Misogynistic Communication in Digital Politics: A Systematic Literature Review on Gender-Based Violence Against Indonesian Female Politicians on Social Media

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Abstract

The development of digital political communication has expanded women's participation in the public sphere, but at the same time has given rise to forms of gender-based violence through misogynistic communication practices. This article aims to examine the forms and patterns of misogynistic communication directed at female politicians on social media and to explain the mechanisms of the production and reproduction of such discourse through language, gender representation, and power relations. The study was designed using a Systematic Literature Review (SLR) approach, adhering to the PRISMA 2020 reporting guidelines and employing qualitative thematic synthesis. An initial review of the literature identified five categories of communication requiring further examination: gender stereotypes; delegitimization of leadership; objectification and sexualization; attacks on personal reputation; and microaggressions and digital intimidation. A conceptual review also directed attention to the relationship between the production of representations, the repetition of messages, and symbolic legitimation in political communication. This article proposes a three-level analytical framework—textual, interactional, and socio-symbolic—to integrate the study of digital political communication, feminist communication, and symbolic violence. This framework is intended as an initial conceptual contribution, not a tested causal model. The final synthesis still requires the completion of a systematic literature search and selection.

1. Introduction

The transformation of political communication in the digital society has changed the way political actors build their public image, gain recognition, and maintain legitimacy in the eyes of the public. Social media no longer functions solely as a channel for disseminating information but has evolved into an arena of interaction where identity, credibility, and political legitimacy are constructed through the exchange of messages. In a networked society,

communication plays a crucial role in the formation of power relations because the ability to produce and distribute meaning helps determine how political actors are perceived by the public (Bradshaw et al., 2020; Sari et al., 2022). These changes have expanded opportunities for political participation, including for women who previously faced limited access to conventional political communication channels. However, expanded access to communication does not automatically lead to equality in the construction of meaning. The digital space also enables the proliferation of communication practices that perpetuate social hierarchies through stereotypes, insults, and representations that demean certain groups.

The tension between expanding participation and perpetuating inequality is a key issue in women's political communication. The presence of female politicians on social media enables direct interaction with constituents, but this visibility simultaneously opens the door for the public to make judgments that are not always related to competence or political platforms. Sältzer and Boyer (2024) demonstrate that female members of parliament face different patterns of hostile responses compared to men in political interactions on Twitter (Aminulloh et al., 2025). These findings demonstrate that the nature of communication and public responses cannot be separated from the gender dimension. The issue is not merely whether women have the opportunity to convey political messages, but rather how those messages are received, interpreted, and contested in digital interactions. Thus, equality in political communication must be understood through the distribution of recognition and legitimacy, not merely through access to the media.

In this context, digital misogyny has become a relevant issue for the development of political communication studies. Jane (2017) describes online misogyny as a phenomenon of gender-based hatred that spreads through digital communication and makes women targets of insults, harassment, and intimidation. Its manifestations are not limited to the use of abusive language but also include representations that degrade women through their bodies, sexuality, morality, and social identities. Mantilla (2015) expands on this discussion through the concept *of "gendertrolling"*—a practice of gender-based harassment that can occur intensively and repeatedly in digital spaces. Both perspectives demonstrate that online misogyny has a communicative nature, as

it operates through the production of messages, the use of symbols, and the dissemination of representations that shape women's experiences in the public sphere (Firmansa et al., 2020; Roennfeld et al., 2021; Weaver et al., 2021).

In political communication, misogynistic practices take on a more complex dimension because they relate to the recognition of women as political subjects. Comments that question leadership abilities based on gender, link political suitability to domestic roles, or shift attention from a candidate's platform to their physical appearance can constitute forms of gender-based delegitimization. However, criticism of female politicians cannot automatically be categorized as misogyny. Criticism of policies, integrity, or track records is part of democratic communication as long as such assessments are not based on the subordination of gender identity. This distinction is important so that analyses of misogynistic communication do not fall into the trap of classifying all negative responses as violence. The academic issue lies in how language and representation are used to establish symbolic boundaries regarding who is considered to possess authority, credibility, and legitimacy in the political arena (Sukendar, 2023).

Krook and Restrepo Sanín (2016) explain that violence against women in politics must be understood through forms of violence that are not limited to physical and psychological acts but also encompass economic and symbolic dimensions. Krook (2020) further frames violence against women in politics as a phenomenon linked to efforts to hinder women's participation and recognition in political life. This perspective broadens the understanding of political violence by positioning gender relations as part of the issue of power. Nevertheless, studies on violence against women in politics and studies on misogynistic communication do not entirely share the same units of analysis. Studies of political violence may focus on actions, victims' experiences, or barriers to participation, whereas communication studies require attention to how messages are constructed, meanings are negotiated, and social representations are reproduced (Aua et al., 2025; Nopriyansa, 2021).

This difference in focus becomes significant when misogyny is understood through the lens of symbolic violence. Bourdieu (1991) situates language and symbolic exchange within the context of power structures that determine the legitimacy of a social practice. Symbolic power operates when certain categories

of judgment gain recognition and are thus accepted as normal. In the context of digital political communication, this perspective allows for an analysis of how stereotypes about women's leadership are perpetuated through the repetition of language and representations. Statements that portray men as natural leaders or women as actors ill-suited to the political arena can function as mechanisms that limit legitimacy if they gain social recognition. However, the mere presence of stereotypes in a message is not sufficient to prove the occurrence of symbolic violence; the processes of acceptance, recognition, and the reproduction of meaning must still be taken into account.

A feminist communication perspective provides an additional foundation for understanding this issue. Van Zoonen (1994) demonstrates that the media plays a role in the construction of gender representations through the processes of message production, dissemination, and reception. Representations of women, therefore, cannot be understood as neutral depictions of social reality but are instead linked to values, ideologies, and power relations that influence how gender identities are interpreted. In digital political communication, this perspective helps explain why evaluations of female politicians may involve different social standards than those applied to male politicians (Liu & Xu, 2021). However, the relationship between gender representation and symbolic violence requires a more specific explanation, particularly regarding how stereotypes gain recognition, spread through interactions, and become part of everyday political communication practices.

Research on online violence against women has evolved through various disciplinary approaches. Watson (2024), through a comprehensive review of the literature on online violence, demonstrates that this phenomenon is widely understood as a structural issue related to gender-based violence. The study also emphasizes the need for responses at the individual, organizational, and societal levels. Meanwhile, the study by Sältzer and Boyer (2024) demonstrates how hostile responses toward politicians are related to gender and the nature of the communication used. The two studies offer distinct contributions: the first expands the conceptual understanding of online violence against women, while the second elucidates response patterns in digital political interactions. These differences highlight the importance of integrating research on gender-based violence with research on the dynamics of political messages and interactions.

