UNIVERSITY OF NAIROBI

DEPARTMENT OF JOURNALISM AND MASS COMMUNICATION

MASCULINE IDEOLOGY IN THE KENYAN DIGITAL LANDSCAPE:

AN ANALYSIS OF *MASCULINITY SATURDAY HASHTAG* ON TWITTER
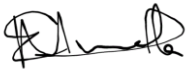
K50/34758/2019

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A RESEARCH PROJECT REPORT PRESENTED TO THE DEPARTMENT OF JOURNALISM AND MASS COMMUNICATION, UNIVERSITY OF NAIROBI, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN COMMUNICATION STUDIES

NOVEMBER 2022

DEDICATION

To Mum

My good friend and gracious mother, Omsale Wanje

I dedicate this work in all its entirety to my late mother, Jane NaliakaMurunga. Nnemarama, all the love, dedication, and commitment you accorded me, though fading in your absence, is still felt. What a privilege it was to have known you, Nnemoma, I am eternally indebted. Nnemdima, thank you for your insistence on education, quality scholarship at that, and me getting my Master's degree early in life. The inspiration that you were, juggling your MSc, particularly during such a distressing time of your life, while still being a stellar hands-on mother, left me in awe and set a pace for me. It cemented the vision I had, to ensure I would be as educated as you were. The strength, the grace, the poise you portrayed, and all the love you drenched me in, have fuelled this journey. Your cardinal rules: To feel the fear and do it anyway; discipline matters so much more than sole intelligence or bravery or beauty, have led me to this, and they still guide me. It is said that love makes the world go round, and if that holds true, then the world spun a little faster while you were here with me. Mum, you were twice as wise and just as kind, and gracious, granting me a lifetime of love-drenched affirmations and pride. A mother's love is an unrivalled force of nature, so peace wherever you are, omsale wanje, for your love has stood the test of time. The hand that rocked my cradle still rules my world.

ACKNOWLEDGEMENT

ABSTRACT

This study focused on the portrayal of masculine ideology on the digital landscape, focusing on the case study of the masculinity Saturday hashtag on Twitter. The particular objectives were: to identify and describe the portrayal of men's oppression in the #masculinitysaturday movement; to identify the masculine ideals championed by the #masculinitysaturday movement; to identify and describe the strategies used in legitimizing the proposed masculine ideals in the #masculinitysaturday movement. This work was underpinned by the theories of Hegemonic Masculinity and Technological Determinism and the extensive works surrounding Men's Rights Movements and masculinity. Using a qualitative research methodology, the study used a case study design. A target tweet population and sample size of 68 tweets from the total population of 3186 tweets were determined using purposeful sampling. Thematic analysis was the research methodology, and a coding sheet was the instrument for gathering data. The prominent themes drawn from the reviewed tweet converged on: being a man, the value of a man, the reclamation of one's masculinity and pride, women (their value, desirability and [un]acceptable behaviour), relationships and the maintenance of societal stereotypes. The study established that the movement defined oppression as anything threatening or hindering a man's power, power to be and do what is expected of a man thus affecting his masculine identity and pride. The oppressed man engaging in prohibited behaviour is considered lacking in masculinity, a lesser man and is defined as a simp. The main ideologies of the movement were identified as the reclamation and maintenance of a man's traditional values, dignity and pride, while prioritizing his health, wealth, financial well-being and an obligation to machismo, with a brief allowance for a dispensable woman. The key strategies identified in legitimizing the movement's ideals included the vilification of masculinity-depleting behaviour and the policing of appropriate displays of masculinity in order to wield the essence of reclamation. The study recommends asocietal appreciation of varying masculine identities, not restricted to the traditional stereotypical ideals and values of masculinity.

Keywords: **#masculinitysaturday, masculinity, men, hegemonic masculinity, Twitter, Men's Rights Movements**

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LIST OF ABBREVIATIONS

MRA   Men's Rights Activist

MRM   Men's Rights Movement

NOMAS   National Organization for Men Against Sexism

SNS   Social Network Sites

UNFPA   United Nations Population Fund

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<div align="center">**CHAPTER ONE**</div>

<div align="center">**INTRODUCTION**</div>

1.0 Introduction

Researchers shine scrutiny on the internet and online communities in particular as venues for debates about the modern definitions of manhood and masculinity (Light, 2013). About 40 years ago, William Goode proposed that when members of a superordinate group are even partially nudged out of their social centrality, they frequently experience this as a major displacement and react defensively (Messner, 2004). This is why men have so frequently opposed the movement for women's equality, Goode concluded. According to Silberschmidt (2001, 2005), regional and international socioeconomic policies and programs that prioritize women have increased opportunities for gender equality, women's and girls' education, jobs, and higher incomes for women. These policies and programs have also allegedly increased male violence, feelings of powerlessness, and emasculation. Further, according to Elliot (2020), men feel that "the loss of men's place" was partly caused by the achievements of feminism, with their narratives depicting the loss of traditional roles in the post-industrial, late contemporary times. A supposed male identity crisis was said to have arisen as a result of men feeling excluded as a result of the constant shifting of the roles of men and those of women in modern society.

This crisis in masculinity is presumably attributed to the efforts to empower women and girls while disempowering men and boys, leaving them feeling disenfranchised, and constantly redefining the kind and meaning of masculinity they ascribe to. It is integral to understand masculinity in order to identify the current representation of manhood, men's attitudes and note the resistance areas to gender equality. In identifying these, one can infer their perceptions

involving their "manhood" (attributes, behaviour, and roles) and how this affects gender relations. Involving men and boys is essential to achieving gender equality, according to a paper produced by the "Men Engage Alliance" in collaboration with the UN Support and United Nations Population Fund (UNFPA) (*UNFPA Engaging Men and Boys Web 2, 2013*). It also draws attention to the crucial issue of organized male groups actively opposing and, in other instances, attempting to undercut the cause of gender equality, a backlash that is becoming more and more visible.

1.1 Background to the Study

Many of the global men's movements that have emerged over the past five decades are seen as organized responses to feminism. The groups range in nature and goals, with some supporting feminism on one end and opponents on the other (Kimmel 1987; Messner 1997). The "pro-feminist men," primarily male academics who discuss how feminism can benefit men, support feminist causes, and work to end sexism and violence against women, are the group closest to feminism (Connell 2005; Messner et al., 2015). On the middle end of the spectrum are organizations that are more devoted to the particular interests and issues of men. For instance, the #masculinitysaturday movement on Kenyan Twitter, which aims to liberate men from stress and the demands of modern life by assisting men in discovering their inner, primal masculinity. Extremely anti-feminist organizations like the Promise Keepers in the USA use Christian and gender-essential discourse to fight the breakdown of heterosexual nuclear families and male leadership (Armato and Marsiglio 2002; Heath 2003; Messner 1997). Fathers' and men's rights organizations also work to bring attention to men's rights abuses that have occurred since women's liberation.

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Considering that #masculinitysaturday is a men's movement, I find that in the course of my study I expect to situate them on this spectrum. In Africa, scholarly works surrounding men's movements, masculinity and its representations on the internet, have been growing. The scholarly literature on MRM (Men's Rights Movement) in Africa is lean and ambivalent. Forbes-Biggs (2020) conducted a gendered analysis of the role of men's organizations in seeking social justice in South Africa. Pretorius (2018) further examined men's role in the quest for gender justice with a historical focus on anti-feminism and pro-feminism in South Africa, and how in the fight for gender justice, some men established organizations against women. Early researchers on media and masculinities came to the conclusion that social mass media consumption may serve as a point of reference for how we imagine and interact with social identities. When Nowosenetz (2007) looked at how men and women were portrayed in alcohol advertisements in South African men's magazines, he found a number of discourses about masculinity, such as patriarchy, violence as a sign of the manly man, and men as emotionally detached and independent. With a focus on the effects this had on HIV or AIDS, conflict, and violence, Barker and Ricardo (2005) conducted a gendered analysis on young men and the construction of masculinities in sub-Saharan Africa. They point out that such an analysis needs to take into stride the variety of African based masculinities. Most importantly, they observe that there are multiple, plural, socially constructed, changing representations of manhood in Africa (Barker & Ricardo, 2005).

Siswana and Kiguwa (2018) conducted research on the portrayal of masculinity and culture on social media in South Africa, highlighting the importance of these platforms as critical spaces for challenging, contesting, and reinforcing racialized ways of being and acting. The re-affirmation of hegemonic modes of identity, particularly in terms gender and sexuality that

occurs in these sites, results in grounds for scrutiny and disciplinary practice, according to Siswana and Kiguwa (2018). They claim that, despite how contentious a space it may be, social media is still a popular platform for engaging with and sharing these locations and identifications. Barker and Ricardo (2005) make an important point that is central to the implications of my study: the threat to promoting gender norm shifts is to link voices of change and pathways to change that exist in African context. In the end, it will be the amplification of these young men and adult men, as well as women, who will bolster the needed changes in individual, community, and society (Barker & Ricardo, 2005).

According to particular socio-cultural contexts, masculinity refers to what it means to be a man (Gennrich, 2013). The dominant [hegemonic] masculinity in society reinforces what is frequently taught to boys about what is and is not appropriate male behaviour (Gennrich, 2013). Societies' perceptions of what it means to be a man are influenced by a variety of socio-cultural norms, which can vary and frequently include sexual identity, family life, as well as religious and cultural beliefs (Gennrich, 2013). Social networks increasingly play a part in this. This study specifically explored online masculinities as constructed by MRMs. MRA organizations represent a movement that emphasizes the crisis of masculinity. MRMs aim to create assets for men to use in order to improve their assumed inferior position in affiliation to women and social minorities, despite the fact that men enjoy a privileged social status (Schmitz & Kazyak, 2016). Schmitz and Kazyak (2016) further reflect that while earlier research has examined MRMs through printed texts, there is still a dearth of studies analysing these groups' influence and online presence.

According to Schmitz and Kazyak (2016), men who feel oppressed by society and accuse women of appropriating their power continue to support the MRMs. Among other events, this led to the upswing of the men's movements decades ago, essentially, MRA groups (Baker, 2012, 2013), who have been majority on many topics of study in feminism and gender academia. Currently, academic literature describes MRMs as a loose network of bloggers and internet activists who post on MRA forums like those found on Reddit.com, Twitter, websites, etc. Focusing on a variety of issues like sexual and domestic violence against men, sexual double standards, and the perceived social destruction wrought by feminism. Massive social networks of men interacting with one another to find camaraderie, share grievances, and enlist novel joiners are crucial to the growth and spread of MRM ideology (Schmitz & Kazyak, 2016).

The changing cultural perceptions of men and men's individual identities in relation to their fathering responsibilities, their standing in feminist discourses, and the rise of the New Man's pursuit of masculinity are all being addressed by scholars (Pascoe & Bridges 2016). Schmitz and Kazyak (2016) argue that although earlier research has looked at the men's rights movement through printed texts, there is still a lack of studies looking at these organizations' online presence and influence. Scholars outline the development and demise of MRMs chronologically through primary works written by its leaders beginning in the 1970s (Messner, 1998) and resulting well-publicized civil rights campaigns in the United States (Coston & Kimmel, 2012).

However, as far as this researcher is aware, no study has so far systematically examined how men are currently portrayed through the MRM websites' ideologies, especially in Africa and

Kenya, where men are disproportionately oppressed. Given that the internet is widely used by people from all social backgrounds and that its anonymity encourages the airing of prejudiced beliefs within encouraging virtual communities, it is crucial to examine groups through their online identities. Bennet (2019) also stresses the significance of studying the idea of male gender roles in order to comprehend what happens to men's sense of worth when these traditional gender roles are questioned. Furthermore, Manago (2013, p. 481) defined affordances as "specific sets of capacities that are mobilized by users' capacities and proclivities" and claimed that online spaces allow users to act in ways that they would not typically do in real-world settings. These features enable users to communicate with a wide variety of other users, whether they are online strangers or just friends in the real world. Due to this audience, online users are able to communicate their ideas and opinions to a much larger group of people than just those in their immediate surroundings (Manago, 2013). These facts serve in providing rich data for evaluation.

