

# **#MenAreTrash. #AmINext? #SayHerName**

Feminist Rage, Digital Activism and Gendered Violence in  
Southern Africa

**Kutlwano Mokgwathi**

University of the Western Cape

**Series in Sociology**



**VERNON PRESS**

Copyright © 2026 Vernon Press, an imprint of Vernon Art and Science Inc, on behalf of the author.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.

[www.vernonpress.com](http://www.vernonpress.com)

*In the Americas:*  
Vernon Press  
1000 N West Street, Suite 1200  
Wilmington, Delaware, 19801  
United States

*In the rest of the world:*  
Vernon Press  
C/Sancti Espiritu 17,  
Malaga, 29006  
Spain

Series in Sociology

ISBN: 979-8-8819-0447-0

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Cover design by the author.

Every effort has been made to trace all copyright holders, but if any have been inadvertently overlooked the publisher will be pleased to include any necessary credits in any subsequent reprint or edition.

*Located primarily in Southern African contexts, but with global relevance and resonance, this rich and nuanced perspective on gender-based violence addresses brutal and everyday male violences against women, children and the LGBTQ+ community, both institutionalized and interpersonal, through the productive lens of contemporary Digital Black and African Feminisms. Calling out the silencing of violence against Black and African women in particular, the book disrupts such erasures and plays witness to such violences. Rather than repeating tropes of damage and victimhood that African feminists have called out, the book also speaks to activism and agencies, particularly as articulated in contemporary virtual spaces. In this way, the book raises and challenges the ongoing and silenced violences against Black women — remembering, mourning and bearing witness to these — while also protesting against them and the conditions that make such violences possible and imaginable. Importantly, the book, as all feminist scholarship hopes to be, is both political and personal. It works not only with dense theory and literature, but also with embodiment, affect and lived experience, memory and subjective narratives. Indeed, Kutlwano Mokgwathi's beautifully articulated narrative is stitched through with rage, grief, and other entangled affective engagements. What most stands out for the reader is the way in which this powerful and valuable account of contemporary African Feminist Digital activism, weaves both a despairing and reparative or hopeful narrative, what the author calls 'respair': we are reminded to remember the violated and dead, to 'name' violence, resist forgetting, to 'disrupt' denial, whilst also to 'mobilise' against systemic and interpersonal violence, and to engage creative and radical 'reimaginings', through reflexivity, care, solidarity and love.*

**Tamara Shefer**

Professor, Women's and Gender Studies  
University of the Western Cape, South Africa

*Dr. Mokgwathi provides a valuable addition to the literature on feminisms and socio-political challenges in Africa. By centering the longue durée of patriarchy in Africa, particularly the impact of colonialism, and placing digital feminist/womanist activist organizing in their historical context, she offers a thoughtful examination of "the routine violence that structures women's lives." Mokgwathi's book contributes to our understanding of how the past has shaped contemporary feminist and womanist movements in Africa in an increasingly digital world.*

**James J. Fisher**

Researcher, Jonathan M. Tisch College of Civic Life  
Tufts University

*To Karabo, Uyinene, and Oluwatoyin... and to the many women whose lives were stolen, may we remember you, honor you all and carry your names forward.*



# Table of Contents

	<b>List of Figures</b>	ix
	<b>Acknowledgements</b>	xi
	<b>Preface</b>	xiii
	<b>Introduction</b>	xxi
Chapter 1	<b>Climbing Mountains: Overcoming Men</b>	1
Chapter 2	<b>Africana Feminism(s) – Digital Feminism(s)</b>	19
Chapter 3	<b>Winnie Madikizela-Mandela</b>	39
Chapter 4	<b>#MenAreTrash</b>	55
Chapter 5	<b>#AmINext: Vicarious Victimization</b>	77
Chapter 6	<b>#SayHerName... and other Transnational Hashtags</b>	99
Chapter 7	<b>The Ideal Victim</b>	111
Chapter 8	<b>Patriarchal Violence</b>	125
Chapter 9	<b>Negotiated Masculinities</b>	139
Chapter 10	<b>Rage and Repair</b>	157
	<b>Notes</b>	163
	<b>Bibliography</b>	167
	<b>About the author</b>	181
	<b>Index</b>	183



# List of Figures

<b>Figure 2.1</b>	Abortion and Reproductive Justice	37
<b>Figure 2.2</b>	Digital Activism – Education and Information Distribution	37
<b>Figure 2.3</b>	Distribution of Information	38
<b>Figure 4.1</b>	Karabo Mokgoko #MenAreTrash Twitter	55
<b>Figure 4.2</b>	Instagram Post refuting #NotAllMenAreTrash	69



# Acknowledgements

I thank my parents, Professor M.M. Mokgwathi and Dr. D.M.H. Mokgwathi, for their consistent support throughout this project. Their encouragement enabled me to complete the early stages of this work. Their guidance and patience have influenced both this project and my personal growth.

I am grateful to my siblings, Othata Mokgwathi and Tefo Mokgwathi, for the many ways they have enriched my life. I am especially indebted to my younger brother for his steadfast assistance, his willingness to accompany me wherever I needed to be, and his constant companionship. I also wish to thank my nephew for his vivid imagination and for reminding me of the importance of pursuing healthy masculinities. He inspires me to persist in envisioning a world where an ethic of care and love, in the hooksian sense, is truly possible.

My aunt, Hilda Nozwane, graciously provided me with a haven of rest and stability during a period of uncertainty and transition. I am deeply thankful for her generosity in welcoming me into her home and creating an environment where I could continue my work. I also wish to honor my grandmother, Lesego Ramaloko, who, though no longer present in the physical sense, leaves behind a legacy of love that endures and is ever felt.

To my closest friend, James J. Fisher, I am deeply grateful for your generosity and the comfort I find in our conversations. James, you have been there for me, listening patiently to my rants, my anger, and everything in between. Your thoughtful presence, your curiosity, and your unwavering support have made this journey so much richer and lighter. I am also grateful to my friends Ellen Joy Prins, Mogotsi Mokotedi, Mpho Ndou, Zanele Jam-Jam and Mothusi Ncube for their steadfast presence in my life. Even the simplest gestures of support have made a lasting difference along the way.

I extend my heartfelt appreciation to Sister Namibia for their encouragement of this project and their permission to use their work in this book as a demonstration of digital Black feminism and digital activist work. I also thank all those who kindly agreed and were enthusiastic about their social media messages being included here as well.

To the readers who will engage with this work. It is my sincere hope that you find it thought-provoking, that it sparks questions and ideas, and that your time spent reading proves meaningful.



# Preface

*I guess, no one hears the howling of a Black girl's ghost in the  
nighttime.  
We stay unheard, blotted out, buried,  
Dead Black girls receive tombstones too soon  
and never any flowers to dress the graves,  
So, we fight alone  
They will tell you the woes of a Black man who got beat by  
police in the street...  
beat by the system at the institution but  
never the Black woman he took his frustration out on,  
never of the Black girl he stretched into a casket...*

Porsha Olayiwola, Rekia Boyd, 2015

In 2018, I was a doctoral student living in Athens, Ohio, which created both a physical and mental disconnect between myself and 'home.' Due to the disconnect, I relied heavily on social media to maintain closeness with Botswana and South Africa. Though each time I logged onto a social media platform, mainly Twitter, I was confronted by endless stories about sexual femicide, rape, and missing women and children. These stories were not distant statistics; they felt familiar. Also in 2018, while browsing social media, desperately searching for a research topic for my doctoral degree, I came across #MenAreTrash. I cannot say whether I found the research or the research found me, but it brought me a deep sense of purpose. As I searched Twitter for the origins of the hashtag's creation, I was startled by the story of Karabo Mokoena. Like many women across social media, I was overwhelmed by the brutality of her murder, which gave rise to the #MenAreTrash movement in South Africa. As I tracked the movement, I began to seek meaning and understanding about the apparent crisis of male violence against women and children from the voices of Black women who confronted it: those who actively participated in protest through digital and grassroots activism. Digital activism is the use of technology for social justice, which in my definition may include visual poetry, hashtags, films, blogs, and photographs distributed online.

As I searched for various stories about activists, social movements and contemporary Black feminist liberationist efforts, I ‘discovered’ Porsha Olayiwola. Porsha, a Nigerian American poet and social commentator, uses her work to discuss the multiplicative oppressions of Black people. Her body of work aligns with the messages in this book. For example, the poem shared above speaks to the violent erasure of Black women who become victims of state violence and intimate partner violence. The poem also addresses how movements such as #BlackLivesMatter, demonstrations, and protests are deafeningly silent when Black women are victims. “So, we fight alone,” because as Black women, we must create refuge for ourselves.

Similarly, what is also fundamental to this book, in the following chapters, is the silence expected of Black women to protect the images of violent men. It is a forced agreement founded on self-sacrifice: “never of the Black girl he stretched into a casket.” Thus, the focus throughout this book is on naming, vocalizing, and confronting male violence against women. Another key focal point is my need to understand male violence and make sense of it, but not just for diagnostic purposes. We must move beyond diagnosis and create solutions that will undo the normalization of gender-based violence (GBV) and sexual and gender-based violence (SGBV).

However, as much as it is significant to be solution-oriented, this book also aims to bear witness and to resist forgetting as a confrontational act to evade patriarchal denialism. Therefore, I sought to listen to and interpret the voices of women speaking out, protesting, and sharing their experiences amid grief and rage. To this day, I keep photographs of Karabo Mokoena, Uyinene Mrwetyana, and Oluwatoyin Salau on my phone. Karabo (2017) and Uyinene (2019) were murdered in South Africa; Oluwatoyin (2020) was murdered in Tallahassee, Florida. Men killed all three. Each story served as a harsh reminder of the precarity of womanhood in societies steeped in patriarchal violence. Each story and the many that followed between 2017 and 2021, when I completed my degree, and now as I write in 2025, remind us that rape culture and misogyny are not only tolerated but cultivated, forming an indoctrination ritual that normalizes the maltreatment of women as a rite of passage.

