

TAKING ACTION AGAINST TECH-FACILITATED GENDER-BASED VIOLENCE

TOOLKIT FOR TRAINERS AND ADVOCATES

VOYEURISM

TROLLING

SEXTORTION

HACKING

DEEPPFAKES

DOXING

TAKING ACTION AGAINST TECH-FACILITATED GENDER-BASED VIOLENCE: TOOLKIT FOR TRAINERS AND ADVOCATES

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*The **World Association for Christian Communication (WACC)** is an international non-governmental organization that promotes communication as a basic human right, essential to people's dignity and community. Rooted in Christian faith, WACC works with all those denied the right to communicate because of status, identity, or gender. It advocates full access to information and communication, and promotes open and diverse media. WACC strengthens networks of communicators to advance peace, understanding, and justice.*

*WCC Publications is the book publishing programme of the **World Council of Churches**. The WCC is a worldwide fellowship of 352 member churches which represents more than half a billion Christians around the world. The WCC calls its member churches to seek unity, a common public witness, and service to others in a world where hope and solidarity are the seeds for justice and peace. The WCC works with people of all faiths seeking reconciliation with the goal of justice, peace, and a more equitable world.*

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Design: Nineteen Trees Creative

Supported by the German Federal Foreign Office

ISBN 978-2-8254-1849-9

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INTRODUCTION: ROOTING OUT GENDER CYBERVIOLENCE

In recent years, the need for urgent action to monitor and transform all forms of media to advance women's full and equal access, representation, and dignity has increased, not least due to the spread of violence in social media and other mobile communication platforms, blogs, and messaging applications. New research reveals unrelenting tech-facilitated gender-based attacks against women in the public sphere, such as politicians, journalists, and celebrities.

The World Council of Churches (WCC) and the World Association for Christian Communication (WACC) are combining their networks and expertise to help make our media landscape safe and just for women and girls – and for everyone.

WACC promotes communication rights and advances gender equality in and through the media. Partners at community, national, and international levels apply gender-focussed news media monitoring to generate the evidence needed to support education, awareness, training, advocacy, and engagement with media professionals about media policy and practice. Gender-focussed media monitoring is necessary to build the evidence needed for awareness-building, advocacy, and policy development to advance gender equality and empower all women and girls.

In the 1990s, the WCC popularized and amplified Thursdays in Black as a campaign against rape and violence. The Thursdays in Black movement has become a simple but powerful global ecumenical advocacy tool against sexual and gender-based violence. It has been adopted by many churches and church agencies, national councils, interreligious partners, and academic institutions. This type of leadership establishes new frontiers of advocacy and global leadership of women and men together to bring lasting change.

Together, the WCC and WACC are advancing a coalition of rights-based, ecumenical, and developmental partners acting to advance a media environment that is more equitable, sustainable, and inclusive of girls, women, and marginalized groups.

This toolkit is part of our vision of an Ecumenical Gender and Media Observatory that raises awareness, builds critical media literacy, and generates the evidence needed to support education and advocacy with media platforms and policymakers.

The contents of the toolkit are based on the inaugural workshop, "Taking Action Against Online Sexual and Gender-Based Violence," held in December 2023 by WCC and WACC, with support from the German Federal Foreign Office. Ten dynamic young leaders from around the globe helped to test the methodology and built their own action plans from the insights and tools shared with and among all the participants.

Given this energy and inspiration, we are confident that by spreading awareness and skills to monitor social media, we can transform attitudes and policies to help make our digital – and real world – spaces safer for all.

HOW TO USE THIS TOOLKIT

This toolkit provides an overview of key content, along with exercises, to help make individuals and groups aware of the existence and impact of tech-facilitated gender-based violence. Research and advocacy tools are then presented so that people can use their new awareness and skills to make a difference.

If you are a facilitator, you can lead your group through the sections, perhaps inviting different people to learn more about one of the topics and then present it to the group. The key is to provide clear and accurate information, give time for discussion and group work, and recommend resources for further information.

Powerpoint slides, referenced in the text, are available for you to incorporate into your sessions. They are available at https://bit.ly/TFGBV_Trainer_Resources. You are free to make your own slides or adapt and present the material in a way that fits your context and audience: just be sure to credit the sources you use.

The number of sessions required depends on the level of awareness and engagement of your audience and your goals.

For example, five sessions of one, to one-and-a-half hours each could be organized as follows:

1. Introduction to the Topic: Definitions and Today's Media Landscape
2. Why We Should Care: Policy and Impact
3. Social Media Monitoring: What It Is and Hands-on Practice
4. Social Media Monitoring: Presenting Results
5. Communication and Action Planning

You could also add sessions on faith imperatives for ending gender-based violence.

Afterward, we hope you and the people in your group will be inspired to conduct actual social media monitoring and contribute your evidence to the Ecumenical Gender and Media Observatory. As we collect more results, our data will become stronger and will be an increasingly effective tool for advocacy with users, platforms, and policymakers.

If you are organizing in-person workshops, please consider sharing a Code of Conduct with participants. (See Annex 2 for a sample code.) We cannot assume that all of our spaces are free from the type of violence we are speaking out against, and we need to model responsible participation.

A selection of additional resources for learning and advocacy is also available <https://waccglobal.org/gender-justice-online>.

Further training tools on social media monitoring and advocacy for digital justice will become available. If you wish to be notified of new resources and opportunities for action, sign up for the free biweekly newsletter, The Hub at waccglobal.org/subscribe. You can also sign up for WCC news at <https://www.oikoumene.org/get-involved/subscribe>.

DEFINITIONS

The words used to describe a phenomenon shape the legal and social understanding of that experience. A change in terminology around a particular behavior can in turn change the norms of that society. . . . Identifying and naming harms can have significant societal impacts.

