



Interuniversity Institute of Social Development and Peace

**INTERNATIONAL MASTER AND DOCTORATE
IN PEACE, CONFLICT AND DEVELOPMENT STUDIES**



MASTER'S DEGREE FINAL DISSERTATION

Cyberviolence Against Women in the Middle East and North Africa Region

Feminist Critical Discourse Analysis of Social Media Hashtags in 2021 – 2023

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ABSTRACT

In the Middle East and North Africa (MENA) region, cyberviolence against women remains a concern and is shaped by patriarchal norms and the intricate interplay between conservative ideologies, patriarchal power dynamics, and the discourse surrounding cyberviolence and honor killing. The lacuna is the lack of adequate research on cyber violence in MENA region and this thesis addresses this lacuna by investigating the construction of violence against women within patriarchal societies and illuminating the connections between cyber offenses and gendered power dynamics. By employing feminist critical discourse and qualitative content analyses of 510 social media posts and 8 news media posts, this thesis reveals the widespread prevalence and profound impact of cyber violence, revealing important findings that show how dominant masculine portrayals of women are constructed, how widespread cyber violence is, and the difficulties women encounter online. These findings emphasize the pressing necessity for holistic strategies to confront and mitigate cyber violence, particularly in light of its entrenchment due to factors such as patriarchal norms and the intermingling of female sexuality and family honor. This research advances our understanding of how social media platforms influence gender discourse and provides avenues for online activism. It also underscores and emphasizes its limitations, particularly its focus on specific case studies and their qualitative approach. Future research should encompass a broader range of countries and incorporate more diverse methodologies. The recommendations include conducting longitudinal studies over time, working together on legislative efforts, improving online safety measures, and starting educational initiatives to teach digital literacy and raise awareness. By addressing these recommendations, a safer and more inclusive digital landscape will be fostered for women in the MENA region, thereby diminishing knowledge gaps in the field.

Keywords

Cyberbullying, honor killings, Media, Online Harassment, and Violence.

RESUMEN

En la región de Medio Oriente y Norte de África (MENA), la ciberviolencia contra las mujeres sigue siendo una preocupación y está determinada por normas patriarcales y la intrincada interacción entre ideologías conservadoras, dinámicas de poder patriarcales y el discurso en torno a la ciberviolencia y los asesinatos por honor. La laguna es la falta de investigación adecuada sobre la violencia cibernética en la región MENA y esta tesis aborda esta laguna investigando la construcción de la violencia contra las mujeres dentro de las sociedades patriarcales e iluminando las conexiones entre los delitos cibernéticos y las dinámicas de poder de género. Al emplear el discurso crítico feminista y análisis de contenido cualitativo de 510 publicaciones en redes sociales y 8 publicaciones en medios de noticias, esta tesis revela la prevalencia generalizada y el profundo impacto de la violencia cibernética, revelando hallazgos importantes que muestran cómo se construyen las representaciones masculinas dominantes de las mujeres, cuán extendida es la ciberviolencia. es la violencia y las dificultades que encuentran las mujeres en línea. Estos hallazgos enfatizan la necesidad apremiante de estrategias holísticas para enfrentar y mitigar la violencia cibernética, particularmente a la luz de su arraigo debido a factores como las normas patriarcales y la mezcla de la sexualidad femenina y el honor familiar. Esta investigación avanza nuestra comprensión de cómo las plataformas de redes sociales influyen en el discurso de género y proporciona vías para el activismo en línea. También subraya y enfatiza sus limitaciones, particularmente su enfoque en estudios de casos específicos y su enfoque cualitativo. Las investigaciones futuras deberían abarcar una gama más amplia de países e incorporar metodologías más diversas. Las recomendaciones incluyen realizar estudios longitudinales a lo largo del tiempo, trabajar juntos en esfuerzos legislativos, mejorar las medidas de seguridad en línea e iniciar iniciativas educativas para enseñar alfabetización digital y crear conciencia. Al abordar estas recomendaciones, se fomentará un panorama digital más seguro e inclusivo para las mujeres en la región MENA, disminuyendo así las brechas de conocimiento en el campo.

Palabras Clave:

Ciberacoso, crímenes de honor, medios de comunicación, acoso en línea y violencia.



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STATEMENT OF ORIGINAL AUTHORSHIP

I declare that the work presented in this international peace, conflict, and development studies master's thesis is unique and has never been presented before to Jaume I University or any other higher education institution to award a degree. Unless otherwise noted, this thesis does not, to the best of my understanding and conviction, contain any previously published or written material from another individual, except where due references have been made. All sources were cited using the Chicago style and accepted norms of academic writing and referencing, correctly and fully acknowledging all the ideas and data used in the thesis.

Signature: Ayat Qteshat

Date: September 2023

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journey has changed my academic knowledge, shaped my character and personality, and empowered me to contribute positively to society. I am grateful for the opportunities, experiences, and scholarship afforded to me in this program, which will shape my future endeavors as a peacemaker.

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LIST OF OBSERVATIONS AND DEFINITIONS

AFP - Agence France Presse

CDA - Critical Discourse Analysis

CEDAW - Committee On The Elimination of Discrimination Against Women

CoE - Council of Europe

CVAW - Cyber Violence Against Women

DESA - Department of Economic and Social Affairs

EIGE - European Institute of Gender Equality

ESCWA - United Nations Economic and Social Commission for Western Asia

FCDA - Feminist Critical Discourse Analysis

FRA - Fundamental Rights Agency

GBV - Gender-Based Violence

HRBDT - The Human Rights, Big Data, and Technology Project

ICT - Information And Communication Technologies

IPV - Intimate Partner Violence

MENA - Middle East and North Africa

NCW - National Council for Women

OHCHR - Office of The United Nations High Commissioner For Human Rights

OVAW - Online Violence Against Women

PTSD - Depression and Traumatic Stress Disorder

SDGs - Sustainable Development Goals

SH - Sexual Harassment

SNS - Social Network Sites

TFGBV - Technology-Facilitated Gender-Based Violence

UN - United Nations

UN ESCWA - United Nations Economic and Social Commission for Western Asia

UN-BC-DDWGBG - United Nations Broadband Commission for Digital Development



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Working Group on Broadband and Gender

UNESCO - United Nations Educational, Scientific and Cultural Organization

UNGA - United Nations General Assembly

UNHRC - United Nations High Commissioner for Human Rights

UNODC - United Nations Office on Drugs and Crime

VAW- Violence Against Women

VAWG - Violence Against Women and Girls

WHO - World Health Organisation

WSIS - World Summit on the Information Society

1. CHAPTER ONE: GENERAL INTRODUCTION

Cyberviolence against women, especially in the context of the Middle East and North Africa (MENA) region, represents a critical gap in current research warranting further investigation. This study specifically examines the understudied phenomenon of technology-facilitated violence targeting women in MENA countries.

The fast spread of information and communication technology (ICT) and the advent of social media platforms have resulted in unprecedented levels of violence. These forms primarily target women, girls, and members of sexual and gendered minority groups. Cyberviolence, cyberbullying, text-based sexual violence, and cyberstalking are all generally referred to as cyberviolence. Despite growing worldwide concerns, its presence in the MENA region remains unknown.

This study is anchored in the MENA region, where the escalation of cybercrimes against women is becoming increasingly prevalent. Although many women are victimized through various forms of aggression in online interactions, existing legislative frameworks in MENA countries often overlook cyberviolence against women as a form of domestic violence. This oversight unintentionally fosters an environment of impunity, thereby facilitating the continuation of crimes. The aftermath of cyberviolence causes devastation comparable to traditional forms of domestic violence, especially given the vast reach of social media platforms.

This study aims to address the lack of research on cyberviolence against women in the MENA region. The overarching goal is to examine the nature, prevalence, magnitude, and intricacies of cyberviolence against women. The key objectives are:

- To examine the social, psychological, economic, and physical impacts of different manifestations of cyberviolence on female victims.
- To examine the fundamental factors and motivations driving the continued perpetuation of cyberviolence.
- To examine culturally relevant recommendations for reforms, prevention, intervention, and awareness to address cyberviolence in the MENA context.

By achieving these objectives, this timely study aspires to elucidate this overlooked issue and contribute to ongoing global efforts to safeguard women's rights and welfare in the digital age.

1.1. Starting With My Own Story

In the summer of 2012, I found myself engrossed in two seemingly unrelated activities. The first was a Women's Studies course I had enrolled in as an elective. The course was transformational; it opened my eyes to systemic issues like domestic violence and workplace discrimination and introduced me to feminist theories of gender socialization. The second activity was my growing engagement with social media platforms like Twitter and Instagram as I reconnected with friends.

What I did not realize was how these two worlds would collide in a way that changed my life's direction. One evening in March 2013, I noticed a disturbing story trending on Twitter. A young woman in Egypt had been threatened with sexual violence after criticizing patriarchal norms online. As I read through the vicious comments, I was shocked not just by the explicit threats but also by the victim-blaming. Over the next few years, I uncovered more instances of gender-based cyberabuse targeting vocal women in the region.

Equipped with a feminist lens from my course, I began to discern the power dynamics and toxic masculinity behind such vitriol. As an Arab woman, I felt a responsibility to apply my privilege and education to combat this alarming phenomenon. During my master's research, I listened to courageous women recount harrowing stories of online abuse and explored methodologies like feminist critical discourse analysis that could elucidate systemic violence.

Today, as I prepare to share my research on cyberviolence against women in MENA, I am keenly aware of the real-world impact of scholarship. By illuminating the lived experiences of women navigating virtual threats, this study aims to inform meaningful policy reforms and social change. My goal is for Arab women's voices to be heard, their concerns addressed, and their fundamental right to be free of violence realized, both online and offline.

1.2. The Motivation Of The Thesis

The impetus behind this thesis emanates from the pressing need for an in-depth analysis of cyberviolence against women in the Middle East and North Africa (MENA) region. As a female researcher from Jordan, I experienced firsthand the multifaceted challenges and complexities of gender-based violence against women, as well as the silenced narratives often hidden by societal norms.

In a world where technology stands as a beacon for connection and communication, its dark side has given rise to new manifestations of violence against women in the digital domain. Within the MENA region, this issue has not been explored as extensively as in other regions. The societal landscape of the region often leads victims to encounter blame rather than justice, and public revelations of abuse frequently bring stigmatization rather than support. Such consequences, coupled with restrictive sociocultural norms, prevalent gender segregation, and deep-rooted patriarchal hierarchies, contribute to a landscape in which women's public participation is highly circumscribed (Chaudhry 2014).

As women in the MENA region actively engage in online spaces and social media platforms, the lack of resources available to support them against digital violence casts a shadow over their online interactions. The prevailing sense of impunity among offenders, nurtured by the absence of meaningful deterrents, transformed the digital realm into an intimate sphere of risk and vulnerability.

Driven by the desire to break the persistent cycle of fear and silence, this research project utilizes feminist critical discourse analysis (FCDA) to scrutinize selected cases from online Arab media, including prominent figures such as Basant Khalid, Heidi Shata, Sarah Alwan, and Zainab Zuaiter. By challenging patriarchal narratives that emerged during the Arab Spring and amplifying female activists' voices, this thesis seeks to explore alternative interpretations of women's discourse in male-dominated societies (Chaudhry 2014). As a pivotal methodology for this thesis, FCDA delves into the intricacies of language usage within various social contexts, aiming to uncover the power dynamics, gender norms, and underlying

ideologies that shape discourse (Altoaimy 2017).

By analyzing how language is employed in everyday situations, FCDA provides valuable insights into the ways in which societal structures and power relations manifest through linguistic choices (Sahly 2016). This approach is particularly well-suited for qualitative research, as it allows for an in-depth exploration of the nuances and complexities present in textual and verbal communication. The FCDA is a vital tool for qualitative research as it allows for an in-depth exploration of the multifaceted dimensions present in textual and verbal communication. By critically examining the language employed in various media, such as social media platforms, news articles, and public discourse, FCDA facilitates the identification of dominant narratives and counternarratives and the negotiation of meaning within specific contexts.

Given the focus of this thesis on cyberviolence against women in the MENA region, FCDA is particularly well-suited to shed light on the complex interplay between language, gender, technology, and culture. Through a feminist lens, the FCDA emphasizes the importance of deconstructing and challenging prevailing discourses that perpetuate gender-based violence and discrimination. This methodology aligns seamlessly with the research goals of this thesis, enabling a comprehensive examination of how cyberviolence is framed, discussed, and understood within the MENA region.

By employing FCDA, this research aims to unearth not only the explicit manifestations of cyberviolence but also the subtle ways in which language shapes and perpetuates harmful attitudes and behaviors. In the end, the FCDA gives researchers the tools they need to show the structural inequalities and power dynamics that are embedded in discourse. This helps researchers get a better understanding of cyberviolence against women and possible ways to stop it in the MENA region.

The ultimate goal of this research is to bridge the existing gap in academic understanding of cyberviolence from a gendered perspective within the MENA region. This lays the groundwork for future scholarly endeavors to examine the intricate relationship between gender and cyberviolence and aims to stimulate meaningful dialogues that foster initiatives for a safer digital environment for women. For the researcher, who is a master's student in Peace Studies, this project not only aligns with academic pursuits but also symbolizes a profound and steadfast commitment to amplifying the voices of women in a region where

their narratives are often suppressed or overlooked.

1.3. Research Problem And Background

Cyberviolence against women is a serious problem in the Middle East and North Africa (MENA) region. It can take many forms, including online harassment, stalking, threats, and impersonation. Cyberviolence can have a devastating impact on victims, leading to psychological trauma, social isolation, and even suicide.

Despite the severity of the problem, there is a lack of research on cyberviolence against women in the MENA region. This is due in part to the fact that cyberviolence is often underreported and because there are few laws in place to protect victims.

Prior scholarly research in the field of cybersecurity has predominantly adopted a state-centric approach, often relegating the rights and interests of individual users, including women, to secondary status. This focus has become particularly problematic in the context of the MENA region, where cybercrimes specifically targeting women have escalated (Halder and Jaishankar 2011).

Women's rights activism in the Arab world has a rich and substantive historical lineage that predates the advent of the mass Arab Spring protests of 2010. Women from middle- and upper-class backgrounds have frequently been the leaders of these movements, strategically utilizing emerging civil society platforms to coordinate various initiatives (Ottaway and Hamzaw 2011). However, entrenched patriarchal norms in Arab societies continue to pose significant systemic barriers to progressive feminist change, especially in the realm of technology-enabled cyberviolence. This is evident in the way that cyberviolence against women is often trivialized or dismissed and in the lack of effective legal and policy frameworks to address it.

The latent potential of information and communication technologies (ICTs) to empower women has been acknowledged at various high-level international forums, including the United Nations (UN 2013; UNGA 2019). However, the MENA region faces unique challenges due to localized cultural norms, entrenched patriarchal values, and prevailing legal constraints (Malanga 2020; Bhat and Ahmad 2022).

The theoretical framework underpinning this study synthesizes multiple relevant

theories, including gender-based, feminist, and emergent theories of online crime. This multidisciplinary approach explores various manifestations and consequences of technology-facilitated gender-based violence and investigates intersectional sources of persistent gender inequality in the digital sphere.

Several Sustainable Development Goals (SDGs) within the United Nations 2030 Agenda directly address the pressing issue of violence against women and girls (VAWG), including technology-enabled cyberviolence (UNGA 2019; UN 2015). However, substantial data deficiencies remain, particularly concerning the prevalence of violence, access to ICTs, and effectiveness of interventions, especially in the MENA region. These gaps present challenges for evidence-based policy formulation and underscore the need for more comprehensive data collection and analysis (UN 2015; UN ESCWA 2017).

This thesis seeks to fill a conspicuous gap in the existing literature by adopting a feminist critical discourse analysis approach to examine social media hashtags related to manifestations of cyberviolence against women in the MENA region for the years 2021–2023. The principal objective is to construct a rigorous understanding of how cyberviolence targeting women is discursively constructed, legitimized, and perpetuated within contemporary online spaces. This research focus holds timely significance not only for comprehending the prevailing legislative landscape but also for critically examining the on-ground efficacy of such policies in upholding or undermining Arab women's fundamental human rights in the increasingly influential digital sphere.

1.4. RESEARCH QUESTIONS AND OBJECTIVES

The existing literature reveals a significant gap in our understanding of cyberviolence policy and strategy in the Middle East and North Africa (MENA) region, particularly its implications for women. Given the persistent violation of women's rights in cyberspace, it is imperative to scrutinize how gender considerations are incorporated into MENA's cyberviolence policies and strategies. This study aims to contribute to this underexplored area by examining specific discourses surrounding women's rights in the context of cyberviolence in the MENA region.

This thesis explores a series of interconnected questions aimed at illuminating the complexities of cyberviolence against women in the Middle East and North Africa (MENA) region.

1. How do social media platforms, within the framework of feminist critical discourse, enable abusive behaviors like defamation, impersonation, and the sharing of private images targeting Arab women in the Middle East and North Africa (MENA) region?
2. What are the various forms of cyberviolence specifically directed at women in the MENA region?
3. What are the multifaceted impacts of cyberviolence on women in the MENA region, encompassing legal, social, psychological, economic, and socio-cultural dimensions?
4. What are the underlying factors that perpetuate cyberviolence against women in the MENA region, including patriarchal norms, legal gaps, and the absence of effective reporting mechanisms?

Aligned with the aforementioned research questions, this thesis sets forth a series of objectives designed to provide a comprehensive understanding of the issue of cyberviolence against women in the MENA region. The first objective is to scrutinize the role of social media affordances in facilitating abusive behaviors such as impersonation and the sharing of private images that target Arab women. The second objective focuses on a critical analysis of the legislative and policy frameworks that govern various forms of cyberviolence, specifically targeting women. The third objective was to conduct a comprehensive assessment of the

multidimensional impacts of cyberviolence on women, encompassing legal, social, psychological, economic, and socio-cultural facets. The fourth objective seeks to identify the underlying factors that perpetuate this form of violence, including patriarchal norms, legal gaps, and the absence of effective reporting mechanisms. Finally, the fifth objective is to advocate for the mainstreaming of gender considerations in cyber policies and promote women's digital rights as a strategic approach to combating cyber violence.

By addressing these research questions and objectives, this study aimed to offer a comprehensive understanding of the challenges and opportunities for combating cyberviolence against women in the MENA region. The findings are expected to contribute to global conversations on gender equality and women's rights in the digital age while also providing actionable insights for policy formulation and intervention strategies. The contextual focus on the MENA region addresses a key gap in the literature and has implications for policy reforms and civil society actions on women's digital rights.

1.5.Literature Review

The literature review provides a comprehensive exploration of cyber violence against women, with a particular focus on the MENA region. Based on foundational works like UN Women (2017) and Freedom House (2016), the review identifies key areas of academic focus, such as legal frameworks (FRA 2014; OHCHR 2018), cultural attitudes (Citron and Franks 2014), and enforcement challenges (UN 2000; CoE 2011). It also delves into the various forms of online abuse, such as cyberbullying and hate speech, citing works like Sebti (2014) and Alsawalqa (2021). The complex relationship between women and media is explored, highlighting both the perpetuation and challenge of gender stereotypes (Carter, Steiner, and McLaughlin 2016; Arendt 1970).

The review underscores the need for a multifaceted approach to address the issue effectively. It calls for nuanced, culturally sensitive research to fill existing gaps, particularly in understanding the MENA-specific context. The role of digital activism in feminist movements is discussed (Suwana 2020), as are the unique challenges and opportunities presented by the MENA region (Radsch and Khamis 2013). Overall, the literature points to significant gaps that necessitate more comprehensive and culturally sensitive research for

effective intervention and policy development.

1.6. Research Methodology And Limitation

This research employs a qualitative design, leveraging a netnographic approach augmented by feminist research methodologies to scrutinize the complexities of cyberviolence against women in the MENA region. The data collection phase spanned a period of two months and encompassed an extensive array of 231 keywords, 510 social media posts, and 8 news media articles, available in both Arabic and English. The analytical framework of this study synergistically integrates critical discourse analysis (CDA) and content analysis, aiming to furnish a nuanced, multifaceted understanding of the collected data. Notably, the selection of content was strategically based on the most prevalent hashtags pertinent to cyberviolence against women within the MENA context.

Four case studies were meticulously chosen to encapsulate the diverse manifestations of cyberviolence against women across various MENA countries, including Egypt, Lebanon, and Yemen. These cases underwent rigorous examination, utilizing a dataset that comprised 510 social media posts and eight news media articles.

In adherence to the ethical guidelines set forth by Jaume I University, this study concentrated on publicly accessible social media posts while ensuring the confidentiality of participants through the application of anonymization techniques.

As a female researcher of Arab descent, I engaged in ongoing self-reflection and sought external validation to uphold the objectivity and reliability of the research findings. My intimate familiarity with the cultural and linguistic intricacies of the MENA region served as both a potential source of bias and an analytical asset.

The study is subject to several limitations that merit explicit acknowledgment. Firstly, the confined sample size and scope, limited to specific keywords and posts, may circumscribe the comprehensiveness of the research findings. Secondly, the focus on the most popular hashtags could potentially omit a broader spectrum of experiences and narratives related to cyberviolence. A significant additional limitation lies in the potential underrepresentation of female voices, attributable to societal stigmas, potential repercussions, and inadequate legal

protections that deter women from speaking out against cyberviolence. Moreover, restrictions on online platforms in certain MENA countries could further constrain the scope of data, as these limitations may inhibit open discussions about cyberviolence against women. Lastly, the exclusive reliance on publicly available information may introduce biases or incomplete data, as some instances of cyberviolence may remain unreported or unshared due to the aforementioned fears and restrictions.

1.7. Structure Of The Thesis

The structure of this thesis is organized into seven cohesive chapters, each serving a distinct yet interconnected role in exploring the issue of cyber violence against women in the MENA region. The first chapter, titled "General Introduction," serves as the cornerstone of this academic endeavor. It lays the groundwork by delineating the motivation, context, research questions, objectives, and scope of the study, thereby establishing the foundational understanding that will guide the reader through the subsequent chapters.

Following the introduction, the second chapter is the "Literature Review," which acts as the academic backdrop against which this research is conducted. This chapter offers a comprehensive examination of the existing literature on cyberviolence against women, exploring its various forms, impacts, and legal frameworks. It situates the study within a broader academic discourse and accentuates the multidimensional nature of cyberviolence and its profound psychological, social, and professional impact on victims.

The third chapter, "Theoretical Framework," is pivotal for establishing the lens through which this research will be viewed. It elucidates the feminist theory and gender study perspectives that inform the research, providing the conceptual tools that will be used to analyze and interpret the findings. This chapter also facilitates linkage to critical discourse analysis, thereby providing a theoretical basis for the subsequent empirical analysis.

The fourth chapter, "Methodology," outlines the qualitative critical discourse analysis approach that will be used to empirically examine the research questions. It details the methods and approaches for data collection, selection, preparation, and analysis while conscientiously

addressing ethical considerations and potential limitations.

The fifth chapter, "Findings," is the heart of the thesis. It presents qualitative results, employing critical discourse analysis to perform a rigorous textual analysis of selected cases from the MENA region. This chapter is likely to be the most scrutinized and cited part of this work.

The sixth chapter, "Discussion," synthesizes the findings and links them back to the original research questions and the existing literature. It integrates empirical results with the theoretical framework and extrapolates policy recommendations based on these findings. This chapter adds depth to these findings by placing them in a broader academic and practical context.

The seventh chapter, "General Conclusion," serves as the bookend to the introduction. It summarizes the key points of the research, its limitations, and its contributions to the field. It provides reflective commentary on the research procedure and offers a forward-looking perspective by suggesting potential avenues for future research.

2. CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

This chapter presents an extensive literature review of cyber violence against women, aiming to build a comprehensive understanding of its implications. Various sources were carefully scrutinized, including academic journal articles, reports, and books, to understand the nuanced context of online and offline violence against women. This review also explores research that has examined the role of Internet activism in promoting social change for women, thereby illuminating the potential of the digital sphere to enhance awareness of these critical issues. Furthermore, existing analytical frameworks relevant to the subject are assessed by establishing a theoretical foundation for the current research. By presenting this synthesis of past scholarship, the literature review positions the present study within a broader academic discourse and pinpoints the specific gaps and opportunities that this investigation seeks to address.

2.2. Understanding Cyber Violence With a Broader Global Context

In the Arab world, the escalating use of digital technology has led to an increase in cyberbullying among women. New ways of targeting, harassing, and abusing women have emerged as a result of the anonymity the Internet offers and the region's rapid technological advancement (UN Women 2017). Power dynamics within patriarchal societies in the Middle East and North Africa (MENA) often favor men, which may facilitate and perpetuate cyber violence against women. Men may use online platforms to control women's lives, thereby limiting their freedom of speech, movement, and privacy. The fear of retribution, stigma, or further harm often discourages women from reporting cyberabuse or seeking assistance (Freedom House 2016).

Amnesty International has detailed several forms in which women can be subjected to violence and abuse on social media platforms, including threats of physical or sexual violence, identity-based abuse, targeted harassment, privacy violations, and the nonconsensual

dissemination of intimate images (Amnesty International 2018). Alongside these threats, the concept of cyberbullying, typically associated with younger individuals, encompasses behaviors such as cyberharassment and cyberstalking (Attrill-Smith, Fullwood, Keep, and Kuss 2019). The term 'cyber violence' serves as an umbrella expression that refers to any act executed with the intention of harming another person through the utilization of information and communication technologies (Corcoran, McGuckin, and Prentice 2015, 253).

Moreover, swift technological innovations in the MENA region frequently outstrip the development of legal frameworks and policy initiatives, potentially leaving gaps in the protection of victims of female cyber abuse. The ever-changing digital landscape, with new platforms, applications, and communication methods regularly emerging, renders existing legal and legislative frameworks inadequate for addressing cyber violence against women (FRA 2014; OHCHR 2018). Cultural attitudes in the area that may normalize cyber violence, frequently perpetuate victim-blaming, and obstruct the development and application of efficient legal remedies further complicate this (Citron and Franks 2014).

Outside the MENA region, international efforts have been made to combat gender-based violence, such as the United Nations' commitment to gender equality and human rights (UN 2000), the European Council's Istanbul Convention (CoE 2011), and the Additional Protocol to the Convention on Cybercrime (CoE 2017). Research and global statistics also illustrate the widespread nature of violence against women as well as the rapidly evolving challenges in detecting and combating cyber violence in the digital age (WHO 2021; EIGE 2017; Barak 2005; Heise 1998; Harway 1997; Suler 1999; Fonseca and Nieth 2021). These efforts and statistics, while not specifically targeting the MENA region, highlight the global context and underpin the unique challenges faced by Arab countries.

The Additional Protocol to the Convention on Cybercrime characterizes sexist hate speech and explains how cyber violence can take new forms without its physical counterparts. A significant concern in this context is the cross-border nature of cyber violence, which makes legal enforcement challenging, especially with differing levels of commitment across countries (Citron 2014; UNODC 2013, 2015).

The Istanbul Convention of the Council of Europe also recognizes various forms of violence, including those applicable to cyber violence (CoE 2011). However, what sets the Middle East and North Africa (MENA) region apart are the cultural norms, social attitudes,

and power dynamics that heavily influence women's experiences of cyber abuse. In several Arab countries, conservative cultural values and traditional gender roles render women susceptible to online harassment, and victim-blaming attitudes are prevalent (Al-Jaber 2016).

The international community, including the UN Human Rights Council, has expressed concern over cyber violence and adopted online resolutions to promote human rights (UNHRC 2018). Despite these measures, the interconnections among health, criminal justice service costs, economics, and information and communication technologies (ICTs) pose new challenges, with technology both preventing and exacerbating violence against women (OHCHR 2018, 2022).

Domestic, sexual, and cyber violence are the most prevalent forms of violence against women in the Arab world (WHO 2013; García-Moreno, Pallitto, Devries, Stöckl, Watts and Abrahams 2013). The Convention on the Rights of the Child and General Recommendation 19, along with other international frameworks such as CEDAW, provide a comprehensive legal foundation for preventing violence against women in the context of cyber violence (UN General Assembly 1979; UN 1993; CoE 2018).

Enforcement of these frameworks poses challenges that necessitate collaborative efforts. While some countries outside the MENA region, such as the US, Canada, the United Kingdom, and Australia, have enacted laws against cyber violence, it is noteworthy that countries within the MENA region are also actively legislating against cybercrimes. The United Arab Emirates, Saudi Arabia, Jordan, and Egypt have all enacted laws that address various forms of cyber violence (Salem 2017; Tønnessen 2016; Freedom House 2022; Talaat, El Dib, El Sawy, Khodeir, Nour El Din, and Samy 2016).

These measures align with international human rights laws, mandating that nations promote and protect their human rights. The responsibilities of online intermediaries such as businesses and Internet service providers also play a critical role in combating cyber violence against women (HRBDT 2017; Aziz 2017; Jørgensen 2017,282; UNHRC 2011).

Major telecommunications companies and social networking sites, including Facebook, Instagram, and Twitter, have begun to adopt specific policies to address online harassment (Parsons 2019). However, understanding of and commitment to human rights standards vary, and continuous efforts are needed to create an environment conducive to the effective

application of international legal norms, especially in the MENA region.

In conclusion, although significant progress has been made in understanding and recognizing cyber violence against women and girls, more knowledge and robust collaboration are required to prevent cyber violence, particularly in the culturally complex landscape of MENA. Legal developments within Arab countries, along with international frameworks and corporate responsibilities, present an essential foundation for these efforts (UNHRC 2018): Special Rapporteur on Violence Against Women, Ms. Dubravka Imonovi).

2.3. Forms of Cyber Violence on Women

Cyberviolence is an umbrella term encompassing various acts of online hostility executed through electronic devices and platforms. These include cell phones, tablets, social media, and other web-based platforms (Sebti 2014). Understanding this broad definition is vital for recognizing the multiple layers of cyberviolence that may affect women and girls. The pervasive nature of these tools makes cyber violence a complex and omnipresent issue that transcends geographical and cultural barriers.

Cyberbullying, a specific form of cyberviolence, differs from traditional bullying because of its unique attributes. It is marked by premeditated, recurring acts of aggression, often emphasizing power imbalances (Garaigordobil and Martínez-Valderrey 2015). Distinct features include the victims' inability to escape, the anonymous nature of the perpetrators, and the speed of execution. The widespread accessibility of the Internet means that cyberbullying can reach an enormous audience, thereby increasing victims' mental distress.

Cyberviolence against women can manifest in multiple ways, including sex trafficking, hate speech, identity theft, and stalking. The findings of a UN study showed that 73% of women globally have encountered online harassment and have emphasized the issue's gravity (UN-BC-DDWGBG 2015). A study on cyber violence in romantic relationships in Jordan (Alsawalqa 2021) serves as an example of how the Arab region in particular is still under-researched. The lack of knowledge and resources to respond to cyberattacks poses additional ethical concerns.