In the original research, Twitter and YouTube were the primary platforms examined. In converting this study into a manuscript, I have expanded the scope to include Instagram, TikTok, LinkedIn, and online newspapers and blogs. Samples of social media comments are included to provide additional context for discussion. The focus is not on the linguistic nuances of the hashtags #MenAreTrash, #AmINext, or #SayHerName, nor do I analyze their

use, but rather on the broader social and cultural implications of hashtag usage, feminism, and masculinities in the digital age. The goal is to critique the normalization of violence, examine Southern African women's use of digital spaces for activism, and extend the discourse surrounding masculinity.

The hashtags included in this book, such as #SayHerName, are not fleeting; they represent an ethical practice of remembrance. Marginalized women, particularly Black women, must actively counteract erasure. Resistance takes many forms, including visual disobedience, visual activism, and other socio-cultural transformative projects that confront the intersecting oppressions Black women face. Systemic erasure is circumvented through cultural symbolism embedded in artefacts such as hashtags, iconography, film, and other media texts, where meaning is continually constructed and reconstructed (Mokgwathi 2024). Such erasure is not incidental. Zulu Sofola (1998) names it "cultural dewomanization," a persistent consequence of colonial disruptions to African womanhood.

For me, as someone who identifies transnationally and navigates both insider and outsider realities, acknowledging this erasure requires constant reflexivity. The work is both academic and personal. This manuscript bridges scholarship with lived experience, memory, and testimony. By weaving together critical analysis and personal reflection, the work refuses the false separation of theory and experience. It is simultaneously deeply personal and rigorously scholarly, offering co-created, collaborative testimonies articulated through womxn's<sup>1</sup> use of social media. I use the terms "womxn" and "women" interchangeably. The spelling "womxn," along with variations like "womyn," is used to emphasize the importance of acknowledging and honoring the intersectional identities of all cisgender and transgender women. This approach is an intersectional concept that moves away from centering "man" and instead promotes an understanding of humanity that includes everyone.

Returning to methodology, researchers are invited to become physiologically present, situating themselves within the lived occurrences of those they study. Postill (2017) reminds us that ethnographers experience online encounters "in the body" just as they do offline ones (63). Social media has become a space of witnessing crimes against African women—Breonna Taylor, Korryn Gaines, Rekia Boyd, Sandra Bland—and of learning about activists such as Marielle Franco in Brazil, whose story I encountered through the Black Women Radicals Twitter platform. Franco fought for the rights of Afro-Brazilians, resisted state violence, and defended women's rights. #SayHerName, therefore, is not solely

a U.S. intervention but a transnational Black feminist discourse. It is a call to remember women whose stories might otherwise be erased.

Nthabiseng Sechogo. Leigh Matthews. Molebogeng Ramoroka. Sadé Sheryll Hendrick. Vhulondo Nevhukalanga. Samkelisiwe Ntinga. Mary Tema. Kgaogelo Nnonu Marota. Shelda Hendricks. Likhona Ntandoyenkosi. These names represent only a fraction of those amplified by the social media platform Women For Change (@womenforchange5 on Twitter). Their posts, often urgent and devastating, share accounts of missing and murdered women and children in South Africa. Accompanied by #SayHerName and #AmINext, the page serves as both a memorial to victims and a compelling reminder of the ongoing struggle for social and gender justice in the country.

The growing list of women killed by state or gender-based violence highlights the necessity of cross-cultural safety networks. For example, in South Africa, current digital movements spearheaded by @WomenForChange have translated into visible on-the-ground organizing across the SADC region. In Botswana, however, they remain less prominent, illustrating how political, social, and cultural contexts shape digital feminist engagement. Furthermore, hashtag movements such as #EndFemicideKE demonstrate how social media not only operates as a memorial but as a tool for mobilization. It is therefore essential for effective societal change to rely on media technology as a vital component in the pursuit of social justice.

Nevertheless, the pursuit of justice must comprise multi-pronged strategies. Justice and equity demand layered and intersectional approaches, one of which, I argue, is archiving. Every liberation attempt, including generous listening and dialogue, debate, and transcription, must be preserved, because ultimately, they collectively bear witness to the realities of our times. Social media has emerged as a mechanism for such archiving, capturing, and storing beliefs, frustrations, fears, joys, and anger as records of lived experience. Circulated across geographies and cultures, these records form a living archive of both collective outrage and collective hope.

Kay and Banet-Weiser's (2019) notion of *respair* comes to mind and is relevant as it names the interconnectedness of hope and despair in struggles for justice. For instance, digital social justice movements have become spaces where grief and possibility co-exist. In these movements, media technologies are used both to memorialize the dead and to mobilize against systemic violence upheld by patriarchy. Regardless of how insurmountable the struggle may seem, women transform this tension and carry forward the names of those they have only encountered through screens as they continue to resist multiple oppressions.

Memory and witnessing have long been strategies of resistance. For example, in the book *Race After Technology*, Ruha Benjamin recounts Mamie Till's courageous decision to circulate the image of her murdered son, Emmett Till. His battered body was displayed on the cover of JET magazine in 1955. This powerful choice compelled the United States of America to confront its legacies of racial violence and behaviors upheld by white supremacy. I often shared this example with my students at Ohio University in classes like *Media Communication and Social Change* to highlight the importance of bearing witness. The image directly confronted the erasure of the realities faced by Black people in the United States. As a result, an image from 1955 revealed the systemic rot and legacies of injustice in America to my predominantly white classes between 2018 and 2020. Before my intentional disruption, most of my students had very little exposure to their own history. The point being, for digital Black feminists, acts of remembering and documenting are not just personal but are collective imperatives.

However, technology itself is not inherently liberatory. Humans program machines, robots, and AI, and human bias inevitably reproduces systems of racism (Benjamin 2019). At the same time, Black women strategically transform technology into a mode of resistance. For instance, TikTok and Instagram Live have become vital spaces where women document violence and threatening behaviors, reclaiming agency through digital observation. These acts shared on social media evidence, as Michel Foucault theorized and Benjamin later extended, that surveillance functions as a technique of power. Most significantly, the surveillance, coupled with mass humiliation and shame, is effective for those attempting to survive hostile behaviors exhibited by men. Technology, then, is simultaneously a mechanism of control and a tool of survival. Mendes, Ringrose, and Keller (2019) remind us of the affective dimensions of digital activism: "Intensity, sensation, and value" shape the ways feminists use networks to resist, to debate, and to endure.

The digital unsettles the illusion of an online/offline divide, revealing the deeply embodied character of feminist praxis. These insights inform the methodological approach that follows, which builds on the tradition of multi-sited digital ethnography (Marcus 1995; Hine 2017; Burrell 2017). Although sometimes contested, digital ethnography is both expansive and legitimate, enabling scholars to observe familiar communities from new vantage points (Postill 2017, 67). Terminology varies—virtual ethnography (Hine 2017), or digital ethnography (Murthy 2008)—each reflects a shared commitment to understanding cultural practices.

Ethical care remains central to this work. Throughout the book, I include screenshots of Instagram and Twitter posts to illustrate the conversations and discussions I am engaging with. Personal accounts are never identified; the screenshots have been edited solely to block out names, faces, or other identifying details, protecting the anonymity of individuals, whom I refer to here as “civilians.”

The only exception is content from individuals who have achieved celebrity-like status or from organizations whose work is intended for public visibility; their usernames and content are presented as publicly available. These curated screenshots serve as visual examples of the online discussions I examine throughout the book and are discussed in the text. Some social media content discussed in this chapter has not been reproduced directly. While these posts are publicly available, permission to quote or display them was not granted. Nonetheless, my discussion draws on the broader conversations and patterns visible across these platforms. This approach allows for analysis and reflection while respecting the privacy and well-being of those involved, particularly survivors and their communities.

Significantly, digital ethnography makes it possible to examine artifacts, images, and discourses across gender, class, and race (Ardévol and Lanzeni 2017). Social media, in particular, supports polyvocality and triangulation. Barassi (2017) notes that online spaces generate collective outrage and hope, while Kraemer (2017) emphasizes that such spaces are themselves cultural constructions. Black Twitter<sup>2</sup>, for example, in both the U.S. and South African contexts, demonstrates how digital networks foster distinct cultural communities with unique norms, practices, and forms of resistance.

Burrell (2017) outlines guidelines for multi-sited ethnography: seek entry rather than fixed sites, trace multiple networks, engage with uninhabitable spaces, and know when to stop. Guided by these principles, I discuss conversations about masculinity, patriarchy, rape, feminism, and public discourse through hashtags such as #AmINext and #MenAreTrash. What emerges is an exploration of activism across geographies, emphasized by the digital polyvocality of Black feminist resistance.

At the core of this methodological stance is a Black feminist and womanist commitment founded on collaboration, ethics, and a dedication to amplifying historically marginalized voices. It has been established through research that social media provides women with platforms to raise consciousness and resist injustice (Mendes, Ringrose, and Keller, 2019). For Black women, in particular, Williams (2015) demonstrates that they are among the most active Twitter

users, transforming hashtag activism into a blend of social justice, technology, and citizen journalism.