1.2 #MasculinitySaturday on the Kenyan Twitter Space

Online social networks provide a wealth of data for the study of social interaction and human behaviour, with Twitter data preferred by researchers due to its data accessibility (Goritzet al., 2019). Furthermore, given that Twitter users are a diverse group with a range of racial, gender, sexual, and class orientations, it can be a useful tool for learning about a variety of viewpoints and finding information on a variety of topics of interest, in this case masculinity (Honeycutt & Herring, 2009; Morris et al., 2010; Nadkarni & Hofmann, 2012).

According to Morriset al. (2010), Twitter is a vast and potent information hub. Twitter can help individuals and groups who have access to Social Networking Sites (SNSs) make informed

decisions and achieve their goals in both their personal and professional lives (Zhao & Rosson, 2009). People use Twitter for social and relational purposes in addition to informational ones. For instance, research has demonstrated that Twitter can offer opportunities for social interaction (Chen, 2011) and can give users a sense of belonging (Nadkarni& Hofmann, 2012). Twitter provides a platform for men to connect with one another in vast social networks to gain support, air their complaints, and recruit novel joiners, which is essential to the growth and spread of MRA ideology (Schimtz and Kazyak, 2016).

Presently, one of the MRMs that operate online, under the hashtag #MasculinitySaturday movement on Twitter, is the focus group of this study. Estimated to have been incepted around January 2019, #MasculinitySaturday is a hashtag on the Kenyan Twitter space, drummed up by Eric Amunga alias Amerix on Twitter, a movement he says is focused on giving men a place to gather, share their challenges and rediscover their gender roles (Kinyanjui, 2020). As of October 2022, Amerix's Twitter account has amassed one million followers. It has become an important platform, showcasing itself as a weekly online class, amassing a following for masculine identification and activism against "men's oppressions" (Kinyanjui, 2020). This social movement, heralded by a self-proclaimed sensei, aims to provide men with a variety of tips on how to enhance their masculinity, ranging from fatherhood, health, career growth, gender roles and wealth. With a massive following of 500,000, it is not surprising that some of Amerix's teachings are criticized as being misogynistic and encouraging toxic masculinity, especially by feminists and proponents of gender equality.

1.3   Statement of the Problem

In the pursuit of gender equality, males must be considered as cardinal actors, seeing as certain behaviour and actions – and by definition certain masculinities – championed by MRMs are geared towards the preservation, perpetuation, and promotion of inequalities between the genders. Policymakers and such MRM's must endeavour to involve boys and men in realizing the implications of their perpetuation of misogynistic behaviour, ideals and toxic masculinity on both men and women and the resulting effect on gender relations. This study seeks to contribute to the aforementioned areas and the literature regarding the MRMs communities in Africa., an area with very little research concerning their online presence and influence on masculine identities.

1.4   Research Questions

1. How are issues of men's oppression presented in the #masculinitysaturday movement?

2. What are the masculine ideals championed by the #masculinitysaturday movement?

3. What strategies are used in legitimizing the proposed masculine ideals in the #masculinitysaturday movement?

1.5   Objectives of the Study

The main objective is to determine the approach used by the #masculinitysaturday movement in addressing men's issues and further influencing the masculine ideals of the Kenyan Man.

1.5.1 Specific Objectives

1. To identify and describe the portrayal of men's oppression in the #masculinitysaturday movement.

2. To identify and critique the masculine ideals championed by the #masculinitysaturday movement.

3. To identify and analyse the strategies used in legitimizing the proposed masculine ideals in the #masculinitysaturday movement.

1.6   Justification for the Research

This study aims to contribute its findings to the fields of gender, social movements, identity and digital media. Further, the findings of this study can be leveraged in proposing strategies and approaches to policymakers and program developers on how to engage boys and men in furthering the vision of gender equality.

This study is necessitated by the championing of a gender-equal society. While studies of masculinity may appear to be at odds with feminism's goals on the surface, Kehnel (2003) notes that by dissecting and analysing men's socio-cultural expectations, they actually support and advance feminism's work. In essence, analysing and understanding the masculine representation in digital media, social networks in particular, contributes to the portrayal of women. If men are defined in terms of essentialist characteristics such as physical strength or a lack of emotional expression, this sets a precedent for women to be defined otherwise. The transition to a gender-equal society necessitates significant institutional change and widespread social support, with significant backing from men and boys, in order to make significant change in daily life and personal conduct (Connell, 2005).

According to the modern sociology of gender, gender inequalities are ingrained in a multifaceted structure of relationships between men and women that affects every aspect of the human experience, from interpersonal relationships and individual emotions to economic structures, culture, and the state (Connell 2002; Holter 1997; Walby 1997). Additionally, the majority of the resources required to carry out women's requests for justice are currently under the control of men (often especially groups of men) (Connell, 2005, p1802). This is due to the very gender inequalities in economic resources, political and cultural authority as well as the means of coercion that gender reforms intend to change. Connell makes a notable point in concluding by stating that men and boys are, in many ways, the gatekeepers for gender equality and that it is a crucial strategic question as to whether they are willing to open the gates for significant reforms.

This study hopes to contribute extensively to policy and programs advancement and implementation that are gender-equality oriented, to ensure the inclusion of men in efforts to change prevalent notions of masculinity. Granted, to challenge the existing notions of masculinity, is akin to recognizing the types of representations. In recalling the Beijing Declaration, a critical part of advancing the gender equality agenda centres on engaging men and boys to challenge the beliefs, practices, structures, and institutions upholding their cumulative privileges, and to confront the existing gender inequalities. According to a UN report, *Men, Masculinities and Development* (2009), "Men's and boys' inclination and scope to alter are often also dependent on the extent to which opinion leaders, influences, media messaging, public policy and, peer networks continue to perpetuate certain messages about gender norms". Understanding these various paths to gender equality rather than prescribing a single path will help policies when it comes to men.

By analysing the content of this discourse, this study identified the current portrayal of masculinity by Kenyan men, determine how this identity is legitimized, how different tweeps negotiate these identities and to what extent the suggested behaviour and attitudes implicate gender relations. Light (2013, p257) notes the limited understanding of masculinities, digital media and men, particularly in light of other literature on gender. Due to the pervasiveness and significance of digital media in many societies, Light (2013) encourages further research in this area.

In regard to masculine identity and digital media, **t**he assimilation of masculinity research, social movements and digital media networks, like social media, termed "networked masculinities" is depicted as a research lynch pin site (Light, 2013). Light (2013) comes to the conclusion that those working in the field of masculinity studies and digital media have much to offer because masculinities can be convoluted and given agency by advancing ideas and practices of classification, connectivity, mobility, and confluence. He adds that men's experiences with technology are still understudied, and the problem is made worse when it comes to digital media because technology is gendered and implicated in gender relations (Light, 2013, p246). Concurring with this, Gershon (2010), Twitter's breadth and diversity, acknowledges that varied user groups have unique social norms and practice idioms. The representation of gender relations and identities on the internet is one of many studies that have included broad thematic research areas. However, there is a paucity in research analysing the existence and influence of Men's Rights movements online, and particularly so in relation to masculine identities. Twitter's popularity has made it a valuable research resource for academics interested in activism, online interactions, and a wide range of other topics (Marwick, 2013).

1.7   Scope and Limitations of the Research

This study was focused on the construction of masculinities under an MRM, in the Kenyan Digital landscape, with a specific look on how the issues of men's oppression are presented, the masculine ideals championed for by the movement and how the movement legitimizes the proposed ideals to its followers. This study was limited to the Digital landscape of Twitter with a focus on tweets under the #masculinitysaturday only on Saturdays.

1.8   Research Assumptions

This study was undertaken under the following assumptions:

1. The subjects' opinions/tweets under the #masculinitysaturday are a true reflection of their thoughts and actions.

2. The followers of #masculinitysaturday are active participants in the movement and recreate and reinforce these masculine ideologies in their daily lives.

3. The subjects accurately identify the ideology being promoted and, therefore, proportionately negotiate with them.

1.9   Definition of Key Terminologies

The following are concepts and terms employed throughout this study.

Twitter	-	A social networking website where users can read and 280 character messages or less. Users have the option to follow other users, enabling them to read and interact with their posts (Macias, 2015, p.vii).
Hashtag	-	This constitutes words or phrases without any spaces or punctuation that turn into a clickable reference link upon the insertion of '#' at the start

Tweet	-	An online post made by a Twitter user.

<div align="center">**CHAPTER TWO**</div>

<div align="center">**LITERATURE REVIEW**</div>

2.0   Introduction

The literature relating to online social movements for men's rights and the construction of masculinity is examined in this chapter. It begins with a look at men's rights social movements and how they portray men's oppression and the representation of masculinity on the internet. Thereafter, it provides a view of the core ideologies perpetuated in MRM and how these MRMs legitimize said ideologies. This analysis of available literature served to identify the gaps in the areas not researched, as well as those with limited information. The last section contains a theoretical framework and theories inherent to this study.

2.1   Men's Rights Movements

According to scholarly literature, MRMs are a lax system of bloggers and internet activists engaging on MRA forums like Reddit.com, Twitter, websites, etc., focusing on a variety of issues like sexual and domestic violence against men, sexual double standards, and the alleged social destruction caused by feminism. The term "men's rights movement" (MRM) refers to a broad spectrum of organizations and people who feel that the worth and rights of men and boys have been undermined, are in jeopardy, or are non-existent (De Coning, 2020).

In the first half of the 1970s, a few men, mostly in American colleges and universities, engaged in feminist politics and ideas, arguing that "men's liberation" was the logical antithesis of "women's liberation." At first, a parallel critique of traditional sex roles gave birth to the

modern "men's movement": some men took the lead in challenging the feminist clarion for women's liberation from the traditional ideology of femininity as an opportunity to do some liberating of their own constraints. However, when feminism transitioned from a critique of sex roles to actual gender power relations, men's movements shifted their focus. In response to what they perceived as marginalization from feminist groups, "masculinist" organizations emerged in the 1980s. The fundamental tenet of all men's rights literature, according to Clatterbaugh (1998), is that men do not enjoy special privileges over women. Following the denial of male privilege in relation to women, this movement splits into groups that hold that sexism harms both men and women equally and those that hold that society has turned into a haven for female privilege and male denigration (Clatterbaugh, 1998).

Globally, there have been a multitude of analyses of the Men's liberation and MRMs, outlining their chronological development, growth and decline, agenda, ideologies and varying manifestations. In their 2013 study, Coston and Kimmel looked at the ways in which men's rights movements in the US manifested themselves in a number of well-publicized civil rights campaigns. Messner (1998) laid out a chronological analysis, whereas in an ethnographic study of an Indian Men's Rights Movements, Basu (2015) examines the political strategies and techniques used by the movement to fight various "discriminatory" familial laws and social justice. Vingelli (2017) provides a feminist analysis of online MRAs, focusing on their discourse and narratives. Peacock, Khumalo and McNab (2011) focus on gender activism, intersecting it with a historical analysis of premier South African pro-feminist men's organizations since 1994 and the place of these movements in South Africa.

