



Arab American University

Faculty of Graduate Studies

**The Impact of Social Media Campaigns on the
Attitude of Palestinian Society Toward
Femicide Issue (2015-2021)**

By

Amani Muneer Al-Jaradat

Supervisor

Dr. Samah Saleh

**This Thesis was Submitted in Partial Fulfillment
of the Requirements for the Master's Degree in
Intercultural Communication and Literature**

January /2022

@ Arab American University 2020, All Rights Reserved

**The Impact of Social Media Campaigns on The Attitude of
Palestinian Society Toward Femicide Issue**

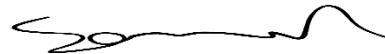
(2015-2021)

**By
Amani Muneer Al-Jaradat**

**This thesis was defended successfully on 09/ 01/2021 and approved
by:**

Committee members' signatures

1. Dr. Samah Saleh (Supervisor)



2. Dr. Nahed Habiballah (Internal Examiner)



3. Dr. Fadwa Labbadi (External Examiner)




II Declaration

I, **Amani Muneer Al-Jaradat**, one of the students of the Faculty of Graduate Studies at the Arab American University hereby declare that this thesis entitled “**The Impact of Social Media Campaigns on The Attitude of Palestinian Society Toward Femicide Issue (2015-2021)**”, is all by my work and the resources that are used in this thesis (including the internet resources) have been referred to and properly acknowledged as required.

I declare that I have fully understood the concept of plagiarism and I acknowledge that my thesis will be immediately rejected in case of including any type of plagiarism.

Amani Muneer Al-Jaradat

Signature: 

Date: 29/05/2022

III **Dedication**

This work is dedicated to God Almighty who has given me more than I ever dreamed of. To my beloved parents, Mounir Jaradat, for his faith, advice, and support mother, Laila, has always taught me to believe in myself. I will not forget my brothers and sisters for their trust in me, Raya, Isra, Batool, Muhammad, and Zaid. And to my beloved husband, Mamoon supported me and never lost his trust in me. And finally, to the most precious people, my child Kinda.

It is important as well to remember all the victims of domestic violence and femicide.

This research was conducted in the hope to give some answers to this problem

IV **Abstract**

Activism has always been about networking; however, it has been given a new online social networking platform since the early 2000s. Thus, this thesis examines how Palestinian institutions' campaigns created against femicide can change the attitudes of Palestinian society toward this issue and empower women. Also, it explores several areas of this topic including how female activists use social media as a tool for activism, how these campaigns are created and spread; the impact of these campaigns on the attitudes of the Palestinian people towards femicide; and the benefit obtained by women who carried out these campaigns.

As long as the qualitative research method is used to investigate attitudes and ideas. The topic of the present study fits this method perfectly as the study looks into the impact of social media campaigns on the attitudes of Palestinian society toward femicide. The researcher analyzed the campaigns established by some Palestinian institutions or associations to lobby against the elimination of the concept of Femicide. Thus, the researcher found that the campaigns held against femicide in the Palestinian society positively impacted the awareness of the citizen towards this issue and encouraged women to demand support and protection from these institutions.

In the light of the previously mentioned, this study aims to define the term femicide and the motivation behind it, explore how social media campaigns contributed to women's empowerment and supported their rights in Palestinian society, and find out whether social media campaigns managed to change Palestinian society's attitude towards sensitive issues such as cases of femicide. Also, it aims to evaluate the reaction of the Palestinian community to anti-femicide campaigns and analyze how social media campaigns could benefit Palestinian women

V
Table of Contents

Contents	Page
Declaration	II
Dedication	III
Abstract	IV
Table of Contents	V
Chapter One: Introduction	1
1.1 Introduction	2
1.2 Statement of the Problem	4
1.3 Questions of the Study	5
1.4 Aim of the Study	5
1.5 Significance of the Study	6
1.6 Limitations of the Study	7
1.7 Definitions of the Study Terms	7
1.7.1 Social Media	7
1.7.2 Social Media Campaigns	8
1.7.3 Violence Against Women	8
1.7.4 Femicide	8
1.7.5 Hashtag	9
1.8 Types and Prevalence of Femicide	9
Chapter Two: Literature Review	11
2.1 Communication Revolution	12
2.2 Theoretical Framework	13
2.2.1 Media Choice Theory	13
2.2.2 The Magic Bullet	15
2.2.3 Symbolic Action	16
2.2.4 Cyberfeminism	18
2.2.5 Uses and Gratification Theory	19
2.2.6 Media Dependency Theory	20
2.3 Literature Review	21
2.4 Social Media Networks	24
2.4.1 The New Media in Palestine	25
2.4.2 The Main Factors Behind the Growing Influence of Social Media	27
2.4.3 The Most Important Social Media Sites in Palestine	28
2.4.3.1 Facebook	28
2.4.3.2 YouTube	28
2.4.3.3 Instagram	29
2.5 Social Media and its Role in Creating Public Opinion	30
2.5.1 Opinion Formation on Social Media	32
2.6 Symbolic Action and Social Media	33
2.6.1 Personal Gratification	34
2.6.2 Family and Close Friends Play a Crucial Role	35
2.7 Femicide in the Palestinian Society	36
2.7.1 Social Media and Femicide	38
Chapter Three: Research Methods and Methodology	42

Contents	Page
3.1 Research Strategy and Design	43
3.2 The Qualitative Approach	43
3.3 Data Collection Methods	45
3.4 The Sample and Access of the Study	46
3.5 Limitations and Ethics	49
Chapter Four: Analysis and Discussion	51
4.1 Palestinian Women's Use of Social Media as a form of Activism to Defend their Rights.	52
4.2 Start of Awareness Campaigns and Their Content	56
4.3 The Effect of Social Media Campaigns on The Attitudes of Palestinian Society Towards Femicide.	64
4.4 The Benefits that the Palestinian Women Achieve from Social Media Campaigns	70
Chapter Five: Findings and Conclusion	75
5.1 Findings	76
5.2 Recommendations	80
References	81
Appendix	88
الملخص	90

Chapter One

Introduction

1.1 Introduction

1.2 Statement of the Problem

1.3 Questions of the Study

1.4 Aim of the Study

1.5 Significance of the Study

1.6 Limitations of the Study

1.7 Definitions of the Study Terms

1.8 Types and Prevalence of Femicide

Chapter One

Introduction

1.1 Introduction

Aya Barda' was killed and her dreams buried in a well without knowing that her death would achieve what is considered a victory for women's rights. It was for the years-long efforts to amend the Penal Code, which was the product of the patriarchal thought that permeated our culture, in force in the Palestinian territories for decades.

Case of Aya, a 21-year-old university student, was kidnapped and treacherously murdered with premeditation by her uncle “and two friends of his”, claiming that she was in a relationship with a young man who officially proposed to her! Where they threw her alive in a water well in a remote area of "Khilat Abu Suleiman" on the western side of her town of Surif, northwest of Hebron Governorate. Her case turned into a public opinion issue in Palestinian society. Her body was discovered by chance thirteen months after her disappearance. she became a controversial issue on the street and among various groups, which later developed into a relatively broad popular movement. Besides, these movements were led by women's and human rights institutions pressing toward changing the current reality in dealing with such issues, which culminated on 5-15/2011 with the issuance of the presidential decree to cancel some articles of the Jordanian Penal Code No. (16) of 1960, in force in the West Bank.

Femicide is often described as an extreme form of domestic violence (WHO, 2012). Although it is important to focus on such crimes, the term "femicide" is new in English. Diana Russell, who was one of the first to write on the topic, first heard it in 1974. However, she admitted that she first used the term as an alternative to gender-

based murder. Later, in 1992, Russell developed the definition of femicide as "the killing of women by men out of hatred, contempt, pleasure, or a sense of ownership of women" and "the hateful killing of women by men". As Russell mentioned in her opening speech at the United Nations Symposium on Femicide on November 26, 2012.

Although femicide exists in all countries, this research is focused on femicide in Palestine. The reason for this choice was the fact that, according to statistics, the rates of femicide in Palestine are one of the highest in the middle east (WCLAC, 2015).

In 1995, the Beijing Platform for Action recognized and anticipated the ability of the media to make a much greater contribution to the advancement of women. Still, this call for the ability of media to change the situation of women in society has been issued in the targets proposed under goal 5 of the post-2015 Sustainable Development Goals (SDGs). Despite all that, challenges remain in using the media to combat discrimination, combat gender stereotypes, and raise awareness of women's rights issues in 1995.

As long as the most powerful tool to let women's voices be heard and raise people's awareness about women's rights is social media. Dollarhide (2020) noted social media for the first time allows anyone to share content and opinions to a global audience, bypassing traditional media, or other methods of transmitting the information.

According to Poku (2020), The Palestinian people use social media extensively, as the company said in a press statement issued by it that the percentage of Facebook usage in Palestine reached 92.2%, which is the highest rate of use of social media tools despite the difficult year that social media activists experienced as a result of the policy

of deletion and banning of accounts, and ranked first. The second application was WhatsApp, with 72.3% of usage, followed by the third application, Instagram.

This study focuses on the campaigns carried out by Palestinian institutions or groups on social media to eradicate and combat the issue of femicide. The researcher will analyze most of the campaigns that have been carried out, study their impact on the Palestinian street, and the benefit obtained by Palestinian women.

1. 2 Problem Statement

There is a broad common knowledge of how old media affects the masses, but less is known about how social media campaigns in Palestine could alert people on social issues. According to the Women's Center for Legal and Social Counseling (WCLAC) (2015), the highest femicide rate in the Middle East is in Palestine. And with the recent campaigns on social media platforms that fight femicide in Palestine show great solidarity with Palestinian women and raise awareness in this community.

Social media has proven to be a powerful way to draw the attention of a wider audience to women's rights issues, catalyze action on city streets around the world, and encourage policymakers to ramp up commitments to gender equality. By analyzing the forces that urge activists to create campaigns on social media platforms based on femicide and the reactions these campaigns provoke in the Palestinian community, a new perspective on this complex theme could be developed.

This study will address the problem of how social media let the voice of Palestinian women from different sectors of society be heard, and how the citizens would react to these campaigns from ignorance, rejection, acceptance, and support.

1.3 Questions of the Study

This study is an attempt to answer the following questions:

- 1- What is the impact of the social media campaigns on the attitudes of Palestinian society towards femicide?
- 2- In which ways are women using social media as a form of activism to defend their rights?
- 3- How did these campaigns have started and what Femicide issues are women and feminists discussing on social media?
- 4- What is the Palestinian society's public reaction to such campaigns, and is *its* acceptance or rejection?
- 5- What is the benefit do Palestinian women achieve from social media campaigns on femicide?

1.4 Aims of the Study

This study aims to explore social media public participation in supporting cases, such as anti-femicide in Palestinian society. It also aims to shed light on the social media campaigns that work against femicide and how these local campaigns significantly impact Palestinian society and Palestinian women.

The study's main objectives are to:

- 1- Find out whether social media campaigns managed to change Palestinian society's attitude towards sensitive issues such as cases of femicide
- 2- Explore how social media campaigns contributed to women's empowerment and supported their rights in Palestinian society.

- 3- Shed light on the most effective campaigns on social media and their start.
- 4- Evaluate the reaction of the Palestinian community to anti-femicide campaigns.
- 5- Analyse how social media campaigns could benefit Palestinian women and empower them.

1.5 Significance of the Study

There is literature on how social media campaigns contributed to a positive outcome for society, particularly marginalized minorities. as far as the researcher knows, no study has yet been conducted specifically on the impact of social media campaigns on Palestinian society's attitudes toward femicide.

Furthermore, Media plays a great role in modifying stereotypes and changing the collective perception of a particular issue. Moreover, media can be a platform for dialogue between a society that wants change, but it can also be used as a weapon by those who oppose it. Besides, Cyca (2020) stated that a social media campaign is a series of coordinated activities aimed at achieving a specific goal within a specified period, with results that can be tracked and measured. Furthermore, it can be limited to a single network, or take place across multiple social media platforms.

This study deals with an important tool of modern communication represented in the campaigns conducted on social media platforms. Social media campaigns have always exposed social issues and helped engage people in support of common causes by spreading awareness for example the campaigns that took place at the time of the killing of Israa Ghraib in Bethlehem. Accordingly, this study deals with the impact of these campaigns on Palestinian society on the one hand, and the empowerment of women on the other.

By examining how the handling of women's issues has changed after the emergence of such campaigns, the researcher will show the link between social media and women's empowerment. Moreover, it is an attempt to show the change in the attitudes of Palestinian society towards the issue of femicide by raising awareness.

1.6 Limitations of the Study

- 1- the corona pandemic acts as a significant impediment for field research and conducting interviews since it will be hard to move from one city to another. Thus, the interviews for those living in different areas such as Ramallah and Tulkarm will be conducted by using Zoom, Skype, WhatsApp, and other communication tools.
- 2- the difficulty accessing some materials and investigations on the femicide issue in Palestine. The court or some of the competent authorities refused to provide information or real results of the investigation with the perpetrators because they are sensitive issues in Palestinian society and should not be published.

1.7 Definitions of the Study Terms

1.7.1 Social Media

According to Dollarhide (2020), social media is a computer-based technology that facilitates the sharing of ideas, thoughts, and information through the development of virtual networks and communities. By design, social media is internet-based and provides users with the quick electronic communication of content. Also, content includes personal information, documents, videos, and photographs. Users have access to social media via computer, tablet, or smartphone.

1.7.2 Social Media Campaigns

According to Cyca (2020), social media campaigns can be defined as a group or series of coordinated activities that always aim to achieve a specific goal within a specific or short period, the outcomes that can be tracked and measured. Also, A social media campaign is a coordinated campaign designed to promote information or feelings - about a product, service, or problem - through at least one social media platform. Thus, it can be limited to a single network, or take place across multiple social media platforms.