Digital Black Feminism functions simultaneously as praxis and archive, recognizing Black women as knowledge producers, organizers, and community builders (Knight Steele 2021). Such an approach situates women's advocacy within collective community frameworks. Africanist scholars similarly emphasize culturally grounded research methods that produce knowledge for communal progress. While traditional media such as song, poetry, and folktales remain foundational (Nwosu, Taylor, and Blake 1998, 230), technology has expanded the scope of research and resistance. Therefore, I rely on an autoethnographic “methodological cyborg” (Brown 2018) approach, blending digital ethnography with a Black cyberfeminist lens.

The autoethnographic praxis, coupled with multi-sited digital ethnography, enables expansive conversations about male violence against women, as well as women's agency and resistance efforts. This approach also makes space for rage to be stitched throughout the narrative. As written in *Eloquent Rage* and *Rage Becomes Her*, anger is not a weakness but a feminist tool. I have purposeful rage. I am angry. I am tired. And I will not apologize for naming the collective need to dismantle patriarchy. Anger and Rage, as Audre Lorde (1984), Soraya Chemaly (2018), and Brittney Cooper (2018) insist, are both legitimate and necessary. They sustain courage, fuel activism, and amplify marginalized voices. My own anger, channeled through Audre Lorde's insights, embodied by Rachel Griffin (2012), Cooper (2018), Gqola's (2021) *Female Fear Factory*, and the Combahee River Collective (Taylor 2017), guides the theoretical orientation here. Simultaneously, bell hooks' *All About Love* (2001) and *Salvation: Black People and Love* (2001) provide grounding perspectives that hold rage and love together in transformative tension.

The central premise of this work is that patriarchy cannot be negotiated away through meekness; it must be dismantled strategically and systematically. “Writing to right”—a phrase I encountered in a text I can no longer recall—captures this commitment. I channel grief and rage into scholarship through the framework of African feminism and digital Black feminism. As Catherine Knight Steele observes, this framework reveals how Black women use media technologies to resist, build communities, and produce knowledge. In this way, the project extends Black and brown women's knowledge production, building upon expansive bodies of work that critique oppressive systems, confront violent cultures and politics, and offer liberation in tangible, practical ways.

PAGES MISSING  
FROM THIS FREE SAMPLE

# Bibliography

- Abdulali, Sohaila. 2018. *What We Talk About When We Talk About Rape*. The New Press. <https://doi.org/10.2307/jj.26193371>.
- Abrahams, Naeemah, Shibe Mhlongo, Esnat Chirwa, Bianca Dekel, Asiphe Ketelo, Shanaaz Mathews, and Rachel Jewkes. 2024. "Sexual and Non-sexual Femicide in South Africa: Comparing Two Studies 2009 and 2017." *International Sociology* 39 (3): 351–69. <https://doi.org/10.1177/02685809241240971>.
- Abulibdeh, Enas Said, Huda Skaik, Farah Abu Libdeh, and Bushra Saleh Abusini. 2022. "Social Media Contribution to Violence Against Women in MENA: A Pilot Study Among University Students." *2022 International Arab Conference on Information Technology (ACIT)* 1 (November): 1–6. <https://doi.org/10.1109/acit57182.2022.9994185>.
- Achebe, Chinua. 1958. *Things Fall Apart*. Heinemann.
- Aidoo, Ama Ata. 1998. "The African Woman Today." In *Sisterhood, Feminisms, and Power: From Africa to the Diaspora*, edited by Obioma Nnaemeka, 39–50. Africa World Press, Inc.
- Al Jazeera. 2019. "'Gender Alert': Global Protests Denounce Violence Against Women." *Al Jazeera*, November 26, 2019. <https://www.aljazeera.com/gallery/2019/11/26/gender-alert-global-protests-denounce-violence-against-women/>.
- Alexander-Floyd, Nikol G., and Evelyn M. Simien. 2006. "Revisiting What's in a Name?: Exploring the Contours of Africana Womanist Thought." *Frontiers a Journal of Women Studies* 27 (1): 67–89. <https://doi.org/10.1353/fro.2006.0011>.
- Ammann, Carole, and Sandra Staudacher. 2020. "Masculinities in Africa Beyond Crisis: Complexity, Fluidity, and Intersectionality." *Gender Place & Culture* 28 (6): 759–68. <https://doi.org/10.1080/0966369x.2020.1846019>.
- Andrade, Susan Z. 2007. "Rioting Women and Writing Women: Gender, Class and the Public Sphere in Africa." In *Africa After Gender?*, edited by Catherine M. Cole, Takyiwaa Manuh, and Stephan Miescher, 85–107. Indiana University Press.
- Antus, Elizabeth. 2023. "'Of Monsters and Men: A Feminist Political Theological Approach to Male Perpetrator Shame Over Patriarchal Violence.'" *Political Theology*, September, 1–18. <https://doi.org/10.1080/1462317x.2023.2255428>.
- Ardévol, Elisenda, and Débora Lanzeni. 2017. "Ethnography and the Ongoing in Digital Design." In *The Routledge Companion to Digital Ethnography*, edited by Larissa Hjorth, Heather Horst, Anne Galloway, and Genevieve Bell, 448–57.
- Asvat, Jasmyn, and Lebogang Rasethaba, dirs. 2018. "The People Vs Patriarchy." Accessed February 2, 2020. <https://www.youtube.com/watch?v=TAoPFebq e4>.

- Bagai, Kelebonye, and Gabriel Faimau. 2021. "Botswana Print Media and the Representation of Female Victims of Intimate Partner Homicide: A Critical Discourse Analytical Approach." *African Journalism Studies* 42 (1): 17–35. <https://doi.org/10.1080/23743670.2021.1884581>.
- Bailey, Moya. 2021. *Misogynoir Transformed: Black Women's Digital Resistance*. NYU Press. <https://doi.org/10.18574/nyu/9781479890491.001.0001>.
- Banet-Weiser, Sarah, and Jilly Boyce Kay. 2025. "Through the Looking Glass: Feminism and Reactionary Politics in the Digital Hall of Mirrors." *European Journal of Cultural Studies*, January. <https://doi.org/10.1177/13675494241310721>.
- Bank, Leslie J., and Andrew Bank. 2013. "Untangling the Lion's Tale: Violent Masculinity and the Ethics of Biography in the 'Curious' Case of the Apartheid-Era Policeman Donald Card." *Journal of Southern African Studies* 39 (1): 7–30. <https://doi.org/10.1080/03057070.2013.768792>.
- Barassi, Veronica. 2017. "Ethnography Beyond and Within Digital Structures and the Study of Social Media Activism." In *The Routledge Companion to Digital Ethnography*, edited by Larissa Hjorth, Heather Horst, Anne Galloway, and Genevieve Bell, 406–18. Routledge.
- Bauer, Gretchen. 2014. "'What Is Wrong With a Woman Being Chief?' Women Chiefs and Symbolic and Substantive Representation in Botswana." *Journal of Asian and African Studies* 51 (2): 222–37. <https://doi.org/10.1177/0021909614545700>.
- BBC News. 2018. "South Africa's Sandile Mantsoe Guilty of Karabo Mokoena Murder." May 2, 2018. <https://www.bbc.com/news/world-africa-43979207>.
- Benjamin, Ruha. 2020. *Race After Technology: Abolitionist Tools for the New Jim Code*. John Wiley & Sons.
- Bertolt, Boris. 2018. "Thinking Otherwise: Theorizing the Colonial/Modern Gender System in Africa." *African Sociological Review / Revue Africaine De Sociologie* 22 (1): 2–17. <https://www.ajol.info/index.php/asr/article/download/175836/165259>.
- Bhana, Deevia. 2005. "Violence and the Gendered Negotiation of Masculinity Among Young Black School Boys in South Africa." In *Palgrave Macmillan US eBooks*, 205–20. [https://doi.org/10.1057/9781403979605\\_13](https://doi.org/10.1057/9781403979605_13).
- Bhana, Deevia, and Henry Chen. 2019. "'If You a Bitch, We Treat You Like a Bitch': South African Teenage Boys' Constructions of Heterosexual Masculinity." *Journal of Youth Studies* 23 (10): 1273–92. <https://doi.org/10.1080/13676261.2019.1668548>.
- Bhana, Deevia, Robert Morrell, Jeff Hearn, and Relebohile Moletsane. 2007. "Power and Identity: An Introduction to Sexualities in Southern Africa." *Sexualities* 10 (2): 131–39. <https://doi.org/10.1177/1363460707075794>.
- Big Debate South Africa. 2016. "BIG DEBATE: Traditional Leaders (Season 8 Ep 4)." <https://www.youtube.com/watch?v=B1TAdJ9nFR8>.
- . 2018. "BIG DEBATE Patriarchy (Season 9 Episode 5)." <https://www.youtube.com/watch?v=v49nSevYOoE>.