Hate speech and cyberharassment are two significant aspects of cyberviolence. The European Institute for Gender Equality (EIGE) and the Fundamental Rights Agency (FRA)

have categorized various forms, such as sexually explicit emails, offensive advances, and "revenge porn" (EIGE 2017; FRA, 2014). These categories shed light on the gendered nature of online abuse and the blurred lines between what is perceived as accepted online sexuality and what is deemed illegal (Attrill-Smith, Fullwood, Keep, and Kuss 2019).

Given the focus of this thesis, delving into the nuances of identity, audience, and context is of paramount importance. It is essential to recognize who participates, comments, shows interest, or expresses agreement or disagreement in online interactions. A pertinent line of inquiry is how the structure of social media as communication channels affects these factors. The manner in which social media platforms are structured may amplify or mitigate cyberviolence, thus affecting how it manifests and becomes a target. This insight into the dynamics of online interaction further enriches our understanding of cyberviolence, highlighting the need for a multifaceted approach that considers technological design, user behavior, and societal norms. It also emphasizes the importance of creating a safe online environment for women and girls, taking into account the complex interplay of these factors.

A literature review of cyberviolence against women revealed a complex and multidimensional problem. This underscores the necessity for a nuanced understanding and a comprehensive, culturally sensitive approach to address this issue. Although significant strides have been made in categorizing and understanding cyberviolence, gaps in region-specific research and the continually evolving nature of digital platforms require ongoing research, policy development, and intervention.

2.4. Women and Media

The relationship between women and the media is multifaceted, encompassing portrayals of gender, symbolism, and violence. Since the 1990s, there has been a mounting focus on violence against women, reflecting a growing global and national concern regarding historical gender injustices (Carter, Steiner, and McLaughlin 2016). Integrating this issue into mainstream narratives, however, is fraught with difficulties due to sociocultural barriers such as toxic masculinity and patriarchal control.

Mainstream media's portrayal of male identity is often articulated through themes of violence, power, and control (Carter, Steiner, and McLaughlin 2016). Cuklanz (2013)

highlighted the disconnect between media discourses on sexuality and the shifting legal landscape, normalizing sexual violence within media products. This assessment underscores the media's role in reinforcing gender stereotypes, revealing an entrenched sexism that hinders progress toward gender equality (Cuklanz 2013).

Barlow (2020) identified three overlapping stereotypes associated with women experiencing gender-based violence: "madness," "badness," and "sadness. These stereotypes unfavorably present women compared with men, complicating their unraveling. By analyzing these portrayals, the current study seeks to deepen our understanding of media-driven perceptions of women and violence (Barlow 2020).

In patriarchal cultures, debates on violence against women have highlighted the importance of challenging power and dominance. Arendt (1970) asserted that violence is the most blatant manifestation of power, while Dijk (1986) emphasized the role of discourse in the reproduction of violence and power. These insights drive a deeper examination of the media's portrayal of women and how it either facilitates or challenges the existing power structures.

To further explore women's portrayals in media, we delve into the identity functions within social media, including presentation strategies, theoretical implications, audience engagement, and the unique social platform environment. Giddens' work on identity in late modernity (1991) offers a framework to examine these facets as social media platforms emerge as highly mediated environments, reflecting broader shifts such as life planning and changes in relationships.

In the realm of gender dynamics and portrayals of women in the media, Anthony Giddens' insights into late modernity are particularly relevant. Giddens (1991) explored the impact of late modernity on self-perception, encompassing strategic life planning, relationship changes, and spatial proximity. These concepts resonate with our study's focus on women's representation on social media.

Social media platforms provide a complex and heavily mediated environment that influences gender identities. They offer access to various mediating contexts and interactions and play a vital role in forming and perpetuating gender stereotypes, including those related to violence against women. This exploration illuminates how modern platforms have contributed to women's portrayals and perceptions.

The inclusion of Giddens' perspective enriches our study with a theoretical foundation,

enabling a nuanced examination of the intersections between identity, gender, and digital media. By combining modernity, self-identity, and the virtual realm, we can more effectively analyze the multifaceted ways women are portrayed and understood in today's digitally connected world.

The literature reviewed emphasizes the complexities of women's relationships with the media, interwoven with issues of gender portrayals, violence, stereotypes, and power dynamics. This reveals the potential of the media to challenge patriarchal norms and its propensity to reinforce harmful stereotypes. The strengths of these studies lie in their analytical depth and interdisciplinary approaches. However, there remains a need for more nuanced research that addresses regional variations and the rapidly evolving digital platform landscape. By critically evaluating and synthesizing these diverse perspectives, this section builds a foundation for an inclusive and culturally sensitive approach to the complex problem of women's representation in media.

2.4.1. Social Media Networking Sites: Exploitation and Violence Against Women

Originally designed for communication and networking, online platforms have been exploited to create hostile environments in which violence is used to shame, threaten, humiliate, degrade, and silence women. This malevolence particularly targets women engaging in feminist discourse, those occupying public roles, those challenging societal norms, and those advocating gender equality (Martinez-Pecino and Durán 2019; Amnesty International 2018).

The insidious integration of violence against women into online spheres, such as entertainment and fashion, has further revealed the darker aspects of SNS (Abulibdeh, Skaik, Abu Libdeh, and Abusini 2022). The increase in online harassment and violence against women has led to a notable increase in charges under the Communications Act, symbolizing a broader threat to women's rights in online spaces.

Deep-rooted misogyny and the lack of effective online safety mechanisms are particularly evident in regions that adhere to traditional norms, such as the Middle East and North Africa (MENA) (Hussein 2022). Resistance to women's self-expression in these societies can lead to tragic consequences, ranging from legal penalties to domestic violence and even

death (BBC News 2022b; Freedom House 2021).

On a different note, SNS have also evolved into potent marketing tools (Abulibdeh, Skaik, Abu Libdeh, and Abusini 2022), marking a positive shift in the business landscape. However, the potential pitfalls of SNS usage, including political unrest and societal division, remain concerning (Alsarayra 2022).

The literature presents a complex picture of the dual nature of SNS. While offering opportunities for global communication, marketing, and social interaction, SNS have also become conduits for violence, manipulation, and societal resistance toward women's empowerment. This review highlights the urgency of addressing these darker aspects of SNS, understanding broader societal changes, and identifying the strengths and weaknesses of current research. It is essential to foster a balanced approach that recognizes both the positive potential and inherent risks of these platforms in contemporary life.

2.4.2. Media Discourse Analysis

The migration of information through social media platforms within MENA and Arab countries incurs modifications due to divergent intermediary perspectives, ideological motives, or misunderstandings. This phenomenon is not just an artifact but a reflection of complex sociocultural dynamics. By employing critical discourse analysis methods (Dijk 1988, 179), this study seeks to navigate these alterations in a regional context. It aims to explore how news shapes public perception by habituating readers to specific "interpretation frameworks (Dijk 1988, 182), underscoring the importance of examining news media in the MENA and Arab regions.

Media discourse analysis is underpinned by the conventions that dictate the structure and content of narratives. In the context of MENA and Arab countries, this is vital, as news articles employ a formulaic approach that encapsulates novel, proximate, and value-conforming events, especially in reporting violent crimes (Dijk 1988, 178–121). This method of reporting resonates with societal norms and values within the region, reflecting the tradeable commodity nature of news (Dijk 1988, 179), and offers a tool to examine the influence of media and its alignment with cultural norms.

Focusing on MENA and Arab countries, Grewal's examination of violence against

women and its classification as "honor killing" offers an insightful lens. The term "honor" often assumes hegemonic meanings, obscuring other aspects of violence (Grewal 2013, 2). The media's role in propagating this concept illustrates how media narratives reinforce and challenge the prevailing attitudes in the region.

While this review focuses on MENA and Arab countries, similar patterns of media discourse and the categorization of violent acts can be observed globally. This global perspective contrasts with the unique aspects found within the context of the MENA and Arab countries, providing additional insight.

The literature review elucidates key methodologies and findings related to media discourse in MENA and Arab countries. It emphasizes the vital role of the media in shaping public perception and the importance of media discourse analysis as a tool for understanding these dynamics. By critically evaluating the available literature, this section recognizes the media's significant impact on societal attitudes and sets the stage for contextually grounded and culturally sensitive analyses. This focus ensures that the research meaningfully contributes to a broader understanding of the media's role in MENA and Arab countries.

2.4.3. Studies on Gender and Sexual Violence and Digital Media

A growing body of research has emerged focusing on gender and sexual-based violence (GBV) within the context of digital media. These studies intersect with journalism, linguistics, criminal justice, and gender studies, each offering unique perspectives on media portrayals of sexual assault and its societal ramifications.

From a journalistic perspective, Benedict (1993) described the continuum of sex crime reporting. She observed that accounts often adhere to rigid narrative patterns, where female victims are frequently described in terms of their relationships with men (Benedict 1993, 21). This pattern illustrates a broader trend in media that reinforces gender stereotypes and highlights the need for a more nuanced and critical approach.

In a quantitative lexical analysis of news media articles, O'Hara (2012) examined rape myths and found that many stories reinforced these harmful stereotypes (O'Hara 2012, 256). Further supporting this, Franiuk, Seefelt, Cepress, and Vandell (2008) demonstrated that exposure to articles endorsing rape myths could significantly influence readers' perceptions of

and sympathy for defendants in sexual assault cases. These studies illuminate the persuasive role of the media in shaping public opinions about sexual violence, emphasizing the media's responsibility to challenge rather than perpetuate stereotypes (Franiuk, Seefelt, Cephess, and Vandell 2008).

Shelby and Hatch (2014) analyzed media representations of sexual offenders and victims, particularly in the context of legislative debates around the Megan's Act. They emphasized two central themes: the significance of the victim's age and gender and the "discourse of sexual psychology (Shelby and Hatch 2014, 407). Their work reveals how media narratives influence the legal discourse surrounding sexual abuse. The specific focus on age and gender in their research reflects the societal biases that can impact the legal system's handling of such cases.

In sum, studies on GBV in digital media underline the pivotal role of media in shaping societal perceptions and legal proceedings surrounding sexual assaults. While these studies provide valuable insights into the portrayal of gender and sexual violence, they also raise questions about media accountability for perpetuating myths and stereotypes. The literature calls for a more critical and nuanced approach to reporting sensitive subjects.

However, the focus on traditional media narratives might overlook emerging trends in digital media and the unique challenges that they present. Further research in this area could benefit from expanding the scope to include social media platforms and other online spaces where GBV narratives may be constructed differently. This would enable a more comprehensive understanding of how digital media specifically contributes to or challenges prevailing attitudes towards GBV.

2.5. Unraveling the Web of Cyber Violence Against Women: A Comprehensive Review

Cyberviolence against women (CVAW) represents a disturbing expansion of violence in the digital world with deeply rooted societal and cultural contexts (Salter 2013; Shearson 2014). This comprehensive review focuses on understanding the complexities of CVAW, the role of technology, societal attitudes, and the importance of multifaceted strategies to counter

this pressing issue.

In 1992, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) recognized violence against women and girls (VAWG) as discrimination, laying the legal foundation for addressing it (UN 1992). However, this conventional legal framework may fail to address specific aspects of cyber violence (AlNasrawi 2021; Alsawalqa 2021).

Cultural norms, including patriarchal societies' attitudes, significantly impact the incidence of CVAW (Anderson, Simpson-Taylor, and Herrmann 2004; Murnen, Wright, and Kaluzny 2002). Cultural practices that commodify women contribute to online misogyny and discrimination, affecting victims' ability to respond effectively (Nayak, Byrne, Martin, and Abraham 2003) and authorities' willingness to take legal action (Stewart and Maddren 1997).

Technology's omnipresence has been a pivotal force in socioeconomic growth (EIGE, 2017). The Internet, social networks, and other contemporary modes of communication are integral to personal connections but may have deleterious effects (Spitzberg and Hoobler 2002; Tokunaga 2011). International bodies such as the United Nations recognize this dual nature (UN 1992), emphasizing responsible usage and addressing negative impacts (Nejadat 2014).

Women from economically disadvantaged backgrounds face increased vulnerability to CVAW due to limited access to technology (Dimond, Fiesler, and Bruckman 2011). Aggressive behavior, objectification, and patriarchal values contribute to susceptibility (Shearson 2014). Traditional gender norms may influence women's perceptions and interpretations of violence, which may cause them to underreport or underestimate their experiences (Margolis 1998; Harris, Firestone, and Vega 2005; Lievore 2003).

CVAW has multifaceted impacts, including anxiety, depression, Depression, and Traumatic Stress Disorder (PTSD) (Reed, Tolman, Safyer 2015), physical dangers (Barak 2005), and societal disruptions (Young 2019; UN Women 2021). Studies have highlighted the relationships between emotional intelligence, cyberbullying victimization, self-esteem, and suicidal ideation (Yadav and Yadav 2018; Martínez-Monteaquedo, Carmen, Delgado, Inglés and García-Fernández 2019). Regional trends and platforms' facilitation of CVAW in various regions further illustrate the broad reach of this issue (Backe, Lilleston, and McCleary-Sills 2018; EIGE, 2017; Maundu 2020).

CVAW complexity involves various behavioral, social, cognitive, and physical effects

(Dredge, Gleeson, and Garcia 2014; West 2014). Research indicates variations in attitudes towards violence based on socioeconomic status (ANOP Research Services 1995; Markowitz 2003), labor market participation, and other intersecting factors. Despite global efforts, CVAW remains a complex public health and human rights issue (CoE 2018; West 2014).

Implementing legislative and regulatory measures, along with educational and awareness efforts, can foster a more equal digital environment (AlNasrawi 2021; Alsawalqa 2021). Family- and school-based interventions, social organizations, and holistic approaches are essential for the responsible usage of technology (Barakat 2009) and societal well-being.

This comprehensive review reveals that CVAW is a global phenomenon affecting various aspects of women's lives. Although some strides have been made, substantial challenges remain (Holdren 2020; FRA 2014; WHO 2013; UN ESCWA 2017; Bouhlila 2019). Collaboration between governments, organizations, and individuals is imperative for creating robust intervention measures and policies (Backe, Lilleston, and McCleary-Sills 2018). Continued research is essential to uncovering the true prevalence and nature of CVAW, particularly in areas with sporadic or non-systematic data collection (Khélifa 2012; UN Women 2021).

2.6. Comprehensive Exploration of Cyber Violence Against Women: Perpetrators to Victims

Understanding the dynamics of cyber harassment requires a comprehensive examination of the parties involved, namely cyberstalkers, victims, and their ensuing effects. This complex issue encompasses the psychological profiles of perpetrators, victims' experiences, and societal responses to online crimes. Initial research efforts, such as those of Spitzberg and Cupach (2003), aimed to classify harassers based on their common traits, such as erotomania. Although insightful, these classifications might oversimplify a multifaceted phenomenon (Spitzberg and Cupach 2003).

Studies on cyberharassment have focused on identifying and classifying perpetrators' motives and characteristics. Attempts to profile cyberstalkers, such as Deirmenjian (1999), have faced criticism owing to the lack of empirical evidence (Deirmenjian 1999). However, these conclusions have led to inaccuracies. The strength of the existing literature lies in its

endeavor to comprehend the nuances of cyber harassment through categorization and psychological profiling. However, limitations arise from potential oversimplification and a lack of empirical evidence.

In sum, understanding cyber harassment requires a multifaceted approach that acknowledges the characteristics of both perpetrators and victims as well as their profound impacts on those involved. Although substantial strides have been made, gaps in the empirical research and the risk of oversimplification emphasize the need for further investigation. Continued exploration is vital for developing comprehensive interventions and ensuring that legal responses to cyberharassment are grounded in a nuanced understanding of this complex issue.

Stalking is an issue with far-reaching psychological consequences for victims. Descriptions such as "emotional rape" and "psychological terrorism" (Mullen, Pathé, and Purcell 2000) underscore the severity of these effects. Studies have explored various populations and revealed consistent patterns of distress. Research conducted by Ashmore, Jones, Jackson, and Smoyak (2006), Blaauw, Winkel, Arensman, Sheridan, and Freeve (2002), Budd, Mattinson, and Myhill (2000), and Nicastro, Cousins and Spitzberg (2000) paints a harrowing picture of increased fear, anxiety, decreased happiness, and avoidance behavior, among other symptoms.

Furthermore, the work of Mullen, Pathé, and Purcell (2000) accentuates the social and lifestyle changes that stalking can induce. Victims may change their usual activities, suffer from chronic sleep disturbances, experience aggressive thoughts towards the perpetrator, and even consider or attempt suicide. The literature on stalking reveals a complex tapestry of emotional, psychological, and physical distress that affects different aspects of a victim's life.

Efforts to understand and address stalking must consider this multifaceted picture of consequences. The data presented in these studies provide a compelling case for continued research, robust legal measures, and supportive interventions to help those victimized by stalking. This is not merely a matter of legal redress; it is a pressing mental health concern that requires comprehensive attention and care. The broad age range and diversity of the study population reinforce the universality of these effects, emphasizing the importance of a nuanced

and empathetic approach to both cyberharassment and stalking.

2.7. Comparing Findings with Existing Literature

Digital activism, characterized by the use of digital media to engage in social change, has emerged as a significant phenomenon in the current age (Suwana 2020). The digital sphere enables activist groups to engage the public, amplify the power of social movements, facilitate change, and organize campaigns (Denning 2001; Ricketts 2012). There is an innovative trend in using social media platforms to disseminate feminist ideas, develop new paradigms of sexism, reach diverse demographics, and foster protest tactics (Baer 2016; Clark-Parsons 2021; Rentschler and Thrift 2015). However, the strength of this movement lies in its intention to advance various agendas, and its limitations include the potential superficiality of online activism.

Radsch and Khamis's exploration of young Arab women's online engagement during the Arab Spring reveals empowerment through the public articulation of their identities (Radsch and Khamis 2013). They highlighted how women redrew the boundaries between the public and private spheres and online and offline activism. Complementing this, Newsom and Lengel argued that Arab women use Internet activism to go beyond mainstream perceptions of feminism, stimulate discourse, and expedite change (Newsom and Lengel 2012). These studies illustrate the strength of the digital platform for women's liberation but also emphasize the need for caution against potential tokenism or marginalization within broader movements.

The use of hashtags in research has been instrumental in challenging traditional narratives and creating awareness. Thorsen and Sreedharan's study on #EndMaleGuardianship in Saudi Arabia highlighted the campaign's role in stimulating critical societal discussions (Thorsen and Sreedharan 2019). Similarly, Pennington's use of "#MuslimWomensDay" emphasizes the power of hashtags in countering prejudice (Pennington 2018). Studies like those of Storer and Rodriguez demonstrate the importance of social media campaigns in promoting awareness of gender-based violence (Storer and Rodriguez 2020). These examples underscore the potential for hashtags to illuminate critical issues but may also prompt questions about the longevity and depth of such online campaigns.

Explorations of the intersection of online activism and honor murder shed light on the

media's role in shaping perspectives and enhancing understanding (Mahadeen 2017; Gill and Brah 2014; Grewal, 2013). However, these studies have also revealed the challenges of victim-blaming and sympathetic portrayals of perpetrators in various media (Mahadeen 2017; Halim and Meyers 2010). The complex portrayal of violence, often linked to cultural and religious backgrounds, warrants a nuanced understanding that goes beyond mere stereotyping (Shier and Shor 2016).

2.8. Digital Activism and Cyber Violence Against Women: Insights in the Middle East and North Africa Region

The advent of digital activism heralded a new era in feminist movements, providing platforms to engage the public, fostering new paradigms of sexism and gender discourse, and facilitating political, social, and economic changes. Scholars such as Suwana (2020), Denning (2001), and Ricketts (2012) have highlighted how these online platforms amplify activists' power and foster innovative protest tactics (Baer 2016; Clark-Parsons 2021). However, there is more to it than simply expanding its scope. Thorsen and Sreedharan (2019) revealed the ability to heighten critical societal discussions, as observed in the #EndMaleGuardianship Movement in Saudi Arabia.

Furthermore, Storer and Rodriguez (2020) demonstrated how social media campaigns, such as #WhyIStayed, play a pivotal role in promoting awareness of gender-based violence (Storer and Rodriguez 2020). However, the literature has failed to reach a consensus on the effectiveness of online activism, and the feminist undertone in some studies may overshadow broader dynamics such as intersectionality and male subordination. More research is needed to understand how women's lives are constructed on social media without exclusion from the general population (Kronsell 2005).

The Arab Spring offers a compelling case study of women's empowerment through online activism. Radsch and Khamis (2013) shed light on young Arab women's creative use of online platforms, effectively redrawing societal boundaries and engaging in empowerment. Similarly, Newsom and Lengel (2012) focused on Arab women's Internet activism during the popular uprisings in Egypt and Tunisia. They emphasized the importance

of finding spaces to vocalize women's experiences beyond patriarchal structures. However, some limitations exist, particularly the scarcity of long-term studies investigating the aftermath of online abuse and the lack of focus on the cultural aspects that influence attitudes towards women. This underscores the need for comprehensive and culturally sensitive research to fill in these gaps and develop effective interventions.

Cyberviolence against women in the MENA region is a concerning yet understudied issue. Research has revealed several limitations and gaps, including the lack of robust empirical studies that specifically address the problem in this region (CoE 2018). This dearth of studies potentially hinders understanding and limits the development of preventative measures. Studies such as those by Malanga (2020) and Alsawalqa (2021) have explored women's coping strategies, but the long-term implications of such encounters remain largely unexplored. Furthermore, the lack of focus on intersectionality - how multiple forms of oppression intersect with gender-based violence online - is a significant oversight. Cultural variables, family roles, and local strategies for combating cyber violence against women are often neglected, which hinders the creation of regionally relevant solutions.

The relatively new phenomenon of cyber-violence against women presents considerable challenges in terms of definition and measurement (Cybersafe 2020). Although various studies have assessed prevalence and type, such as Malanga (2020) and Bhat and Ahmad (2022), there are no standardized and universally accepted measurement standards. Despite the emergence of some methodologies (Menesini and Nocentini 2009), the complexity and interconnectedness of cyber-violence incidents still require more refined approaches. The broad and multifaceted nature of violence emphasizes the need for concerted efforts to arrive at an effective definition and measurement.

The existing literature on digital activism, feminism, and cyber violence against women, particularly in the MENA region, has provided valuable insights but has also revealed substantial gaps. It is important to do more thorough, culturally sensitive, and intersectional research to figure out how online feminism interacts with other parts of society. This will help define and measure cyber violence, which is a big problem. Such efforts will contribute to a more robust understanding and inform the development of effective strategies to combat cyber violence against women, reflecting their diverse experiences and complex realities.

2.9. Conclusion

In conclusion, this literature review chapter has offered a synthesis of current knowledge on cyberviolence against women, focusing especially on dynamics within the MENA region. It has elucidated the diverse forms that technology-facilitated violence can take, spanning harassment, stalking, image-based abuse, and more. The physical, psychological, social, and economic toll of cyberviolence was also discussed. Furthermore, social media's dual capacity to either foster activism or enable new vectors of abuse was highlighted.

While substantial insights exist, gaps remain regarding the nuanced interplay of sociocultural factors, digital affordances, and gendered violence within the MENA context. More intersectional, culturally embedded perspectives are needed. This review has identified feminist critical discourse analysis as a potential lens for examining cyberviolence discourse. Moving forward, robust, regionally focused studies can pave the way for informed interventions, advocacy, and policy reforms to address cyberviolence in a multifaceted manner. This literature review has laid the groundwork to build on current knowledge and contribute insights to combat the pressing issue of technology-enabled violence against women.

3. CHAPTER THREE: THEORETICAL FRAMEWORK

3.1. Introduction

This chapter presents the theoretical framework that supports this research project by drawing on feminist theories. Feminist theory and gender studies are instrumental in studying gender dynamics by focusing on women's experiences and roles in various social contexts. These theories comprehensively understand gendered experiences and challenge traditional gender-role assumptions.

3.2. Feminist Theory

The germination of feminist thought can be traced back to the French Revolution of 1789 when the inception of gender politics was characterized by rejecting women's rights within the Declaration of the Rights of Man and Citizens. This significant event sparked resentment among women, leading to Mary Wollstonecraft's counter-argument for female rights in her seminal work "The Vindication of Women's Rights" in 1792. Contemporary feminism generally agreed to germinate from Wollstonecraft's discourses (Osborne 2001).

Feminism, as seen through the lens of the modern era, is typically compartmentalized into distinct waves. The first wave, from 1848 to the late 1920s, focused on attaining political equality through the women's movement. The second wave, which emerged between the 1960s and 1980s and was characterized by a backdrop of international conflicts, financial crises, and significant cultural shifts, succeeded this wave (Osborne 2001; McClish and Bacon 2002). The third wave of feminism marked a departure from its predecessors by including women previously marginalized on the grounds of sexual orientation, race, or social class. This wave concurrently highlighted key issues such as sexual harassment, body image, and the underrepresentation of women in politics, underscoring the freedom of women to dress (Osborne 2001). Discourse on sexual harassment continued into the fourth wave of feminism, which began in 2012. This recent wave focused on rape culture, sexual assault, and harassment and featured several high-profile cases (Mohajan 2022). The novel use of social media as a

platform for change distinguishes the fourth wave from its predecessors (Munro 2013).

Feminist criminology, an offshoot of feminist theory, encompasses the study of crimes committed by women and girls and their victimization (Carrington 2014). Kantola identified four main trajectories in feminist research: understanding power as a resource accessible to both genders; identifying coercive powers associated with patriarchy; understanding power as a stabilizing structure; and adopting Michel Foucault's analysis of power, particularly in understanding structural gendered power differentials (Kantola 2010).

Chesney-Lind's approach to crime and gender posits feminist epistemology by considering the differences between boys and men, girls and men, and the differential power relations between these genders. This stance also challenges the enduring belief that femininity is nonviolent, unlike masculinity, which is seen as inherently violent (Chesney-Lind 2020). Reinharz and Davidman (1992) emphasized that feminist research should be perceived as a standpoint, as it does not follow a monolithic theoretical or methodological framework (Westmarland and Bow 2018). The feminist lens has also scrutinized masculinity, particularly certain masculine behaviors perceived as dangerous to both men and women. This so called toxic masculinity, characterized by competition, aggression, strength, risk-taking, and ambition, has been linked to societal maladies (Williams 2017; Collins 1986).

Feminist discourse has been criticized for overlooking female offenders who willingly participate in violent crimes. These offenders are often dismissed as constructs of the media or victims of laws that amplify girls' aggressive behaviors (Allen 1998). Feminist criminology, which focuses on critical analysis of societal gender issues, offers an insightful perspective for understanding women's engagement in violent crimes (Burgess Proctor 2006; Carrington 2013, 2014; Chesney-Lind 2020; Sabon 2018). Feminist criminology has predominantly overlooked female violence, engendering a noticeable bias within the discourse (Carrington 2013; Carlen and França 2017). By examining women's responses to cyber violence, Sarkar and Rajan (2023) unpacked and focused on this bias. Notably, the feminist theory of female violence has been developed to probe the complex interplay of cultural, social, behavioral, and legal responses that contribute to the rise of teenage female violence (Carrington 2013). Maulana (2010) provided a theoretical underpinning by synthesizing feminist perspectives, Bourdieu's habitus theory, and the concept of symbolic violence (Maulana 2010). This approach has led to the recognition that patriarchal habits have evolved into a social structure

that bolsters gender bias and stereotypical behavior, significantly contributing to online sexism.

To explore the nexus between gender and criminal perceptions, feminist methodologies have employed intersectional theoretical frameworks (Burgess Proctor 2006). This approach allows for a nuanced understanding of women's experiences of violence, whether they are victims or perpetrators. Extending feminist criminology to digital spaces is imperative in this technologically interconnected era. Research shows that cyber violence is becoming an increasingly significant issue for women, with gendered online harassment, stalking, and non-consensual pornography representing new challenges (Salter 2013; 2018). Meanwhile, feminist criminologists have also examined how criminal justice systems treat women and explored the impact of gender biases and systemic inequities on women's experiences within these systems (Chesney-Lind, Rodrigues, Chesney-Lind, and Pasko 2004).

In conclusion, feminist criminology offers a unique and critical perspective on crime, justice, and society. Its focus on gender and intersectionality provides tools to critically analyze and challenge traditional assumptions about crime and violence. This leads to a more nuanced and comprehensive understanding of crime and more effective and equitable strategies for prevention, intervention, and justice.

4. CHAPTER FOUR: RESEARCH METHODOLOGY

4.1. Introduction

This chapter elucidates the robust research methodology employed to investigate the intricate phenomenon of cyberviolence against women in the MENA region. Designed to provide comprehensive insights into the dynamics of online communities and virtual interactions surrounding this critical issue, the chapter delves into the research approach, data collection methods, data preparation techniques, ethical considerations, and the case study strategy adopted to address the research objectives. This meticulous and systematic approach ensured the validity, reliability, and richness of the study's findings, underscoring its methodological rigor.

4.2. Research Questions

This thesis is grounded in a feminist theoretical framework and employs a qualitative netnographic approach, incorporating both feminist critical discourse analysis and content analysis. In alignment with this methodological orientation, the study seeks to answer the following interconnected research questions:

How do social media platforms, within the framework of feminist critical discourse, enable abusive behaviors like defamation, impersonation, and the unauthorized sharing of private images targeting Arab women in the MENA region? This question is designed to critically examine the affordances of social media platforms that facilitate gender-based violence, particularly through the lens of feminist theory. It aims to explore how language and discourse perpetuate patriarchal norms and power imbalances.

What are the various forms of cyberviolence specifically directed at women in the MENA region? This question intends to categorize and elucidate the diverse types of technology-enabled abuse that women in the region encounter, from harassment to privacy violations. Understanding the different manifestations of violence is crucial for grasping its full scope.

What are the multifaceted impacts of cyberviolence on women in the MENA region,

encompassing legal, social, psychological, economic, and socio-cultural dimensions? This question aims to assess the complex and intersectional impacts of cyberviolence on women, spanning various facets of their lives, including mental health, social standing, and economic participation.

What are the underlying factors that perpetuate cyberviolence against women in the MENA region? This question seeks to identify and analyze the root causes that sustain technology-facilitated gender-based violence, such as sociocultural norms, legal loopholes, and the architecture of social media platforms.