1.7.3 Violence Against Women

There is almost unanimity on the definition adopted by the Palestinian Central Bureau of Statistics during the survey of violence in Palestinian society in 2011, which indicates that:

“Violence against women: is violence directed against women in all its forms, physical, psychological, sexual, verbal, social and economic deprivation and threats of such acts, coercion and other forms of deprivation of liberty due to being female, whether directly or indirectly, and that leads to physical, psychological, sexual, mental, social or economic harm or pain, whether this occurs in public or private life”

1.7.4 Femicide

A femicide is an extreme form of domestic violence (Spinelli, 2011). Despite a broad literature on domestic violence, research on femicide is rather narrow: newer publications on the topic mostly concern developing countries, while older studies are mainly focused on patriarchal aspects of femicide.

Rodriguez (2020) stated that the term “femicide” was first popularized in 1976 by the African feminist researcher Diana Russel who had hoped that the spread of the term to describe femicide would help mobilize activists behind the fight to protect women.

1.7.5 Hashtag

According to the Cambridge dictionary, the word hashtag is used on social media to describe the general topic of a Tweet or other post (= message)

1.8 Types and Prevalence of Femicide

Intimate Femicide

Monckton Smith (2014) in her book “Murder, Gender and the Media” stated that femicide committed by a current or former husband or boyfriend is known as intimate femicide or intimate partner killing. Furthermore, Smith Added that some risk factors increase the likelihood of an intimate partner killing a female including the following: When the male has previously threatened to commit a crime, suicide, or kill the woman if she cheats and/or leaves him when there is an increase in alcohol or drug use by either partner or when the male tries to control the freedom of the woman.

Honor- Murder Killing

Honor murders include the killing of a girl or woman by a male or female family member to commit actual or presumed sexual or behavioral assault, including fornication, sexual intercourse, or pregnancy outside of marriage - or even rape. Perpetrators often see femicide as a way to protect the family's reputation, follow tradition, or adhere to wrongly interpreted religious demands.

"Honor" killings can also be used to cover up cases of incest, and there are reports of people using "honor defense" as a way to receive societal and legal acceptance for murder other than "honor". According to UN Women (2021), It is believed that there are about 5,000 honor killings every year all over the world, although it is believed that this is an understatement. Moreover, most honor killings occur in parts of the Middle East and South Asia, but a small percentage also occurs among immigrant communities such as Australia, Europe, and North America.

Besides, studies and research have indicated that honor killings of these that are usually committed were done by sharp-edged tools and firearms, or by suffocation and stabbing, or burning or forcing the woman to take poison or throwing herself from the window.

Non-Intimate Femicide

The WHO stated that femicide committed by a person without an intimate relationship with the victim is known as "non-intimate female homicide"(WHO,2012). Also, it can include sexual killing and/or serial killing. Sexual femicide includes sexual assault; It should be noted that the sexual aspect of the murder may not emerge through the investigation which may result in cases being incorrectly classified due to misogyny.

Chapter Two

Literature Review

2.1 Communication Revolution

2.2 Theoretical Framework

2.3 Literature Review

2.4 Social Media Networks

2.5 Social Media and its Role in Creating Public Opinion

2.6 Symbolic Action and Social Media

2.7 Femicide and Social Media

Chapter Two

Literature Review

The research deals with one of the complex topics that are worthy of investigation which is “The impact of social media campaigns on the attitudes of Palestinian society towards femicide issues”, it will be examining the change of attitudes of the Palestinian society towards this issue and the benefits that the Palestinian women gained from these campaigns. There is a tangible relationship between social media and women's rights as well. This study will answer, how social media opened doors for women’s issues to be raised in the Palestinian society and how it was possible to change the situation-based silence regarding femicide cases.

2.1 Communication Revolution

The communication revolution is something we are witnessing, something that is happening to us, something we are powerless to change. (McChesney, 2007, xi)

For Manuel Castells, the end of the nineteenth century was one of these rare instances of periods in history. A period characterized by the transformation of our subject matter culture through the works of a new technological model organized around it.

Robert W. McChesney believes that modern communication technologies can create the free market - as they do for society as they give us all sorts of power as media users. McChesney points out in his book” the communication revolution (2007) that we, the current generation have an unparalleled opportunity to create a communication system that can be the strong foundation for a more equal, humane, and sustainable

society. According to McChesney's view, this chance is a "critical stage", but its success of it is still in jeopardy.

He believes that the current situation is a historic moment because we are all in the battle, especially the youth, and students have a very important role to play. As always, the entire history of mankind is full of controversies, so our awareness can increase the possibility that we have a communication revolution serving our democratic values. As it is known that communication is the heart of mankind, as it is a fundamental part of the democratic theory. McChesney believes that, if the result of the communication technology was only for enhancing the market opportunities, then it is a failure.

As long as we are part of the digital revolution, we always face some fundamental questions about how communication will affect culture, economics, and politics." citizens and scholars working together to enhance the quality of democracy and public life." (McChesney, 2009).

2.2 Theoretical Framework

2.2.1 Media Choice Theory

The reason why a person prefers a special medium over another is called media choice, which is an important topic to study in the field of communication. It is not that easy to answer the question about this choice, because humans complicate psychological thought patterns.

The Palestinian community has many different favorite platforms. This varies from person to person, so if a member prefers Facebook for example more than Twitter, he will be more active on this medium. And iPoke 2020 has found that the Palestinian

community prefers Facebook over any other platform. Accordingly, most of the campaigns were carried out on this medium as long as the community is active in it.

Goecke (1997) has put four theories related to media choice including the subjective media acceptance, the Media Richness, the social influence approach, and the task-oriented approach.

- 1- The subjective media acceptance, which can be defined as the adoption of certain media depends on individual feelings. Consequently, the reasons for selection are not based on objective criteria such as aptitude, but on personal preferences. In other words, according to Davis (1989) “the perceived usefulness” and “perceived ease of use” could be the main specifications for preferring a special medium. (Davis, 1989: 320)
- 2- Regarding the social influence approach, it focuses on the impact of our social environment on media acceptance. Also, public opinion from our friends, neighbors, or family has a huge influence on our opinion and it competes with individual preference. Still, “critical mass”, is an essential term in the social influence approach, because it describes that the desire for a medium grows with the number of its users (Galambos, 1992).
- 3- Media richness, this theory describes that media has different values ((Daft, Lengel, 1984). It is well known that face-to-face communication is the richest medium. However, liner media is in descending order such as telephone, letters, and video conferences. This theory was developed in 1984 and it is still applicable to modern media as well.

- 4- The task-oriented approach, this model was developed after finding an association between the task to be solved by the medium and the medium ability to solve that task. Also, the fundamental requirements that a medium must fulfill are speed, accuracy, and trustfulness. Moreover, the choice of the medium depends on the need to handle that task depends on the necessity of a task to be handled rather, accurately, quickly, or easily (Klingenberg, Kränzle, 1983).

Accordingly, once it was discovered that Facebook, and then Instagram, are the most used by the Palestinian community, most of the campaigns were set up on these platforms.

2.2.2 The Magic Bullet

The influence of the media on the public has many and multiple fields, so theories of media influence have emerged dealing with the impact of the media on the public by describing its categories: such as children and adults, males and females, and other demographic variables.

The first theory of media influence is The Magic Bullet assuming that the media communicate directly and quickly affect the audience. Furthermore, the public's response to messages is like a gun bullet that affects quickly and directly after its launch and appeared at the hands of "Harold Laswell" in 1927 as a response to an examination of the media and its effects used in World War I. Furthermore, it arose as advertising in the media as a tool for influencing public attitudes, behavior, and ideas.

The proponents of this theory believe that the media have a direct impact on the public directly based on the fact that the media message constitutes a strong element in influencing them. That is why oriental people called this theory the hypodermic

injection or the magic bullet theory. Here is an example of a campaign that worked as a bullet:

“Memac Ogilvy and Mather - #autocompletetruth: this campaign was launched by UN Women in Dubai; this campaign finds out the shocking autocomplete phrases spotted on Google while searching for anything related to women. Most of the results we’re shocking from women should not work to women should not have some rights. This campaign reveals the existence of sexism in the corner. “

Twitter has been flooded with over 24 million mentions using this hashtag, provoking discussion on unraveled issues between men and women in more than 100 countries. (Dutta,2020)

Accordingly, using this theory will help the researcher to find the most effective campaigns that act as a bullet regarding the issue of femicide.

2.2.3 Symbolic Action

According to Erikson’s theory (1959), “Psychosocial Stages of Symbolic Action in Social Media”, "Human development is the product of the continuous interaction between individual (psychological) biological and psychological needs and capabilities on the one hand, and societal (social) expectations and demands on the other hand”.

Also, Erikson(1959) argues that people are capable of different symbolic engagements and exhibit predictable social needs during different stages of life, suggesting that they may use social media in very different ways at different stages. Thus, this research will focus on the use of Erikson's psychological and social theory on the use of symbolic action in social media.

Erikson explains in his theory that people use this symbolic action in radically different ways depending on the stage of their psychosocial development. Simply, this will help us see how the Palestinian people are using symbolic action to participate in social campaigns on social media.

One of the recent trends on such major platforms (Facebook, Twitter, etc.) is to implement a symbolic action like changing the display image to support some causes. This research will explore the importance of such symbolic action on social media regarding women's empowerment.

Thus, people indulge in symbolic action on social media to show their stance on issues that concern them. A typical example of this symbolic action is to change the display image to a black point / red equal sign/candle or for people to remove their photos from their accounts on social networking sites to express the presence of anxiety and panic.

It can also be assumed that the posting of themed profile pictures contains elements of personal identity building and impression management. In addition, Bucy and Gregson's (2001) asserted that media engagement leads to status-enhancing rewards, and there may also be additional layers of motivation. But it remains unclear how changing the display picture or other similar symbolic activities plays a role in addressing the case.

Let's take an example of the case of Israa Gharib when many Palestinians stood in solidarity with her and started posting her picture as their Facebook profile picture as a form of support for her case. This thing could be a kind of pressure to change the spread of femicide in Palestine. so, the use of this theory is very important to know the

relationship of such an action to the awareness of the Palestinian people and the empowering of women.

2.2.4 Cyberfeminism

The term Cyberfeminism was coined in the early 1990s by Sadie Plant and is used to describe the ideologies of a feminist society concerned with cyberspace, the internet, and technology (Wajcman,2006).

In other words, cyberfeminism simply refers to feminist activism in cyberspace. A common argument in this theory has been that the virtualization of cyberspace and the Internet marked the end of the embodied bias between the sexes (Wajcman,2006).

Industrial technology may have a patriarchal character, but digital technology relies on reason rather than power, and networks rather than hierarchy, and heralds a new relationship between women and machines. Cyberfeminism claims that the internet has provided the technological fundamentals for a new form of society that potentiality will free women. According to Plate, old expectations, senses of identity, and stereotypes were challenged as women had an unexpected opportunity and cultural power. The idea that the Internet can alter traditional gender roles is tearing apart the relationship between the body and the self through a machine, still a postmodern theme.

While reducing the importance of muscle strength and hormonal energies, modern technology has replaced these forces with other demands, which are speed, intelligence, and the ability to communicate with others and communicate ideas in multiple ways. Thus, the message here is that women are now able to transmit their suffering through social media and the Internet and spread it around the world. Besides, attracting attention to their issues and obtaining help from society and associations concerned with women's issues.

According to Ibok (2020), the percentage of Palestinian women in the West Bank who use social media is 47% compared to men who are 53%. And this percentage is not a small number compared to previous years. Moreover, most of the awareness campaigns were established by feminist movements, such as the Tala'at movement and the women's center for legal aid and counseling.

Accordingly, the use of this theory will be important in the analysis of the study, to know how women's use of social media contributed to changing people's attitudes to a sensitive issue such as femicide.

2.2.5 Uses and Gratifications Theory

Some researchers believe that any attempts to study research and theoretical trends in the social influences of media make it difficult for them to ignore the model of uses and satisfaction, as it has led to the emergence and spread of new methods of mass communication such as the Internet that revives life in this model.

Katz and Blumler (1974) present a theory characterized by a psycho-social character that takes the audience as its focus, as well as examines indirect social influences, and assumes that the audience is active and positive in its interaction with the media to satisfy its psychological and social needs, and the model considers the recipient as a starting point instead of a media message. Also, the author tells us about their communicative behavior about the individual's experience with means of communication, this theory believes that:

- Exposure to the means of communication is done positively by the public, *to achieve* specific goals.

- Members of the public take the initiative in selecting the media material that they see as achieving their goals and satisfying their needs.
- Communication media competes with other means to satisfy the needs of the audience, such as the need for social interaction.

As long as we are talking about gratification theory, the Palestinian community here *chooses* their preferred medium according to their mood and choices. This theory will help the researcher to understand how people's moods helped the emergence of certain campaigns by participating in them, or just because they are interested in the cause of women.

2.2.6 Media Dependency Theory

Media dependency theory has been explored as an extension or addition to the uses and gratification approach, although there is little difference between the two theories. In other words, media dependency views the goals of the audience as the root of dependency while the uses and gratification approach emphasizes the needs of the audience (Lin, 2015).

Media dependence theory states that the more an individual relies on media for his needs, the more important the media will be for that person. According to DeFleur and Ball-Rokeach (1976), dependency is an interconnected relationship between media content, the behavior of audiences, and the nature of society. Also, we can say that the impact of social media depends on the extent to which members of society use these means (Lin, 2015).

Two of Ball-Rokeach and DeFleur's primary propositions regarding this theory are:

- 1- The more social functions the audience performs on this medium, the greater the use and dependence of the audience on this medium.
- 2- The greater the instability of society, the greater the public's dependence on the media, and thus the greater the potential effects of the media on the public.

This theory is very important in campaigns against femicide. As long as the theory talks about the degree of instability of a society towards a particular issue. Palestine is the perfect example of this theory as the statistics show that femicide rates in Palestine are among the highest in the Middle East (WCLAC,2015)

2.3 Literature Review

Nabil Dweikat's study in 2019, entitled "Femicide in the Palestinian Society".

This report is part of WCLAC's strategy to shed light on the issue of femicide, its frequency, dimensions, impact, and various implications in addition to its position as a public and social issue in research and social discussion.