—Suzie Dunn, “Is it *Actually* Violence? Framing Technology-Facilitated Abuse as Violence,” in *The Emerald International Handbook of Technology-Facilitated Violence and Abuse*

The forms and patterns of online violence against women and girls are ever-evolving and continue to multiply within a context of rapidly expanding digitalization.

Virtual reality and the metaverse have created new digital spaces for the same forms of misogyny and sexual violence that occur offline. Artificial intelligence has led to the growth of new forms of violence. Women and girls are disproportionately targeted for this type of abuse.

The online words, images, and sounds that indicate abuse and violence have a number of names:

- Cyberbullying
- Cyberviolence
- Digital Harassment
- Digital Violence
- ICT-Facilitated Violence
- Online Violence
- Representational Violence
- Symbolic Violence
- Tech-Facilitated or Related Violence
- Tech-Facilitated Coercive Control

Tech-facilitated gender-based violence is considered the most accurate term.

SOME TERMS DESCRIBING TECH-FACILITATED GENDER-BASED VIOLENCE AND THEIR DEFINITIONS

Defamation. Lying about or misrepresenting an individual online to ruin their reputation and relationships.

Dog whistling. Using words and/or symbols with a double or coded meaning that is abusive.

Doxing. Publishing and disseminating private information, like a home address.

Gendered disinformation. The subset of online gendered abuse that uses false or misleading gender and sex-based narratives against women, often with some degree of coordination, aimed at deterring women from participating in the public sphere.

Hacking. Surveillance by partners, workplaces, states, or other actors.

Image-based abuse (deepfakes and shallow fakes). Deepfakes involve the use of artificial intelligence to produce videos that include false but realistic images of an individual. Shallow or “cheap” fakes are videos, images, or audio recordings manipulated without artificial intelligence, such as through Photoshop or basic video editing software.

Non-consensual sharing of intimate images. Posting private sexual materials, either photos or videos, of another person without their consent and with the purpose of causing embarrassment or distress.

Online intermediaries/platforms. The online service providers that engage in non-editorial activities including online storage, distribution, and sharing; social networking, collaborating, and gaming; or searching and referencing.

Sextortion. Extorting someone online by threatening to share sexual information, images, or clips of an individual unless they pay the perpetrator, follow their orders, or commit sexual acts with or for them.

Sexual exploitation resulting from online luring. Grooming young women or girls through social media and various chat platforms, or posting false advertisements online, in order to lure them into offline forms of sexual exploitation.

Spying. Monitoring through account hacking or interception of private communications.

Stalking. Continued unwanted contact or following of an individual through their online activity. This can translate into in-person stalking.

Threats and intimidation. Rape threats, death threats, or other threats to harm the targeted person's family and friends.

Trolling. Deliberate inflammatory, insincere, digressive, extraneous, or off-topic direct messaging, or posting about an individual in a public forum.

Voyeurism. Surreptitiously observing or recording someone while they are in a situation involving a reasonable expectation of privacy.

Source: A Digital Resilience Toolkit for Women In Politics by Kristina Wilfore #ShePersisted



EXERCISE:
Match the definition to the concept
(Seminar Slide 6)



EXERCISE:
Which digital rights are flouted by acts of tech-facilitated gender-based violence?
(Seminar Slide 7)

Digital rights. Human rights applied to our online lives.

Digital justice. Promoting and protecting individuals and groups from human rights violations on and through the internet.

UNDERSTANDING TODAY'S MEDIA LANDSCAPE

To better understand what's happening in our online environments, we need to look at the information landscape today – both offline and online.

KEY FACTS ABOUT “NEWS”

- Independent, public interest journalism is an essential element of democratic societies. It informs and holds public and private powers accountable and it aids transparency. Independent journalism has, however, been decimated by the digital communication environment for several reasons.
 - Advertising revenue has largely shifted to Google and Facebook.
 - People feel that they don't need to pay for subscriptions when they can get “information” for free.
 - The 24/7 demand for news and updates increases pressure and costs on media agencies and competition on social media. To get the most revenue from advertising and subscriptions often means sharing the most extreme, entertaining, or distressing stories.
- Media ownership is increasingly concentrated. This is happening all over the world, with a few extremely large media organizations owning more and more news outlets, from local to global. For example, in 1984, 50 independent media companies owned the majority of media interests within the United States. By 2021, 90 percent of the US media was controlled by five media conglomerates.

KEY FACTS ABOUT DIGITAL COMMUNICATION

- When something is free, you are the “price” of that service or product. Digital technology has made communication more accessible and affordable than ever. We can get so much information for “free.” But the price is you:
 - It could be innocent: “Please do something with this information.” “Like us.” “Share us.”
 - It could be trying to sell you something.
 - It could be monitoring what you are liking and sharing, the devices and programmes you are using, your location and other personal details, and using the data that you have given it freely to sell to others and to target advertising to you. This is how Google and Meta in particular have redirected billions in advertising revenue away from the mainstream news agencies to themselves.
- The other element of harvesting your data to target posts and ads to you on social media is that you get directed to more and more similar types of news and offers, increasing the information “bubble” around you.

The digital transformation has also led to an economic shift, in which the companies that are primarily responsible for the platforms and devices we use daily are bigger than most countries, and accountable mainly to shareholders.

Most of these Big Tech companies are located in the US and China. In the US, most are in a small section of California known as Silicon Valley. In terms of gender, ethnicity, and geography, these are far from diverse industries.



ASK THE QUESTION: Why does it matter “who owns the news”?

ASK THE QUESTION: How can we ensure we are well-informed and know what are trusted sources?



EXERCISE:

Search online for information on who owns the media in your country. Look for overall data, such as Media Ownership Monitor (<https://www.mom-gmr.org/>)

MISINFORMATION AND DISINFORMATION

There has always been **disinformation** (propaganda) and **misinformation** (inaccurate news people share because they genuinely think it is true).