Aligned with the aforementioned research questions, this thesis articulates a series of objectives designed to offer a comprehensive understanding of cyberviolence against women in the MENA region: To critically examine the role of social media architectural affordances and features in enabling abusive behaviors such as defamation, impersonation, and non-consensual sharing of private images targeting Arab women. This objective directly corresponds to the first research question, focusing on the mechanisms through which platforms facilitate gender-based violence to categorize and analyze the myriad forms of technology-enabled violence specifically directed at women across MENA countries, ranging from harassment to privacy violations. This objective aligns with the second research question, aiming to provide a comprehensive taxonomy of the various manifestations of cyberviolence in the region and conduct an intersectional assessment of cyberviolence's multifaceted impacts on women across legal, social, psychological, economic, and socio-cultural dimensions. This objective is intrinsically linked to the third research question, which focuses on the wide-ranging repercussions of cyberviolence on women's lives, to identify and unpack the underlying sociocultural, legal, and technological factors that enable and perpetuate endemic technology-facilitated violence against women in the MENA region. This objective is tailored to address the fourth research question, aiming to uncover the root causes that sustain cyberviolence and to inform and advocate for policy and legislative reforms, civil society mobilization, and technological interventions focused on upholding Arab women's digital rights and safety across the MENA countries. This objective emanates from the study's applied significance and serves as an extension of the research questions, aiming to translate academic

insights into actionable policy recommendations.

4.3. Research Design and Data Collection

The qualitative nature of this study underscores its intention to unravel the intricate dimensions of cyberviolence against women comprehensively. This study looks at the complicated relationship between language forms, cultural norms, and communication conventions, and how they are tied to values, perspectives, beliefs, and sociopolitical contexts (Mayring, 2004). It puts understanding textual structures ahead of immediate findings. Embarking on a netnographic approach infused with feminist research methodologies, this study meticulously traverses the terrain of women's encounters with cyber abuse in the MENA region. This approach seamlessly aligns with the theoretical underpinnings of feminist perspective theory, providing a robust foundation for in-depth exploration of the subject matter (Harding 2004; Hartsock 2019).

The data collection process unfolded between May 2023 and June 2023, encompassing a dedicated 50 hours commitment. Immersion within digital communities has enabled the observation and aggregation of written text, posts, and comments from diverse online platforms. This holistic strategy aimed to encapsulate the essence of the online discourse surrounding cyberviolence against women.

The initiation of data collection involved compiling an extensive list of 231 keywords pertinent to cyberviolence against women in both Arabic and English. Subsequent analyses distilled this list and revealed a refined set of nine pivotal keywords. These keywords served as cornerstones for qualitative content analysis, where they were systematically categorized into six thematic groups aligned with the anticipated topics derived from textual materials. These thematic categories subsequently formed the foundation of the case-study selection process.

The analytical approach incorporates two distinct methods: critical discourse analysis (CDA) and content analysis. The intertwining of these methods at various stages of the analysis ensured a multifaceted understanding of the data. Data collection from hashtags circulating among social media users, particularly those linked to narratives of women from the MENA region, laid the groundwork for this analysis. The translation of texts into English has

facilitated a broader and more inclusive scope (Bell 2000, 5; Tannen 1993, 35).

The analytical process began by summarizing headlines and introductory paragraphs, followed by a meticulous examination of narratives (Phillips, Sewell, and Jaynes 2008; Blommaert and Bulcaen 2000). The findings were then contextualized with existing research, focusing on pivotal elements such as crime, its underlying causes, character portrayals, and contextual nuances (Fairclough 2013; Van Dijk 1993, 254; Wodak 2015).

This harmonized application of CDA and content analysis culminated in a robust analytical framework adept at unraveling the intricate layers of gendered discourses within the digital realm (Fairclough and Wodak 1997, 258; Fairclough 2014, 84; Rogers, Malancharuvil-Berkes, Mosley, Hui, and Joseph 2005; Mullet 2018, 118). The unique MENA-centric lens (Pafford and Matusitz, 2017; Cavanagh, 1997; Weber, 1990, p. 9; Krippendorff, 1969, p. 103; Shor and Seidl, 2019; Vannier, Currie, and O'Sullivan, 2014; Shor and Seidl, 2019) adds to our understanding of gender dynamics, power structures, and discursive mechanisms in the digital age.

4.4. Case Study, Data Selection and Engagement

Drawing on an extensive list of keywords, this research delved into specific hashtags associated with each of the four selected cases. These hashtags, originating from social media platforms such as Twitter and Facebook, played a pivotal role in categorizing and linking conversations related to the chosen cases. The study participants, women who had experienced cyberviolence in the MENA region, were obtained via an opportunity sample representing diverse countries such as Egypt, Lebanon, and Yemen.

The case study approach meticulously examined the narratives and contexts of each case. The dataset, comprising 510 online social media posts and eight online news media posts distributed across the four cases, underwent careful curation to eliminate duplicates and non-text content, ensuring that the focus remained on meaningful and representative material. Through this case study strategy, this research aims to provide an in-depth and comprehensive understanding of the complexities associated with cyberviolence against women in the MENA region.

In summary, the thesis methodology employed was characterized by a systematic and

rigorous approach to understanding cyberviolence against women in the MENA region. Combining netnographic techniques, feminist research methods, and critical discourse analysis makes it easier to study the complexities of online communities. This makes sure that research is reliable, valid, and adds to the conversation about this important issue.

4.5. Data Preparation

Understanding the intricate web of text production, distribution, and comprehension requires acknowledging their intricate interplay with diverse social practices. The interpretation of textual content extends beyond the literal words it comprises, encompassing the intricate dancing of these words within specific social contexts. With the involvement of multiple users and varied social contexts, it becomes evident that a single text can give rise to a plethora of interpretations (Miller 1997, 79).

Central to constructing a narrative structure is framing, which is a critical process that shapes the presentation of content and the author's perspective (Miller 1997, 80). The initial step of discourse analysis entails scrutinizing the text (Van Dijk 1997) and translating the discourse into text. This translation serves not only the purpose of textual examination but also facilitates assessments of context and social discourse.

Hashtags, prevalent on social media platforms, facilitate broader engagement by allowing personalized narratives to evolve around political and human rights issues. This results in a mosaic of narratives encapsulating diverse experiences (Lokot 2018, 807; Bennett, Guran, Ramos, and Margolin 2011). By synthesizing these methodologies and delving into the language emanating from hashtags, this study endeavors to comprehend the construction of the "cyber violence" concept in MENA countries (Van Dijk 1998). The focus lies in unraveling how events, victims, and predictors are referenced and identified in the textual landscape, the strategies participants employ to challenge conventional discourse, and the validation of their perspectives. This analytical exploration reveals the ideological milieu in which power

dynamics and hierarchies manifest.

4.6. Analysis Methods

In this thesis, two distinct analytical methods were employed to delve into the feminist discourse surrounding cyber violence within the context of the MENA region.

4.6.1. Critical Discourse Analysis

The first method, Critical Discourse Analysis (CDA), was harnessed to dissect written language within social contexts. CDA functions as a pivotal tool in qualitative research, probing language usage in everyday situations. This approach has been applied across diverse disciplines, including netnography, psychology, and cultural studies. Anchored in Fairclough's language theories, this analysis employs CDA to explore how language operates as a social entity at all levels. Fairclough (2003) posits that language amalgamates linguistic elements to construct social realities (Fairclough 2003). This method facilitates an in-depth examination of language's role in shaping and mirroring social dynamics, particularly in the Middle East and North Africa (Van Dijk 1993; Fairclough 2003; Riff, Lacy, Fico, and Watson 2019).

4.6.2. Content Analysis

The second method encompasses content analysis, a technique aimed at discerning patterns within recorded communication. By employing Arabic content analysis, the researcher discerned recurring themes and variations in the cyber-violence discourse across the four narratives. This method enables in-depth investigation of the substance of messages (Prasad 2008; Schafer 2002). This study used both qualitative content analysis and critical discourse analysis (CDA) to figure out what the text meant, put information into categories, and use statistical methods to look for correlations between categories (Weber 1990; Mayring 2004;

Riff, Lace, and Fico 2019, 33).

4.7.Date Samping: Middle East and North Africa Region Women Cases

This section presents a comprehensive methodology employed for meticulous data sampling of women's cases within the MENA region, ensuring a holistic representation of cyber violence against women.

The selection of cases was guided by several criteria to capture the diverse facets and manifestations of cyber violence against women across the MENA. The objective was to encompass all cases that shed light on various forms of violence, such as online harassment, cyberstalking, revenge porn, and online defamation. The chosen cases were intended to mirror the region's diversity by considering distinct countries, cultural contexts, and sociopolitical landscapes. Cases with a lot of information from public sources, such as online news articles, online reports, and academic studies, received priority. Cases that garnered significant attention and influenced public discourse, policy deliberations, and societal perceptions were meticulously examined. His methodological approach was deemed essential for fostering a nuanced comprehension of the issue and accounting for its myriad regional variations.

4.7.1. Case 1: Basant Khalid

Basant Khalid, a seventeen-year-old girl from Kafr El-Zayat, Gharbia Governorate, Egypt, tragically took her life due to blackmail involving digitally altered photographs on Facebook. The incident sparked outrage and called for justice, serving as an example of the devastating impact of cyberviolence on victims. This highlights the urgent need for robust legal protections and awareness campaigns.

4.7.2. Case 2: Heidi Shata

Heidi Shata, a fifteen-year-old Egyptian girl, took her own life after being subjected to cyber extortion. The incident emphasized the importance of awareness campaigns and the legal repercussions of such crimes, serving as a poignant reminder of the devastating consequences

of cyber violence.

4.7.3. Case 3: Sarah Alwan

Sarah Alwan, a social and human rights activist in Yemen, became a victim of cyber extortion, leading her to attempt suicide. Her case represents the vulnerabilities faced by activists and individuals in a society that struggles with crime and inadequate control mechanisms, emphasizing the need for comprehensive efforts to address cyber extortion.

4.7.4. Case 4: Zainab Zuaiter

The brutal execution of Zainab Ali Zuaiter, a twenty-six-year-old woman in Beirut, categorized as "honor killing," sheds light on the recurring issue of women's deaths in the name of preserving honor. The crime exposed the authorities' lack of swift action and prompted widespread calls for the arrest and punishment of the perpetrators. This case underscores the ongoing challenges faced by Lebanese women and the need for comprehensive efforts to address domestic violence.

4.8. Ethical Considerations and Limitations

4.8.1. Informed Consent, Confidentiality, and Anonymity

This thesis adhered to the ethical guidelines and criteria stipulated by Jaume I University. Social media platforms present a unique ethical landscape owing to the interplay between personal and copyrighted content in the online context. The analysis was confined to publicly available posts on networking sites, abiding by ethical norms while accounting for the public nature of the content. It is important to note that these findings may not encompass all instances of cyber violence against women in the MENA region, as some occurrences may remain unreported or unshared on social media platforms. Therefore, all the texts scrutinized in this thesis remain accessible to the public and are available for examination by any network user. It is imperative to acknowledge the contextual constraints of this study. Operating within

a specific linguistic and cultural context, potential nuances and subtleties in language use may elude interpretation despite the researcher's native Arabic proficiency and MENA cultural awareness.

Moreover, adhering to ethical principles, this thesis strives to uphold the welfare of the research participants. The ethical maxim of "do no harm" is integral to ensuring that the research is not detrimental to the participants (Lewin and Somekh 2011). Focusing on cyberviolence, a form of violence against women, necessitates an acknowledgment of its specific scope while recognizing the broader spectrum of violence issues.

To ensure participant confidentiality, the names of the individual online users on the social media platforms were omitted, and a numerical system was employed to reference their posts. This approach safeguards their identities, aligning with the ethical imperative of protecting participants (Grey 2021).

Several limitations of this data sampling approach deserve acknowledgment. First, the selection of cases might not capture the entirety of cyberviolence against women in the MENA region, as underreported cases or those lacking public documentation might remain unrepresented (Layder 2012). Second, reliance on publicly available information could introduce biases or incomplete data into the study (Lewin and Somekh 2011). Finally, the potential for researcher bias in data analysis underscores the importance of rigorous methodologies and peer reviews in maintaining objectivity (Gray 2021).

Despite these constraints, the adopted data-sampling approach yielded significant insights into the complex realm of cyberviolence against women in the MENA region. By acknowledging ethical considerations and limitations, this thesis contributes to a comprehensive understanding of this issue and its implications. While mindful of the study's boundaries, these insights can pave the way for further research and targeted interventions aimed at addressing cyberviolence against women in the MENA context.

In embracing ethical guidelines and acknowledging their limitations, the study's data sampling methodology resonates as a robust foundation for unearthing insights and catalyzing

efforts to comprehend and combat cyberviolence against women in the MENA region.

4.8.2. Strengths and Challenges in Research

As a female researcher from an Arab country, my data analysis may inherently bear traces of influence from my Middle Eastern background. This situation presents the challenge of maintaining objectivity while interpreting the data. My familiarity with the cultural nuances, values, and gender dynamics prevalent in the Middle East could potentially introduce subconscious biases or preconceived notions that could affect my analytical approach. It is conceivable that my personal experiences and cultural awareness might lead me to favor certain perspectives or critique others.

Being an "insider" in the MENA region's cultural context raises the possibility of assuming shared meanings or interpretations that might not be apparent to an "outsider. This could introduce an element of subjectivity into my interpretation of the expressions, actions, or occurrences within the data. Conversely, this insider viewpoint can yield invaluable insights and a more profound understanding of the intricate aspects of the subject under study.

To address these challenges, my strategy involves acknowledging potential biases, engaging in continuous self-reflection on analytical decisions, and seeking external validation or peer input when necessary. This approach allowed me to ensure that my analysis remained as objective and unbiased as possible while capitalizing on my distinct perspective to enrich the depth of the study.

While racial identification might be a potential factor, existing research underscores its potential advantages. The interplay between "insider" and "outsider" viewpoints is a well-recognized dimension in qualitative research. Ethnographers have long understood the impact of researchers' ethnic backgrounds and nationalities on their subjects' behaviors and interactions.

My familiarity with the MENA region's political and ideological discourse, coupled with my proficiency in native Arabic, empowered me to conduct comprehensive and thorough textual analyses. In this capacity, I align with Blaikie and Priest's definition of an expert researcher who approaches a topic equipped with prior knowledge and an understanding of the underlying causes. This expertise facilitates a nuanced exploration of the subject matter

(Blaikie and Priest 2019)

Employing content analysis offers several advantages, including unobtrusive data collection, which avoids direct participant influence, and the assessment of social interactions. Furthermore, the systematic and replicable nature of content analysis enhances credibility and adaptability. The digital nature of the content analysis conducted in this thesis also underscores its cost-effectiveness and focuses on contextual language use for specific communication objectives, such as trust-building, emotional evocation, and conflict management.

In navigating the strengths and challenges inherent in my researcher's perspective, this thesis underscores transparency and methodological rigor, ensuring that the findings are both valid and reliable. My commitment to mitigating biases and capitalizing on my unique insights aims to enhance the quality and depth of the research outcomes.

4.9. Conclusion

In conclusion, this chapter has elucidated the rigorous qualitative methodology adopted to investigate cyberviolence against women in the MENA region. The research design leveraged netnographic techniques and feminist perspectives to comprehensively examine online communities related to this issue. Data collection involved identifying pertinent hashtags and posts on social media platforms.

The analytical framework combined critical discourse analysis to unpack sociocultural dynamics through language with content analysis to discern patterns in communication content. Four illustrative cases of cyberviolence from the MENA region were carefully selected to explore this issue in depth through a case study approach.

Data preparation entailed translation, summarization, and contextualization to derive meaning from the textual materials. The chapter also highlighted relevant ethical considerations, including informed consent, confidentiality, potential limitations, and the strategies used to maintain research validity.

Overall, the multifaceted methodology adopted in this study, from data collection through analysis, underscores a commitment to scholarly rigor. It provides a sound framework for unraveling the intricacies of cyberviolence discourse and advancing knowledge to inform advocacy, policy, and intervention efforts. The insights derived aim to meaningfully expand



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understanding of this important issue impacting women's welfare and rights.

5. CHAPTER FIVE: FINDINGS

5.1. Introduction

This chapter delves into the analytical depths of the research outcomes to understand the intricate landscape of cyber violence against women in the Middle East and North Africa (MENA) region. Focusing on the tenets of Fairclough's Critical Discourse Analysis – discourse processes and textual analysis - this chapter unravels the rich tapestry of findings derived from the exploration of this pervasive and complex phenomenon.

As the researcher embarks on this journey through the findings, we begin by peering into the textual realm, where the sampled cases from the Middle East and North Africa were meticulously examined. These cases serve as gateways to discursive strategies that weave the fabric of the creation, propagation, and reception of the text in question. By dissecting language, we illuminate the intricate ways in which discourse molds, reinforces, or challenges gendered narratives and societal norms, and thus its role in either perpetuating or resisting cyberviolence against women.

Venturing deeper, this chapter reveals the mechanisms that construct gendered discourse and its intimate connection with cyberviolence. Through the lens of language, we unravel the assumptions and ideologies that shape public perceptions and attitudes and the intricate interplay among gender, power, and violence in the digital domain.

The canvas broadens as the researcher shifts our gaze toward responses and strategies aimed at curbing cyber violence. This exploration focuses on a myriad of approaches deployed to address this issue: legal, technological, educational, and community-based interventions. As we critically evaluated their success, challenges, and future potential, a clearer picture emerged of the evolving landscape of combating cyberviolence against women.

The digital realm also comes under scrutiny as the researcher dissects the discourse swirling on social media platforms. Language, representations, and narratives converge, shaping societal attitudes and norms that inadvertently contribute to the persistence of cyberviolence. By delving into this dimension, we explore how gender is both constructed and contested online and how these interactions fuel the prevalence and consequences of

cyberviolence.

Our journey finds its culmination in the realm of localized experience through the analysis of MENA case studies. These real-world examples offer unique insights into the contextual factors, patterns, and consequences of cyberviolence. By closely examining these cases, we draw a vivid and nuanced portrait of how cyberviolence manifests, its impact on victims, and the various strategies that stakeholders employ to combat this pressing issue.

In the findings, the researcher weaves together the threads of discourse, gender dynamics, response strategies, and localized experiences to offer a comprehensive understanding of cyberviolence against women in the MENA region.

5.2. Discourse Analysis of Cyberviolence

In this section, delve into the analytical outcomes of the research project, with a primary focus on the components of Fairclough's Critical Discourse Analysis: discursive processes and textual analysis. This exploration encapsulates the essence of the Middle East and North Africa (MENA) region, where four sampled cases were meticulously examined to achieve a comprehensive understanding of the multifaceted phenomenon of cyberviolence against women in this specific context.

Within this segment, we embarked on a meticulous textual analysis of selected cases from the MENA region. This analytical journey sheds light on the underlying discursive strategies that permeate the formulation, dissemination, and reception of the chosen texts. By focusing on the mechanics of language, this investigation artfully unravels the intricate nuances of how discourse shapes, reinforces, and challenges gendered narratives and societal norms. Our focus was on understanding how these discursive tactics either perpetuate the existence of cyberviolence against women or challenge its prevalence.

5.2.1. Gendered Discourse and Cyberviolence

In the exploration of gendered discourse and its intimate connection with cyberviolence, this study addresses the first research question: How do social media platforms, within the framework of feminist critical discourse, enable abusive behaviors like defamation,

impersonation, and the sharing of private images targeting Arab women in the MENA region? This section aims to unveil the ideologies and assumptions that lie beneath the surface of language. Through meticulous analysis, the intricate interplay between gender, power dynamics, and violence in the digital sphere is revealed, offering insights into public perceptions and attitudes toward women and digital violence.

Building on this, the inquiry navigates the realm of discursive processes and textual scrutiny to address the second research question: What are the various forms of cyberviolence specifically directed at women in the MENA region? By dissecting the language used to frame gender, power, and violence, this section uncovers latent ideologies and presumptions that influence public perceptions and attitudes toward women and violence in the digital domain.

Subsequently, the focus shifts to responses and strategies aimed at combating cyberviolence, addressing the third research question: What are the multifaceted impacts of cyberviolence on women in the MENA region, encompassing legal, social, psychological, economic, and socio-cultural dimensions? A comprehensive assessment of existing methodologies is conducted, gauging their efficacy and identifying areas for enhancement. This analytical exploration spans legal, technological, educational, and community-based interventions, probing their success, challenges, and future trajectories.

This thesis also aims to shed light on the current landscape of responses and strategies for dealing with cyberviolence against women. This is directly related to the fourth research question: What are the root causes of cyberviolence against women in the MENA region, such as patriarchal norms, legal gaps, and the lack of effective reporting mechanisms? By highlighting both general trends and specific insights from examined cases, the study contributes to a comprehensive understanding of effective approaches while identifying areas requiring further attention and improvement.

To delve into the nuances of these responses and strategies, a closer examination was undertaken to determine the structures, strategies, and textual properties that contributed to the reproduction of girls' hashtags. This investigation began by scrutinizing the text at a granular level, drawing inspiration from Van Dijk's (1993) approach (Van Dijk 1993, 250). As depicted in Figure 1, a word cloud was generated from the 231 most frequent keywords in Arabic and English that emerged from the initial internet search of the dataset. Through frequency text analysis, a core set of nine keywords emerged, including "violence," "abuse," "honor,"

"harassment," "victim," "crime," "justice," "online," and "versus" (Qtshat 2023b). It is important to note that all the written Arabic texts were translated into English for consistency.



Figure 1: World Cloud Generated from the Hashtags
Source: The Researcher Created (Qtshat 2023b)

5.3. Gender Discourse on Social Media

Moreover, a meticulous inspection of gender discourse on social media unfolds by probing the language, portrayals, and narratives that encircle gender issues. This endeavor unveils the societal attitudes and norms that contribute to the persistence of cyberviolence against women. This exploration scrutinizes the construction and contestation of gender online, the reinforcement or dismantling of stereotypes and biases, and their collective role in the prevalence and repercussions of cyberviolence.

5.3.1. Gendered Discourse and Gendered Violence An Analysis of the MENA Region

This section focuses on exploring gendered discourse in the context of cyberviolence, specifically in the MENA region. Through meticulous analysis, we sought to uncover the intricate relationships between discourse, gender dynamics, and the propagation of cyber violence.

One notable aspect observed within the data was the array of hashtags used by the participants, reflecting a palpable sense of action, rejection, objection, and a call for immediate intervention. As Yang (2016) points out, this phenomenon is consistent with the idea of hashtag activism. Strikingly, the majority of keywords are related to violence, featuring terms like "kill," "murder," "scream," "honor," "family," "abuse," and "threatened. The essence of these hashtags underscores the urgency and gravity of the issues (Yang 2016, 14).

To derive further meaning and context from this hashtag landscape, qualitative content analysis was used. The methodologies outlined by Weber (1990) and Hsieh and Shannon (2005) served as inspiration for this meticulous process, which involved categorizing hashtags into distinct thematic categories. These thematic categories were established based on anticipated topics embedded within the texts and uncovered using critical discourse analysis (CDA) techniques. In addition, Alkowitz (2020) served as a major inspiration for these thematic categories. This process revealed latent patterns and undercurrents within language, shedding light on the intricate relationship between discourse and gendered violence.

The comprehensive collection of 231 hashtag keywords was systematically categorized into six distinct thematic domains, as presented in Table 1 (Qteshat 2023a). The overarching theme of the text and the participants' language served as the basis for these categorizations. In this context, we delved deeper into how these texts mirror broader societal behaviors and attitudes (Locke 2004). Additionally, our investigation was extended to hashtags prevalent in conversations across various social media platforms pertaining to cyberviolence against women. The hashtags encompassed "cyberviolence," "online abuse," "digital sexual violence," "cyberharassment," and "revenge porn," further augmenting our understanding of the discourse

landscape.

Through this rigorous analysis, we embarked on a journey to uncover the multifaceted dimensions of gendered discourse and its intersection with cyber violence in the MENA region. This intricate exploration provides a rich foundation for comprehending the dynamics of online gender discourse and its implications for addressing the pressing issue of cyberviolence against women.

Categories Themes	Texts
Physical Violence	"Assault", "Battery", "Beaten", "Brutal", "Brutality", "Coercion", "Danger", "Death", "Domestic violence", "Fight", "Hurt", "Injured". "Kill", "Murder", "Scream"
Emotional/Psychological Violence	"Abuse", "Agony", "Anguish", "Brutalization", "Brutalized", "Control", "Cries", "Cruelty", "Denial of rights", "Devastated", "Distress", "Exploited", "Fear", "Fearful", "Grief", "Harassment" "Harmed" "Helplessness" "Injustice" "Inhumane" "Insecurity" "Insult" "Intimidation" "Manipulation" "Maltreatment" "Misogyny" "Neglect" "Oppressed" "Pain" "Painful" "Powerlessness" "Psychological abuse" "Rejected" "Repression" "Struggle" "Suffering" "Threatened" "Torment" "Trauma" "Traumatized" "Trapped" "Unfairness" "Violation" "Violated" "Violent" "Vulnerability"
Gender-Based Violence	"Cultural violence against women", "Discrimination against women", "Gender inequality", "Gender roles", "Gender violence", "Honour", "Honour crimes", "Honour killing", "Honour-based violence", "Intersectionality" "Marital rape", "Misogynistic violence", "Patriarchal violence" "Rape culture" "Toxic masculinity" "Victim-blaming" "Women's rights"
Legal and Justice	"Access to justice", "Crime", "Criminal" "Equality before the law", "Justice against women", "Justice System", "Judicial reform", "Law enforcement", "Legal protection", "Legal rights", "Prosecution"
Online Violence	"Cyber violence", "Cyberbullying" "Online harassment", "Online abuse", "Digital violence", "Online stalking", "Revenge porn", "Online threats", "Cyber exploitation", "Online intimidation", "Online hate speech", "Cyber harassment", "Online victimization" "Online defamation" "Cyber manipulation" "Cyberstalking" "Online invasion of privacy" "Online humiliation" "Online coercion" "Online blackmail" "Cyber grooming" "Online control and surveillance" "Cyber manipulation" "Online harassment campaigns" "Doxing" "Online hate crimes" "Cyberbullying on social media" "Online shaming"

Cultural and Societal	<p>"Femicide", "Violence in the name of honour", "Family violence", "Gender-based stereotypes", "Gender inequality", "Female infanticide", "Honor codes", "Rape culture", "Cultural norms and violence", "Intersectionality" "Social justice", "Advocacy" "Empowerment" "Support services" "Community mobilisation" "Policy reform" "International human rights" "Gender-sensitive legislation" "Safe spaces for women" "Counseling and therapy" "Rehabilitation programs" "Support networks" "Empowerment programs" "Social services" "Crisis hotlines" "Survivor-centered approaches" "Healing and recovery"</p>
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Table 1: Categories Themes and Texts
Source: (Qtshat 2023a) inspired by (Alkowitz 2020)

The theme category "Physical Violence" challenges the existing discourse on violence. Posts in this category have examined the need to alter the value system, custom, or norm of "honor. According to the legitimization tool, participants employ a variety of techniques in their arguments, such as emotions and rationales (Reyes 2011). The terms most commonly used in this context are "patriarchal discourse," "barbaric act," "violence against women," and "murder."

The posters argued that the term "honor killings" is inaccurate and damaging and should be replaced with a different term. They argued that by referring to the crime as "honor," we use the language of those who condone this abhorrent behavior, suggesting that the crime is in some way commendable. By not attaching a label to the term "crime," the participants in this group sought to create a unique discourse and definition. This ensures that there is no prejudgment of the situation and that both genders are treated equally. Therefore, the importance of a new discursive practice that falls under this category can be understood in the context of Van Dijk's argument that language has a considerable ideological influence that can help perpetuate power dynamics (Van Dijk 2011).

The other theme category, "Emotional and Psychological Violence," referred to an emotionally and psychologically distressing experience. The post-corpus showed that many participants used different texts to express their emotional reactions to tragedy. The language used in these texts conveyed emotions and reinforced participants' positions against such offenses. For instance, Basnat Khaled was referred to in this context as an "angel," Hidi Shahta as an "innocent girl," Sarah Alwan as a "poor woman," and Zaynab Zayter as a "poor mom. In

my view, these expressions implied that these women and girls were not seen as victims of cyberviolence who had violated social and sexual norms, unlike the typical victimization portrayed in traditional media (Mahadeen 2017).

This research found that progressive conversations among hashtag users in the MENA region focused on dismantling the male-privileged narrative and debunking the long-held stereotypes of cyberviolence victims that the traditional discourse perpetuated by portraying them as culpable. *"As a critical discourse analyst, I observed that discourse had such a powerful social impact, which raised major issues concerning unequal power dynamics in society (Fairclough 2013).*

The theme category "Gender-Based Violence" holds men accountable and calls for punishment. Hashtag participants in this group advocated punishing perpetrators, standing up for Basnat, Haidi, Sarah, and Zaynab, and depicting them as victims of patriarchal ideology and gender-discriminatory laws. The language used here shows that the participants were challenging the traditional discourse concerning "honor killings," which often involved blaming the victim or praising the killer's motives.

The themes of law and justice underscore the challenges that women face in seeking legal redress for online violence. This reflects broader issues of legal inequality and a lack of access to justice, particularly in marginalized communities. This theme emphasizes the need for legal reforms and increased awareness to ensure that women's rights are protected and that they have access to fair and just legal recourse.

Online violence has emerged as a distinct and troubling theme, with the anonymity and accessibility of online spaces allowing for the proliferation of misogynistic and discriminatory language. This theme highlights the urgent need for social media platforms to take responsibility for moderating content and for society to recognize and combat online violence as a real and harmful phenomenon.

Cultural and societal themes have shed light on the underlying norms and values contributing to gendered violence. It explores how traditional gender roles, societal expectations, and cultural biases limit women's opportunities for self-expression and reinforce patriarchal structures. This theme calls for broader societal transformation to challenge ingrained norms and promote gender equality.

In conclusion, the text serves as a poignant reminder of the unique challenges

women face in conservative societies in the MENA region. This emphasizes the urgent need for societal transformation that recognizes and upholds the rights and dignity of all women, irrespective of their cultural or religious background. The text serves as a call to action, urging societies to reflect on their collective responsibility and strive for a more inclusive and equitable future. The posted text effectively conveys the urgency of the situation, framing the victims as innocent and deserving of protection. This underscores the need for immediate action and draws attention to the systemic issues of victimization and exploitation, thereby initiating discourse and potentially prompting societal changes. It serves as a poignant reminder of the unique challenges faced by women in conservative societies within the MENA region and emphasizes the urgent need for societal transformation that recognizes and upholds the rights and dignity of all women. Gender-based violence is a pervasive issue in online discourse, with women specifically targeted because of their gender. This theme explores how gender bias and stereotypes contribute to systemic discrimination and inequality, leading to hostile online environments for women. These findings call for a concerted effort to challenge these biases and create a more inclusive and respectful online space.

5.3.2. Thematic Categories and Analysis

Analysis of the collected data revealed a range of key themes that provide insight into the complex landscape of cyberviolence against women in the MENA region. These themes, each representing a distinct dimension of the phenomenon, were identified by applying rigorous qualitative research methods. It is important to note that the analysis primarily focused on succinctly presenting the main findings and reserving any subjective interpretations for the forthcoming discussion section.