A lively debate about masculinity and the empowerment of boys is currently taking place in Kenya. Nderitu Njoka, the self-declared chairman of the *Maendeleo ya Wanaume* lobby group, is one of the leading men's rights activists in that area. Nderitu, a divisive figure, claims that the boy is being marginalized in favour of the girl child. Instead, he suggests that the government start policies and programs to raise the self-esteem of boy children (Kimega, 2021). Eric Amunga, a medical consultant, is one of the most prominent male advocates on social media. He frequently shares advice on how men can strengthen their masculinity. The advice covers a variety of topics, such as how to manage relationships with partners, finances, becoming a father, personal health, and career advancement (Kimega, 2021). However, some of Amunga's more provocative advice has been criticized as misogynistic (strongly prejudiced against women) and catering to toxic masculinity. Women's rights activists and feminists have harshly criticized Amunga's advice on how to be a man (Kimega, 2021). Famous political commentator David Ndii once entered the discussion and called masculinity Saturday "an affirmation echo chamber for fragile egos."

2.2 Men's Oppression as Portrayed by Men's Rights Movements

The concept of men as "victims" is promoted by men's rights movements (in the face of women's empowerment) through an analysis that ignores the structural dimensions of men's power (Maddison, 1999). This study capitalizes on the works of Hodapp in *Men's rights, gender, and social media* (2017). To fully portray MRM arguments surrounding male oppression, Hodapp (2017) notes integral centres to focus on as the alleged centres of oppression: gynocentrism, misandry and feminist rhetoric. These are the principles that motivate and sustain MRM's argument of male oppression.

2.2.1   Gynocentrism

Gynocentrism, according to Hawthorne (2005), is a radical feminist discourse that supports ideas, identities, and social structures that are centred on women while opposing androcentric efforts to normalize masculine standards and the portrayal of those standards as neutral rather than gendered. The assumption of masculine-neutral norms leads to the traditional portrayal of femininity as inadequate, secondary, and lacking from a gynocentric standpoint. In contrast, Hodapp (2017) notes gynocentrism as a claim that society has historically revolved around women and femininity, which translates to a notion of deeply ingrained historical norms that place women first and demand males repeatedly make sacrifices that maintain the feminine centre.

Consequently, contemporary feminism would be assumed to be the further entrenchment of women's power, as opposed to a movement geared towards women's liberation. Narrowing down, gynocentric feminism is then dedicated to the positive reappraisal of sexual variations and femininity. This tallies with the ideas of Showalter, a literary scholar and pioneer feminists developed a systematic program, criticizing androcentrism, specifically that of dominant literature. In her article "Towards a Feminist Poetics" from 1986, Showalter introduced the term "gynocritics" and explained that it aimed to conceive a female framework for the examination of women's literature, to create novel models hinged on the study of female experience, rather than to acclimate male models and theories. According to Showalter (1986), gynocritics start by being liberated from the linear extremes of male (literary) history, stop attempting to fit women within the confines of male tradition, and rather concentrate on the newly discernible space of female culture.

However, Hodapp (2017) concludes that men are frequently characterized as well-meaning dupes of a vicious and destructive feminist movement driven by female narcissism and self-service, and thus, the only solution would be for men to realign personal and political priorities - in essence - remove women from the centre of society and law and place men and their well-being there. Ultimately, Hawthorne (2005) acknowledges that gynocentrism faces its greatest criticism in that the idea of an essentialized femininity confronting an equally essentialized masculinity is not a cogent feminist strategy for the eradication of misogyny. Instead, by using the dichotomous logic that many feminists have claimed is the means by which male-dominant hierarchies are maintained, it legitimizes the very system that it seeks to overthrow. At best, Hawthorne (2005) reckons that gynocentrism served as a transitional part of feminist theory needed to confront the marginalization of women's voices, albeit now critically adjusted to complement the understanding of sexual identity and challenge notions of gender neutrality.

2.2.2   Misandry

To further demonstrate male oppression, is to further depict that more than women being the centre of society and law, even worse, men are degraded and hated as a result of these structures. As a critical strategy, misandry is used to counter feminist accusations of misogyny. Kimmel (1987), describes misandry in MRMs as one focusing on alleged fear, loathing, degradation and hatred of men as a complete inversion of feminism's misogyny. A proponent of gynocentrism, Kostakis (2014), claims that feminism does not lead to misandry but rather gives enraged women who despise men a way to channel and organize their persecutory hatred.

2.2.3   *Feminist Rhetoric*

On a superficial basis, feminism is largely attributed to being the driving force behind misandry and the alleged oppression of males. In the MRM concept, feminism is seen as the predominant contributor to male oppression, a sham political platform to allow women to vent their hatred of men, and generally a movement out of control, with incessant demands and paired with misandry, feminism absolves women of responsibility for any wrongdoings. Hodapp (2017) notes the increased feminist backlash with men's anger and frustration escalating while being encouraged and given voice by online platforms that provide a platform for connectivity, shared experiences, and an avenue to vent their anger.

In *The Myth of Male Power*, a lynchpin text within the then-emerging MRM field, Farrell (1996) argues that feminist arguments concerning men's social and economic power are actually based on myths and that men are systematically advantaged and even oppressed. Hodapp (2017) further posits that even though feminism started out with some reasonable requests it quickly degenerated and that feminist women will never be content with what they have, with them always gunning for the next victory to appease the escalating desire for power (a further confirmation of the alleged misandry). Kostakis, an MRM adherent on the 'A Voice for Men' platform, portrays feminism as a movement appealing to vindictive, irrational, selfish, immature, and unintelligent women, whose followers have experienced continued privileged parasitic profiteering and entitlement leaving them devoid of character and unrealistic views of the world. Kostakis (2014) comes to the conclusion that because of this, women are more susceptible to manipulation than men are. This acrimonious standpoint seemingly denotes women's gullibility but, even more, ungratefulness at a system that presumably privileges them.

2.3 Men's Rights Movements on the Internet

In the 1990s and into the 2000s, men's rights organizations and the media continued to adapt and change, according to De Coning's historical analysis (2020). Zines, self-published papers, manifestos, and pamphlets, later websites, and zines all contributed to the movement's growth as a global, albeit primarily Western, community by disseminating its materials. MRAs have turned to the Internet in order to establish online communities of similar-minded men and spread their extreme, misogynistic standpoints that accuse women, especially feminists, of being the cause of society's decline (Schmitz & Kazyak, 2016).

The digital age has seen the emergence of numerous websites, blogs, vlogs, podcasts, online communities, and a number of MRM internet celebrities (De Coning, 2020). Within these varied online MRMs, some are allied to the goals of gender equity (Fox, 2004), for instance, In the case of the "Walk a Mile in Her Shoes'' campaign (Bridges, 2010). Another example of a contemporary group that supports gender equality and defines itself as pro-feminist, gay friendly is the National Organization for Men Against Sexism (NOMAS). It distances itself from traditional MRM and the ideals of male superiority. Such differing groups are integral to the implications of this study, in order to underscore the problematic nature of MRMs and how their existence possibly undermine social activism for gender equality. The ubiquity of the Internet plays a part in the increasing visibility of MRAs groups: many groups meet only on the web (Dragiewicz 2008; Menzies 2007) just as the #masculinitysaturday movement does. Regular online entries – on specific issues, articulation of claims, strategies, ideas of protest, and other collective actions – enhances the transition of men's rights groups from local scattered individuals to a social formation that could require the label of 'movement' (Vingelli, 2017). This coincides with the activities of the #masculinitysaturday movements activities;

weekly online classes, a form of amateur syllabus in which they address varying issues in each class, and give guidance on preferred action to certain situations etc.

As the new, digital public sphere, social media platforms are now playing a more prominent role. The internet provided new dimensions to the contention of masculinity. Online MRA groups, on the other hand, use the internet as a platform for promoting greater awareness of men's issues and organizing opposition to feminism (Menzies, 2007). Bypassing the constraints of physical space and time, Internet and social media have enabled social movements to issues and ideas of protest in a widespread manner (Vingelli, 2017). Scholarly research on the internet and online communities is expanding, especially as these spaces are where current discussions about what it means to be a man and what masculinities are taking place (Light, 2013). These online groups serve a variety of functions, including supporting progressive social change and upholding or challenging conventional ideas of masculinity. In the (re)production of gender relations, the media is one of the most significant cultural carriers (Krefting, 2002; Macdonald, 1995, 2003). Research demonstrates that the media can affect audiences' attitudes and behaviour about masculinity and femininity (Ward & Aubrey, 2017). Particularly on Twitter, where synchronous exchanges are made possible by a variety of affordances, digital communication is reciprocal (Evans, 2016). Williams (2019), who studied the emergence of Black masculinity on Twitter, came to the conclusion that Black men's interactions there are comparable to—if not identical to—those that take place in Black churches, barbershops, classrooms, sports venues, and the streets. Additionally, he comes to the conclusion that tweets, images, and hashtags are the new method for carrying out these interactions (Williams, 2019). In regard to men, Giaccardi, et al. (2017) discovered that the masculine ideology mediated the association between risk behaviour and media use, coming to the conclusion that increased

media use was linked to more involvement in risk-taking behaviour in young men's lives due to the acknowledgment of stereotypes about power, risk, and danger for boys.

There is a paucity in scholarly works surrounding men's rights movement online presence and the influence of such groups, in contrast to the extensive research done on these groups and their appearance of printed texts. Thus, in exploring current representations of masculinity through the ideologies of MRM groups is critical and in understanding their online identities, all thanks to the high accessibility and the anonymous nature it supports in promoting the shared prejudiced beliefs within fraternized virtual communities (Schmitz, 2016). This study hopes to understand the contemporary MRM by analysing the rhetoric in these groups and their arguments for the supremacy of men.

2.4   Masculine Ideals Championed for in Men's Rights Movement

2.4.1   Core Principles and Ideologies of Men's Rights Movements

As the scholarly literature and research on men and masculinities developed on one hand, men's rights movements have emerged and been fortified by various ideologies driven towards resolving the presumed masculinity crisis in contemporary society. Some of the ideologies include reactionary backlash against feminism, its supporters and ideals, men reclaiming their leadership and dominance in various sectors of their lives (Evans, 1994) and a general sense of fortifying men's social supremacy and masculinity. The foremost proponents of MRMs (who were inspired by the emancipatory efforts and challenging of gendered norms of the 1970s) blame second-wave feminism for the fabrication of ideas about male privilege, contending that

societal structures were designed to disempower men and give women a social advantage (Kimbrell, 1995). The nature and aims of the groups varied along a spectrum, with some supporting feminism on one end, while other fight it on the other (Kimmel 1987; Messner 1997). The MRMs grew, changed, and diversified as a result of this intricate relationship throughout the 1980s and 1990s (De Coning, 2020). The men's liberation dissipated, and men's rights discourses, as they presently are, became prominent by the early 1980s. Instead of arguing for an equilibrium in gendered oppression, MRMs asserted that feminism hid the fact that men are now the true casualties of gender oppression while women have attained social, cultural, and economic power (Messner, 2000). Contemporary MRMs have maintained this notion, for example, men's alleged prejudice and discrimination that privileges mother's rights over theirs as fathers in family court matters (Coltrane, 1992, Maddison, 1999). Within these organizations, men's rights are also sometimes referred to as "men's human rights" (De Coning, 2020). Although the movement embraces the idea of rights, it is not solely focused on legal rights and reforms, with some members and factions choosing to completely forego the legal rights' framework in favour of other goals (De Coning, 2020).

2.4.2   *MRMS and Masculine Identities Construction*

Recent research draws attention to the existence of online communities on the internet as platforms for the contestation on the current construction and meaning of manhood and masculinities (Light, 2013). In particular, Twitter is situated as a form of everyday writings of men, that both reflects cultural production, while also producing culture itself (Miller, 1998; Williams, 1966; Humphreys et al., 2013). Given that women are disproportionately marginalized in media, especially in developing nations, a large portion of scholarly literature

on gender and media focuses on this issue. According to Macnamara (2006), discussions about gender have only recently started to emphasize men. By putting more of an emphasis on men and masculinities as they are portrayed online, this study hopes to close this gap. A simplified understanding of what it means to be a man in the modern world is how the men's movement responds to the crisis of masculine identities (Yaeger, 2020).

