DIGITAL FEMINISM AND CONFLICT TRANSFORMATION: THE ROLE OF SOCIAL MEDIA IN MOBILIZING GENDER-INCLUSIVE PEACE MOVEMENTS

OLOWOLAFE TEMITOPE
DEPARTMENT OF PEACE STUDIES AND CONFLICT RESOLUTION, AJAYI CROWTHER UNIVERSITY, OYO, NIGERIA, to.ayantayo@acu.edu.ng, https://orcid.org/0009-0007-6284-7839

KEYWORDS
Digital Feminism, Peacebuilding, Gender Inclusion, Conflict Transformation

ABSTRACT
Within the wave of online mobilization, a vibrant form of activism known as digital feminism has emerged, spearheaded largely by women who challenge patriarchal norms, amplify marginalized voices, and demand structural change in society. While existing studies have explored women's roles in peace processes, few have specifically interrogated how digital technologies are reshaping feminist engagement in peacebuilding across diverse sociopolitical landscapes. Drawing on comparative case studies from Nigeria, Sudan, and Colombia, this research contributes to scholarship by investigating how women strategically use digital platforms to challenge patriarchal structures, mobilize support, and advocate for inclusive peace and justice. Findings revealed that digital tools enabled women to amplify marginalized voices, mobilize support, and document abuses, thereby reshaping peace narratives and fostering inclusive participation. In Nigeria, the #BringBackOurGirls campaign highlighted the gendered nature of violence and demanded accountability. Sudanese women leveraged social media during the 2019 revolution to resist repression and advocate for gender quotas in governance. Colombian women used digital platforms for truth-telling and reconciliation, foregrounding issues of sexual violence and land rights. Despite these advancements, challenges such as online harassment, surveillance, and limited access to digital tools persisted, particularly in rural and marginalized communities. The study concluded that while digital feminism offers innovative pathways for peace advocacy, it cannot substitute for institutional reforms and intersectional policy change. Recommendations include integrating feminist perspectives into tech governance and peace frameworks, investing in digital training for women peacebuilders, and creating regional digital platforms for collaboration among women in conflict-affected areas. This research contributes to the understanding of digital feminism's unique role in peacebuilding, emphasizing the need for inclusive and participatory approaches to conflict transformation.

Introduction

In recent years, digital platforms have significantly redefined the modalities of feminist engagement, providing new avenues for activism, solidarity, and peacebuilding, particularly in conflict-affected societies. This shift, often described as *digital feminism*, refers to the use of online tools and social media platforms by women to resist patriarchal structures, advocate for gender equality, and demand justice within broader sociopolitical struggles (Baer, 2016; Tufekci, 2017). Digital feminism is not merely a technological extension of traditional feminist activism; rather, it constitutes a radical transformation in how gendered voices engage in the public sphere. Across the Global South, women are increasingly leveraging digital platforms to reclaim agency in peace and security discourses, especially in nations experiencing political violence and armed conflicts. These online feminist movements challenge the normative frameworks of peacebuilding, which often exclude or marginalize women's participation (Tripp et al., 2009; Okech, 2013). In fragile contexts like Nigeria, Sudan, and Colombia, where historical gender exclusions intersect with contemporary digital divides, digital feminism is offering women a platform to shape conflict narratives and demand gender-inclusive peace processes.