There are three key ways fake news can be countered:

- Education: Individuals become knowledgeable enough to recognize it.
- Community: People are linked to others who are also knowledgeable and seeking accurate information.
- Trust: Together, the community makes a positive impact and builds trust in their sources.

COMMUNICATION RIGHTS

Communication lies at the heart of good governance, the key attributes of which are transparency, responsibility, accountability, participation, and responsiveness to the needs of the people. There isn't one answer that will solve all the concerns over our offline and online information ecosystem. Guaranteeing rights to all aspects of communication helps people secure other human rights.

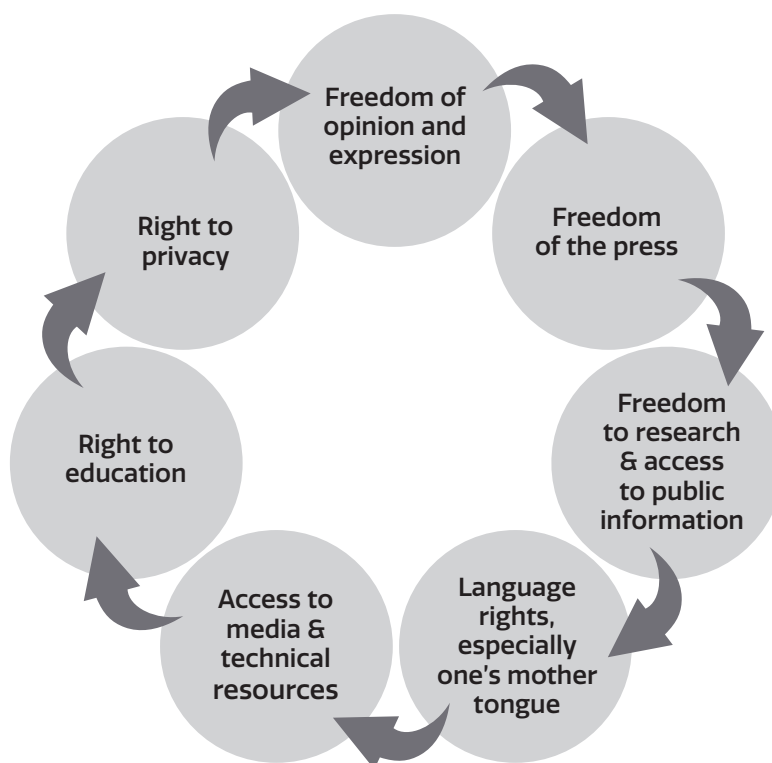


EXERCISE:

These are some of the rights related to communication. Which ones do you feel are not fully enjoyed in your country?

(Media Landscape, Slide 12)

For more information on communication rights and how to advocate for them, visit WACC, www.waccglobal.org.



WHY WE SHOULD CARE: POLICY COMMITMENTS

Violence against women is not inevitable. In fact, we have more evidence than ever on how to prevent and end it. States now need to take action with a comprehensive approach that is informed and monitored by data and which can be adapted to rapidly changing contexts. Policies and programmes can include accelerating reform of discriminatory legal frameworks; ensuring essential services are available and accessible to survivors, as well as boosting efforts to prosecute offenders.

—Sima Sami Bahous, Executive Director, UN Women

KEY POLICY COMMITMENTS

Following are commitments that almost all governments around the world have agreed to uphold.

Beijing Declaration and Platform for Action (1995)

Strategic objective J.1:

“Increase the participation and access of women to expression and decision-making in and through the media and new technologies of communication” (emphasis added).

Universal Declaration of Human Rights (1948), Article 19

“Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers” (emphasis added).

Commission on the Status of Women, Report on the sixty-seventh session (25 March 2022 and 6–17 March 2023)

Summary, 3: “At its sixty-seventh session, the Commission on the Status of Women, in accordance with Economic and Social Council resolution 2020/15, . . . adopted agreed conclusions on the priority theme, in which it reaffirmed existing commitments and set out areas and issues requiring attention . . . and a series of actions to be taken by Governments and other stakeholders to:

. . .

(h) Prevent and eliminate all forms of violence, including gender-based violence that occurs through or is amplified by the use of technologies.”

Report: E/2023/27-E/CN.6/2023/14

Agreed CSW67 conclusions: E/CN.6/2023/L.3 (para. 86 kkk–vvv, 28–29)

“

Equal enjoyment of the right to freedom of expression remains elusive and historically disadvantaged groups – including women, minorities, refugees, indigenous peoples and sexual minorities – continue to struggle to have their voices heard and to access information of relevance to them.

”

—UN Special Rapporteurs,
Ten key challenges to Freedom of Expression in the next decade (2010)



EXERCISE:

What policies against tech-facilitated gender-based violence exist in your country? Add them to our policy map: <https://padlet.com/smacharia2/tfgbv-policies-and-legislation-edvbi7lf50dy9rf3> (Seminar Slide 11)



SOCIAL NETWORK POLICIES

On social networks, individual and community awareness of the relevant policies and community standards is one step towards digital justice.

X/Twitter

Hateful conduct policy:

“You may not directly attack other people on the basis of race, ethnicity, national origin, caste, sexual orientation, gender, gender identity, religious affiliation, age, disability, or serious disease.”

Possible consequences: Downranking; making content less visible; excluding posts and/or accounts in email or in-product recommendations; requiring that the post be removed; suspension of accounts that violate the Hateful Profile policy.

Meta

Meta has several relevant safety policies:

- Protecting oneself online
- Bullying and harassment (sextortion, intimate image abuse)
- Hate speech policy (includes direct attacks based on protected characteristics; violent or dehumanizing speech; harmful stereotypes; slurs)

However, women who have experienced abuse on these platforms indicate that the reporting mechanisms have not served them.