(Poulakidakos & Giannouli, 2019).

Although it addresses overlapping phenomena, the literature on digital misogyny, violence against women in politics, and digital political communication has evolved with diverse analytical focuses. Studies of online misogyny have largely focused on the nature of harassment and representations that demean women (Jane, 2017; Mantilla, 2015). Studies on political violence situate gender-based attacks in relation to women's participation and legitimacy (Krook, 2020; Krook & Restrepo Sanín, 2016). Meanwhile, research on digital political communication may focus on the relationship between the nature of messages and social media users' responses (Russmann et al., 2019). These differing orientations do not suggest that previous research has neglected communication mechanisms, but rather indicate the need for a synthesis that connects message forms, representational practices, and power relations within a single interpretive framework.

The need for such a synthesis is all the more relevant because misogynistic communication does not always take the form of messages that explicitly express hatred. Stereotypes can be conveyed through humor, sarcasm, metaphors, comments on appearance, or the repetition of assumptions about gender roles. Under certain conditions, such forms of communication may be accepted because they are perceived as ordinary conversation rather than practices that undermine women's legitimacy. However, the meaning of a message still depends on context, the relationships between users, and the interpretive practices that accompany it. Therefore, research on digital misogyny requires a distinction between forms of expression, communicative functions, and the social mechanisms that enable a particular representation to be maintained. Without such a distinction, discussions of misogyny risk being limited to a mere cataloging of categories of abuse without explaining the communicative processes that link them to power relations (Bennett & Pfetsch, 2018).

Based on the developments in this field of study, the gap that is the focus of this research lies in the need to integrate two levels of analysis that are often discussed from different perspectives: forms of misogynistic communication and the mechanisms of the production and reproduction of such discourse. Watson's (2024) comprehensive review has provided a cross-disciplinary

mapping of online violence against women, while research on female politicians highlights the importance of the political communication context in understanding gender-based responses. This study does not proceed from the assumption that these mechanisms have never been examined, but rather from the need to systematically examine how various studies define, identify, and explain misogynistic communication practices. Through this synthesis, the similarities, differences, and limitations of theoretical explanations in the literature can be assessed in a more structured manner.

This study employs a *Systematic Literature Review* (SLR) approach to identify and synthesize scientific knowledge regarding misogynistic communication directed at female politicians on social media. The literature search and reporting were designed in accordance with PRISMA 2020 to enhance the transparency of the process of identifying, selecting, and reporting studies (Thorburn, 2014). The analysis focuses on communication as a practice of meaning-making, situating digital misogyny within the interplay of language, gender representation, and symbolic power. This approach is expected to make a conceptual contribution to the study of digital political communication by mapping communication patterns and explaining the mechanisms of gender-based discourse reproduction supported by the literature. Based on these objectives, this study poses two questions. First, what are the forms and patterns of misogynistic communication directed at female politicians on social media, as identified in the scholarly literature? Second, how does the scholarly literature explain the mechanisms of production and reproduction of misogynistic discourse through language, gender representation, and power relations in digital political communication? Through these two questions, the study aims to link the mapping of phenomena with conceptual synthesis, while clarifying the contribution of the Communication Studies perspective in understanding gender-based violence against women in digital politics .

2. Method

This study was designed using a *Systematic Literature Review* (SLR) approach to identify, evaluate, and synthesize the state of scientific knowledge regarding misogynistic communication directed at female politicians on social media. This approach was chosen because it allows for a systematic review of various

studies with differing theoretical perspectives, methodological approaches, and empirical contexts. Unlike a narrative literature review, which allows for flexibility in source selection, an SLR emphasizes transparency in search strategies, consistency in selection criteria, and traceability of the synthesis process (Okot, 2022). This study adheres to the *Preferred Reporting Items for Systematic Reviews and Meta-Analyses* (PRISMA) 2020 guidelines to ensure that the processes of identification, screening, eligibility assessment, and literature selection are transparently described (Page et al., 2021). PRISMA was used as the reporting guideline, while the substantive analysis procedures were developed through qualitative thematic synthesis.

The unit of analysis for this study consists of scholarly articles that address digital misogyny, gender-based violence against women in politics, and communication practices related to the formation and reproduction of gender representations on social media. The literature will be searched via Scopus and Web of Science, provided access to these databases is available, with Google Scholar serving as a supplementary source to broaden the scope of publications (Hidayah & Qotrunada, 2021). The publication period is limited to 2014–2026 to account for developments in digital political communication research over more than a decade. English- and Indonesian-language literature will be considered as long as it meets the relevance criteria. Conceptual works published prior to this period may be used as a theoretical foundation but will be distinguished from the articles that constitute the main corpus of this systematic review.

The search strategy was developed using a combination of keywords representing three conceptual groups: misogyny and gender-based violence; women as political actors; and social media and digital communication. Terms such as *"online misogyny," "gender-based violence," "online harassment," "women politicians," "female candidates," "political communication,"* and *"social media"* will be combined using the Boolean operators AND and OR. This strategy is designed so that the search is not limited to studies that explicitly use the term "misogyny," but also encompasses research on gender-based harassment and the delegitimization of women in political communication. The search syntax will be adapted to the characteristics of each database, while the search dates, keyword combinations, filters, and number of results will be recorded to ensure

the reproducibility of the process (Dewi, 2024). The reporting of the search strategy also takes into account the PRISMA-S recommendations regarding transparency in literature searches (Rethlefsen et al., 2021).

Inclusion criteria include scientific journal articles that discuss women as candidates, members of parliament, political officials, or other political actors in the context of digital communication. Articles are considered if they provide empirical findings or conceptual arguments that are relevant to forms of misogynistic communication, gender representation, gender-based violence, or the mechanisms of production and reproduction of political discourse. Research employing qualitative, quantitative, or mixed-methods approaches may be included to provide a broader understanding. Conversely, articles that discuss violence against women without a clear connection to political activity or digital communication will be excluded. Non-scholarly publications, opinion pieces, articles lacking adequate methodological information or conceptual arguments, and duplicate documents are also excluded from the main corpus. (Caniago et al., 2024).