A growing body of literature has examined the intersection between technology, feminist activism, and conflict transformation. Scholars such as Milan (2015) and Papacharissi (2015) argue that digital activism allows individuals, especially marginalized groups, to bypass gatekeepers in traditional media and politics, amplifying otherwise silenced voices. Similarly, Eltantawy and Wiest (2011) demonstrate how social media fueled women's participation in the Arab Spring, reflecting its potential for enabling mass mobilization and political engagement. However, much of this scholarship has focused on the Western or Arab contexts, often neglecting the specificities of sub-Saharan Africa and Latin America, where both patriarchal violence and digital inequalities are deeply entrenched. In Nigeria, for instance, the #BringBackOurGirls campaign, sparked by the abduction of over 270 schoolgirls by Boko Haram in 2014, brought global attention to the gendered dimensions of terrorism and state failure, mobilizing local and international actors (Olorunnisola & Martin, 2018). Similarly, in Sudan, women were central to the 2019 revolution that led to the ousting of President Omar al-Bashir, using digital tools to organize protests and challenge state repression (Baldo, 2020). Meanwhile, in Colombia, feminist groups utilized digital spaces during the post-conflict transition to document abuses, advocate for survivors of sexual violence, and push for justice in the transitional framework (Lemaitre & Sandvik, 2015).

Despite these insights, existing literature often treats women's digital activism in conflict zones as episodic rather than systemic, failing to interrogate how sustained digital feminist practices contribute to conflict transformation and peacebuilding. Research has tended to focus on momentary digital outbursts, hashtags, viral campaigns, or protests, without fully analyzing the strategic, long-term contributions of feminist actors in redefining peace processes (González, 2020; George & Leidner, 2019). Moreover, much of the discourse on gender and peacebuilding remains anchored in formal institutional frameworks such as UNSCR 1325, neglecting the informal yet powerful roles that women play in grassroots and digital mobilizations (Shepherd, 2017; Nduka-Agwu, 2021). African feminist scholars like Amina Mama and Signe Arnfred (2011) have long advocated for rethinking peace from a feminist standpoint, arguing that the lived experiences of women, particularly in conflict zones, are central to understanding and building sustainable peace. These calls for an epistemic shift are echoed by scholars of Latin American feminism, who emphasize intersectionality, indigenous rights, and post-colonial resistance as crucial to understanding women's roles in conflict and peace (Lemaitre, 2015; Alvarez, 2014).

The cases of Nigeria, Sudan, and Colombia provide compelling examples of how digital feminism disrupts male-dominated narratives of conflict and post-conflict reconstruction. In Nigeria, the #BringBackOurGirls movement not only demanded the rescue of the abducted girls but also exposed the systemic neglect of girls' education and gendered violence by the Nigerian state (Oloruntoba, 2019). The campaign's transnational reach, enabled by platforms like Twitter, transformed it into a global feminist concern, thereby reinforcing the role of digital networks in feminist advocacy. Sudanese women, who made up approximately 70% of protestors during the 2019 uprising, used digital platforms such as Facebook and WhatsApp to share updates, document state brutality, and advocate for political inclusion

(Abbas, 2020). Their efforts resulted in the allocation of 40% of parliamentary seats to women in the transitional government, an unprecedented development in the region. In Colombia, during the peace negotiations between the government and FARC, feminist organizations used digital platforms to influence discourse on gender justice, advocating for the inclusion of sexual violence as a key issue in the transitional justice mechanisms (O'Rourke, 2020). Yet, even in these contexts, challenges such as digital surveillance, online harassment, and infrastructural disparities continue to limit the full potential of digital feminist engagement (Gagliardone et al., 2015; Oloruntoba & Adebanwi, 2020).

Despite the increasing visibility and impact of digital feminist movements in these conflict-affected societies, a critical research gap remains. Existing scholarship is yet to systematically examine how digital feminism operates as a tool for conflict transformation and gender-inclusive peacebuilding across different cultural and geopolitical contexts. More importantly, there is insufficient comparative analysis that draws connections between digital feminist practices in Africa and Latin America, two regions with rich histories of feminist resistance but divergent institutional, technological, and cultural landscapes. This study addresses this gap by analyzing the role of digital feminism in mobilizing gender-inclusive peace movements in Nigeria, Sudan, and Colombia. By focusing on these countries, the study offers an intersectional and comparative framework for understanding how digital feminist strategies confront patriarchal structures, influence peace discourses, and reshape post-conflict transitions. The research problem, therefore, lies in the limited understanding of how women in these diverse contexts utilize digital tools not only for activism but also for long-term peacebuilding and conflict transformation.