EXERCISE:

Look up community standards on social networks you use that pertain to tech-facilitated gender-based violence.

WHY WE SHOULD CARE: IMPACT OF TECH-FACILITATED GENDER-BASED VIOLENCE

The impact of digital violence can be as harmful as offline violence, with negative effects on the health and wellbeing of women and girls as well as serious economic, social and political impacts. Digital violence can limit the participation of women online thus increasing the digital gender divide and limiting women's voices. This is a significant concern given the majority of the estimated 2.9 billion people who remain unconnected to the internet are women and girls.

—UN Women, *FAQs: Trolling, stalking, doxing and other forms of violence against women in the digital age*

Tech-facilitated gender-based violence results in:

- Political harm by undermining democracy
- Societal harm by silencing women or causing them to withdraw from public discourse
- Psychological harm, leading to depression, self-harm, suicide
- Economic harm by affecting professional life and work

Who is most at risk:

- Young women and girls, given their higher level of use of information and communication technologies (ICTs)
- Women in the public eye: rights activists, journalists, politicians
- Women from marginalized social sectors: those living with disabilities, racial minorities, Indigenous women, sexual and gender minority women, migrant women

THE EVIDENCE

The absence of agreed definitions and methodologies for measurement coupled with widespread underreporting make it a challenge to understand the true extent of the problem globally as well as to identify any regional variations.

—UN Women, *Accelerating Efforts to Tackle Online and Technology Facilitated Violence against Women and Girls*

To date, tech-facilitated violence against women and girls has not been fully conceptualized, defined, or legislated against.

Many countries are yet to include questions related to online and technology-facilitated VAWG [Violence against Women and Girls] in their VAW prevalence surveys and those that do use different definitions and methodologies, so the available data is not comparable and there are significant ranges in the estimated prevalence rates. A global report which synthesized results from surveys on online VAWG, from 2018 onwards showed a prevalence ranging from 16% to 58% depending on the question asked, and the demographic features of respondents such as age and gender.

—UN Women, *Accelerating Efforts to Tackle Online and Technology Facilitated Violence against Women and Girls*

According to the Institute of Development Studies, between 16 and 58 percent of women have experienced technology-facilitated gender-based violence. The Economist Intelligence Unit found that 38 percent of women have had personal experiences of online violence, and 85 percent of women who spend time online have witnessed digital violence against other women.

The Economist Intelligence Unit 2020 study found that the most common forms of violence reported were misinformation and defamation (67 percent), cyber harassment (66 percent), hate speech (65 percent), impersonation (63 percent), hacking and stalking (63 percent), astroturfing (a coordinated effort to concurrently share damaging content across platforms, 58 percent), video and image-based abuse (57 percent), doxing (55 percent), violent threats (52 percent), and unwanted images or sexually explicit content (43 percent).



EXERCISE:
Compare the presentation of data and reflect on the findings using seminar slides 22–26.

EVIDENCE: MONETIZING MISOGYNY

Research from #ShePersisted provides evidence on gendered disinformation and online abuse against women in politics. For a summary of a presentation by Lucina De Meco, co-founder, see <https://www.oikoumene.org/news/what-is-gender-based-online-disinformation-and-what-can-we-do-about-it>.

Research and case studies: https://she-persisted.org/wp-content/uploads/2023/02/ShePersisted_MonetizingMisogyny.pdf.



EXERCISE ON CYBERSECURITY: How safe are you online?

This checklist was developed following research into various public resources on online safety.

Have everyone stand holding up all their fingers. As each statement is read, if it is not true for the person, they must put one finger down. When all fingers are down, the person must sit down. The fewer fingers a person has up at the end, the more vulnerable they are to viruses, scams, identity theft, and all manner of online attacks. Those seated or with any fingers down should immediately address the vulnerabilities noted.

Statements:

1. I have installed antivirus software and keep it updated.
2. I use different email addresses for different kinds of accounts.
3. I have a Virtual Private Network (VPN) and use it.
4. I use multi-factor authentication.
5. I use strong and unpredictable passwords for all my accounts.
6. I use a password manager.
7. I change my passwords frequently.
8. I avoid using public Wi-Fi when sensitive information, such as my banking details, is required.
9. I never click on random links.
10. I do not open emails from unrecognized senders.
11. I regularly delete cookies and history on my browsers.
12. I turn or log off my devices when not using them.
13. I always double-check URLs before clicking on them.
14. I google myself regularly.
15. My accounts are set to private.

MONITORING MISOGYNY ON SOCIAL MEDIA

Sexism is the expression of a biological assumption of male superiority and female inferiority. In essence sexism is discrimination that is based in assumptions about biological sex which give rise to the belief that men are superior to women. Misogyny can be argued to be a more entrenched and violent expression of sexism. Both are enmeshed within, and a necessary condition of, patriarchy.

—Heather Savigny, “Sexism and Misogyny,” in *The International Encyclopedia of Gender, Media, and Communication* (2020)

Kate Manne, a philosopher at Cornell University (USA), defines misogyny as “the attempt to control and punish women who challenge male dominance.”

Michael Flood, a sociologist at the University of Wollongong, defines misogyny as “the hatred of women.” He notes that “though most common in men, misogyny also exists in and is practiced by women against other women or even themselves. Misogyny functions as an ideology or belief system that has accompanied patriarchal, or male-dominated societies for thousands of years and continues to place women in subordinate positions with limited access to power and decision making.” (Source: “Misogyny” on Wikipedia.)

WHY SHOULD WE MONITOR SOCIAL MEDIA?

The social media monitoring methodology provided here is adapted from the Global Media Monitoring Project (GMMP), which has been in use for over 25 years. Social media monitoring can be used to get a fuller picture of misogyny on online platforms, improve current machine-based methods used to flag violent content, and advocate for policy change.

