan et. al	2019	IEEE EXPLORE	Can Women Break the Glass Ceiling?: An Analysis of #MeToo Hashtagged Posts on Twitter	In this paper, we present our analysis of about one million such tweets collected between October 15 and	Strengths and limitations of platforms, through the patterns,	Quantitative	

				October 31, 2017 that reveals some interesting patterns and attributesof the people, place, emotions, actions, andreactions relatedtothetweeted stories. Based on our analysis, we alsoadvancethediscussion onthe potential role of online socialmedia in breaking thesilence of women by factoring in the strengths and limitations of these platforms.	attributes of the people, emotions and actions. etc. Discussion of the role of online socialmedia. Articleassessesthe strengths and limitations of Twitter.		
53. Brunner, E. and Partlow-Lefevre	2020	Communication and Critical/Cultural Studies,	# MeToo as networked collective: examining consciousness-raising on wild public networks.	ARTICLE UNAVAILABLE FOR DOWNLOADING	ARTICLE UNAVAILABLE FOR DOWNLOADING	Full text unavailable for downloading	
54. Sebring, J.H.,	2019	CROSSINGS	Q2	At a time where social justice campaigns have erupted on social media, as evidenced by the recent #MeToo and #TimesUp movements, an inquiry into the influence of this ac tivism, named as “hashtag feminism” is key to understanding contemporary feminist concerns. This article explores how trends in hashtag feminism correspond to broader political goals, and investigates not only the opportunities for activism provided by soc ial media platforms, but also, the potential limitations.	RELATES TO STUDY OF HF/SOCIAL MEDIA		Qualitative study
55. . Jasmine Linabary	2019	New Media Studies	Feminist activism in digital space: Postfeminist contradictions in #WhyIStayed	Scholars have argued that digital spaces are key sites for feminist activism, which can be seen in the emergence of “hashtag feminism,” or the use of social media hashtags to address feminist-identified issues through sharing personal experiences of inequality, constructing counter-discourses, and critiquing cultural figures and institutions.	Role of feminist activism online which can be seen in the emergence of hashtag feminism	Irrelevant #Me Too Not the main subject and focus	

56. Jaffe, A. E., Cero, I., & DiLillo, D	2021	Psychology of Violence,	The #MeToo movement and perceptions of sexual assault: College students' recognition of sexual assault experiences over time.	the aim of this study was to examine associations between behavioral and labeled reports of sexual assault and timesincethe #MeToo movement began	Survey study done overtime. Perceptions of sexual assault since me too.	Full text unavailable for downloading	
57. Onwuachi-Willig, A.,	2018	Yale LJF	What about#UsToo: The invisibility of race inthe#MeToo movement.	Women involved in the most recent wave of the #MeToo movement have rightly received praise for breaking long-held silences about harassment in the workplace. The movement, however, has also rightly received criticismfor both initially ignoring the role that a woman of color played in founding the movement ten years earlier and in failing to recognize the uniqueforms of harassment and the heightened vulnerability to harassment that women of color frequently face in the workplace. T	This Essay highlights and analyzes critical points at which the contributions and experiences of women of color, particularly black women, were ignored in the moments preceding and following #MeToo's resurgence. Ultimately, this Essay argues that the persistent racial biases reflected in the #MeToo movement illustrate precisely why sexual harassment doctrine must employ a reasonable personstandardthataccountsfor complainants' different intersectional and multidimensional identities.	Essay	
58. Overell, Rosemary.	2019	Theory & Event 22	. "More Than a Hashtag: Excitement, Anguish and the Semblant of# MeToo."	MeToo generated what has been deemed 'exciting' debate about contemporary feminism and misogynist violence. Through popular media, such as Twitter and Instagram, women rallied around a hashtag which has been covered in traditional news outlets (NYT, Time etc.) as galvanizing a global feminist movement.	I use Lacanian psychoanalysis to understand such excitement as jouissance. Further, I suggest that the #MeToo 'mo(ve)ment' also pivots off a different affect to excitement: that of anguish–which demands an understanding of a divided, in this case, 'Woman' subject. I suggest that this not-whole Woman '#Me' of #MeToo does galvanise, but in the site	Essay/ not relevant to topic / discussion of the linguistic part of it	
59. Franziska Martini	2020	M&K Medien & Kommunikationswissenschaft	Wer ist #MeToo?	In German	In German	Article written in German.	
60. Wiens, B.I. and MacDonald, S.,	2020	Feminist Media Studies	Feminist futures:# MeToo's possibilities as poiesis, techné, ,	Unvailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
61. Karen boyle	2019	Feminist media studies	#HimToo and the networking of misogyny in the age of #MeToo	This article brings together a quantitative approach which seeks to map and understandactorcentrality and connectivity in relation to Twitter usingsocial networkanalysis,with a qualitative set of interdisciplinary	focus is #HimToo and a quantitative approach. irrelevant to the research	Irrelevant to the research	

				concerns around media representations of men's sexual violence against women.			
62. James Gleeson	2019	Me too and the politics of social change book	Online Feminist Activism as Performative Consciousness-Raising: A #MeToo Case Study	This chapter reasons that feminist activism and discussion in online spaces are a valid and worthwhile form of contemporary consciousness-raising and a specific, and valuable, way of performing feminist identity and activism	It draws together 19 accessible chapters from academics, practitioners, and sexual violence activists across the globe to provide diverse, critical, and nuanced perspectives on the broader implications of the movement. It taps into wider conversations about the nature, history, and complexities of anti-rape and anti-sexual harassment politics, including the limitations of the movement including in the global South. It features both internationally recognised and emerging academics from across the fields of criminology, media and communications, film studies, gender and queer studies, and law and will appeal broadly to the academic community, activists, and beyond.	Book	
63. Ana Menendez et.al	2020	International Journal of information management	Exploring key indicators of social identity in the #MeToo era: Using discourse analysis in UGC	The study of the #MeToo movement through the User Generated Content (UGC) allows us to identify the social identity behind the online social movement.	UNCLEAR	Irrelevant to study / no mention of Twitter	
64. Almazor, M.G., Canteli, M.J.P. and Congosto, M., 2020. Nuevos enfoques en la propagacion de la reaccion antifeminista en Twitter. Investigaciones Feministas, 11(2), pp.221-238.	2020	INVESTIGACIONES FEMINISTAS	Nuevos enfoques en la propagacion de la reaccion antifeminista en Twitter	UNAVAILABLE FOR DOWNLOADING		Article in spanish	
65. Ahmad, N. and Thorpe, H.,	2020	Communication and sport	Muslim sportswomen as digital space invaders: Hashtag politics and everyday visibilities.	Unavailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
66. Puente, S.N., Maceiras, S.D.A. and Romero, D.F	2021	Social science computer review	Twitter activism and ethical witnessing: possibilities and	Unavailable for downloading	Unavailable for downloading	Full text unavailable	

			challenges of feminist politics against gender based violence.			for downloading	
67. Storer, H.L. and Rodriguez, M	2020	Journal of Community practice	Mapping a movement:social media, feminist hashtags, and movement building in the digital age.	Unavailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
68. Prendergast, M. and Quinn, F	2020	Journalism practice	Justice Reframed? A Comparative Critical Discourse Analysis of Twitter Campaigns and Print Media Discourse on Two High-Profile Sexual Assault Verdicts in Ireland and Spain.	Unavailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
69. Pollack, E	2019	In Interactions: Studies in Communication & Culture,	Sweden and the# MeToo movement	The international #MeToo initiatives organized in October 2017 received a quick and widespread response in Sweden. Women from a wide range of occupational groups and work environments—after sharing their stories in closed forums on social media—made their testimonies public under several related hashtags	A political result of the #MeToo movement in Sweden was a new law prohibiting non-consensual sex that came into force in July 2018.	Not relevant to study	
70. Hillstrom, L.C., 2018. The# metoo movement. ABC-CLIO.	2018	ABC CLIO	The #Metoo movement	Unavailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
71. Palomino-Manjón, P..	2020	Journal of language aggression and conflict	Feminist activism on Twitter: The discursive construction of sexual violence and victim-survivors in# WhyIDidntReport.	The emergence of digital platforms has allowed feminists to employ new methods to fight gender inequality and break the silence which surrounds gender-based aggression. This paper aims to examine evaluative discourses employed by Twitter users to construct and denounce sexual violence in a corpus of tweets containing the hashtag #WhyIDidntReport. This hashtag was created in 2018 as a response to Donald Trump's tweets in which he questioned Dr. Christine Blasey Ford's decision not to report her case of sexual assault when it occurred. As a result, victim-survivors adopted the hashtag to explain why they did not report their own cases. The present study adopts a corpus-assisted	Unavailable for downloading	Full text unavailable for downloading	

				discourse analysis approach and draws on Appraisal Theory to examine ideological discourses of (sexually) violent acts and victim-survivors.Resultsshowthe presence of discourses of violence and emotional suffering employed to bond around shared experiences and publicly denounce oppressive patriarchal practices and a lack of support from institutions and authorities.			
72. Lampinen, A., 2020..	2020	Masters thesis	Tweeting for Change: How Twitter Users Practice Hashtag Activism Through #BlackLivesMatterand #MeTooAnna Lampinen Master's Thesis English Philology Faculty of Humanities University of Oulu Spring 2020	Thissectionintroducesthereaderto the key concept of this study, hashtag activism. Its unique qualities in the world of social movements, as well as the reasons for its popularity within certain sections of the population, are explained in more detail; this is done in order to provide a clearer picture of the phenomenon itself before delving into the specific hashtag movements which are at the center of this paper, #BlackLivesMatter and #MeToo. These two movements are explored after the hashtag activism section, with details of how and why they originated, as well as what goals andpurposes they have	Important goals and purposes of hashtag activism	Thesis	
73. Yu, X., Daida, S.R., Boy, J. and Hong, L.,	2020	International Conference on Social Informatics (	The Effect of Structural Affinity on the Diffusion of a Transnational Online Movement: The Case of# MeToo.	n this paper, we present a macro, comparative study of the transnational #MeToo movement on Twitteracross 33countries. Our aim is to identify how socio-economic and cultural variables might have influenced the in-country scale of participation, as well asthetimingsof in-country peak surges of messages related to #MeToo.	Unavailable for downloading	Full text unavailable for downloading	
74. Everett, A., 2018..	2018	Open access Thesis	Makingthe#Personal#Political: Twitter as a Rhetorical Tool for Activist Campaigning.	thesis analyzes a compilation of tweets from a specific digital social movement, #YesAllWomen. This campaign was an instance of hashtag		Irrelevant to research	