It also aims to raise this issue with decision-makers, and thus transform it from a small case to a public one to obtain the required attention to find solutions to eliminate this phenomenon at the general cultural level and at the level of legislation that, in turn, would combat all forms of gender-based violence. Furthermore, social security adopts laws that impose deterrent penalties against perpetrators of femicide. Hence, it deals with the murders of women that took place during the years 2016-2018, highlighting the number, nature, and distribution of murder cases that were monitored and documented, and other detailed information related to the murdered women and the circumstances and circumstances of their killing.

The bottom line in the field of femicide is that it is wrong to believe or confuse two overlapping concepts, namely femicide, and femicide against the background of what is called “honor”. There is a complex case of the relationship between the two concepts that prevent highlighting the facts and consequently merging the two concepts into one concept because this would shorten all analysis, study, and investigation of the circumstances surrounding the issue of femicide. Thus, it is difficult to reach results that will positively affect the reduction of this phenomenon to eliminate it. Accordingly, this study will be used to show real cases where most of the killing cases were not under honor which will lead to the attitudes changing of the Palestinian community

Caroline Liou’s study in 2013, entitled” Using social media for the prevention of violence against women”. She seeks to explain how could social media campaigns offer a strategy for the prevention of violence against women, and how do these tools fit with the scope of work dealing with the prevention of violence against women. It also emphasizes that however, there was little evidence that social media alone could be effective in transforming violence against women. Instead, it can act as the starting point for such a change. Thus, when the work of social media is linked to other interventions, it can be a very powerful tool for promoting change.

As a result, since the study found that the media may be a powerful tool for change in the issue of violence against women, this study can be used as a starting point to study the specific causes that would empower women and change the attitudes of Palestinian society towards femicide.

Ahmad Hamoda’s study in 2013, entitled” "The role of social networks in developing the participation of Palestinian youth in societal issues"

He seeks to identify the nature of the role social media networks play in motivating Palestinian youth to participate in societal issues. It also aims to explain the role of interaction with social networks in developing youth participation Palestinian towards their societal issues and determine the type of societal problems that Palestinian youth discuss through social networks Social. Also, it aims to define the services that Palestinian youth are constantly accepting on social media networks to participate in societal issues and reach conclusions and recommendations that clarify the role played by social networks in developing the participation of Palestinian youth in their societal issues.

This study will help in confirming the idea of the Palestinian community's desire to participate in societal issues published on social media, but it did not study the Palestinian community's participation in campaigns launched against femicide. Therefore, this study can be used as a starting point to start searching for those causes.

Emma Cullen's thesis entitled, "A Study of Feminist activity for social change in the global Twittersphere"(2013). She found that activism had always been about networks, but since the early 2000 activism has been given a new platform: online social networks. Her thesis also looks at how the feminist community is using the social networking site Twitter as a tool for activism to create global change. Furthermore, it explores several areas of this topic: how female activists are using Twitter as a tool for activism; the prevalence of Intersectional Feminism amongst the community; the global aspect of Twitter as a tool for activism; and the social impact which it has had offline.

As most campaigns have been carried out by feminists, this study will help us understand the beginnings of women's use of social media as a tool to press for change in the femicide issue.

Ana Nonikashvili's thesis entitled, "Gender Equality Issues Displayed in The Social Network Facebook" (2013). She analyzed the importance of the communication revolution and the social change we witnessed. Furthermore, it discussed the development of technologies that have created changes. Its main purpose was to show that the groups, campaigns, or other ways of protest on social media can provide a huge effect on society. Communication tools, especially Facebook can provide more opportunities for supporting gender equality. Digital technologies provide even more opportunities by linking people and supporting their involvement in change-making processes.

The most important point is that society has to comprehend it is not only a matter of social science scholars or students, all citizens have a stake in what happens in the field of communication because the outcome will affect us all. But it is the duty of those who work or study in the communication field to help society understand that it will be depending on us for the effects this revolution will bring.

This study shows that the use of Facebook has a significant impact around the world on the way people change opinions about gender equality. And since Facebook and WhatsApp are the most used other applications in Palestine(Epoke 2020), therefore this study can be used to search for the most effective campaigns in these applications and their impact on the Palestinian society and on empowering women.

2.4 Social Media Networks

Descartes's saying, "I think, therefore, I am" ignited the inspiration for the inventors of technology to create for humanity various types of means of communication, modifying the second part of that saying to become, "I communicate therefore I am."

This statement has become part of a new version of the modern man, whose concern is no longer about independence, but rather the multiplicity of relationships and their intertwining, albeit virtual. Throughout its history, mankind has witnessed the emergence of many inventions that have drastically affected people's lives.

Also, the last century witnessed the emergence of great technical innovations such as the car, television, radio, and computer, which despite the great influence they had, these effects are not more important than what the Internet is doing today. Thanks to these networks, the individual began to shift from isolation and limited participation to actively participating in group experiences.

As some futurists believe that the information revolution, including social networks, will result in significant changes in the coming years in the field of media and governance and security affairs, whether at the level of a single society or the global level.

The importance of the Internet lies in its ability to change the concepts of communication and the distribution of knowledge, and this importance has increased with the emergence and spread of social networks such as Facebook, Twitter, and others, which have been able to significantly change the way people communicate and interact, the way products are marketed and sold, and the way governments communicate with their citizens.

2.4.1 The New Media in Palestine

New media or social media is one of the most prominent manifestations of Web 2.0, which is defined as "a term that refers to a group of new technologies and applications that have changed the behavior of the media network," the Internet. "(O'Reilly, 2007)

Social media platforms have become pivotal in the way digital youth today manage their relationships. Besides, Young people are getting more and more access to social media via mobile phones. Also, the new media is a set of applications, platforms, and media on the network that aims to facilitate interaction and cooperation in building and sharing content.

According to Fatatah (2011) the spread of social networks, especially Facebook, in Palestine, similar to the rest of the world, has become a sign of the technological revolution in the field of communication, and its multiplicity of uses among the various groups of Palestinian society which made it an important tool in community mobility and influencing opinion. Thus, the phenomenon of the proliferation of social networks, and this large spread of these means and tools raises many questions about the positive and negative effects of these networks, and their role in public opinion on various issues, whether political or social, and others.

As we know that social media has made the world a small village where many social topics, in particular, are discussed and raised, and individuals talk about their opinions about these topics. Still, social media plays a great positive role in directing public opinion by providing a field that creates public opinion and a space for expression. When individuals get the freedom to express their opinion and share their views on social media, which leads to an increase in the sense of social responsibility of these individuals related to specific issues.

The proliferation of social media and the unprecedented use by women of new technologies represent important opportunities to bring gender equality and women's rights issues to the fore in both policy-making and media attention. In 1995, the Beijing

Platform for Action anticipated "the capacity of the media to make much exceptional beneficence to the advancement of women".

2.4.2 The Main Factors Behind the Growing Influence of Social Media

There is no doubt that the growing influence of social media in the Arab region and especially Palestine did not come from a vacuum, but rather was the result of a set of factors and considerations as Aysawi (2020) stated, perhaps the most important of which are:

- 1- The ever-increasing number of social media users: A report issued by a Palestinian company specializing in social media in 2020, showed that 56% of Palestinians in the West Bank and Gaza Strip, and inside, use social media. The report, issued by the "iPoke" company, indicated that the number of Facebook users in the West Bank and Gaza reached 2.037 million users in 2017 while in 2020 this number reached 3.950 million users.
- 2- The ability to influence public opinion: social media contributes to the transmission of ideas and opinions related to a particular issue to a large number of people in different regions of the world, and thus allows for the crystallization of an international public opinion in support of some issues, which results in positive change in some aspects of life.
- 3- The intense interaction that is characteristic of social media through very high interactive characteristics in a short period, and it works to create group dialogues that include large numbers of participants, as well as gives strength to any member of the audience. In 2019, the hashtag Talaat, which began on Facebook by creating a group and publishing stories of girls who are exposed to violence in any form,

then publishing posts urging girls to attend and participate in these marches to stop all these types of violence, and thus, the marches took place in all the streets of Palestinian cities.

2.4.3 The Most Important Social Media Sites in Palestine

2.4.3.1 Facebook

The social networking site Facebook, founded by Mark Zucker Berg in 2004, is one of the most important social networking sites. The positive effects of Facebook on Palestinian youth today include making them aware of events happening around the world, as well as enabling them to communicate and stay in touch with fellow youth and friends without physical encounters. Dr. Sabri Sidam believes that "the use of Facebook in Palestine has reached the highest level in the world compared to the number of the population". However, Sidam, who was speaking to the "Voice of Palestine" in 2012, explained that there is an increase in Palestinian use of "Facebook" after it broadcast its great role in changing regimes and imposing a new reality in community life.

In addition, Palestinian youth have created many Facebook pages and groups based on their profession and faith, among other dimensions of their lives such as the "Alnajdah association", which aims to develop Palestinian women and help them defend their rights by holding workshops and meetings to talk about how to develop the Palestinian women situation in Palestinian society. This page has about 2000 followers, who like and comments effectively on the posts of this page.

2.4.3.2 YouTube

YouTube is the most important and famous site for uploading and sharing videos worldwide, based on a basic idea: Broadcast yourself. In addition, YouTube is

considered the most important place on the Internet to participate in the popular free video, as it is loaded daily with films made by amateurs from around the world. Besides, some of them were filmed to convey a strange, funny, or exciting event, and many were produced for artistic, political, or social motives, or even to convey a personal message on a topic of interest, and the site includes endless types of TV videos, music videos, and daily vlogs (Sadiq,2019, p.216).

The idea of creating a video-sharing site started when three friends were at a party and they took some videos, but they faced a problem in posting those videos via "e-mail" because the mail was not suitable for large files. Hence, the idea of the site, and has been considered the dominant site in the field of video file exchange on the Internet since its launch in 2005.

According to iPoke(2020), YouTube maintains its leadership in Palestine, where the number of website subscribers is approximately 64.77% of Internet subscribers. Despite Facebook competing with it, it is still strongly present and trying to keep pace with other tools.

2.4.3.3 Instagram

In the past two years, Instagram has gone from strength to strength, amassing 1 billion active users and growing at the fastest rate of any of the major social platforms.

The popularity and use of Instagram increased, as the number of application users reached about 60.99% of Internet subscribers in Palestine, and Instagram maintains an advanced position among the favorite applications among Palestinians. Also, the percentage of females in Palestine is still at the top of the number of users in it. Instagram is a platform that is famous for the hashtags that most people add to the

pictures that they upload on this platform. moreover, Instagram is usually used by girls more than boys.

With a focus on all things, visual and direct access to millions, Instagram also helped highlight the worthy causes. Images are incredibly powerful, and many activists now use Instagram as a storytelling tool to spread their message widely, inspiring others to share. It also gives influencers direct access to their followers to provide real messages of support - like Justin Bieber's Instagram announcing his support for the #BlackLivesMatter movement. Moreover, many celebrities have taken advantage of Instagram to post their photos without filters or edits, to boost girls' self-confidence.

2.5 Social Media and its Role in Creating Public Opinion

Social media plays an effective role in shaping public opinion, as it contributes to promoting ideas that are embraced by the elite in society so that they become of recognized social value and have the spread among ordinary people, and then influence their behavior and form their attitudes towards specific issues. This role, according to social marketing theory, is very similar to marketing campaigns aimed at promoting a certain commodity and convincing consumers of it.

According to Guzman (2016), this effect is mainly due to the ability of social media, and new media in general, to have a quantitative effect through repetition, as social media provides similar and repeated media messages about an issue, so that this cumulative presentation leads to persuading individuals toward a particular issue.

In any case, According to Aysawi(2020) social media has become a major partner in creating public opinion through many roles:

- 1- Influencing consciousness: Where elite thinkers and intellectuals can promote their ideas through social media networks and platforms, and work to form the awareness of users through media campaigns. This is aimed at intensifying knowledge to modify behavior by increasing the information sent to influence them and forming their awareness of various issues.
- 2- The growing role of the individual in influencing public opinion: Through the various social media and platforms through which the individual plays an important role in transmitting, making, and editing news, as well as influencing the formation of convictions about some issues. Also, these means contributed to the emergence of what is called "citizen journalism", which allows anyone to have an account on the social networking site, and who has a degree of skills and knowledge to formulate news materials, reports, articles, or investigations expressing his viewpoint on various issues.

The most important characteristic of the citizen journalist is that he is not subject to the restrictions imposed on him by traditional media institutions, as he enjoys great freedom in the digital space and it is difficult to control him or influence his orientation.

- 3- A catalyst in the movement of change: The role of social media was not limited to shaping people's attitudes towards specific issues, but rather the development of this role to push the movement of change in some countries. Perhaps the protests and demonstrations that have occurred in many Arab countries, especially Palestine in recent years, were carried out through social media, especially Facebook and Twitter, as well as through blogs that had a great impact in exposing many of the defects and deficiencies in the performance of some governments towards women's rights issues.

Social media networks in Palestine: the researcher's initial observations through follow-up and monitoring:

- 1- The level of freedom of opinion and expression in Palestine is higher compared to most Arab countries (except the countries of the successful revolution), which will enhance the importance of these networks in the foreseeable future.
- 2- Demand for the use of social networking sites is likely to increase dramatically, with improved levels of education and income, lower costs of using the Internet, the entry of new competitors and service providers to the Internet sector, and the entry of new generations of cellular communication devices.
- 3- There are vital roles for interactive media in the lives of Palestinian youth, especially in the cultural, intellectual, and political fields, and youth issues, which are represented in enabling them to participate in intellectual activities, as the Internet contributes to expressing youth opinions that they cannot express clearly in society.

2.5.1 Opinion Formation on Social Media

“Regardless of whether democratization in the “New Middle East” succeeds or authoritarian forms of government prevail once again, one fundamental change has already become clear: no one will be able to govern without taking into account domestic public opinion” (Fischer,2011).