Male identity is heavily influenced by loss and a lack of things in the context of the men's movement (Ashe, 2007). The men's movement has therefore focused on the idea of "retrieval" as being essential if masculinity is to once again become whole on both a psychological and material level. One of the founders of the movement, Robert Bly, claimed that such retrieval is possible once men connect with their "true selves" by forming bonds with other men (Yaeger, 2020). One of the main tenets of these ideologies is the insistence on the pursuit of a deeper, truer manhood through fraternal, ritualized identity processes that heavily rely on the support of other men (Schwalbe, 1996; Clatterbaugh, 2000). Both the men's movement and feminist theory have placed a strong emphasis on the issue of power (Yaeger, 2020). In fact, one could argue that the most succinct way to describe the "crisis" in masculinity is the forced surrender of power by men and the psycho-social effects that follow.

2.5   Legitimizing Masculine Ideology in Men's Rights Movements

2.5.1   Strategies Used in Furthering MRM Agendas

According to Menzies (2007), the Web is a masculine-based domain and a "veritable industry of resources for the defence of men, where it metamorphosizes into a powerful form of cultural

and organizational communication. This provides a platform for men to vent their anger against women, exchange ideas and promote their version of "rights" (Menzies, 2007). According to Hodapp (2017), MRM have a very specific strategy to further their agendas through criticisms and engagements with feminism and the delegitimization of women's issues. Consequently, in upholding traditional and misogynistic notions concerning femininity and women, MRM presents these constructs as the innate and essential female identities.

Menzies (2007) describes men's rights cyber-sites as difficult terrain with an obviously constant torrent of hostility, petulance, propaganda, and outright hate mongering. These men's rights websites are "a vast sea of diatribes, invectives, atrocity tales, entitlement claims, calls to arms, and prescriptions for change in the service of men, children, families, God, the past, the future, the nation, and the planet" (Menzies, 2007). Further, Schmitz's and Kazyak's (2016) content analysis of the portrayals of manhood in cyberspace, particularly MRA websites and the various strategies used in these websites, concludes that the central ideology mainly constitutes a backlash against feminism and gender equality.

Three strategies are employed to promote MRA agenda. The first strategy is upholding traditional and misogynistic notions concerning femininity and women. The second is backlash against Feminism-Criticisms and engagements with feminism, and the third strategy is backlash against gender equality-The delegitimization of women's issues.

Delegitimizing women's issues is a central feature of legitimizing MRM ideologies and cementing strategies. For example, the insistence of addressing issues affecting women and men's social rights, instead of solely and/or mostly women, as this trivializes the pain and

suffering of males. By characterizing these issues as inaccurate or biased, MRM are able to delegitimize women's issues and dismiss broader social gender inequality, such as women's statistical over-representation as rape victims or the gender wage gap (Schmitz & Kazyak, 2016). Schmitz and Kazyak's (2016) analysis of MRA websites highlights the oversimplified discussion of women's issues, which leaves out the perspectives of women or the nuances of particular circumstances. This results in the denigration of women's rights and also assumes that feminism can only benefit one gender and not the other (Schmitz & Kazyak, 2016). Such rhetoric on the superficially campaigns for gender equality, but deeply goes on to set an adversarial, oppositional stance between men and women. Schmitz and Kazyak (2016) draw the conclusion that such men's rights discourse, operating on a self-declared platform of equality, is problematic in that it inadvertently denigrates problems that disproportionately affect women or are experienced by women in distinctive, particular ways.

2. 6 Theoretical Framework

2. 6.1 Hegemonic Masculinity

The cornerstones of the hegemonic masculinity theory serve as the foundation for this research. First, a historical account of the hegemonic masculinity theory. Hegemonic masculinity remains a key concept in gender studies for explaining men's dominance over women since the early 1980s. Connell and Messerschmidt (2005) attribute the concept of hegemonic masculinity to Australian scholarly works, tracing its inception to reports by Kessler et al., (1982) reports on the social inequalities in Australian high schools. Connell continued to add to the body of research after that, first publishing work on masculinities and men's bodies in 1983 and then starting a discussion on the place of men in Australian labour politics in 1982. These studies

were grouped together in the article "Towards a New Sociology of Masculinity" (Carrigan et al., 1985), which also proposed a model of multiple masculinities and power relations after extensively criticizing the literature on "male sex roles." Connell's work in Gender and Power (Connell, 1987), focusing on "hegemonic masculinity and emphasized femininity," was the result of the integration of this model into a systematic sociological theory of gender.

Hegemonic masculinity, a concept put forth by Connell (1987), serves as an analysis tool in identifying attitudes and behaviours among men that uphold gender inequality. This includes both men's dominance over women and the influence of certain men over other men (often smaller groups of men). The hierarchy and plurality of masculinities are said by Connell and Messerschmidt (2005) to be the main characteristics of hegemonic masculinities. They note that multiple patterns of masculinities in varied settings with particular masculinities appearing more central or powerful than others, whereby certain non-hegemonic masculinities are subjugated and made to appear inferior. Connell (2005) asserts that masculinities should be complicit and subordinate, with complicit denoting an alliance and subordination denoting dominance. Connell views power in terms of leadership and domination. Schmitz and Kazyak (2016) contend that MRAs uphold the tenets of hegemonic masculinity because they work to preserve a gender hierarchy in which white, heterosexual men hold the positions of authority and privilege and femininity is viewed as subordinate.

According to Connell and Messerschmidt (2005), complicit masculinity is legitimately led while hegemonic masculinity unlawfully rules over subordinate masculinity. They contend that as a result, hegemonic masculinity has a favourable relationship with complicit masculinity

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and an adversarial one with subordinate masculinity. Vilification is unavoidable as appropriate behaviour and actions are distinguished from inappropriate ones, leading them to the conclusion that hegemonic masculinity acquires legitimacy by demeaning subordinate masculinity and persuading complicit masculinity that subordinate masculinity is untrue. This idea is furthered by the crucial idea that masculinity is subject to challenge from a variety of angles, such as women who oppose patriarchy and men who embody alternative masculinity. No hegemony is total because there is always contestation, according to Whitehead (2002). Wetherell and Edley (1999) note that there is a constant struggle for the hegemonic to be accepted as given, which is a similar observation. Additionally, the idea of hegemonic masculinity demonstrates the way a revered version of masculinity actively oppresses and subjugates femininity and women, including men who do not fit stereotypical notions of masculinity (Connell 1987, Connell 2005, Connell & Messerschmidt, 2005).

For instance, homophobia acts as a driving force of hegemonic masculinity that adamantly fortifies heterosexuality as the only permissible version of masculine sexuality, thus encouraging the denigration of femininity and gayness as a policing method of appropriate displays of masculinity (Kimmel, 1994; Pascoe, 2011). Hegemonic masculinity is thus based on homosocial interactions between men that uphold the exalted ideal of masculine identity (Bird, 1996). It is also wise to recognize that not all men benefit equally from patriarchy and that hegemonic masculinity operates as an ideal that few, if any, men can realistically achieve (Connell, 2005; Bridges, 2010). In fact, gender scholars have discussed the harm that some privileged forms of masculinity can do to men, especially in terms of their physical and mental health (Blum, 2017; Klein 1993; Olivardia et al., 2004). But that is not in any way the focus of this study.

At the core of hegemonic masculinity, what has been referred to as the original key feature and component, is an ever present unequal relationship legitimizing gender inequality. The idea being that hierarchical gender relations are not only a pattern of simple domination, but also a pattern of hegemony. Other acknowledged key characteristics of hegemonic masculinities include discursive centrality, institutionalization, cultural consent, and the marginalization or delegitimization of alternatives (Messerschmidt 2018). Schippers (2007) goes on to assert that hegemonic masculinities establish legitimacy by physically embodying and/or symbolizing discursively supported "superior" gender qualities in contrast to the embodiment or symbolization of "inferior" gender characteristics. Insisting that certain culturally defined "superior" gendered traits that are symbolically paired with culturally defined "inferior" masculinity-related traits constitute justification for unequal gender relations (Schippers 2007). The idea has been widely discussed, debated, and over time refined (Connell and Messerschmidt, 2005), with the fundamental tenet that hegemonic masculinity is "a culturally idealized form" and "is both a personal and a collective project" (Donaldson, 1993). Various cultural studies have used the idea in exactly the same ways. Hegemonic masculinity is a concept that Weitzer and Kubrin (2009) appropriated to study the discursive subordination of women to men and applied to the analysis of rap albums. A content analysis of 403 songs from 130 albums revealed five themes that highlighted unequal gender relations: Women are devalued while men are praised; men are sexually empowered while women are sexual objects; men are viewed as invulnerable while women are distrustful; violence against women is commonplace while men are praised for it; and women are used as prostitutes while men are used as pimps.

As to the implications of this study, the proponents of hegemonic masculinity argue for its utilization in the understanding of representations of masculinity in the mass communications media together with gender relations, with its applicability stretching to education, development, the health of men and women (Connell and Messerchmidt, 2005). In recalling key tenets of feminism, this study equally works to cover how the reproduction of hierarchical masculine domination, of both men and women, within society impedes the achievement of full equality between genders. To conduct this study, I therefore extended upon this theory of hegemonic masculinity, previous research on men's movements and conceptions of stereotypical masculinity to explore this group's existence on the internet, its discourse and ideologies on a platform that grants it the freedom and flexibility. This allowed me to look at how the group presents itself and its central ideologies, as well as the strategies used to legitimize their existence and activities. I worked upon the presumption that the effects of hegemonic masculinity could be conveyed into the legal, institutional, political and economic domains of society by providing a society-wide cultural rationalization for unequal gender relations. This would further perpetuate the inequality between and within genders. According to Messerschmidt (2019), gender hegemony encourages people to support, band together around, and embody such unequal gender relations by serving to conceal them while permeating both public and private life. In local, regional, and international contexts, hegemonic masculinities are widely dispersed as culturally dominant gender relational prototypes; they are part of daily life and are accepted everywhere (Messerschmidt, 2019).

2.6.2 Technological Determinism

The theory of Technological Determinism posits that technological advancements result in shifts in how individuals in a society think and behave, as well as changes in how society operates. The two key concepts of technological determinism are that beyond the scope of any cultural or political influence, technological development follows its own predictable, traceable path and this results in technology organizing society in a way to further develop itself.

In his book "Understanding Media: The Extensions of Man," which lays out the fundamental principles of this theory, McLuhan is infamously recalled for coining the phrase "The medium is the message" (McLuhan, 1964). As stated by Azam et al. (2002), Marshall McLuhan proposed in 1964 that mass media technologies cinch culture transmission in a social fabric, thereby altering human social behaviour. Whether we are aware of it or not, McLuhan posited that media or technology – enhances, obsoletes, retrieves, and reverses – either human functions or other media. We shape our tools, and then our tools shape us, was the maxim used by McLuhan's colleague John Culkin to describe his method (Culkin, 1968).