				activism and digital feminism that appeared on Twitter following the misogyny-fueled Isla Vista shootings as a means of illuminating the persistent issues of harassment and violence against women. The campaignfocusedlargely onpersonal experience, and a cluster analysis of a published collection of tweets reveals how the use of the #YesAllWomen hashtag and the communication of personal narrative transformed participants into political rhetors. Thus, I ultimately argue the significance of Twitter as a rhetorical tool for activist communication.			
75. Kim, J., 2018.	2018	Feminist Media Studies	After the disclosures: a year of# sexual_violence_in_the_film_ind ustry in South Korea	Irrelevant to research topic and objectives	Irrelevant to research topic and objectives	Irrelevant to study	
76. Deal, B.E., Martinez, L.S., Spitzberg, B.H. and Tsou, M.H	2020	Social Media + Society	. "I Definitely Did Not Report It When I Was Raped...# WeBelieveChristine# MeToo": A ContentAnalysis of Disclosuresof Sexual Assault on Twitter	Throughthe use of content analysis, online disclosures of sexualassault (N=1,459) are examined for variations of sexual explicitness and attainment of social functions per the functional theory of self-disclosure. Specifically, this study explores associations between Twitter network structure and (1) levels of sexual explicitness and (2) retweetcount	This study examines sexual assault disclosures as an aspect of such misconduct through the context of the Me Too movement on Twitter.	Quantitative study	
77. Kaitlynn Mendes et al.	2019	#MeToo andthe Politics of Social Change Book	Digital Feminist Activism: #MeToo and the Everyday Experiences of Challenging Rape Culture	This chapter explores the experiences of thosewhohaveused#MeToo and associated hashtags. Gathered through an online open-ended survey, we showcasethecomplexities involved in participating in digital resistance to gender and sexual violence.	we showcase the ways participating in hashtags such as #MeToo enables individuals to understand their experiences as part of widerstructural problems of sexualviolence, and thusacts as a low-barrier entry point for other types of feminist activism and a more robust feminist politics, as well as contributing to and potentially shifting wider public discussions about sexual harassment, abuse, and violence.		Qualitative study
78. Nanditha, N	2021	Feminist Media Studies	Exclusionin#MeTooIndia: rethinking inclusivity and	This paper investigates through literature review and data collection, why #MeTooIndia demonstrates a	This research employs theory of intersectionality to ultimately rethink how to design and organize	Full text unavailable	

			intersectionality in Indian digital feminist movements.	non-inclusivity towards marginalized, and gendered bodies and narratives on the Twitter platform.	feminist movements online in order to create safer, more inclusive, and intersectional spaces for feminist activism.	for downloading	
79. Almeida, H.B.D.,	2019	Sexualidad, Salud y Sociedad	From shame to visibility: hashtag feminism and sexualviolencein Brazil.	This work focuses on the Brazilian non-profit organization Think Olga, which, since 2013, has turned sexual harassment into a social issue	I analyse two campaigns, "No more catcalling" (Chega de fiu-fiu), launched in 2013 on Think Olga's website	Irrelevant to research study	
80. Willis, R.A.D., 2020.	2020	Legal studies	Habermasian utopia or Sunstein's echo chamber? The 'dark side'of hashtag hijacking and feminist activism	feminist debates continue about whether social media revolutionises activism or whether it is the death knell of strategically sound campaigning for legal chan	Hashtags in particular havepaved the way for online community formation around a particular topic, issue, or goal	Irrelevant to research study	
81. Larrondo Ureta, A., Orbegozo Terradillos, J. and Morales i Gras,J.,	2020	Socia Sciences	Digital Prospects of the Contemporary Feminist Movement for Dialogue and International Mobilization: A Case Study of the 25 November Twitter Conversation.	The feminist movement is experiencing the rise of a new generationcharacterized by specific phenomena linked to technological progress, such as hashtivism, i.e., mobilization through social media.	the results offer a picture of contemporary feminism through the kind of international digital dialogue or conversation that it creates, as well as questioning Twitter's validity in terms of cohesion when it comes to uniting forces in relation to one of the movement's most urgent struggles: eliminating violence against women in all its forms.	Mixed Method	
82. Dehingia, N. and Raj, A.,Mining Twitter Data to Identify Topics of Discussion by Indian Feminist Activists.	2020	Review and expositor	#MeToo and #ChurchToo: Putting the movements in context	The #MeToo movement, exposing sexualharassment and abusethrough Twitter and other social media platforms, has had a significant impact on many segments of society, and the church has been no exception. In addition to prominent celebrities, many church leaders have been accused, and in some cases convicted, of sexual assault after stories werebrought to light on social media using hashtags like #MeToo and #ChurchToo.	Unavailable for downloading	Full text unavailable for downloading	
83. Wolfe, K.,	2018		Narrative form and agency in #MeToo	In this paper I will analyze how narrative agency applies to this movement through narrative form and other means established by Campbell (2005), and adapted by Yang (2016) for hashtag activism. Narrative agency delineates the	Agency in the Me Too movement is not as confrontational as Yang (2016) claims hashtag activism must be, but more invitational.	Thesis	

				movement's, as Campbell (2005) defines it, "capacity to act," through the ability to create a message that is accepted by the community (p. 3			
84. Cossins, A.,	2020	The Emerald handbook of Feminism, criminology and social change.	Feminist Criminology in a Time of 'Digital Feminism': Can the# MeToo Movement Create Fundamental Cultural Change?.	This chapter focusses on the #MeToo movement which has revealed the stark contrast between women's experiences of sexual assault and sexual harassment, and the extent of men's perceived entitlement to women's bodies. By theorising the regulatory processes by which different bodies are 'moralised', it is possible to see how cultures are created by reference to the values ascribed to different bodies as well as what different bodies do	he author considers the applicability of moral regulation theory to show how processes of sexualisation, including sexual assault and harassment, constitute identity formation and considers whether resistance in the form of the #MeToo movement amounts to a powerful enough challenge to introduce cultural and structural changes.	Full text unavailable for downloading	
85. Eilermann, W	2018		Constructing# MeToo-A Critical Discourse Analysis of the German News Media's Discursive Construction of the# MeToo Movement.	The purpose of this thesis is to examine how German newspapers discursively constructed the #MeToo movement in order to determine whether the hashtag campaign was legitimized or delegitimized. The ideological construction can be seen as an indication of social change or respectively the upholding of the status quo in regard to gender equality. Of further interest was how the coverage can be perceived as an example of a post-feminist sensibility in mainstream media	Focus is on newpapers	Not relevant to social media specifically twitter	
86. Sawhney, R.,Gautam, A.K. and Shah, R.R., .	2020	IEEE Sixth International Conference on Multimedia Big Data	Grand Challenge: Multi-Aspect Analysis of the MeToo Movement on Twitter.	he grand challenge for the 2020 International Conference on Multimedia Big Data (BigMM'20) introduced a multi-aspect analysis of the MeToo movement, using Twitter to analyze five different linguistic aspects: relevance, stance, hate speech, sarcasm, and dialogue acts.	he challenge focused on accurately assigning multiple categorical labels to tweets from the #MeTooMA dataset. We received submissions from 10 different teams with 25 participants. The results provide progress and insight into the value of language signals in helping to analyze tweets related to the MeToo movement.	Full text unavailable for downloading	
87. Kosar, S.A.,	2021	Doctoral dissertation	Millennials and Generation Z: Men's Perspectives on Hashtag Feminism	" The feminist hashtags #MeToo, #HeForShe, and #HowIWillChange are well-known symbols of the modern feminist movement. Despite the large	This interpretive phenomenological study explored how Millennial and Generation Z men perceive the hashtag feminist movement	Thesis	