Subsequent sections comprehensively present the principal discoveries organized according to the discerned themes: physical violence, emotional and psychological violence, gender-based violence, legal and justice issues, online violence, and cultural and societal aspects.

Physical violence has emerged as a prominent theme in the data. Participants' narratives often contained keywords associated with physical harm and aggression, such as "kill," "murder," and "abuse." abuse. abuse. The prevalence of these terms reflects the severity of

violence, as depicted in the online discussions. The analysis revealed instances of physical violence, in which participants described direct threats or acts of harm to women. Keywords such as kill, "murder," and "threatened" were consistently associated with discussions on women's safety. This underscores the serious nature of cyberviolence and its potential to cause physical harm. Discussions have frequently highlighted instances of physical violence against women, indicating a shared understanding of the severity of such issues. Noteworthy examples include a participant's post about an unjustly murdered woman, which resonated with a broader discourse on gender-based violence outcomes.

Emotional and psychological violence also emerged as other themes. The participants used emotionally charged language to express fear, anxiety, and trauma. Keywords such as "scream," "threatened," and "family" indicate distressing online interactions. Participants discussed emotional and psychological violence, using terms like "scream," "abuse," and "family. These phrases alluded to the emotional distress that women experience as a result of online interactions. The data revealed patterns of victim-blaming, shaming, and demeaning language used against women. Within this theme, a recurring sentiment was that girls committed suicide because of the fear of scandals. The data highlighted participants' concerns regarding young women's well-being and autonomy within societal pressures.

Gender-based violence was evident in the discussions. The participants highlighted targeting based on their gender identity. Keywords like "honor" and "family" underscored cultural and societal influences perpetuating gender-based violence. Discussions revealed gender-based violence, often featuring keywords like "honor" and "family. This analysis illuminates how online platforms perpetuate gender stereotypes. Participants' stories emphasized the need to challenge traditional norms that contribute to violence.

The participants discussed the legal aspects and justice mechanisms related to cyberviolence, expressing a strong desire for accountability. Keywords such as "justice" and "crime" indicated a call for legal recourse. Keywords such as "legal," "justice," and "crime" emerged to express participants' desire for stronger legal mechanisms. The absence of comprehensive legal responses underscores the need for reforms to address cyberviolence.

Online violence has emerged as a theme that reflects a range of harmful behaviors. The participants' language featured terms such as "online," "cyber," and "abuse, illustrating the pervasive nature of online violence against women

(OVAW). Keywords such as "online," "abuse," and "threatened" were prevalent in discussions of online violence. The data portrayed a troubling landscape of online violence, emphasizing the need for enhanced safety measures.

Cultural and societal influences were significant. Keywords like "honor" and "family" were intertwined with cultural expectations, contributing to cyberviolence dynamics. The discussion highlights the need to address deeply rooted cultural factors. Keywords like "cultural," "societal," and "conservative society" were prevalent in discussions about cultural norms and societal expectations. The analysis revealed a complex interplay between these factors and cyberviolence.

The subsequent discussion will delve into the broader implications of these findings, recognizing the systemic issues contributing to violence against women in the MENA region. It recognizes the intersection of gender, culture, and power dynamics and addresses the urgent need for change. This concludes the Results section by providing an organized overview of the prominent themes that emerged from the data analysis. The subsequent discussion will delve into the implications of these findings, recognizing the broader context and systemic issues that contribute to violence and gender dynamics in the MENA region.

5.3.3. Gender Roles and Stereotypes: An Analysis of Social Media Discourse

This subsection embarks on a deep dive into the dynamic world of social media, focusing on the intricate interplay between gender roles and stereotypes that manifest in online discourse. By scrutinizing comments posted on various social media platforms, this thesis reveals the tapestry of perceptions, biases, and traditional constructs that surround women and their societal roles.

The comments extracted from social media platforms reveal three prominent themes that underscore the perception of females and their positions within society: emphasis on physical appearance, expression of sexual attraction, and reinforcement of traditional gender roles (Zhou 2020). This exploration highlights how social media serves both as a platform for diverse gender expressions and as a medium through which established norms and stereotypes

persist.

Anonymity in online interactions nurtures an environment conducive to hostile gender-based behavior. This detachment from accountability allows commenters to wield gender-related language that lacks responsibility and consequences (Zhou 2020). This detachment often results in emotional disengagement, even when explicit and prejudiced language is employed in public forums. This underlines the alarming paradox that the digital realm, far from dismantling gender stereotypes, nurtures their propagation inadvertently.

One prevalent theme encompasses comments that focus on the physical attributes of female influencers, ranging from their faces, figures, and voices to their clothing choices. This emphasis subtly perpetuates the objectification of women and exerts pressure on influencers to align themselves with conventional standards of beauty (Zhou and Qiu 2020). Such comments, although seemingly innocent, inadvertently fuel gender stereotypes by urging influencers to conform to a particular notion of "womanhood," often anchored in appearance.

Within this digital space, comments expressing sexual desires signify women's objectification. These comments reflect broader societal attitudes that sadly consider women's bodily commodities to be exploited. Since online platforms provide anonymity, explicit sexual language mirrors gender dynamics and violence in the real world (Zhou 2020).

The realm of online discourse is a canvas on which gender roles enter life. This subsection reveals the perpetuation of traditional gender roles, from specific personas like girlfriend, wife, or mother to more generalized terms like "lady" and "good cook" (Zhou 2020). The implications are vast, as these roles confine women to boundaries and curtail opportunities, independence, and self-expression. These traditional norms undermine women's accomplishments beyond the domestic realm.

Moreover, this subsection underscores how these online comments reinforce the division of labor within families, insinuating that women's places remain at home and tend towards household responsibilities and childcare. This confinement echoes patriarchal structures, granting men advantages by freeing them from domestic duties. While some comments romanticize motherhood, they often sideline the diverse experiences and choices that women encompass (Zhou 2020).

In essence, online discourse regarding gender reinforces a hierarchy that perpetuates male dominance and restricts women's self-expression to preexisting roles. Challenging these

stereotypes proves to be an uphill battle, as female influencers who attempt to dismantle these power structures often encounter resistance and disapproval from commenters (Zhou 2020).

Through this analysis, we navigate the intricate interplay between gender roles, stereotypes, and the virtual spaces they occupy. By illuminating these dynamics, this subsection contributes to the ongoing discourse on gender equality by shedding light on the far-reaching influence of social media on shaping and challenging societal perceptions of women and their roles.

5.4.MENA Case Studies: Localization and Nuances

The online posts examined in this study reflect broader attitudes that enable cyberviolence against women across the MENA region. This sub-section aims to provide a comprehensive analysis of these posts, utilizing feminist critical discourse analysis (FCDA), critical discourse analysis (CDA), and content analysis methods. The analysis will be framed within the context of the research questions:

A Critical discourse analysis reveals the underlying power relations, ideologies, and social inequalities embedded in the language. It sheds light on the power dynamics at play, with victims portrayed as vulnerable and in need of protection. Feminist critical discourse analysis emphasizes gendered power dynamics and the ways in which language is used to reinforce and legitimize male control over women. It highlights the intersectionality of gender, religion, and culture and how these factors contribute to the marginalization and victimization of women in the MENA region. Content analysis categorizes and interprets the text to identify recurring themes and patterns specific to the MENA region. Key concepts such as "masculine violence," "religious violence," "social violence," "domination," and "denial of women's rights" are indicative of the broader social, psychological, economic, and physical impacts of cyberviolence on women in the region. The case of Basant Khalid's suicide serves as a grim example of how social media platforms can facilitate defamation and impersonation.

This directly addresses the first research question by highlighting the role of social media platforms in enabling such abusive behaviors. The extortion cases of Shata and Alwan, as well as the murder of Zainab Zuaiter, demonstrate the weaponization of honor and reputation. These cases exemplify discourse that emphasizes female modesty and virtue,

thereby addressing the second research question by identifying the specific forms of violence that women in the region are subjected to. Threats of physical and sexual violence are prevalent online. These tangible dangers faced by women like Khalid, Shata, and Alwan underscore the urgency of discourse that seeks to counteract the normalization of violence. This aligns with the third research question by examining the psychological, social, and physical impacts of cyberviolence.

One of the online posts, which was discovered through a search for Arabic hashtags associated with the victim's name and that have more than 100 retweets, said:

كلمة «شرف» كلمة بغيضة تُمثل قمة العنف الذكوري والديني والاجتماعي اتجاه الأنثى. كلمة هلامية سخيفة لا معنى ولا هدف لها سوى سيطرة الذكور الكاملة على الأنثى. حتى حفها في الحياة! إجرام ما بعده إجرام

Translation: "The word "honour" is an abhorrent word that represents the pinnacle of masculine, religious and social violence towards women. A silly gelatinous word that has no meaning and no purpose other than the complete domination of males over females. Even her right to life! crime after crime"

The post provided a critical response to the concept of "honor" within the context of the MENA region, emphasizing its role as a symbol of masculine, religious, and social violence against Arab women, particularly Muslim girls. The user's strong negative sentiment towards the word reflects a broader critique of how it has been employed to justify and perpetuate male dominance over females, even to the extent that it denies women's rights to life. The text's emotive language conveyed a sense of anger and frustration towards the ongoing perpetuation of such violence in the region. Analyzing this response through critical discourse analysis (CDA), including a feminist critical discourse analysis perspective, reveals the underlying power relations, ideologies, and social inequalities embedded in the language. In the MENA context, the term "honor" is often associated with patriarchal norms and practices that can lead to various forms of cyberviolence, such as cyber harassment, online stalking, and revenge porn. The author's deconstruction of the term reveals it as a mechanism for male dominance and a tool that facilitates sexual violence against Arab women, including Muslim girls. Feminist critical discourse analysis further emphasizes gendered power dynamics and the ways in which language is used to reinforce and legitimize male control over women. It highlights the intersectionality of gender, religion, and culture and how these factors contribute to the

marginalization and victimization of women in the MENA region. This perspective underscores the importance of challenging patriarchal discourse and promoting gender equality, particularly from the perspective of Muslim girls in the region, who may face unique cultural and religious challenges. Content analysis further categorizes and interprets the text to identify recurring themes and patterns specific to the MENA region. Key concepts such as "masculine violence," "religious violence," "social violence," "domination," and "denial of women's rights" are not only reflective of the author's perception but also indicative of the broader social, psychological, economic, and physical impacts of cyberviolence on women in the region. This analysis aligns with the research questions by examining how technology and social media platforms in the MENA region facilitate violence. It investigates different forms of cyberviolence, assesses their impact, and identifies the factors that perpetuate this violence. This also underscores the need for preventive measures and interventions to combat cyber violence against women in this region. In conclusion, the text serves as a powerful example of the need to challenge oppressive discourse and promote gender equality in the MENA region, particularly from the perspective of Muslim girls. It contributes to global conversations on gender equality and women's rights in the digital age, emphasizing the urgency of addressing these issues within the specific cultural and social context of the MENA region. By offering insights into the root causes, prevalence, nature, and impact of cyberviolence, this thesis provides a multifaceted understanding of the complex issue of cyberviolence against women in the MENA region, informing the development of effective strategies to ensure online safety and mental health support.

Another online post, which was discovered through a search for Arabic hashtags associated with the victim's name and that has been shared five times and pinned on the latest posts, said:

مفيش حاجة تستأهل ان أي بنت تنتحر خوفاً من الفضيحة

Translation: "There is nothing worth a girl committing suicide out of fear of shame."

The post conveyed the opinion that no situation or circumstance justified a girl committing suicide out of fear of scandal, particularly within the context of the MENA region. The user expressed the belief that, regardless of the severity of the scandal or its potential

consequences, it should not have been considered a valid reason for someone to take their own life. The research looked at the power dynamics and gendered implications of this statement from the points of view of critical discourse analysis (CDA), feminist critical discourse analysis, and content analysis. The text's straightforward viewpoint on sensitive matters reflects broader societal attitudes toward women's autonomy, honor, and mental health within the region. From a feminist critical discourse analysis perspective, this statement can be seen as challenging patriarchal norms that often place undue pressure on women and girls to uphold family honor, even at the expense of their mental well-being. This perspective emphasizes the need to recognize and address the complex factors that contribute to such tragic situations, including societal expectations, gender inequality, and a lack of mental health support.

Another online post, which was discovered through a search for Arabic hashtags associated with the victim's name, and which has received many comments and engagements from other individual users on the social media platforms, said:

مادامت الأب دي ان الذكورية موجودة والدولة دينية سيبقى هناك ضحايا كثر من النساء بحجج كثيرة وتافهة

Translation: "As long as patriarchal religions exist and the state is religious, there will remain many victims of women under many trivial pretexts."

The posted text presented an analysis stating that as long as patriarchal religions existed and the state maintained a religious nature, there would continue to be numerous victims among women under various trivial pretexts. From a sociocultural perspective, this study examines the influence of patriarchal religions on societal structures and power dynamics. This analysis suggests that the presence of such religions perpetuates gender inequality and contributes to women's victimization. The text implies that religious beliefs and practices, when combined with a religious state, contribute to the marginalization and mistreatment of women. From a critical discourse analysis perspective, this text prompted an exploration of the ideologies and discourses surrounding patriarchal religions and their impact on women's experiences. According to this analysis, societal norms and practices that have their roots in religious frameworks disproportionately affect women. The text called for an examination of power relations embedded within religious institutions and the state, highlighting the need to address

the resulting gender inequality. Additionally, a content analysis approach could have been applied to examine the prevalence and effects of patriarchal religious norms and practices on women's lives within a given context. This analysis could have involved investigating narratives, attitudes, and discourses related to women's victimization under a trivial pretext. By examining this content, researchers can identify the underlying factors contributing to gender-based discrimination and oppression.

From the perspective of women in the MENA region, the text resonates with the lived experiences of many who navigate complex social and religious structures that often marginalize and victimize them. The reference to patriarchal religions and religious states highlights the systemic nature of regional gender inequalities. Women in the MENA region may perceive this text as a call to action, urging societal transformation and legal reforms to challenge the deeply ingrained norms that perpetuate gender-based discrimination (Wodak and Meyer 2015). This text may evoke a more nuanced response from Arab Muslim women in the MENA region. While acknowledging the challenges posed by patriarchal religious structures, Arab Muslim women may also recognize the diversity and complexity of religious interpretations and practices within the region. The text's critique of patriarchal religions may be seen as an opportunity to engage in critical dialogue about the role of religion in shaping gender roles and expectations without necessarily rejecting religious beliefs altogether (Mahadeen 2017). This perspective emphasizes the need for a more inclusive and context-specific approach to addressing gender inequalities and recognizing the intersectionality of religious, cultural, and social factors (Van Dijk 1993). Analyzing the text through feminist critical discourse analysis (FCDA) and content analysis reveals the underlying ideologies, power dynamics, and social inequalities that contribute to women's marginalization (Paltridge 2013). The text's emphasis on patriarchal religions and the religious state reflects broader concerns about how religious ideologies intersect with gender oppression (Fairclough 2013). The text also aligns with categories related to "legal and justice issues," emphasizing the need for legal reforms and justice for women's rights. The language used seeks to mobilize public support, challenge traditional notions of authority, and subvert power dynamics (Wodak 2011; Reyes 2011).

Activist discourse using hashtags contrasts with anti-feminist hashtags, revealing social media's dual capacity to either empower women or silence them. This directly addresses the

fourth research question by identifying the underlying factors, including social media dynamics, that perpetuate cyberviolence. The diverse cases spanning Egypt, Yemen, and Lebanon represent the multifaceted experiences of women across the region. Discourse from women emphasizes navigating risks from interpersonal bullying to systemic discrimination, in addition to religious and cultural pressures.

The media also posted content related to victims using their names. For instance, in the MENA case involving Basant Khalid, post number one from Al Bayaan was linked with the same hashtags as the victims (Albayan 2022). The portrayal of Basant Khalid's tragic story in the media by the Egyptian news outlet Al Bayaan is a moving illustration of the larger difficulties that women in the MENA region face. Through feminist critical discourse analysis, this narrative underscores the profound implications of technology and social media platforms in amplifying instances of cyberviolence against women. The emphasis on manipulated images and the tragic outcome of Basant's story provide a tangible example of the various forms of cyberviolence that women in the region experience, such as cyber harassment and online stalking. The emotional weight of Basant's letters to her mother and the societal implications of her actions highlight the profound social, psychological, and even physical impacts of such violence. This aligns closely with this study's objective to understand the myriad effects of cyberviolence on women in the MENA region.

Furthermore, the media's framing of her story, while evoking sympathy, inadvertently risks reinforcing certain societal norms and power dynamics. This highlights the broader challenges of addressing the factors that perpetuate cyberviolence against women in the region. The media's role in shaping public discourse around such incidents is undeniable, making it imperative for media entities to approach these narratives with sensitivity and responsibility.



Figure 2: Breaking News for Case one Basant Khalid
Source: (Albayan 2022)

News media post number two was related to MENA case number four (Zainab Zuaiter). The media's portrayal of Zainab Zuaiter's tragic incident, as highlighted by the Lebanese news outlet Annahar, offers a poignant reflection of the broader challenges and themes explored in the dissertation entitled 'Cyberviolence against Women in the MENA Region: Feminist Critical Discourse Analysis of Social Media Hashtags in 2022–2023'. The headline, while capturing the visceral nature of the incident, also alludes to the pervasive societal silence and complicity surrounding such acts of violence in the region (Annahar 2023). From the lens of feminist critical discourse analysis, the article's utilization of terms like "shame washing" and "honor killing" is deeply telling. These terms, rooted in the cultural and societal norms of the MENA region, shed light on the patriarchal structures and narratives that perpetuate cyberviolence against women. While evoking strong emotional responses, the framing of this article also underscores the societal and psychological impacts of such violence on women, aligning closely with the feminist lens of this dissertation. Furthermore, the emphasis on "mystery" and "suspicious silence" surrounding Zainab's death points to the broader societal challenges and power dynamics that contribute to the perpetuation of cyberviolence against women in the region. This aligns with the dissertation's focus on critically analyzing the discourse surrounding such incidents, especially through the lens of social media hashtags. The media's role in shaping public discourse around such incidents is undeniable and is the central theme of this dissertation. Their framing can either challenge or reinforce societal perceptions, making it imperative for media entities to approach narratives sensitively and responsibly. This is in line with this dissertation's aim to critically analyze media narratives, especially through social media hashtags, and their implications for perpetuating or challenging cyberviolence against women in the region.



8 رصاصات أودت بحياة زينب زعيتر: غموض وصمت مريب

غسل العار، "جريمة شرف"، مصطلحات تعود مجدداً لانتهاك مساحة الشاشات والمواقع الإلكترونية لتبرير الجريمة الوحشية التي ذهبت ضحيتها امرأة جديدة.

Mar 27, 2023

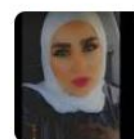


Figure 3: Breaking News About Case Two Zainab Zuaiter
Source: (Annahar 2023)

Media post number four was related to MENA case number one. The media's decision to omit the identities of perpetrators in the narrative surrounding Basnat Khaled's tragedy reflects the broader challenges of reporting cyberviolence against women in the MENA region. Such omissions, while potentially rooted in legal or ethical considerations, inadvertently shield perpetrators and detract from the gravity of crime. This aligns with the dissertation's exploration of societal structures and media narratives that either enable or perpetuate violence (Al-Masry Al-Youm 2022). From the perspective of feminist critical discourse analysis, this media choice can be interpreted as a manifestation of patriarchal structures entrenched in the MENA region. By withholding the identities of the perpetrators while extensively covering Basnat's tragedy, the media not only further victimizes Basnat but also potentially absolves the perpetrators from public scrutiny and accountability. This dynamic, in which the victim's narrative is highlighted while the perpetrators remain shielded, underscores the gender imbalances and power dynamics that this dissertation seeks to critique. Furthermore, in the age of social media hashtags, the media's framing of such incidents plays a pivotal role in shaping societal perceptions and discourses surrounding cyberviolence against women. The potential of such narratives to either challenge or reinforce patriarchal norms underscores this dissertation's emphasis on critically examining these narratives, especially as they manifest themselves in the digital realm.



Figure 4: Picture for The Two Boys Who Faked Basant Picture
Source: (Al-Masry Al-Youm 2022)

Media post number four was related to MENA case number four. The media's portrayal of Zainab Zuaier's story, when scrutinized through the lens of feminist critical discourse analysis (FCDA), reveals the deep-seated patriarchal biases and gendered narratives prevalent in the MENA region's media landscape. The evident omission of an official account and the

sidelining of female voices in the narrative not only marginalizes the experiences of victims like Zainab but also perpetuates a culture in which women, especially Muslim women from the MENA, are silenced and their experiences overshadowed (Almodon 2023). This media narrative, which prioritizes male perspectives and minimizes women's voices, is emblematic of the broader patriarchal structures that often dictate the discourse on gender-based violence in the region. Such media choices, whether deliberate or inadvertent, further victimize women and perpetuate societal norms that often sideline and invalidate women's experiences. This resonates with the dissertation's objective of employing a feminist critical discourse analysis approach to dissect media narratives and uncover underlying power dynamics and gender imbalances. Furthermore, in the age of social media hashtags, the media's framing of stories, such as Zainab's, plays a pivotal role in shaping societal perceptions and discourse surrounding gender-based violence. The potential of such narratives to influence public opinion, either by reinforcing or challenging patriarchal norms, underscores this dissertation's emphasis on critically examining these narratives and their broader implications.



Figure 5: Breaking News About the Legal Part of Zainab Zuaier
Source: (Almodon 2023)

Media Post number five was related to MENA case number one. The media's portrayal of Basnat Khaled, when viewed through the lens of feminist critical discourse analysis (FCDA), offers a revealing view of the entrenched societal norms and gender expectations in the MENA region. The emphasis on her appearance and the implications of her being "wife material" not only perpetuates stereotypes but also reflects the broader patriarchal structures that often objectify women, particularly Muslim women from the MENA. Such portrayals, while seemingly subtle, play a significant role in reinforcing gender norms and contributing to the culture of cyberviolence against women (Roya News 2022). The decision to present Basnat in a specific manner, potentially minimizing the gravity of the crime,

underscores the challenges women face in the MENA region when seeking justice. This portrayal resonates with this dissertation's exploration of societal perceptions and the legal frameworks surrounding cyberviolence. Given the media's influential role in shaping public opinion, especially in the age of social media hashtags, it is imperative for this dissertation to critically analyze these narratives and their broader implications. Furthermore, Basnat's representation touches upon the overarching issues of gender inequality and the marginalization of women's rights. The dominance of patriarchal norms, especially in rural areas, and the normalization of violence against women are central to this dissertation's theme. By delving deep into media narratives like Basnat's, this dissertation aims to unpack the underlying power dynamics and societal norms that perpetuate gender-based violence in the digital age.



Figure 6: Basnat Khaled Picture
Source: (Roya News 2022)

Media Post number six was related to MENA case number one. This article's presentation of Basnat's case, when viewed through the lens of feminist critical discourse analysis (FCDA), offers a nuanced understanding of the challenges inherent in media reporting on cyberviolence against women in the MENA region. The deliberate omission of specific details, such as the nature of the comments Basnat endured and the identities of the alleged perpetrators, is not merely an editorial choice. This reflects the broader patriarchal structures and societal norms, especially prevalent in the experiences of Muslim women from MENA, which often prioritize the protection of the accused's reputation over the rights and dignity of the victim (BBC News 2022a). The decision to restrict readers from commenting analyzed through Critical Discourse Analysis (CDA), can be interpreted as a manifestation of power dynamics in which media

outlets exert control over narratives, potentially stifling critical discourse. This narrative choice, whether intentional or not, highlights the challenges of fostering open discussions on sensitive topics such as cyberviolence, especially in regions where societal and religious norms play a significant role. Furthermore, the article's portrayal of Basnat, while withholding crucial details, underscores the complexities and intricacies of media narratives surrounding gender-based violence in the MENA region. This approach emphasizes the need for content analysis that delves deeply into these narratives, unpacks their implications, and advocates for a more transparent and victim-centric media approach.



Figure 7: The Legal Station Of 2 Boys in Basnat Case
Source: (BBC News 2022a)

Media Post number seven was related to MENA case number two. When viewed through the lens of feminist critical discourse analysis (FCDA), the mother's testimony provides a rich tapestry of the emotional and societal challenges faced by victims of cyberviolence and their families in the MENA region. Her reluctance to report the incident, driven by the fear of societal judgment and repercussions, is not just a personal decision but a reflection of the broader patriarchal structures and societal norms that many women, especially Muslim women from MENA, navigate (Daraj Media YouTube 2022). The emotional language used by Heidi's mother and her portrayal of the victim as trapped in a web of blackmail and intimidation is not merely a recount of events. Critical Discourse Analysis (CDA) can be interpreted as a manifestation of power imbalances inherent in acts of cyberviolence. This narrative choice, whether intentional or not, serves to highlight the gendered power dynamics

that are central to the focus of this dissertation. Furthermore, the mother's emphasis on the fear of societal shame and the consequent silence surrounding the victim's suicide is a poignant reminder of the intersection of cultural, religious, and gendered norms that often silence and marginalize victims. This intersectionality, especially as it pertains to women and Muslim women in the MENA region, is central to the exploration of this dissertation. This underscores the multifaceted challenges faced by victims of cyberviolence where societal perceptions, religious beliefs, and gender norms converge.

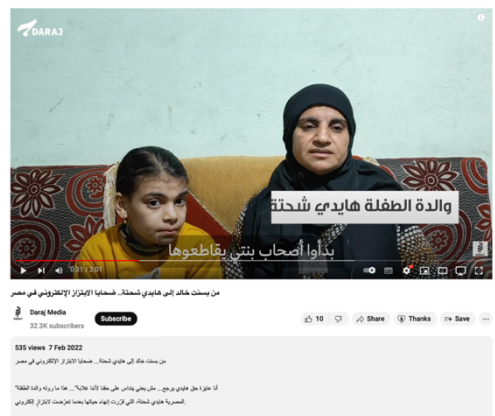


Figure 8: YouTube interview linking between Basnat Khalid and Heidi Shaheth
Source: (Daraj Media YouTube 2022)

Media Post number eight was related to MENA case number three. The headline's design, which is aimed at capturing attention and evoking curiosity, is not merely a media tactic. The lens of feminist critical discourse analysis (FCDA) can be seen as a manifestation of the broader media landscape's approach to issues of cyberviolence in the MENA region. The FCDA argues that such headlines not only inform but also shape societal perceptions, often reinforcing existing power dynamics and gender norms (Republican Yemen 2022). When analyzed using critical discourse analysis (CDA), the decision to limit reader interaction by not allowing comments can be interpreted as a discursive strategy to control the narrative and limit dissenting voices. This reflects broader societal norms in the region, where open discourse, especially on sensitive topics related to women's issues, is often restricted, further marginalizing the voices of women, particularly Muslim women, in the region. The omission of the identity of the blackmailer, while analyzed through content analysis, reveals a pattern

often seen in media reports from the region. Such omissions can be emblematic of the broader challenges in addressing cyberviolence in the MENA region, aligning with the dissertation's objective of exploring societal perceptions, legal frameworks, and media representations. Sarah's tragic attempt at suicide, exacerbated by the security authorities' inaction, is not just a singular incident. The lens of the FCDA serves as a poignant example of systemic failures and patriarchal structures that often leave victims of cyberviolence in the MENA region, especially women and Muslim women, feeling helpless and unheard. When analyzed, this incident reveals the deeply entrenched gendered power dynamics and societal norms that underpin such acts of violence.



Figure 9: Breaking News from Local News Related to Sarah Alwan
Source: (Republican Yemen 2022)

This study analyzed gendered discourse on social media platforms, focusing on the representation and portrayal of gender in online discussions and interactions. This analysis provides insights into the dynamics and patterns of gendered discourse in the context of cyberviolence against Arab women. From the themes that we identified, including physical violence, the study uncovered instances of physical violence that manifested in online discourse. Comments and threats reflecting physical harm are not uncommon, illustrating a disturbing trend in which words are used as weapons to intimidate and terrorize women. This theme emphasizes the need to recognize and address online threats as serious indicators of potential physical violence, requiring legal and societal intervention. The findings revealed that gendered stereotypes and biases are pervasive in online discourse, with women often facing

demeaning and derogatory remarks. The portrayal of women in these discussions perpetuated harmful narratives and reinforced the power imbalance. The anonymity of online platforms emboldened individuals to perpetrate violence, replicating the dynamics of physical sexual assaults. These findings underscore the urgent need to challenge gender stereotypes, promote respectful interaction, and create safer online spaces for women. By addressing the representation and portrayal of gender in online discussions, interventions, and awareness campaigns, we can help mitigate cyberviolence and protect Arab women's rights and well-being in the digital realm. Overall, the analysis of gender discourse on social media platforms highlights the complexities and impacts of gendered language and attitudes in shaping the experiences of women online. This requires a concerted effort to create inclusive and equitable digital environments that empower women and foster a culture of respect and equality.

5.4.1. Factors of Cyber Violence Against Women

Cyberviolence targets women through online technologies such as cyberstalking, nonconsensual pornography, hate speech, and harassment. Women often bear the brunt of severe and distinct forms of cyberviolence. Statistical evidence from Morocco and Egypt underlines the alarming prevalence of this issue within different communities (European Institute for Gender Equality [EIGE] 2017; Ministry of Family, Solidarity, Equality, and Social Development [MFSESD] 2019; Talaat, El Dib, El Sawy, Khodeir, Nour El Din, and Samy 2016).

The impact of social media platforms on cyberviolence is noteworthy, with factors such as peer influence, anonymity, bystander apathy, instant gratification, and social inequalities contributing to its amplification (DeKeseredy and Schwartz 2016; Powell and Nicola 2015; Shearson 2014; Jones 2020).

Economically disadvantaged women are particularly susceptible to the digital divide, and disparities in technology access exacerbate this problem. Economic dependence further entraps women in abusive situations, both online and offline (Dragiewicz, Burgess, Matamoros-Fernández, Salter, Suzor, Woodlock, and Harris 2018; Lindsay, Booth, Messing, and Thaller 2016).

The prevalence of intimate relationships and the omnipresence of technology amplify

the potential for cyberviolence. The absence of immediate feedback and visual social cues in online interactions creates an environment conducive to the perpetration of violence (Odine 2013; Kowalski and Limber 2007; Dehue, Bolman, and Völlink 2008; Slonje and Smith 2008).

The United Nations Human Rights Council (UNHRC) links cyberviolence against women with broader goals such as gender equality, empowerment, and human rights. However, the persistence of cyberviolence underscores its intricate nature and emphasizes the need for sustained awareness, prevention strategies, and justice for victims (UNHRC 2018).