Opinion can be defined as a belief subjective belief that is based on the explanation of emotions and facts. Moreover, many elements affect the person’s opinion, such as education, beliefs, and cultural background. Building opinion is strongly related to the process of forming human society. Social networks and social

communication play a major role in this process. The opinion is the result of political, cultural, and social beliefs, and public opinion is the total of opinions prevailing within a society, and it is communicated in the public sphere. Moreover, social communication has increased through social media. Therefore, the way public opinion is formed is heavily influenced by new media.

2.6 Symbolic Action and Social Media

Symbolic action is a language-based communication system, one that relies on symbols for meaning, and is transmitted through culture (Burke 1966). Although people can participate in a symbolic act on social media platforms using traditional language, social media platforms also provide new forms of language and symbols that enable a variety of symbolic actions.

Awareness appears to be the biggest result (and advantage) of symbolic actions on social media. Social media is no less than print media when we talk in terms of coverage. People of all age groups are found in some or other ways on social media; Some participate actively, others passively. The way these social networking sites are organized, directly and indirectly, frames communication between people, thus creating communication between audiences.

We cannot deny the importance of symbolic action in changing people's opinions on many social issues, the most important of which is the issue of femicide. Whereas, the use of emoticons and the unification of some people of their Facebook profile pictures greatly increased people's awareness, and thus their interaction with these images or campaigns in a positive way. The effect of such awareness remains in question due to the nature of data and fast-moving activities via social media. This

highlights the clear purpose of 'spreading awareness' about the issue, and social media is densely populated (due to the number of people's profiles on Facebook, Twitter, etc.) that adequately serves this purpose.

2.6.1 Personal Gratification

Satisfaction is most important to us at the end of the day. Previous research on profile pictures on social media has tended to focus exclusively on self-presentation issues through the choice of personal photos (Hum et al., 2011).

It is also believed that symbolic actions on social media are ways in which socially active people choose to either enhance their social status by actively participating in expressing their views against any current issue, whether political or other, they may feel that they are contributing toward a change against an ongoing process. Though, that it's making direct changes when some people change their profile pictures or sign a Facebook petition, somehow that behavior feels good at least to the point that they support the change.

The increase in the use of such symbols and the change of the profile picture on Facebook accounts, in solidarity with some social issues such as the cases of femicide, which at least draw people's attention to the issue of femicide for different reasons. Thus, the abundance of solidarity and interaction with these images and symbols somewhat led to an increase in people's awareness of women's rights and their issues.

Social media platforms have changed the way people used to share ideas earlier. Which made participation more immediate and easier. A 34 years old female on this sharing part says:

“When I can share that I am traveling to France, or I am feeling sad toward a woman who was killed by her father, why can't I let people know what I care about by doing some symbolic action? At least I can share my opinion”

This point also indicates that symbolic work on social media is as good as any other action. Whether it's travel or support for a reason. At least social media can help you show your support virtually. From here we can take the example of the case of Israa Gharib, who was killed in 2019, which sparked a lot of anger from the pioneers of social media. In addition, they showed their solidarity with Israa by placing her picture on their social media accounts as a profile picture as a way to express their anger and seek justice in Gharib's case.

Frankly speaking, when we see a certain picture more than once during our day on our mobile phones, it motivates us to find out why more than one person put this picture on their profiles, We, therefore, follow the comments involuntarily.

2.6.2 Family and Close Friends Play a Crucial Role

"I changed my Facebook picture to Black dot to support the protest only when my mom told me so ..."

Says a friend of mine through our conversation, who rarely supported this procedure that it may be a good thing that makes people use symbolic actions when a special person tells you to do so suppressing your true unwillingness towards the concerned work. When it comes to family and its role in creating awareness among their children, here we have some positive thoughts when it comes to social media and how news, pictures, and hashtags when a woman is killed. Therefore, the spread of all these symbolic actions and how it reaches everyone in society makes parents anxious about

their children and encourages them to participate in such activities to be able to express their opinions and participate in the elimination of this phenomenon.

2.7 Femicide in the Palestinian Society

According to the U.N. (2016), Femicide refers to the gender -relation killing of women and it has been described as “the most violent manifestation of discrimination against women and inequality. The term originated in the 1970s and appeared in feminist studies to distinguish between gender-based killings of women inherent in discrimination and systemic violence over murders in general.

According to the General Union of Palestinian Women (2017), Femicide, or the killing of women under the excuse of preserving “family honor” is ongoing in Palestinian society. The main idea of this philosophy depends on the “women's behaviors”. Accordingly, this behavior must be controlled. (Haj- Yahia, 2013)

In the Palestinian culture, the male in the family is the one who determines the behavior of women. The Geneva Centre for the Democratic Control of Armed Forces (2009) stated that as long as the honor of the family is connected with the hymen, the majority of the murdered women were celibate, which means that any relationship or suspicion of an extramarital sexual relationship leads to the woman being sentenced to death. Also, the measures taken by the State of Palestine are insufficient to eliminate femicide. Thus, they are only fleeting responses to the effective efforts of women's organizations to lobby for an end to this phenomenon. Article (97) of the penal code applied in the West Bank permits beatings for disciplinary reasons, which resulted in the death of many women due to severe beatings.

A local study conducted by Saada in 2016 revealed that men convicted of killing females out of "family honor" are fully aware of the article on the waiver of

personal lawsuits against the perpetrator and its effect on reducing penalties imposed on them. Furthermore, these events imposed some institutions or even ordinary individuals to search for another method to eliminate this phenomenon and to raise Palestinian awareness regarding this issue.

According to the Women's Center for Legal Aid and Counseling, during the year 2015, (15) killings of Palestinian women and girls were monitored and documented. However, (23) other murders were monitored during the year 2016., and the Center monitored the killing of (29) women and girls during the year. 2017 as well as (24) other killings monitored during 2018.

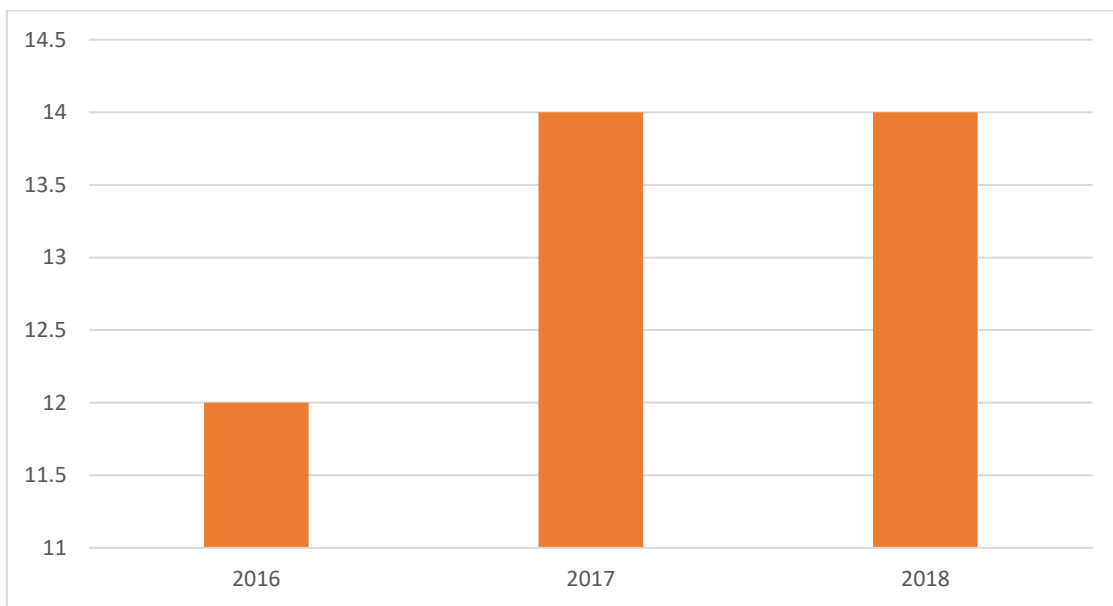


Diagram No. (1) the number of murder cases in the West Bank

These figures came despite the efforts made by many formal and informal institutions to provide protection for women and girls whose lives are threatened by danger, through the provision of accommodation services in "safety houses", whether affiliated with the center or those affiliated with other institutions such as a ministry social development.

Therefore, it was necessary to talk about these figures resulting from the Palestinian studies for several reasons, including to confirm that there is a real problem with the femicide rate in Palestine, for example, this report provided an in-depth analysis of the circumstances and causes of killing women in Palestine during the three years (2016-2018) in the West Bank, including cases of direct killing, death in mysterious circumstances, and suicide.

Therefore, the main reasons for killing were found not in the name of honor but other cases. Of course, publishing the results of these studies and the reasons behind these killings will change society's attitude towards femicide.

2.7.1 Social Media and Femicide

The media does more than just describe events - they convey and shape social values and meanings. The coverage that media do on the issue of femicide can play a huge role in shaping and enhancing societal understanding of this kind of violence. Moreover, the relationship between public understanding and media content is complex. The audience's research indicates that media portrayal reinforces perceptions and attitudes towards violent crime. (Anastasio & Costa, 2004)

For these reasons, it is important to understand how femicide is represented in Palestinian media, including how the victims are portrayed. Tracking and analyzing this coverage is the first step to understanding how these campaigns will change the attitudes of this community and empower women.

For example, important questions include who creates these events for the audience and what are the dominant narratives. From here, we can work to encourage social media campaigns that provide complete information on these cases and do justice to the lives lost in femicide.

According to Sarup(2005), news coverage of Femicide was often sensational and lacked serious analysis of the prevalence of violence. However, media coverage and portrayal of sexual assault and domestic violence are beginning to change. Although the problems persisted. Media also must accurately report acts of Femicide. Although some in the media deserve credit for their continuous efforts to reflect images that are sensitive, diverse, and equal, others in the media still include images that convey subversive messages.

The role of the media is critical to the issue of femicide, both in terms of how the media covers the issue, and how the media can be used as a tool to help activists and governments raise awareness and implement programs on this issue. The media must also highlight the means to fight violence.

CEDAW calls for the responsibility of the media to eliminate violence against women and girls. In 1995, the Beijing Platform for Action called on governments to take effective measures that include appropriate legislation against all acts of violence against women.

The Beijing Platform for Action called for the media to disseminate information that aims at eliminating marital and child abuse and all forms of violence against women. Moreover, this platform asserts that the mass media has a huge responsibility for spreading and raising awareness regarding all acts of violence against women.

The media can also influence public opinion concerning this issue. For this reason, it is important to develop an understanding of how femicide is represented in social media, including how both perpetrators and victims are portrayed. Sanar Taleb in her talk with the D.W.com (2020) believes that the benefits of using social media

outweigh the risks: “Women were killed in the past, and no one knew anything about it, and no one was claiming their right. Today, means of communication are the only way for some women to have a voice and say: I exist.”

Talking about social media and its effect on the Palestinian people, here is an example of what media can do regarding the issue of femicide, In August 2019, videos circulated on social media showing a woman begging and screaming in a hospital corridor, with intermittent strikes. The videos sparked protests and outrage over the price Palestinian women pay for lack of protection and discriminatory laws, which is their lives.

Also, the woman in the video was Israa Gharib, a 21-year-old Palestinian makeup artist from the town of Beit Sahour in the southern West Bank. She was taken to hospital on the 10th of August after her family members beat her. It appears from the videos that she may have been beaten more while in the hospital. Israa was later released from the hospital but passed away on the 22nd of August. A campaign on social media entitled # We are all Israa Gharib gathered momentum to demand justice for her and more protection for women.

As a result, creating campaigns on social media advocating for the help and empowerment of women and changing the current situation of how the Palestinian citizen views femicide could be a stepping stone to eliminating femicide.



Palestinian women hold a sign called "General Union of Palestinian Women - Bethlehem Branch" demanding the passage of a law protecting the Palestinian family, at a demonstration in front of the Prime Minister's Office in Ramallah, West Bank, Monday, September 2, 2019. Hundreds of women demonstrated in front of the Prime Minister's Office to demand Investigating of the death of Israa Gharib, 21, whom many believe was the victim of a so-called "honor killing". © 2019 Nasser Nasser / Associated Press.

Chapter Three

Research Methods and Methodology

3.1 Research Strategy and Design

3.2 The Qualitative Approach

3.3 Data Collection Methods

3.4 The Sample and Access of the Study

3.5 Limitations and Ethics

Chapter Three

Research Methods and Methodology

This chapter explains the research methods applied in the present study investigating the impact of social media campaigns on the attitudes of Palestinian society toward femicide. To have a deep understanding of the power of these online campaigns in Palestine. This section focuses on the Research strategy and design and the sampling used, as well as ethical issues.

3.1 Research Strategy and Design

This study aims to understand the impact of social media campaigns on Palestinian society's attitudes toward femicide, and how these campaigns benefited Palestinian women in the fight against femicide. Data were collected to understand the impact of online campaigns on femicide and to understand whether these campaigns are effective or not, therefore a qualitative research strategy was adopted for this study reflecting the objectives of the study.

3.2 The Qualitative Approach

The qualitative research method is used to investigate attitudes and ideas. The topic of the present study fits this definition perfectly as the study looks into the impact of social media campaigns on the attitudes of Palestinian society toward femicide.

(Bryman, 2016) believed that case study and qualitative methods are conducive to a detailed examination of any case. In this study, the researcher will explore the impact of these online campaigns in changing the attitudes of Palestinian society towards femicide, and the benefits that women derive from these campaigns.

In recent years, a growing list of interactive digital platforms provides individuals with the ability to communicate freely with each other and build communities around common interests. Facebook, as a social network, allows users to create personalized offers, post ideas, and connect with other users. (Cornelisen, 2012)

So, after a deep search, the researcher searched for the most popular campaigns and found that people acted effectively with this post by commenting on it and posting it back on their profiles.

Accordingly, to get clear images and results of these campaigns created and their content. The researcher found that the best way is to communicate with the creators of these campaigns.

As long as the researcher studies the attitudes of the Palestinian society behind these campaigns and how their cultural views have been changed towards the issues of femicide and as long as the qualitative method is used to investigate attitudes and ideas, the researcher believes that the current research fits perfectly with the definition as long as the study looks at the cultural and social aspects behind these campaigns In Palestine.