While artificial intelligence (AI) can sift through huge amounts of data, it is trained to look for specific keywords. Tech-facilitated gender-based violence is not only about blatant sexist abuse such as rape threats. *Microaggressions*, in the form of little, belittling, incessant content, are also harmful.

Though it takes longer, manual social media monitoring identifies microaggressions that remain under the radar of AI-assisted monitoring. The evidence gathered by social media monitors can then be used to improve machine learning so that AI can be taught to recognize misogynistic content that evades its current algorithms.

The more people who participate in social media monitoring and submit results to our global database, the better the evidence and the stronger our collective advocacy with social media platforms and policy makers will be.



EXERCISE:

Recognizing misogyny

Are the following statements sexist, misogynistic, or both?

1. *Women are careless drivers.*
 - A. Sexist.
 - B. Misogynistic.
 - C. Sexist and misogynistic.
2. *She is an evil old witch.*
 - A. Sexist.
 - B. Misogynistic.
 - C. Sexist and misogynistic.
3. *Women sports commentators should stick to women's sports.*
 - A. Sexist.
 - B. Misogynistic.
 - C. Sexist and misogynistic.

Clue: A statement is sexist when it is based on assumptions about biological sex and equates the behavior of the person to their sex. A statement is misogynistic when it incites hate against the person just because they are female.

METHODOLOGY

Monitoring involves:

- A **quantitative** dimension (counting, statistics)
- A **qualitative** analysis (a detailed study to explain and illustrate the statistical data)

GOLDEN RULES OF MEDIA MONITORING

Rule 1. Be accurate.

- A few mistakes can tarnish the credibility of the entire exercise.

Rule 2. Fill in the form completely.

- Do it to the best of your ability. Check it again.

- For most questions, there is an “unsure” option. This is a not desirable answer, but it is better than nothing.

Rule 3. Rely on the post **ONLY**, not on what else you might know.

- Always refer to the monitoring methodology guide.

Rule 4. Back to Basics. When in doubt, refer to the methodology guide.

- If the answer is not there, go to the overall objective: “to provide an objective analysis of misogyny, sexist hate speech, sexual harassment, and other forms of gender-based violence on social networks.”

- Work back from this point.

Rule 5: When it is clear, it is clear.

- If the answer is not clear from the outset and you find yourself having serious doubts about it, err on the side of caution.

SOCIAL MEDIA MONITORING INSTRUCTIONS AND CODING SHEET¹

SAMPLING

1. Sample selection

Girls and women targeted by sexist hate speech and other forms of gender-based violence on social media are more likely to be politicians, journalists and content creators, civil society activists, and human rights defenders. Media monitoring helps develop an understanding of the scale of the problem at the same time as it builds awareness in those who participate in the monitoring or data collection process.

(i) Compile a selection of prominent women politicians, journalists, and activists in your country. See table 8 for a breakdown of these occupational categories for guidance on who to consider for the selection.

(ii) Begin with the first woman on the list.

On X, use the search function to find posts in which the woman is mentioned. Next, click Advanced search, located underneath search filters on the upper right of the results page, or click More options and then click Advanced search. Fill in the fields below: Replies (off); Engagement / Minimum likes 5; Dates - From <7 days prior> To <current date>.

For Instagram, use an Internet search engine such as Google to research and find the hashtags associated with the person. Enter the hashtag into the Instagram search bar. The search will produce variations of the hashtag. Scroll down the list to find the most active hashtag, indicated by the number of posts. Select the hashtag with the top number of posts. Click on it to enter into the content. Hover the cursor over each post beginning from the most recent to see the number of likes and comments under each.

Select those posts containing at least 50 comments.

On TikTok, enter the woman's name in the search bar. Select the top posts, not accounts, videos or any other search result options.

(iii) If the post selected through sampling is from the woman's account, code five replies to her post, selecting every third post until five have been coded.

2. How many posts to code and what to code

Code **every fifth post** starting from the first one in the search results. Sometimes the post may be random content that is not relevant to or about the woman. It may be simply a list of hashtags and/or emojis or emoticons with little content. Skip to the next relevant post and code it. Continue until you have coded 20 posts.

Sometimes part of the post is hidden. Click on the details to see the entire content of the post. **Don't code** anything else in the links leading outside the page.

Do not code:

Comments by followers or others appearing below the post **except** for those by the woman being coded (refer to point 1(iii) above).

Sometimes stories will link to external content such as a YouTube video. Do not code such content.

Note: If you don't know whether to code something or not, code it, and attach a note to the coding sheets to describe why you were unsure.

¹ Adapted from the Global Media Monitoring Project (GMMP) methodology.

3. Practicalities

Work with a partner, if possible, to ensure accurate coding

Print all information clearly on the coding sheets.

Check each completed coding sheet for errors and omissions.

Keep copies of the sheets or an electronic backup.

Code this information **once** for each post - on the first coding line. Skip one row to begin coding the next post.

1. Account owner is:

You may need to click on the link to identify the person or entity behind the post.

CODE	OWNER
0	Subject being coded (own account)
1	Individual female
2	Individual male
3	Individual, sex not clear
4	A media organisation
5	Other organization or group
6	Other

2. Account - Number of followers:

Select appropriate category.

CODE	NO. OF FOLLOWERS
0	0
1	1-100
2	101-500
3	501-1000
4	1,001-5,000
5	5,001-10,000
6	10,001+

3. Number of 'Likes':

Select appropriate category.

CODE	NO. OF LIKES
1	5-50
2	51-100
3	101-500
4	501+

4. Number of shares:

Select appropriate category.