				rolethatmen andmasculinity playin theconstruction of patriarchy,there is currently little research on how hashtag feminism influences men's perceptions of their own role in gender politics.			
88. Braileanu, M., Edney, E., Azar, S., Lazarow, F., Mogensen, M.A., Tuburan, S., Kadom, N. and Phalke, V.,	2021	Academic radiology,	Radiology, Sexual harassment, and the# MeToo movement.	The rise of the #MeToo movement has sparked renewed conversations about sexual harassment in the workplace. All medical fields, including radiology, can benefit from reflecting on workplace culture, reviewing policies, and committing to change.	This review provides an overview of the #MeToo movement, describes the prevalence of sexual harassment in medicine and radiology, summarizes barriers to reporting incidents of sexual harassment, evaluates the backlash to the #MeToo movement, and discusses policies and procedures to aid in preventing sexual harassment in the #MeToo era.	Full text unavailable for downloading	
89. Wilks, L., 2019.	2019	Misogyny and Media inthe Age of Trump, Book	From#YesAllWomento#MeToo	Unavailable for downloading	Unavailable for downloading	Full text unavailable for downloading	
90. Uimonen, P	2020	Ethnos,	# MeToo in Sweden: Museum Collections, Digital Archiving and Hashtag Visuality	n October 2017, the Nordic Museum in Stockholm launched its #metoo collection. The aim was to capturetheviral#MeToocampaign thatinSwedenhasbeenlikenedtoa (feminist) revolution. Based on archival research, interviews and media analysis, this article explores public submissions to the #metoo collection and analyses the museum's rationale for collecting what is considered to be difficult cultural heritage.	the article argues that the iconic hashtag #MeToo constitutes an alternative form of digital visuality, here termed hashtag visuality. Hashtag visuality, the article suggests, is an emerging form of visual representation that captures the multimodal logic of social media, blurring distinctions between texts and images.	Irrelevant to study, museum's depiction of the movement in relation to cultural heritage.	
91. Fairbairn, J	2020	Societies,	Before# MeToo: Violence against women social media work, bystander intervention, and social change	High-profile, social-media-fueled movementssuchas#MeToohave capturedbroaderpublicattentionin recentyearsandsparkedwidespread discussionofviolenceagainstwomen (VAW).	thispaperdrawsfrominterviews with a cross-section of service providers, public educators, activists, advocates, writers, and researchers to analyze "conversation" as a central theme inVAWpreventionworkinsocial media	Deals with VAW-Irrelevant to research	
91. Bogen, K.W., Williams, S.L., Reidy, D.E. and Orchowski, L.M.,	2019	Psychology of Men & Masculinities,	We(want to) believe in the best of men: A qualitative analysis of reactions to# Gillette on Twitter.	The Twitter hashtag #Gillette emerged in 2019 as a reaction to an advertisement that called attention	Irrelevant To study	Irrelevant to study	

				to unhealthy manifestations of masculinities among men. The advertisement also encouraged men to intervene when they witnessed violence by and among other men			
92. Enderle, T., 2018.	2018		A rhetorical analysis of the public sphere through the# MeToo movement	The age of online and social media sites has altered not only when and how people get news but redefined what is and is not public. The #MeToo movement appeared on Twitter in the fall of 2017 in the aftermath of the Weinstein allegations and spurred several other male Hollywood power players to face similar allegations	2 I argue that the #MeToo movement confronts the issues of sexual assault and consent within the public sphere by providing a space for those impacted by the rape culture to counter the dominant discourse and potentially alter the future narrative	Thesis	
93. Clohessy, L.M.,.	2018	Requirements of the Baccalaureate Degree With Honors	The Future of the #MeToo Movement	Inaccurate	Inaccurate	Irrelevant	
94. Stetz, L., 2020.	2020	Visual Culture & Gender,	Transnational Artistic Responses:# MeToo and the Creative	this study I examine ways in which artists have responded to the #MeToo movement in locations outside the United States. Through intersectional and transnational lenses, I investigate creative responses toward ending gender-related violence.	Derived from scholarly articles, digital newspapers, Facebook, Instagram and personal interviews,	Irrelevant to research Focus is on Facebook and Instagram	
95. Conley, T.L., Hashtag archiving.	2019	Hashtag archiving.	Thesis	This thesis analyzes discourse from the social media platform Twitter during the #MeToo movement	Focus is on twitter	Irrelevant to topic	
96. Rister, A. and Sandoval, J.,	2019	Routledge	"Does This Lab Coat Make Me Look# Distractingly Sexy?": A Critical Discourse Analysis of a Feminist Hashtag Campaign. In Intercultural Communication, Identity, and Social Movements in the Digital Ag	The present study examines public tweets using the hashtag #distractinglysexy and posted on June 10, 2015 and seeks to understand what Twitter users utilizing the hashtag say about women in science as well as how those tweets resist socio-cultural narratives about women in science.	thematic analysis revealed four primary themes: personal photos by women in science conducting mundane, gross, or funny tasks on the job, historical photos of important women in science, humorous responses to Hunt's remarks, and opinion and judgment of Hunt based on his remarks. A critical discourse analysis concentrated on four additional elements: intertextuality, hyperbole, presupposition, and functionalization of #distractinglysexy tweets.	Irrelevant to research topic	

97. Larson, S.R.,	2019	Rhetoric Review,	“Just let this sinkin”: Feminist Megethos and the Role of Lists in# MeToo	Through an analysis of published #MeToo tweets and public discussion of them, this essay argues that what happened during #MeToo reveals a feminist deployment of megethos	Unavailable for downloading
98. Hansen, J.,	2000	American Journal of Theology and Philosophy, 21(3), p.217.	The hopeful hashtag: digital feminist publics in the trump era.	NO ABSTRACT	IRRELEVANT TO STUDY
99. Yin, S. and Sun, Y	2020	Feminist media studies	Intersectional digital feminism: assessing the participation politics and impact of the MeToo movement in China	his study contributes to a further understanding of the role of digital media in facilitating feminist activism and movements. We propose a framework of intersectional digital feminism that embraces the perspectives of inclusion/exclusion,	Unavailable for downloading
100. Thomson, M	2019	Doctoral dissertation	When survivors speak, what does Twitter say?: A multiple case study of# metoo (	To provide insight into how society discusses sexual violence, this study uses a multiple case study design involving three prominent hearings in which women give a victim impact statement or testimony: the Larry Nassar sentencing hearing, the Bill Cosby sentencing hearing, and Brett Kavanaugh’s Supreme Court confirmation hearing	Through a content analysis of 2419 tweets, the findings reveal that the majority of Twitter discourse ties into larger discussions on privilege, provides survivors with support, condemns the accused or convicted, or critiques the #metoo movement and survivors of sexual violence. Full text unavailable for downloading

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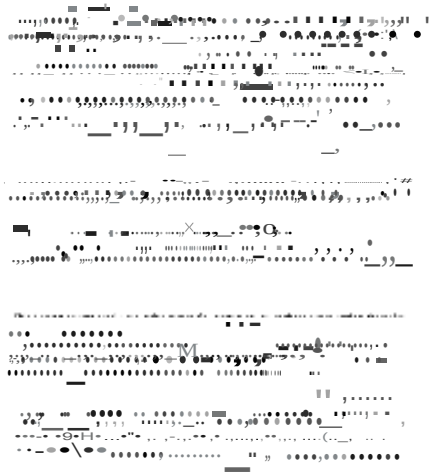

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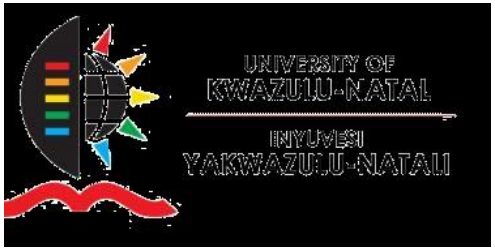


23 August 2021
Miss Kameni Chetty (991221374)
School Of Applied Human Sciences
Howard College
Dear Miss Kameni Chetty,
Protocol reference number: 00013106
Project title: A Systematic Literature Review of Sexual violence, hashtag feminism and the #MeToo Movement on Twitter (15 October 2017 -14 May 2021)

Exemption from Ethics Review

In response to your application received on 26 July2021 been granted **EXEMPTION FROM ETHICS REVIEW.**

Any alteration/s to the exempted research protocol, e.g., Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through an amendment/modification prior to its implementation. The original exemption number must be cited. For any changes that could result in potential risk, an ethics application including the proposed amendments must be submitted to the relevant UKZN Research Ethics Committee. The original exemption number must be cited. In case you have further queries, please quote the above reference number.

PLEASE NOTE:
Research data should be securely stored in the discipline/department for a period of 5 years.
I take this opportunity of wishing you everything of the best with your study.
Yours sincerely,

----------Prof Johannes John-Langba Academic Leader Research School Of Applied Human Science

Appendix 6: Checklist Appraisals

Checklist appraisal: Bsiada

Checklist Appraisal

Study identification Bisiada, M., 2021. Movement or debate? How# MeToo is framed differently in English, Spanish and German Twitter discourse. *Bisiada M, editor. Empirical studies in translation and discourse.Berlin: Language SciencePress; 2021. 113-40*.		
Guidance topic: Movement or debate? How# MeToo is framed differently in English, Spanish and German Twitter discourse.	**Key research question/aim:** . The core purpose of this paper is to demonstrate how linguistic analysis of hashtag discourse can identify reasons why hashtag networks are not always the safe spaces that hashtag feminism makes them out to be because they also allow or even attract misogynists to link into those networks.	
Checklist completed by:	Kameni	
	Circle or highlight one option for each question	

Section 1: Theoretical approach		
1.1	Qualitative	Comments: intersectional lens
1.2 **Is the study clear in what it seeks to do?** **Aims and objectives/research question Yes**	Clear/unclear/	Comments:
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		

How well was the data collection carried out? □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	Appropriate Appropriate	Comments:
Section 4: validity		
4.1 Is the context clearly described? □ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments:
4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments:
Section 5: analysis		

5.1 Are the data 'rich'? □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:
5.2 Is the analysis reliable? □ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Reliable Unreliable Yes Yes	Comments:
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented?	Convincing	Comments:

□ Are the findings internally coherent (that is, are the results credible in relation to the study question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	Convincing Yes Convincing Convincing	
5.4 Are the conclusions adequate? *For example:* □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	Comments:

Section 6: ethics		
6.1 **Was the study approved by an ethics committee?**	Yes No Not sure/not reported/not applicable	Comments:

Checklist appraisal: Ceron

Checklist Appraisal

Study identification Ceron, D., 2018. How women of color are discussed in hashtag feminist movements. *Elon Journal of Undergraduate Research Communications*, *9*(2), pp.76-86.	
Guidance topic: How women of color are discussed in hashtag feminist movements.	**Key research question/aim:** To understand how Women of Color Are Discussed in Hashtag Feminist Movements

Checklist completed by:	Kameni	
	Circle or highlight one option for each question	
Section 1: Theoretical approach		
1.1	Qualitative	Comments:
1.2 **Is the study clear in what it seeks to do?** **Aims and objectives/research question Ye**	Clear/unclear/	Comments:
Section 2: study design		
2.1 **How defensible/rigorous is the research design/methodology?**	Defensible Yes	Comments:

▫ Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used?		
Section 3: data collection		
3.1 How well was the data collection carried out? *For example:* ▫ Are the data collection methods clearly described? ▫ Were the data collected appropriate to address the research question?	Appropriate Appropriate	Comments:
Section 4: validity		
4.1 Is the context clearly described? ▫ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments:

4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments: Twitter search tool, https://twitter.com/search-advanced?lang
Section 5: analysis		
5.1 Are the data 'rich'? □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:
5.2 **Is the analysis reliable?** *For example:*	Reliable Unreliable Yes	Comments:

▫ Did more than one researcher theme and code transcripts/data? ▫ Is it clear how the themes and concepts were derived from the data?	Yes	
5.3 Are the findings convincing? *For example:* ▫ Are the findings clearly presented? ▫ Are the findings internally coherent (that is, are the results credible in relation to the study question)? ▫ Are extracts from the original data included (for example, direct quotes from participants)? ▫ Are the data appropriately referenced so that the sources of the extracts can be identified? ▫ Is the reporting clear and coherent?	Convincing Convincing Yes Convincing Convincing	Comments:
5.4 **Are the conclusions adequate?**		Comments:

For example: □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	
Section 6: ethics		
6.1 **Was the study approved by an ethics committee?**	Yes No Not sure/not reported/not applicable	Comments:

Checklist appraisal: Demanjee

Checklist Appraisal

Study identification Dejmanee, T., Zaher, Z., Samantha, R. and Papa, M.J., 2020. # MeToo;# HimToo: Popular Feminism and Hashtag Activism in the Kavanaugh Hearings. *International Journal of Communication*		
Guidance topic: # MeToo;# HimToo:Popular Feminism and HashtagActivism in the Kavanaugh Hearings.	Key research question/aim: . we analyze the use of #MeToo and #HimToo in response to the hearings on sexual assault allegations against Supreme Court nomineeBrett Kavanaugh	
Checklist completed by:	Kameni	
	Circle or highlight one option for each question	
Section 1: Theoretical approach		
1.1	Qualitative	Comments: i

1.2 Is the study clear in what it seeks to do? Aims and objectives/research question Yes	Clear/unclear/	Comments:
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		
How well was the data collection carried out? □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	 Appropriate Appropriate	Comments:
Section 4: validity		

4.1 Is the context clearly described? □ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments:
4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments:
Section 5: analysis		
5.1 Are the data 'rich'? □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:
5.2 Is the analysis reliable?	Reliable	Comments:

□ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Unreliable Yes Yes	
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are the findings internally coherent (that is, are the results credible in relation to the study question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	 Convincing Convincing Yes Convincing Convincing	Comments:
5.4 Are the conclusions adequate?		Comments:

For example: □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	
Section 6: ethics		
6.1 Was the study approved by an ethics committee?	Yes No Not sure/not reported/not applicable	Comments:

Checklist appraisal: Gleeson

Checklist Appraisal

Study identification Gleeson, J. and Turner, B., 2019. Online feminist activism as performative consciousness-raising: A #MeToo casestudy. In *#MeToo and the politics of social change* (pp. 53-69). Palgrave Macmillan, Cham		
Guidance topic: . Online feminist activism as performative consciousness-raising: A #MeToo casestudy. In *#MeToo and the politics of social change*	Key research question/aim: To examines the importance of feminist activism in social media spaces by using #MeToo as a case study.	
Checklist completed by:	Kameni	
	Circle or highlight one option for each question	
Section 1: Theoretical approach		
1.1	Qualitative	Comments:
1.2 Is the study clear in what it seeks to do?	Clear/unclear/	Comments:

Aims and objectives/research question Yes		
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		
3.1 How well was the data collection carried out? *For example:* □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	 Appropriate Appropriate	Comments:
Section 4: validity		

4.1 Is the context clearly described? □ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments:
4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments:
Section 5: analysis		
5.1 Are the data 'rich'? □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:
5.2 Is the analysis reliable?	Reliable	Comments:

□ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Unreliable Yes Yes	
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are the findings internally coherent (that is, are the results credible in relation to the study question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	Convincing Convincing Yes Convincing Convincing	Comments:
5.4 Are the conclusions adequate?		Comments:

For example: □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	 Adequate Adequate Adequate	
Section 6: ethics		
6.1 Was the study approved by an ethics committee?	Yes No Not sure/not reported/not applicable	Comments:

Checklist appraisal: Jackson

Checklist Appraisal

Study identification Jackson, S., Bailey, M. and Foucault Welles, B., 2019. Women tweet on violence: From# YesAllWomen to# MeToo.*Ada: A Journal of Gender, New Media, and Technology*, (15).		
Guidance topic: Women tweet on violence: From# YesAllWomen to# MeToo	Key research question/aim: Alongside an examination of Twitter networks, we consider the social and cultural conditions that made each hashtag significant at particular moments, examining the ideological and political work members of these hashtag networks perform.	
Checklist completed by:	Kameni	
	Circle or highlight one option for each question	
Section 1: Theoretical approach		
1.1	Qualitative	Comments: Theoretical approach not stated
1.2 Is the study clear in what it seeks to do?	Clear/unclear/	Comments:

Aims and objectives/research question Yes		
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Arethereclear accounts of therationale/justificationforthe sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		
How well was the data collection carried out? □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	 Appropriate Appropriate	Comments:
Section 4: validity		

4.1 Is the context clearly described? □ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments:
4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments:
Section 5: analysis		
5.1 Are the data 'rich'? □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:

5.2 Is the analysis reliable? □ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Reliable Unreliable Yes Yes	Comments:
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are the findings internally coherent (that is, are the results credible in relation to the study question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	 Convincing Convincing Yes Convincing Convincing	Comments:

5.4 Are the conclusionsadequate? *For example:* □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	Comments:
Section 6: ethics		
6.1 Was the study approved by an ethics committee?	Yes No Not sure/not reported/not applicable	Comments:

Checklist appraisal: Mendes, Ringrose& Keller (2018)

Checklist: Mendes, Ringrose and Keller

Study identification Mendes, K., Ringrose, J. and Keller, J., 2018. # MeToo and the promise and pitfalls of challenging rape culture through digital feminist activism. *European Journal of Women's*		
Guidance topic: # MeToo and the promise and pitfalls of challenging rape culture through digital feminist activism.	Key research question/aim: How these digital tools used AND THE mapping of the experiences of those involved.	
Checklist completed by:		
	Circle or highlight one option for each question	
Section 1: Theoretical approach		
1.1 Was it a qualitative, quantitative or mixed methods approach	Qualitative	Comments:

1.2 Is the study clear in what it seeks to do? Aims and objectives/research question Ye	Clear/unclear/	Comments:
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		
3.1 How well was the data collection carried out? *For example:* □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	 Appropriate Appropriate	Comments:
Section 4: validity		

4.1 Is the context clearly described? □ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments: Activists/USA
4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments: Twitter API
Section 5: analysis		
5.1 Are the data 'rich'? *For example:* □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:

5.2 Is the analysis reliable? *For example:* □ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Reliable Unreliable Yes Yes	Comments:
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are the findings internally coherent (that is, are the results credible in relation to the study question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	Convincing Convincing Yes Convincing Convincing	Comments:

5.4 Are the conclusions adequate? *For example:* □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	Comments:
Section 6: ethics		
6.1 Was the study approved by an ethics committee?	No Not sure/not reported/not applicable	Comments:

Checklist appraisal: Pain

Checklist Appraisal:Pain

Study identification Pain, P., 2020. “It took me quite a long time to develop a voice”: Examining feminist digital activism in the Indian# MeToo movement. *new media & society*, p.1461444820944846		
Guidance topic: “It took me quite a long time to develop a voice”: Examining feminist digital activism in the Indian# MeToo movement	Key research question/aim: . to examine the discourses in the tweets posted and, in the process, analyze the implied meanings to understand the broader themes underlying the conversations (Pain, 2020: 6).	
Checklist completed by:	Kameni	
	Circle or highlight one option for each question	
Section 1: Theoretical approach		
1.1	Qualitative	Comments: Intersectional lens
1.2 Is the study clear in what it seeks to do?	Clear/unclear/	Comments:

Aims and objectives/research question Yes		
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Arethereclear accounts of therationale/justificationforthe sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		
How well was the data collection carried out? □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	 Appropriate Appropriate	Comments:
Section 4: validity		
4.1 Is the context clearly described?	Clear/Unclear /Not sure	Comments:

□ Are the characteristics of the participants and settings clearly defined?		
4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments:
Section 5: analysis		
5.1 Are the data 'rich'? □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:
5.2 Is the analysis reliable?	Reliable	Comments:

□ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Unreliable Yes Yes	
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are the findings internally coherent (that is, are the results credible in relation to the study question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	Convincing Convincing Yes Convincing Convincing	Comments:
5.4 Are the conclusions adequate?		Comments:

For example: □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	
Section 6: ethics		
6.1 Was the study approved by an ethics committee?	Yes No Not sure/not reported/not applicable	Comments:

Checklist appraisal: Sebring

Checklist Appraisal:Sebring

Study identification J.H., 2019. Hashtag feminism: Examining contemporary feminist concerns and social justice activism in a social media age. *Crossings*, (3), pp.49-62.		
Guidance topic: Hashtagfeminism: Examiningcontemporary feminist concerns and social justice activism in a social media age	Key research question/aim: examine how feminist social media activism represents specific goals in current feminist movements, and the benefits and drawbacks of this type of activism in our present media-saturated society.	
Checklist completed by:	Kameni	
	Circle or highlight one option for each question	
Section 1: Theoretical approach		
1.1	Qualitative	Comments: Essay
1.2 Is the study clear in what it seeks to do?	Clear/unclear/	Comments:

Aims and objectives/research question Yes		Essay
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Arethereclear accounts of therationale/justificationforthe sampling, data collection and data analysis techniques used?	Defensible Yes	Comments: Essay
Section 3: data collection		
3.1 How well was the data collection carried out? *For example:* □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	 Appropriate Appropriate	Comments: Essay
Section 4: validity		

4.1 Is the context clearly described? □ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments: Essay
4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments: Essay
Section 5: analysis		
5.1 Are the data 'rich'? □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments: Essay

5.2 Is the analysis reliable? □ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Reliable Unreliable Yes Yes	Comments: Essay
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are the findings internally coherent (that is, are the results credible in relation to the study question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	Convincing Convincing Yes Convincing Convincing	Comments: Essay

5.4 Are the conclusionsadequate? *For example:* □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Isthereadequatediscussion of any limitationsencountered?	 Adequate Adequate Adequate	Comments: Essay
Section 6: ethics		
6.1 Was the study approved by an ethics committee?	Yes No Not sure/not reported/not applicable	Comments: Essay

Checklist appraisal: Willig

Checklist Appraisal: Willig

Study identification Willig, A.O., *2018.* What About #UsToo?: The Invisibility of Race in the #MeToo Movement. *The Yale Law Journal Forum*, 128, pp. 105-120.		
Guidance topic: What About #UsToo?: The Invisibility of Race in the #MeToo Movement.	Key research question/aim: highlights and analyze the critical points at which the contributions and experiences of women of color, particularly black women, were ignored in the moments preceding and following #MeToo's resurgence	
Checklist completed by:	Kameni	
	Circle or highlight one option for each question	
Section 1: Theoretical approach		
1.1	Qualitative	Comments:

		Essay Intersectional lens
1.2 Is the study clear in what it seeks to do? Aims and objectives/research question Yes	Clear/unclear/	Comments:
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		
How well was the data collection carried out? □ Are the data collection methods clearly described?		Comments:

□ Were the data collected appropriate to address the research question?	Appropriate Appropriate	
Section 4: validity		
4.1 Is the context clearly described? □ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments:
4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments:
Section 5: analysis		
5.1 Are the data 'rich'? □ How well are the contexts of the data described?	Rich	Comments:

□ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich	
5.2 Is the analysis reliable? □ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Reliable Unreliable Yes Yes	Comments:
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are the findings internally coherent (that is, are the results credible in relation to the study question)?	Convincing Convincing	Comments:

□ Are extracts from the original data included (for example, direct quotes fromparticipants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	Yes Convincing Convincing	
5.4 Are the conclusionsadequate? *For example:* □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	Comments:
Section 6: ethics		
6.1 Was the study approved by an ethics committee?	Yes No	Comments:

	Not sure/not reported/not applicable	

Checklist Appraisal :Lopez et al.

Study identification Lopez, K.J., Muldoon, M.L. and McKeown, J.K., 2018. One day of# Feminism: Twitter as a complex digital arena for wielding, shielding, and trolling talk on feminism. *Leisure sciences*, 41(3), pp.203-220		
Guidance topic: One day of# Feminism: Twitter as a complex digital arena for wielding, shielding, and trolling talk on feminism.	**Key research question/aim:** The purpose of this study was to examine how #feminism is used in the digital leisure space of Twitter	
Checklist completed by:	Kameni	
	Circle or highlight one ***option for each question***	
Section 1: Theoretical approach		

1.1	Qualitative	Comments:
1.2 **Is the study clear in what it seeks to do?** **Aims and objectives/research question** Yes	Clear/unclear/	Comments:
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		
3.1 How well was the data collection carried out? *For example:* □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	Appropriate Appropriate	Comments:

Section 4: validity		
4.1 Is the context clearlydescribed? □ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments:
4.2 Were the methodsreliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments: Twitter search tool, https://twitter.com/search-advanced?lang
Section 5: analysis		
5.1 Are the data'rich'? □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:
5.2 Is the analysis reliable?	Reliable	Comments:

For example: □ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Unreliable Yes Yes	
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are the findings internally coherent (that is, are the results credible in relation to the study question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	Convincing Convincing Yes Convincing Convincing	Comments:
5.4 **Are the conclusions adequate?** *For example:*		Comments:

□ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	
Section 6: ethics		
6.1 **Was the study approved by an ethics committee?**	Yes No Not sure/not reported/not applicable	Comments:

Checklist Appraisal : Ghadery

Study identification Ghadery, F., 2019. # Metoo—has the 'sisterhood'finally become global or just another product of neoliberal feminism?. *Transnational Legal Theory*, *10*(2), pp.252-274.		
Guidance topic: Metoo—has the 'sisterhood'finally become global or just another product of neoliberal feminism?.	**Key research question/aim:** To explore the #MeToo as a transnational movement	
Checklist completed by:	Kameni	
	Circle or highlight one option for each question	
Section 1: Theoretical approach		
1.1	Qualitative	Comments: Essay

1.2 **Is the study clear in what it seeks to do?** **Aims and objectives/research question Yes**	Clear/unclear/	Comments: Essay
Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used?	Defensible Yes	Comments: Essay
Section 3: data collection		
3.1 How well was the data collection carried out? *For example:* □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	 Appropriate Appropriate	Comments: Essay
Section 4: validity		

4.1 Is the context clearlydescribed? □ Are the characteristics of the participants and settings clearly defined?	Clear/Unclear /Not sure	Comments: Essay
4.2 Were the methodsreliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments: Essay
Section 5: analysis		
5.1 Are the data'rich'? □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments: Essay

5.2 Is the analysis reliable? *For example:* □ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Reliable Unreliable Yes Yes	Comments: Essay
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are thefindings internally coherent (that is, arethe results credible in relation tothestudy question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	 Convincing Convincing Yes Convincing Convincing	Comments: Essay

5.4 Are the conclusionsadequate? *For example:* □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	Comments: Essay
Section 6: ethics		
6.1 **Was the study approved by an ethics committee?**	Yes No Not sure/not reported/not applicable	Comments: Essay

Checklist Appraisal : Mendes et al (2019)

Study identification Mendes, K. and Ringrose, J., 2019. Digital feminist activism:# MeToo and the everyday experiences of challenging rape culture. In # *MeToo and the politics of social change* (pp. 37-51). Palgrave Macmillan, Cham.		
Guidance topic: Digital feminist activism: # MeToo and the everyday experiences of challenging rape culture. In # *MeToo and the politics of social change*	**Key research question/aim:** To explore some of the motivations and experiences of participating in this digital feminist phenomenon.	
Checklist completed by:	Kameni Chetty	
Section 1: Theoretical approach	***Circle or highlight one option for each question***	
1.1	Qualitative	Comments:
1.2 **Is the study clear in what it seeks to do?** **Aims and objectives/research question** Yes	Clear/unclear/	Comments:

Section 2: study design		
2.1 How defensible/rigorous is the research design/methodology? □ Are there clear accounts of the rationale/justification for the sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		
3.1 How well was the data collection carried out? *For example:* □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	 Appropriate Appropriate	Comments:
Section 4: validity		
4.1 Is the context clearlydescribed? □ Are the characteristics of the participants and settings clearly defined?		Comments:

	Clear/Unclear /Not sure	Activists/USA
4.2 Were the methodsreliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments: Twitter API
Section 5: analysis		
5.1 Are the data'rich'? *For example:* □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:
5.2 **Is the analysis reliable?** *For example:*	Reliable Unreliable	Comments:

□ Did more than one researcher theme and code transcripts/data? □ Is it clear how the themes and concepts were derived from the data?	Yes Yes	
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are thefindings internally coherent (that is, arethe results credible in relation tothestudy question)? □ Are extracts from the original dataincluded (forexample, direct quotes from participants)? □ Are the data appropriately referenced sothat thesources of the extracts can be identified? □ Is the reporting clear and coherent?	Convincing Convincing Yes Convincing Convincing	Comments:
5.4 Are the conclusionsadequate? *For example:* □ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined?	Adequate Adequate	Comments:

□ Is there adequate discussion of any limitations encountered?	Adequate	
Section 6: ethics		
6.1 **Was the study approved by an ethics committee?**	Yes No Not sure/not reported/not applicable	Comments:

Checklist Appraisal: Rosemary Clark-Parsons (2019)

Checklist Appraisal: Clark-Parsons (2019)

Study identification 2. Clark-Parsons, R., 2019. "I see you, I believe you, I stand with you":# MeToo and the performance of networked feminist visibility. *Feminist Media Studies*, *21*(3), pp.362-380.	