Social Media, Conflict, and Peacebuilding

In recent years, social media has emerged as a powerful force in shaping contemporary social movements, particularly in conflict-prone and politically unstable regions. The role of digital platforms in facilitating protest and enabling civic engagement cannot be understated. Scholars like Aday et al. (2013) have observed that social media technologies enhance the flow of real-time information, bridge geographical distances between activists, and create virtual spaces where marginalized voices can find expression and solidarity. These platforms not only serve as tools for disseminating grievances but also help in sustaining collective action beyond the boundaries of conventional organizing. Zeynep Tufekci (2017) adds another layer to this understanding by emphasizing the non-hierarchical nature of digital mobilization. Through platforms such as Twitter, Facebook, and WhatsApp, groups can organize large-scale protests and campaigns without relying on centralized leadership. This decentralization makes movements more resilient and adaptive, particularly in the face of state repression. However, Tufekci also cautions that while these platforms can galvanize swift mobilization, they often lack the long-term strategic planning that traditional movements rely on. Furthermore, the digital landscape is fraught with challenges, including the spread of misinformation, algorithmic bias, and surveillance by state and non-state actors, which can undermine the goals of social movements.

In the context of conflict and peacebuilding, social media has opened up new channels for political participation, especially for groups historically sidelined from formal governance and decision-making processes. Women, for instance, have used digital spaces to advocate for inclusion, justice, and reform in countries facing political unrest. In Nigeria, the 2020 #EndSARS movement against police brutality highlighted how women-led feminist collectives harnessed Twitter for more than just mobilizing protests. As noted by Ogbonnaya and Onuoha (2020), these groups also used social media to coordinate emergency response efforts, such as fundraising for medical care, offering legal assistance to detained protesters, and documenting human rights violations in real-time. These actions reflect a broader shift where digital activism intersects with grassroots peacebuilding and community support. A similar dynamic was visible in Sudan during the 2019 revolution, where social media platforms played an instrumental role in circumventing the state's information control. In the face of heavy censorship by the Omar al-Bashir regime, Sudanese activists turned to Twitter and Facebook to document state violence and human rights abuses. According to Abbas (2020), women were at the forefront of this digital resistance. They used these platforms not only to raise awareness but also to demand justice and accountability in the post-revolution transitional phase. The digital space thus functioned as both a tool for resistance and a mechanism for

shaping narratives around peace and justice, offering women a means of political engagement that had long been denied in formal arenas.

Despite the potential of social media to amplify marginalized voices and support conflict transformation, its use is not without risks. In many contexts, authoritarian regimes have learned to manipulate or restrict digital tools to maintain control. In Sudan, for example, the military-led government that succeeded al-Bashir periodically shut down internet access as a tactic to quash dissent and disrupt civil mobilization (Badri & Tripp, 2021). These shutdowns demonstrate the fragility of digital reliance in authoritarian contexts, where access to communication tools can be arbitrarily revoked and stalling peacebuilding efforts. In Colombia, feminist groups advocating for land rights and transitional justice face another dimension of digital repression. As Rojas (2021) notes, many of these activists have been subjected to online harassment, cyber-attacks, and surveillance campaigns aimed at silencing their work. These experiences underline the dual nature of digital platforms: while they provide a space for empowerment and organizing, they also expose activists to new forms of vulnerability. In such environments, the very technologies that enable visibility and mobilization can also be used as instruments of repression.

Overall, the role of social media in conflict and peacebuilding is double edged. On one hand, it enables rapid, decentralized mobilization and gives voice to groups historically excluded from formal political processes. On the other hand, it introduces new challenges, particularly in settings where digital rights are poorly protected. As conflicts evolve in the digital age, there is a growing need to critically engage with both the potentials and perils of social media. Ensuring that digital spaces remain safe, accessible, and inclusive is therefore central to harnessing their full capacity for peacebuilding and social transformation.