Through the qualitative approach, it is possible to identify a large number of views related to the problem or topic of research, which is difficult to express by statistical or quantitative methods. Through the qualitative approach, the scientific researcher can access information and data from their natural sources, as the problem related to the topic of social media campaigns against femicide will be identified by the campaign creators themselves.

Qualitative research methods are designed in a specific way that helps reveal the behavior and perception of the target audience concerning a specific topic. There are

different types of qualitative research methods such as in-depth interviews, focus groups (focus groups), ethnographic research, and content analysis.

The individual interview was used in this study since in-depth interviews are one of the most common qualitative research methods. It is a personal interview conducted with one respondent at a time. In other words, it is a purely conversational method as it is an opportunity to get the details in depth from the respondent. One of the advantages of this method is that it provides a great opportunity to collect accurate data about what people believe and what their motives are.

The researcher planned to conduct the audio interviews using skype, zoom, and phone, then recorded the interviews. A structured interview has been devised, by writing a short question. More than seven people expressed their interest in taking part in these interviews. It is felt it would have been better for the interviewee to see the questions in advance so that they feel comfortable when it comes to the interview giving them the chance to prepare any answers in advance. It should be noted that the researcher has made a deep study of these institutions and parties and their campaigns before conducting the interviews, so it will be easy during the conduct of these interviews to know the history of such a campaign.

3.3 Data Collection Methods

The researcher started gathering experimental data by following dozens of social media platforms and campaigns. It is aimed to follow campaigns from different cities to have a clear and deep side in this matter. By monitoring and analyzing the content of the campaigns that users use and create, the researcher was able to gain an idea of how social media campaigns can change the attitudes of Palestinian society towards the issue of femicide.

To get more information about the field of activity of these campaigns on social media, the researcher conducted an interview, Appendix 1, with a different institution, the researcher conducted this interview with one or two persons from each institution to find out real and deep information about these campaigns and their effect on the Palestinian street.

The interviews took place between the 12th of July and the 30th of August 2021. Before the interviews, the interviewee has had the questions in advance, so they can prepare themselves for the answers. All interviews were recorded. Conducting the interviews in an attempt to investigate each institution's campaigns and their effect on Palestinian society and how did they benefit women in Palestine.

3.4 The Sample and Access of the Study

Interviews from a distance were planned to be conducted using Skype or other social media to obtain good communication Iacono et al (2016) demonstrated that Skype is an effective qualitative research tool and an affordable way to contact participants worldwide and is useful in sampling because it connects many Participants without geographic location restrictions.

The interviews were done with six institutions, groups, and ministries, from whom their campaigns were effective and mostly spread between the period (2015-to 2020) in fighting the issue of femicide in Palestine.

Here there is some information and aims about each one.

1-The First Institution is the Ministry of Women's Affairs

The Ministry of Women's Affairs was established in November 2003 as the first Ministry of Women's Affairs in Palestine in response to the struggles of Palestinian

women to obtain their national rights in independence and the establishment of the Palestinian state. On the other hand, it was established to obtain their social, economic, and political rights to build a civil society in which comprehensive human development is achieved.

The interview was conducted with Mr. Amin Assi, Director General of Planning and Policies at the Ministry of Women's Affairs.

2- The Second Group is the "Talaat" Movement

Talaat is a movement organized by a group of independent Palestinian women, seeking to build an independent, comprehensive, and inclusive feminist movement to struggle against all forms of violence against Palestinian women in their places of residence.

In a serious attempt to combat violence against women and the killing of women, feminist demonstrations were launched in the West Bank, Gaza Strip and the territories occupied in 1948, and several European countries. In 2019, on September 26, a unified movement called "Talaat", under the slogan "There is no free homeland without free women." Called for denouncing domestic and societal violence and harassment against women.

The interview was conducted with the Women's rights activist and participant in the "Talaat" movement, Abeer Al-Hawari, and another activist who refuse to declare her name.

3- The Third Institution is the Family Defense Association

Which is a voluntary women's association that directs its programs and activities for the family in general towards the phenomenon of domestic violence. Being founded,

it aims to assist, defend and support victims of domestic violence and adopt their cases, educate and guide women and men about the issues and rights of women, children, and the elderly from the social, psychological, legal, and civil aspects by international covenants. Finally, it aims to protect girls, women, and their children who are victims of domestic violence, by providing them with temporary shelter with all forms of assistance until the problem is resolved.

The interview was conducted with Mrs. Safwan, who is the manager of the Family Defense Association.

4-The fourth one is The Union of Women's Committees for Social Work

Which was established in June 1981 as a non-profit public institution concerned with women's and children's issues in Palestine. Furthermore, it was officially registered after the arrival of the Palestinian National Authority. Since its inception, the Union has been one of the main pillars of the feminist movement in Palestine. The Federation is also considered a pioneer in this field for its services to Palestinian women and children, especially in marginalized villages and towns.

The interview was conducted with Mrs. Afaf Allzabadi, who is a member of The Union of Women's Committees for Social Work in Tulkarm.

5-The Fifth in the Women's Center for Legal Aid and Counselling

The Women's Center for Legal and Counselling was established in Jerusalem in 1991 as an independent, non-profit, non-governmental Palestinian organization that seeks to contribute to building a democratic Palestinian society based on the principles of equality and social justice. Besides, the center's vision is to see women who live in a just and equal Palestinian society where they enjoy all their human rights. Also, the

strategic objectives of the center are as follows: Contribute to the protection and empowerment of women who suffer from discrimination and violence, promote women's rights and combat negative practices against women.

The interview was conducted with Mrs. Yara, who is an active member of this institution dealing with issues of media and violence.

6-The Sixth is The General Administration of Public Relations and Media of the Palestinian Police

Which was officially established with the first signing of the Gaza-Jericho Agreement in May 1994 within the Oslo Accords, the police apparatus in the countries of the world is considered the main interface for dealing with citizens. It is also considered one of the most important security agencies entrusted with the implementation of the internal security of the community, the application of the law, and the purification of society from crime.

The interview was conducted with captain loay Erzikat who is Responsible for the General Department of Public Relations and Media in the Palestinian Police in Ramallah.

3.5 Limitations and Ethics

According to Bryman (2012), the main ethical issue encountered by some researchers is the problem of anonymity. Some of the participants shared their names, but when talking about some cases of femicide, they refused to share the names of victims, perpetrators, and consequences that some women faced if they were killed or threatened with death. However, the personal information in this research will be kept confidential and anonymized when necessary. Details from government reports,

national statistical data, and UN reports do not appear to generate any major ethical issues.

No audio recording will be done if participants are not willing. If any participant was not comfortable with any question, then he/she will not be forced to answer it.

Chapter Four

Analysis and Discussion

4.1 Palestinian Women's Use of Social Media as a form of Activism to Defend their Rights.

4.2 Start of Awareness Campaigns and Their Content

4.3 The Effect of Social Media Campaigns on the Attitudes of Palestinian Society Towards Femicide.

4.4 The Benefits that the Palestinian Women Achieve from Social Media Campaigns

Chapter Four

Analysis and Discussion

This part aims at analyzing the interviews that were done with many institutions, that use social media to call for eliminating the issue of femicide in Palestinian society. In addition to the different campaigns that were done, the researcher tries to find not only the impact of these social media campaigns on the attitude of the Palestinian society towards this issue but rather the benefits that women get from these campaigns.

4.1 Palestinian Women's Use of Social Media as a form of Activism to Defend their Rights

The prevalence of femicide has its roots in social structures and relationships as well as in cultural patterns. These cultural norms present a particular perception of women, based on the perception of women as naive, untrustworthy, and incapable of doing tasks properly. Thus, they should always be dominated by men. This inhuman and masculine attitude towards women paves the way for violent behavior against them. The killing of women has become a common, ordinary practice and institutional issue in the cultural, traditional, and strict context of Palestinian society. Which eventually lead the women to support each other in this difficult issue leading to the loudness of their voices in Palestinian societies and their transformation from the weak personality owned by the man to the one who expresses her fears.

“Women use social media by creating pages on different social media platforms, such as the Talaat campaign. "Talaat”, seeking to build an independent, comprehensive, and inclusive feminist movement to struggle against all forms of violence against Palestinian women in their places of residence, could be a start for empowering women

in this society.” (one of the WCLAC members was interviewed on, the 18th of July 2021).

The violence that is perpetrated against women in the family or outside, during the last three years, made many women look for other means to search for their rights instead of resorting to the local authorities, and social media was the only savior for them. By social media, I mean,” WhatsApp, Facebook, Twitter, and Instagram”

“Social media has become an essential part of people's lives to express their problems and issues, women started changing their profile pictures on Facebook pages as a kind of solidarity with each other during campaign periods to defend women's issue.” (Mr. Assi, 17th of July 2021).

Through the follow-up, the researcher found that many women supported each other by publishing pictures of women who were killed and using hashtags to communicate their stories to the whole world. The other phenomenon is that women would publish their stories if they were threatened with death, and the part that was afraid of publishing the stories had contacted organizations that might help them escape from the killers by communicating with them through their accounts on social media.

Bucy and Gregson’s (2001), and theory on symbolic action. Which stresses the importance of the use of social media as a way of activity for women to support each other.

Women's rights activist and participant in the "Talaat" movement, Abeer Al-Hawari, says that the idea of the "Talaat" movement was born in early November 2018, after the killing of the 16-year-old girl, Yara Ayoub, from the village of Jish in the occupied Galilee. She was dumped in a garbage container with signs of violence. She

adds: "The movement struggles to make this society more secure, achieve equality between men and women, and end all kinds of violence against women in all their planes of existence."(Hawari interview,19th of July 2021)

According to Sadie Plant (1990), cyberfeminism simply refers to feminist activism in cyberspace, which is a thing that we can realize in the last few years. Cyberfeminism claims that the internet has provided the technological fundamentals for a new form of society that potentiality will free women.

It can also be emphasized here that Palestinian women initially began to use social media to speak and publish the stories of women who are subjected to violence and murder, and then this scope began to expand and Palestinian women began to make awareness and warning campaigns to speak on issues of femicide. Thus, it can be explained by cyberfeminism, which emphasized the ability of women to use social media to benefit and strive to achieve equality between men and women.

One of the recent trends on such major platforms (Facebook, Twitter, etc.) is to implement a symbolic action like changing the display image to support some causes. In addition, this is what a lot of Palestinian women have done during the period in which Israa Ghraib was killed in 2019, they were changing their profile picture on Facebook and putting Gharib's picture instead, as a member of the Talaat movement has mentioned.

"The use of social media will push and motivate the official authorities for the implementation of the Penal Code and the Family Protection Law in Palestine. Moreover, the feminist campaigns are trying their best to activate the Family Protection Law in Palestine and are continuing to achieve the best." (one of the WCLAC members was interviewed on, the 18th of July 2021).

This member added that there is another type of feminist campaign carried out by their organization, which is to publish statistical facts about the number of abused women in Palestine and thus increase the interaction of individuals with these awareness online campaigns.

Using YouTube to make awareness and motivational videos and at the same time to talk about the issues of women who have been subjected to violence. An example of YouTube usage is a Syrian YouTube influencer named "Um Seif" who experienced violence and found that sending a silent message through her videos could help her. After a while, the video spread all over the world, and the police helped this woman. Accordingly, this idea can help other women to use YouTube to get help in case they are threatened with death.

In her study titled, "Using social media for the prevention of violence against women, Caroline Liou (2013) explains how could social media campaigns offer a strategy for the prevention of violence against women, Thus, social media continues to prove its importance in supporting women's issues, especially femicide. Social media is the main basis for awareness campaigns and empowering women now.

"The police use social media to reach and help battered women. For example, the police provide a communication system or send free messages via WhatsApp to facilitate and speed up the process of reaching these women. Thus, using WhatsApp as a form of social communication to reach these women had an effective role". (Irzikat, 14th of August 2021)

When talking about social media and how Palestinian women used it or how it was used by some institutions to help battered women, it was found here that there was a difference in the types of means that are used. Thus, one of them was YouTube by

Talaat and WCLAC to send awareness videos to talk about abused women, and another was Facebook by activating the hashtag and publishing the painful stories that Palestinian women are exposed to. The last of them was Twitter to top the trend, as happened with the story of Israa Gharib, where the hashtag was spread to most Arab countries and even foreign ones.

It was noted that most women's institutions and associations almost used social media as a tool for change in women's issues, especially for fighting Femicide as social media plays a major role in various issues for any society. It is almost one of the most important tools used by various societal institutions in their quest and struggles to bring the social change they want and seek.

“The most social media, which the Union believes, is used in Palestine, influences women's issues such as Instagram and Facebook. the Palestinian youth generation uses Instagram more compared to Facebook producing awareness campaigns to publish stories using the status on Instagram and thus publish them as widely as possible. (Al-Zabadh, 1st of August, 2021).

4.2 Start of Awareness Campaigns and Their Content

Inside the operating room at Palestine Medical Hospital in Ramallah, in the central West Bank, doctors are trying to rescue a Palestinian woman whose brother had taken her to an abandoned house, closed her mouth and eyes, and hit her with a “hammer” on her feet until they were smashed and broken, because she demanded her right to work. Abroad, a massive demonstration of Palestinian women who decided to raise their voice in the face of violence and murder committed against them, through a unified movement called “Talaat”, organized by a group of independent Palestinian

women, on September 26, seeking to build an independent and comprehensive feminist movement, to struggle against all forms of violence against Palestinian women, in all their locations.

The demonstrations that started from Haifa, passing through Taibeh, Ramallah, Rafah, Jish, Jerusalem, Jaffa, Nazareth, and Arraba, and reached Beirut and Berlin as well, came out under the slogan “There is no free homeland without free women.”