- . 2019. "THE BIG DEBATE SEASON 10 EPISODE 7 | MASCULINITY." [https://www.youtube.com/watch?v=d6\\_KqCXAZ2k](https://www.youtube.com/watch?v=d6_KqCXAZ2k).
- Black, Shameem, Rosanne Kennedy, and Hannah McCann. 2020. "Echoes and Silences: #MeToo's Reverberations." *Australian Feminist Studies* 35 (105): 239–43. <https://doi.org/10.1080/08164649.2020.1844560>.
- Bogen, Katherine W., Kaitlyn K. Bleiweiss, Nykia R. Leach, and Lindsay M. Orchowski. 2019. "#MeToo: Disclosure and Response to Sexual Victimization on Twitter." *Journal of Interpersonal Violence* 36 (17–18): 8257–88. <https://doi.org/10.1177/0886260519851211>.
- Bolaane, Maitseo M.M. 2013. "Cross-Border Lives, Warfare and Rape in Independence-Era Botswana." *Journal of Southern African Studies* 39 (3): 557–76. <https://doi.org/10.1080/03057070.2013.823319>.
- Bonnes, Stephanie. 2013. "Gender and Racial Stereotyping in Rape Coverage." *Feminist Media Studies* 13 (2): 208–27. <https://doi.org/10.1080/14680777.2011.623170>.
- Boonzaier, Floretta. 2005. "Woman Abuse in South Africa: A Brief Contextual Analysis." *Feminism & Psychology* 15 (1): 99–103. <https://doi.org/10.1177/0959353505049711>.
- Boonzaier, Floretta, Monique Huysamen, and Taryn Van Niekerk. 2020. "Men from the South: Feminist, Decolonial and Intersectional Perspectives on Men, Masculinities and Intimate Partner Violence." In *Men, Masculinities and Intimate Partner Violence*, edited by Lucas Gottzén and Margunn Bjørnholt, 52–65. Routledge. <https://doi.org/10.4324/9780429280054-4>.
- Boyer, Kate. 2021. "Sexual Harassment and the Right to Everyday Life." *Progress in Human Geography* 46 (2): 398–415. <https://doi.org/10.1177/03091325211024340>.
- Bridger, Emily. 2015. "From 'Mother of the Nation' to 'Lady Macbeth': Winnie Mandela and Perceptions of Female Violence in South Africa, 1985-91." *Gender & History* 27 (2): 446–64. <https://doi.org/10.1111/1468-0424.12133>.
- Britton, Hannah, and Lindsey Shook. 2014. "I Need to Hurt You More: Namibia's Fight to End Gender-Based Violence." *Signs* 40 (1): 153–75. <https://doi.org/10.1086/676896>.
- Brodie, Nechama. 2021. "Ideal Victims and Familiar Strangers: Non-Intimate Femicide in South African News Media." *African Journalism Studies* 42 (3): 82–99. <https://doi.org/10.1080/23743670.2021.1933559>.
- Brown, Ashley M., and Khaled J. Ismail. 2019. "Feminist Theorizing of Men and Masculinity: Applying Feminist Perspectives to Advance College Men and Masculinities Praxis." *Thresholds in Education* 42 (1): 17–35. <http://files.eric.ed.gov/fulltext/ED600540.pdf>.
- Brown, Melissa, Rashawn Ray, Ed Summers, and Neil Fraistat. 2017. "#SayHerName: A Case Study of Intersectional Social Media Activism." *Ethnic and Racial Studies* 40 (11): 1831–46. <https://doi.org/10.1080/01419870.2017.1334934>.

- Brown, Nicole Marie. 2018. "Methodological Cyborg as Black Feminist Technology: Constructing the Social Self Using Computational Digital Autoethnography and Social Media." *Culture Studies & Critical Methodologies* 19 (1): 55–67. <https://doi.org/10.1177/1532708617750178>.
- Burrell, Jenna. 2017. "The Fieldsite as a Network: A Strategy for Locating Ethnographic Research." In *The Routledge Companion to Digital Ethnography*, edited by Larissa Hjorth, Heather Horst, Anne Galloway, and Genevieve Bell, 51–60. Routledge.
- Butler, Judith. 1990. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge.
- Chabalala, Jeanette. 2018. "'I Put Petrol on Her and Walked Away' - Court Hears in Karabo Mokoena Murder Trial." *News24*, 2018. <https://www.news24.com/SouthAfrica/News/i-put-petrol-on-her-and-walked-away-court-hears-in-karabo-mokoena-murder-trial-20180425>.
- Chemaly, Soraya. 2018. *Rage Becomes Her*. Simon and Schuster.
- Christie, Nils. 1986. "The Ideal Victim." In *From Crime Policy to Victim Policy*, edited by Ezzat A. Fattah, 17–30. Palgrave Macmillan. [https://doi.org/10.1007/978-1-349-08305-3\\_2](https://doi.org/10.1007/978-1-349-08305-3_2).
- Connell, Raewyn. 1987. *Gender and Power: Society, the Person and Sexual Politics*. Stanford University Press.
- . 2000. *The Men and the Boys*. University of California Press.
- Cooper, Brittney. 2018. *Eloquent Rage: A Black Feminist Discovers Her Superpower*. St. Martin's Press.
- Danquah, Asirifi. 2007. *The Struggle Between Two Great Queens, 1900-1901: Yaa Asantewaa of Edweso, Asante and Victoria of Great Britain*. Asirifi Danquah.
- D'Avanzato, Catherine, Katherine W. Bogen, Caroline Kuo, and Lindsay M. Orchowski. 2021. "Online Dialogue Surrounding Violence Against Women in South Africa: A Qualitative Analysis of #MenAreTrash." *Journal of Sexual Aggression* 28 (1): 28–44. <https://doi.org/10.1080/13552600.2021.1892219>.
- Davis, Angela Y., Gina Dent, Erica R. Meiners, and Beth E. Richie. 2022. *Abolition. Feminism. Now*. Haymarket Books.
- DeGruy, Joy. 2017. *Post Traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing*. Joy DeGruy Publications Inc.
- Dlomo, Londiwe. 2019. "'You Could Be Next', That's the Feeling SA Women Live With Daily." *Sowetan*, September 3, 2019. <https://www.sowetan.co.za/opinion/columnists/2019-09-03-you-could-be-next-thats-the-feeling-sa-women-live-with-daily/>.
- Donaldson, Shawn Riva. 1997. "Our Women Keep Our Skies From Falling': Women's Networks and Survival Imperatives in Tshunyane, South Africa: The Politics of Survival in Sub-Saharan Africa." In *African Feminisms: The Politics of Survival*, edited by Gwendolyn Mikell, 73–90. University of Pennsylvania Press.
- Drakulich, Kevin M. 2014. "Social Capital, Information, and Perceived Safety From Crime: The Differential Effects of Reassuring Social Connections and

- Vicarious Victimization." *Social Science Quarterly* 96 (1): 176–90. <https://doi.org/10.1111/ssqu.12096>.
- Duff, Simon, Mirjam Nampweya, and Jeremy Tree. 2017. "Men's Accounts of Passion Killings in The Namibian Context." *Journal of Interpersonal Violence* 35 (21–22): 4940–59. <https://doi.org/10.1177/0886260517718829>.
- Elias, Robert. 1986. *The Politics of Victimization: Victims, Victimology, and Human Rights*. Oxford University Press, USA.
- Ellece, Sibonile Edith. 2011. "'Be a Fool Like Me': Gender Construction in the Marriage Advice Ceremony in Botswana – a Critical Discourse Analysis." *Agenda* 25 (1): 43–52. <https://doi.org/10.1080/10130950.2011.575584>.
- . 2012. "The 'Placenta' of the Nation." *Gender and Language* 6 (1): 79–103. <https://doi.org/10.1558/genl.v6i1.79>.
- . 2020. "Homophobia and the Media: A Sample Critical Discourse Analysis." In *The Oxford Handbook of Language and Sexuality*, edited by Kira Hall and Rusty Barrett. Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780190212926.013.38>.
- Eltahawy, Mona. 2024. "Essay: Home Is Where the Hurt Is." *FEMINIST GIANT* (blog). September 6, 2024. <https://www.feministgiant.com/p/essay-home-is-where-the-hurt-is>.
- Eniayejuni, Anthony. 2023. "#ShutItAllDown Social Protest: Examining Emotional Content on Twitter Against Sexual Gender-based Violence in Namibia." *Masyarakat Kebudayaan Dan Politik* 36 (3): 316–28. <https://doi.org/10.20473/mkp.v36i32023.316-328>.
- Eprecht, Marc. 2002. "Male-Male Sexuality in Lesotho: Two Conversations." *The Journal of Men S Studies* 10 (3): 373–89. <https://doi.org/10.3149/jms.1003.373>.
- Everett, Anna. 2004. "On Cyberfeminism and Cyberwomanism: High-Tech Mediations of Feminism's Discontents." *Signs* 30 (1): 1278–000. <https://doi.org/10.1086/422235>.
- Exner-Cortens, Deinera, and Wilfreda E. Thurston. 2009. "Understanding 'Passion Killings' in Botswana: An Investigation of Media Framing." *Virtual Commons (Bridgewater State University)* 10 (4): 1–16. <https://vc.bridgew.edu/jjws/vol10/iss4/1>.
- "Exploring the Life and Legacy of Winnie Mandela (Panel Discussion)." 2020 Interview by Lebo Mashile. Uploaded by Ake Arts & Book Festival. <https://www.youtube.com/watch?v=2cj6QZmpE2c>.
- Fakunmoju, Sunday B., Tina Abrefa-Gyan, Ntandoyenkosi Maphosa, and Priscilla Gutura. 2020. "Rape Myth Acceptance: Gender and Cross-National Comparisons Across the United States, South Africa, Ghana, and Nigeria." *Sexuality & Culture* 25 (1): 18–38. <https://doi.org/10.1007/s12119-020-09755-z>.
- Fitz-Gibbon, Kate, and Sandra Walklate. 2023. "Cause of Death: Femicide." *Mortality* 28 (2): 236–49. <https://doi.org/10.1080/13576275.2022.2155509>.
- Freedman, Jane, and Sarah Jacobson. 2012. "Masculinities, Gender, and Violence: A Framework for Analysis." In *Engaging Men in the Fight against*