Gender-Inclusive Peacebuilding and Feminist Interventions

Building lasting peace in any society requires the voices and experiences of everyone, especially those who are often excluded. Around the world, women have faced exclusion from peace negotiations and decision-making, even though they are often among the most affected by conflict. In response, feminist movements have called for more inclusive peacebuilding, one that doesn't just add women to the table but transforms the conversation altogether. Scholars like Cockburn (2004) and Cohn (2013) emphasize that peace must go beyond ending violence; it must address deep-rooted inequalities and promote justice and participation for all. This idea gained momentum globally with the United Nations Security Council Resolution 1325, passed in 2000. It was the first international policy to formally recognize the importance of involving women in peace and security processes. It outlined four key goals: promoting women's participation in peacebuilding, protecting women in conflict zones, preventing gender-based violence, and ensuring support for recovery efforts (UN Women, 2015). Yet, over 20 years later, progress has been limited. O'Rourke (2020) points out that only a small percentage of peace agreements even mention women's needs or rights, showing how far there still is to go.

Feminist peacebuilding is not just about counting how many women are in the room. It questions the entire structure of peace processes, asking whether they truly serve all people. Feminists highlight the importance of intersectionality, a term introduced by Crenshaw (1989), which means understanding how gender intersects with other factors like race, class, and ethnicity. This is especially relevant in countries like Nigeria, Sudan, and Colombia, where women's experiences of conflict are shaped by complex political and cultural histories. In Colombia, for example, Afro-Colombian and Indigenous women have worked hard to make their voices heard during peace talks, especially when it comes to land rights and justice for sexual violence (Rojas, 2021). In Sudan, women played a key role in the 2019 revolution that led to the fall of the authoritarian regime. Sudanese women were not just participants; they were leaders of protests and online campaigns. However, many were sidelined when a transitional government was formed. Feminist activists pushed back, calling for reforms to discriminatory laws and demanding meaningful roles in rebuilding the country (Abbas, 2020). Their efforts show that feminist peacebuilding is about much more than being invited into existing spaces, it's about changing those spaces so they reflect women's realities and priorities.

In Nigeria, feminist organizing has also made a powerful impact. One major example is the #BringBackOurGirls campaign, which began in 2014 after Boko Haram abducted schoolgirls in Chibok. Nigerian women mobilized online and

offline to demand government action, raise global awareness, and advocate for the rights of girls. This movement went beyond a single incident; it highlighted broader issues of gender-based violence, insecurity, and the neglect of women's voices in peace and security discussions (Ogbonnaya & Onuoha, 2020). Since then, Nigerian feminists have continued to lead efforts to make peacebuilding more inclusive, particularly in regions facing armed conflict and displacement.

Still, challenges remain. Many feminist peacebuilders face threats, backlash, and lack of support. Cultural norms, weak institutions, and political resistance often make it hard for their efforts to gain ground. Moreover, grassroots activists are frequently excluded from formal peace talks, which are usually dominated by political elites. Closing this gap means providing more resources, training, and opportunities for women at the community level to influence decisions at the national and international level.

Case Study Analysis: Digital Feminism and Gender-Inclusive Peacebuilding in Nigeria, Sudan, and Colombia

The rise of digital technologies has transformed the landscape of feminist activism and peace advocacy globally. Across diverse conflict-affected regions, women have creatively employed digital platforms not merely as tools of resistance but as means of constructing new political spaces and influencing peace narratives. Three illustrative cases, Nigeria's #BringBackOurGirls campaign, Sudanese women's roles in the 2019 revolution, and Colombian women's digital engagement in the post-conflict process would be discussed.