Shatha al-Sheikh Youssef, a spokeswoman for the movement, told "**Independent Arabia**" in 2019 that "Tala'at" is not only fighting against murder, "but also to stop all kinds of physical, psychological, sexual, economic, and political violence and intimidation that Palestinian women experience daily at work and in their homes. The issue of freedom of Women and their protection is not a deferred social issue that must be shelved. Rather, it is a national priority, and is not the product of individual criminal incidents, but rather the product of systems of violence and deep-rooted structural corruption, an affair that transcends the private sphere, and must occupy every Palestinian woman.”

"The movement struggles to make this society more secure, achieve equality between men and women, and end all kinds of violence against women in all their planes of existence." (Hawari interview, 19th of July 2021).

It is noticed that the Tala'at movement used “the uses and gratifications theory”. the Tala'at movement takes the audience as its focus, as well as examines indirect social influences, and indicates that the audience is active and positive in its interaction with their campaigns on social media to satisfy their psychological and social needs. For example, Tala'at's procession in Ramallah also reached Ramallah Hospital, where a

woman named Maha Alawneh was subjected to violence by her brother, who smashed her foot with a hammer before leaving the country for Norway. Alawneh, a divorced woman, was badly beaten with an iron hammer in the feet only because she was seeking work.

“The Palestinian police confirmed to Al-Hurra TV (2019), through its spokesman, Louay Zreikat, that the authorities "provided all the necessary protection for Aounah from her family, who threatened to kill her." (Irzikat, 14th of August 2021)

The movement was able to break the geographical barriers between Palestinian cities and reach some Arab and foreign countries to raise the issue of women who are being murdered on various backgrounds in front of Palestinian and Arab public opinion, to issue deterrent laws that criminalize and punish criminals, as happened recently with the girl Israa Gharib, who revealed the inability of The Palestinian Authority on the protection of women within society.

"The patriarchal society in the Palestinian territories has come to view the killing and violence of women as part of the prevailing culture in society, and the Palestinian family, large and small, continued to give legitimacy to its male sons to act violently with their women and daughters, in the absence of laws that protect them, which led to the spread of the phenomenon of violence and killing of women in the name of honor killings." (Hawari interview, 19th of July 2021)

For Tala'at, the killing of Israa Gharib was a major turning point for them, especially the silence of the Palestinian authorities. This group began using Facebook and Instagram to invite women to speak up and not remain silent about the issues of femicide.

Tala'at Group believes that using social media as a means of activism will help the cause of women's rights. Also, the cyberfeminism theory that Wajcman referred to in 2016, asserts that women use social media as a means of activism to speak out about their rights and the violations they face.

On April 15, 2020, the "Tala'at" movement launched a protest activity titled #noise Instead of Silence on "Facebook" to break the silence and complicity with violence against women. The movement called for participation in the activity of #Noise Instead of Silence, by banging pots from the windows of homes or raising banners, emphasizing that there is no free homeland, except with free women, which bears the slogan of the entire campaign.

The movement called on the participant to take a picture of them during their participation in the activity and to attach the hashtags #Talaat and #noise_Instead of Silence when publishing the picture.

In April 2020, several videos were posted on social media pages showing women on their balconies at sunset, all banging on empty pots "We will knock hard and put up a banner from our balconies and windows for everyone who lives with violence and intimidation". Furthermore, violence in all its forms is the reason for which the Tala'at movement organized this online activity, which differs from the usual form of a street demonstration.

Al-Sheikh Youssef, one of the activists of the Tala'at movement, says to ALHURA (2019): "Frankly, we did not expect this response. Knocking pots is a method that is not very understandable to us. Only once was it adopted by Palestinians. This is the first time that this method has been used in the context of womanly".

"We are not a movement for demands; we do not believe in these systems and the idea of changing laws because they are involved or a major cause of violence against women. An example of this is the complicity of the Palestinian authorities in the story of Israa Gharib. Our role is to return the issue to the community to develop accountability and protection mechanisms for women." (Al-Sheikh interview with Al-Hurra tv)

It is noticed that there was a very high demand for the issue of banging pots on the balconies of houses, and voices were heard from several different cities from girls who were beating pots. This indicates the strength of social media that was used by a group of Tala'at, were appealed to women to invite each other to Clarify that they are not silent about what is happening regarding the femicide issue.

Nabil Dweikat(2019) in his study," Femicide in the Palestinian Society", clarified that the femicide issue must be eliminated. This strategy also aims to raise this issue with decision-makers, and thus transform it from a small case to a public one to obtain the required attention to find solutions to eliminate this phenomenon at the general cultural level and the level of legislation. Moreover, the way to make this issue a public one is to use social media platforms.

Social media has proven to be a powerful tool. Most of the movement has used social media not only to publish the stories of women who have been subjected to violence or murder or to conduct online awareness campaigns but also used social media to publish dates to encourage women to participate in demonstrations in the streets of Palestinian cities and abroad. Women sent these appointments and publications to each other to get as many women as possible to the Palestinian street and support this cause.

“The beginning of the use of social media was related to publishing on Facebook, for example, to call for National Women's Day and in cooperation with the partners of this ministry who participate in supporting this advocacy campaign. “(Mr.Assi,17th of July 2021).

The researcher noticed that it was published on the pages of these participating groups and thus the invitation is spread widely so that it reaches the largest number of people. After that, the matter developed, and campaigns were launched on social media, using the live broadcast on Facebook, for example, which the Ministry conducted on August 4, 2021, with 11 live broadcasts to talk about violence against women and invited viewers to share their comments and opinions in this live broadcast without the need to attend this meeting,

Hence, this led to the participation of a large number of different governorates, and thus social media played a major role in supporting the participation of people who were unable to participate in such encounters.

In this way, people started to join the live broadcast, share their thoughts and put some comments on the live video, which can be confirmed by the uses and gratification theory, that if the participants were interested in such a case, they would be highly involved in these campaigns. After that, they will be satisfied that they are trying to raise the voice of women and then trying to change their current status in Palestinian society. As a member of the ministry stated, “Women get in the mood when they share their thoughts on VAM.”

Moreover, the Ministry is involved in some popular trends about femicide, for example, #Israa_Gharib, and # Save_ Israa_ Gharib, the Ministry has republished this

hashtag and thus increased interaction with these trends to reach as many people as possible. Accordingly, the awareness of femicide was observed. Frankly, the Palestinian people feel safe when they share common ideas between people. During the period of Gharib's murder, most Palestinian citizens shared this hashtag and started posting her photos.

Palestinian individuals when they observe their environments and notice that their personal opinion is spread and adopted by others will express that opinion with self-confidence in front of the public. Accordingly, this is simply what happened in this period, when people felt that sharing their views on the murder of Israa Gharib was acceptable, and they never hesitated to do so!

There are other campaigns, on 11.09.2020, the Ministry of Women's Affairs and CARE International in Palestine (West Bank/Gaza) launched a six-month joint media campaign through an inaugural conference aimed at eliminating all forms of violence and discrimination against women and girls, especially Palestinian women, under the title #ihna_eizwtk.

The virtual event was broadcast live on social media platforms under the patronage of Her Excellency the Minister of Women's Affairs, Dr. Amal Hamad, in compliance with social distancing measures due to the spread of the new Coronavirus in Palestine.

The event hosted several key actors representing Palestinian society, as well as CARE's civil society partners from the West Bank and Gaza Strip. The campaign is part of the Gender Equality Project in the Occupied Palestinian Territories. The virtual event was broadcast live on social media platforms under the patronage of the Minister of

Women's Affairs, Dr. Amal Hamad, in compliance with social distancing measures due to the spread of the new Coronavirus in Palestine.

The greater the instability of society, the greater the public's dependence on the media, and thus the greater the potential effects of the media on the public. Social media had a huge role during the corona pandemic in the last two years to rely on social media, especially using the live broadcast as a type of online campaign.

As long as the country (Palestine) was not stable during that time, the citizens were going more online than before. Accordingly, this led to people interacting a lot with campaigns on social media and participating in them because of the bad conditions outside the homes and their inability to go out.

Media dependence theory states that the more an individual relies on media for his needs, the more important the media will be for that person. According to DeFleur and Ball-Rokeach (1976), dependency is an interconnected relationship between media content, the behavior of audiences, and the nature of society. For example, the most important institution's reliance on social media to create awareness campaigns has a role in influencing the way people receive such campaigns and thus impacts societies in general. Here, it was noticed that social media is creating a new structure in Palestinian societies.

The use of social media by publishing awareness videos by the Women's Center for Legal aid and counseling to talk about women who were killed, especially in the years 2018 to 2020. Also, the center created a hypothetical caricature under the name of Salma to talk about the family protection law and its adoption in Palestine in a different method. In other words, some institutions only use the hashtag of the Family Protection

Law and talk about it in the usual way, but the Women's Center used social media differently to produce a representative photographic scene and talk about the importance of approving the Family Protection Law in Palestine.

The Women's Center indicated that the percentage of women subjected to violence increased during the period of the Coronavirus, which led to the exploitation of this ordeal by the center and the establishment of awareness campaigns and the provision of a secure WhatsApp line 24 hours a day throughout the week to provide a way for women to communicate with the center and obtain the required support.

According to WCLAC, such campaigns were set up, especially the campaign which provides a safe line to communicate 24 hours a day to help battered women, and it played a role in women's interaction with these campaigns. About 708 women from 2020-to 2021 asked for Advice and assistance, which is a significant number compared to previous years.

4.3 The Effect of Social Media Campaigns on the Attitudes of Palestinian Society Towards Femicide.

“The campaigns that were set up by the ministry to raise awareness about the issue of femicide, especially the interaction with the issue of the murder of Israa Gharib, had a great impact on the way the Palestinian society interacted with the issues of femicide.” (Mr. Assi, 17th of July 2021).

When real videos of the violence against Israa Gharib in the hospital were published, and these videos and photos were circulated on social media, and were spread on a large scale inside Palestine, this led to the solidarity of most of the Palestinian people with this girl.

The first effect of such campaigns is the solidarity of Palestinian youth with abused women because of the large number of campaigns that show the reality of the killing that these women have been subjected to and that most of the cases were not related to the issue of honor.

According to Raji (2015), there is a growing role of the individual in influencing public opinion through the various social media and platforms through which the individual plays an important role in transmitting, making, and editing news, as well as influencing the formation of convictions about some issues. These means contributed to the emergence of what is called "citizen journalism", which allows anyone to have an account on the social networking site, and who has a degree of skills and knowledge to formulate news materials, reports, articles, or investigations expressing his viewpoint on various issues.

This thing, therefore, led to an increase in the participation of individuals and the expression of their views on issues of violence against women, especially Femicide, which was observed by the Palestinian Police, "the interaction of individuals with these campaigns was very large, as the police station received several Messages and comments on topics that are published in this field." (Irzikat, 14th of August 2021)

Public opinion interacted greatly with the case of Israa Gharib, which indicates the increased awareness of citizens, and their rejection of any form of violence against women, and the case received the attention of official authorities, and the Public Prosecutor decided to arrest of perpetrators r in cooperation with the police

It is noticed that when the issue is emotional and everyone is sharing it, the people will unconsciously participate in these campaigns. it affirms that when the topic

is emotional and most of the society is participating in it, then sharing your opinion will be important for the whole society.

Moreover, according to Esawi (2020), the ability to influence public opinion through social media contributes to the transmission of ideas and opinions related to a particular issue to a large number of people in different regions of the world. It also allows the crystallization of an international public opinion in support of some issues, which results in positive change in some aspects of life.

This is what happened during these online campaigns when many people start to use hashtags and change their profile pictures. The case of Israa Ghraib as an example was spread all over the world and most the Palestinian people start sharing her story and calling for the punishment of the perpetrators.

” People are now sharing their opinion toward the awareness campaigns that the police are doing, it must be clear that the participants may be with or against the campaign, but at least participating become essential.” (Irzikat, 14th of August 2021)

Opinion-building is closely related to the process of shaping human society. Furthermore, social networking and social communication play a major role in this process. Still, opinion is the result of political, cultural, ideological, and social beliefs which leads to prevailing within the society. In this sense, social networking via social media is increasing as the way public opinion is formed is strongly influenced by these new media. In other words, public opinion has changed after the new media campaigns that had affected the way people view things around them.

This indicates the extent of the power of social media in influencing public opinion, as the authorities were affected by the opinion of Facebook members.

Therefore, the government issued a decision to arrest family members for investigation, and this in itself is a significant movement that occurred after the use of social media campaigns.

Thus, when the work of social media is linked to other interventions, it can be a very powerful tool for promoting change. Accordingly, raising awareness is one of the effects of social media campaigns in support of women, especially Femicide in Palestinian society. “Awareness can have multiple ways.” (Safwan interview, 14th of August 2021)

For example, a person from the city of Tulkarm killed his sister in 2019 and was imprisoned for a short period. After his release from prison, this young man published his story on social media to educate Palestinian youth about the dangers of doing such a thing and the necessity of good and deep thinking before taking a dangerous step like this. Consequently, young people publishing such stories as a result of personal experience helps raise people's awareness of femicide.

Here, we can refer to the magic bullet theory, which is based on the possibility of instilling a certain idea in people who are positive and spontaneous the majority of them, through the mass media on the subject. Frankly, this is what happened while using the hashtag noise against silence, because the massive spread of this campaign led to the installation of these ideas regarding the right of women to live in Palestinian society.

When talking about the impact of these campaigns on the Palestinian people and how they played a role in raising the awareness of Palestinian youth. It is found that the use of the hashtag noise against the silent is widely used by some active people on

social media, whether male or female. As they talked about a group of Talaat, hashtags, and campaigns carried out by this group to spread awareness of the injustice that some Palestinian women are subjected to as well as the killing was one of the most important topics that this group talks about.

Accordingly, the Increasing awareness among Palestinian youth or the Palestinian community, in general, was due to the spread of hashtags resulting from the Tala'at campaign that spread across the Palestinian community on all kinds of social media. It forced people to enter and read about the stories of women who were killed and thus changed the way people received cases of femicide and changed the term from a case of honor to a humanitarian cause.