- Gender Violence: Case Studies from Africa*, edited by Jane Freedman, 1–16. Palgrave Macmillan. [https://doi.org/10.1057/9781137014740\\_1](https://doi.org/10.1057/9781137014740_1).
- Garcia, Chloe Krystyna, and Ayesha Vemuri. 2017. "Girls and Young Women Resisting Rape Culture Through YouTube Videos." *Girlhood Studies* 10 (2). <https://doi.org/10.3167/ghs.2017.100204>.
- Geisler, Gisela. 2006. "'A Second Liberation': Lobbying for Women's Political Representation in Zambia, Botswana and Namibia." *Journal of Southern African Studies* 32 (1): 69–84. <https://doi.org/10.1080/03057070500493787>.
- Goddard, Kevin. 2000. "'Looks Maketh the Man': The Female Gaze and the Construction of Masculinity." *The Journal of Men S Studies* 9 (1): 23–39. <https://doi.org/10.3149/jms.0901.23>.
- Gqola, Pumla Dineo. 2007. "How The 'Cult of Femininity' and Violent Masculinities Support Endemic Gender Based Violence in Contemporary South Africa." *African Identities* 5 (1): 111–24. <https://doi.org/10.1080/14725840701253894>.
- . 2015. *Rape: A South African Nightmare*. Jacana Media.
- . 2021. *Female Fear Factory: Unravelling Patriarchy's Cultures of Violence*. Cassava Republic Press.
- Griffin, Rachel Alicia. 2012. "I AM an Angry Black Woman: Black Feminist Autoethnography, Voice, and Resistance." *Women's Studies in Communication* 35 (2): 138–57. <https://doi.org/10.1080/07491409.2012.724524>.
- Grosz, Elizabeth. 2010. "Feminist Theory and the Politics of Art." In *The Feminism and Visual Culture Reader*, edited by Amelia Jones, 2nd edition, 128–38. Routledge.
- Harvard, Julia. 2019. "#WhyIStayed: Virtual Survivor-Centered Spaces for Transformation and Abolishing Partner Violence." In *#Identity: Hashtagging Race, Gender, Sexuality, and Nation*, edited by Abigail De Kosnik and Keith Feldman, 137–51. University of Michigan Press. <http://www.jstor.org/stable/j.ctvndv9md.12>.
- Hassim, Shireen. 2019. "The Impossible Contract: The Political and Private Marriage of Nelson and Winnie Mandela." *Journal of Southern African Studies* 45 (6): 1151–71. <https://doi.org/10.1080/03057070.2019.1697137>.
- Henry, Nicola, and Anastasia Powell. 2015. "Embodied Harms." *Violence Against Women* 21 (6): 758–79. <https://doi.org/10.1177/1077801215576581>.
- Hill Collins, Patricia. 2000. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. Routledge.
- Hine, Christine. 2017. "From Virtual Ethnography to the Embedded, Embodied, Everyday Internet." In *The Routledge Companion to Digital Ethnography*, edited by Larissa Hjorth, Heather Horst, Anne Galloway, and Genevieve Bell, 21–39. Routledge.
- hooks, bell. 1994. *Teaching to Transgress*. Taylor and Francis. <https://doi.org/10.3366/para.1994.0013>.
- . 2000. *All About Love: New Visions*. William Morrow.
- . 2001. *Salvation: Black People and Love*. William Morrow.

- . 2005. *The Will to Change: Men, Masculinity, and Love*. Washington Square Press.
- . 2015. *Ain't I a Woman: Black Women and Feminism*. Routledge.
- Hsu, Wendy. 2017. "A Performative Digital Ethnography: Data, Design, and Speculation." In *The Routledge Companion to Digital Ethnography*, edited by Larissa Hjorth, Heather Horst, Anne Galloway, and Genevieve Bell, 40–50. Routledge.
- Hudson-Weems, Clenora. 2004. *Africana Womanist Literary Theory*. Africa World Press.
- Jell-Bahlsen, Sabine. 1998. "Female Power: Water Priestesses of the Oru-Igbo." In *Sisterhood, Feminisms, and Power: From Africa to the Diaspora*, edited by Obioma Nnaemeka, 101–32. Africa World Press.
- Jewkes, Rachel, Robert Morrell, Jeff Hearn, Emma Lundqvist, David Blackbeard, Graham Lindegger, Michael Quayle, Yandisa Sikweyiya, and Lucas Gottzén. 2015. "Hegemonic Masculinity: Combining Theory and Practice in Gender Interventions." *Culture Health & Sexuality* 17 (sup2): 112–27. <https://doi.org/10.1080/13691058.2015.1085094>.
- Jewkes, Rachel, Loveday Penn-Kekana, and Hetty Rose-Junius. 2005. "'If They Rape Me, I Can't Blame Them': Reflections on Gender in the Social Context of Child Rape in South Africa and Namibia." *Social Science & Medicine* 61 (8): 1809–20. <https://doi.org/10.1016/j.socscimed.2005.03.022>.
- Jordan, June. 2021. "Poem for South African Women." Poets.Org. 2021. <https://poets.org/poem/poem-south-african-women>.
- Kangere, Maureen, Jean Kemitare, and Lori Michau. 2017. "Hashtag Activism: Popularizing Feminist Analysis of Violence Against Women in the Horn, East and Southern Africa." *Feminist Media Studies* 17 (5): 899–902. <https://doi.org/10.1080/14680777.2017.1350526>.
- Karamanos, Georgios. 2018. "Mass Violence and Christie's Ideal Victim: A Critical Analysis." *Manchester Review of Law Crime and Ethics* 7: 49–61. [https://heinonline.org/HOL/LandingPage?handle=hein.journals/manrvlce7&div=9&id=&page=.](https://heinonline.org/HOL/LandingPage?handle=hein.journals/manrvlce7&div=9&id=&page=)
- Katz, Jackson. 2006. *The Macho Paradox: Why Some Men Hurt Women and How All Men Can Help*. [https://openlibrary.org/books/OL28720673M/Macho\\_Paradox](https://openlibrary.org/books/OL28720673M/Macho_Paradox).
- Katz, Jackson, and Jeremy Earp. 2013. "Tough Guise 2: Violence, Manhood & American Culture." Directed by Sut Jhally. Accessed March 2, 2020. <https://www.toughguise2.org/>.
- Kay, Jilly Boyce, and Sarah Banet-Weiser. 2019. "Feminist Anger and Feminist Repair." *Feminist Media Studies* 19 (4): 603–9. <https://doi.org/10.1080/14680777.2019.1609231>.
- Kelly, Claire. 2008. "White Men: An Exploration of Intersections of Masculinity, Whiteness and Colonialism and the Engagement of Counter-Hegemonic Projects." In *Masculinities in Contemporary Africa*, edited by Egodi Uchendu, 110–32. CODESRIA. <https://doi.org/10.13140/2.1.4033.6164>.

- Kimmel, Michael S. 1994. "Masculinity as Homophobia: Fear, Shame, and Silence in the Construction of Gender Identity." In *Theorizing Masculinities*, edited by Harry Brod and Michael Kaufman, 119–41. Thousand Oaks. <https://doi.org/10.4135/9781452243627.n7>.
- Knight Steele, Catherine. 2021. *Digital Black Feminism*. NYU Press. <https://doi.org/10.18574/nyu/9781479808373.001.0001>.
- Kuumba, M. Bahati. 2002. "'You've Struck a Rock.'" *Gender & Society* 16 (4): 504–23. <https://doi.org/10.1177/0891243202016004006>.
- Langa, Malose. 2020. *Becoming Men: Black masculinities in a South African township*. Wits University Press. <https://doi.org/10.18772/12020045676>.
- Lee, Anna, Jeannette Wade, Ailton Coleman, Kim Smith, and Melicia Whitt Glover. 2023. "The Vicarious Intersectional Trauma (VIT) Conceptual Model: A Framework for Studying the Health-Related Impact of Exposure to Intersectional Violence on Social-Media." *Journal of Black Studies* 54 (6): 490–512. <https://doi.org/10.1177/00219347231177401>.
- Leong, Carmen, Shan L. Pan, Shamshul Bahri, and Ali Fauzi. 2018. "Social Media Empowerment in Social Movements: Power Activation and Power Accrual in Digital Activism." *European Journal of Information Systems* 28 (2): 173–204. <https://doi.org/10.1080/0960085x.2018.1512944>.
- Leung, Lai-Ching. 2016. "Deconstructing the Myths About Intimate Partner Violence: A Critical Discourse Analysis of News Reporting in Hong Kong." *Journal of Interpersonal Violence* 34 (11): 2227–45. <https://doi.org/10.1177/0886260516660298>.
- Lorist, Jeroen, Mercy T. Mbabazi, and Eileen Moyer. 2022. "The Fluidity of Patriarchy: Kinship, Tradition and the Prevention of Gendered Violence in Lugbaraland, Uganda." *African Studies* 81 (2): 229–46. <https://doi.org/10.1080/00020184.2022.2103791>.
- Macqueen, Ian M. 2018. *Black Consciousness and Progressive Movements Under Apartheid*. University of Kwazulu-Natal Press.
- Madikizela-Mandela, Winnie. 2014. *491 Days: Prisoner Number 1323/69*. Ohio University Press.
- Mahoney, Jamie, Effie Le Moignan, Kiel Long, Mike Wilson, Julie Barnett, John Vines, and Shaun Lawson. 2019. "Feeling Alone Among 317 Million Others: Disclosures of Loneliness on Twitter." *Computers in Human Behavior* 98 (March): 20–30. <https://doi.org/10.1016/j.chb.2019.03.024>.
- Majors, Richard, and Janet Mancini Billson. 1993. *Cool Pose: The Dilemma of Black Manhood in America*. Simon and Schuster.
- Makama, Refiloe, Rebecca Helman, Neziswa Titi, and Sarah Day. 2019. "The Danger of a Single Feminist Narrative: African-centred Decolonial Feminism for Black Men." *Agenda* 33 (3): 61–69. <https://doi.org/10.1080/10130950.2019.1667736>.
- Maluleke, Gavaza, and Eileen Moyer. 2020. "'We Have to Ask for Permission to Become': Young Women's Voices, Violence, and Mediated Space in South Africa." *SigNS* 45 (4): 871–902. <https://doi.org/10.1086/707799>.