Within an evolving digital society, the urgent issue of cyberviolence against women necessitates a comprehensive understanding and collaborative efforts. While the journey towards a safer digital space is challenging, a targeted approach that considers social, economic, personal, and technological factors will pave the way for attainable progress.

5.4.2. Women in the Middle East and North Africa Region and the Media

Arab women's rights activism boasts a rich historical lineage that predates the Arab Spring. Early protests against forced veiling transformed into expansive campaigns for political rights. A distinctive hallmark of these movements lies in the leadership of women from middle- and upper-class backgrounds, leveraging civil society platforms to organize diverse endeavors that champion women's interests (Ottaway and Hamzaw 2011).

In academic discourse, discussions concerning gender and social movements often emphasize movements that predominantly address gender-related issues. This proclivity to concentrate on women's protests becomes evident in recent scholarly works that illuminate various facets of women's movements (Einwohner, Hollander, and Olson 2000, 680).

Arab societies are deeply entrenched in patriarchal frameworks, as evidenced by their governing systems and structures. This pervasive influence results in substantial barriers to progressive change. Moreover, women's movements in the Arab region frequently encounter criticism for inadvertently perpetuating patriarchal tendencies, resulting in the emergence of a patron-client leadership model. Comparative analyses further suggest that advancements in women's rights within the Arab world lag behind those in other regions (Joseph 2020).

This discourse sheds light on the intricate nature of women's rights activism,

particularly in the Arab world. This underscores the historical evolution of these movements, the role of the class in shaping activism, the impact of academic discourse, and the challenges posed by deeply ingrained patriarchal structures. These insights emphasize the multifaceted complexity of women's rights movements and underscore the imperative for nuanced comprehension and sustained efforts to surmount entrenched societal barriers.

5.5. Conclusion

This chapter has undertaken a comprehensive exploration of the complex landscape of cyberviolence against women in the Middle East and North Africa (MENA) region. Through the lens of Fairclough's Critical Discourse Analysis, the chapter has dissected the intricate interplay between discourse, gender dynamics, and cyberviolence. It has also illuminated the role of social media platforms in perpetuating or challenging these dynamics. The chapter has further delved into the localized experiences of cyberviolence in the MENA region, offering a nuanced understanding of its manifestations and implications.

The findings of this chapter resonate with the broader themes outlined in the introductory sections. The factors contributing to cyberviolence against women, such as peer influence, anonymity, and social inequalities, were evident in the discourse analysis and thematic categorizations. The economic vulnerabilities of women, particularly those who are economically disadvantaged, were also reflected in the discussions on response strategies and localized experiences. These findings align with existing literature that highlights the digital divide and economic dependence as exacerbating factors in cyberviolence (Dragiewicz et al., 2018; Lindsay et al., 2016).

The chapter also finds a parallel in the historical context of women's rights activism in the Arab world. The patriarchal frameworks that govern Arab societies are mirrored in the gendered discourse and power dynamics observed in cyberviolence. The difficulties in preventing cyberviolence mirror the difficulties faced by women's movements in the Arab world, as discussed in academic discourse. The patron-client leadership models and the lag in advancements in women's rights in the Arab world are indicative of the systemic barriers that make cyberviolence a particularly challenging issue to address (Joseph 2020).

The United Nations Human Rights Council's linkage of cyberviolence with broader goals

such as gender equality and human rights (UNHRC 2018) underscores the urgency and complexity of this issue. The chapter's findings contribute to this global discourse by offering a detailed analysis of the MENA-specific context, thereby enriching the understanding of cyberviolence as a global phenomenon with localized nuances.

This chapter serves as a microcosm of the broader challenges and intricacies involved in understanding and combating cyberviolence against women in the MENA region. It calls for a multi-pronged approach that addresses the social, economic, personal, and technological factors contributing to this form of violence. The chapter emphasizes the need for sustained awareness, prevention strategies, and justice for victims in line with global human rights goals. It contributes to both scholarly discourse and practical interventions aimed at creating a safer digital space for women, thereby aligning with the broader objectives of gender equality, empowerment, and human rights.

6. CHAPTER SIX: DISCUSSION

6.1. Introduction

This thesis aims to elucidate how social media posts contribute to the harm and death of women, particularly in the Middle East and North Africa (MENA) region. Utilizing Fairclough's Critical Discourse Analysis and sociocultural practices, this research explores the construction and emphasis of hegemonic and masculine interpretations of women and how these exert influence through discourse. A feminist critical discourse analysis framework guided the data analysis, enabling a comprehensive examination of social media posts, social transformation, and concepts such as ideology, power, and domination. The data were categorized through textual and qualitative content analyses encompassing various aspects. Specifically, four stories were selected for the analysis: Basant Khalid, Heidi Shata, Sarah Alwan, and Zainab Zuaiter, representing women from different Middle Eastern and North African countries. This study aimed to investigate the discourse surrounding women's experiences of cyberviolence on social media platforms, explore women's awareness and responses, and examine media portrayals of cyberviolence against women. This thesis also analyzed participants' responses using hashtags associated with victims and topics present in posts containing these hashtags.

By focusing on these case studies and employing critical discourse analysis, this thesis seeks to enhance our understanding of the role of social media in perpetuating violence against women. This study aims to reveal how societal norms, power structures, and gender dynamics shape and influence the discourse surrounding cyber violence. By examining social media posts and responses, this thesis endeavors to elucidate the complexities of cyberviolence against women in the MENA region and its implications for gender equality and social justice.

The subsequent sections delve into the findings and insights derived from the analysis, reflecting cultural and traditional discourses surrounding cyberviolence. They discuss the excuses and arguments raised and explore the broader implications of the research questions. The limitations of this thesis are acknowledged, and policy recommendations and

considerations are proposed based on the research findings.

In summary, this thesis contributes to the understanding of cyberviolence against women in the MENA region by analyzing social media discourse. By employing critical discourse analysis and feminist perspectives, this thesis seeks to unveil the underlying power dynamics, gendered interpretations, and societal norms that shape women's experiences in the digital sphere.

The discussion section provides a comprehensive analysis of the themes that emerged from the data, aiming to interpret the findings within the context of existing research and theoretical frameworks. It focuses on the implications of the identified themes, their alignment with the research objectives, and their potential contribution to addressing cyberviolence against women in the MENA region.

The themes identified underscored the complex landscape of cyberviolence against women in the MENA region. The prevalence of violence-related keywords reflects the alarming prevalence and diverse manifestations of online violence. These findings align with previous research that has highlighted the pervasive nature of cyberviolence, emphasizing the need for targeted interventions to address this issue.

6.2. Technology, Social Media, and Their Affordances in Facilitating Sexual Violence: A Feminist Critical Discourse Analysis

The digital sphere, often lauded as a frontier for innovation and connectivity, has paradoxically emerged as a perilous landscape for Arab women in the MENA region. This study employs a feminist critical discourse analysis framework to scrutinize how the affordances of social media platforms enable abusive behaviors like defamation, impersonation, and the unauthorized sharing of private images. This framework serves as an essential lens for understanding the power dynamics, gender roles, and systemic inequalities that make Arab women in the MENA region particularly vulnerable to digital abuse (Secretariat 2023). The feminist critical discourse analysis framework critiques the perpetuation of patriarchal norms and power imbalances through language and discourse, including in online spaces (Lazar 2007). It further allows for a nuanced understanding of the systemic inequalities

that disproportionately heighten women's vulnerability to digital violence. For instance, statistics indicate that over 50% of Arab women have been exposed to some form of online violence, a figure exacerbated by high social media penetration rates in the region (IFES 2020).

The analysis is contextualized through four harrowing cases from the MENA region, which serve as microcosms of systemic gender-based violence. Basant Khalid's tragic demise exemplifies how the affordance of anonymity on platforms like Facebook can be exploited, aligning with feminist critiques that anonymity in digital spaces often serves to uphold patriarchal power structures (Holt, Blevins, and Burkert 2010). Similarly, Heidi Shata and Sarah Alwan's experiences reveal the unique vulnerabilities faced by young Arab women and activists. Platforms like Twitter and Instagram facilitate the rapid dissemination of extortion material deeply rooted in patriarchal norms (Martinez-Pecino and Durán 2019).

However, it's crucial to note that social media also offers tools for feminist activism and redress. Arab women have leveraged platforms to voice their experiences and advocate for legal reforms, as seen in campaigns like #MosqueMeToo and #EndMaleGuardianship (Al-Ghabra 2021). This dual role of social media - both as a facilitator and a mitigator of violence - underlines the need for holistic strategies that leverage technology's potential while protecting women's rights and safety. Zainab Zuaiter's execution, categorized as an "honor killing," demonstrates how traditional forms of violence against Arab women are perpetuated and sometimes even amplified in digital contexts (Grewal 2013). Different social media platforms have unique affordances that can either mitigate or exacerbate violence. For instance, Snapchat's disappearing messages can facilitate non-consensual image sharing, while Twitter's retweet function can amplify defamation (Nagy 2018). Given the devastating impact of these cases, there is an urgent need for robust legal frameworks that specifically address the unique challenges posed by social media platforms. These should be designed in consultation with diverse stakeholders, including women's advocacy groups, technology companies, and law enforcement agencies (Briggs, Simon, and Simonsen 2011).

In conclusion, this study, through a feminist critical discourse analysis framework, illuminates the systemic nature of digital violence against Arab women in the MENA region. It calls for comprehensive, multi-stakeholder strategies to formulate robust legal and policy

frameworks that empower women and address these transgressions in the digital realm.

6.3. Themes Categories Analysis: Unveiling the Landscape of Cyber Violence Against in the Middle East and North Africa Region

The analysis focused on the prevalence of keywords related to physical violence, signaling an alarming trend in violent language in online discussions. This theme not only highlights the potential for real-world harm but also unveils the underlying attitudes and social dynamics that contribute to such discourse. The emergence of terms such as "kill," "murder," and "threatened" within the theme of physical violence serves as a stark reminder of the direct threats that women face in the digital realm. These findings emphasize the urgent nature of these threats, echoing concerns regarding the potential escalation of cyberviolence into tangible harm. It is imperative to recognize the severe implications of such threats and formulate strategies that provide immediate support to victims while deterring potential perpetrators. Furthermore, the analysis captured a strong consensus among participants regarding the gravity of physical violence against women in the MENA region. This collective condemnation underscores the immediate need to address this issue and aligns with broader efforts to draw attention to the devastating consequences of gender-based violence on women's well-being.

The theme of emotional and psychological violence assumes prominence, shedding light on the impact of cyberviolence on victims' mental well-being. This theme emphasizes the need to comprehend the emotional toll that online interactions cause and the crucial requirements of support mechanisms to address these psychological effects. The analysis of emotional and psychological violence revealed that women who engage in online interactions experience severe emotional distress. The prevalence of terms like "abuse" and "family" underscores the convergence of personal and societal factors that contribute to this distress. This underscores the necessity for comprehensive mental health support services tailored to women affected by cyberviolence and highlights the significance of raising awareness of the potential psychological consequences of online harassment. The findings within the Emotional and Psychological Violence theme highlight a heartbreaking concern: girls resorting to suicide out of fear of scandal. The moving post, which vehemently opposes accepting such tragic outcomes

in any situation, emphasizes the urgency of addressing the emotional toll that societal pressure has on issues related to honor and family reputation. This emphasizes the need to create an environment that nurtures emotional well-being and provides robust mental health support, ensuring that no individual is driven towards extreme measures.

This resonates with broader discussions on mental health, necessitating the challenge of traditional norms that adversely affect women's psychological well-being. Conversations on emotional and psychological violence underline empathy for victims facing societal pressures and challenge the acceptability of compromising individual well-being to preserve societal reputation. This convergence aligns with the critical discourse on harmful norms that perpetuate violence and further underscores the significance of addressing these issues within conservative societies. The prevalence of physical violence and emotional and psychological violence themes underscores the urgency of addressing the continuum of violence that permeates individuals' lives. Discussions revolving around these themes will delve deeper into the immediate and long-term consequences of violence on victims and their communities.

The analysis delves into the discussion of gender-based violence, accentuating the role of traditional norms and societal expectations in perpetuating violence against women. This theme underscores the intricate interplay between cultural factors and online violence and advocates culturally sensitive interventions. The Gender-Based Violence theme elucidates how cyberviolence perpetuates and reinforces traditional gender roles and societal expectations. The presence of terms like "honor" and "family" brings to light the deeply entrenched cultural norms in online spaces. These findings underscore the necessity of education and awareness campaigns aimed at challenging detrimental stereotypes and fostering inclusive online behaviors that promote gender equality. Discussions surrounding gender-based violence highlight the intersection of gender and violence. The collective concern about the perpetuation of harmful norms reflects the broader urgency to challenge them. The exploration of the concept of "honor" and its association with masculine dominance and violence underscores the need for comprehensive strategies to empower women and secure their safety. The theme of gender-based violence brings to the fore the interplay between cultural norms, gender roles, and violence against women, underscoring the need to challenge deeply ingrained norms that perpetuate violence and victimization.

The analysis underscores the participants' discussions of legal aspects and justice

mechanisms, portraying a collective demand for accountability. This theme underscores the importance of effective legal frameworks for addressing cyberviolence and ensuring that perpetrators face consequences for their actions. The discussion on the legal and justice aspects highlights participants' frustration with the inadequacy of legal responses to cyber violence. The inclusion of terms like "legal," "justice," and "crime" emphasizes the call for comprehensive legal reforms addressing online violence. These findings underscore the necessity of collaboration between governments, civil society, and technology platforms in developing robust legal frameworks to safeguard women's online rights. Participants consistently expressed dissatisfaction with the efficacy of the existing legal systems in handling violence against women. The discussions mirror wider concerns about justice and advocate for systemic reform. These findings underscore the importance of reassessing legal frameworks to enhance victims' protection and hold perpetrators accountable.

The theme of online violence illuminates the diverse forms that cyberviolence takes, from harassment to stalking and beyond. This theme underscores the necessity for comprehensive strategies to tackle the various harmful behaviors that prevail in the digital realm. The prevalence of discussions on online violence serves as evidence for an alarming increase in cyberharassment against women. The participants' personal experiences further highlight the urgency of addressing this issue. The findings underscore the pivotal role of digital platforms in curbing online violence, necessitating effective measures to ensure women's safety in virtual spaces.

The analysis directs attention to discussions concerning cultural and societal influences, drawing focus on the deeply ingrained norms that perpetuate violence. This theme underscores the significance of challenging cultural barriers and promoting awareness and education to reshape attitudes and behaviors. Cultural and societal themes elucidate the impact of cultural and societal factors on the prevalence of cyber violence. The emphasis on terms like "cultural," "societal," and "conservative society" underscores the intricate interplay between cultural norms, religion, and gender dynamics. This highlights the need for culturally sensitive interventions that acknowledge the diverse experiences within the MENA region and work towards eliminating cyberviolence.

This analysis offers a comprehensive understanding of the landscape of cyberviolence against women in the MENA region. These themes underscore the complexity arising from

societal norms, cultural expectations, legal frameworks, and the digital realm. These findings underscore the urgency of targeted interventions that acknowledge the intersection between gender, culture, and power dynamics. Subsequent sections will further explore the implications of these themes, aligning them with the research objectives and contributing to the overarching discourse on addressing cyberviolence against women in the MENA region.

Theme	Forms of Cyberviolence	Potential Strategies for Intervention
Physical Violence	Threats, Actual Physical Harm	Immediate Support, Legal Action
Emotional/Psychological Violence	Insults, Harassment, Emotional Distress	Mental Health Support, Awareness Campaigns
Gender-Based Violence	Stalking, Trolling, Doxing	Education, Awareness Campaigns
Legal And Justice Issues	Inadequate Legal Frameworks	Legal Reform, Advocacy
Online Violence	Harassment, Stalking, Cyberbullying	Platform Regulation, User Education
Cultural/Societal Influences	Cultural Norms, Societal Pressures	Cultural Sensitivity, Education

Tabel 2: Forms of Cyberviolence and Potential Strategies for Intervention

The various forms of cyberviolence specifically directed at women in the MENA region are complex and multifaceted, as summarized in the table above. These forms range from physical threats to emotional and psychological harm, each requiring a unique set of strategies for intervention. For instance, the theme of physical violence not only highlights the potential for real-world harm but also unveils the underlying attitudes and social dynamics that contribute to such discourse. Emotional and psychological violence, on the other hand, emphasizes the need for comprehensive mental health support services tailored to women affected by cyberviolence.

The table also points out the importance of legal frameworks and societal norms in shaping the landscape of cyberviolence. For example, the theme of legal and justice issues underscores the necessity of collaboration between governments, civil society, and technology platforms in developing robust legal frameworks to safeguard women's online rights. Similarly, the theme of cultural and societal influences highlights the need for culturally sensitive

interventions that acknowledge the diverse experiences within the MENA region.

By offering a structured overview alongside detailed thematic analysis, this section aims to provide a comprehensive understanding of the landscape of cyberviolence against women in the MENA region. These findings underscore the urgency of targeted interventions that acknowledge the intersection between gender, culture, and power dynamics.

6.4. Cyberviolence Experiences and Its Effects and Impact in the Middle East and North Africa Region

The digital landscape, while offering myriad opportunities for social interaction and self-expression, has also become a perilous environment for women, particularly in the Middle East and North Africa (MENA) region. This section aims to provide a comprehensive analysis of the experiences, effects, and impacts of cyberviolence against women in the MENA region, employing a feminist critical discourse analysis framework. Insightful cases that serve as microcosms of the larger issue, such as those of Basant Khalid, Heidi Shata, Sarah Alwan, and Zainab Zuaiter, inform the analysis.

The psychological toll of cyberviolence is devastating. Victims often experience severe anxiety, depression, and feelings of powerlessness. Tragic cases like that of Basant Khalid, who took her own life after being blackmailed with manipulated photos on Facebook, highlight the devastating toll that cyberviolence can have on individuals. Given the anonymity and impunity that social media platforms frequently offer, the feminist critical discourse analysis framework enables us to understand these psychological effects as manifestations of systemic gender-based violence (Holt, Blevins, and Burkert 2010).

Socially, victims like Heidi Shata experience isolation and withdrawal from social interactions due to fear and suspicion. This social ostracization is deeply rooted in patriarchal norms and power imbalances that stigmatize victims rather than perpetrators. The framework also highlights how patriarchal norms and power imbalances contribute to the social consequences of cyberviolence, particularly in societies with deeply entrenched gender roles (Secretariat 2023).

Beyond psychological and social ramifications, cyber violence can escalate to physical

harm. The example of Sarah Alwan, a human rights activist from Yemen who attempted suicide after experiencing cyber extortion, underscores the real dangers associated with cyberviolence. Physical symptoms such as headaches, exhaustion, and sleep difficulties often accompany these traumatic experiences.

Financial and career repercussions are an additional concern. Victims of cyberviolence may encounter obstacles while pursuing job opportunities, leading to job losses and financial instability. While not directly related to cyberviolence, the case of Zainab Zuaiter highlights the broader societal challenges and the intersection between online and offline violence against women in the MENA region.

Addressing cyberviolence against women in the MENA region presents a legal challenge. It is difficult to identify and prosecute offenders because of the anonymity that online platforms provide. The intersection of gender with other factors like race, ethnicity, and religion further complicates this by adding more obstacles for victims seeking assistance and justice.

The socio-cultural dimensions are perhaps the most entrenched, as they involve deeply rooted patriarchal ideologies, gender inequality, and societal norms. The term "shadow pandemic" has been used to describe the alarming increase in violence against women, particularly during the COVID-19 pandemic.

In conclusion, the cases of Basant Khalid, Heidi Shata, Sarah Alwan, and Zainab Zuaiter serve as harrowing reminders of the profound and multifaceted impact of cyberviolence on women in the MENA region. Socio-cultural factors make these impacts worse and span psychological, social, physical, economic, and legal dimensions. Addressing this pressing issue requires comprehensive strategies that include robust legal frameworks, targeted awareness campaigns, and societal interventions that are sensitive to the region's unique challenges.

6.5. Distinctive Methodological Approach in Understanding Cyberviolence in the Middle East and North Africa Region

This research distinguishes itself from prior studies by uniquely integrating feminist critical discourse analysis with content analysis. This methodological synergy allows for a nuanced exploration of the gendered discourse and intricacies of social media content concerning cyberviolence against women in the MENA region. Building upon this unique methodological approach, the research delves into specific factors that perpetuate cyberviolence against women in the MENA region, thereby providing a more comprehensive answer to the research question.

Patriarchal norms and societal expectations play a significant role in perpetuating cyberviolence against women in the MENA region. These norms can lead to women being blamed for the violence they experience or make it difficult for them to report cyberviolence. For example, the case of Basant Khalid, a Saudi Arabian woman who was cyberbullied and harassed after posting a photo of herself without a headscarf, highlights the way in which patriarchal norms can be used to justify cyberviolence against women. This aligns with the feminist critical discourse analysis framework, which offers a granular understanding of the latent power dynamics, gendered interpretations, and societal norms that shape women's digital experiences.

The MENA region also has a number of legal gaps that contribute to the perpetuation of cyberviolence against women. For example, some countries do not have laws that specifically criminalize cyberviolence, or the laws that do exist are not enforced effectively. This can make it difficult for women to seek justice for cyberviolence. These legal gaps are particularly alarming when considered in the context of specific case studies like that of Basant Khalid, which emphasize the urgent need for robust legal protections and awareness campaigns.

The absence or inadequacy of reporting mechanisms can also contribute to the perpetuation of cyberviolence against women. For example, women may be afraid to report cyberviolence because they do not think it will be taken seriously or because they fear

retaliation. This can make it difficult to track and address the problem of cyberviolence. Content analysis meticulously dissects social media posts and reveals specific patterns and trends in cyber violence, such as the vulnerabilities faced by activists like Sarah Alwan, thereby highlighting the need for effective reporting mechanisms.

The unique cultural and societal dynamics of the MENA region also contribute to the underlying factors that perpetuate cyberviolence against women. For example, the region's patriarchal cultures can make it difficult for women to speak out against cyberviolence or to access justice. This is reflected in the case of Zainab Zuaiteer, which underscores the ongoing challenges faced by Lebanese women and the need for comprehensive efforts to address domestic violence, including so-called "honor killings."

In summary, this research provides a fresh perspective on the discourse on cyberviolence against women, with particular emphasis on the MENA region. By spotlighting specific case studies, weaving together feminist critical discourse analysis with content analysis, and delving into themes reflective of the region's unique cultural and societal dynamics, this thesis enriches the existing academic tapestry on this topic. These findings underscore the pressing need for tailored, region-specific societal, legal, and policy interventions to address the multifaceted challenges of cyberviolence in the MENA region. This research has shown that patriarchal norms, legal gaps, and the absence of effective reporting mechanisms all contribute to the perpetuation of cyberviolence against women in the MENA region. These findings have important implications for policy and practice. Governments and civil society organizations need to work together to address these underlying factors and create a more enabling environment for women to safely and effectively use the internet.

6.5.1. Cultural and Traditional Discourse

Concepts of honor and shame have a significant influence on the cultural and traditional discourse surrounding cyberviolence against women. To conceal the humiliation caused by a violent cybercrime committed by a woman, particularly if she is no longer perceived as pure, families in many communities may resort to 'honor crimes' (Kulczycki and Windle 2011). Honor is closely linked to the expected conduct of group members, while shame is associated with violations of these standards (Gill 2010). Families often prioritize upholding honor and avoiding humiliation, which forms the foundation for their actions.

Participants in social media communities engaged in a discourse that challenged the concept of "honor killings," contending that the term fosters violence and sexism. Their arguments suggest that violence against women should not be viewed as a manifestation of honor but rather as a crisis of masculinity in the region. According to Van Dijk (1997), discursive practices can have significant ideological impacts, contributing to the establishment and continuation of unequal power relations. These arguments raise crucial questions regarding the dynamics of discourse power and social influence.

The deeply rooted cultural values in the MENA region, particularly those related to honor and shame, have substantial implications for interventions aimed at addressing cyberviolence against women, such as awareness campaigns, policy measures, and community-based interventions.

Awareness Campaigns: Effective awareness campaigns should be imbued with cultural sensitivity. Acknowledging the importance of honor and shame in the MENA region is pivotal. Campaigns can strategically reframe these notions, emphasizing that true honor is based on respecting and upholding women's rights and dignity. Involving influential religious and community leaders can further amplify the reach and impact of campaigns. Moreover, employing storytelling and testimonials can challenge the stigma associated with being a victim, shifting the narrative from victim blaming to holding the perpetrators accountable.

Policy Measures: Addressing cyberviolence necessitates robust legal reforms that prevent honor from being misused as a justification for violence against women. Establishing

comprehensive support systems such as helplines and shelters can provide victims with refuge. Ensuring that these systems are culturally sensitive is vital for preventing further stigmatization when women seek assistance. Furthermore, providing training to law enforcement agencies and the judiciary can ensure that they approach cyberviolence cases with the required cultural nuances and empathy.

Community-Based Interventions: Organizing community dialogues and workshops can create a space for reflection and challenge deeply ingrained notions of honor and shame. Engaging men and boys in these discussions is critical, as they play a pivotal role in perpetuating or challenging cultural discourses.

In conclusion, the cultural discourses surrounding honor and shame in the MENA region present both challenges and opportunities. Tailoring interventions to resonate with the local context ensures their effectiveness in addressing the complexities of cyberviolence against women in the region.

6.5.2. The Impact of Hashtag Campaigns on Addressing Cyber Violence Against Women in the Middle East and North Africa Region

The emergence of hashtag campaigns such as #Basant_Khalid, #Heidi_Shata, #Sarah_Alwan, #Zainab_Zuaiter, "justiceforbasantkhaled," "justiceforsarahalwan," "justiceforheidishata," and "justiceforzainabzuaiter" has ignited discussions on social media about the victims of cyberviolence. These campaigns have shed light on patriarchal demands that compel women to uphold family honor. Allegations against Basant Khalid, Heidi Shata, Sarah Alwan, and Zainab Zuaiter have been seen as representations of perceived dishonorable acts that ultimately led to tragic fates.

Social media users harness hashtags to advocate for action and rally support for victims of cyber violence, thereby increasing their awareness of these crimes. These hashtags have become platforms for illuminating injuries faced by women in the Middle East and North Africa (MENA) region. Discussions frequently center on the root causes of these issues, exposing the patriarchal ideology that bestows men with power over various aspects of their

lives and resources. The prevalence of this ideology is identified as a contributing factor to the perpetuation of cyberviolence, encompassing the categories of "cultural and societal violence," "online violence," and "physical violence."

Moreover, members of social media communities express strong emotions that substantiate their assertions. The language employed in their posts demonstrates text framing, referential phrases, and legitimization tactics, underscoring the intensity of their sentiments. These campaigns can be regarded as antipatriarchal manifestations of hashtag activism's potential to disseminate alternative interpretations of social issues, such as cyber violence. These campaigns have given rise to alternative dialogues that challenge prevailing norms and have drawn attention to these incidents.

Additionally, the data indicated that messages advocating protests and justice offer platforms for diverse voices. Although some users in the sample possessed verified accounts (celebrities, influencers, activists, politicians, and journalists), the majority were private individuals. These voices collectively amplify the impact of the offline movement by propagating awareness through hashtags and motivating social media communities to engage in petitions and protests. Reports from sources like Albayan (2022) and Masrynet (2022) provide evidence that these initiatives have produced tangible positive outcomes in the investigations of the Basant Khalid and Heidi Shata cases. This underscores how hashtags can promote democracy by facilitating conversations between individuals with varying perspectives, disseminating information, and presenting counterarguments to prevailing discourse.

By scrutinizing excuses and arguments in response to cyber violence, this thesis sheds light on the potency of social media activism and the potential of hashtag campaigns to contest prevailing narratives, heighten awareness, and spur societal changes. Leveraging hashtags as tools for advocacy furnishes marginalized voices with a platform, contributing to a more extensive conversation on gender-based violence and women's rights in the MENA region.

The digital age ushered in a novel era of activism, with social media platforms emerging as pivotal arenas for discourse, advocacy, and change. This thesis' exploration of the excuses and arguments surrounding cyberviolence underscores the transformative potential of such platforms, particularly when harnessed effectively.

One of the most significant advantages of social media activism is its ability to challenge

and disrupt dominant narratives. Traditional media outlets, which frequently reflect political, economic, or cultural biases, might not always present a thorough or impartial viewpoint on issues like cyberviolence. By contrast, social media platforms permit the democratization of voices through hashtag campaigns. Every individual, regardless of their background or status, has the potential to share their viewpoints, fostering a more holistic comprehension of the issue.

Hashtag campaigns, inherently designed to spread rapidly, possess the capacity to educate a vast audience on specific issues, including cyberviolence. For many, a trending hashtag might serve as an initial exposure to the intricacies and realities of such violence, prompting them to seek further information and, eventually, become advocates.

Beyond awareness, the true power of social media activism resides in its potential to drive tangible change. As observed in this thesis, the reactions and discussions surrounding cyberviolence can lead to real-world consequences, ranging from policy reforms to shifts in societal attitudes. The masses' collective voice, amplified through platforms such as Twitter and Facebook, can exert pressure on institutions, resulting in reforms and actions that might otherwise have been unattainable.

Throughout history, marginalized groups have often grappled to find platforms to voice their concerns and experiences. Social media, with its global reach and accessibility, has altered this dynamic. Hashtags metamorphose into rallying cries, uniting individuals across geography and backgrounds. In the context of the MENA region, where discussions on gender-based violence might be stifled due to cultural or societal reasons, these platforms provide a safe space for many to share their stories, seek support, and advocate for change.

Discussions concerning cyberviolence in the MENA region, as illuminated by this thesis, form part of a broader global dialogue on gender-based violence. By focusing on specific regional nuances while also connecting to the universal themes of gender rights and equality, these hashtag campaigns contribute to a richer and more nuanced worldwide conversation on the issue.

In conclusion, activism in the digital realm, as exemplified by discussions on cyberviolence, showcases the profound influence of social media platforms in shaping societal narratives, driving awareness, and instigating change. As the world becomes increasingly interconnected, the power of hashtag campaigns and online activism grows, offering hope for

more inclusive, equitable, and just societies.

6.5.3. Are Cyberviolence Behaviours Perceived As Criminal

In the MENA region, there is a clear disparity in how men and women perceive cyberviolence. Men generally face less skepticism and questions about their credibility than do women. This discrepancy is deeply ingrained in the patriarchal norms prevalent in the region. These norms dictate that women must uphold family honor both online and offline, and any perceived deviation from these norms can lead to public shame, social exclusion, and even physical violence. This bias highlights broader concerns about power dynamics and gender inequalities within the region.

Although the data collected for this thesis provides a comprehensive analysis of the text, it is important to acknowledge that the sample size was relatively small. Although too much data can hinder an in-depth examination, a larger dataset could offer a more diverse range of experiences and perspectives, potentially leading to a more nuanced understanding of the issue.