The literature selection process was designed to consist of four stages. The identification stage involved collecting all search results from the designated databases. Next, duplicate documents were removed before screening the titles and abstracts based on their relevance to the research questions. Articles deemed potentially relevant were then reviewed by reading the full text to determine their eligibility. Every decision to exclude an article during the full-text review stage will be accompanied by a documented rationale. The number of articles at each stage will be presented in a PRISMA 2020 flowchart. This procedure aims to ensure that the literature used is not only generally related to digital violence but also makes a substantive contribution to the understanding of misogynistic communication in the political arena (Bernardez-Rodal et al., 2022).

Articles that meet the criteria will be extracted using an analysis matrix that includes bibliographic information, research objectives, geographic context, digital platforms, theoretical frameworks, methods, data characteristics, key findings, and their relevance to the two research questions. Methodological quality will be assessed by considering the appropriateness of the study design, the transparency of data collection, the clarity of the analysis procedures, and

the relationship between the evidence and the conclusions. Studies using different approaches will not be treated as having identical quality standards. The methodological limitations of each study will be noted to help assess the explanatory power of the results and prevent generalizations that go beyond the scope of the data.

The literature review was designed using qualitative thematic synthesis based on the approach outlined by Thomas and Harden (2008). The synthesis process involved coding the findings, developing descriptive themes, and formulating analytical themes that linked the results of various studies. To answer the first question, coding focused on forms of misogynistic communication, including gender stereotypes, objectification, verbal abuse, political delegitimization, and other forms of communication identified in the literature (Arifin et al., 2024). These categories were treated as preliminary concepts that could be expanded or revised based on the results of the review. To answer the second question, the analysis focused on explaining message production, the construction of representations, the repetition of discourse, and the relationship between communication practices and power relations.

The synthesis was conducted by comparing the similarities and differences in findings across publications, including variations in political context, platform characteristics, theoretical approaches, and the level of empirical support for a given interpretation. Bourdieu's perspective on symbolic violence and feminist communication studies were used as interpretive lenses, not as categories that all articles were required to substantiate. Findings that do not align with the initial framework are retained to avoid forcing conclusions. The final result of the synthesis is expected to produce a mapping of forms of misogynistic communication as well as a conceptual explanation of the mechanisms of the production and reproduction of such discourse. Thus, the research does not stop at categorizing types of digital attacks but seeks to clarify the contribution of communication practices to the formation and maintenance of gender inequality in the digital political arena.

3. Result and Discussion

An initial review of the literature shows that research on misogynistic communication directed at female politicians has evolved through several

approaches with different analytical orientations. Some studies frame online violence as an issue of *political incivility*, while others focus on attacks based on gender identity, message characteristics, and their consequences for women's political participation. These differing orientations are important because terms such as "incivility," "online harassment," "gender-based violence," and "misogyny" do not always refer to identical phenomena. An uncivil message does not necessarily contain misogyny, whereas misogynistic communication can occur through seemingly ordinary representations without the use of explicit insults. Thus, mapping the characteristics of the literature requires attention to the conceptual definitions and units of analysis used by each study.

Rheault et al. (2019), through an analysis of more than two million Twitter messages directed at politicians in Canada and the United States, demonstrated that the relationship between gender and digital incivility is influenced by the level of political visibility. Although male politicians may generally receive higher levels of incivility, women with high political visibility face an increased risk of receiving incivil messages. These findings highlight the limitations of analyses that merely compare levels of hostility based on gender categories without considering candidates' political positions and visibility. From a political communication perspective, visibility is an important contextual variable because it relates to the intensity of interactions and the likelihood that political actors will be targeted by negative responses.

Van der Vegt's (2024) study of Dutch politicians reveals a different set of complexities. The study found that messages directed at male politicians scored higher on several measures of online violence. However, an analysis based on gender identity and ethnic background showed that female politicians from ethnic minority groups face specific vulnerabilities, particularly in the form of identity-based threats and attacks. These findings serve as a warning that aggregate comparisons between women and men can obscure variations in experiences within the group of women themselves. Therefore, misogynistic communication must be interpreted by taking into account the interplay between social identity, political position, and the nature of the message

The focus on the nature of messages is further explored in the study by Boukemia et al. (2025). The study examines the relationship between lawmakers' communication styles and the responses they receive on Twitter.

The results show that the relationship between the use of critical or insulting language and negative responses does not play out identically for female and male politicians. These differences demonstrate that digital political communication is determined not only by what a politician says, but also by social expectations regarding the speaker's identity. Thus, language use in the political arena must be understood as a practice that is evaluated through communication norms and gender representations.

Recent research developments have further highlighted the importance of distinguishing between the number of hostile messages and the nature of gender-based attacks. Jarman (2026), through an analysis of approximately three million mentions of state legislators in the United States, found that high-profile female politicians experienced a volume of general hostility that was relatively comparable to that of men, but received approximately twice as many gender-specific attacks. These findings suggest that an approach that merely measures the frequency of negative messages risks overlooking substantial differences in the content of communication. Judgments regarding the body, appearance, and gender identity can shape distinct experiences of violence, even when the overall number of hostile messages does not reveal a significant disparity.

In the Indonesian context, Sweinstani et al. (2026) examined online gender-based violence during the 2024 general election through a combination of social media analysis and women's experiences in politics. The study found that the predominance of neutral sentiment in the aggregated data did not negate the existence of verbal attacks, sexual comments, disinformation, and practices that damage women's reputations. These findings provide an important context for the study of political communication because they demonstrate that the limited visibility of women's issues in electoral discourse can obscure the existence of gender-based violence. Thus, aggregate sentiment measurement may not necessarily explain women's communication experiences as political subjects.

For now, this review highlights three analytical concerns that require further exploration in a systematic synthesis. First, studies differ in how they define and measure rudeness, harassment, and gender-based attacks. Second, the characteristics of politicians and the context of interactions including visibility, social identity, and communication style—are associated with variations in the

types of responses received. Third, measuring the frequency or sentiment of messages is not always sufficient to identify the misogynistic nature of a communication. These three points serve as the initial basis for developing analytical categories to address research questions regarding the forms and patterns of misogynistic communication, as well as the mechanisms of its production and reproduction. However, conclusions regarding the overall characteristics of the literature must await the completion of the systematic review and synthesis of all studies that meet the inclusion criteria.