Another effect that can be counted, is that younger users started to call for women's rights more than the elders. As long as the younger users used to use social media more than the elders, they got affected by the campaigns they see. Statistical studies are usually carried out by WCLAC to publish the numbers and the real reasons behind killing women in Palestine.

During 2015, 15 killings of Palestinian women and girls were monitored and documented, while 23 other cases of murder were monitored during 2016. The Center monitored the killing of 29 women and girls in 2017, while 24 other cases of murder were monitored in 2018.

The WCLAC's previous reports showed that "honor killing" is a social concept that has acquired over time a legal character linked to the prevailing and applicable law in Palestine, which is the Penal Code (whether in the West Bank or the Gaza Strip) and the texts and materials it contains regarding the killing of females in connection with

culture. In the societal context that prevailed at the time of the adoption of this law, which spanned for more than seven decades, the texts and materials regarding femicide were included in the societal culture that prevailed at the time of the adoption of this law.

Those texts included articles that make killing females justified and reduce its impact and severity to the extent that the killer's punishment is reduced to a large degree, up to the point of exemption from punishment. This is what leads the context of society to "analyze" the killing of women.

Therefore, the center published this factual information and talked about the reality of the causes of killing women, which led to a change in people's beliefs and their wrong beliefs about these girls, and the attack against them turned into a defense of their rights.

“The uses social media, especially Facebook and the association's website on Google to publish the stories of abused or murdered women to find the reasons behind the killing of these women.” (Mrs.Safwan,14th of August 2021)

Most people expected that the women who were killed would be because of honor, but a large percentage of them were not killed in the name of honor but were killed for other reasons. And this is the main thing that Mr. Safwan talked about, as social media should publicize the real events and the reasons behind the femicide.

Frankly, the Association for the Defense of the Family has found that telling the truth to the Palestinian people would be the most effective influence on their opinions of these killings. Thus, publishing the true events of the stories may be of the greatest

benefit to these people. Usually, the relatives of the victim say that it is a matter of honor and try to mislead the truth.

This can be explained by the task-oriented approach formulated by Klingenberg & Kränzle in 1983, this model was developed after finding a correlation between the task to be solved by mean ability and the ability to solve this task. The basic requirements that a medium must meet are speed, accuracy, and reliability. As long as these campaigns spread very quickly on many platforms and were running real events. Then the citizens were able to adopt some campaigns and change some of their beliefs regarding the killing of women in Palestinian society.

4.4 The Benefits that the Palestinian Women Achieve from Social Media Campaigns

WCLAC focuses on implementing and activating the Family Protection Law in Palestine, especially in recent years after the increase in the number of women killed in Palestinian society. “These campaigns were effective, but were almost seasonal, as the Palestinian people interact during the period of a certain killing incident, starting by using hashtags and republishing posts for a while and then getting busy with something else.” (One of the WCLAC members, the 18th of July 2021).

“Some of the campaigns were not seasonal, but rather continued for long periods and are still like the Talaat campaign, which spread in many cities, not only in the West Bank and Palestine but in some European countries.” One of the WCLAC members, 18th of July 2021).

As the campaign spread on all social media, Facebook, Twitter, and Instagram, not only females but males interacted with it, urging to stop killing women. Women of

different ages, even young ones, interacted with this campaign, as one of the members of the union confirmed that her fourteen-year-old daughter when she saw her mother talking about the campaign topic and publishing it on the Facebook page, she asked her mother that she also wants to interact with this campaign and Take to the street with the demonstrators.

“Many women communicate with the Union to get acquainted with the campaigns carried out by the Union and how it can help women who are subjected to violence.” (Al-Zabadh, 1st of August, 2021).

Mrs. Al- Zabadh stresses that the benefit that women reap from such campaigns affects the reduction of the killing of women and increases awareness. It also affects women's thinking and full awareness of their rights and not being afraid of knowing their full rights. It was noticed through the interview that educating women is important not only for themselves, but for society as a whole, and thus their ability to raise a generation aware of its rights.

The researcher noticed that when the work of social media is linked to other interventions, it can be a very powerful tool for promoting change. Accordingly, the first change that the women could coin from these campaigns, is that they will be able to be fully aware of their rights and they will be able to raise their daughters to defend themselves and not be silent about any form of violence.

“Social media has always been a double-edged sword, while there are damages to women behind these means, we cannot deny that social media has contributed to supporting women's issues, especially violence against women.” (Mrs. Safwan, 14th of August 2021)

When talking about the harm inflicted on women from social media, for example, the issues of electronic blackmail that women are exposed to in abundance in Palestinian society, she is threatened with scandal if pornographic pictures are not sent or a large amount of money is paid, for example.

Meanwhile, Mrs. Al-Safwan clarified that the safe house provides secret protection for such women who have been subjected to this kind of extortion, as women go to such places so that they can talk in complete secrecy about the problems they face. Thus, the case is dealt with in strict confidentiality, and these people are reached, and in the end, the woman is not subjected to murder or attempted suicide.

“Social media had a role in urging and pushing for the change of some government decisions, for example, the Family Protection Law.” (Mrs. Safwan, 14th of August 2021)

Some of the murders of women that occurred in recent years had an effective role in creating a hashtag campaign for activating the Family Protection Law in Palestine. However, with the many pressures that the Palestinian government has been subjected to implement this decision in recent years, this law is still not applied in Palestine. This is due to the stagnation of people's reaction to these campaigns after a certain period of murders has passed and they have been forgotten.

The ministry of women affairs spoke about the positive effects of these campaigns for women in Palestinian society:

First, women can express their issues and problems on social media, as the presence of such campaigns carried out by institutions and associations has helped women urge to express their opinions and the violence they are subjected to.

Secondly, women have learned that some institutions and associations protect women in the event of violence or death threats, and therefore the ministry confirmed that the associations themselves confirmed the increase in the number of women who would go to them if they were subjected to violence. Finally, raising women's awareness about their rights, whether they are daughters or wives, as the Ministry of Women's Affairs and other associations supported women to know their rights and thus not be afraid and silent in the event of violence.

The importance of the communication revolution and social change is something that we are witnessing. she shows that the groups, campaigns, or other ways of protest on social media can provide a huge effect on society. Accordingly, this study is supporting the results of what most institutions have gained from their online campaigns. It was noticed that most of the campaigns, affected the way women are dealing with all kinds of violence. For example, women now are heading to many institutions that are protecting women and helping them.

The murder of the student Aya ElBaradei in Hebron, which turned into a public opinion case, prompted President Mahmoud Abbas to cancel Article (340) of the Jordanian Penal Code No. (16) of 1960 in the West Bank and Article (18) of the Mandate Penal Code of 1936 in Gaza Strip in an attempt to curb the crimes committed against women against the background of the so-called honor of the family.

According to WCLAC, there was a huge benefit for women after these online campaigns. Women started to call the center and ask for what kind of help the center can provide them if they were under any kind of violence. a member of the center stated that during the corona pandemic, the center provides online camping which is, a 24/7 service call, to provide help for the women who cannot come to the center. The result as

the center mentioned was noticed. Many women have called the center and asked for helping them.

Several previous studies indicated that one of the most important obstacles to women's access to justice is the length of the litigation period, which often takes many years, which in light of the prevailing societal culture, and the weak capabilities of women, would be a factor in the service of the killer.

Strengthening his ability to conceal any evidence that may cause him to be convicted and criminalized, and harmonize all legal and social conditions to benefit from the reasons for mitigating the penalty for the crime or eliminating it. Several previous reports of the Women's Center for Legal aid and counseling indicated the importance of working on making some legal changes and amending litigation procedures to speed up the completion of litigation in cases of femicide.

The feminist movements adopted this recommendation and used social media to demand action to make appropriate changes to expedite femicide litigation. In 2018, Palestinian President Mahmoud Abbas issued Decree-Law No. (9) of 2018 regarding the High Criminal Court, and it included special provisions that would expedite the adjudication of cases, including femicide cases.

It is believed that social media has become the main driver of many societal issues, including the issue of femicide in Palestinian society, which shows that the use of social media and the establishment of campaigns on these means and platforms had a major role in changing the Palestinian people's view of this issue and thus changing some the societal beliefs of the Palestinian people.

Chapter Five

Findings and Conclusion

5.1 Findings

5.2 Recommendations

Chapter Five

Findings and Conclusion

5.1 Findings

The spread of social networks, especially “Facebook” in Palestine, similar to the rest of the world, has become one of the signs of the technological revolution in the field of communication, and its multiple uses among the various groups of Palestinian society, which made it an important means of social movement and influence on opinion. The phenomenon of the spread of social networks, and this large spread of these means and tools raises questions about the positive and negative effects of these networks, and their role in public opinion on various issues, whether political, social, or other.

The study successfully demonstrated the link between fighting femicide and social media. In line with the assumptions and hypotheses, interviews and documentaries confirmed that present-day Palestinian people are changing the way they are perceiving some social issues, such as femicide. It is clearly understood that social media and people complement each other. It is quite clear that people's use of social media and their interaction with the campaigns that arise against cases of femicide increases their attachment to social media and thus increases these campaigns. That is, were it not for the increasing use of social media by people, these campaigns would not have increased.

The researcher monitors the relationship between cyberfeminism and the creation of campaigns on social media. As most of the campaigns were created by women's organizations. In other words, cyberfeminism simply refers to feminist

activism in cyberspace. As the ministry of women's affairs, the "Tala'at" movement, the Family Defense Association, The Union of Women's Committees for Social Work, and the women's *center* for legal aid and *counseling* are feminist movements.

The researcher studied the relationship between social media and the campaigns that are held online to support the issues of Femicide and the interaction of the Palestinian people with those campaigns. Where the researcher found that these campaigns had a significant impact on the Palestinian street. The researcher does not deny that there were some negative points towards these campaigns, but it became clear through the interviews conducted by the researcher and the observations made on social media that the results were mostly positive and supportive of this campaign.

Based on qualitative analysis, it can be concluded that social media platforms are effective in changing some old thoughts and traditions in society. By analyzing the online campaigns that were held on some platforms, it was discovered that most of the users of social media were able to participate, share, comment, and at least see the real situation and stories of the killed women in Palestinian society.

It was found that family and close friends also have a great role in supporting such campaigns. Says a member of the Talaat movement who has supported this procedure. it may be a good thing also that makes people use symbolic actions. It is only when a special person tells you to do so, and you do this to suppress your true unwillingness towards the concerned work. When it comes to family and its role in creating awareness among their children, here it was noticed that it's positive when it comes to social media and how news, pictures, and hashtags are spread all over the media when a woman is killed, therefore, the spread of all these symbolic actions and how it reaches everyone in the society, Makes the parents anxious about their children

and thus encourages them to participate in such activities to be able to express their opinions and participate in the elimination of this phenomenon.

The following are the main conclusions reached in this thesis:

- 1- It was found that the violence that is perpetrated against women in the family or outside, during the last three years, made many women look for other means to search for their rights instead of resorting to the local authorities, and social media was the only savior for them. Moreover, women started to use social media in *several* ways to enhance their position in Palestinian society, especially to demand their rights in different ways such as, changing their profile pictures on Facebook, creating campaigns on different social media platforms, and sharing real events/incidents about the cases of femicide in Palestine.
- 2- The results of the study showed that the majority of Palestinians who use social media participated in awareness campaigns against the issue of femicide, even if the participation was negative. Moreover, it was noted that the participation of male members of Palestinian society was already evident in many institutions.
- 3- It can be concluded that the impact of these campaigns on social media on Palestinian society is as follows: Palestinian youth's solidarity with battered women due to the large number of campaigns that show the reality of the killing of these women, and the number of people whose opinion has increased significantly about judges of murder and support for battered women, especially in the case of Israa Gharib, and finally, the percentage of awareness increased significantly among the Palestinian people after establishing such campaigns. This effect was very noticeable on the Palestinian streets. people start to clarify their opinion regarding the cases of femicide.

- 4- This study emphasizes that however, there was little evidence that social media alone could be effective in transforming violence against women. Instead, it can act as the starting point for such a change. Thus, when the work of social media is linked to other interventions, it can be a very powerful tool for promoting change.
- 5- It can be concluded that many organizations that carry out campaigns are not only for raising awareness but also lobbying to change some laws, such as lobbying for the implementation of the Family Protection Law in Palestine.
- 6- The Palestinian government approved the establishment of protection and safety homes for abused women and girls, and adopted a series of systems and procedures that facilitate and support the work of these homes in receiving and protecting women whose lives are at risk. And the establishment and development of family protection units in the Palestinian police, as well as the establishment of a family protection unit in the office of the Attorney General at the beginning of 2016.
- 7- The researcher found that these campaigns had a large percentage of women's support in the Palestinian society in the event they were subjected to violence or death threats. Where the research obtained confirmed information from some women's organizations that there is great communication by Palestinian women with these institutions *to* obtain support and knowledge of the protection programs offered by these institutions.
- 8- The researcher found that about 708 women from 2020 to 2021 called and got the help they needed from these movements on the west bank, which is a noticeable high.

4.2 Recommendation's

- 1- Campaigns have always been useful and *supported* women's issues, but they were seasonal as the story ended and time passed people forgot about this campaign. Therefore, institutions must continue to publish these campaigns.
- 2- The founders of social media campaigns should use all the sites on these platforms to spread the campaigns on all sites and not on one site.
- 3- The necessity for Palestinian media institutions to use interactive media to disseminate concepts of Tolerance, freedom of difference, and non-exclusion of the other; Because it is an important source of information in the formation of the culture among Palestinian youth.