For comprehending the effects of media, this theory offers a crucial framework. A medium can enhance human functions and media because mass communication has increasingly turned the world into a global village. People from different backgrounds, religions, and boundaries are connected through social networking sites, and they can experience what it's like to belong to a single community (Azam et al., 2021). For McLuhan, the "message" of any media technology is not just the content of a discrete unit of communication, but rather the changes that it affects and introduces into human affairs, which may take the form of shifts in assumptions, values,

and behaviour, and they are often gradual and imperceptible (Dean et al., 2022). McLuhan posits that we mostly ignore or miss noticing these changes until we actually pause to notice the shift, a critical benefit of this theory. So, by "the medium is the message", McLuhan meant that the nature or character of the medium or creation and use (what it is) are revealed by the changes that they affect within individuals and communities (Dean et al., 2022). McLuhan's larger point is that the transformative power and social impact of any technological medium is often more significant and consequential in shaping societies and individuals than what we do and extend through that medium (Dean et al., 2022).

McLuhan's theory underscores a part of this study based on the premise that with this global village of men online, MRM ideology is dependent and thrives on this vast social network to grow and have the message spread. Even with MRA ideology existing earlier and currently in print text and physical support groups, Twitter has become a much larger platform to enhance the movement and its ideals. Congruently, it was found that increased social media presence led to a more substantial approval with the candidate's policies, including those espousing favourable attitudes in a study to ascertain whether exposure to a prolific politician's Twitter profile (vs. newspaper interview) impacts the participants' evaluations of the politician plus his policies (Lee & Shin, 2014). Despite the fact that the messages were the same, viewing the candidate's Twitter page increased the feeling of being in forthright contact with him (i.e., social presence), resulting in more positive impressions and a stronger voting motivation for him (Lee & Shin, 2014).

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

The methodology used to conduct the study is described in this chapter. It focuses on the research design, site of the study, target population, sampling design and the data collection and analysis methods.

3.1 Research Design

This refers to a thorough outline and framework of the various techniques a researcher employs to successfully complete a scientific study (Saunders et al., 2009). This study adopted a case study design of the tag #masculinitysaturday movement on Twitter in order to understand the construction of masculinity by Kenyan men on the digital landscape. It allowed for an in-depth appreciation of this phenomenon of interest, in its natural real life scenario. Kothari (2004, p. 113) states that "the case study involves a careful and thorough observation of a social unit, be that unit a person, a family, an institution, a cultural group, or even the entire community." More specifically, Kothari captures the essence of this strategy by emphasizing depth rather than breadth. As a result, the case study design acts as a thorough investigation of the specific unit under consideration. This hashtag was chosen for its active status (online "lessons" held every Saturday on Twitter). The increased avenue for accessibility on the platform provides easy access to information. For this investigation, a case study methodology was used. This methodology has been applied in numerous previous research studies using Twitter data,

including those by Robillard et al. (2013), Chew & Eysenbach (2010), Bosley et al. (2013), Scanfeld et al. (2010), and Kostkova et al. (2014).

3.2 Research Approach

In order to understand how Kenyan men, construct masculinity on the digital landscape, this study used a qualitative research approach and a case study design to examine the hashtag #masculinitysaturday movement on Twitter. This strategy is appropriate for achieving the three set goals while providing a thorough analysis and understanding of how masculinity is constructed in this movement. The hashtag was chosen for its active status (online "lessons" held every Saturday on Twitter. The increased avenue for accessibility on the platform provides easy access to information.

3.3 Research Method

Research methods are the behaviours and tools used in the selection and construction of research, according to Kothari and Grag (2019, p. 6). Thematic analysis was used as the research methodology in this study. Its suitability was due to the nature of the study, which allowed the researcher to extensively explore, understand the trends and patterns in the tweets. This is consistent with Guest et al. (2012), who defined thematic analysis as a method of analysing qualitative data to find, examine, and interpret the patterns and internal hidden themes of a qualitative data.

3.4 Study Site

Twitter was chosen as the main study site for a number of reasons. As a social networking site, Twitter facilitates a platform for networking analysis. A growing number of people use Twitter and other social media sites as their main form of communication. Twitter is unique compared to other platforms in that many of these conversations are open to the public, allowing us to see how they function and how they differ from other tweet behaviour (Macskassy, 2012). Twitter is one of the most popular online platforms with over 300 million users and has a significant online presence (Salter, 2018). Twitter users create 140-character messages known as "tweets," and they interact with one another by "retweeting" others' tweets and hashtags (Fox & Cowley, 2015). Twitter provides an open forum where users (commonly known as Tweeps) get a chance to broadcast messages while openly engaging with anyone, a factor favourable for this study, as it provided rich and extensive data relevant to research questions. An online archival Twitter API called Vicinitas was the tool used to extract the data for this study. For extraction of tweets, the researcher was guided by the keyword Masculinity Saturday and key information sought from the verified Twitter account of Eric Amunga under his official handle @Amerix.

3.5 Population and Sampling

According to Mugenda and Mugenda (2003), a target population is the group that a study needs in order to produce results. In this study, the original data set was derived from a Twitter archival database, spanning a six-month period. The target population in this case was all the tweets from the account overseeing the #masculinitysaturday classes, @Amerix, remitting a sampling frame of 3186 tweets. Tweets from June 2021 to January 2022 were purposely

selected following an inclusion criterion, seeing as they would be the most recent representation of the "Kenyan man" and the MRM in Kenya. Further, only tweets generated within the "class period" on masculinity Saturdays were considered. Of the 3186 tweets identified, filtering was conducted to include only tweets sent out on Saturdays, narrowing it down to 861 tweets. The reason for this was the limited interest in only the official classes held on Saturdays. This was further narrowed down to 671 tweets after removing tweets that were not tagged #masculinitysaturday (tweets that were not originally part of the class). The 671 tweets served as the sample population. From these 671 tweets, the researcher conducted purposive sampling of the remaining tweets in order to establish a saturated but not repetitive sample by retrieving 10% of the derived data. This yielded a final sample of 68 tweets.

The tweets were retrieved and filtered out following these leading points: Must be a tweet from the official @amerix handle; tweets from 19th June 2021 to 29th January 2022; tweets sent out on Saturdays only; tweets with the Masculinity Saturdays hashtag.

3.6 Data Collection Tools

A coding sheet served as the study's primary method of data collection. The coding sheet is concurrent to the objectives of the study, analysing each tweet against the three objectives. By adopting a deductive approach, certain parameters were set in respect to a breakdown of each objective, as explained below and seen annexed on the coding sheet.

3.7 Data Analysis and Presentation

In this study, the tweets were analysed using thematic analysis. According to Guest et al. (2012), thematic analysis is a technique for analysing qualitative data that aims to locate, examine, and interpret the internal hidden themes and patterns of a data set. With regard to related literature and theoretical framework, the data analysis considered the following categories with respect to this study's research questions, including:

1. Men in Crisis (how the issues of men's oppression are presented and the masculine ideals championed for);

2. The men's rights movement's ideology;

3. Justification of the ideals proposed by the movement.

The deductive led process first entailed reading through all tweets, both population and final sample, to get a sense of general ideas being portrayed. Then, all the relevant sampled tweets were reviewed vis a vis the research questions outlined in the study background. The resulting themes were collated from this data.

3.8 Ethical Considerations

According to Sobal (1984), research ethics focuses on the application of ethical standards in the planning, data collection and analysis, dissemination, and use of the results. Any work by other authors or researchers that appears in this work has been properly cited and referenced, ensuring that it is entirely original.

Access to information about many people is made possible by internet-based research, particularly social media platforms. The place of informed consent in internet based research,

particularly on communally available material, for example on Twitter, is vague. It is prudent to concede that it might pose a complex setting to attempt to obtain informed consent from all participants' social networking site users. More so, that twitter is a social domain with a provision for excluding extrusive biographical details and ultimately, Twitter provides privacy settings for users who would like to maintain a semblance of privacy within which their tweets would not be mined by an API. For the purposes of this study, I contend that the users fully accepted that they were broadcasting into the public domain when they proceeded to participate in a public discussion and agreed to the terms and conditions of the website (Shepherd et al., 2015). Thus, I could attribute that consent is accounted for via the Twitter terms of service. In essence, all data collected and analyses conducted is on publicly available, anonymized data, adhering to Twitter's terms of use, privacy policies and terms and conditions.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Overview

This section presents the data, its analysis, study findings and interpretation. First, a presentation of the dominant themes accompanied by brief inferences and discussions of their meanings. Thereafter, follows data analysis and interpretation in respect to current literature, the theoretical framework, research objectives and finally, a concluding discussion. The data extracted from Twitter was analysed guided by the objectives. These were; to identify and describe the portrayal of men's oppression in the #masculinitysaturday movement, to identify the masculine ideals championed for by the #masculinitysaturday movement, and to identify and describe the strategies used in legitimizing the proposed masculine ideals in the #masculinitysaturday movement.

4.1 Data Presentation

4.1.1 Dominant Themes:

There were six prominent themes and respective subthemes that were found to emerge from the data, and these are described in table 4.1 below.

Table 4.1: Dominant Themes and Subthemes

Themes	Subthemes
1. Being a man	1.1 How to be a man / How not to be a man
	1.2 A man's values
	1.3 A man's focus, priorities
	1.4 Who a man is
	1.5 What a man should not be
	1.6 What a man should not do
2. Value of a man	2.1 Value of a man
	2.2 Pride and envy of being a man
	2.3 What lessens the value of a man
	2.4 Preserving the value of fellow men
3. Reclaiming man's pride and masculinity	3.1 What a man deserves
	3.2 Men should reclaim their place/positions
	3.3 Rebuild men
	3.4 To insist on men putting themselves first
	3.5 To reinforce a man's value

4. Women	4.1 Value of a woman
	4.2 Desirable women versus Undesirable women
	4.3 Acceptable vs Unacceptable behaviour
5. Relationships	5.1 Marriage
	5.2 Relationship
	5.3 Sex
	5.4 Power relations
6. Maintenance of societal stereotypes	6.1 Societal stereotypes
	6.2 Traditional values and expectations

4.2 Data Analysis and Interpretation

This data analysis and interpretation section is with respect to the theoretical framework, literature, and research objectives. Within each section, there is a more comprehensive elaboration of the themes identified above.

Table 4.2 Word Cloud of Masculinity Saturday Tweets spanning six months

4.2.1 Hegemonic Masculinity

The primary theory of hegemonic masculinity purports a negative relationship with subordinate masculinity and a positive relationship with complicit masculinity, laying ground for vilification where suitable behaviour and actions are differentiated from inappropriate ones, resulting in the delegitimization of subordinate masculinity. Furthermore, the crucial idea that masculinity is open to challenge from various angles, such as women resisting patriarchy and men exemplifying alternative masculinity This aids in understanding the salience of the value of a man and the essence of his masculinity as put forth by the #masculinitysaturday movement. Further, it shines a light on the lessening of a man's value by engaging in activities that deplete the value of man, making him a "simp or pussified". With regard to the marginalization or de-legitimation of alternatives, hegemonic masculinity is key in understanding and interpreting

the vilification and policing of appropriate displays of masculinity in the movement's tweets. For instance, the consideration of weddings as feminine fantasies that add no value to a man's life, or the degradation of men, "simps or pussified", engaging in certain behaviour that allegedly lessen the value of a man and his masculinity.

Finally, the theory as posited by Schippers (2007), states that hegemonic masculinities establish legitimacy by epitomizing materially and/or symbolizing discursively culturally supported "superior" gender qualities in relation to "inferior" gender qualities. According to Fairclough (2001), Connell (1995), and Gramsci (1999), hegemony entails establishing and maintaining dominance through the media's ability to persuade the majority of the population in ways that seem natural or ordinary. Fundamentally, hegemony thrives on pluralities resulting in the subjugation and oppression of lesser masculinities and femininity, whereby, those who do not conform to stereotypical ideals are pushed further down the hierarchies. This serves as a salient framework within which to interpret the value of a man and value of a woman as expressed in the #masculinitysaturday movement's ideology, where for instance, suggestions abound on how to establish one's value as a man, what not to engage in to not deplete this value, where the desirable woman is pitted against the undesirable woman and the simp/pussified man is pitted against the dominant man.