Table 1. Matrix of Studies on **Misogynistic Communication Against Women Politicians on Social Media**

No.	Authors (Year), Context	Method / Focus	Main Findings and Relevance
1	**Rheault et al. (2019),** Canada–U.S.	Quantitative analysis of Twitter messages to politicians	The relationship between gender and online incivility is influenced by political visibility. **(RQ1)**
2	**Southern & Harmer (2021),** UK	Mixed methods; analysis of 117,802 tweets to MPs	Women are more likely to receive identity stereotypes and comments that question their political legitimacy. **(RQ1–RQ2)**
3	**Harmer & Southern (2021),** UK	Qualitative analysis of digital microaggressions toward women MPs	Explains *othering* and microaggressions in everyday political communication. **(RQ1–RQ2)**
4	**Erikson et al. (2023),** Sweden	Survey and interviews with MPs	Develops three analytical dimensions of online violence: frequency, character, and consequences. **(RQ1–RQ2)**
5	**Weaving et al. (2023),** U.S.	Time-series analysis of over nine million tweets about Hillary Clinton	Misogynistic language increased during the presidential nomination campaign, consistent with gender backlash. **(RQ2)**
6	**van der Vegt (2024),** Netherlands	Quantitative analysis of X/Twitter messages with six violence indicators	Male politicians receive higher overall violence scores, but gender and ethnic minority status show a more complex relationship. **(RQ1–RQ2)**
7	**Pedersen et al. (2024),** Denmark	Survey experiment with more than 700 politicians	Politicians distinguish between policy criticism, personal insults, sexist comments, and threats. **(RQ1)**
8	**Boukemia et al. (2025),** Parliament members	Analysis of politicians' communication style and user responses on Twitter	Women MPs receive different abusive responses based on their communication style and gender. **(RQ1–RQ2)**
9	**Cross-platform study (2025),** UK	Comparative analysis of responses to identical posts from 18 women politicians	Twitter, Facebook, and Instagram generate different patterns of responses. **(RQ2)**
10	**Jarman (2026),** U.S.	Analysis of more than three million messages to state legislators	Measuring the volume of hostility alone can mask gender-specific attacks. **(RQ1–RQ2)**
11	**Koch et al. (2026),** Cross-country	Systematic literature review of 48 studies	Explains the psychological and political consequences of online violence and women's coping strategies. **(RQ2,** comparative reference)
12	**Sweinstani et al. (2026),** Indonesia	Mixed methods; social media analysis and experiences of women politicians in the 2024 election	Shows that aggregate sentiment can conceal experiences of harassment and gender-based attacks. **(RQ1–RQ2)**

Source: *Compiled from an initial search of scholarly publications (2019–2026). These twelve publications are candidate studies; final inclusion will be determined after full-text screening, quality assessment, and the PRISMA selection process.*

The initial literature matrix in Table 1 shows that research on misogynistic communication directed at female politicians has evolved through diverse methodological approaches and analytical orientations. Rheault et al. (2019) and van der Vegt (2024) highlight the importance of considering political visibility, social identity, and the context of interaction in understanding variations in

experiences of online violence. Meanwhile, Southern and Harmer (2021) as well as Harmer and Southern (2021) focus on gender stereotypes, microaggressions, and practices *of othering* that are not always reflected in aggregate measures of offensiveness. These differing approaches indicate that misogynistic communication cannot be explained solely through the frequency of negative messages but requires an analysis of message characteristics, the context of communication, and the gender representations used to assess women's political legitimacy.

The focus on the mechanisms of discourse production and reproduction is further illuminated by the research of Weaving et al. (2023), which identified an increase in the use of misogynistic language in the context of the contest over female presidential candidacies. Boukemia et al. (2025) demonstrate that the relationship between politicians' communication styles and hostile responses varies by gender. Meanwhile, Jarman (2026) demonstrates that measuring overall hostility levels can obscure attacks that specifically target gender identity. In the Indonesian context, Sweinstani et al. (2026) focus on experiences of online gender-based violence during the 2024 general election, including verbal attacks, sexual harassment, and practices that damage women's reputations. These findings suggest that the nature of misogynistic communication must be understood through the interplay between message content, the social positions of political actors, and the digital communication environment in which the attacks occur.

Conceptually, the differences in findings from this early literature draw attention to three analytical dimensions. First, the textual dimension—that is, how stereotypes, objectification, insults, and delegitimization are constructed through language choices and gender representations. Second, the interactional dimension—that is, how messages are produced, received, responded to, and disseminated in digital political communication. Third, the social dimension—that is, how gender norms and power relations provide the context for the formation and reproduction of meanings that demean women as political actors. These three dimensions serve as a preliminary analytical framework, not as final findings that have been proven by all studies. Thus, this literature synthesis aims to explain the forms and patterns of misogynistic communication while examining the mechanisms of discourse production and

reproduction through language, gender representations, and power relations in the digital political arena.

Forms and Patterns of Misogynistic Communication Toward Female Politicians on Social Media

Research on gender-based violence in digital political communication indicates that misogyny toward female politicians cannot be understood solely through the presence of explicit hate speech or insults. Such communication practices also manifest through gender stereotypes, bodily objectification, judgments regarding personal morality, and statements that question women's legitimacy as political actors. Although each form has distinct characteristics, the primary focus of communication studies lies in how gender identity is used as the basis for shaping messages and evaluating individuals in the political arena. Rheault et al. (2019) demonstrate that the relationship between gender and digital communication incivility is not straightforward, as it is influenced by the level of political visibility. These findings indicate that differences in the communication experiences of women and men cannot be adequately explained solely by the number of negative messages received; rather, the nature of the messages and the context of the interactions must also be taken into account.

One form of misogynistic communication that has garnered attention in the literature is the use of gender stereotypes to question women's ability to fulfill political roles. These stereotypes operate by linking leadership suitability to traits socially associated with men, while women are portrayed in ways deemed less suited to public leadership. In a study of female members of Parliament in the United Kingdom, Harmer and Southern (2021) identified practices of digital microaggressions that subtly call into question women's competence and place in politics. Such attacks do not always take the form of direct threats but can manifest through comments that portray women as lacking the ability, experience, or legitimacy to hold political office.

The findings of Harmer and Southern (2021) show that digital microaggressions differ in nature from explicit insults. Degrading communication does not always involve harsh words but can occur through assumptions about women's incompetence that are repeatedly reinforced in

political discourse. In this context, stereotypes serve as interpretive tools that influence how audiences perceive candidates' political capabilities. Evaluations of women have the potential to shift from their achievements, ideas, and track records toward their conformity to gender expectations. This shift is significant from a communicative perspective because it demonstrates that political delegitimization can be produced through representations that appear to be ordinary judgments, even when based on discriminatory social categories.