A significant challenge in combating cyberviolence is the need for greater attention to information security. Despite the increasing complexity of information and communication networks, instances of violence have been linked to a lack of understanding of internet usage. This underscores the urgent need for improved cybersecurity strategies and awareness campaigns, particularly in the MENA region, where societal norms can amplify the impact of cyberviolence.

Cybercrime, including cyberviolence against women, is prevalent; however, only a few studies have been conducted on this topic. Serious offenses may go unnoticed, as indicated in previous research. Underreporting can be attributed to the stigma and societal blame that victims may face, particularly in the MENA region. While each country has its own internal regulations, many lack a robust legal framework to effectively address cybercrime. Establishing strong legal safeguards and regularly updating laws and regulations are essential to keeping up with the evolving nature of cybercrime.

Intimate partner victimization is another significant concern, with specific demographics

such as college students being particularly susceptible. While prior research has explored the risk factors for physical, sexual, and psychological partner violence in this age group, recent studies have been criticized for not considering a broader spectrum of behaviors that can be deemed abusive. The role of social media in perpetuating cyberviolence against women in the MENA region is evident in news headlines that often reinforce societal biases, thus contributing to this problem.

Addressing cyberviolence against women in the MENA region requires a comprehensive approach that considers societal perceptions and the necessity for robust legal frameworks. The deeply ingrained patriarchal norms and evolving nature of cybercrimes present unique challenges that need to be tackled comprehensively to ensure the safety and dignity of women in the digital realm.

6.5.4. Theoretical Framework: Feminist Critical Discourse Analysis

The identified themes have significant implications for research and practical interventions. They underscore the imperative for multifaceted strategies that address various dimensions of cyberviolence, from legal reforms to cultural sensitization programs. The prevalence of violent language and harmful attitudes underscores the importance of establishing secure online spaces and fostering digital literacy. This study's contributions extend to a broader discourse on gender equality and women's rights in the digital age. By dissecting the intricate interplay among violence, cultural norms, and online platforms, this study provides invaluable insights into the complex phenomenon of cyberviolence against women in the MENA region. It is crucial to acknowledge the limitations of this study, including its reliance on social media data and the potential biases inherent in the collected posts. Subsequent research endeavors could delve into the impact of interventions, the efficacy of legal measures, and the role of education in mitigating cyberviolence.

Thematic analysis accentuates the urgency to address cyberviolence against women in the MENA region. As online platforms continue to significantly influence societal perceptions, interventions should be geared towards both preventive measures and robust support systems for victims. These findings underscore the necessity for collaborative efforts involving

governments, NGOs, technology companies, and educational institutions to combat cyberviolence. Moreover, the intersectionality of factors such as culture, religion, and gender underscores the need for tailored interventions that address the unique challenges faced by Muslim girls in conservative societies. Subsequent research could further explore the specific experiences of this demographic, aiming to unearth culturally sensitive strategies to address cyberviolence. The theme of cultural and societal dynamics illustrates a robust discourse that challenges ingrained cultural norms, particularly those that perpetuate gender-based violence. The highlighted post eloquently rejects the notion that girls should be driven to the brink of suicide out of fear of disgrace. This perspective embodies the growing resistance against societal norms that compromise individual autonomy and mental well-being under the guise of honor.

The convergence of culture, gender dynamics, and mental health has become a critical concern. By contesting such norms, participants advocated for a more inclusive and compassionate society that prioritizes women's lives and well-being above societal judgments. This sentiment resonates with the broader movement to dismantle harmful gender stereotypes and cultivate environments that empower women to make informed decisions about their lives. These findings also highlight the intricate power dynamics at play. Themes such as "Legal and Justice" and "Online Violence" lay bare the unequal distribution of power, with legal systems struggling to deliver justice to victims while the digital realm becomes a conduit for perpetuating harm. This underscores the necessity to rectify systemic imbalances and ensure comprehensive legal safeguards. The theme of "online violence" reflects the expansion of violence into the digital realm. The prevalent use of terms like "harassment" and "threatened" underscores the urgent requirement for effective strategies to combat online violence, thereby ensuring the well-being and digital rights of victims.

The findings of this study align closely with the theoretical framework of feminist critical discourse analysis (FCDA), which underscores power dynamics, gender norms, and societal inequalities embedded in language. This framework offers a nuanced understanding of how language reflects and perpetuates violence against women, particularly in the MENA region. The FCDA recognizes women as active agents advocating for change and aims to galvanize public support, challenge conventional authority, and reshape power dynamics, demonstrating the potential of language to propel social transformation. The critique

of patriarchal religions elicited multifaceted responses among Arab Muslim women in the MENA region. While acknowledging these challenges, Arab Muslim women might identify prospects for critical dialogue regarding the nuanced nature of their religious interpretation. This aligns with the need for context-sensitive approaches to address gender inequalities that encompass the interplay between religious, cultural, and social factors.

This analysis enriches global dialogue on gender, religion, and social justice. By underscoring the necessity of nuanced and context-specific approaches, this study advances the understanding that transformative change requires acknowledging diverse perspectives and experiences. This finding reinforces the significance of dismantling systemic gender inequalities and upholding women's rights and dignity. By seamlessly incorporating these revisions into the outline, the Discussion section will encompass a comprehensive exploration of the implications, findings, and theoretical frameworks concerning cyberviolence against women in the MENA region.

In conclusion, the discussion delves into the nuanced interpretation of the identified themes and connects them to theoretical frameworks and practical implications. The study's findings contribute to ongoing efforts to combat cyberviolence against women, offering insights that can inform policies, interventions, and further research in the MENA region and beyond. This comprehensive analysis sheds light on the multifaceted nature of violence against women in the digital realm, particularly in MENA. The themes, ranging from cultural norms and societal dynamics to the role of technology and power imbalances, collectively underscore the urgency of addressing cyberviolence. These implications can be extended to research and practice. The prevalence of violent language and harmful attitudes underscores the importance of creating safe online spaces and promoting digital literacy. By recognizing the intersectionality of factors such as culture, religion, and gender, tailored interventions can be developed to address the unique challenges faced by different demographics, such as Muslim girls in conservative societies. Moreover, this study's alignment with feminist critical discourse analysis highlights the transformative potential of language to challenge harmful norms and advocate for change. There is an urgent need for comprehensive strategies involving diverse stakeholders, from governments and NGOs to technological companies and educational institutions. As online platforms continue to shape societal attitudes, this study's findings emphasize the necessity of preventive measures and support mechanisms for victims.

Ultimately, the analysis contributes to the broader discourse on gender equality, women's rights, and the need for systemic change in the digital age, reinforcing the importance of dismantling gender inequalities and fostering a more inclusive society.

6.5.5. Cyberviolence and Sustainable Development Goals

The potential of information and communication technologies (ICTs) to empower women and foster their active participation in society has gained prominence through events such as the World Summit on the Information Society (WSIS) in 2003, 2005, and 2013. Acknowledging this potential, the 55th and 57th sessions of the UN Commission on the Status of Women highlighted the pivotal role of ICTs in advancing gender equality. This acknowledgment materialized in the 2030 Agenda for Sustainable Development, particularly in Goal 5, which is dedicated to achieving gender equality. Within this goal lies the aspiration to combat the sexual harassment of women and girls in public spaces, as well as the violence perpetrated against them (UN 2013).

The United Nations commitment to achieving global gender equality, empowering women and girls, and safeguarding human rights extends to the MENA region. A resolution has been adopted to address violence against women and girls (VAWG), with a particular emphasis on sexual harassment. This resolution requires member states to intensify their efforts to eliminate all forms of VAWG. This underlines the significance of establishing gender-sensitive policies, raising public awareness, bolstering legal frameworks, and ensuring access to justice and support services for victims of the VAWG (UNGA 2019).

Despite cultural and patriarchal influences, legal constraints, and information scarcity, reporting instances of cyberabuse against women is crucial for seeking assistance and justice. Unique coping mechanisms, such as confronting perpetrators or discontinuing online platform use, have been identified in various studies (Malanga 2020). To combat cybercrime, the Union Ministry of Women and Child Development in India emphasizes collective action and advises victims to seek guidance from reliable individuals, groups, or authorities such as the police. Gathering evidence such as screenshots or recordings can substantiate these reports (Bhat and

Ahmad 2022).

The following section draws on multiple theories to illuminate the significance of each study. Gender-based theory delves into different forms of violence, including physical, verbal, psychological, and sexual. Feminist theory sheds light on gender inequality, stereotyping, and the fourth wave of patriarchy. In addition, the theory of online crime was explored.

The 2030 Agenda for Sustainable Development, ratified by UN member states in 2015, underscores the detrimental impact of violence against women and girls on well-being. Sustainable Development Goals (SDGs), such as Goal 5 on gender equality, Goal 16 on inclusive societies, and Goal 11 on sustainable communities, address violence against women and girls. The United Nations General Assembly's adoption of its first resolution (73/148) in 2019 further demonstrated its commitment to tackling sexual harassment (UNGA 2019).

SDG 5 prioritizes gender equality and the empowerment of women and girls. This thesis examines how realizing SDG 5 can mitigate online violence against women by analyzing the UN's strategies, initiatives, and objectives in addressing this issue (United Nations 2015). Within SDG 5's framework, it is imperative to address gender-based violence, a substantial impediment to achieving gender equality and empowering women. This goal encompasses gender-based violence in digital media and online violence against women, advocating for women's complete participation and leadership across societal domains while striving to eliminate all forms of violence, including cyberviolence (United Nations 2015). The UN launched initiatives, policies, and targets to achieve SDG 5 and counter cyberviolence against women. Notably, UN Women's "Cyberviolence Against Women and Girls Programme" aims to raise awareness, build capacity, and encourage legislative and policy changes to prevent online violence. The initiative offers technical support and resources to governments, civil society organizations, and other stakeholders to devise comprehensive responses (UN Women 2021).

Recent research has underscored the influence of entrenched gender norms and traditional cultural notions of masculinity on VAW. These dynamics provide a nuanced understanding of the extent of the VAW in this region. Intimate partner violence (IPV), a prevalent form of VAW, is a recognized human rights concern that gravely impacts women's health, particularly in the Arab region. Despite data limitations from four Arab nations, the estimate is notably high compared to other regions (UN ESCWA 2017). To eliminate violence

against women in the public and private spheres, all 22 Arab countries ratified the SDGs, including Target 5.2. They agreed to adhere to indicators such as 5.2.1, which monitor the proportion of women and girls aged 15 and above who have experienced physical or sexual violence from an intimate partner. However, data on the prevalence of IPV in the Arab population remains scarce. As of July 2019 (United Nations 2015), only three Arab countries - Comoros, Egypt, and Jordan - had national estimates for indicator 5.2.1.

Although 14 studies reported IPV incidents in six Arab countries, a comprehensive regional analysis is lacking. This systematic review, encompassing geographic coverage and evidence quality, addresses this gap by outlining IPV prevalence across 22 Arab League countries (UN ESCWA 2017). SDG 5 sets targets to address online violence against women. Target 5.2 calls for the cessation of all forms of violence against women, including digital harassment. Target 5.5 advocates equal leadership opportunities at all decision-making levels, especially online, promoting women's full participation (United Nations 2015).

SDG 5 and its targets provide a pragmatic framework for addressing online violence against women, promoting gender equality, and empowering women. The UN's programs, guidelines, and objectives underscore the international community's commitment to combating this evolving form of gender-based violence. Fulfilling SDG 5 in the context of cyberviolence demands ongoing collaboration between state parties, UN agencies, civil society, and other stakeholders to devise effective strategies that promote equality, prevent violence, and support victims and survivors (United Nations 2015). According to a recent United Nations study, violence against women in Arab countries correlates with social factors such as limited women's engagement in politics and economics, discriminatory legal systems, legal impunity for violence against women and girls, armed conflict, and forced displacement.

6.6. Conclusion

In synthesizing the various dimensions explored in this chapter, it becomes evident that cyberviolence against women in the MENA region is a complex, multifaceted issue that demands a nuanced, comprehensive approach. Utilizing feminist critical discourse analysis and content analysis, this study has illuminated the systemic nature of digital violence against Arab

women, revealing the intricate interplay of cultural norms, legal frameworks, and technological platforms.

The harrowing cases of Basant Khalid, Heidi Shata, Sarah Alwan, and Zainab Zuaiteer serve as poignant reminders of the profound impact of cyberviolence on women's lives. Socio-cultural factors unique to the MENA region exacerbate the urgency these cases underscore for addressing this issue. The chapter has shown that patriarchal norms, gaps in the law, and reporting systems that don't work well all contribute to the spread of cyberviolence. This means that strong legal frameworks, targeted awareness campaigns, and social interventions that take into account the unique problems of the region are needed to stop cyberviolence from happening again and again.

The cultural discourses surrounding honor and shame in the MENA region present both challenges and opportunities for intervention. These cultural nuances must be considered when tailoring interventions to ensure their effectiveness in addressing the complexities of cyberviolence against women in the region.

Moreover, the chapter has highlighted the transformative potential of digital activism. The power of hashtag campaigns and online discussions in shaping societal narratives and driving awareness offers a glimmer of hope for fostering more inclusive, equitable, and just societies. The thesis also aligns with the Sustainable Development Goals (SDGs), particularly Goal 5, which provides a pragmatic framework for combating online violence against women. The study underscores the international community's commitment to this issue, emphasizing the need for ongoing collaboration between state parties, UN agencies, civil society, and other stakeholders.

This comprehensive analysis contributes significantly to the existing body of knowledge on cyberviolence against women, particularly in the MENA region. It offers actionable insights that can inform future policies, interventions, and research. The study calls for a multi-stakeholder approach involving governments, NGOs, technology companies, and educational institutions in devising comprehensive strategies that address the unique challenges posed by cyberviolence. As online platforms continue to shape societal attitudes and behaviors, the findings of this study emphasize the critical need for preventive measures and support mechanisms for victims.

7. CHAPTER SEVEN: GENERAL CONCLUSION

7.1. Summary Of The Findings

Cybercrimes against women are a global issue, especially in the MENA region. As previous research shows, threats against women in the context of cyberviolence in MENA manifest in diverse forms, ranging from sex trafficking and cyberstalking to cyberharassment, cyberbullying, and violations of rights such as free speech, privacy, and reputation defense. Although cyberviolence protection is often discussed in policy documents, the way this issue is constructed shapes which aspects are prioritized, with implications for upholding women's safety and rights. This study aimed to address the underexplored area of rights discourse surrounding cyberviolence in MENA by examining four illustrative cases using social media hashtags.

Through feminist critical discourse analysis, this thesis unravels how technology and social media facilitate sexual violence against Arab women. It investigated the impacts of various forms of cyberviolence, such as harassment, stalking, and revenge porn. The study also identified factors that perpetuate cyberviolence, including patriarchal norms, legal gaps, and ineffective reporting.

This study addresses the central research question: How do social media posts contribute to women's victimization, especially in the context of cyberviolence against women in the MENA region? Utilizing Fairclough's Critical Discourse Analysis, this research revealed significant findings that highlight the construction of hegemonic and masculine representations of women, the ubiquity of cyberviolence, and the challenges women face in the digital realm.

This thesis illuminates the distressing prevalence of cyberviolence against women on social media platforms, highlighting the pressing need for tangible solutions. An in-depth analysis of four specific cyberviolence cases and exploration of the surrounding discourse provided invaluable insights into the multifaceted aspects of this issue. These encompassed the rejection of the current violence discourse, the ramifications of emotional and psychological violence, gender-based violence dynamics, legal and justice perspectives, manifestations of

online violence, and the cultural and societal factors influencing them.

Furthermore, this thesis highlights systemic challenges within the Arab legal system and patriarchal societies that perpetuate cyberviolence against women. The intertwined discourses of gender and honor in Arab culture create intricate dynamics, leading to extreme forms of violence such as honor killings when honor codes are breached.

Importantly, the research emphasized the potential of social media platforms to champion civic engagement and digital activism. Social media can challenge patriarchal ideologies, power imbalances, and victim-blaming discourses by fostering diverse perspectives and discussions. However, it is vital to regulate technology use and penalize offenders to modernize traditional discourse and ensure gender and cyber sensitivity in laws and regulations.

These findings provide insights that answer the research question on the social, psychological, economic, and physical impacts of cyberviolence on women in the MENA region. The analysis reveals how different framings of cyberviolence threats disproportionately overlook risks affecting women, including censorship and violations of rights such as free speech, privacy, and reputation defense.

By not actively upholding and protecting these rights in a gender-sensitive manner, such violations are likely to continue growing. Although the MENA cyberviolence discourse emphasizes human rights overall, downplaying threats to women makes it harder for them to obtain rights and security in the digital sphere.

As a qualitative feminist critical discourse analysis, this study illuminates the implications of how cyberviolence is constructed through language rather than quantitatively measuring its impacts. Further research could examine how states' cybersecurity policies differ from those of MENA and their effects on women's rights. The legal analysis of frameworks protecting women's rights online would also be beneficial.

This study makes key contributions by providing a feminist analysis of MENA cyberviolence policies, which is an underexplored area. It advances our understanding of the complex interplay between human rights, gender, and cyberviolence. This bridges across research fields and advances knowledge on ensuring women's safety and equal rights are upheld in digital spaces.

Several recommendations have been made based on these findings. Netnography

research involving activists and influencers in cyberviolence can provide insights into the efficacy of digital activism versus offline efforts. Analyzing the portrayals of these cases in traditional media discourse can contribute to a comprehensive understanding of the broader discourse surrounding cyberviolence against women. Long-term research is imperative to understand the enduring impact of cyberviolence on women's lives and to establish objective standards for measuring and preventing online violence. Legislative changes, technological advancements, and awareness initiatives are pivotal in ensuring women's secure access to the internet without fear of violence or harassment.

In terms of contributions to the field, this study has significantly advanced our understanding of the prevalence and impact of cyberviolence against women on social media platforms, particularly in the MENA region. This study revealed the intricate dynamics of gender discourse, patriarchal norms, and the influential role of social media in shaping societal attitudes and norms. These findings underscore the need for holistic strategies that address the legal, societal, and technological facets of effectively combating cyber violence. By offering insights into the challenges and potential of public discourse, this study makes a valuable contribution to the broader field of gender research by emphasizing the significance of social media as a platform for feminist activism and societal transformation.

This study is a compelling call to address cyberviolence against women in the MENA region. By integrating legal reforms, attitudinal shifts, and extensive awareness initiatives, society can work towards crafting a safer and more inclusive digital environment. Significant progress can be made in combating cyberviolence and ensuring women's rights and well-being in the digital era through the collective efforts of governments, law enforcement, social media companies, and society.

7.2. Reflecting on Research Limitations

This section reflects the limitations inherent in our research methodology, particularly in relation to our objectives. Our primary objective was to explore the multifaceted dimensions of cyberviolence against women in the MENA region, with a specific focus on the role of technology, social media platforms, and broader societal implications.

Limited Perspective Analysis: While aiming to understand the role of technology and social media platforms in facilitating violence against Arab women, our methodology did not allow for a comprehensive capture of the diverse perspectives of Arabs. Relying predominantly on statistical analysis, we may have missed the nuanced ideological backgrounds and specific legal contexts of various countries. This limitation potentially affects our ability to fully understand the role of technology and social media in the perpetuation of cyberviolence.

Sample Size and Scope: Our sample was confined to 231 keywords, 510 online social media posts, and 8 news media posts in Arabic and English from a specific hashtag. This limitation might have restricted our understanding of the various forms of cyberviolence, such as cyber harassment, online stalking, and revenge pornography, because we may not have captured the full spectrum of experiences and narratives.

Patriarchal Practices: While our research touched upon patriarchal practices contributing to gender-based violence, a deeper dive into the cultural, historical, and societal roots of these practices in the MENA region would have provided a richer context to our findings, especially in understanding the factors perpetuating cyberviolence.

Engagement with Activists: To truly understand the impact of Internet activism, direct engagement with activists and influencers would have been invaluable. Their first-hand experiences and insights could have provided a more in-depth understanding of the effectiveness of digital activism, especially in cases such as those of Basant, Heidi, Sarah, and Zainab.

Intersectionality and Cultural Origins: This study did not delve deeply into the intersectionality of various forms of oppression or the specific cultural origins of cyberviolence in the MENA region. This limitation may have affected our ability to recommend culturally

sensitive and effective preventive measures.

Local Laws and Family Dynamics: We did not extensively explore the role of local laws and family dynamics in either perpetuating or mitigating cyberviolence against women. Such an exploration would have been crucial in understanding the broader societal framework within which cyberviolence occurs and in recommending robust strategies for its prevention.

However, these limitations do not detract from the overall value of our study. However, they also influenced the depth and breadth of our findings in specific areas. For instance, the limited sample size may have affected our understanding of the myriad forms of cyberviolence. Similarly, not delving deeply into patriarchal practices might have affected our understanding of the factors perpetuating such violence.

While our research provides a foundational understanding of cyber violence against women in the MENA region, addressing these limitations in future studies will allow for a more comprehensive and nuanced exploration of this topic, ultimately leading to more effective interventions and strategies.

7.3.Recommendations And Policy Implications

The comprehensive analysis provided in the preceding chapters underscores the urgency of addressing the multifaceted issue of cyberviolence against women in the MENA region. The supervisory feedback, which adds valuable dimensions to the initial set of recommendations, further emphasizes this urgency. As we've seen, the legal systems in many MENA nations are frequently insufficient to address the particular types of abuse that women experience online. Therefore, governments should consult with women's advocacy groups, legal experts, and technology companies to enact and enforce robust cybercrime laws that specifically address cyberviolence against women.

Public awareness is another critical factor. Governments and NGOs should collaborate to launch culturally sensitive public awareness campaigns that educate people about the consequences of cyberviolence against women. These campaigns should utilize multiple platforms, including traditional media, social media, community centers, and educational institutions, to reach a broad audience effectively.

Support services for victims are equally important. Healthcare providers should be

trained to recognize symptoms of cyberviolence-induced stress and trauma. Legal aid, financial assistance, and psychological counseling should be readily available to victims. This multi-pronged support system can significantly alleviate the physical and emotional toll on victims and guide them through the legal labyrinth that often accompanies cases of cyberviolence.

The role of technology companies in facilitating cyberviolence cannot be overlooked. These platforms should be mandated to improve their reporting mechanisms and act swiftly to remove abusive content. They should also cooperate fully with law enforcement agencies during investigations to ensure that perpetrators are brought to justice.

Community engagement is another cornerstone of combating cyberviolence. Educational programs that challenge harmful gender stereotypes and promote gender equality should be integrated into school curricula. Community dialogues involving religious and community leaders can also be instrumental in challenging patriarchal ideologies and gender inequality.

In addition to these recommendations, the supervisory feedback suggests the need for further research on the prevalence and impact of cyberviolence in the MENA region. Educational programs focused on digital safety for girls and women are also essential. Community-based organizations can play a pivotal role by providing resources and support to victims. Finally, advocacy efforts should aim to change cultural and social norms that contribute to cyberviolence against women.

In conclusion, the challenge of addressing cyberviolence against women in the MENA region is complex and requires a multi-faceted approach. By integrating these comprehensive recommendations, which now include valuable input from supervisory feedback, we can make significant strides toward creating a safer and more equitable digital environment for women. This effort aligns with the broader feminist goal of dismantling systemic structures that perpetuate gender-based violence and inequality.

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9. CHAPTER NINE: APPENDIX

List of the four MENA case online posts.

User Number	Platform Post on Social Media	Social Media Platform
Case 1: Basant Khalid		
1	«يا ماما أنا مش البننت دي».. مواقع التواصل الاجتماعي في #مصر، تضح بقضية انتحار فتاة تدعى #بسنت (17 عاماً) من كفر الزيات بمحافظة الغربية، بعدما قام أحد الشبان بفبركة صور مخلة لها على أحد برامج تعديل الصور ونشرها، ولم يصدق أحد أنها بريئة. #حق_بسنت_خالد_لازم_يرجع	Twitter
2	#حق_بسنت_خالد_لازم_يرجع لأنها في رأيي قضية عامة تخص المجتمع المصري كله وليست تخص #بسنت وأهلها فقط .	Twitter
3	"متفوقة وحافظة للقرآن" .. انتحار فتاة مصرية بسبب الابتزاز الإلكتروني.. ومغردون: #حق_بسنت_خالد_لازم_يرجع	Twitter
4	بسنت خالد (17 سنة) ..قررت انهاء حياتها بعد ان تعرضت للابتزاز الالكتروني من شاب رفضت مواعده فلجأ لتركيب صور لها بوضع رأسها على جسد فتاة عارية بغرض تهديدها لو وجدت بنست الدعم من مجتمعها وأهلها لما اقدمت على الانتحار !!! آخر ما كتبته لوالدتها #حق_بسنت_خالد_لازم_يرجع	Twitter
5	.Share their photos, share their names .Let it be known who they are and what they had done #حق_بسنت_خالد_لازم_يرجع	Twitter
6	man A 17 y/o girl committed suicide after she was blackmailed by a who faked nudes of her and spread them after she refused to come to house.She couldn't bear how people in her village treated her and his to her family saying that it wasn't her left a note #حق_بسنت_خالد_لازم_يرجع	Twitter
7	The least we can help a harassment victim is to believe her/him.Basant died because her family didn't believe her.Parents believe their children and be on their side.They should stand should against the awful society we live in not to act like it with them #حق_بسنت_خالد_لازم_يرجع	Twitter
8	Egypt# مصر# He must be sentenced to death. This person is a terrorist #حق_بسنت_خالد_لازم_يرجع	Twitter
9	امتي هيعرفوا الاهل والمجتمع انه اللي ببنت بنت بصور ليها هو الواطي اللي محتاج يتادب وهو مرتكب الجرم مش البننت مبالك لو كانت الصور مفبركة؟ #حياة_بناتنا_مهمة #حق_بسنت_خالد_لازم_يرجع	Twitter

10	البنيت دي وجعت قلوبنا أقسم بالله ومش فاهمة إزاي أهلها خذلوا بالشكل دا؟! افقوا جنب ولادكم واحتوهم واسندوهم مش بس وهم مظلومين دا حتى لو غلطوا مافيش غلط يستحق ينهي حياة إنسان لسة بيفتح عينه ع الحياة! بسنت ارتاحت من ناس قلوبها جحيم والله! #حق_بسنت_خالد_لازم_يرجع	Twitter
11	photoshopped Justice for Basant. She took her own life after a guy her face onto p*rn stars' nude pictures and blackmailed her. her family knew she was going to commit yet they didn't do anything. Basant Justice for #حق_بسنت_خالد_لازم_يرجع	Twitter
12	من قصة طالبة طب اسنان المنتحرة ، ل بسنت ... البنات في الأسرة المصرية مقهورة ، وان اختلف التعليم و المستوى . مازال الخوف والقهر و الخضوع محاور أساسية في حياة اي بنت. خايقة من أب ، من أم ، من المجتمع .. للأسف #حق_بسنت_خالد_لازم_يرجع	Twitter
13	ابتسمي يا #بسنت اللي ظلموكي هيتحاسبوا .. القبض على مفبركي صور #بسنت_خالد	Twitter
14	بيان من النيابة العامة جاء فيه أن وفاة #بسنت خالد كانت نتيجة تعرضها لضغط نفسي وتهديد من المتهمين باستغلال صغر سنها	Twitter
15	انت متخيل إن أقصي عقوبة في قضية #بسنت 7 سنين!! ادعولها واحنا اسفين ليكي يابسنت 😊 #حق_بسنت_خالد_لازم_يرجع !	Twitter
16	بصوا حوالكم كثير في زي #بسنت خالد كثير والالاف حسبي الله ونعم الوكيل في اللي كان السبب وعدم احتضان الام لبنيتها وكما افلام المحافظات وبالذات الغربية وطننا صعب البنيت مظلومة انتحرت نفعوها لا جبتوا حقها لا الله بحرق كل واحد أدى بنت من قريب	Twitter
17	بيان النيابة العامة المصرية في قضية #بسنت خالد الله يرحمها ويغفر لها ويسامحها	Twitter
18	"متفوفة وحافطة للقرآن" .. انتحار فتاة مصرية بسبب الابتزاز الإلكتروني.. ومغردون: #حق_بسنت_خالد_لازم_يرجع	Twitter
19	#بسنت ضحية الابتزاز #حق_بسنت_خالد_لازم_يرجع الي يفصح يفصح..واللي يلعب بشرف غيره ماعنده شرف بنت تنتحر بعمر ١٧ سنة عشان هالحيوانات ابتزوها بصور مفبركة..والاهل ماقصروا فيها شكوا بتر بيتهم و اخلاقها..علمي ولدج مو كل بنت تتمناه عشان لايعتر بنفسه واذا انرفض يطلع عقدة النفسية على بنات الناس	Twitter
20	لكل صبية أو مراهقة في العالم العربي، إذا تعرّضت للابتزاز بصور صحيحة أو مفبركة تطال عرّضك، وخايقة تحكي لأهلك، رجاء ابعثلي على الخاص وأنا بتكفل بابن الحرام وين ما كان ومين ما كان! إكسري الخوف وواجهي وما تخلي لحظة ضعف تنهي حياتك! #أنا_حدك_#حق_بسنت_خالد_لازم_يرجع	Twitter
21	#حق_بسنت_خالد_لازم_يرجع The parents should be ashamed of were for not being there for their poor daughter. Even if the pictures is in fact hers.. the fact that she felt there is no way out except suicide the parents' fault.. rip angel	Twitter