(i) Nigeria – #BringBackOurGirls: Digital Advocacy and Transnational Mobilization

The 2014 abduction of over 270 schoolgirls from Chibok, Nigeria, by Boko Haram militants sparked global outrage. However, the Nigerian government's initial silence and inaction drew criticism, creating a vacuum that was swiftly filled by civil society actors, predominantly women, who used digital platforms to rally national and international attention. (e.g., the Feminist Coalition and BBOG leaders) used Twitter, Facebook, and hashtags to mobilize national and global attention, pressure political authorities, and organize peaceful protests (Okunade & Ojo, 2021; Egbunike & Olorunnisola, 2015).The #BringBackOurGirls campaign, spearheaded by Nigerian activists such as Obiageli Ezekwesili and Aisha Yesufu, quickly became a transnational feminist movement, amplified by figures like Michelle Obama and Malala Yousafzai (Akinbobola, 2020; Umejei, 2015). This campaign was not merely a call for rescue; it underscored the gendered nature of violence in conflict zones and demanded accountability from state institutions. The hashtag became a digital megaphone for Nigerian women to assert their role in peace advocacy, breaking the silence that had traditionally excluded them from national security discourse. Scholars such as Olonisakin et al. (2011) emphasize that Nigerian women's engagement through social media challenged patriarchal norms that often depict them as passive victims rather than agents of change. Despite the campaign's global reach, its long-term impact on policy change and systemic reform remains contested. While it influenced government action and led to some rescues, critics argue that the campaign was co-opted by political actors and international donors, which diluted its grassroots momentum (Iwilade, 2017). Nevertheless, #BringBackOurGirls remains a seminal example of digital feminism, illustrating how local struggles can be globalized through social media to promote accountability, justice, and peace.

(ii) Sudan – Women in the 2019 Revolution: Digitally Mediated Resistance and Feminist Peacebuilding

In Sudan, the 2019 revolution that led to the ouster of President Omar al-Bashir was characterized by widespread civilian mobilization. Central to this uprising were Sudanese women, who constituted over 60% of protesters and became emblematic of the revolution itself (Khamis, 2020). Social media

played a pivotal role in documenting state violence, mobilizing protests, and shaping public discourse. **Sudanese women** employed **WhatsApp, Facebook, and online forums** to resist gendered repression, amplify feminist voices, and build solidarity in a patriarchal political landscape (Musa & Elamin, 2020; El-Gizouli, 2019).Images of women leading chants, wrapped in traditional Sudanese tobes, circulated widely and redefined the image of resistance. Alaa Salah, dubbed the "Woman in White," became a symbol of the revolution. Her iconic image, shared millions of times, demonstrated how digital platforms can create powerful feminist symbols that rally support and shape international media narratives (Elhussein, 2020). Sudanese women not only organized online but also engaged in political negotiation processes, advocating for gender quotas in transitional governance structures. However, digital feminism in Sudan faced significant limitations. Once the transitional government was formed, the inclusion of women remained superficial, with many activists sidelined in formal power-sharing deals (Baldo, 2021). Moreover, digital surveillance and internet blackouts, common tools in Sudan's authoritarian repertoire, undermined consistent mobilization. This reflects a broader pattern where women's digital activism can be embraced during revolutionary moments but marginalized in institutional peacebuilding efforts (Abusharaf, 2021). Despite these constraints, Sudanese women's digital activism has transformed political consciousness, promoted narratives of inclusive governance and laid groundwork for future feminist engagement in peacebuilding.

(iii) Colombia – Women, Peace, and the FARC: Digital Spaces for Truth-Telling and Reconciliation