- Mandela, Winnie, Anne Benjamin, and Mary Benson. 1985. *Part of My Soul Went With Him*. Penguin Books.
- Marcus, George E. 1995. "Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography." *Annual Review of Anthropology* 24 (1): 95–117. <https://doi.org/10.1146/annurev.an.24.100195.000523>.
- Mason-Bish, Hannah, and Marian Duggan. 2019. "Some Men Deeply Hate Women, and Express That Hatred Freely': Examining Victims' Experiences and Perceptions of Gendered Hate Crime." *International Review of Victimology* 26 (1): 112–34. <https://doi.org/10.1177/0269758019872903>.
- Mathews, Shanaaz, Rachel Jewkes, and Naeemah Abrahams. 2011. "I Had a Hard Life': Exploring Childhood Adversity in the Shaping of Masculinities Among Men Who Killed an Intimate Partner in South Africa." *The British Journal of Criminology* 51 (6): 960–77. <https://doi.org/10.1093/bjc/azr051>.
- . 2014. "So Now I'm the Man': Intimate Partner Femicide and Its Interconnections With Expressions of Masculinities in South Africa." *The British Journal of Criminology* 55 (1): 107–24. <https://doi.org/10.1093/bjc/azu076>.
- McEwan, Cheryl. 2001. "Postcolonialism, Feminism and Development: Intersections and Dilemmas." *Progress in Development Studies* 1 (2): 93–111. <https://doi.org/10.1177/146499340100100201>.
- McGregor, Joan. 2005. *Is It Rape?: On Acquaintance Rape and Taking Women's Consent Seriously*. Routledge.
- Mdoda, Zama. 2019. "It Was Our Fathers That Taught Us #Menaretrash - AFROPUNK." AFROPUNK. April 22, 2019. <https://afropunk.com/2019/04/it-was-our-fathers-that-taught-us-menaretrash>.
- Mendes, Kaitlynn, Jessica Ringrose, and Jessalynn Keller. 2019. *Digital Feminist Activism: Girls and Women Fight Back Against Rape Culture*. Oxford University Press. <https://doi.org/10.1093/oso/9780190697846.001.0001>.
- Mfecane, Sakhumzi. 2020. "Decolonising Men and Masculinities Research in South Africa." *South African Review of Sociology* 51 (2): 1–15. <https://doi.org/10.1080/21528586.2020.1803763>.
- Mianda, Gertrude. 2002. "Colonialism, Education and Gender Relations in the Belgian Congo: The Evolve Case." In *Women in African Colonial Histories*, edited by Susan Geiger, Jean Allman, and Nakanyike Musisi, 144–62. Indiana University Press.
- Mitchell, Matthew, Jackson Wood, Tully O'Neill, Mark Wood, Flynn Pervan, Briony Anderson, and William Arpke-Wales. 2022. "Technology-facilitated Violence: A Conceptual Review." *Criminology & Criminal Justice*, December, 174889582211405. <https://doi.org/10.1177/17488958221140549>.
- Moffett, Helen. 2006. "These Women, They Force Us to Rape Them': Rape as Narrative of Social Control in Post-Apartheid South Africa." *Journal of Southern African Studies* 32 (1): 129–44. <https://doi.org/10.1080/03057070500493845>.

- Mohanty, Chandra Talpade. 1988. "Under Western Eyes: Feminist Scholarship and Colonial Discourses." *Feminist Review*, January, 61–88. <https://doi.org/10.2307/1395054>.
- Mokgwathi, Kutlwano. 2024. "Photography as Visual Activism and Visual Disobedience." In *African Womanhood and the Feminist Agenda*, edited by Maxwell Constantine Chando Musingafi and Chipso Hungwe, 69–82. IGI Global Scientific Publishing. <https://doi.org/10.4018/979-8-3693-1999-4.ch005>.
- Monier, Mel. 2023. "'Rest as Resistance': Black Cyberfeminism, Collective Healing and Liberation on @TheNapMinistry." *Communication Culture and Critique* 16 (3): 119–25. <https://doi.org/10.1093/ccc/tcad022>.
- Morrell, Robert. 1998. "Of Boys and Men: Masculinity and Gender in Southern African Studies." *Journal of Southern African Studies* 24 (4): 605–30. <https://doi.org/10.1080/03057079808708593>.
- Morrell, Robert, Rachel Jewkes, and Graham Lindegger. 2012. "Hegemonic Masculinity/Masculinities in South Africa." *Men And Masculinities* 15 (1): 11–30. <https://doi.org/10.1177/1097184x12438001>.
- Morris, Edward W., and Kathleen Ratajczak. 2019. "Critical Masculinity Studies and Research on Violence Against Women: An Assessment of Past Scholarship and Future Directions." *Violence Against Women* 25 (16): 1980–2006. <https://doi.org/10.1177/1077801219875827>.
- Mpondo, Feziwe, Robert a. C. Ruiter, Bart Van Den Borne, and Priscilla S. Reddy. 2016. "Intimate Partner Violence and Its Association With Self-Determination Needs and Gender-Power Constructs Among Rural South African Women." *Journal of Interpersonal Violence* 34 (14): 2975–95. <https://doi.org/10.1177/0886260516664316>.
- Msimang, Sisonke. 2019. *The Resurrection of Winnie Mandela*. Text Publishing.
- Mugambi, Helen. 2007. "The 'Post-Gender' Question in African Studies." In *Africa After Gender?*, edited by Catherine M. Cole, Takyiwa Manuh, and Stephan F. Miescher, 285–301. Indiana University Press.
- Murthy, Dhiraj. 2008. "Digital Ethnography." *Sociology* 42 (5): 837–55. <https://doi.org/10.1177/0038038508094565>.
- Musisi, Nakanyike. 2002. "The Politics of Perception or Perception as Politics? Colonial and Missionary Representations of Baganda Women, 1900–1945." In *Women in African Colonial Histories*, edited by Susan Geiger, Jean Allman, and Nakanyike Musisi, 95–115. Indiana University Press.
- Ndangam, Lilian. 2008. "Lifting the Cloak on Manhood': Coverage of Xhosa Male Circumcision in the South African Press." In *Masculinities in Contemporary Africa*, edited by Egodi Uchendu, 209–28. CODESRIA.
- Newton, Caroline, and Nick Schuermans. 2013. "More Than Twenty Years After the Repeal of the Group Areas Act: Housing, Spatial Planning and Urban Development in Post-apartheid South Africa." *Journal of Housing and the Built Environment* 28 (4): 579–87. <https://doi.org/10.1007/s10901-013-9344-7>.
- Ngcobozi, Lihle. 2020. *Mothers of the Nation: Manyano Women in South Africa*.

- Nhlekisana, R. 2016. "AN ANALYSIS OF SETSWANA FOLKTALES FROM A GENDERED PERSPECTIVE." *Southern African Journal for Folklore Studies* 24 (1): 10–21. <https://doi.org/10.25159/1016-8427/1669>.
- Nkenkana, Akhona. 2015. "No African Futures Without the Liberation of Women: A Decolonial Feminist Perspective." *Africa Development* 40 (3): 41–57. <https://www.ajol.info/index.php/ad/article/download/124751/114267>.
- Nnaemeka, Obioma. 1998. "Introduction: Reading the Rainbow." In *Sisterhood, Feminisms, and Power: From Africa to the Diaspora*, 1–38. Africa World Press, Inc.
- . 2004. "Nego-Feminism: Theorizing, Practicing, and Pruning Africa's Way." *Signs* 29 (2): 357–85. <https://doi.org/10.1086/378553>.
- Nyabola, Nanjala. 2018. "Kenyan Feminisms in the Digital Age." *Women's Studies Quarterly* 46 (3–4): 261–71. <https://doi.org/10.1353/wsq.2018.0046>.
- Ogundipe-Leslie, Molar. 1994. *Re-Creating Ourselves: African Women & Critical Transformations*. <http://dx.doi.org/10.2307/486053>.
- Oldfield, Jessica C, and Dave McDonald. 2021. "'I Am That Girl': Media Reportage, Anonymous Victims and Symbolic Annihilation in the Aftermath of Sexual Assault." *Crime Media Culture an International Journal* 18 (2): 223–41. <https://doi.org/10.1177/17416590211002246>.
- Onyango, Joseph. 2008. "The Masculine Discursive Construction of Rape in the Kenyan Press." In *Masculinities in Contemporary Africa*, edited by Egodi Uchendu, 54–72. CODESRIA.
- Oyèwùmí, Oyèrónké. 1997. *The Invention of Women: Making an African Sense of Western Gender Discourses*. University of Minnesota Press.
- Oyewùmí, Oyèrónké. 2003. *African Women and Feminism: Reflecting on the Politics of Sisterhood*. Africa World Press.
- Patil, Vrushali. 2008. "Contending Masculinities: The Gendered (Re) Negotiation of Colonial Hierarchy in the United Nations Debates on Decolonization." *Theory and Society* 38 (2): 195–215. <https://doi.org/10.1007/s11186-008-9076-y>.
- Penxa-Matholeni, Nobuntu. 2022. "Endleleni: Political Activism of Winnie Madikizela-Mandela as Pastoral Caregiving." *Stellenbosch Theological Journal* 8 (2). <https://doi.org/10.17570/stj.2022.v8n2.a4>.
- Postill, John. 2017. "Remote Ethnography: Studying Culture From Afar." In *The Routledge Companion to Digital Ethnography*, edited by Larissa Hjorth, Heather Horst, Anne Galloway, and Genevieve Bell, 61–70. Routledge.
- Rampley, Matthew. 2005. "Visual Rhetoric." In *Exploring Visual Culture: Definitions, Concepts, Contexts*, edited by Matthew Rampley, 133–48. <https://doi.org/10.1515/9781474471879-013>.
- Ratele, Kopano. 2014. "Hegemonic African Masculinities and Men's Heterosexual Lives: Some Uses for Homophobia." *African Studies Review* 57 (2): 115–30. <https://doi.org/10.1017/asr.2014.50>.
- . 2016. *Liberating Masculinities*. HSRC Publishers.