References

- Alhaj-Yahya, M.(2013). *aleunf dida alnisa' fi almujtamae alfilastinii* [Violence against women in Palestinian society]. Palestine:Ramallah
- Anastasio, P. A., & Costa, D. M. (2004). Twice hurt: How newspaper coverage may reduce empathy and engender blame, *Sex Roles*, 50, 535-542.
- Aysawi, A.(2020). *wassail altawasul aliaijtimaeei: tathirat mutanamiat wa'adwar shayikat fi alealam alearabii* [social
- Braun, L. (2012, January 1). [PDF] *Social Media and Public Opinion: Semantic Scholar*. undefined. <https://www.semanticscholar.org/paper/Social-Media-and-Public-Opinion-Braun/9747b818a96edc00f551657df859095b93dbf64b/\>
- Bryman, A. (2015). *Social Research Methods*. Oxford University Press.
- Bucy, E. P., & Gregson, K. S. (2001). Media participation: A legitimizing mechanism of mass democracy. *New Media & Society*, 3(3), 357–380.
- Burke, K. (2013). *Language as symbolic action essays on life, literature, and method*. Univ. of California Press
- Cullen, E.(2013). *Feminism and Twitter*(thesis). Örebro University
- Cyca, M. (2020, November 3). *7 of the Best Social Media Campaigns (And What You Can Learn From Them)*. Social Media Marketing & Management Dashboard. <https://blog.hootsuite.com/social-media-campaign-strategy/#:~:text=A%20social%20media%20campaign%20is%20a%20series%20of%20coordinated%20activities,across%20multiple%20social%20media%20platforms>

Daft, R. L., & Lengel, R. H. (1983). Information Richness. A New Approach to Managerial Behavior and Organization Design. <https://doi.org/10.21236/ada128980>

Davis, F. D. (1989). Perceived Usefulness, Perceived Ease of Use, and User Acceptance of Information Technology. *MIS Quarterly*, 13(3), 319. <https://doi.org/10.2307/249008>

Department, B. L.- D. (n.d.). Association of Women Committees for Social Work. Retrieved September 26, 2021, from <http://www.awcsw.org/en>.

Dollarhide, M. E. (2021, March 15). *Social Media Definition*. Investopedia. <https://www.investopedia.com/terms/s/social-media.asp>.

Dutta, N. (2020, March 6). *Poweradspy: Facebook Ad Spy*. poweradspy.com. <https://poweradspy.com/social-media-campaigns-womens-day/>.

Dwikat, N.(2019) *qatl al-Nissa fi Al-mojtamaa Al-Falastini* [Femicide in the Palestinian society].

Ending violence against women: From words to action. Study of the Secretary-General. UN Women. (n.d.). <https://www.unwomen.org/en/digital-library/publications/2006/1/ending-violence-against-women-from-words-to-action-study-of-the-secretary-general>.

English dictionary, translations & thesaurus. Cambridge Dictionary. (n.d.). Retrieved March 30, 2022, from <https://dictionary.cambridge.org/>

Family defense society. (n.d.). Retrieved September 26, 2021, from <http://mhps.ps/en/organization/family-defense-society/0uHUI6zFbB8=>.

- Fataftah, M.(2012). *Mostaqbal al-Aalam jaded* [the future of new media].Palestine: Ramallah.
- Fischer, J. (2011, September 23). *Which New Middle East? by Joschka Fischer*. Project Syndicate. Retrieved February 13, 2022, from <https://www.project-syndicate.org/commentary/which-new-middle-east>
- Galambos, L. (1992). Theodore N. Vail and the Role of Innovation in the Modern Bell System. *Business History Review*, 66(1), 95–126. <https://doi.org/10.2307/3117054>
- Goecke, R. (1997). Ergebnisse der Fallstudien zur Anwendung neuer Telemedien im oberen Führungsbereich — Befunde, Hypothesen und Schlußfolgerungen. *Kommunikation Von Führungskräften*, 142–281. https://doi.org/10.1007/978-3-322-95428-2_5
- Guzman, A. (2016). *6 ways social media is changing the world*. World Economic Forum. <https://www.weforum.org/agenda/2016/04/6-ways-social-media-is-changing-the-world/>
- Hamodi, A,(2013) *dawr shabakat altawasul alaijtimaeii fi tanmiat musharakat Al-Shabab alfilastiniu fi alqadaya almujtamaeia* [The role of social networks in developing youth participation Palestinian in societal issues]. Egypt: Cairo.
- Hussain, S.(1967) *Booth alaalm w a loss w lambada* [Media research, foundations, and principles].Egypt: Cairo.
- Iacono, V. *et al* (2016) 'Skype as a Tool for Qualitative Research Interviews'. I, Valeria. Et al (2016). 'Skype as a Tool for Qualitative Research Interviews'. *Sociological Research Online*, 21(2), pp. 1-24. [Online]. Available from:

http://www2.warwick.ac.uk/fac/soc/al/people/mann/interviews/paul_symonds_-_skype-research-method.pdf [Accessed 30 June]

Katz, E., Blumler, J. G., & Gurevitch, M. (1974). Utilization of mass communication by the individual. In J. G. Blumler, & E. Katz (Eds.), *The uses of mass communications: Current perspectives on gratifications research*

Klingenberg, H., & Kränzle Hans-Peter. (1983). *Kommunikationstechnik und Nutzerverhalten: die Wahl zwischen Kommunikationsmitteln in Organisationen*. CW-Pub.

lig00071. (2020, July 7). *The Power of Social Media: A modern examination of the hypodermic needle/magic bullet theory*. Digital Dinosaur. Retrieved March 30, 2022, from <https://campuspress.stir.ac.uk/ljgblogprepp22/2020/07/07/the-power-of-social-media-a-modern-examination-of-the-hypodermic-needle-magic-bullet-theory/>

Lin, Y. (2015, December 17). Media dependency theory. Encyclopedia Britannica. <https://www.britannica.com/topic/media-dependency-theory>

Liou, C. (2013). (rep.). *Using social media for the prevention of violence against women*. Thailand, Thailand: Partners for Prevention.

Markz almara llirshar alqanoni w alejtimai. (n.d.). Retrieved September 26, 2021, from <http://www.wclac.org/en>.

mattoq, ezdihar. (2017). Social media and the public opinion industry. <https://tajamoo.com/wehda/httpdocs/issues/181/izmaatook.htm>.

McChesney, R. W. (2009). *Communication revolution: critical junctures and the future of media*. New Press

- Monckton-Smith, J. (2014). *Murder, gender, and the media: narratives of dangerous love*. Palgrave Macmillan.
- Nonikashvili, A. (2013). *Gender Equality Issues Displayed in The Social Network Facebook* (thesis). Uppsala University, Uppsala.
- Optional protocol to the Convention on the ... - OHCHR*. (n.d.). Retrieved March 30, 2022, from <https://www.ohchr.org/en/instruments-mechanisms/instruments/optional-protocol-convention-elimination-all-forms>
- O'Reilly, T. (2007, August 22). *What is Web 2.0: Design Patterns and Business Models for the Next Generation of Software*. SSRN. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1008839.
- Palestine, D. (2020). *الرئيسية*. iPoke. <http://social.ipoke.com/>.
- Palestine, D. (n.d.). *taqrir wasaal al-tawasol alijtimaee2019* . iPoke. Retrieved March 30, 2022, from <https://ipoke.social/report/63>
- Palestinian police. (n.d.). Retrieved September 26, 2021, from <https://www.palpolice.ps/en>.
- Rodriguez, L. (2020, November 3). *Femicide: Everything You Need to Know*. Global Citizen. <https://www.globalcitizen.org/en/content/what-is-femicide-everything-you-need-to-know/>.
- Sadiq, A.(2019) *al'iielam aljadid; almafahim walwasayil waltatbiqat*[the new media; Concepts methods and applications] Jordan.
- Saidma,S.(2012). : *One Million Palestinian Facebook Subscribers*. https://doi.org/http://www.wafa.ps/ar_page.aspx?id=yd04Xba591217542564ayd04Xb

Spinelli, B. (2020). Femicide and sexual violence in europe. *Terrorizing Women*, 127–137. <https://doi.org/10.1515/9780822392644-010>

Thacker, P. (2018). *Symbolic Action on social media and Woman Empowerment: A ...* ResearchGate.https://www.researchgate.net/publication/327040179_Symbolic_Action_on_Social_Media_and_Woman_Empowerment_A_Qualitative_Study

The Beijing Platform for Action: inspiration then and now. UN Women | The Beijing Platform for Action Turns 20. (1995). <https://beijing20.unwomen.org/en/about>.

Thursday, 13 J. 2005. (n.d.). *Violence Against Women and Role Of Media*. Scoop. <https://www.scoop.co.nz/stories/WO0501/S00113/violence-against-women-and-role-of-media.htm#:~:text=By%20increasing%20access%20to%20confidential,viole%20against%20women%20and%20girls>.

UN Women | Arab States. (2021). https://arabstates.unwomen.org/en/what-we-do/ending-violence-against-women/faqs/signs-of-abuse?gclid=Cj0KCQiAvP6ABhCjARIsAH37rbSX19rH6u60pXT9kkM5XEG5RS5cmAxuKZ1Orj3ZWTrVLTjFrJyAnLgaAhJkEALw_wcB.

Wajcman, Judy (2006). *TechnoCapitalism Meets TechnoFeminism: Women and Technology in a Wireless World, Labor, and Industry*, vol 16 (3), pp. 12.

Wazarit sho'oon almara. (n.d.). Retrieved September 26, 2021, from <https://www.mowa.pna.ps/>.

WHO. (2012). *femicide*. https://apps.who.int/iris/bitstream/handle/10665/77421/WHO_RHR_12.38_eng.pdf;jses

Wikimedia Foundation. (2021, March 5). *Hypodermic needle model*. Wikipedia. Retrieved September 26, 2021, from https://en.wikipedia.org/wiki/Hypodermic_needle_model.

www.dw.com, D. W. (2021). *The means of communication. A breathing space for Arab women and sometimes killing them!* DW.COM. <https://www.dw.com/ar/%D9%88%D8%B3%D8%A7%D8%A6%D9%84-%D8%A7%D9%84%D8%AA%D9%88%D8%A7%D8%B5%D9%84-%D9%85%D8%AA%D9%86%D9%81%D8%B3-%D9%84%D9%84%D9%85%D8%B1%D8%A3%D8%A9-%D8%A7%D9%84%D8%B9%D8%B1%D8%A8%D9%8A%D8%A9-%D9%88%D9%85%D9%82%D8%AA%D9%84%D9%87%D8%A7-%D8%A3%D8%AD%D9%8A%D8%A7%D9%86%D8%A7%D9%8B/a-56383691>

استمارة أسئلة مقابلات حول إثر حملات التواصل الاجتماعي على رفع الوعي لدى الشعب الفلسطيني

حول قضية قتل النساء

العنوان.....

الاسم.....

التاريخ:.....

1. هل يستخدم حضرتكم وسائل التواصل الاجتماعي كنوع من أنواع الدفاع عن قضايا النساء؟ وإن كانت الإجابة نعم، فبأي طرق؟

2. هل ترى هذه الجهة ان حملات وسائل التواصل الاجتماعي لها دور فعال في هذه قضية قتل النساء في المجتمع الفلسطيني؟ وان كانت الإجابة نعم، فما هي تلك الحملات؟

3. ما أثر حملات التواصل الاجتماعي التي تهدف الى وقف قتل النساء على اتجاهات المجتمع الفلسطيني هذه المسألة؟

4. هل ترى هذه الجهة ان حملات التواصل الاجتماعي ساهمت بزيادة مشاركة الافراد لأرائهم والتعبير عن مواقفهم تجاه قضية قتل النساء؟ وإذا نعم كيف؟

5. ما هو رد فعل المجتمع الفلسطيني على مثل هذه الحملات، هل هو قبولها أم رفضها؟

6. ما هي الطرق التي تستخدم بها النساء وسائل التواصل الاجتماعي كشكل من أشكال النشاط للدفاع عن حقوقهن؟

7. ما مدى الاستفادة التي تكسبها النساء من حملات وسائل التواصل الاجتماعي لوقف قتل الإناث؟

الملخص

لطالما كان النشاط يدور حول التواصل، ولكن منذ أوائل العقد الأول من القرن الحادي والعشرين، تم منح النشاط منصة جديدة: الشبكات الاجتماعية عبر الإنترنت. تبحث هذه الأطروحة كيف يمكن لحملة المؤسسة الفلسطينية ضد قتل الإناث أن تغير مواقف المجتمع الفلسطيني تجاه هذه القضية وتمكين المرأة في المجتمع.

تستكشف هذه الأطروحة عدة مجالات من هذا الموضوع: كيف تستخدم الناشطات وسائل التواصل الاجتماعي كأداة للنشاط، وكيف يتم إنشاء هذه الحملات ونشرها؛ أثر هذه الحملات على مواقف الشعب الفلسطيني تجاه قضية قتل الإناث والاستفادة التي تحصل عليها المرأة من وراء هذه الحملات.

طالما يتم استخدام أسلوب البحث النوعي للتحقيق في المواقف والأفكار. يناسب موضوع الدراسة هذه الطريقة تمامًا حيث تبحث الدراسة في تأثير حملات وسائل التواصل الاجتماعي على مواقف المجتمع الفلسطيني تجاه قتل الإناث

قامت الباحثة بتحليل الحملات التي أقامتها بعض المؤسسات أو الجمعيات الفلسطينية للضغط من أجل القضاء على مفهوم قتل الإناث. حيث وجدت الباحثة أن الحملات التي أقيمت ضد قتل الإناث في المجتمع الفلسطيني كان لها أثر إيجابي على وعي المواطن بقضية الخطر، وتشجيع النساء على المطالبة بالدعم والحماية من هذه المؤسسات.

في ضوء ما ذكر أعلاه، تهدف هذه الدراسة إلى: (1) تعريف مصطلح قتل الإناث والدافع وراءه، (2) استكشاف كيفية مساهمة حملات وسائل التواصل الاجتماعي في تمكين المرأة ودعم حقوقها في المجتمع الفلسطيني، (3) لمعرفة ما إذا كانت حملات وسائل التواصل الاجتماعي قد نجحت في تغيير موقف المجتمع الفلسطيني تجاه القضايا الحساسة مثل حالات قتل الإناث. (4) لتقييم رد فعل المجتمع الفلسطيني على الحملات المناهضة لقتل الإناث، (5) لتحليل كيف يمكن لحملة وسائل التواصل الاجتماعي أن تفيد المرأة الفلسطينية.