CODE	NO. OF SHARES
0	0
1	1-50
2	51-100
3	101-500
4	501+

5. Does the post exemplify sexist hate speech?

Sexist hate speech is manifested through personalized, intrusive and often sexualized attacks intended to dominate, control or silence women. Sexist hate speech ranges from contempt to hostility and threats, to exploitation and sexual harassment directed at girls and women.

CODE	
0	Not sexist hate speech
1	Clearly sexist hate speech
2	Not sure

If you select '1' to this question, proceed to question 6. If you have selected '0' or '2', skip to question 8.

6. Category of hate speech:

Choose one category that best describes the post. If more than one category fits, select the code that is most relevant.

CODE	TOPIC
1	Sexual harassment and threats of violence
2	Stereotypes, objectification, body shaming (She's ugly)
3	Dominance (asserts or alludes to superiority of men over women. E.g. We better never have a woman president)
4	Discredit (Slur over women in general. E.g. I am yet to come across a nice girl)
5	Derail (Tries to justify abuse of a woman. E.g. She should not have dressed like that)

7. Is the hate speech also directed to a group of women (or all women)?

CODE	TOPIC
1	No, it is directed to one woman only
2	Yes, it is also generalized to a group of women (or all women).

8. Occupation:

Code the girl or woman who the post is about.

CODE	OCCUPATION
1	Politician / member of parliament, president, government minister, political leader, political party staff
2	Media professional, journalist, video or film-maker, theatre director, social media influencer, YouTuber, Instagrammer ...
3	Activist or worker in a civil society organisation, non-governmental organisation, trade union, human rights, consumer issues, environment, aid agency, peasant movement leader,

9. Age:

Of the woman who the post is about.

CODE	AGE
1	18 and under
2	19-34
3	35-49
4	50-64
5	65-79
6	80+

10. Does the post state or imply the person is a sexual minority in the context?

CODE	
0	No
1	Yes

11. Does the post state or imply the person is part of an ethnic or racial minority group in the context?

CODE	
0	No
1	Yes

12. Does the post state or imply the person is part of any other minority group in the context?

CODE	
0	No
1	Yes

13. Enter the first Hashtag used.

Insert a dash (--) if no hashtag is included.

14. Enter the second Hashtag used. Insert a dash (--) if no hashtag is included.

Enter all other hashtags in the comments section.

15. Is the post interesting for further analysis?

CODE	
0	No
1	Yes

16. Enter the post handle (@____), the third, fourth, fifth and other hashtags, slur words and slur abbreviations, sexist terms if any, add any other observations in this cell.



CODING GRID. MONITORING SEXIST HATE SPEECH ON SOCIAL MEDIA (X, Instagram, TIKTok)

Account owner		Post Stats		Analysis		Target		Other		Basic Information	
1.											
2.											
3.											
4.											
5.											
6.											
7.											
8.											
9.											
10.											
11.											
12.											
13.											
14.											
15.											
16.											

PRACTICE

Apply the sampling criteria to identify at least three relevant social media posts. Use the coding sheet and, working in pairs or larger groups, follow the instructions to analyze each post.

REPORT YOUR RESULTS TO THE GROUP

- Share the original post.
- Share your answers to each of the indicators.
- Discuss any perspectives other than the answers your group has given.

USING MONITORING RESULTS

If a group is trained and conducts a social media monitoring exercise according to the instructions, the resulting coding sheets can be sent for analysis to gmmp@waccglobal.org, subject line: Monitoring Misogyny on Social Media.

The larger your sample, the easier it will be to identify patterns and draw reliable conclusions.

Share your findings with different groups to raise awareness.

Present the results in compelling infographics. See examples in the Global Media Monitoring Project (GMMP) reports at <https://whomakesthenews.org/>.

Your monitoring evidence can be a key part of your action and advocacy against tech-facilitated gender-based violence.

To make your advocacy effective, fill in the Action Plan Template and discuss it with your group to make sure your goals and steps are clear and achievable. Link to key contacts and develop a solid communication strategy.

SHARE YOUR EFFORTS

TEMPLATE: MY ACTION PLAN

Project/Goal Name

SMART Objective

[Specify the objective or desired outcome. Think SMART – specific, measurable, achievable, relevant, timebound.]

Key Stakeholders

[List individuals and groups involved in or affected by the project.]

Timeline

[Name the start and end dates for the project.]

Action Items

1. In broad terms, what needs to happen to achieve your objective? What is the scope of the action?

2. Assess each stakeholder's interests, expectations, and influence.

3. Steps to goal

- What are the main steps to achieving your objective?
- What are the tasks involved in each step?
- What are the deadlines for each step?

4. Resources (human, financial, technical): What is needed and what will be the source?

5. What are the risks and challenges? How will you address them?

6. How will communication (internal, external) accompany your actions? (See Annex 1 for the steps to create a strategic communication plan.)

ANNEX 1: STEPS TO CREATE A STRATEGIC COMMUNICATION PLAN

STEP 1: ANALYSIS

Where are we now?

Where do we want to be?

What is the current situation and challenges?

What are our objectives and ultimate goal?

STEP 2: STRATEGY

Identify target groups: who are we talking to?

What are our key messages?

What channels will reach our target groups?

What resources are needed? How do we get them?

STEP 3: IMPLEMENTATION

In chronological order, what should happen, to whom, how, when and where?

Who is doing what?

Who and how is the communication coordinated?

STEP 4: FOLLOW UP

Did our communication strategy work?

Did our efforts achieve our objectives?

Did our channels do the job?

Did we reach our target groups?

What did not work out?

How do we measure results?

Lessons learned?

Adjust future communication efforts based on the evaluation.