4.2.2 The Portrayal of Men's Oppression in the #MasculinitysaturdayMovement

There were varied results on what it means for a man to be oppressed (making one a lesser man), across the themes and subthemes identified. The tweets posit that anything that threatens and/or hinders a man's power, power to be and do what is expected of a man, is oppression.

For example, expounding on the consideration of a man as a lion is tantamount to assigning him associated stereotypical ideals and values of strength, courage, and pride, a place of leadership, and a symbol of authority. It would therefore be improbable, even self-depreciating (thereby becoming a simp), for a man who considers himself a lion, to give up any of the associated defining characteristics.

1. Who/what a man is, what he does

"Men, A lion does not apologise for roaring loudly. Don't apologise for being a man. You are a man. DO NOT BE A SIMP.#MasculinitySaturday"

2. How to be a man and how not to be a man

This theme entailed instructional tweets that served as the movement's syllabus on how to be a man and how not to be a man, in order to be well-prepared and maintain the traditional power a man begets from varied wealth and investments as well as being a leader in his home, as seen below.

"Men, Have a bank account that she doesn't know about, Own a company she doesn't know, Rent or own a house that she does not know, Create a backup plan. A man in a relationship sleeps with an eye open. Sounds weird, but that's a lesson you will learn. #MasculinitySaturday"

"Men,Your woman should never wake up and leave you on the bed, Wake up earlier than her. Even if you were in a night shift, wake up, do something then come back later. Be the first to seize the day, - carpe diem! Show leadership all through. #MasculinitySaturday"

Other tweets, in a metaphorical portrayal of power contestation, also showcase oppression with regard to relationships and marriage. Firstly, considering marriage as an unending conflict between a hostage and a terrorist, is equally understanding that terrorism is warfare and involves the manipulation of hostages as a token and means to a reward. Pimping as a strategy for identity construction comes to play here, blending the idea that marriage is an unending conflict between a hostage and a terrorist and that pimps, presumably the opposite of a simp, represent manipulation and generalized power. Within Staiger's (2005) study, all the peer groups investigated discerned the pimp as embodying sexual prowess, except for the African Americans, who deduced the pimp more significantly as a representation of manipulation and generalized power. The simp versus pimp representation is covered more extensively later in the discussion of these findings. Secondly, the tweets point towards conduct (un)becoming of a man in a relationship, which denotes the acceptable versus unacceptable behaviour expected of a man while in a relationship. As seen below:

> "………………. Marriage is an endless battle between a hostage and a terrorist. #MasculinitySaturday"

> "Men, Your woman should never wake up and leave you on the bed, Wake up earlier than her. Even if you were in a night shift, wake up, do something then come back later. Be the first to seize the day, - carpe diem! Show leadership all through. #MasculinitySaturday"

3. **Reclaiming Man's Pride and Masculinity.**

These were tweets focused on the rebuilding of men and men reclaiming their place/positions in society. This was compounded by an insistence on men putting themselves first and avoiding certain behaviour that would jeopardize their masculinity. Numerous tweets, while

condemning certain behaviour, termed those engaging in such behaviour as being a "simp /pussy/". Further, tweets were greatly focused on reinforcing a man's value, citing actions that make one a lesser man, providing a set of guiding core self-beliefs, what a man deserves and why they deserve the best, as seen below.

"Men, Sex first, relationship later. No sex, no relationship. Don't commit to her if she is not ready to surrender to you. DON'T BE A SIMP. #MasculinitySaturday"

"Men, This year, Avoid using feminine buzz words ""Hae"", ""Hi""""Hey""""Sis"". Use macho-centric words:""Hello"" or ""Good morning"" or ""Good afternoon Brenda". The more you use feminine words the more you become a pathetic simp. HAPPY NEW YEAR. #MasculinitySaturday"

"Men, This year, Stay away from alcohol. Alcohol will distort your life as a man. Alcohol will corrode your sexual life. Alcohol will mangle your marriage. Alcohol will spoil your job and business. Alcohol will destroy your future. #MasculinitySaturday"

"Men, Stay away from MASTURBATION. Masturbation numbs your sexual vitality. It erodes your dignity. It corrodes your soul. It destroys your relationships. DO NOT MASTURBATE. SAVE A MAN #MasculinitySaturday"

"Men, A lion does not apologise for roaring loudly. Don't apologise for being a man. You are a man. DO NOT BE A SIMP. #MasculinitySaturday"

"Men, When you meet a woman in the streets, or corridors or a meeting, If she looks at you, Look at her directly - fix the eye contact. If you are the first to look aside, it shows how fast you ejaculate. ALWAYS THE PRIZE #MasculinitySaturday"

Ultimately, the tweets above discussed what a man deserves, pointing towards reinforcing a man's value, ending with what can be termed as slogans towards reinforcing men's value.

This men's movement conceptualises masculine identity around the notion of loss and lacking. This lacking notion points to attributes that make a man a lesser, oppressed and depleted of his masculinity, which sets the stage for the #masculinitysaturday classes in which a man can learn to reclaim his pride and masculinity. This is congruent to the basic tenets of the men's movement which emphasizes the theme of "retrieval" as being critical, psychologically and tangibly, if masculinity is to become whole again (Yaeger, 2020). As such, the tweets go on to require certain behaviour and values to be adopted in order to be a man and other behaviour dropped since they are forbidden – 'Men, Stay Away" "Men…. Avoid" – in order not to be considered simps and pussified men. This way, a man is able to reclaim their pride and masculinity, and arguably their power, in various sectors of their lives (lifestyle, sexual, relationship). For example:

"Men, Sex first, relationship later. No sex, no relationship. Don't commit to her if she is not ready to surrender to you. DON'T BE A SIMP. #MasculinitySaturday"

"Men, Stay away from MASTURBATION. Masturbation numbs your sexual vitality. It erodes your dignity. It corrodes your soul. It destroys your relationships. DO NOT MASTURBATE. SAVE A MAN #MasculinitySaturday"

4.2.2.1 The Insult of a Man Who is a Simp. Historically, the term "simp" is traced to a shortening of the word simpleton, to describe a person who is not very intelligent and can be tricked easily, according to the Oxford Learner's Dictionary. In the late 1980s, it became a

common phrase in Hip Hop lyrics to define a person who is too soft and overly-sympathetic, likening him to the knock off version of a pimp. Pimps are usually represented as calm, witty and charming, easily manipulating the emotions of other individuals and remaining unconcerned by the difficulties of their employment and financial survival (Milner and Milner, 1972; Quinn, 2004; Staiger, 2005). Contrary to popular belief, pimps are hyper masculine individuals who seek to retake power from women and establish dominance over other men, according to Besbris (2016) in his study on gender prejudices in the management of sex work. Specifically, they conclude pimps exploit women economically through discursively dismissing women's decision-making abilities in an attempt to recoup their masculinity (Besbris, 2016). Additionally, pimps expressed concerns about what they saw as an increase in women's authority and responsibilities (Besbris, 2016, p. 2). Ultimately, it is understood that pimping is essentially a truly masculine profession, for not only denying women the right to make decisions, but simultaneously profiting directly from it. Consequently, Besbris (2016, p2), concludes that pimps considered their work an act of social reclamation in an era when gender equality is a mainstream concept.

In the early 2010s, the word pimp was central in the MRAs space to deride weakening men who were supporting feminism. Marcus and Bromwich (2020), in a historical review through rap, men's rights and misogyny, describe it as an insult generally. They define its contemporary status as a peak insult - misogynistically so, hinting that a person is "unmanly". They heavily reference Diran Adebayo's authorship in "*My Once Upon A Time*", where the word simp is mentioned numerously. Adebayo differentiates the time varied meaning of the word simp, contrasting the old-school vs contemporary meaning, saying "Simp would have been used in

an old-fashion form, Not the other way it's been used as an extremely soft type of man, who is very soft to his female compatriots." (Marcus & Bromwich, 2020).

The simp in the #masculinitysaturday movement, is one who apologizes for being a man, expresses himself in a feminine way that weakens his macho-self. Incongruent to what a pimp would embody, the most pathetic #masculintysaturdaysimp is one who places a woman on a higher pedestal than he does his brothers and fellow men, and commits to a relationship before any sexual relations take place.

> "Men, Sex first, relationship later. No sex, no relationship. Don't commit to her if she is not ready to surrender to you. DON'T BE A SIMP. #MasculinitySaturday"

4.2.3 Masculine Ideals Championed for by the #Masculinitysaturday Movement

This study equally sought to identify the key masculine ideals that the #masculinitysaturday movement championed for. There were numerous interesting and varied results on this, across the themes and subthemes identified.

4.2.3.1 Who a Man is, What He Does, Should Do and Should Not Do. As Light (2013) posited, #masculinitysaturday proved to be an interactive online community where the meaning of manhood and masculinity was constructed in the weekly Saturday classes, with men reflecting on what it means to be a man, but also how to be a man and what a man should and should not do, thereby producing meaning of their own. This allowed an in-depth view into the values the movement champions for and an insight into the contemporary male's world. As seen below:

"Men, A lion does not apologise for roaring loudly. Don't apologise for being a man. You are a man. DO NOT BE A SIMP.#MasculinitySaturday"

"Men, Do not send nudes to women. Do not ask for nudes from women. Your media gallery should be as clean as a whistle. Respect yourself. #MasculinitySaturday"

"Men, Sex first, relationship later. No sex, no relationship. Don't commit to her if she is not ready to surrender to you. DON'T BE A SIMP. #MasculinitySaturday"

4.2.3.2 The Pride and Envy of Being a Man. The movement posits that it is a thing of great envy to be a man, seeing as throughout different life stages, there is always somebody who wants to be or be like a man. This system, built and maintained by men, both underscores the need and pride of men while still validating a general sense of fortifying men's social supremacy and masculinity. As seen below, both those who are biologically male and those who are not, are envious of men. The tweets likening the existence of a man to a precious jewel, in a great sense, portray his value.

"Men, Everybody wants to be a MAN. Feminists are envious of MEN. Mothers won't settle until they give birth to boys. Girls want to be like boys. Boys want to be men. A man is a gem. Be proud of yourself. DO NOT BE A SIMP. #MasculinitySaturday"

Asides the value of a man in society, there are certain values principal to him and the way he conducts himself that significantly contribute to his sense of pride. Congruent to the literature, some of the values expected of MRM's ideology tallied with the values identified in the tweets, for example, men reclaiming their leadership and dominance in various sectors of their lives (Evans, 1994). De Coning (2020) also cited the legal right's framework within which MRMs claim the alleged legal prejudice and discrimination, whereas data analysis revealed that

#masculinitysaturday was more generally focused on how tough it is to be a man in the world, but that nevertheless, it expected that a man shows up and survives through it. It is in showing up to face the hard task and tough world that he becomes a man and proves his masculinity.