Guidancetopic:. “Iseeyou, I believeyou, Istand withyou”:#MeToo and the performance of networked feminist visibility.	Key research question/aim: 1. Consider practitioners’ perspectives on hashtag feminism and highlight the processes through which activistsdevelop tacticswhileworking within particular sociotechnical constraints.	
Checklist completed by:	Kameni Chetty	
Section 1: Theoretical approach	*Circle or highlight one option for each question*	
1.1	Qualitative	Comments:
1.2 Is the study clear in what it seeks to do? Aims and objectives/research question Yes	Clear/unclear/	Comments:
Section 2: study design		

2.1 How defensible/rigorous is the research design/methodology? □ Arethereclear accounts oftherationale/justificationforthe sampling, data collection and data analysis techniques used?	Defensible Yes	Comments:
Section 3: data collection		
3.1 How well was the data collection carried out? *For example:* □ Are the data collection methods clearly described? □ Were the data collected appropriate to address the research question?	 Appropriate Appropriate	Comments:
Section 4: validity		
4.1 Is the context clearly described? □ Are the characteristics of the participants and settings clearly defined?	 Clear/Unclear /Not sure	Comments: Activists/USA

4.2 Were the methods reliable? *For example:* □ Were data collected by more than one method?	Reliable Unreliable Not sure	Comments: Twitter API
Section 5: analysis		
5.1 Are the data 'rich'? *For example:* □ How well are the contexts of the data described? □ Has the diversity of perspective and content been explored? □ Has the detail of the data that were collected been demonstrated?	Rich Rich Rich Rich	Comments:
5.2 Is the analysis reliable? *For example:* □ Did more than one researcher theme and code transcripts/data?	Reliable Unreliable Yes	Comments:

□ Is it clear how the themes and concepts were derived from the data?	Yes	
5.3 Are the findings convincing? *For example:* □ Are the findings clearly presented? □ Are the findings internally coherent (that is, are the results credible in relation to the study question)? □ Are extracts from the original data included (for example, direct quotes from participants)? □ Are the data appropriately referenced so that the sources of the extracts can be identified? □ Is the reporting clear and coherent?	Convincing Convincing Yes Convincing Convincing	Comments:
5.4 Are the conclusions adequate? *For example:*		Comments:

□ How clear are the links between data, interpretation and conclusions? □ Are the implications of the research clearly defined? □ Is there adequate discussion of any limitations encountered?	Adequate Adequate Adequate	
Section 6: ethics		
6.1 Was the study approved by an ethics committee?	Yes No Not sure/not reported/not applicable	Comments: Followed Association of Internet Researchers' (2012) recommendations for ethical decision-making,

Appendix 7: Data Extraction

Data Extraction: Mendes, Ringrose & Keller (2018)

1.1: Standard data extraction form (Munro et al. 2007)

Citation: Mendes, K., Ringrose, J. and Keller, J., 2018. # MeToo and the promise and pitfalls of challenging rape culture through digital feminist activism. *European Journal of Women's Studies*, 25(2), pp.236-246.

Type of article: Research article

Country: Canada

Aims of study: How these digital tools used AND THE mapping of the experiences of those involved.

Ethics – how ethical issues were addressed: None stated

Study setting: Twitter

Theoretical background of study: No theoretical background stated

Sampling approach: Purposive sampling/ 800 pieces of digital content and collected views from 82 girls around the world/ 46 responses

Participant characteristics: #MeToo users on Twitter / survivors

Data collection methods: API Twitter/ survey data

Data analysis approach: Qualitative approach

.

Key themes identified in the study: Trolling, hashtag feminism, women of colour

Data extracts related to the key themes:

It is now common knowledge that digital technologies make the distribution of online vitriol easy, persistent and vicious; and a range of feminist research has suggested that Twitter is overwhelmingly a negative and toxic space for women (Jane, 2017; Shaw, 2014). In line with this, most participants experienced anxiety and fear of being attacked for their feminist views. However, in contrast, our findings also reveal how digital feminism can simultaneously be experienced as extremely positive in generating community, connection and support for feminist views, and solidarity in calling out rape culture.

Recommendations made by authors: we encourage researchers to continue to explore the experiences of those who are participating in such initiatives, so we can understand the fuller picture and long-term effects and impacts of such feminist activisms.

Data Extraction: Bisiada

1.1: Standard data extraction form (Munro et al. 2007)
Citation: Bisiada, M., 2021. Movement or debate? How# MeToo is framed differently in English, Spanish and German Twitter discourse. *Bisiada M, editor. Empirical studies in translation and discourse. Berlin: Language Science Press; 2021. 113-40.* **Country:** Berlin **Aims of study:** The core purpose of this paper is to demonstrate how linguistic analysis of hashtag discourse can identify reasons why hashtag networks are not always the safe spaces that hashtag feminism makes them out to be because they also allow or even attract misogynists to link into those networks. **Ethics – how ethical issues were addressed:** none stated **Study setting**: Twitter **Theoretical background of study:** intersectional lens **Sampling approach:** This study is based on 1,353 tweets containing the #MeToo hashtag (505 in English, 405 in Spanish and 443 in German), gathered between July and August 2019. **Participant characteristics:** public tweets **Data collection methods:** The data were collected using the Twitter Search API. . **Data analysis approach:** qualitative analysis **Key themes identified in the study:** cross-linguistic patterns of discourse/ the hijacking of feminist movements **Data extracts related to the key themes:** "*The data analysed here both reflect known phenomena such as the hijacking of feminist movements to promote far-right ideology and islamophobia and the exaggeration of its effects to stoke antipathy towards it, but also patterns that have not received much scholarly attention, such as the framing of #MeToo as an organised pressure group headed by a few individuals and with politically leftwing aims or the unbalanced attention given to few particular cases to undermine the movement" (Bisiada, 2021:135).* **Recommendations made by authors*: "it calls for further research into the semantic prosody of the #MeToo hashtag. A follow-up project might search specifically for collocations involving movement and debate and provide a diachronic overview of their evolution as well as a stance analysis, possibly also indicating diachronic shifts. A more nuanced understanding of how hashtag activism is picked up and framed by traditional media is required" (Bisiada, 2021:135).**

Data Extraction: Ceron

1.1: Standard data extraction form (Munro et al. 2007)
Citation: Ceron, D., 2018. How women of color are discussed in hashtag feminist movements. *Elon Journal of Undergraduate Research* Communications, 9(2), pp.76-86. **Country:** Unknown **Aims of study:** To understand how Women of Color Are Discussed in Hashtag Feminist Movements **Ethics – how ethical issues were addressed:** none stated **Study setting**: Twitter platform **Theoretical background of study:** Agenda setting theory/Framing theory **Sampling approach:** not stated **Participant characteristics:** public tweets **Data collection methods:** not stated **Data analysis approach:** qualitative content analysis, **Key themes identified in the study:** #MeToo or #TimesUp does not necessarily exclude women of color, at the same time it does not reflect the particular circumstances and challenges that woman of color face regarding sexual assault or salary disparities, The lack of conversation surrounding women of color, push toward policy changes, demands from women for equal rights. **Data extracts related to the key themes:** "Findings from this study suggest a scarcity in the description, portrayal, representation and inclusion of women of color in both the #MeToo and the #TimesUp movements "women," in a tweet about #MeToo or #TimesUp does not necessarily exclude women of color, at the same time it does not reflect the particular circumstances and challenges that women of color face regarding sexual assault or salary disparities, to name a few of the problems that impact women more often than men, and women of color more often than white women, as previously described in the literature review. there is scant talk about women of color receiving equal pay in tweets, regardless of whether or not they were tied to the broader #MeToo and #TimesUp movements. Some salient themes in the tweets included a push toward policy changes,and demands from women for equal rights. Messages that advocated for gender equity and equal representation in government were predominant in the tweets that were collected on both International Women's Day and Equal Pay Day. There were also a number of tweets expressing frustration over the Trump administration" (Ceron, 2018: 80-85). **Recommendations made by authors:** To analyze the portrayal of women of color over a larger time period (for instance, several months instead of specific commemorative days), and to make sure that no special circumstances or out-of-the-ordinary events happen during those months. Another idea for future research could go the opposite way: To analyze the portrayals during a special moment for women, such as the Women's March or around the time of some other event of this nature, to understand the positions and perspectives of the most invested activists on these topics (Ceron, 2018:85).

Data Extraction: Demanjee

1.1: Standard data extraction form (Munro et al. 2007)
Citation:. Dejmanee, T., Zaher, Z., Samantha, R. and Papa, M.J., 2020. # MeToo;# HimToo: Popular Feminism and Hashtag Activism in the Kavanaugh Hearings. *International Journal of Communication*. **Country:** Australia **Aims of study:** we analyze the use of #MeToo and #HimToo in response to the hearings on sexual assault allegations against Supreme Court nominee Brett Kavanaugh **Ethics – how ethical issues were addressed:** none stated **Study setting**: Twitter **Theoretical background of study:** popular feminism **Sampling approach:** purposeful sample of Tweets that include the hashtags **Participant characteristics:** #MeToo participants **Data collection methods:** Twitter API **Data analysis approach:** qualitative thematic analysis **Key themes identified in the study:** personal experience, positive identification and disidentification, discursive appropriation, and calls to action. **Data extracts related to the key themes:** "*the theme of identification and disidentification offers further insights into the limitations of personalized politics, which is that the reliance on individual narratives and experiences of popular feminist issues tends to yield oppositional viewpoints that are rarely put in meaningful conversation with each other, with identification and disidentification with Blasey Ford and Kavanaugh falling clearly along partisan political lines. theme of "calls to action" present in both hashtag conversations that Twitter participants attempted to explicitly link their sentiments around the deployment of these hashtags to explicit political and social justice outcomes, supporting findings that individuals increasingly understand their social media participation as an expression of political and civic action (e.g., through participating in interest groups or inciting others to take action on political issues2). Tweets classified as "calls to action" were evidence of the ways that hashtag activists envisioned the value of their participation in these conversations, and the potential for these movements to facilitate social support and political action. Discursive appropriation emerged as another theme. Discursive appropriation occurs when a person who opposes the views held by members of a hashtag group, offers their own views, often in the form of criticism, attacks, belittlement, and sarcasm. #MeToo tweets included 142 tweets by people who opposed the #MeToo movement. For the #MeToo hashtag, the following tweet provided an example of discursive appropriation. The #MeToo hashtag mostly contained personal stories about sexual abuse, shame, victim blaming, social injustice, sense of empowerment, and resistance, and could therefore be reasonably interpreted as responding to the initial call for tweets under this hashtag, which was to make visible and collect a movement of individual experiences that demonstrate the ubiquity of gender-based sexual harassment and assault".* **Recommendations made by authors*:*** None stated