ANNEX 2: CODE OF CONDUCT FOR MEETINGS



**World Council
of Churches**

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Code of Conduct for WCC Meetings and Events

(Approved by the WCC executive committee, May 2022)

Background

WCC meetings and events are intended to be safe and sacred spaces that facilitate the spiritual, mental, physical, and emotional well-being of all participants. The WCC code of conduct is a commitment to ensure this outcome through the prevention of all forms of misconduct, including corruption, exploitation, fraud, harassment, mental and sexual abuse; ensuring the safety of both adults and minors.

Building from the WCC policy document *When Christian Solidarity is Broken (2006)*, the WCC code of conduct is a covenant among all participants in WCC meetings and events to treat one another with respect and dignity. It addresses the risks of harassment and abuse that can occur at large gatherings. The WCC code of conduct is rooted in Christian teaching and responsibility. It reinforces the legal responsibility of each participant under the law of the host country.

The WCC code of conduct is based on existing WCC policies and principles, namely the WCC anti-fraud and corruption policy, the WCC child safeguarding policy, the WCC gender justice policy, the WCC central committee statement on preventing sexual exploitation and abuse and the WCC staff code of conduct.

The WCC code of conduct provides a complaint mechanism for any breach of conduct, including legal action where required. Complaints are made in good faith and out of mutual concern.

Participation in any WCC meeting or event presupposes agreement and adherence to this code of conduct. The code of conduct is applicable at all times and in all places during WCC meetings and events, including the meeting/event venues, the host city and any excursions.

Christian teachings and responsibilities

Christians affirm the basic dignity of all humankind, created in the image of God. In ecumenical gatherings, an environment of welcome and hospitality encourages the full and equal participation of all. The WCC strives to bring together a community based on the values of solidarity and mutual concern that challenges all forms of violence and harassment. The WCC is committed to raise awareness about sexual harassment in order to prevent it from occurring and to provide a safe space free from intimidation for all participants. When human sin breaks the trust in this community, Christians are called to be present for one another, especially for those who struggle for their safety, dignity and rights. God calls us into right relations with one another to show care and respect for each human being. (From When Christian Solidarity is Broken, 2006)

As a participant in this WCC meeting/event, I commit to:

- Act in ways consistent with the Christian principles underpinning the work and witness of the WCC, by treating all persons fairly and with respect, courtesy and dignity because they bear the image of God (Genesis 1:26-27).
- Recognise and affirm the diversity in the body of Christ and relate with others according to the letter and the spirit of the Christian Scriptures. (Galatians 3:28).
- Respect individual personal boundaries, both verbally and physically (Romans 12:18).
- Use computers and other information technologies for appropriate use (Matthew 6:22, 23).
- Ensure that my personal and professional conduct is of the highest standard and does not bring my faith, my church or the WCC into disrepute (Colossians 3:17).

Legal commitment

As a participant in this WCC meeting/event, I commit to:

- Abide by local law of the country in which the event/meeting is held.
- Respect and promote fundamental rights of each person, without discrimination, regardless of age, caste, class, disability, displacement, ethnicity, indigeneity, gender, marital status, political affiliation, race, religion, sexuality, sexual orientation, or socioeconomic status.
- Ensure that I do not make any person feel persecuted, vulnerable, or powerless.
- Avoid any behaviour that is considered an offence under criminal law or may be legally understood as abuse, exploitation, misconduct, or sexual harassment. For instance:
 - Physical or sexual assault, indecent exposure, stalking or obscene communications.
 - Coercion, force, instigation, or solicitation of any non-consensual sexual activity.
 - Sexually suggestive behaviour, such as leering or staring, brushing up against someone, touching, fondling, hugging, or making sexually suggestive comments or jokes.
 - Exchange of money, employment, goods, or services for sex, including sexual favours or other forms of humiliating, degrading or exploitative behaviour.
- Declare conflicts of interest and follow ethical and legally acceptable organisational and business practices.
- Observe the WCC child safeguarding policy, that does not place a child at risk of abuse or engage in any sexual activity with a child (defined as anyone under the age of 18). Mistaken belief in the age of a child is not a defence.
- Refrain from driving a vehicle when under the influence of alcohol or other substances.
- Avoid using or encouraging others to use alcohol or other substances in a way that affects their ability to carry out their role or affects the reputation of the WCC.
- Respect the WCC space as a gun-free and narcotic-free zone.
- Report immediately any knowledge, concerns, or substantial suspicions of any breach of this code of conduct following the complaints process below.

WCC code of conduct complaint mechanism

All complaints will be treated with discretion, confidentiality and integrity. In all cases, the local law will be respected.

Complaints will be received in person or via e-mail. If in person, the complaint must be recorded and shared by email for review by the WCC code of conduct response team. The response team includes 2 participants in the meeting/event, who will serve as the pastoral care and solidarity team, 1 WCC staff member acting as a focal and 1 member of the WCC staff leadership group. Their role is to receive any complaint and jointly assess the complaint on a needs basis and recommend a way forward. Feedback related to the complaints will be passed daily to the WCC staff leadership group. Complaints related to a breach of the WCC code of conduct will be handled according to the procedure below.

Procedure

Should anyone need to make a complaint, the following procedures shall apply:

1. Approach a member of the WCC code of conduct response team and/or complete the complaint form found as ANNEX below.
2. Submit a written complaint via email to codeofconduct@wcc-coe.org or give the complaint form to any member of the WCC code of conduct response team; who will submit the complaint by email.
3. All complaints will be carefully and promptly investigated, maintaining confidentiality, meeting privately with the subject of the complaint and the complainant (person making the complaint), and witnesses named in the complaint.
4. For the complainant (a person who has an issue and is making the complaint), counselling, pastoral care, and accompaniment will be made available. In cases where the complainant

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wishes to report the incident to the relevant legal and/or ecclesial authorities, they shall be offered the relevant information and assist to connect them to the concerned authorities.