> "Men, Get out of your mother's house as early as possible, Go out there and face the world. The world is rough, it was never meant to be soft for the man. Life is a ruthless battle, The earlier you sweat, the less you will bleed in this battle. #MasculinitySaturday"

The ideal man in the #masculinitysaturday movements is constructed as one who values dignity, self –respect and is stoic, privately growing his wealth understanding it contributes to his value. In his youth, these are the issues that should be the centre of his focus and priorities. He is proud of being a man, considers it a thing of envy, and avoids any feminine behaviour that threatens his macho self. He shows leadership in his relationships and is untrustworthy of women, including his partners, but maintains privacy of his personal affairs within these relationships. Not only that, but he is only involved with partners of a high standard, who are not fat, and do not carry any emotional baggage nor are they vulgar or promiscuous. A #masculinitysaturday man does not carry any baggage, neither physical nor emotional. All these as seen below;

> "Men, I will never stop reminding you this: Keep off another man's wife. Whether she is frustrated or undergoing a divorce, Keep off completely. You will be killed and we shall use you as an example. RESPECT YOUR DIGNITY #MasculinitySaturday"

> "Men, Have a bank account that she doesn't know about, Own a company she doesn't know, Rent or own a house that she doesn't know, Create a backup plan. A man in a

relationship sleeps with an eye open. Sounds weird, but that's a lesson you will learn. #MasculinitySaturday"

"Men,When she shouts at you, never shout back. Remain stoic. Sometimes she is just seeking attention, Pin her to the wall, kiss her deeply and dickmatize her so hard. After that, she will go cook your favourite meal without drama. SAVE A MAN #MasculinitySaturday"

4.2.3.4 Man's Focus and Priorities.

The Masculinity Saturday man has set issues he should be focused on and dedicate his efforts and resources to. The movement rallies young men to set-asides their aspirations for early marriage and instead concentrate their efforts on self-development and wealth generation, referencing marriage as a war. In terms of long-term unions, the movement places premier focus on starting a family rather than holding presumably costly weddings to mark the beginning of a marriage. Financially, it dissuades them from making irresponsible decisions, particularly those which they cannot afford nor are they prepared for. Mentally, the masculinity Saturday man desires a space devoid of conflict and disrespect.

"Men, A wedding is not marriage. If you cannot afford it, leave it. Focus on raising a decent family. DO NOT BE A SIMP #MasculinitySaturday"

"Men, Do not entertain disrespect. Your peace of mind comes first. #MasculinitySaturday"

"Men, At 20 - 26 years of age, You should be thinking about building an empire, NOT thinking about 'settling down for marriage' There is no 'settling' in marriage for

men. Marriage is an endless battle between a hostage and a terrorist.

#MasculinitySaturday"

A premier tenet of these ideologies insists on the pursuit of a deeper, truer manhood through an identity process that is congenial, ritualized and heavily depends on backing from other men (Schwalbe, 1996; Clatterbaugh, 2000). Several tweets called forth attendees of the class to tag their fellow men into the snippets of knowledge being shared, in order to "save a man". Further, there were tweets that provided an opportunity for beneficial interaction beyond masculinity but within brotherhood, for example, business and employment opportunities. Finally, there was a call to avoid bringing another man down or taking advantage of certain situations to the detriment of another man. Beyond the scope of this study, there is a great acknowledgement of this movement as a space for brotherhood and supportive social ties for the men who follow along with it.

"Men, If you are out of employment, Or looking for internship, Or a student looking for placement, Reply in the comments with your qualification and skills. An employer is on my timeline. Don't be ashamed. It is your life. RT widely. SAVE A MAN #MasculinitySaturday"

"Men, On this tweet, please send a shoutout to a man you have met who is doing amazing work. What inspired you about him and his work? Iron sharpens iron, A man builds a man. Men for men. #MasculinitySaturday"

"Men, If a woman dumps her man, Don't be quick to embrace her. She is carrying baggage you are not aware of. Don't be used as a shield to mock her ex-husband.

Refuse to be part of her drama. Don't reward her for bad behaviour.

#MasculinitySaturday"

4.2.4 Strategies Used in Legitimizing the Proposed Masculine Ideals in the #masculinitysaturday Movement

4.2.4.1 The Vilification, Policing, and Reclamation of Masculinity. In the numerous ideologies proposed within the movement's tweets, various strategies are evident in its persuasion and cementing, including the vilification of certain behaviour that could deplete a man's value, policing of appropriate displays of masculinity and the essence of reclaiming one's masculinity. Vilification is evident in numerous tweets where, asides the policing of behaviour and actions, there is a further derogatory tone, that alludes to the loss of man's value and pride, should he engage in certain prohibited behaviour or actions. It is emphatically stated in terms such as "Avoid" and "Stay Away". In relation, the policing of behaviour and actions is evident in the #masculinitysaturday ideologies, with suitable behaviour and actions differentiated from inappropriate ones, with a conclusion that engaging in the suitable behaviour maintains their masculinity, while the inappropriate ones are seen to jeopardize their masculinity. Together, these two tactics elevate complicit masculinity and persuade complicit masculinity that subordinate masculinity is unacceptable, thereby legitimizing the movement's ideologies. Ultimately, the movement therefore legitimizes its ideologies by policing and vilifying certain behaviour that are likely to jeopardise one's masculinity or deplete their value as men. In the same stance, the ideologies contain advice and instructions on how to reclaim one's masculinity should the man have engaged in any of the unsuitable behaviour or actions, with the threat of a consequence unknown but expected in the future, is attached to said advice.

"Men, If she goes to bed while dirty utensils are still in the kitchen sink, Think again. YOU DESERVE THE BEST #MasculinitySaturday"

"Men, At 18 years: A man has nothing, a woman has everything. At 35 years: A man has everything, a woman has nothing. Your value grows with time. Be patient. Build yourself. Avoid dating sluts, smokers, drunkards &; vulgar women. YOU DESERVE BETTER. #MasculinitySaturday"

4.2.4.2 Backlash Against Feminism and Gender Equality. This theme was evident in the tweets that not only encouraged, but instructed men to desist from engaging in a relationship with a woman who did not maintain traditional notions concerning femininity and women. Several tweets discussed women in varied perspectives to describe their value, the desirable vs undesirable women, and the related, associated acceptable vs unacceptable behaviour, traits and lauded values.

1. **Value of a Woman**

The movement depicts women as replaceable and not fit to be granted a goddess status in a man's life. They are not worthy of the betrayal of fellow brothers, and parents. Most importantly, the movement maintains the need and preference for both the traditional values desired of a man – wealth and of a woman – modesty, femininity, sexual purity, discipleship, respect, fertility and nurturing abilities. It abhors the vulgar, unfeminine woman who is laden with emotional baggage, thereby setting the stage for what defines the abominable woman. In this contrast, the movement, nevertheless, instructs the men to treat the good women they find and have well and affectionately, but dump the bad women.

"Men, Do not change because of a woman. Do not throw your brothers under the bus because of a woman. Do not neglect your parents because of a woman. She is not a goddess. She is just flesh, blood and bones. Do not be a pussy! #MasculinitySaturday"

"Men, Trust me, That stubborn woman giving you headache is replaceable. There are 3,904,727,342 women in the world. She is replaceable. Trust me bro. #MasculinitySaturday"

"Men, Love & romance don't exist, That's a fallacy to extract your wealth, She likes you for the value you offer her, You like her because of her sexual purity, fertility &; her ability to nurture your children - this is her value. So, RAISE YOUR PRIZE #MasculinitySaturday"

2. Desirable Women versus Undesirable Women

"Men, Stay away from vulgar women. A feminine, respectful woman values what she speaks or writes. A woman who easily says or writes "fuck", "vagina", "dick" is a NO. Vulgar women are damaged women who come with emotional baggage. FOCUS ON YOUR LIFE. #MasculinitySaturday"

"Men, A good woman is a good woman. Marry her. Don't mistreat a good woman who likes you. She is a human too who needs your affection. A bad woman is a bad woman. She cannot change. Dump her and never look back. RAISE YOUR PRIZE #MasculinitySaturday"

With regard to relationships (dating, marriage, sex), there were tweets related to traditional and misogynistic notions concerning femininity and women, equally noticeable was the

connectivity of these notions to their value as women and their place and role in relationships. As seen below:

"Men, Weddings are feminine fantasies. They add no value to a man's life. Don't lose sleep because she is pressurizing you to have a wedding, Simply tell her to go buy a wedding gown and wed herself. Don't tolerate such talks, they will distract you. #MasculinitySaturday"

3. Acceptable versus Unacceptable Behaviour, Traits and Lauded Values

"Men, If she goes to bed while dirty utensils are still in the kitchen sink, Think again. YOU DESERVE THE BEST #MasculinitySaturday"

"What women think attract men for marriage: - Her career - Her money - Her clothes - Her car - Her borrowed American English accent. What actually attract men for marriage, - Sexual purity. - Respect. - Submission. - Discipleship. - Peace of mind."

"Men, At 20 - 26 years of age, You should be thinking about building an empire, NOT thinking about 'settling down for marriage' There is no 'settling' in marriage for men. Marriage is an endless battle between a hostage and a terrorist. #MasculinitySaturday"

"Men,Sex first, relationship later. If she starts giving you standards and conditions, Bro, FOCUS ON YOUR LIFE. #MasculinitySaturday"

"Men, When she shouts at you, never shout back. Remain stoic. Sometimes she is just seeking attention, Pin her to the wall, kiss her deeply and dickmatize her so hard.

After that, she will go cook your favourite meal without drama. SAVE A MAN #MasculinitySaturday"

"Men, If you are not in good terms with your woman,Please, don't refuse to eat the food she cooked. That's pettiness. Eat and have steamy sex! And during sex, tell her to behave because next time you will not entertain her. Eat! #MasculinitySaturday"

To understand the standards a man deserves, is to be knowledgeable of what is acceptable and what is unacceptable of the women in his life. As previously identified, the masculinity Saturday man desires and deserves the traditional woman in this regard. One who will ascribe to the traditional expectations of a wife, to cook, nurture a peaceful home and keep it clean, be submissive and respect her man as the head of the household. In this very instance, the man reclaims and maintains authority and leadership, relegating the wife to servitude and discipleship.

4. Maintain society's values and stereotypes.

Gender stereotypes are preconceptions about roles, attributes, and characteristics that should be possessed and performed by either men or women, thus limiting either's capacity to make choices about their lives, by not freely engaging in their preferred personal and professional interests. Harmful stereotypes perpetuate inequalities, whether they are superficially benign ('women are natural nurturers') and ('men are natural leaders') or evidently hostile ('assertive women are unfeminine') and ('real men are aggressive and violent'). In essence, in upholding traditional, sexist and misogynistic gender stereotypes, certain meanings are constructed and roles and attributes assigned based on them. For example, the traditional view of women as natural nurturers and men as natural leaders, means that home care, child care and household

maintenance responsibilities almost exclusively fall on women while on the other hand delegating leadership positions, roles and responsibilities solely /preferably to a man. Some tweet examples include:

"Men, If she goes to bed while dirty utensils are still in the kitchen sink, Think again. YOU DESERVE THE BEST #MasculinitySaturday"

"Men, Love & romance don't exist, That's a fallacy to extract your wealth, She likes you for the value you offer her, You like her because of her sexual purity, fertility &; her ability to nurture your children - this is her value. So, RAISE YOUR PRIZE #MasculinitySaturday"

"Men,Your woman should never wake up and leave you on the bed, Wake up earlier than her. Even if you were in a night shift, wake up, do something then come back later. Be the first to seize the day, - carpe diem! Show leadership all through. #MasculinitySaturday"

Likewise, men who are not aggressive, and/or assertive are considered unmanly and even gay, particularly if they engage in feminine-like behaviour. The men could easily fall victims to bullying by other men who are more complicit with gender stereotypes that not only assert their masculinity, but uphold societal stereotypes on the same. On the other hand, assertiveness is looked upon as untowardly in a woman, and she is easily deemed bossy or bitchy or vulgar, in a workplace, for example. This is because, stereotypically, attributes associated with femininity do not tally with leadership attributes like assertiveness. Some tweet examples include:

"Men, This year, Avoid using feminine buzz words ""Hae"", ""Hi""""Hey""""Sis"". Use macho-centric words:""Hello"" or ""Good morning"" or ""Good afternoon

Brenda". The more you use feminine words the more you become a pathetic simp.
HAPPY NEW YEAR. #MasculinitySaturday"

"Men, Stay away from vulgar women. A feminine, respectful woman values what she speaks or writes. A woman who easily says or writes "fuck", "vagina", "dick" is a NO. Vulgar women are damaged women who come with emotional baggage. FOCUS ON YOUR LIFE. #MasculinitySaturday"

A premier objective underscoring this work was on understanding how male stereotypes influence the way men interact with women and in gender equality discussions. To enunciate the impact of social roles on gender equality, it is imperative for males to analyse their socially constructed gender profiles, in order to understand how entrenching these societal traditional stereotypes impacts women's lives. As Connell (2005, p1805) reiterated in "*Change Among the Gatekeepers*", due to the path of ascension taken into public discourse, gender issues are more often seen as women's issues and of minimal concern to men and boys. Perhaps, to achieve gender equality, gender perspectives should not be presumptuously only a woman's concern but also a man's.