Data Extraction: Ghadery

1.1: Standard data extraction form (Munro et al. 2007)
Citation: Ghadery, F., 2019. # Metoo—has the 'sisterhood'finally become global or just another product of neoliberal feminism?. *Transnational Legal Theory*, *10*(2), pp.252-274. **Country:** London **Aims of study:** To explore the #MeToo as a transnational movement **Ethics – how ethical issues were addressed:** none stated **Study setting**: Twitter **Theoretical background of study:** Feminist Theory **Sampling approach:** Not stated **Participant characteristics:** Not stated **Data collection methods:** Not stated **Data analysis approach: Not stated** **Key themes identified in the study:** online feminist consciousnessraising campaign that has developed into a transnational feminist movement. **Data extracts related to the key themes:** *"A transnational rather than global feminist movement, as women, men and non-binary persons around the world were able to use #MeToo and its momentum in order to direct attention to the specific circumstances and issues created by sexual harassment and violence in their respective communities and countries" (Ghadery, 2019: 20).* **Recommendations made by authors*:*** None stated

Data Extraction: Gleeson & Turner

1.1: Standard data extraction form (Munro et al. 2007)
Citation: Gleeson, J. and Turner, B., 2019. Online feminist activism as performative consciousness-raising: A# MeToo case study. In *# MeToo and the politics of social change* (pp. 53-69). Palgrave Macmillan, Cham **Type of article**: Research article **Country:** United States of America **Aims of study:** To examines the importance of feminist activism in social media spaces by using #MeToo as a case study. **Ethics – how ethical issues were addressed:** None stated **Study setting**: Twitter **Theoretical background of study:** This paper uses both Sarachild (1968) and Campbell's (1999) descriptions of consciousness-raising to draw similarities between second-wave practice, and contemporary feminist hashtag activism **Sampling approach:** **Participant characteristics:** Twitter participants who used #MeToo **Data collection methods:** Google Incognito **Data analysis approach:** Qualitative approach Foucauldian Discourse analysis **Key themes identified in the study:** online consciousness raising, hashtag activism on Twitter **Data extracts related to the key themes:** "What is evident from examining #MeToo is the level at which women publicly shared their personal stories. Women who have held onto their trauma for decades are speaking out by the millions (CBS, 2017); and although the movement was initially anticipated by some to 'fade into the background again' (Renkl, 2017), its subsequent longevity leads us to highlight its importance. We can conceptualize Twitter as an online 'stage' of sorts: the platform is the space where the performance occurs; the performer is the author of the tweet; and the performance is the conscious and considered script that they construct and perform in 140–280 characters". **Recommendations made by authors*: "***We suggest that in further shifting the #MeToo discussion from what our stories were, to what our stories can be, we can continue to highlight intersecting oppressions and further our understandings of how change is both highly diverse and highly contextual. By using the same platforms that we have currently facilitated to further debate and discuss our future stories perhaps we can take the next step towards a more effective, more powerful, performance".

Data Extraction: Jackson, Bailey, Welles

1.1: Standard data extraction form (Munro et al. 2007)
Citation: Jackson, S., Bailey, M. and Foucault Welles, B., 2019. Women tweet on violence: From# YesAllWomen to# MeToo. *Ada: A Journal of Gender, New Media, and Technology*, (15). **Country:** Candaa **Aims of study:** Alongside an examination of Twitter networks, we consider the social and cultural conditions that made each hashtag significant at particular moments, examining the ideological and political work members of these hashtag networks perform. **Ethics – how ethical issues were addressed:** none stated **Study setting**: Twitter **Theoretical background of study:** Not stated **Sampling approach:** Not stated **Participant characteristics:** public tweets **Data collection methods:** None stated **Data analysis approach:** None stated **Key themes identified in the study:** 'the personal is political, feminist storytelling. **Data extracts related to the key themes:** "*Further, these hashtags embody the feminist demand that 'the personal is political,' and illustrate how storytelling on Twitter raises consciousness, creates solidarity, and promulgates new cultural narratives. The widely observed '#MeToo moment' is not so much a moment but a loud chorus of voices that has, for years, been using Twitter and other social networks to tell women's stories about violence in a way that challenges the simplistic frames relied on by mainstream media and politicians. In these networks women tell their own stories, women are believed, male and celebrity allies helped to elevate ordinary women's voices, and women — experts in their own lives — offer nuance to all too often oversimplified and inaccurately reported issues of violence and victimhood." (Jackson, Bailey and Welles, 2019: 19*)**.** **Recommendations made by authors*:*** None stated

Data Extraction: Lopez

1.1: Standard data extraction form (Munro et al. 2007)
Citation: Lopez, K.J., Muldoon, M.L. and McKeown, J.K., 2019. One day of# Feminism: Twitter as acomplex digital arena for wielding, shielding, and trolling talk on feminism. *Leisure sciences*, *41*(3), pp.203-220. **Country:** Canada **Aims of study:** The purpose of this study was to examine how #feminism is used in the digital leisure space of Twitter **Ethics – how ethical issues were addressed:** the first author consulted with the Office of Research Ethics (ORE) at her university about the process of collecting public data from SNSs. The ORE noted that public Twitter texts are intended for public consumption and collecting tweets for analysis would not require a formal ethics review. **Study setting**: Twitter platform **Theoretical background of study:** Cyberfeminist lens **Sampling approach:** purposive sampling **Participant characteristics:** public tweets **Data collection methods:** advanced Twitter search tool, **Data analysis approach:** feminist approach **to** content analysis **Key themes identified in the study:** discussed understandings of feminism(s), (2) discussed perceptions of feminists, (3) responded to/promoted misogyny, and (4) discussed the relevance of feminism as a social movement **Data extracts related to the key themes:** "*We found that users who self-identify as feminists used Twitter to clarify, defend, and celebrate understandings of feminism. We found tweets that described perceptions of feminists, including how feminists are perceived to look, think, and act. Although some tweets were in support of feminists, a majority of these tweets used labels to make blanket negative statements about feminists regarding their appearance, sexual behaviors, and alignments with misandry. We also found that Tweeps used #feminism to respond to sexist and misogynistic local stories of violence or address violence as larger issue wherein Tweeps talk about feminism. More specifically, we encountered tweets that addressed a number of issues feminists have helped to bring attention to (e.g., violence against women, reproductive rights, representation of women in media). For example, Tweeps used #feminism to discuss how popular culture shaped expectations of women's bodies, including tweeting with #feminism to promote campaigns that work to critique and change perceptions of beauty." (Lopez, Muldoon and McKeown, 2019: 8-10).* **Recommendations made by authors:** *"We plan to expand upon this work in the future to explore the use and effectiveness of this and other methodological approaches to understanding how Twitter is used to share ideas and perspectives about feminism. In turn, this could shed light on how users* *not only take up, but forward and are impacted by feminist discussions and implications of engaging with feminist content in the context of digital media. A final consideration from our wielding and shielding analysis would be to further unpack the language of #feminism meanings, potentially uncovering how Twitter and other SNSs act as sites of resistance in forwarding feminist aims and spreading awareness" ((Lopez, Muldoon and McKeown, 2019: 15).*

Data Extraction: Mendes & Ringrose (2018)

1.1: Standard data extraction form (Munro et al. 2007)

Citation: Mendes, K. and Ringrose, J., 2019. Digital feminist activism:# MeToo and the everyday experiences of challenging rape culture. In *# MeToo and the politics of social change* (pp. 37-51). Palgrave Macmillan, Cham.

Type of article: Research article

Country: United Kingdom

Aims of study: To explore some of the motivations and experiences of participating in this digital feminist phenomenon.

Ethics – how ethical issues were addressed: None stated

Study setting: Twitter

Theoretical background of study: Not Stated

Sampling approach: purposive sampling > 117 surveys and 6 interviews

Participant characteristics: #MeToo users

Data collection methods: Indepth interviews / survey

Data analysis approach: Qualitative Thematic analysis

Key themes identified in the study: Marginalisation of women of colour, causes of sexual violence, patriarchy, Hashtag Feminism.

Data extracts related to the key themes: drawing attention to issues of power and privilege in the ways certain testimonies
are listened to, ignored, or (dis)believed. We recognize the ways further attention is needed to collect the voices of traditionally marginalized groups such as gender non-confirming communities, LBGTQ+, and BAME women, which, despite the visibility of #MeToo, are often silenced, unrecognized, or ignored To understand the experience of participants, one of the key questions we asked in both the open-ended web survey and follow-up interviews was why they participated in the #MeToo movement. Here, our participants
shared a variety of reasons for taking part, from a desire to educate boys and men on the harms of sexual violence What emerged in many of these responses was the way many were seemingly compelled to add their voice and often literally felt 'moved' into doing so from outrage, anger, and a desire to be heard and spark social change. the chapter sought to demonstrate how one 'deceptively simple message' moved many into participation.