5. The subject of a complaint will also be offered the possibility of pastoral care.
6. The WCC code of conduct response team may, in its sole discretion, find it necessary to remove the subject of the complaint from the meeting or bar the person from situations where the offence could be repeated. The subject of the complaint, the head of his or her delegation if the person is a delegate, and staff leadership group may be informed of the decision.
7. WCC will not provide legal representation to either party.

The WCC reserves the right to take any action it deems necessary to ensure application of the principles upon which this code of conduct is based. The WCC, as an organization, its leadership, staff and individuals participating in these processes, assume no responsibility directly or indirectly, for any action or inaction taken with respect to this code of conduct and shall under no circumstances be made liable for any expense incurred or loss suffered as a consequence of application of the procedures of the code of conduct.

Relevant WCC documents

- [When Christian Solidarity is Broken](#) (2006)
- [WCC executive committee Statement on Sexual and Gender-based Violence, and the 2018 Nobel Peace Prize](#) (November 2018).
- [WCC Gender Justice Principles](#) (February 2022)
- [WCC Central Committee Statement on Sexual Exploitation, Abuse and Harassment](#) (June 2022)

Key terms

Abuse of power

Viewed positively, power is the ability to act, especially in ways that respect and empower rather than dominate and oppress others. Those in positions of authority or trust are expected to act with responsibility and in just ways that do not take advantage of others, especially those who are more dependent or vulnerable. Abuse of power is manifested in how those with less social power are treated physically, psychologically, emotionally, and/or sexually. Sexual activity, even when consensual, between those of unequal power in this sense, is an abuse of power.

Corruption

As a particular form of abuse of power, corruption is the abuse of one's position for private gains, such as the misuse of financial and other resources. Offering, giving, soliciting or accepting any inducement or reward which may influence the action of any person is considered corruption.

Discrimination

Discrimination points to the exclusion of, ill-treatment of or action against an individual based on social status, race, ethnicity, colour, religion, gender, sexual orientation, age, marital status, national origin, political affiliation or disability.

Fraud

An intentional distortion, deceit, trickery and perversion of truth or breach of confidence relating to an organization's financial, material or human resources, assets, services and/or transactions, generally for the purpose of personal gain or benefit.

Gender

According to the WCC gender justice principles, gender refers to socially constructed differences in attributes and opportunities associated with being female or male and to the social interactions and relationships between women and men. Gender determines what is expected, allowed and

valued in a woman or a man in a given context. In most societies, there are differences and inequalities between women and men in the roles and responsibilities assigned, activities undertaken, access to and control over resources, as well as in decision-making opportunities.

Harassment

Harassment can involve any unwelcome comment or behaviour that is offensive, demeaning, humiliating, derogatory or any other inappropriate behaviour that fails to respect the dignity of an individual.

Intimidation

Intimidation (also called cowing) is intentional behaviour that “would cause a person of ordinary sensibilities” fear of injury or harm. It is not necessary to prove that the behaviour was so violent as to cause terror or that the victim was actually frightened.

Protection

Ensuring that individual basic human rights, welfare, and physical security are recognized, safeguarded, and protected – accorded to all, equally – according to the international human rights principles.

Sexual abuse

Sexual abuse is actual or threatened physical intrusion of a sexual nature, including inappropriate touching, by force or under unequal or coercive conditions.

Sexual exploitation

Sexual coercion and manipulation (including all types of sexual acts) by a person in a position of power providing any type of assistance in exchange for sexual acts. In these situations, the potential victim believes she/he has no other choice than to comply; this is not consent and it is exploitation. Exploitation is using one’s position of authority, influence, or control over resources, to pressure, force, or manipulate someone to do something against her/his will or unknowingly, by threatening them with negative repercussions such as withholding project assistance, not approving an employee’s work support requests, threatening to make false claims about an employee in public, etc. Sexual exploitation is any abuse of a position of vulnerability, differential power, or trust for sexual purposes; this includes profiting monetarily, socially or politically from the sexual exploitation of another.

Sexual harassment

Sexual harassment means any unwelcome sexual advance, comment, expressed or implied sexual demand, touch, joke, gesture, or any other communication or conduct of a sexual nature, whether verbal, written or visual, by any person to another individual. Sexual harassment may be directed at members of the same or opposite sex and includes harassment based on sexual orientation.

Sexual misconduct

Inappropriate behaviour, predatory actions or the use of power that is sexual in nature.

Zero tolerance

The principle and practice of not tolerating any instance of sexual exploitation and abuse, harassment, abuse of power, fraud, and corruption in all our meetings and events and applying rules and penalties for breaches or violations.



World Council of Churches

ANNEX – CONFIDENTIAL

Code of conduct complaint form

This form should be completed by the person wishing to lodge a complaint or documented by a third party. All information must be held securely and confidentiality must be maintained at all times.

A. General data

Name of the person lodging the complaint:

Gender: _

Date of Birth:

Tel:

Hotel/Address:

Email:

Name of the person you wish to lodge a complaint against (if known):

Date of incident:

Time of incident:

Place of incident:

Date of reporting:

Time of reporting:

Preferred mode of communication, i.e. phone, email, in person:

B. What is the complaint?

State the nature and the key issue of the complaint.

C. Brief description of the incident or concern

State what happened, trying to follow the sequence of events from start to finish. If the incident location is not well known, describe the location based on your memory of it. Give a description of the 'subject of complaint' if you do not know her/his name.

D. Name of witnesses

Supply the names of any witnesses or persons you trust or have spoken to, and how they can be contacted if known.

E. State what kind of a response you expect from WCC

F. Name and signature of complainant

G. Date

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To be completed by persons handling the complaint

File Number:

Name:

Date and Time:

Case referred to:

Date referred:

Describe action taken: *Provide detailed information example, if medical assistance has been provided, what psychosocial care has been provided and whether a report has been made to the police.*

Name and signature of the WCC code of conduct response team:



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