The study by Boukemia et al. (2025) provides further insight into the relationship between gender, message characteristics, and public response. The study found that female lawmakers received more derogatory responses than male lawmakers under certain communication conditions, even though both groups used relatively similar levels of rudeness. This difference indicates that the speaker's identity is also linked to how political messages are received. Thus, misogynistic communication can be identified not only through statements that directly demean women but also through response patterns that place women in a different communicative position when expressing political views.

Howver, differences in responses toward women do not in and of themselves prove that every negative comment constitutes misogyny. Analysis still requires determining whether gender is used to justify negative judgments or to question a person's political legitimacy. This distinction is important so that the concept of misogyny does not lose its analytical precision by lumping all forms of political incivility into a single category of gender-based violence.

Body Objectification and Sexualization in Political Communication

The next form of misogynistic communication relates to the objectification of the body and the sexualization of female politicians. Objectification occurs when attention toward women as political actors is shifted toward their physical appearance, bodily attributes, or sexual characteristics that are irrelevant to their ability to perform political functions. Jarman's (2026) study on " " regarding gender-based hostility toward female politicians in the United States shows that differences in experiences of digital violence become clearer when the analysis takes into account the content of gender-based messages, rather than just the total number of hostile messages. Women who are perceived

as deviating from gender role expectations face higher levels of gender-based attacks, including the use of insults and references to their apperance.

These findings make it clear that objectification has a communicative dimension related to image-building and legitimization. When women's appearance is used as the primary basis for evaluation, attention to political substance can be overshadowed by bodily representations. Although comments about appearance are not always misogynistic, they can become part of a practice of delegitimization when used to belittle political capacity or to position women as objects of sexual judgment. Therefore, categorizing objectification requires an analysis of the message's content, the context of the conversation, and the evaluative function established through that communication.

In the Indonesian context, Sweinstani et al. (2026) found that women's experiences during the 2024 general election included sexually charged comments, verbal harassment, and attacks on their reputations. The study revealed a discrepancy between the general nature of digital conversations and the experiences of gender-based violence reported by female politicians. An aggregate sentiment analysis dominated by neutral categories does not in itself reflect the absence of gender-based violence. On the contrary, experiences gathered through interviews and discussions reveal forms of attacks that are not always adequately captured through sentiment analysis. This situation underscores the importance of analyses that examine the content and meaning of messages to identify practices of objectification and sexualization in political communication.

Conceptually, objectification and sexualization must be distinguished from political insults in general. Attacks that highlight a person's political abilities or decisions have a different focus than attacks that link political legitimacy to the body and sexuality. This distinction makes the gendered nature of the message a key element in identifying misogynistic communication.

In addition to leadership stereotypes and the objectification of the body, the literature also identifies attacks on personal morality as a form of communication that can be used to delegitimize women in politics. In this practice, a woman's family life, marital relationships, or personal attributes can be used as grounds to question her political credibility. Attacks on reputation become a gender-based issue when the moral standards applied relate to social

expectations of women or when gender identity is used as a basis for undermining a person's political standing.

The study by Sweinstani et al. (2026) provides an important example of the intersection of reputation attacks, social identity, and political communication in the Indonesian general election. The study documents the experience of a female politician who was targeted by manipulated photos and discriminatory messages related to her husband's background. This case demonstrates that digital attacks can exploit personal identity and family relationships to foster negative perceptions regarding a woman's political legitimacy. In such communication, issues that should be evaluated based on political competence are shifted toward identity or personal life—which are constructed as reasons to reject the candidate.

The nature of these reputation attacks demonstrates that misogynistic discourse can intersect with disinformation and discrimination against other social identities. However, not all disinformation targeting female politicians can be immediately categorized as misogyny. Any assessment must consider whether the information disseminated contains gender stereotypes, discriminatory moral standards, sexualization, or attempts to undermine a woman's legitimacy based on her gender identity. Thus, reputation attacks constitute a category that requires contextual analysis, not merely the identification of the presence of negative information.

Microaggressions, Insults, and Digital Intimidation.

Other forms of misogynistic communication include microaggressions, repeated insults, and intimidation that affect women's experiences in digital political spaces. Harmer and Southern (2021) explain that digital microaggressions can take the form of comments that position female politicians as not fully accepted in the political arena. Such practices can manifest through repeated assumptions regarding women's lack of competence, their unsuitability for certain roles, or their status as outsiders in the political environment. Their defining characteristic does not always lie in the intensity of the insult, but rather in the social meaning conveyed through the message.

Research by Rheault et al. (2019) shows that the level of political visibility is associated with the experiences of disrespect faced by female politicians. As women's visibility increases, patterns of digital hostility may change. These findings were further elaborated upon in a study by Jarman (2026), which showed that women in certain positions or with a certain level of visibility face attacks that specifically target their gender identity. Both studies indicate that measuring digital violence based solely on the overall frequency of negative messages is insufficient, as the gendered nature of the messages can paint a different picture (Dahdal & Abdel Ghafar, 2025).

The distinction between general rudeness and misogynistic communication is crucial to understanding digital harassment. Comments that contain insults directed at political decisions do not always involve gender-based violence. Conversely, insults that employ stereotypes about women, sexual threats, or judgments regarding gender identity reveal a more specific dimension. Therefore, communication studies must distinguish between the form of language, the targets of the insults, and the context of their use so that the classification of violence is not based solely on the level of harshness in the message.

Variations in Communication Patterns Based on Platform and Political Context

The distinct characteristics of social media have also become a focus in the evolving field of misogynistic communication studies. Research on responses to female politicians across various platforms shows that the same political message can elicit different types of responses depending on the digital communication environment in which it is conveyed. These variations indicate that misogynistic communication practices cannot be separated from platform characteristics, interaction norms, and the relationships between users and political actors.

These differences in patterns are important because social media is not a completely homogeneous space for communication. Platforms based on open conversation, visual communication, and social networking can provide different conditions for interaction. However, these variations do not mean that one platform is automatically more misogynistic than another. Comparisons

must take into account the nature of the data, user composition, content types, and the measurement methods used in each study (Mukharomah & Lenggana, 2024).

In the Indonesian context, Sweinstani et al. (2026) highlight the importance of integrating digital conversation data with women's political experiences to gain a more comprehensive understanding of gender-based violence. This approach offers a methodological lesson: the absence of a predominance of negative sentiment at the aggregate level is insufficient to conclude that digital communication spaces are free from gender-based attacks. Assessments of communication patterns must take into account how specific messages are experienced, interpreted, and relate to women's positions as political actors.