Colombia's peace process with the Revolutionary Armed Forces of Colombia (FARC) offers a unique context in which digital feminism intersected with transitional justice. While the 2016 peace accord included a Gender Sub-Commission to ensure women's perspectives were integrated, many grassroots women's groups turned to digital platforms to assert their narratives and contest exclusion (Bernal, 2019). Colombian women used social media not only to support the peace process but to foreground issues of sexual violence, land rights, and historical marginalization. Platforms like Twitter and Facebook became arenas for truth-telling and memory activism, where survivors of conflict-related violence could share testimonies, demand reparations, and connect with global audiences (Lemaitre & Sandvik, 2015). Initiatives like *Red Nacional de Mujeres* and *Ruta Pacífica de las Mujeres* curated digital archives and campaigns highlighting the gendered impact of the war. These efforts complemented formal peacebuilding mechanisms, holding the state accountable and ensuring that women's voices shaped the public understanding of reconciliation and justice. However, challenges persisted. Digital divides, especially in rural and indigenous communities, limited broad participation. Moreover, online harassment and threats targeted women who were outspoken, particularly Afro-Colombian and indigenous leaders, revealing the intersectional risks faced by feminist peace activists (Murillo & Trujillo, 2020). Yet, Colombia's experience remains a testament to how digital spaces can be used for participatory peacebuilding. By amplifying women's experiences and creating digital memory repositories, feminist groups have contributed to a more inclusive post-conflict narrative, one that centers justice and equity.

Hence**,** these three cases illustrate distinct yet interconnected dynamics in digital feminist peace activism. In Nigeria, digital tools catalyzed international attention, while in Sudan, they redefined revolutionary leadership. In Colombia, they facilitated participatory justice and collective memory. Across all contexts, a few patterns emerge:

i. Amplification of Marginalized Voices: Digital platforms provided women with

tools to bypass traditional gatekeepers and assert agency in public discourse.

ii. Symbolic Power: Hashtags, viral images, and digital storytelling shaped narratives and identities central to feminist peacebuilding.

iii. Resistance and Backlash: Despite their power, digital platforms exposed women to new forms of violence, including online harassment and surveillance.

iv. Fragmented Gains: Inclusion in digital spaces did not always translate into structural change or formal political participation.

v. Online impact: Digital feminism reframes dominant narratives, fosters collective identities, and sustains global engagement (Gill & Orgad, 2018; Keller et al., 2018). It offers women tools to challenge oppressive norms and build transnational feminist solidarity.

vi. Offline impact: It translates into peaceful protests, policy demands, and social movements (e.g., BBOG school sit-ins, Sudanese street protests, and Afro-Colombian legal advocacy) (Akinbobola, 2020; Abusharaf, 2021).

These findings align with observations by Gouws (2022) and Tripp (2015), who argue that feminist activism in the digital age must grapple with both opportunity and instability like online harassment, government surveillance, or the sudden loss of internet access. These risks can make it hard for activists to stay safe or keep their campaigns going. It also suggests that while digital feminism offers innovative pathways for peace advocacy, it cannot substitute for institutional reforms and intersectional policy change.

Conclusion

This study underscores the significant role of digital feminism in reshaping peacebuilding, particularly in conflict-affected regions like Nigeria, Sudan, and Colombia. Through platforms such as Twitter and Facebook, women have been able to challenge exclusion, amplify their voices, and mobilize global support for peace and justice. The research extends existing feminist peacebuilding theories by highlighting how digital tools facilitate a more decentralized and grassroots form of activism, providing new ways for women to participate in peace processes, traditionally dominated by men.

The findings confirm that digital platforms not only offer a space for women to engage in advocacy but also provide an avenue for resistance, allowing activists to circumvent state censorship and documentation of abuses. This adds a new dimension to conflict transformation, showcasing how digital activism can reshape peace narratives and influence political outcomes. However, the study also reveals the darker side of digital activism, such as online harassment and surveillance, which pose significant risks to activists.

In contrast to previous research that emphasizes traditional peacebuilding methods, this study demonstrates how digital feminism brings both opportunities and challenges. It highlights the need for deeper institutional support to ensure that digital tools can be effectively leveraged for gender-inclusive peacebuilding.