- . 2020. “An Invitation to Decoloniality in Work on (African) Men and Masculinities.” *Gender Place & Culture* 28 (6): 769–85. <https://doi.org/10.1080/0966369x.2020.1781794>.
- Reeser, Todd W. 2010. *Masculinities in Theory: An Introduction*. Wiley-Blackwell. <https://doi.org/10.1002/9781444317312>.
- Regnoli, Giorgio Maria, Gioia Tiano, and Barbara De Rosa. 2025. “Media Exposure and Vicarious Trauma: Italian Adaptation and Validation of the Media Vicarious Traumatization Scale and Its Impact on Young Adults’ Mental Health in Relation to Contemporary Armed Conflicts.” *European Journal of Investigation in Health Psychology and Education* 15 (9): 184. <https://doi.org/10.3390/ejihpe15090184>.
- Reneses, Pablo A., and Tanja Bosch. 2023. “The Limitations of Hashtag Feminist Activism on South African Twitter: A Case Study of #MenAreTrash and #WomenAreTrash.” *Men And Masculinities* 26 (4): 585–603. <https://doi.org/10.1177/1097184x231188681>.
- Roy, Srila. 2022. “Violence Against Women and the Future of the Past.” *City Press*, 2022. Accessed January 1, 2024. <https://www.news24.com/citypress/trending/books/violence-against-women-and-the-future-of-the-past-20220228>.
- Samanga, Rufaro. 2017. “The Real Story Behind #Menaretrash, South Africa’s Response to Domestic Violence | OkayAfrica.” *Okayafrica*, September 28, 2017. <https://www.okayafrica.com/real-story-behind-menaretrash-south-africas-viral-hashtag/>.
- Sanger, Nadia. 2019. “A Matter of Race and Class: Notes on Populist Feminism in Theorising From the South.” *Agenda* 33 (3): 70–73. <https://doi.org/10.1080/10130950.2019.1671773>.
- Schalbe, Michael. 2016. *Manhood Acts: Gender and the Practices of Domination*. Routledge. <https://doi.org/10.4324/9781315633541>.
- Shai, Nwabisa, Leane Ramsoomar, and Naemah Abrahams. 2022. “Femicide Prevention Strategy Development Process: The South African Experience.” *Peace Review* 34 (2): 227–45. <https://doi.org/10.1080/10402659.2022.2049001>.
- Silberschmidt, Margrethe. 2005. “Poverty, Male Disempowerment, and Male Sexuality: Rethinking Men and Masculinities in Rural and Urban East Africa.” In *Palgrave Macmillan US eBooks*, 189–203. [https://doi.org/10.1057/9781403979605\\_12](https://doi.org/10.1057/9781403979605_12).
- Sofola, Zulu. 1998. “Feminism and African Womanhood.” In *Sisterhood, Feminisms, and Power: From Africa to the Diaspora*, edited by Obioma Nnaemeka, 51–64. Africa World Press, Inc.
- Sorce, Giuliana, and Delia Dumitrica. 2022. “Transnational Dimensions in Digital Activism and Protest.” *Review of Communication* 22 (3): 157–74. <https://doi.org/10.1080/15358593.2022.2107877>.
- Storer, Heather L., and Maria Rodriguez. 2020. “#Mapping a Movement: Social Media, Feminist Hashtags, and Movement Building in the Digital Age.”

- Journal of Community Practice* 28 (2): 160–76. <https://doi.org/10.1080/10705422.2020.1757541>.
- Swarr, Amanda Lock. 2012. "Paradoxes of Butchness: Lesbian Masculinities and Sexual Violence in Contemporary South Africa." *Signs* 37 (4): 961–86. <https://doi.org/10.1086/664476>.
- Tamale, Sylvia. 2020. *Decolonization and Afro-Feminism*.
- Taylor, Keeanga-Yamahtta. 2017. *How We Get Free: Black Feminism and the Combahee River Collective*.
- Travers, and Barbara J. Risman. 2021. "#Sayhername: So Much More Than a Hashtag: Introduction to the Symposium." *Gender & Society* 35 (4): 521–26. <https://doi.org/10.1177/08912432211029414>.
- Trewhela, Paul. 1991. "The Trial of Winnie Mandela." *Searchlight South Africa* 2 (3): 34–47. <https://sahistory.org.za/sites/default/files/archive-files2/sljul91.4.pdf>.
- Tyagi, Ritu. 2014. "Understanding Postcolonial Feminism in relation with Postcolonial and Feminist Theories." *International Journal of Language and Linguistics*, January. [https://ijllnet.com/journals/Vol\\_1\\_No\\_2\\_December\\_2014/7.pdf](https://ijllnet.com/journals/Vol_1_No_2_December_2014/7.pdf).
- Uchendu, Egodu. 2008. "Introduction: Are African Males Men? Sketching African Masculinities." In *Masculinities in Contemporary Africa*, edited by Egodu Uchendu, 1–17. CODESRIA.
- Van Allen, Judith. 2007. "Feminism and Social Democracy in Botswana." *Socialism and Democracy* 21 (3): 97–124. <https://doi.org/10.1080/08854300701599825>.
- . 2015. "What Are Women's Rights Good for? Contesting and Negotiating Gender Cultures in Southern Africa." *African Studies Review* 58 (3): 97–128. <https://doi.org/10.1017/asr.2015.77>.
- Walford, Nancy L. deClaissé-. 2020. "A Word About . . . #MenAreTrash = #ThemToo." *Review & Expositor* 117 (2): 177–80. <https://doi.org/10.1177/0034637320915969>.
- Wang, Yun, and Güneş Tavmen. 2024. "New Outlets of Digital Feminist Activism in China: The #SeeFemaleWorkers Campaign." *Feminist Media Studies*, April, 1–17. <https://doi.org/10.1080/14680777.2024.2334782>.
- Wang, Yupeng. 2024. "The Impact of Violent Social Media Content on Human Behaviour." *Lecture Notes in Education Psychology and Public Media* 42 (1): 152–58. <https://doi.org/10.54254/2753-7048/42/20240789>.
- Williams, Sherri. 2015. "Digital Defense: Black Feminists Resist Violence With Hashtag Activism." *Feminist Media Studies* 15 (2): 341–44. <https://doi.org/10.1080/14680777.2015.1008744>.
- Wood, Katherine, and Rachel Jewkes. 2001. "'Dangerous' Love: Reflections on Violence Among Xhosa Township Youth." In *Changing Men in Southern Africa*, edited by Robert Morrell, 317–36. University of Natal Press / Zed Books.
- Xaba, Thokozani. 2001. "Masculinity and Its Malcontents: The Confrontation Between 'Struggle Masculinity' and 'Post-Struggle Masculinity' (1990–1997)."

- In *Changing Men in Southern Africa*, edited by Robert Morrell, 125–38. Zed Books.
- Xaba, Wanelisa. 2017. “Challenging Fanon: A Black Radical Feminist Perspective on Violence and the Fees Must Fall Movement.” *Agenda* 31 (3–4): 96–104. <https://doi.org/10.1080/10130950.2017.1392786>.
- Zu Selhausen, Felix Meier, and Jacob Weisdorf. 2016. “A Colonial Legacy of African Gender Inequality? Evidence From Christian Kampala, 1895-2011.” *Economic History Review*, 229–57. <https://www.jstor.org/stable/43910407>. <https://doi.org/10.1111/ehr.12120>.

## About the author

**Kutlwano B. L. Mokgwathi**, PhD, is a communication specialist with an MA in Visual Communication and a PhD from the School of Media Arts and Studies, both earned at Scripps College of Communication, Ohio University. Her primary research areas include feminist media studies and gender within digital cultures. She emphasizes how African women utilize technology, such as social media, photography, and film, to reshape gender narratives and challenge patriarchal structures. Currently, she is pursuing a second doctoral degree in Women and Gender Studies at the University of the Western Cape. Her new research focuses on digital masculinities and the Africana Manosphere, particularly Red Pill and Alpha Male ideologies, as she explores the concept of masculinity in digital spaces and its relation to Africana identities.