Recommendations made by authors*:* Further work is necessary to theorize the limits and constraints of forging feminist counter-publics in terms of what discourses and experiences fit, or are recognized and legitimated in relation to sexual violence, and what do not

Data Extraction: Pain

1.1: Standard data extraction form (Munro et al. 2007)
Citation: Pain, P., 2020. "It took me quite a long time to develop a voice": Examining feminist digital activism in the Indian# MeToo movement. *new media & society*, p.1461444820944846. **Country:** India **Aims of study:** to examine the discourses in the tweets posted and, in the process, analyze the implied meanings to understand the broader themes underlying the conversations (Pain, 2020: 6). **Ethics – how ethical issues were addressed:** none stated **Study setting**: Twitter **Theoretical background of study:** intersectional lens **Sampling approach:** purposive sampling/ 35 000 tweets **Participant characteristics:** public tweets **Data collection methods:** Tweets with the hashtag #MeTooIndia, #TanushreeDutta, and #ibelieveyou were collected using the Google Twitter archiver function during the period in which the hashtags trended, extending from 5 October 2018 to 28 February 2019. **Data analysis approach: Textual analysis** **Key themes identified in the study:** Celebrating anger for social change, Space for suburban voices and younger feminists, Creation of tangible support systems, Online action complemented by offline activities **Data extracts related to the key themes:** *"The thing about social change is that it takes an angry group. #MeToo #MeTooIndia." The word "anger" used in a similar vein was found in 45% of the tweets. Women were encouraged to share and become a part of the narratives. As one tweet stated, "Women in every profession have to speak now . . . SPEAK NOW ABOUT THE SEXUAL HARASSMENT YOU HAVE FACED if you want things to change #MeTooIndia." (Pain, 2020: 7). "Like everything else in the world, sexual harassment intersects with caste in devastating ways. Specificity IS important #MeTooIndia" (Pain, 2020:8). Tweets asking for lawyers and other legal help were frequent and saw responses that ranged from sharing helpline numbers to offering pro bono services. For example, "#MeTooIndia: Some of us have put together a list of lawyers who have come forward to help women with pro bono service if they need it after outing predators . . . " (Pain, 2020: 9). For example, various panels and discussions were held around the issue of the #MeToo movement as well as its impact and import. For example: "Join the #dignitymarch on Feb 22nd in New Delhi to support survivors of sexual violence! #MeTooIndia." (Pain, 2020: 10).* **Recommendations made by authors:** While this analysis provides insights about how the #MeToo movement has heralded a new era of digital feminist activism in the country, it falls short of extending our understanding of the possible long-term impact of such hashtag feminism. Clearly, analysis of such movements with such limited participation leaves critical gaps in our understanding of the unique emotions and motivations that propel individuals to participate (Khoja-Moolji, 2015). I invite researchers to explore such initiatives with the hope they will be able to shed more light on such complex nuances.

Data Extraction: Clark-Parsons

1.1: Standard data extraction form (Munro et al. 2007)

Citation: Clark-Parsons, R., 2021. "I see you, I believe you, I stand with you":# MeToo and the performance of networked feminist visibility. *Feminist Media Studies*, *21*(3), pp.362-380.

Country: **United States of America**

Aims of study: consider practitioners' perspectives on hashtag feminism and highlight the processes through which activists develop tactics while working within particular sociotechnical constraints.

Ethics – how ethical issues were addressed: Not stated

Study setting: Not stated

Theoretical background of study: Theories of visibility, performance and discourse

Sampling approach: two subsamples of #MeToo tweets, drawn from a larger master sample. #MeToo tweets published between October 15, 2017 and January 15, 2018—the first three months of the hashtag's existence—were selected for inclusion in the master sample.

Participant characteristics: Activists and #MeToo survivors/participants

Data collection methods: Twitter Streaming Application Program Interface (API)

Data analysis approach: Textual analysis

Key themes identified in the study: Affordances and limitations of hashtag feminism

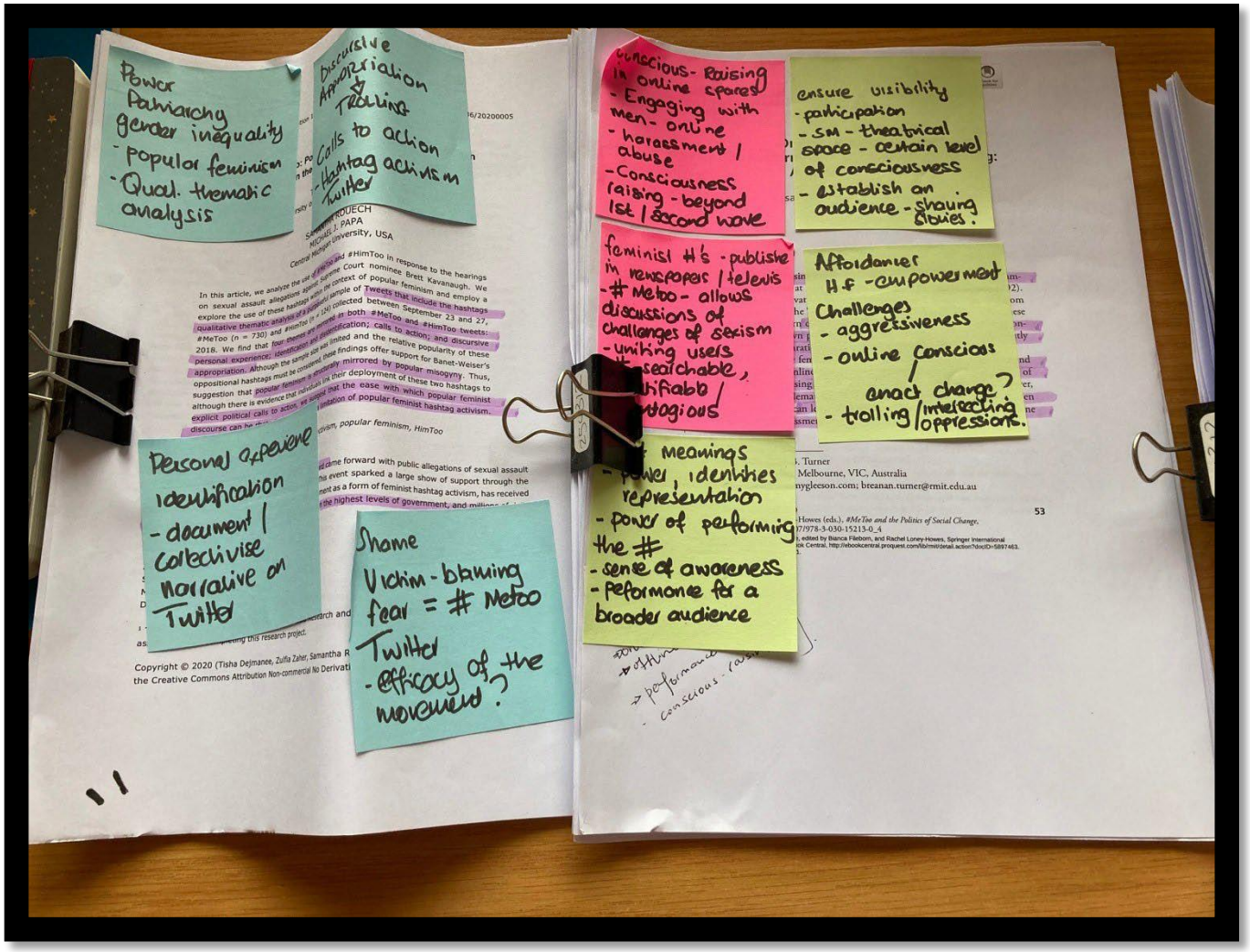
Data extracts related to the key themes:
"A hashtag can advance new interpretations of and responses to oppressive experiences with material effects for both individuals and society as a whole. By using the hashtag to share their survivor narratives and speak out against sexual violence, #MeToo participants powerfully reclaimed their agency and pushed back against discourses that normalize harassment and assault. Relying on visibility as a protest tactic, however, opened the movement up to a variety of different personal and political vulnerabilities, including re-traumatization, backlash, cooptation, complacency, and the exclusion of those most marginalized victims, especially survivors of color and working-class survivors".

Recommendations made by authors: Understanding how they navigate the contradictions of hashtag activism is a key step toward theorizing feminists' digital media practices and building a more feminist approach to networked activism.

Data Extraction: Sebring

1.1: Standard data extraction form (Munro et al. 2007)
Citation: Sebring, J.H., 2019. Hashtag feminism: Examining contemporary feminist concerns and social justice activism in a social media age. *Crossings*, (3), pp.49-62. **Country:** Canada **Aims of study:** examine how feminist social media activism represents specific goals in current feminist movements, and the benefits and drawbacks of this type of activism in our present media-saturated society. **Ethics – how ethical issues were addressed:** none stated **Study setting**: Not stated **Theoretical background of study:** not stated **Sampling approach:** n/a **Participant characteristics:** N/a **Data collection methods:** n/a **Data analysis approach:** n/a **Key themes identified in the study:** Hashtag feminism **Data extracts related to the key themes:** Hashtag feminism allows for transnational communities To be built and gain collective power, for sharing personal experiences of intersectional oppression, and it offers new or "creative modes" of activism (Baer, 2015:18). **Recommendations made by authors*:*** None stated

Data Extraction: Willig

1.1: Standard data extraction form (Munro et al. 2007)
Citation: Willig, A.O., *2018.* What About #UsToo?: The Invisibility of Race in the #MeToo Movement. *The Yale Law Journal Forum*, 128, pp. 105-120. Type of article: Essay **Country:** United States of America **Aims of study:** highlights and analyzes critical points at which the contributions and experiences of women of color, particularly black women, were ignored in the moments preceding and following #MeToo's resurgence **Ethics – how ethical issues were addressed:** not stated **Study setting**: Not stated **Theoretical background of study:** Not Stated **Sampling approach:** N/A **Participant characteristics:** N/A **Data collection methods: N/A** **Data analysis approach: N/A** **Key themes identified in the study:** marginalization of women of colour, Trolling **Data extracts related to the key themes:** “Specifically, some women, particularly white women, within the feminist movement, still barely acknowledge or understand the unique, racialized and gendered harassment experiences that women of color face. This work can't grow unless it's intersectional. We [women of color] can't do it alone and they [white women] can't do it alone Until we change [how we interact], any advancement that we make in addressing this issue is going to be scarred by the fact that it wasn't across the board." Describing some of the harassment that she endured on Twitter, Jones stated, **"I** have been called Apes, sent pics of their asses, even got a pic[ture] with semen on my face. I'm tryin[g] to figure out what human means. I'm out." (Willig, 2018) **Recommendations made by authors*:*** Although support has long existed for a reasonable woman standard in harassment law, the standard must also be rooted in an intersectional and multidimensional lens in order to capture the different ways that women across intersectional categories may experience any particular event or events. This is a necessary step to achieving equality and inclusion in harassment law.

Appendix 8: Post-It Not