Recommendation

1. **Enhance Digital Literacy and Security for Women**: To maximize the impact of digital feminism in peacebuilding, it is essential to provide women peacebuilders with comprehensive training in digital literacy and cyber security. Empowering them with the skills to navigate and protect themselves in online spaces ensures they can advocate effectively and safely without falling prey to online harassment or surveillance.
2. **Integrate Feminist Perspectives into Tech Governance**: The digital space must be shaped by inclusive policies that reflect feminist values. It is crucial to involve women's voices in the development of tech platforms and digital policies to ensure that these spaces remain safe, accessible, and equitable for all, particularly marginalized women in conflict zones.
3. **Foster Collaboration across Digital Platforms**: Creating regional and

international digital platforms where women in conflict-affected areas can collaborate and share experiences is vital. These platforms should facilitate networking, knowledge exchange, and coordinated actions that amplify the voices of women across borders, strengthening collective advocacy for peace and justice.

4. **Support Institutional Backing for Digital Feminist Movements**: Governments and international organizations should offer institutional support to feminist digital movements. This includes recognizing digital activism as a legitimate form of peacebuilding and providing resources and protection for women activists operating in risky environments.
5. **Strengthen Global Accountability Mechanisms**: International frameworks such as UNSCR 1325 should be enhanced with stronger enforcement mechanisms that hold governments accountable for ensuring women's active participation in peace processes, both online and offline. This would ensure that digital feminist activism leads to tangible political and social change.

References

Abbas, N. (2020). *Sudanese women at the forefront: Gender and the revolution*. African Studies Review, 63(3), 475–488.

Abbas, R. (2020). *Women and the Sudanese Revolution: Digital resistance and feminist awakening*. African Studies Review, 63(4), 725–740.

Abbas, S. (2020). *Women and the Sudanese revolution: Reclaiming public space and reshaping political participation*. African Affairs, 119(476), 623–635. https://doi.org/10.1093/afraf/adaa020

Aday, S., Farrell, H., Lynch, M., Sides, J., & Freelon, D. (2013). *Watching from afar: Media consumption patterns around the Arab Spring*. American Behavioral Scientist, 57(7), 899–919.

Alvarez, S. E. (2014). Beyond NGO-ization? Reflections from Latin America. *Development*, 57(1), 20–27.

Badri, B., & Tripp, A. M. (2021). *Women's movements in post-uprising Sudan: Challenges and opportunities*. Journal of North African Studies, 26(4), 631–648.

Baer, H. (2016). Redoing feminism: Digital activism, body politics, and neoliberalism *Feminist Media Studies*, 16(1), 17–34.

Baer, H. (2016). Redoing feminism: Digital activism, body politics, and neoliberalism. *Feminist Media Studies*, 16(1), 17–34.

Baldo, S. (2020). *Sudan's uprising and the role of women*. The Enough Project.

Cockburn, C. (2004). *The line: Women, partition and the gender order in Cyprus*. Zed Books.

Cockburn, C. (2013). *War and security, women and gender: An overview of the issues*. Gender & Development, 21(3), 433–449.

Cohn, C. (2013). *Women and wars: Contested histories, uncertain futures*. Polity Press.

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine. *University of Chicago Legal Forum*, 1989(1), 139–167.

Eltantawy, N., & Wiest, J. B. (2011). The Arab Spring | Social media in the Egyptian revolution. *International Journal of Communication*, 5, 1207–1224.

Gagliardone, I., Gal, D., Alves, T., & Martinez, G. (2015). *Countering online hate speech*. UNESCO.

George, J. F., & Leidner, D. E. (2019). Digital activism and the role of ethical information systems. *Information Systems Journal*, 29(3), 419–437.

González, A. M. (2020). Hashtag activism in Latin America. *Feminist Media Studies*, 20(6), 827–845.

Harcourt, W. (2019). Feminist digital justice: A critical analysis of the digital feminist agenda. *Feminist Media Studies*, 19(4), 473–487.

Lemaitre, J. (2015). Legal fetishism and the social meaning of sexual violence in Colombia. *International Journal for Crime, Justice and Social Democracy*, 4(4), 62–75.