Based on an initial review of these studies, forms of misogynistic communication can be grouped into several analytical categories: gender stereotypes, delegitimization of leadership, objectification and sexualization, identity-based reputation attacks, and microaggressions and digital intimidation. These categories are not always mutually exclusive, as a single message may contain more than one form of attack. For example, a comment that insults a woman's appearance while simultaneously questioning her ability to lead can combine objectification with political delegitimization. Therefore, thematic categorization must account for the possibility of overlap between forms of communication.

The findings also show that identifying misogynistic communication cannot be done solely through frequency analysis or sentiment classification. Research must distinguish between general rudeness and gender-based attacks, take into account the political context and platform characteristics, and assess how gender identity is used in the construction of messages. Thus, the focus of analyzing misogynistic communication should not only be on what is said to female politicians, but also on how these messages construct representations of their capacity, credibility, and legitimacy as political subjects. It is this relationship between representation and legitimacy that must be further elucidated through an analysis of the mechanisms by which misogynistic discourse is produced and reproduced in digital political communication (Song & Tao, 2022).

Forms and Patterns of Misogynistic Communication Toward Female Politicians on Social Media

Studies on misogynistic communication directed at female politicians show that gender-based violence in the digital sphere is not only related to the nature of the messages conveyed, but also to the social processes that enable those messages to acquire meaning, be received, and be reproduced in political interactions. Unlike approaches that frame misogyny as an expression of individual hatred, the communication perspective focuses on the relationships between language, representation, identity, and power structures that influence the formation of discourse. In this context, misogynistic communication can be understood as a discursive practice that uses gender categories to shape judgments regarding the credibility and legitimacy of women as political actors. Research by Harmer and Southern (2021), Weaving et al. (2023), and Boukemia et al. (2025) provides an empirical entry point for understanding the relationship between message characteristics, public responses, and gender norms in digital political communication. Although they employ different methodological approaches, all three highlight the importance of situating political interactions within a broader social context (D. Hidayat et al., 2020).

The production of misogynistic discourse relates to the way language is used to construct women's identities through social categories that are not always linked to their political competence. In digital political communication, language does not merely convey an evaluation of a candidate but also shapes an interpretive framework regarding who is considered to have the authority and qualifications to exercise leadership. When women's capabilities are assessed through stereotypes regarding emotionality, appearance, or domestic roles, language has the potential to shift the political discourse from an evaluation of ideas to a judgment based on gender identity. This process illustrates how representations of women can be shaped through seemingly simple word choices and categories of assessment, yet these are intrinsically linked to social norms regarding leadership.

Harmer and Southern (2021) show that digital microaggressions against female members of Parliament in the United Kingdom do not always take the form of easily recognizable direct attacks. Some messages operate through the practice *of "othering"*—that is, positioning women as different or less in line with

the norms of the dominant group. These microaggressions are significant because they serve as constant reminders to women of their marginalized position in the political arena. This study shows that digital harassment does not always have to take the form of extreme insults. Seemingly innocuous remarks can become part of discriminatory communication practices when they repeatedly use gender identity as a basis for questioning women's political legitimacy (Sung, 2020).

This perspective can be understood through Bourdieu's (1991) concept of symbolic power, which emphasizes that the effectiveness of language is linked to social recognition of categories and the authority associated with them. Within this framework, a statement does not derive its power solely from its wording, but from the relationship between language, the speaker's position, and the social structure that allows a particular meaning to be considered legitimate. Applying this perspective to digital political communication shows that gender stereotypes can gain influence when they align with established social beliefs regarding women's status. However, the presence of stereotypes in a text does not in itself prove the existence of symbolic domination. Analysis must still take into account the context of social acceptance and legitimacy that allows such representations to function.

The Reproduction of Discourse through Repetition and Digital Interaction

The reproduction of misogynistic discourse refers to the process by which gender-based messages or representations reappear, are disseminated, or are perpetuated in various communicative interactions. In social media spaces, a message does not end with the interaction between the sender and the initial recipient, but can become part of a broader conversation through comments, responses, and reposts. This repetition allows certain categories of judgment to remain present in political discourse, even as the form and context of communication change. However, the repetition of messages must be distinguished from the normalization of discourse. High frequency of occurrence indicates the repetition of representations, whereas claims of normalization require evidence of social acceptance or a reduction in rejection of those representations.

A study by Weaving et al. (Megasari et al., 2025) provides evidence of changes in the intensity of misogynistic language in digital political

communication. Through an analysis of more than nine million Twitter posts referencing Hillary Clinton between 2014 and 2018, the study found an increase in the relative frequency of misogynistic language during the 2016 U.S. presidential election campaign. This finding is consistent with the *"gender backlash"* theory—a negative response that can arise when women enter or pursue positions of power that are socially associated with men. The study shows that political momentum is linked to changes in the intensity of misogynistic communication, but it does not directly prove that all users share the same gender beliefs.

The findings of Weaving et al. (2023) show that the production and reproduction of discourse must be understood in relation to the context of political contestation. The increasing visibility of women as candidates can expand opportunities for communication while also opening the door to messages that pit women's positions against gender expectations. In such circumstances, misogynistic discourse not only functions as a response to specific individuals but can also convey social meanings regarding the limits of women's leadership. This relationship is significant for communication studies because it links changes in the intensity of messages to the context of the struggle for political legitimacy (Ghanbari-Baghestan et al., 2016).

The ext mechanism relates to power relations that influence how political messages are evaluated based on the speaker's identity. Political communication does not take place in a completely neutral social context because political actors bring with them positions, identities, and reputations that shape public expectations. In the context of gender, similar communicative acts may elicit different responses depending on whether they are performed by women or men. These differences demonstrate that the interpretation of messages is not always determined by the substance of the language itself, but is also tied to the social norms used to evaluate political actors.

Boukemia et al. (2025) found that female politicians tend to receive more derogatory responses than male politicians under certain communication conditions. However, this relationship changes when female politicians themselves use more insulting language. These findings demonstrate that the relationship between communication style, gender identity, and public responses is not linear. Thus, this research cannot be simplified into the

assertion that all communication by women always receives a worse response. Rather, the results indicate that the influence of gender identity must be interpreted in conjunction with the nature of the message and the context of the interaction (Pratiwi et al., 2022).