4.3   Discussion of Findings

This study provides new insights into understanding the contemporary contestation on the construction and meaning of manhood, masculinity, and its accompanying justification. According to De Coning (2020), the term "men's rights movement" is used to refer to a broad spectrum of organizations and individuals who believe that the rights and dignity of men and boys have been undermined, are in danger of being undermined, or are completely absent. The

findings from this study indicate that the movement defines oppression as any behaviour or action that threatens and/or hinders a man's power, power to be and do what is expected of a man. Any man who allows himself to be oppressed by these varied actions and behaviour, is considered a simp who is pussified by women, femininity and any of its associated acts. And the oppressed is as any man who jeopardizes his masculinity, making himself a lesser man. A man who changes or betrays his fellow man for a woman, is a pussy and if he conducts himself in a feminine manner, he is a pathetic simp. The oppressed man arguably benefits most from the movement's classes, for it provides a wealth of knowledge and an avenue within which he can reclaim and restore his masculinity.

On ideology, the #masculinitysaturday movement's message is riddled with calls for reclamation and maintenance of a man's traditional values, dignity and pride, with numerous thoughts on how to ensure that one's value as a man is not diminished in any way by anyone, fellow man or woman. In contrast, for this particular study, a man being gynocentric was an inconsequential feature of their masculinity. The movement rather preaches the prioritization of a man's health, wealth, financial well-being, beholden to his macho self while espousing values of stoicism, dignity, pride, sexism and double standards. Asides the prioritization of a man's wellbeing, the ideology necessitates the presence of women of a certain type, but who either way should be treated as dispensable and untrustworthy. In the same stance, it condemns and sidelines the vulgar, promiscuous woman, terming her a dirty and malodorous spirit, yet asserts a man's masculine stature by encouraging him to side line any woman who does not surrender herself sexually before a relationship. In enhancing the value of a man, it is still devaluing the woman who is promiscuous but should have sexual relations before a

relationship. The double standards are calling, and the #masculinitysaturday followers need to answer.

Further, this study established that it is in vilifying certain behaviour and policing the appropriate displays of masculinity, that the masculinity Saturday movement has legitimized itself, and its main ideologies which were centred on the ideal man, his values, focus and priorities. Subsequently, within these tweets, the values a man should possess and uphold, are defined and his focus and priorities are set, providing a sort of manual or guide on how to be a man, maintain or reclaim masculinity and ensure one does not become pussified or a simp. The #masculinitysaturday movement man has a specific pathway by which to be a man and showcase and maintain his masculinity, a standard he has to maintain to be a man, or else be considered a simp. Set on a premise that the world is tough for a man, he is nevertheless expected to show up and survive though it. It is in showing up to face the hard task and a tough world that he becomes a man and proves his masculinity.

A key issue that the #masculinitysaturday man must understand is his value, seeing as numerous people want to be/be like men throughout their lives. It is a thing of envy to be a man, and there is pride in being a man, but there are certain values he must embody. The ideal man in the #masculinitysaturday movements values dignity, self-respect and is stoic, avoiding any activities devaluing him like drinking alcohol or masturbating. He also understands that privately growing his wealth is critical, as it contributes to his value. He is proud of being a man, considers it a thing of envy, and avoids any feminine behaviour that threatens his macho

self. He shows leadership in his relationships and is untrustworthy of women, especially his partners, but maintains the privacy of his personal affairs within these relationships. He is only involved with partners of a certain standard, who are not fat, and do not carry any emotional baggage, nor are they vulgar or promiscuous. A #masculinitysaturday man does not carry any baggage, emotional or otherwise. The world is already tough for him.

To legitimize these values and ideologies, the study found that, vilification of certain behaviour that could deplete a man's value, and the policing of appropriate displays of masculinity, were the central strategies. Asides from vilifying and policing behaviour, there was a further derogatory tone, that alludes to the loss of man's value and pride, should he engage in certain prohibited behaviour or actions, with emphatic terms such as "Avoid" and "Stay Away". Parallel to the behaviour vilification and policing, was the goal of making men understand the essence of reclaiming one's masculinity by not engaging in certain, simp-like, and feminine, behaviour that could jeopardize their masculinity. This is the only way that a man maintains his value and masculinity. It is the only way a man does not become a simp. Additionally, the backlash against gender equality was evident as a key strategy, as evidently seen in tweets that both encouraged and instructed men to desist from engaging in relationships with women who did not maintain traditional notions concerning femininity.

Subsequently, several tweets discussed women's desirability from varied perspectives and the associated acceptable versus unacceptable behaviour, traits and lauded values a woman should embody. These tweets perpetuated traditional stereotypes on the role and value of women in a

man's life, particularly in relationships, and society at large. To achieve the state of affairs and maintain traditional conceptions surrounding the value of men, women, and their relationships, the ideologies of #masculinitysaturday are sanctioned through vilification, policing of masculinity and a backlash against gender equality.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.0 Overview

This chapter summarizes the study, research findings, and conclusions. It also highlights the limitations experienced and recommendations.

5.1 Summary of the Study

The purpose of the study was to analyse how masculine ideology is portrayed on the Kenyan digital landscape, focusing on the case study of the masculinity Saturday hashtag on Twitter. The study sought to thematically analyse the approach used by the #masculinitysaturday movement in addressing men's issues in order to establish how this is influencing the masculine ideals of the Kenyan Man. Through three research objectives, the study aimed to identify and describe the portrayal of men's oppression in the #masculinitysaturday movement, to identify the masculine ideals championed for by the #masculinitysaturday movement and to identify and describe the strategies used in legitimizing the proposed masculine ideals in the movement.

5.2 Summary of Findings

The results based on research questions formulated are discussed in detail below

5.2.1 Themes Emerging From the Masculinity Saturday Tweets

There were six prominent themes that were found to emerge from the reviewed tweets. They were centred on being a man, the value of a man, the reclamation of one's masculinity and

pride, women (their value, desirability and (un)acceptable behaviour), relationships and the maintenance of societal stereotypes.

5.2.2 Portrayal of Men's Oppression in the #Masculinitysaturday Movement

Based on these themes, it can be concluded that anything that threatens and/or hinders a man's power, power to be and do what is expected of a man, is oppression, which relates to the lacking notion surrounding masculine identity and the need for men to reclaim their pride and masculinity. The man who is not interested in reclaiming his masculinity but continues to engage in prohibited behaviour is considered a simp, a lesser man, an oppressed man.

5.2.3 Masculine Ideals Championed for by the #Masculinitysaturday Movement

The #masculinitysaturday movement constantly champions for the reclamation and maintenance of a man's traditional values, dignity and pride, with numerous thoughts on how to ensure that one's value as a man is not diminished in any way by anyone, fellow man or worse, a woman. There is prioritization of a man's health, wealth, financial well-being, and him beholden to his macho self while espousing values of stoicism, dignity, pride, sexism and double standards. Asides the prioritization of a man's wellbeing, the ideology necessitates the presence of women of a certain type, but who nevertheless should be treated as dispensable and untrustworthy.

5.2.4 Strategies Used in Legitimizing the Proposed Masculine Ideals in the #Masculinitysaturday Movement

The key strategies depended upon to legitimize the proposed ideologies included vilification of any masculinity-depleting behaviour and actions, in addition to policing appropriate displays of masculinity in order to assert the essence of reclaiming one's masculinity. In deeming certain

behaviour inappropriate, it is labelling them unmanly and lacking of true masculinity, and vice versa. In this sense, gender stereotypes are perpetuated and encouraged amongst the followers, which further legitimizes the ideals as path or status quo reclamation.

5.3 Recommendations

Based on the above analysis and findings, I make the following recommendations. First, there is a need amongst Kenyan society and its institutions to appreciate that in an evolving world, the contradictions in identities, attributes, and roles are to be expected and are normal, in both men and women. Based on the findings, much of the #masculinitysaturday movement's message was focused on the reclamation of masculinity, with a great concern that alludes to the loss of the traditional place, roles, and attributes of men. As evidenced, there is a derogatory and disdainful attitude othering men who do not conform to the traditional attributes and exhibit feminine behaviour, as well as women who do not toe the traditional gender line. In addition to this, in the pursuit of gender equality, males must be considered as fundamental actors, seeing as certain behaviour and actions – and by definition certain masculinities – championed by this movement are geared towards the preservation, perpetuation and promotion of inequalities between the genders. These everyday behaviour, decisions and actions that continually enforce and internalize misogynistic and sexist ideologies must be disbanded.

This study revealed Twitter as a flourishing site for the contestation of masculine identity and ideology in Kenya, with rich and expansive discussions. Considering the power of audience response, tweeps are able to negotiate their own meanings, and support or resist the ideologies proposed. Ultimately, gender equality should not be substantially set aside as a woman's business. Kenyan institutions – schools, work places, religious organizations, policymakers

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and such MRA's must endeavour to involve the boys and men in realizing the implications of their perpetuation of misogynistic behaviour, ideals and toxic masculinity on women and men.

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APPENDICES

Coding Sheet

Appendix I

Theme	Code	Code Number	Description of code
Indicate the dominant topics/ideas expressed within the tweet:	Core ideologies of MRMs = CI	1	Backlash against feminism
			Men reclaiming leadership, dominance
			Men fortifying their social supremacy and masculinity
			Blaming feminism
	Feminine Identity = FI	2	The kind of woman (and feminine attributes) desired
			The kind of ideals desired in a woman
	Unequal gender relations = GR	3	The degradation of women, simultaneous praise of men
			Sexual objectification of women, simultaneous empowerment of men
			The portrayal of women as distrustful, men as vulnerable
			Normative violence by men, normative victimhood of women
			Women as prostitutes, men as pimps
Oppression: Indicate the way men and	Privilege = PI	1	Female privilege
			Male degradation
			Men as victims of female empowerment

their experiences are positioned	Oppression & Power Relations = OPR	2	Systems that put women first while requiring the sacrifice of men to uphold the women at the center
			Even with women at the centre of society and law, men are degraded and hated as result of these structures.
			Feminism allows women to vent their anger and hatred on men for patriarchal systems but still absolves them of any responsibility while they continue enjoying the benefits of the same system.
Indicate the way the main idea is justified	Vilification= VI	1	Appropriate versus Inappropriate behaviour
			Degrading subordinate masculinities to legitimize hegemonic masculinity
			Upholding traditional and misogynistic notions concerning femininity and women
	Policing Masculinity = PM	2	Where XX (for example homophobia, misogyny) behaviour works as a guiding force to staunchly enforce YY (heterosexuality, misandry) as the only acceptable form of masculine identity in various areas, for example, sexuality, (Backlash against) gender equality, Gender relations within relationships and others.
	Marginalizatio n = MR	3	Oversimplification of women's issues
			Belittling of women's rights
			Backlash against feminism and criticism of those engaged with it
			Addressing social rights issues of both men and women, instead of solely/mostly women