Lemaitre, J., & Sandvik, K. B. (2015). Beyond sexual violence in transitional justice. *International Journal of Transitional Justice*, 9(3), 447–467.

Mendes, K., Ringrose, J., & Keller, J. (2019). *Digital feminism: Activism in the 21st century*. Oxford University Press.

Milan, S. (2015). Mobilizing in hybrid media spaces: The case of #OccupyGezi. *Journal of Communication*, 65(2), 183–202.

Nwachukwu, U. (2021). Twitter feminism and the politics of visibility in Nigeria. *African Feminist Studies Journal*, 3(1), 50–67.

O'Rourke, C. (2020). *Women's rights in armed conflict under international law*. Cambridge University Press.

Ogbo, F. N. (2020). The digital divide and women's political participation in rural Nigeria. *Journal of African Studies*, 45(2), 140–158.

Ogbonnaya, U. M., & Onuoha, F. (2020). Youth and digital resistance: A study of the #EndSARS protests in Nigeria. *Conflict Trends*, 4, 21–27.

Ogbonnaya, U., & Onuoha, F. (2020). Feminist activism and the #EndSARS movement in Nigeria: Gendered responses to state violence. *Journal of African Social Movements*, 5(1), 45–62.

Okech, A. (2013). Gender and peacebuilding in Africa. In T. Murithi (Ed.), *Handbook of peacebuilding in Africa* (pp. 143–160). Routledge.

Olorunnisola, A. A., & Martin, B. L. (2018). Influencing social change in Nigeria: Social media and the #BringBackOurGirls campaign. *Journal of Communication Inquiry*, 42(4), 366–386.

Olorunsola, R., & Adelakun, A. (2019). Social media, gender, and advocacy: The #BringBackOurGirls campaign in Nigeria. *International Journal of Communication*, 13, 4550–4567.

Oloruntoba, S. O. (2019). Gendered security and the state in Nigeria. *African Security Review*, 28(4), 317–328.

Oloruntoba, S. O., & Adebanwi, W. (2020). Digital democracy and the politics of surveillance in Nigeria. *Democratization*, 27(8), 1363–1381.

Papacharissi, Z. (2015). Affective publics: Sentiment, technology, and politics. Oxford University Press.

Rojas, C. (2021). Cyberviolence against women in Colombia: A growing threat to feminist resistance. *Gender & Society*, 35(3), 457–479.

Rojas, C. (2021). Feminist peace and post-conflict reparations in Colombia. *International Feminist Journal of Politics*, 23(2), 210–229. https://doi.org/10.1080/14616742.2020.1853857

Books.

Tripp, A. M. (2019). *Women's movements and new digital strategies in Africa*. International Feminist Journal of Politics, 21(3), 387–400.

Tripp, A. M., Casimiro, I., Kwesiga, J., & Mungwa, A. (2009). *African women's movements: Transforming political landscapes*. Cambridge Unive

Segura, A. (2018). Truth-telling and digital memory in Colombia: Women's platforms and post-conflict narratives. *Latin American Perspectives*, 45(5), 45–61.

Shepherd, L. J. (2017). Gender, violence and security: Discourse as practice. Zed rsity Press.

True, J. (2016). *Feminist approaches to peace and conflict studies*. In Richmond, O. P., &

Visoka, G. (Eds.), *The Palgrave Encyclopedia of Peace and Conflict Studies*. Palgrave Macmillan.

Tufekci, Z. (2017). *Twitter and Tear Gas: The Power and Fragility of Networked Protest*. Yale University Press.

UN Women. (2015). *Preventing conflict, transforming justice, securing the peace: A global study on the implementation of United Nations Security Council Resolution 1325*. United Nations.

Zayzay, M. (2016). Digital activism and public accountability: Lessons from #BringBackOurGirls. *Africa Today*, 62(3), 30–51.