Within Bourdieu's (1977) framework, this relationship can be interpreted through the concept of *doxa* that is, social beliefs accepted as normal without always being openly questioned. Doxa can help explain how norms regarding female and male behavior influence the evaluation of communicative actions in the political arena. When women's political expressions are evaluated using different standards of propriety or appropriateness, it is possible that gender norms function as an evaluation framework that is not fully recognized. Nevertheless, the use of the concept of doxa in this literature review should be viewed as a theoretical interpretation. Evidence of differing responses does not automatically indicate that all social media users accept these gender norms as natural.

The Digital Political Arena and the Distribution of Symbolic Legitimacy

The concept of *the "field"* or "arena" in Bourdieu's thought helps situate digital political communication as part of the social relations in which actors compete to gain recognition and legitimacy. In this arena, candidates not only vie for support through their platforms and ideas but also navigate a process of representation that shapes how the public perceives their credibility. Social media expands the possibilities for interaction but does not eliminate existing social inequalities. Instead, gender norms that develop outside the digital sphere can carry over into political discourse and influence how women are evaluated.

Harmer and Southern (2021) demonstrate that digital microaggressions can contribute to the creation of a hostile communication environment for female politicians. This suggests that the issue of digital violence cannot always be explained by a single, isolated message. Its social significance is also linked to the repeated characterization of women as lacking legitimacy in politics. From a communication perspective, such an environment can be understood as a situation where the opportunity to convey a message is not fully accompanied by the opportunity to gain equal recognition.

The relationship between the political arena and symbolic power suggests that delegitimization does not always occur through formal bans on women's participation. Restrictions can operate through representations that continually call into question women's capacity, authority, or suitability as leaders. However, the link between misogynistic discourse and reduced political participation still requires adequate empirical support. Findings regarding the existence of digital attacks should not be directly treated as evidence that such violence causes women to lose electoral support or withdraw from politicsb (Ismail et al., 2022).

The Indonesian Context and the Reproduction of Gender-Based Discourse

In the Indonesian context, Sweinstani et al. (2026) demonstrate that online gender-based violence during the 2024 General Election manifested through various forms of communication, including verbal abuse, sexual comments, disinformation, and attacks on women's reputations. The study also highlights the importance of integrating social media conversation analysis with the experiences of women involved in politics. The discrepancy between aggregate sentiment analysis and actual experiences of violence suggests that quantitative measurement of messages does not necessarily capture the full dimensions of gender-based communication experienced by female candidates.

These findings are relevant to the discussion of discourse reproduction because they situate digital communication within the context of women's social and political experiences. Messages that link a candidate's legitimacy to their appearance, personal life, or family identity demonstrate how gender-based representations can be used in political contests. However, substantiating the normalization of discourse requires further analysis of user responses, the repetition of representations, and the social context that gives meaning to the messages. Thus, the experiences of women in Indonesian politics provide a crucial context for testing the extent to which explanations of misogynistic communication—as developed in international research—can be applied to different digital political environments (Amanda Gelgel et al., 2020).

A review of this literature draws attention to the relationship between the process of representation formation, the repetition of messages, and the social structures that influence the reception of discourse. Misogynistic

communication can occur when gender categories are used to shape judgments about the capabilities and legitimacy of female politicians. The reproduction of discourse occurs when these representations reemerge through political interactions and communication taking place in different contexts. Meanwhile, power relations provide a framework for understanding why some categories of judgment gain social recognition, while others are contested (Danso, 2025).

These three processes should be understood as interrelated analytical dimensions, not as cause-and-effect stages that always occur sequentially. Research by Harmer and Southern (2021) emphasizes the representational nature of digital microaggressions; Weaving et al. (2023) demonstrate the relationship between political contestation and shifts in the intensity of misogynistic language; and Boukemia et al. (2025) highlight the importance of examining the relationship between communication styles, gender, and public responses. In the Indonesian context, Sweinstani et al. (2026) expand on this focus by examining experiences of violence that are not fully captured in aggregate sentiment measurements.

Thus, the mechanisms of production and reproduction of misogynistic discourse in digital political communication cannot be adequately explained solely by the presence of insults or the frequency of attacks against female politicians. An explanation must link the nature of the messages, the interaction process, the political context, and the power relations that influence the formation of legitimacy. Bourdieu's perspective on symbolic violence provides a conceptual framework for analyzing these relationships, but its application requires caution to ensure that the repetition of messages is not automatically equated with social acceptance or the normalization of domination. This synthesis serves as a starting point for developing an understanding of misogynistic communication as a discursive practice related to the construction of and struggles over women's legitimacy in the digital political arena (Sarwono, 2024).

Critical Synthesis and Theoretical Contributions

A review of the literature on misogynistic communication directed at female politicians shows that gender-based violence in the digital political sphere cannot be adequately explained if it is viewed solely as a matter of individual

communicative behavior. Previous research has made significant contributions to identifying forms of harassment, disrespect, objectification, and gender-based attacks. However, differences in conceptual and methodological approaches highlight the need for an explanation that links the nature of messages to the processes of representation formation and the surrounding power relations. Rheault et al. (2019) and Boukemia et al. (2025) highlight the importance of the context of interaction and gender identity in understanding responses to politicians, while Harmer and Southern (2021) position microaggressions as communication practices that can reinforce the marginalized position of women. These differing focuses provide a basis for interpreting digital misogyny as a phenomenon that unfolds through the interplay of messages, interactions, and social structures—rather than as a completely homogeneous category of communication.

An analysis of misogynistic forms of communication highlights the importance of distinguishing general rudeness from communication practices that specifically use gender identity as a basis for delegitimization. This distinction has conceptual implications for political communication research because negative messages do not always serve the same social function. Criticism of policies or political actions can be part of a democratic exchange of arguments, whereas comments linking leadership unfitness to female identity can reproduce gender stereotypes (Suwarna Dwijonagoro et al., 2023). Harmer and Southern (2021) demonstrate that microaggressions and practices of *othering* can occur without explicit insults. These findings shift the focus from the level of linguistic harshness to the ways in which representation is used to shape the social standing of political actors. Thus, identifying misogynistic communication requires an analysis of the targets of evaluation, the identity categories employed, and the social context that gives meaning to the message.