22	#حق بسنت خالد لازم يرجع بكل أسف الإبتزاز الإلكتروني في مصر كارثة تحتاج إلى أكثر من القانون وبسنت ضحية مجتمع ذكوري لا يرحم. إضافة إلى أن تقزيم المرأة وتحقيرها نابع من مجموعة الخرافات الدينية والتقاليد البالية التي زحفت من بلدان الرمال ورسخت فينا ثقافة العوره وتعدد الزوجات.	Twitter
23	لا تزال جرائم العنف الرقمي والإلكتروني تلاحق الفتيات والنساء وتهدد حياتهن، في ظلّ تجاهل مجتمعي لحقهنّ المشروع بالاستخدام الآمن للفضاء الإلكتروني. ٢/١ #حق بسنت خالد لازم يرجع #بسنت ضحية الإبتزاز	Twitter
24	girl Very good news. The terrorist who caused the suicide of the poor has been arrested #بسنت ضحية الإبتزاز #حق بسنت لازم يرجع #مصر Egypt#	Twitter
25	لما يكون في جرائم منتشرة بشكل ملحوظ، المفروض نعملها قوانين. ولو القوانين موجودة، بس مركونة في الدرج يبقى نعملها ونطبقها... غير كدة يبقى إحنا بنهري عالفاضي وبنأذن في مالطا! #بسنت خالد #بسنت ضحية الإبتزاز	Twitter
26	إبتزاز هم هذا ادي المجني عليها للموت وهكذا يعتبر قتل عمد ومع وجود الصور واثبات التهمة عليهم كذا الجريمة مثبتة بالأدلة وجريمة القتل العمد عقابها الاعدام لكن الجريمة ليس مثل باقي الجرائم لقلّة شرافهم وخستهم فيجب ان يكون الاعدام ف ميدان عام #بسنت ضحية الإبتزاز	Twitter
27	خيل إن اللي دمر نفسية بسنت وخلاها تنتحر، هو "المفروض" المدرس التربوي اللي بيعلم الطلاب القيم والأخلاق قبل العلم.. وبالمناسبة المدرس ده نفسه استقال من المدرسة وتفرغ للدروس الخصوصية.. مفارقات تقولك تعليمنا عامل ازاي.. وقال خايفين عليه يخرب! #بسنت خالد #بسنت ضحية الإبتزاز	Twitter
28	إخلاء سبيل 11 متهمًا في واقعة #بسنت ضحية الإبتزاز بـ #الغربية بكفالة مالية	Twitter
29	لم ولن تجد أخص من شخص يبتز فتاة بشرفها #بسنت ضحية الإبتزاز كانت ضحية لمجتمع لا يرحم الفتاة وينسى أو يتناسى المبتز حتى وإن كانت مغلفة بالعفاف وقذفت ظلماً وكذباً كما في حال #بسنت خالد	Twitter
30	case of Basant Khaled, a teenage girl who Egypt : Verdict in tragic# she was blackmailed online over killed herself with poison after sentenced to 15 years in jail, 2 faked images of her - 3 defendants -others to 5 years #بسنت خالد #مصر	Twitter
31	بسنت رحمها الله من بين الكثير من الفتيات في العالم التي تتعرض للإبتزاز الإلكتروني وهو شكل من أشكال العنف ضد المرأة. من الجيد أن نرى مؤسسات مثل المجلس القومي للمرأة بـ #مصر تتخذ تدابير للوقوف بجانب الضحايا وإرشادهن إلى كيفية الإبلاغ عن مثل هذه الجرائم #بسنت خالد #غير لا تبرر	Twitter
32	اهل بسنت اول ناس قتلوها	Twitter
33	كل دة عادى علشان مافيش قوانين رادعة	Twitter
34	ابوها اكبر مجرم #حاسبوا والد بسنت	Twitter

35	علم/ي بننك لما حد بينزها أو يهددها بحاجة عملتها أو معملتهاش هي اللي تهدده إنها هتقول لأهلها مش العكس ..	Twitter
36	#حاسبوا والد بسنت موقفش مع بنته وساندها نفسيا فيل ما يساندها امام الشائعات حتى لم يبلغ عن الواقعة النيابة تحركت من هاشتاج مواقع التواصل . #حق بسنت خالد لازم يرجع	Twitter
37	لازم يكون فيه قانون و قيود على حماية الغلة في اقرب وقت ممكن #حبة الغلة	Twitter
38	1. موضوع هام جدا وخطير جدا ومسكوت عنه اعلاميا جدا جدا جدا. حبوب الموت الرخيصة. #حبة الغلة اقرأوا الموضوع ده بعناية شديدة وانشروا التوعية بين الناس لعلها تكون المنجية ولكم الأجر والثواب.. حبة الغلة هي حبة رخيصة جدا بجنيه تقريبا	Twitter
39	قضية انتحار (بسنت) جرس إنذار لأجهزة الدولة #المجتمع يفقد إنسانيته هذا أمر خطير يجب مواجهته بالوقوف على أسبابه وتدابيره . ولابد أن تنتبه الدولة لما يسمى بـ #حبة الغلة هذا منتج سام شديد الخطورة عرف بين الشباب كوسيلة انتحار سريع ، يجب تقنين تداوله او منعه من الأسواق نهائيا	Twitter
40	blackmailing them This is so sad , please stop faking girls photos and .with it #حق بسنت خالد لازم يرجع #بسنت ضحية الابتزاز #بسنت خالد	Twitter
41	بعد ايه بقى للأسف حقها رجع متأخر او ووى اهي راحت عند ربنا فى مكان احلى وسابت دنيتنا اللي بقت مليانه بالسواد	Twitter
42	اول مرة ارتاح . . لحكم صدر من القضاء المصرى الظالم .	Twitter
43	ما خلاص باه قابلت وجه رب كريم بطلوا تحطوا صورتها مع الخبر كفايه بأه تشهير الرحمه يا جماعه ربنا لا يرحمكوا دنيا ولا اخره	Twitter
44	متى ينتهي عبث الابتزاز .. أنهت حياتها بانتحار للنجاة.. #بسنت خالد #حق بسنت لازم يرجع	Twitter
45	عالم ظالم	Twitter
46	هذه المأساة في الدول العربية والإسلامية خاصة المراهقين نتمني من أولياء مراعاة هذه الأفة الخطيرة	Twitter
47	لا مبالاة في تربية الاولاد و النظر الى واقعهم التربوي السيئ من الاب و الأم يتسبب بفواجع بحق ابرياء و محترمين لا ذنب لهم .	Twitter
48	لسجن المشدد 5 سنوات لأحد المتهمين في قضية #بسنت خالد	Twitter
49	حقيقة غلطة الأهل سبب في وفاة البنات الله يرحمها ويغفر لها	Twitter
50	أهل البنات عملوا محضر فى النيابة قبل الوفاه بيوم لكن البنات تعرضت للضغط نفس من مدرستها واصحبها	Twitter
51	الصح يعملو محاكمه علانيه علشان الموضوع زاد عن حده	Twitter

52	اهل الفتاه يتحملون الجانب الاكبر من الخطء حتي لو البننت اخطأت وده واضح انه لم يحدث يجب ان يكونوا سندا لها امام البلاطجه والابتزاز اما اقوياء ويستطيعون الوقوف امامهم او ضعفاء يثوموا بالابلاغ عنهم	Twitter
53	عقوبة الإبتزاز من ٦ شهور ل٥ سنوات وعقوبة الفبركة لا تزيد عن ٣ سنين. ربنا يرحم البننت وينتقم من الي كان السبب.	Twitter
54	المشكلة ان الجريمة رايحة ف سكة انها بسبب فبركة الصور ، مع ان الجريمة ف النشر و التشهير حتي لو الصور حقيقية	Twitter
55	الجريمة دي فيها فبركة صور، وفيها تشهير وبعد كلام الأب ان دي جريمة شرف، فمش بعيد يكون في شبهة جنائية كمان ان البننت تكون تم إجبارها علي الانتحار! وحقيقي كل خوفي بقلوا القضية علي كدة، علشان خاطر المجتمع المتدين بطبعه اللي مايبنصرش ست!	Twitter
56	وفاة جد الطالبة #بسنت_خالد ضحية كفر الزيات حزنا عليها لا حول ولا قوة الا بالله ربنا يرحمهم ويغفر لهم ادعولهم	Twitter
57	القانون ينتصر لروح #بسنت_خالد .. قرارات جديدة من النائب العام	Twitter
58	المفروض اعدام الناس دي اسوء كائنات ربنا ينتقم	Twitter
59	تنتقطع ايديهم علشان ما يعملوا هيك بحياتهم هاد لو ما اتدموش	Twitter
60	لو عايشه اعدام لأنهم شهرو بها لو ميته الحرق لأنهم حرقو قلب أهلها عليها	Twitter
61	نتمني تعديل القانون من 3 سنوات الي الاعدام، قتل الابرياء بالتشهير بهم بغير حق يساااوي اعدام، لانها لو مكنتش انتحرت كانت هاتبقى عايشه كا الميته مميوزه من اهلها ومن الجيران، بعد ان فقدت سمعتها، الاعدام، هو الرد المناسب لهم ولغيرهم،	Twitter
62	الاعدام في ميدان عام عشان بسنت دفعت الثمن غالي حسبي الله ونعم الوكيل	Twitter
63	انتو جيين تقبضو عليهم بعد م البننت انتحرت يعني فينكم من قبل ما البننت تنتحر	Twitter
64	الفراغ وعدم المسؤولية للشباب ووسائل الإتصال هو السبب الرئيس لكل مصايب طبعا الاعدام ليكونوا مثلاً لمن تسول له نفسه	Twitter
65	الكل يتحدث وكان القاضي يحكم بهواه أن القاضي يحكم بالمساحة المحددة له والمسموح بها في القانون بل يجب على أعضاء السلطة التشريعية والممثلة في أعضاء مجلس الشعب يجب دراسة إعادة صياغة بعض احكام القانون لأن عندما وضعت تلك الأحكام كانت الظروف قتها غير . والبعض يلوم الأهل بعدم مساندة	Twitter
66	اولا : إعادة تربية اهاليهم من الاول . ثانيًا : الاعدام لعيال قليلة التربية	Twitter
67	يستحقوا ٢٠ سنة سجن علي ما فعلوه و ادي الي انتحار فتاه بريءة	Twitter
68	الإعدام لانه قتل مع سبق الإصرار	Twitter
69	أقصى عقوبة عادلة بدون تجاوز طبقا للشرع والقانون .. ما فعلوه إجرام بمعني الكلمة ... فعلا الإنسان ظلوما جهولا ...	Twitter
70	الاعدام لانهم اتسببوا ف انتحارها من قتل يقتل	Twitter
71	التعذيب عشان يكون عبره لنفسه وغيره علشان لو حد فكر يعمل كده مصيبره هيبقي زبو	Twitter
72	الناس دي لازم تتحاسب وتتشنق علشان غيره يخاف لأنهم هما اللي قتلوها	Twitter

73	البنيت ماتت كافرہ	Twitter
74	غض النظر عن عوار القانون الذي يعتبر شاب بالغ قوي قادر علي اهلاك ارواح واتلاف اموال وهناك اعراض يعتبره القانون طفلا صغيرا لا يستحق الا عقابا صغيرا في مؤسسة أحداث ليضعه سنوات ثم يخرج البنا الشاب الصغير وقد تمرس في الجريمة والحدق علي القانون والمجتمع الذي عاقبه علي جريمته الكبيرة	Twitter
75	التعزير كان تخزق اعينهم فيعيشو اكفاء او تقطع اعضائهم الجنسيه فيعيشو بالعنه	Twitter
76	الموت زيهما هما السبب يبقي لزم يشربوا من نفس الكاس حسبي الله ونعم الوكيل فيهم	Twitter
77	لا شئ أقل من الاعدام ليكونوا عبرة لغيرهم خصوصا أن أي طفل يفقد يفبرك ويعمل بالتكنولوجيا المخيفه دي لازم يكونو مثال وعبره لغيرهم عشان متكرر ش نهائيا	Twitter
78	الإعدام او المؤبد عشان الظاهرة دي منتشرة جدا للاسف وأتمنى قطاع جرايم الإنترنت ف وزارة الداخلية يتم تطويرة وتتفعل قوانين الجرايم الالكترونيه في دول الخليج لو حد شتم واحد بس ع السوشيال بيتجاب م بيته ويتحاسب بالقانون انما مصر عندنا ابتزاز وتتمر وشتايم وتهديد... الخ لازم بتحاسبوا	Twitter
79	أتمنى توقيع أقصى عقوبة تنص عليه مواد القانون ذات الصلة بمثل هذه الواقعة ، وأظن أن العقوبة في مثل هذه الجرائم لن تتناسب وما آلت إليه الواقعة من نهاية مأساوية بانتحار الطفلة المجنى عليها .. وأتمنى تغليظ العقوبة في الجرائم المجتمعية كإجراء متوازى مع الإصلاح الإجتماعى من شتى جوانبه .	Twitter
80	برك الصور ونشرها وبدون خوف وبكل جراه وتسال اش العقوبه التي يستحقونها هوا لو فيه عقوبه رادعه لهم ماكان عملوا كذا من الاول لكن اش نقول عن القانون الزباله الي يظمن قلبي ان الله مايبتركهم يراتحوا بحياتهم يارب سلط عليهم يارب انتقم منهم اشد انتقام حسبي الله ونعم الوكيل	Twitter
81	في الآخر لو ثبتت الجريمة عليهم هيتعاقبو بالقانون حسب التهم الموجهة ليهم مش حسب رأينا المطلوب دلوقتي هو أن البرلمان يتحرك ويسن تشريعات بعقوبات رادعة لمسألة فيركه صور فاضحة للضحايا ده الاتجاه إلي المفروض الميديا تشاور عليه	Twitter
82	توفيت بسبب ضغوط نفسية.. بيان النيابة في قضية #بسنت_خالد	Twitter
83	ربنا يرحمها ويغفر لها ويسكنها فسيح جناته	Twitter
84	لاحول ولا قوة الا بالله. الجرائم بكل مجتمع ولاكن مالفنت نظري الجرائم بالعزيره مصر كثرت بشكل غير طبيعي وغير مسبوق.لابد من دراسه أو تغليظ الاحكام. وبالنسبه لهذي القضيه تابعتها وتعاطفت فعلا مع الضحيه بغض النظر عن نتيجة التحقيق؟ اتمني ان يكون الحكم عليهم ان يكون عبره للغير ؟	Twitter
85	#مصر... السجن 15 عاماً لـ3 متهمين في قضية #بسنت_خالد التي انتحرت بعد تعرّضها لابتزاز إلكتروني، وتم توجيه 6 تهم للمتهمين، منها الاتجار بالبشر، وتهديد الضحية بصور مخلة منسوبة لها	Twitter
86	محكمة جنابات طنطا تصدر حكما على الجناة في قضية بسنت خالد التي راحت حياتها بسبب الابتزاز الإلكتروني بالسجن 15 سنة لثلاثة متهمين، وخمس سنوات لاثنين. #بسنت_خالد #ابتزاز_إلكتروني	Twitter

87	هل #بسنت_ خالد حقاً مظلومة!؟	Twitter
88	تفو على تبرير جريمة قتل او شو ما كانت عاملة!!!!	Twitter
89	للأسف هناك شذمة من الناس يتلذذون بإيذاء الإنسان ، طبعاً أي إنسان مسلم كافر رجل أنثى المهم يستمتعوا بالتنكيد عليه مثل هؤلاء والله اني لا تقرب الى الله بالدعاء عليهم اسأل الله سبحانه كما حرموها شبابها ان يحرمهم عاقبته وان يسلم عليهم جنداً من جنده وان يرحمها ويتجاوز عنها اللهم آمين	Twitter
90	المهم النتيجة ف الآخر يا شيخنا ماتت وهي كافرة وربنا قال ولا تقتلوا انفسكم الي اخر الايه ، مهما كان الظروف ومهما كانت الضغوطات محدش بيرر بأن أخذ نفسي وحياتي وانهيها بالشكل ده عشان اصل اتفضحت والا اتسرفت والا حتي مديري ابن كذا وكذا .. لو كان فيه دين وإيمان بالله قوي مكنتش وصلنا لكده	Twitter
91	المشكلة ليست في بسنت خالد متحاولش تصطاد بالماء العكر وتوه الناس المشكله انه اصحاب هذه الجريمة المقرزه هم من خريجي الازهر بلاش اسلوب المراوغه الرخيص المجرمان درسا وتخرجا من الازهر هذه هي الطامه الكبرى #الازهر قادم	Twitter
92	انت وأمثالك اللي حرضتم الشباب على التحرش برمي المسؤوليه على الفتاه ودلوقت جاي تتاجر بسؤال سخيف اذا كانت مظلومه والا لا والجواب طبعاً سيكون بفيديو تسترزق منه مشاهدات ولايكات وفلوس من اغبيائك الي متى ستبقون تتاجرون وتستفيدون من مصائب الناس احترم نفسك واصلح ما افسدته في الشباب	Twitter
93	تعليقاً على خير انتحار الفتاة #بسنت خالد بعد تركها رسالة لوالدتها، اثر تركيب صورة غير لائقة لها من قبل أحدهم، قالت #شكران مرتجى: "أسمعوا بناتكم وأولادكم.. عدم الثقة بهم هي تشكيك بتربيتكم حسبي الله ونعم الوكيل 🙏" #حق بسنت_ خالد_ لازم يرجع	Twitter
94	their NCW president Maya Morsy appeals to all parents, to listen to daughters, believe them, and support them facing blackmailing and cybercrimes	Twitter
95	حبس المتهمين في واقعة ابتزاز الطالبة #بسنت_ خالد	Twitter
96	ومش كاتيين الاسامي ليه خايفين عليهم من الفضيحه	Twitter
97	صور حقيقية لكن تشهير بها عقوبته الحبس هذا واضح	Twitter
98	الله أكبر .. حقك هيرجع إن شاء الله	Twitter
99	المفرد يطبق عليهم اقسى العقوبه دول تسببوا في قتل روح	Twitter
100	اكتبوا أسمائهم ونزلوا صورهم ربنا يخزيهم في الدنيا والآخرة	Twitter
101	خالتها كانت تعلم بشرائها حبة الغلة .. بيان النيابة العامة حول واقعة ابتزاز #بسنت_ خالد	Twitter
102	حسبنا الله ونعم الوكيل فيهم هيشوفوهم في أهلهم بإذن الله	Twitter
103	طب ومعرفتش أهلها ليه ايه الناس دى ياعم كانت مستنياها تموت ولا ايه	Twitter
104	خالتها و صاحبيتها شايلين ذنبها هما كمان	Twitter
105	الجهل والتأسلم المنتشرين في مصر وفي مدن الفلاحين والصعايدة بشكل خاص هما السبب ورا كل المصايب والفضايح ال في مجتمعا	Twitter

106	مش منطقي! شكل اهلها الى اشتروا الحبة ويحاولوا يداروا على فعلتهم بطريقة مفضوحة ياريت النيابة تعمل تحريات بخصوص مين الى اشترى الحبة	Twitter
107	ممكن تصور نفسها و تمسح الصور، لكن ما تسبهاش للذكرى الخالدة! حاجه هم و الله أعلم.	Twitter
108	أسوأ ما في هذا العالم العربي الهجين ومجتمعاته هو ادعاء "العفة" وربط ما يسمونه "بالشرف" بالنساء والفتيات! أهد أساتذة #بسنْت_ خالد قال لها قبل انتحارها: "بقيت الترنند واحد في البلد أكثر من الممثلة شيما" ما هذا الفجور؟ هل فكر هذا "مرتي الأجيال" بتأثير كلماته على بسنت؟ مجتمعات قاتلة.	Twitter
109	مناسبة قضية المرحومة #بسنْت_ خالد (ربنا يغفر لها و يصبر أهلها) دائما يتصل بي أهلنا في المركز لتسهيل إجراءات تصاريح الدفن في حالات الحوادث . عدد حوادث انتحار الفتيات و السيدات بابتلاع (حبايه الغلة) كثير جدا و معروف أن محافظة البحيرة من أعلى المحافظات في عدد الحوادث و خصوصا مركزنا.	Twitter
110	لا أجد ما أصف به ما حدث مع #بسنْت_ خالد إلا أنه عمَلٌ حقيرٌ وسلوكٌ قبيحٌ وانعدامٌ ضميرٍ ونُصْبٌ رجولةٍ وقِلَّةٌ دينٍ! إذا كان التشهيرُ بعاصي ارتكب معصيته فيما بينه وبين الله دون مجاهرةٍ بها أمام الخلق لا يجوز، فما بالنا بمن يُلقون للشريفات التَّهْمَ ويفترون عليهنَّ زورا!	Twitter
111	رحمها الله وغفر لها وجعت قلبي جدا وحسبنا الله ونعم الوكيل في تافه لازم يعاقب لانه سبب في انتحارها... الامر للاسف تكرر كثيرا ومع بنات عائلات محترمة ولكن الامل لم يسكتوا وابلغوا امن الدولة وشرطة النت وتم التوصل للتافه البنات لازم تشيل صورها من على مواقع التواصل	Twitter
112	عارفين المشكله فين في الي بيشير وبيزيط في الفضحيه مش لاقيه حد عنده ضميره صاحي ولا بيخاف ..زى فيديو المعلمين الي انتشر كان ممكن يعدي بخير وسلام لكن ازاى الفيديو انتشر وفي مدرسه من الي كانت بتقرص قدمت استقالتها كان هيكون مقتصر على زملاءها فقط لكن ازاى شوفت بقى العيب فين تكنولوجيا	Twitter
113	مفيش تربية في البيوت وله في المدارس وده له أثر علي ما يحدث في المجتمع اللي خلاص العوض علي الله فين دوركم ودور الدولة كله غائب	Twitter
114	المجتمع كلو مذنب ياشيخ عبدالله البنت دي انتحرت نتيجة لكلام الناس اللي اكيد كان أصعب من ضرب السكاكين الناس اللي كانت المفروض متصدقش غير لم تتأكد وتشوف بعينها ولكن الكل استباح العرض وبيجب في سيرة الناس بالباطل والغريب أن أهلها بدل ما يكونو سند ودعم لا كان تقريبا مصدقين على بنتهم	Twitter
115	الجيل ده كله رايح في داهيه والله يعني صور مش بتعت البنت تخليها تنتحر اي سلوك هذا؟ طب اهلها عرفين ان مش هي بيقا خالص الجيل ده بعيد كل البعد عن ربنا	Twitter
116	لا حول ولا قوة الا بالله العلي العظيم الله يرحمه ويغفر لها وحسبي الله ونعم الوكيل بما بنشوف ربنا يرحمنا برحمته في الزمن دة وكلام الناس اللي مبيرحمش يأما مر علينا اشكال ميعلم بيها الا ربنا وحالات انتحار من الابتزاز بصور ربنا يحفظنا ويقوينا لأن المؤمن القوى خير من المؤمن الضعيف	Twitter
117	الابتزاز جريمة والمبتز جريمه هذا شيء ما يختلف عليه اثنين .. لادن الجريمه الاكبر هيا عقليه الامل الي ما عرفو يحتوى بنتهم وحموها والسبب الاكبر الدين ... انا ما اوصل بنتي لمرحلة الانتحار لانو الدين عاوز كذا والناس عاوزه كذا	Twitter

118	والله العيب على أهلها انهم صدقوا على بنتهم وما وقفوا جنبها وجابوا لها حقها انا سيده عندي ٥٠ سنة حصلت لي حادثه مشابهه وانا عندي ١٨ سنة ولكن امي وعمي ساندوني جدا حتى تخطيت الازمه وظهرت برأتى بعد ٢٠سنة حسبنا الله ونعم الوكيل	Twitter
119	محتاجين مكبرات صوت فى الشوارع تقول: " واتقوا يوما ترجعون فيه الى الله "	Twitter
120	العقوبة عليهم يا فضيلة الدكتور عبدالله هي الجلد ثمانين جلدة و إسقاط شهادتهم في القضاء و بين الناس و الحكم عليهم بالفسق أي بالخروج عن طاعة الله ورسوله فمن ينفذ ذلك و السجن دار لتأهيل المجرمين وليس إصلاح لأحد وإلا لجعله الله سبحانه وتعالى عقوبتهم العقوبات الخاصة بالحدود وهذا الم يحدث	Twitter
121	صتها وجعنتي لساتها وردة الله يرحمها فين سند الأسري لو كانوا والديها حسسوها بأنها مظلومة وطبطبوا وقربوها ليهم لكانت خفتت من الضغط والأكنتاب ،السند الأسري والإحتواء مهم جدا في مثل هذه المواقف	Twitter
122	تربية الشباب دنياً وضميرياً مهمة شاقة لا يوجد من يقوم بها الان ويبدو ان هناك ارتياح لهذا الغياب لذلك ارى انه من الضروري ان يقوم بهذا الدور المهم امثال الشيخ عبدالله رشدي وامثاله بالتوجه نحو الشباب وتعليمه وتثقيفه وليس مجرد الرد على العلمانيين رغم اهمية ذلك ولكن حان الهجوم	Twitter
123	للي حصل دا ولا اول ولا اخر قضيه في كثير غيرها والله اعلم الأهم من ده أن اصل المشكله في صورته تم نشرها وبجهد تم أخذها وتحريفها هنا انا عاوز اقولك ان الدين اختفي عند معظم الجيل	Twitter
124	والتهاون فيها يجر صاحبها إلى كل رزيلة... وليعلم كل من ظلم.. أن الأيام دول ... وكما انت ظالم ومفتري اليوم... فغدا ترد المظالم ويقتص منك كل مظلوم.. فالله حسينا وهو نعم الوكيل....	Twitter
125	طب ما حكم الشرع يا دكتور عبد الله في اهل البنت اللي ماصدقوهاش و في اهل القرية اللي تكلموا عليها و علي عرضيها و دفعوها بكلامهم ونظراتهم الي ان قتلنت نفسها و فضلت ان تموت	Twitter
126	واهي محجبة و ريفية وحافظة القران .. ياريت تقنتع انت بقى وتقنع الاي بيتبعوك ان اخلاقك،كشباب وكراجل ليس لها اى علاقة بحجاب البنت او عدم حجابها وباخلاقها او عدم اخلاقها وان اخلاقك كراجل لنفسك ولله وتحاسب عليها	Twitter
127	سوء التربية،، استسهال الخوض في اعراض الناس،، بعض الاهالي ميقاش فارق معاهم نشأة إنسان و زرع القيم والأخلاق فيه لو اتربوا في أسرة تخاف ربنا وفيهم نخوة طبع مكناش هنشوف المناظر دي للأسف!!! ربنا يرحمها وينتقم من اللي أذوها واللي معرفوش يربوا اجيال عندهم نخوة وضمير وشراف	Twitter

128	الناس اللي بتقول هما عشان من الأزهر ، افكرو احمد بسام زكي طالب الجامعه الامريكه (الهاي كلاس)ابو تعليم بعيد عن الدين والازهر خالص اللي اتحرش ب ١٠٠ بنت وابتزهم،اللي ابتزو بسنت كلاب بيدلو ع انعدام الدين والتربيه زيهم زي احمد بسام تمام ي كيوت منك ليها(نفسكو ف جنازه وتشبعو فيها لطم)!	Twitter
129	مع الأسف مجتمعات مطممة اخلاقيا عقلها محشور بالانحرافات والتفاهة والوساخة الناس نسيت دينها واخلاقها الله يرحمها بس كان لازم الأهل يوقف معها للفتاة المسكينة ويساندوها معنويا لتتجاوز ماحصل لها مجتمعات تخاف من العيب أكثر ماتخاف من الله ما أوصل الفتاة للانتحار هو مجتمعات تافهة	Twitter
130	قلة تربية وقلة دين .. حسبي الله ونعم الوكيل	Twitter
131	والله بقينا عايشين في مستقع ، لما بنت لسة بتشوف دنيا زي كدا تنهي حياتها بسبب إنسان قدر قرر يبتزها و يركب صورها عشان تقابله و هي رفضت فقرر يفضحها بحاجة مش حاجتها اصلا ، و مفيش حد وقف جنبها ولا صدقها و قرر تي تنهي حياتها، حسبي الله ونعم الوكيل في اللي خلاها تعمل كدا #بسنت_ خالد	Twitter
132	#بسنت خالد مش بس ضحية ابتزاز او فيركة صور .. موتها ايضا مسؤولية المجتمع وتحديدأ أهلها اللي تخلوا عنها .. ادعموا عيالكم مهما يصير.. اقفوا بجانبهم وسامحهم ماتكونوش انتوا والمجتمع ضدهم، اغمروهم بالحب والحنان والامان اعطوهم القوة والثقة. الأهل هم مصدر الثبات النفسي لبناتهم وأبنائهم	Twitter
133	بعد انتحار ابنتهم اصبحت صدمتهم مضاعفة ولعل الرسالة التي تركتها اقوى قرينة براءة اللهم ارحمها واعفو عنها	Twitter
134	لان الاهل انفسهم في مجتمعاتنا ضحايا للعادات والتقاليد الباليه وللتشويه الديني والفكري للانسان الآخرون في مجتمعاتنا هم الجحيم الحقيقي والوعي للأسف غايب	Twitter
135	بعد واقعة بسنت.. ما العقوبة التي يستحقها المبتزون بالصور والمقاطع المفبركة؟ #بسنت_ خالد	Twitter
136	أمن الغربية يضبط اثنين من المتهمين في واقعة الابتزاز الإلكتروني التي أدت لوفاة الطالبة #بسنت_ خالد "17 عامًا" #مصر	Twitter
137	نرجو الردع الحاسم بلا رحمة للمبتزين ليس ثارا لبسنت فحسب بل لحماية الأمن والسلام الاجتماعي من بلطجية التقنية الحديثة قبل فوات الأوان	Twitter
138	المفروض اللي يتقدم للمحاكمة مش اللي ابتزوا البنت لحد ما أنتحرت، إنما هما واهلها أهلها دول إزاي مقدموش بلاغ او حتى مسكوا العيال دي أدوها علقه موت، بدال ما صبوا غضبهم على بنتهم لحد ما أنتحرت ربنا يرحم الملاك الصغير ده ويجازي اهلها والمبتزين سواء #بسنت_ خالد	Twitter
139	"آخر رسالة تركتها #بسنت_ خالد قبيل انتحارها" فتاة مصرية تبلغ من العمر ١٧ عاما، وقد انتحرت بسبب ابتزاز شاب لها ببعض الصور، ورغم تأكيدها أن هذه الصور مفبركة، لم تحتل الضغوط النفسي بسبب تناقل الصور بين أهالي قريتها	Twitter