# Index

## A

Aba Riots, 23  
African National Congress, 42  
Afrofuturism, 33  
Afrotopianism, 33  
Agnes Tirop, 94  
Albertina Sisulu, 43  
Alf Khumalo, 46  
ANC, 41, 42, 43, 51  
Anene Booysen, xxi, 57, 90, 100, 159  
Anna Mokgethi, 68  
Assata Shakur, 20  
Atatiana Jefferson, 78  
Awiwe Jam-Jam, xxi  
Ayakha Jiyane, xxi

## B

*Bekezela* doctrine, 13  
Black Twitter, xviii, 27, 163  
Black Women Radicals, xv, xxiv  
*Blackified*, 27  
#BlackLivesMatter, 29, 100, 101  
Bokgabo Poo, xxi  
Botswana, xvi, xxv, xxvii, 6, 9, 10, 11, 17, 26, 44, 64, 96, 105, 116, 119, 130, 133, 141, 142, 151, 154, 159, 161  
Breonna Taylor, xv, 78, 101  
#BringBackOurGirls, 28

## C

Charlotte Maxeke, 23  
Coretta Scott King, 43  
Cynthia Kenalemang, xxi

## D

*Daily Maverick*, 60  
David Mama High School, 126  
DBN\_Survivors, 56  
Domestic Violence Act of 2008, 127  
Dorothy Nyembe, 45  
Dr. Moumita Debnath, 88

## E

Economic Freedom Fighters, 48  
Emang Basadi, 11  
eNCA, xxii  
#EnoughIsEnough, xxi, 57, 63, 78, 79, 86, 89, 95, 97, 159  
#EverydaySexism, 28

## F

Funmilayo Ransome-Kuti, 23

## G

Ghana, 3  
Global North, xxii  
Global South, xxii, 103, 104

Gloria Sekome, xxi  
 Govan Mbeki, 42  
 Gulabi Gang, 23

## H

Hannah Cornelius, xxi  
 Holly Jarrett, 94

## I

*IOL*, 60, 72

## J

jackrolling, 120  
 Jacob Zuma, 104  
 Janika Mallo, xxi, 79  
 Jesse Hess, xxi, 79  
 JET magazine, xvii  
 #JusticeFor, xxi, xxv, 102

## K

Karabo Mokoena, xiv, xxi, xxv, 57,  
 59, 67, 102, 111, 159  
 Kenya, 3, 84  
 Kgaogelo Nnonu, xvi  
 Kgosi Kgakanyane, 17  
 Kgosi Seboko, 17  
 Kgotlas, 96  
 Koleka Putuma, 77, 111  
 Korryn Gaines, xv  
 Kwanele Zuma, xxi

## L

Lebo Mashile, 23  
 Leigh Matthews, xvi  
 Leighandre “Baby Lee” Jegels., xxi

Lekita Moore, xxi, 102  
 Lesotho, xxvii, 6, 151  
 #LetUsExist, 106  
 Likhona Ntandoyenkosi, xvi  
 Lindiwe Sibiya, xxi  
 Liz Plank, 15  
 Lynette Volschenk, xxi

## M

machinization, 12  
 Magadi Mokganelwa, 62  
*Mail & Guardian*, 60  
 make noise, xxvi  
 Mamie Till’s, xvii  
 Maputo Protocol, 89  
 Maputo Protocol on Women’s  
 Rights, 127  
 Marota. Shelda Hendricks, xvi  
 Mary Tema, xvi  
 Mbuya Nehanda, 23  
 Meghan Cremer, xxi  
 #MeToo, 28  
 misogynoir, 6, 52, 108  
 Molebogeng Ramoroka, xvi  
 Moreothata. Mbali Hill, xxi  
 Mozambique, 6, 99

## N

Naledi Phangindawo, xxi  
 Namibia, xxiv, xxv, xxvii, 10, 57, 64,  
 78, 105, 107, 116, 127, 128, 151,  
 159  
 National Action Plan, 127  
 necklacing, xxviii  
 Nelson Mandela, 40, 41, 46, 47, 48,  
 49, 50, 51  
*News24*, 60, 122

Nigeria, 3  
 Nkhwashu. Sihle Sikoji., xxi  
 Nokuzola Mndende, 4  
 Nompumelelo Gumede., xxi  
 Nomqhele Michelle Maseko, xxi  
 Nosicelo Mtebeni, xxi, 159  
 Nosipho Mandleleni, xxi  
 Noxolo Xakeka, xxi  
 Nthabiseng Sechogo, xvi

## O

Ohio University, xvii, 60, 121  
 Oliver Tambo, 42  
 Oluwatoyin Salau, xiv, 100, 101,  
 159  
 Oscar Pistorius, 57

## P

Pan-Africanism, 16, 20, 33, 164  
 Peter Magubane, 46, 47  
 Phumeza Nkolonzi, xxi  
 post-traumatic slave syndrome, 2  
 Precious Ramabulana, xxi, 79  
 President Cyril Ramaphosa, 95

## Q

Queen Mmanthatisi, 23  
 Queen Njinga, 23  
 Queen Yaa Asantewaa, 23

## R

Rebecca Cheptegei, 94, 102  
 Reeva Steenkamp, xxi, 57, 58, 90,  
 111  
 Rekia Boyd, xv, 101  
 reservations, 21

residential schools, 21  
 Robert Sobukwe, 145

## S

SABC Education Show, xxii  
 SABC News, xxii, 95  
 SADC Gender Protocol, 127  
 Sadé Sheryll Hendrick, xvi  
 Samkelisiwe Ntinga, xvi  
 Sampat Pal Devi, 23  
 Sandra Bland, xv, 78  
 Serena Williams, 114  
 Shannon Wasserfall, 79  
 Shongile Pretty, xxi  
*Sister Namibia*, xxiv, 29  
 sit on a man, xxvi  
 Sonya Massey, 78  
 South Africa, xiv, xvi, xviii, xxi, xxii,  
 xxv, xxvii, 2, 6, 8, 9, 10, 11, 13, 15,  
 40, 41, 42, 43, 48, 50, 55, 57, 59,  
 64, 67, 68, 69, 78, 82, 83, 84, 90,  
 94, 101, 105, 107, 108, 112, 114,  
 115, 116, 119, 126, 127, 128, 130,  
 135, 141, 142, 145, 151, 152, 154,  
 159, 161  
 Southern African Development  
 Community (SADC), 35, 56  
 Steve Biko, 145  
 Stiwanism., 25  
 Susan Shabangu, 67

## T

Tallahassee, Florida, xiv, 100  
 Tea App, 56  
*The Big Debate* (Season 9, Episode  
 5, 4  
*The Citizen*, 60

Thomas Sankara, 17  
*Times of India*, 88  
*TimesLive*, 60  
 #TimesUp, 28  
 Tshgofatso Pule, xxi, 102, 159

## U

ukuthwala, 120  
 University of Botswana, 155  
 University of Cape Town, 78  
 Uyinene Mrwetyana, xiv, xxi, xxv,  
 78, 102, 159

## V

Versha Kandasamy, xxi  
 Vhulondo Nevhukalanga, xvi

## W

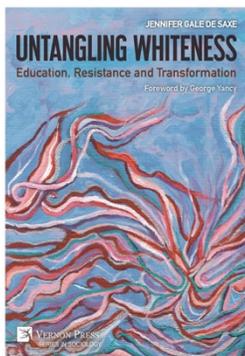
Walter Sisulu, 43

Wangari Maathai, 23  
*We Are Man Enough*, 15  
 #WeRemember, xxi, 159  
 #WhyIStayed, xxii, 28  
 Winnie Madikizela-Mandela,  
 xxvii, 17, 23, 39, 40, 42, 44, 48,  
 52, 56  
 Women and Law in Southern  
 Africa (WLSA), 11  
 Women For Change, xvi, 102  
 Women's Coalition of Zimbabwe,  
 xxiv  
 @womenforchange5, xvi  
 #WomensMarch, 29  
 womxn's, xv

## Z

Zanele Khumalo, xxi  
 Zimbabwe, xxv, 6, 64, 106, 116  
 Zolile Khumalo, xxi

## Other distinguished titles from “Series in Sociology”:



### Untangling Whiteness

Education, Resistance and Transformation

Jennifer Gale de Saxe

*Untangling Whiteness* challenges the assumption that anti-racist learning ends with a class or workshop. Grounded in critical race theory and set in Aotearoa, it calls for lifelong, transformative engagement to interrogate whiteness and foster critical consciousness.

**\$57 | €53 | £45**

Subjects: Sociology, Education.

ISBN: 979-8-8819-0043-4 | Hardback | 188 pp | 9/2024

Also available in Paperback and E-book.

[vernonpress.com/book/2081](http://vernonpress.com/book/2081)

### The (Dis)Information

From Post-Truth to Post-Postmodernism

Jonathan Austad, *Brigham Young University-Idaho*

This book argues that postmodernism ended with 9/11, giving rise to the (Dis)Information Age—an era shaped by post-truth and post-postmodernism. It explores how recent sociohistorical events and visual culture have fostered societal fragmentation and how artists seek to rebuild shared truths.

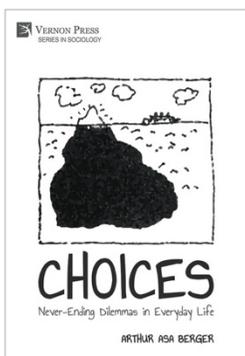
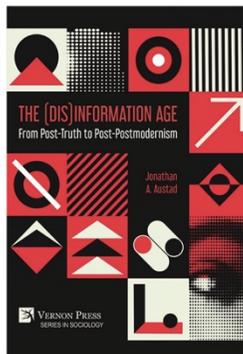
**\$75 | €70 | £60**

Subjects: Communication, Media Studies, Cultural Studies.

ISBN: 979-8-8819-0004-5 | Hardback | 274 pp | 9/2024

Also available in Paperback and E-book.

[vernonpress.com/book/2042](http://vernonpress.com/book/2042)



### CHOICES

Never-Ending Dilemmas in Everyday Life

Arthur Asa Berger

Every day is filled with choices—some small, like what to eat for breakfast, and others life-changing, like where to live or whom to vote for. This insightful book explores the constant need to choose, revealing how our decisions shape not only our daily lives but also society, culture, and our sense of self.

**\$55 | €52 | £44**

Subjects: Sociology, Language and Linguistics.

ISBN: 978-1-64889-796-2 | Hardback | 166 pp | 01/2024

Also available in Paperback and E-book.

[vernonpress.com/book/1876](http://vernonpress.com/book/1876)

**Vernon Press** is accepting proposals for monographs or multi-author volumes in this series.

For more information, visit <https://vernonpress.com/publish-with-us> or contact us directly at [submissions@vernonpress.com](mailto:submissions@vernonpress.com)