The distinction between the form of the message and the mechanisms of discourse reproduction is the next analytical issue. Research by Weaving et al. (2023) shows an increase in the use of misogynistic language in Twitter conversations about Hillary Clinton during the 2016 U.S. presidential election campaign. These findings suggest that the intensity of misogynistic communication may be linked to political momentum and the increased visibility of women in the race for power. However, an increase in the frequency

of misogynistic language cannot be directly equated with social acceptance of the message's content. Repetition indicates the persistence of such representations, whereas normalization implies a more complex social process, including acceptance, justification, or a weakening of resistance toward a particular category of judgment. This distinction is crucial to ensure that communication analysis does not transform quantitative indicators of message frequency into conclusions about symbolic dominance without adequate empirical support.

From Pierre Bourdieu's perspective, this issue can be explained through the relationship between symbolic power, *doxa*, and social fields. Bourdieu (1991) situates the effectiveness of language within the social conditions that enable a statement to gain recognition. This means that the power of a message does not stem solely from its verbal content, but also from the legitimacy of the social categories and the positions of the actors who use it. Meanwhile, the concept *of doxa* explains how certain beliefs can be accepted as natural, so that they are not always openly questioned (R. Hidayat, 2025). In digital political communication, these two concepts allow for an interpretation of how stereotypes about women's leadership acquire meaning through gender norms that have developed within society. However, the application of Bourdieu's framework should be treated as an interpretive tool, not as evidence that every sexist message automatically results in symbolic violence.

The integration of these perspectives allows us to distinguish between discourse production, the reproduction of representations, and symbolic legitimation as three interrelated dimensions. Discourse production refers to the process of constructing messages that use gender categories to assess women's political standing. The reproduction of representations relates to the reemergence of similar categories and narratives in various digital interactions. Meanwhile, symbolic legitimation refers to the condition in which these evaluative categories gain recognition, thereby potentially influencing how women are understood as political actors. These three dimensions do not necessarily unfold in a linear fashion. Misogynistic representations can be produced and disseminated without gaining widespread social acceptance, just as seemingly simple messages can carry different meanings depending on the political context and social relationships of the users.

Feminist communication studies offer a complementary perspective for understanding the relationship between representation and legitimacy. Van Zoonen (1994) positions the media as part of a social process that shapes gender representations through the interplay between production, content, and reception of messages. This perspective demonstrates that the representation of women in political communication cannot be separated from the social values and norms that influence how gender identities are interpreted. Integrating feminist communication with the concept of symbolic power allows for a more nuanced analysis of the relationship between gendered judgments and political recognition. Within this framework, digital misogyny is not merely a matter of the existence of messages that demean women, but is also tied to how standards of appropriateness and political authority are constructed through communicative practices (Fillieule et al., 2022).

Nevertheless, the integration of these two perspectives has its limitations. Not all studies that identify gender-based attacks provide evidence regarding the acceptance or internalization of the underlying norms. Quantitative research focused on the frequency and classification of messages can identify patterns in the distribution of communication, but it may not necessarily explain how users interpret a particular representation. Conversely, qualitative research can provide an in-depth understanding of context and experience, but it has limitations in explaining the prevalence of patterns across a broader population. These differences do not indicate the absolute superiority of either approach but rather highlight the importance of ensuring that the chosen method is appropriate for the level of conclusions one intends to draw.

In the Indonesian context, Sweinstani et al. (2026) demonstrate the relevance of an approach that links the analysis of digital communication with women's experiences in politics. Findings regarding verbal abuse, reputation attacks, and the limitations of aggregate sentiment analysis indicate that message measurement must be supplemented by an examination of the content and context of communication. This research opens up opportunities to understand how gender categories and experiences of violence relate to the dynamics of electoral contests. However, applying international findings to the Indonesian context still requires attention to differences in political culture, gender norms, platform usage patterns, and the configuration of power relations. Thus, the

national context should not merely be treated as a research location but must be considered as part of the social conditions that shape the interpretation of misogynistic communication. (Akbar et al., 2022)

Based on this analysis, the conceptual contribution proposed by this study lies in the development of an analytical framework that links three levels of misogynistic communication: the textual, interactional, and socio-symbolic levels. The textual level focuses on linguistic forms, stereotypes, objectification, and delegitimization strategies. The interactional level explains how representations are reproduced, contested, and disseminated through digital communication practices. The socio-symbolic level situates these processes in relation to gender norms, power structures, and the recognition of women's political legitimacy. These three levels are intended as a tool for integrating explanations found in the literature, not as a tested causal model.

Through this framework, misogynistic communication can be understood as a discursive practice that has the potential to both shape and perpetuate inequalities in the recognition of women in politics. Its contribution to Communication Studies lies in positioning language and interaction as crucial elements in the process of establishing political legitimacy, without reducing gender-based violence to a matter of individual communication ethics. At the same time, a critical review of the literature reminds us that the presence of stereotypes, message repetition, and hostile responses are distinct indicators from social acceptance or changes in political behavior. Therefore, future research needs to develop a design that links message content analysis, interaction dynamics, and experiences of discourse reception to more accurately assess how misogynistic communication is produced, reproduced, and given meaning in the digital political arena (Anggara et al., 2024).

4. Conclusion

A preliminary review of the literature on misogynistic communication in digital politics indicates that gender-based violence against female politicians occurs not only through explicit insults and harassment, but also through leadership stereotypes, bodily objectification, attacks on personal morality, microaggressions, and political delegitimization. These forms have distinct communicative characteristics but share a commonality in the use of gender

identity as the basis for judging women's capacity and legitimacy as political actors. Thus, misogynistic communication must be distinguished from general political incivility, as not every criticism or negative response directed at female politicians constitutes gender-based violence.

An analysis of the mechanisms of discourse production and reproduction reveals the importance of the relationship between language, gender representations, digital interactions, and power relations. Discourse production occurs when gender categories are used to shape representations that demean women, while reproduction pertains to the reemergence of these representations through various communication practices. However, the repetition of messages does not automatically prove normalization or social acceptance. Pierre Bourdieu's perspective on symbolic power helps explain how gender-based categories of judgment have the potential to gain legitimacy within certain social structures, although this relationship still requires empirical validation.

The conceptual contribution proposed by this article is a framework for analyzing misogynistic communication at three levels: textual, interactional, and socio-symbolic. This framework links the characteristics of the message to the process of dissemination and the context of power that shapes political meaning. The limitations of the current study lie in the fact that a systematic review of the entire literature has not yet been completed; consequently, the resulting synthesis is still provisional and cannot yet be declared as the final findings of the systematic literature review (SLR). Future research needs to integrate text analysis, user interactions, and the experiences of female politicians to examine how misogynistic communication is produced, reproduced, and relates to the formation of political legitimacy in different social contexts.

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