140	التخفي خلف شخصية وهمية بمواقع التواصل برأبي أكبر كذبة يكذب الانسان على نفسه ويصدق أكاذيبه ويعيش أو هاما لا علاقة لها بواقعه. لذا كن صادقا مع نفسك !	Twitter
141	إلى كل أب وكل أم وكل شقيق وقريب: ما حدث لـ #بسنت_ خالد ناتج عن تقاليد متخلفة، تربط بين المرأة والشرف، ما يدفع كثير من الفتيات للانتحار بسبب قضايا كثيرة من ضمنها الابتزاز كونوا قريبين من بناتكم، صادقوهن، لا تجعلوهن يخفن من أي شيء مهما حصل، كونوا حماة وسند لهن، عاملوهن مثل الذكور.	Twitter
142	المجتمع الذي بحاسب الضحية ويبرئ الجلاذ باسم الشرف والعفة هو مجتمع مريض يستحق أن يبقى في الدرك الأسفل ..ولن تقوم له قائمة طالما المرأة فيه مظلومة	Twitter
143	اولا يجب ان يكونين حريصات وحذرات لان الصادق في اي علاقة لن يطلب منها اي صوره او مقطع. اما اذا طلب منها كذلك فهو همجي ومبتز ولايمك ذرة انسانيه. اما اذا قد وقعت في ذلك الاصح ان تكلم اقرب الناس لها للتعامل مع الموقف. من اجل الا تكون عرضة للبتزازات متتاليه قد تدمر حياتها.	Twitter
144	اخ على لماذا لم تتكلم عن بنت بيت الفقيه الذي استغل حاجتها وضعفها وكيل المدرسه وحملت منه وولدت داخل بئر القريه وعندما انقذوها قبضت عليها الشرطه وادعتها السجن وهي نفاس وبسبب الإهمال وقله الرعايه الصحيه في مركز الحجز ولأجل إنهاء الفضيحه لوكيل المدرسه تم التخلص من الفتاه	Twitter
145	على اساس ربييت بناتك تربيته صالحه	Twitter
146	الذكورية المتطرفة تحكمنا منذ 5000 عام و ارتبط الشرف بالمرأة حينما كان البشر يغزون بعضهم و لاهانة المهزوم يغتصبون النساء و كان الشرف يعني حماية المرأة من الاغتصاب و مع مرور الزمن تحول إلى سجن المرأة و تسرب إلى جميع الأديان يجب إسقاط الذكورية الإجتماعية و الدينية لحماية الجميع	Twitter
147	إذا قلنا: أن التحرش سببه لباس المرأة قلنا هذا تبرير للتحرش والآن تقول التقاليد المتخلفة سبب للابتزاز أليس هذا تبرير للابتزاز!! تناقض	Twitter
148	شقيقة #بسنت_ خالد ضحية الابتزاز بـ #الغربية تحاول الانتحار بتناول حبة غلال سامة	Twitter
149	أم بسنت خالد فتاة الغربية عن المتهمين : اعرف واحد من العيال والتانى منعرفوش من عائلات متفككة .. وعايضة عدل ربنا والقصاص #صدى_البلد #نهال_طایل #فتاة_الغربية #بسنت_خالد	Twitter
150	مجتمع اليوم لا يقاوم ولا يطالب ولا يصرخ إلا بعد وجود ضحية ضحية بريئة في عمر الزهور.. ليست الاولى ولا الأخيرة، رحمك الله ياعزيزتي لم يكن هنالك يدُ ترعى بأسها وبأسها، وظهر يقف بجانبها وتقويها وتطمئننها.. العقاب لن يعيد الميت للحياه، يارب ينتقم منهم دنيا واخرة.. #بسنت_خالد	Twitter
151	(بسنت) ضحية مجتمع كامل وسوء تواصل إجتماعي وعائلي - البنت لو لم تجد حماية من الداخل من جوة الأسرة لن تجد حماية من أحد- انتحار بسنت يُسأل عنه أسرتها كانت تحتاج سند وداعم حتي لا تسقط فاقدة العمر والوعي -حاسبوا أسرة فشلت في حماية أبنائها #بسنت_خالد جيهان النحاس—	Twitter

169	#النانب_العام ينتصر لحق #بسنت_خالد فتاة كفر الزيات.. إحالة 5 متهمين للجنايات بتهم الاتجار بالبشر.. النيابة توجه رسالة لأولياء الأمور بالانصات لأبنائهم.. وعقوبة المتهمين المؤبد كون الفتاة قاصر وتوفيت	Twitter
170	حرام دي انتحرت يعني خرجت من الشرعيه. لاتحكم ب المؤبد.. ولايوم واحد يتحبسوا فيها	Twitter
171	طاردها بصور مفبركة.. فانتحرت • قضية #بسنت_خالد ابنة الـ17 عاماً أثارت غضب الرأي العام المصري • صارت الشائعات بمفردها.. وتركت رسالة لوالدتها المريضة قبل الانتحار	Twitter
172	لاحول ولا قوة الا بالله ! شنو هالسالفه اللي تضيق الخلق " لم تخبر أسرتها بالأمر وظلت تصارع الشائعات بمفرده " !! فعلا الابتزاز والتهديد لشخص بريء يكسر القلب ويشل التفكير الله يغفر لها ويرحمها .. ويتجاوز عنها الله لا يبارك فيهم وان شاء الله القضاء المصري يقطعهم تقطع	Twitter
173	ما يسمى بـ #جريمة_الشرف وقضية #بسنت_خالد - كيف نتعامل مع بناتنا؟ - كيف نزرع فيهن الثقة؟ - كيف نربي أبنائنا على المساواة ونحرر الشرف من جسد الأنثى؟ - الثقافة الذكورية والعنصرية ضد المرأة ودورها في صوغ العادات والتقاليد والدين. #دكان_الكفر #سألوا_أهل_الكفر	Twitter
174	#بسنت_خالد لو الحكومة "#العلمانية" التي تحكم مصر لديها فعلا قانون كان ماصار اللي صار لكن هذه هي الحكومات العلمانية العربية، قوانينها مجرد حبر على ورق مستوردة من عقول حثالات الخارج، ولا تطبق لأنها اصلا غير قابلة للتطبيق، وتقع بسببها الحوادث والكورث المؤلمة، واذا وقعت أبدت الحكومة	Twitter
175	ل اللي نقدر نقولو ان ربنا يرحمها ويغفر لها ويسكنه الفردوس الأعلى.. وان شاء الله اللي عملو العمله دي هابتحبسو وربنا يهدينا ويهدي المسلمين جميعا يارب.	Twitter
176	تخيل إن اللي دمر نفسية بسنت و خلاها تنتحر، هو "المفروض" المدرس التربوي اللي يعلم الطلاب القيم والأخلاق قبل العلم.. وبالمناسبة المدرس ده نفسه استقال من المدرسة وتفرغ للدروس الخصوصية.. مفارقات تقولك تعليمنا عامل ازاى.. وقال خايفين عليه يخرب! #بسنت_خالد #بسنت_ضحية_الابتزاز	Twitter
177	البننت جدها توفي هو كمان حزناً عليها يعني ٢ حيوانات تسببوا في إزهاق روحين علشان رغبات حيوانية المشكلة كمان أصبحت ف إن ال ٢ دول فيه زيهم كتيير عايشين ف وسطنا والناس شايفينهم شباب زي الورد والبننت كمان فيه كتيير زيها مقهورين من أقرب ناس ليهم اسمعوا عيالكم وربوهم #بسنت_ضحية_الابتزاز	Twitter
178	#بسنت_ضحية_الابتزاز نصيحه لكل نساء تويتز حاولو تقربوا من بناتكم جدا جدا وتصاحبوهم وتخلو الحياه مكشوفه بينكم علشان تعرفو تساعدهم لو حصل اي مشكله وياريت ياريت تعملو حملات على مواقع التواصل الاجتماعى لمساعدته من ليس لهم امهات تكونو انتم بديلا لامهاتهم ربنا يحمي بناتكم من كل شر	Twitter
179	ممكن متديش الفرصه لأي حد أنه يهددك أو يبتزك سوء ولاد أو بنت، إللي يهددك هدديه بأهلك وصليله أنك لو قولتي بس اسمه/ لأهلك حياته هو/ي إللي هنتيقه متهدده، وأن أهلك مش بيسكتوا و دي حقيقه مفيش حد أهله مش سندته بس فيه بعض الناس مش شاربفه كدا. متخليش حد يهددك. #بسنت_ضحية_الابتزاز	Twitter

180	اكبر مجرم مو المبتز، اكبر مجرم هو اللي المفروض كان يصدقها و يوقف معاها و يحسسها بالأمان و فشل #بسننت_ضحية_الإبتزاز	Twitter
181	١٨ شاب متهمين في قضية #بسننت ضحية الإبتزاز ١٨ أسرة معرفتش تربى ١٨ شاب العداونية والسادية متو غلة جواهم همّا الأهالي اللي بتخلف دول بينسوا يربوا ولا من كتر العيال مبقوش فاضيين والله انا شايفة ان أهاليهم يتحاكموا معاهم وكمان يكشفوا على عقليتهم اللي جابت ال ١٨ مختل دول	Twitter
182	قضت محكمة جنايات طنطا بمعاقبة المتهمين ال 5 في قضية بسنت خالد ضحية الإبتزاز الإلكتروني بالسجن 15 سنة ل3 متهمين، ومعاقبة 2 آخرين بالسجن 5 سنوات #بسننت_خالد_بسننت_ضحية_الإبتزاز	Twitter
183	إلى متى سنستمر في توجيه اللوم للضحايا، بدلا من تحميل المسؤولية للمجرمين الحقيقيين؟ المبتز، لكن أيضا كل من ساهم في نشر الصور، وأيضا الأسرة التي يفترض أن تدرك أن نفسية ومصالحة أبنائها، أهم وأسبق وأقوى مما سيقوله الناس.	Twitter
184	الا المدرس العرث اللي قال لبسننت انت بقيتي الترنند رقم ١ ده اتحاسب و لا لسه #بسننت_ضحية_الإبتزاز	Twitter
185	هل، لو كانت الصور حقيقية، يكون من حق الأهل والجيران والمجتمع ممارسة هذا الضغط الرهيب عليها حتى تقدم على #الانتحار؟ هل، لو كانت الصور حقيقية واستعملها ضدها شخص آخر، سنعتبر أنها تستحق التشهير وتستحق الضغط الذي أدى بها للانتحار؟ #بسننت_خالد_بسننت_ضحية_الإبتزاز	Twitter
186	بعد انتحار #بسننت_ضحية_الإبتزاز الإلكتروني.. نائبة تطالب بمنع تداول "الحبة القاتلة"	Twitter
187	girl #BasantKhaled ends her life after Unbelievably painful. Young created and shared. Intimate image fake sexual images of her were LifeThreatening #deepfakes We need # abuse is #LifeShattering and MustDoMore# take urgent action & to step up	Twitter
188	Horrendous should never have happened to her	Twitter
189	Oh little one. I understand why I just wish you hadn't. RIP	Twitter
Case 2: Heidi Shata		
190	حادثة انتحار مأساوية ثانية خلال شهر واحد في مصر، بسبب تعرض فتاة للإبتزاز الجنسي والإلكتروني. فأقدمت الطفلة هايدي شحتة عبد الفتاح على إنهاء حياتها للتخلص من ملاحقة المبتزين وأحكام المجتمع الذكوري الظالمة. #مصر #هايدي_عبد_الفتاح	Twitter
191	"أنا عايزة حق هايدي يرجع... مش يعني بنداس على حقنا لأننا غلابة"... هذا ما روته والددة الطفلة المصرية هايدي شحتة، التي قررت إنهاء حياتها بعدما تعرّضت للإبتزاز الإلكتروني.	Twitter
192	انتحار فتاة مصرية بعد ابتزازها بصور مفبركة في واقعة هي الثانية من نوعها خلال شهر، وسط مطالبات بـ #حق_هايدي_شحتة #مصر	Twitter

193	انتحار فتاة مصرية بعد ابتزازها بصور مفبركة في واقعة هي الثانية من نوعها خلال شهر، وسط مطالبات بـ #حق_هايدي_شحنة	Twitter
194	انتحرت الطفلة المصرية هايدي شحنة (15 عامًا) في الشرقية، بعد تناولها قرص سام. فيما أفادت التحريات الأولية بأن الفتاة انتحرت نتيجة تداول "صور خادشة" على "فيسبوك". (صحيفة الشروق)	Twitter
195	ثاني، في نفس الشهر وب نفس الطريقة و بنفس السبب ثاني.. هايدي شحنة.. بنت عندها ١٥ سنة من الشرقية انتحرت بسبب ابتزازها وانتشار صور مفبركة ليها على السوشال ميديا. ثاني يا جماعة.	Twitter
196	فاجعة في مصر بعد انتحار طفلة تدعى هايدي شحنة، تبلغ من العمر 15 عاما، بعد تناولها حبة الغلال السامة، ما أدى إلى وفاتها على الفور، بعد تعرضها لابتزاز إلكتروني من قبل شاب.	Twitter
197	هايدي شحنة ١٤ سنة!! ابتزاز برضه لان الست عندنا شرف ماشي عالارض. ملهاش اهمية ثانيه و الموت اهون من انها تتوصم وسط الناس بحاجه زي دي	Twitter
198	البنيت دي اسمها هايدي عبدالفتاح شحته من اولاد صقر الشرقيه ضحيه جديده من الابتزاز الإلكتروني وانتهت حياتها بنفسها بعد تناول الحبه السامه كما حدث مع بسنت خالد #حق بسنت خالد لازم يرجع ياريت كل بنت تاخذ بالها من نفسها وتلفيونها عشان الايام دي ما يعلم بيها الارينا عزوجل	Twitter
199	طفلة أخرى ضحية للابتزاز.. المصرية هايدي شحنة (15 عاما) تنهي حياتها بعد تلقيها رسالة مجهولة التفاصيل	Twitter
200	انتحار فتاة جديدة بالحبة السامة في #مصر! #الشرقية #هايدي_شحنة	Twitter
201	blackmailed with An Egyptian girl committed suicide after being its kind within fabricated pictures, in an incident that is the second of a month, amid calls for #حق_هايدي_شحنة	Twitter
202	"مأساة #بسنت خالد تتكرر" .. انتحار "#هايدي_شحنة" والتي تبلغ من العمر 15 عامًا بـ #الشرقية بعد انتشار صور خادشة لها على مواقع #التواصل_الاجتماعي	Twitter
203	انتحرت #هايدي شحته (١٥ عامًا) من محافظة الشرقية في #مصر بعد ابتزازها من أحدهم على الانترنت بصور مفبركة، الجدير بالذكر أن المبتزين هم من جيران الضحية، فبعد مشاكل بين هايدي وإحدى بنات جيرانهم والتي كانت صديقتها قامت بإرسال صور هايدي لشباب قاموا بدورهم بفبركة الصور وابتزاز هايدي...	Twitter
204	واقع يقهر ويحزن	Twitter
205	عشان تبطلو تحطو صوركم وتنتشروها سوشيال ميديا اتعلموا بقي ده درس	Twitter
206	فتاة مصرية جديدة تنتحر بسبب الابتزاز الإلكتروني.. ووالدها يروي لتفاعلكم تفاصيل مفعجة!	Twitter

207	انتحرت هايدي شحنة والبالغة من العمر ١٥ سنة بعد تعرضها لابتزاز وصور مفبركة طالت سمعتها من جانب جيرانها، تمكنت أجهزة الأمن من ضبط اثنين من المتورطين بينما ما زال الباقي هاربا.	Twitter
208	نعيش في أكثر الأماكن ظلماً وظلاماً #حق_هايدي_شحنة وحق جميع المظلومات والمظلومين	Twitter
209	لما بنت تانية تقع في نفس الازمة لازم تعرف ان العالم اكبر من قريتها وان في ناس تانية غير الحيوانات اللي عايشة معاهم شايفينها ماعملتش حاجة غلط والمجرم هو اللي معاه الصور او اللي فبرك مش اللي اتصور او اتفبركله وانها ماعملتش حاجة غلط وفيه ملايين واقفين جنبها وحقها هايدي #هايدي_شحنة	Twitter
210	احنا عايزين منصات ومؤسسات بجد تقف جنب البنات مهما حصل، ناس بتنزّل القرى والارياف وتوعي الاهالي وتروح للبنات في المدارس تنظمنهم وتعرفهم حقوقهم عشان اللي بيحصل دا ظلم كبير. #حق_هايدي_شحنة	Twitter
211	طبعاً هتسبب السبب في الانتحار ونمسك في حبوب الغله ومنعها لكن قانون لردع مستغل براءة الفتاة لا	Twitter
212	فكل قضية من دي نخليها تربند على قد ما نقدر لحد ما الاعلام الماينستريم بيتبني نفس النظرة دي غصب عنه واي بنت في نفس الموقف - وهما اكيد بالالوفات دلوقتي - كل ما تلاقي الموجة في صفها تفكيرها في اذية نفسها او حتى معاتبة نفسها هايدي بالتدريج لحد ما يختفي تماما #هايدي_شحنة	Twitter
213	السجن لمدة ١٠ و ٦ سنوات على المتهمين بفبركة صور وابتزاز الطفلة هايدي أصدرت محكمة الجنايات حكم بالسجن لمدة ١٠ سنوات على الشقيقتين: عزة حسن إبراهيم الدسوقي، ومنى حسن إبراهيم الدسوقي، والسجن لمدة ٦ سنوات لوالدتهما، وابن شقيقتها وصديقه.	Twitter
214	يا حكومة يا مجلس الشعب يا أعضاء يا نوابي منتخبتين احنا اهو صوت الشعب نطالب مشروع قانون يجعل المبتز يفكر مليون مره قانون يعاقب به المبتز باعتبار هتلك عرض وقتل وفساد في الأرض قانون عقوبته المؤبد مش اقل	Twitter
215	زي انهارة فقداننا هايدي شحته وكل السبب في وفاتها في السجن .. لكن مش هنسي كلام أبوها ليا وهو بيقولي معنديش ولاد لكن كانت سندي وكانت راجل البيت في غياي . اللي ميعرفش قصتها هايدي انتحرت بحباية غلة بعد ما جيرانها فبركوا ليها صور وركبوها علي صور تانيه وشهروا بيها في قريتهم علي السوشيال ميديا عشان سبب تافه جداً خلافات جيران . الله يرحمك ويصبر اهلك .	Facebook
216	إستقبل مستشفى أولاد صقر المركزي الطالبة «هايدي شحنة» 15 عاماً جثة هامة إثر تناولها قرص سام.. وأفادت التحريات بأن الفتاة أقدمت على التخلص من حياتها نتيجة تداول صور خادشة لها على مواقع التواصل الاجتماعي «فيسبوك» .. فيما أكد ابن عمته "سالم محمد" إن صديقة لها صورتها أثناء تغيير ملابسها، وسربت تلك الصور لشباب بالقريّة، والذين نشرها على مواقع التواصل الاجتماعي للتشهير بها، ما إصابها بحالة نفسية سيئة قادتّها إلى الانتحار.. تم تحرير محضر بالواقعة، والتحفظ على الجثة بمسرحة المستشفى التي صرحت بالدفن عقب الانتهاء من الصفة التشريحية	Facebook

217	مأساة بسنت تتكرر.. هايدي شحته، تبلغ من العمر 15 عاما تتخلص من حياتها بعد تناولها حبة الغلال السامة بسبب انتشار صور خادشة لها بالشرقية ومحاولات ابتزازها الموضوع خطير ولازم الاهل تقرب من ابنائها	Facebook
218	«بسنت جديدة».. هايدي شحته تنهي حياتها بعد انتشار صور خادشة لها	Facebook
219	بسنت خالد 😞 وبعدها هايدي شحته 😞 ولسه مش عارفين الدور الجاي علي مين مسلسل الانتحار نتيجته ازمه الابتزاز مش مهم الصوره مفبركه ولا حقيقيه مش هي دي المشكله المشكله الحقيقيه في المجتمع وبالاخص اهل البنات البنات لو عارفه ان اهلها هما امنها ❤️.. هتجري عليهم وتستخبي فيهم	Facebook
220	انتحار طفلة بقرص سام بعد تداول صور خادشة لها عبر موقع تواصل اجتماعي بالشرقية	Facebook
221	الابتزاز بالصور يؤدي الى الانتحار	Facebook
222	الحكم علي 5 متهمين في قضية قتل هايدي شحته ضحية الابتزاز بأولادصقر(قرية الحاج علي)	Facebook
223	وهي ليش لتشلح عالنت كل نيايا و تعمل استعراض لمفاتنا الذكور شو ذنبون	Facebook
224	لا حول ولا قوة الا بالله يارب سترك ولطفك	Facebook
225	طيب وش الاثبات انها منتحره؟؟؟؟!! يمكن اللي حولها مسمميها!!!	Twitter
226	المفروض اعدام	Twitter
227	اذا الصور مفبركة ليش ينتحرون!!! ردة افعل مبالغ جدا فيها	Twitter
228	انتحرت الطفلة المصرية هايدي شحته (15 عامًا) في الشرقية، بعد تناولها قرص سام. فيما أفادت التحريات الأولية بأن الفتاة انتحرت نتيجة تداول "صور خادشة" على "فيسبوك". (صحيفة الشروق)	Twitter
229	نفس قصة بسنت... شي مرعب...	Twitter
230	يا ريت الي مخلف او الي ناوي فيكم يخلف لو شاف صور لبنته/ابنه حتى لو نودز حقيقية يروح يطلع دين ام الي بيذله بيهم ويسجنه ويخليه يكره اليوم الي اتولد فيه هو وأهله كلهم. ويا ريت قبل ده ما يحصل من الأساس تدوهم الامان ان مهما حصل هتبقوا في ضميرهم وهتحموهم. أو ماتخلفوش.	Twitter
231	انتم يا بنات ليش تطع صور لكم على الفيس او المواقع	Twitter
232	قلناها للمرة المليون لأهالي ما تحملوش الولاد بنات وصبيان في سن المراهقة تلفون الغرفة ليها أبواب حنتقلل آخر الليل والشيطان رجم وشاطر بسيطر على المراهقين في سن خطر حملوهم تلفونات وهنا قاعدين وسطيكم بس لما يجي وقت النوم اسحبو منهم الهواتف يا بقر	Twitter

233	فكل قضية من دي نخليها تريند على قد ما نقدر لحد ما الاعلام الماينستريم يتبني نفس النظرة دي غصب عنه واي بنت في نفس الموقف - وهما اكيد بالالوفات دلوقتي - كل ما تلاقي الموجة في صفها تفكيرها في اذية نفسها او حتى معاتبة نفسها هابقل بالتدريج لحد ما يختفي تماما #هايدي_شحنة	Twitter
234	حادثة #هايدي_شحنة نفس تفاصيل حادثة بسنت بالضبط	Twitter
235	المراهقات هايفضلوا يتصوروا ويبعتوا نودز والفبركة هاتفضل تحصل وشباب القرى اللي اقل من الحيوانات هايفضلوا يسربوا ويبتزوا ويحفلوا ويعايروا دي حاجات مانقدرش نوقفها. اللي نقدر نوقفه هو الانت7ار. #هايدي_شحنة	Twitter
236	لما بنت تانية تقع في نفس الازمة لازم تعرف ان العالم اكبر من قريتها وان في ناس تانية غير الحيوانات اللي عايشة معاهم شايفينها ماعملتش حاجة غلط والمجرم هو اللي معاه الصور او اللي فبرك مش اللي اتصور او اتفبركله وانها ماعملتش حاجة غلط وفيه ملايين واقفين جنبها وحققها هايجي #هايدي_شحنة	Twitter
237	خطوة جيدة لكن غير كافية اطلاقاً يجب تعديل القوانين واعتبار جرائم الابتزاز التي تؤدي الي موت الضحية جريمة قتل عمد يحاكم فيها المتسبب في موت الضحية بقوانين جرائم القتل العمد لتكون العدالة رادعه . #حق_هايدي_شحنة	Twitter
238	خادشة للحياء للطفلة هايدي، ونشرها على مواقع التواصل الاجتماعي بهدف ابتزازها والحصول على مبالغ مالية، وبغرض الانتقام من هايدي بسبب نشوب مشاجرة بين هايدي وشقيقتها وبين الشقيقتين المتهمتين عزة ومنى. وجاء هذا الحكم بعد ١٢ يوماً فقط من انتحار هايدي، ليكون من أسرع الأحكام التي (3/2)	Twitter
239	المفروض الاخبار دي تنتشر اكثر من كدة عشان اي حد يفكر ١٠٠٠ مرة قبل ما يعمل حاجة زي كدة	Twitter
240	يا ليت بدل ما ننزل صور الضحايا ننزل صور النفوس الدنيئة عشان تذوق مر فعلتها وابتزازها وتهاونها في روح هالمسكينة رحمة الله عليها	Twitter
241	هو ايه الداعي اننا ننزل صور الضحية بدل المجرمين مع الخبر؟	Twitter
242	فبرك صور و تسبب بانتحارها، انحبس ٦ سنين و بعدين بطلع يسرح و يمرح و يفبرك و يتسبب بوفاة غيرها، ماشاءالله عقوبات بتجنن.	Twitter
243	الله يرحمها بس محد ايعرف هيوخلها حقها هلمسكينة غير ربنا 6 سنين ما بتوخلها ربع الي مرت فيه هلمسكينة	Twitter
244	لا حول ولا قوة الا بالله العلي العظيم.. المفروض إعدام... العين بالعين والسن بالسن والبادي أظلم	Twitter
245	يعني قتلوها بسبب اللي عملوه وخدوا ٦ سنين !!! يابلاش والله	Twitter

246	يعني بغبانكوا بتسيبوا المجرم وتنشروا صورة الضحية!!! بجد اي الغباء دا بتستوردوه؟	Twitter
247	الله لا يوفقهم ماتت بسببهم وحاكمينهم هالحكم الرؤوف وش هالقانون المفروض اعدام او مؤبد الله يأبدهم بجهنم.	Twitter
248	يا حكومه يا مجلس الشعب يا أعضاء يا نوابي منتخبين احنا اهوه صوت الشعب نطالب مشروع قانون يجعل المبتز يفكر مليون مره قانون يعاقب به المبتز باعتبار هنك عرض وقتل وفساد في الأرض قانون عقوبته المؤبد مش اقل	Twitter
249	شحنة العجمي والد "هايدي" ضحية الابتزاز بالشرقية": بنتي ارتاحت في قبرها بعد حكمة المحكمة	Facebook
250	هو اي واحده تحصل لها مشكله تروح تبليغ حباية غله. طب استفتدي ايه؟ طب تعرفي جزاء قتل النفس ايه؟ الله يرحمك	Facebook
251	ماذا ننتظر من المجتمعات المتدينه بطبعها مع انعدام الضمير والخوف من الله ربنا يرحمك يا بنتي	Facebook
252	لحد امتي لازم يكون في توعية لكل الاطفال والبنات انه لو تعرضوا لاي حاجة زي دي يتكلموا ماحدش بسكت وشرطة الانترنت شغالة حسبي الله ونعم الوكيل وربنا يحفظ ولادنا	Facebook
253	اسرتها غلطانة نفس غلط الجناة لأنها سكتت على جريمة الابتزاز من الأول والبنات كانت هي الضحية	Facebook
254	الناس دي حتي لو غلابه او جهلاء ازاي ميدافعوش عن بنتهم و يبلغوا الشرطه ؟!!!!!! فين الدعم الي بتقدموه لعيالكوا وانتوا اول ناس بتدفعوهم للموت بسببكو؟؟؟؟ غلابه ايه مافي غلابه وبيحافظوا علي عيالهم والي يقر بلهم ياكلوه	Facebook
255	تشديد العقوبة الضعف ووزارة الداخلية تنزل اعلانات علي الفيس بوك والتليفزيون والرديو اي حد حيقوم باي ابتزاز الالكتروني حيتعرض للمسألة القانونية	Facebook
256	طيب البنات طفلة ومش فاهمة .. اهلها مبلغوش ليه؟! يعني ايه يبيعوا اللي حيلتهم .. ما دا سبب ضغط نفسي زيادة على البنات .. لا اهلها ظلموها كمان بصراحة.. لا حول ولا قوة الا بالله العلي العظيم.	Facebook
257	لهذه الدرجة وصل الناس انتهاك الخصوصية وفضح الناس لبعضهم البعض هل نسي الناس الله واصبحت المادة هي المسيطره في خلل يحدث يجب الاسره المصريه تنتبه له وانت تعلم ابناءها مهما كانت الحياه قاسيه لا بد من التمسك بالقيم والاخلاق	Facebook
258	للاسف مفيش قانون مباشر للابتزاز الست كل يوم بتتعرضله وحقها دايم مهدور	Facebook
259	العقاب العقاب العقاب لازم يكون رادع للمبتزين بلا شفقة ولا رحمة..حسبنا الله ونعم الوكيل. ربنا يرحمها ويصبر أهلها	Facebook

260	في حاجة غلط في الكلام ده ..يعني ايه أسرة تخضع للابتزاز لمجرد صور مفبركة!!!!!!	Facebook
261	في حالة من عدم الوعي وانعدام الأخلاق وخصوصا في القرى بشكل مش طبيعي]	Facebook
262	ادي نتيجة الانفتاح والانفلتات بتاع السوشيال ميديا والبعد عن ربنا والحلال والحرام ... لا بقت الناس تخاف ربنا وتتقي الله في نفسها ولا بقت الناس تخاف علي نفسها من ضعيفي النفوس وكأن كل الناس ملايكة. بلاش والله مالوش لزوم صور وفيديوهات علي السوشيال ماحدش عارف النوايا ...وبلاش تحطوا اهاليكم في موقف ضعف واللي صاحب حق يحط صباغه في عين التخين ولا يخاف الا من ربناحسبنا الله ونعم الوكيل في كل مفتري	Facebook
263	حسبي الله ونعم الوكيل ، ف شرطة المباحث الإلكترونية ف حاجة اسمها بلاغات سريعة و بتتقدم و هما بيحبوهم انما اللي بيحصل ده جهل بالحق يا جماعة الكلام ده بيحصل كثير من فترات كبيرة مينفعش الاستسلام للناس دي و لا الرضي بالابتزاز ده لازم ننشر ثقافة البلاغات السريعة ف سرية تامة لأي حد بيتم ابتزازه و خراب بيته بسبب الحاجات دي ...	Facebook
264	حتي لو مش متفبركه!!!!!! هو في ايه الناس دي حتي لو غلابه او جهلاء ازاي ميدافعوش عن بنتهم و يبلغوا الشرطه ؟!!!!!! فين الدعم الي بتقدموه لعيالكوا وانتوا اول ناس بندوقوهم للموت بسببكوا؟؟؟؟ غلابه ايه مافي غلابه وبيحافظوا علي عيالهم والي يقر بلهم ياكلوه	Facebook
265	إيه موضه الانتحار دى حاجه جديده وبتنتشر أين الإيمان والتربيته الاسريه السليمه وأين معلمى الدين مما يحدث ربنا يرحمنا ويحفظ أو لادنا	Facebook
266	حسبي الله ونعم الوكيل في كل من كان سبب في اذاه	Facebook
267	منهج الصف الرابع الابتدائي بيلم الأطفال في مادة ICT ازاي يحموا بياناتهم ولو تعرضوا لتنمر او ابتزاز يتعاملوا ازاي وده لوحده مس كفاية لازم كل المؤسسات والجمعيات الاهليه تعال حملات توعيه علي أوسع نطاق للأسر وبخاصة في القرى ولازم تفعيل قوانين للحماية من مثل تلك الانتهاكات وتفعيل تنفيذها والإ الفترة الجاية هتكون مخيفه	Facebook
268	الله يرحمها بس بدمتك مش أسرتها هي اللي غلطانه ! يعنى اللهم احفظنا بس لو بعقل احمر هيقولهم بلوا الصور اللي معاكم واشربوا ميتها	Facebook
269	سهام الحسيني ياااادي المصبيه ... دي المحافظات تعوم علي ضلال وفسق وانهيار ومحدث حاسس ... اكيد كل ده مش بسبب حادث بسنت واكيد في كثير من بسنت ... وحسبنا الله ونعم الوكيل ربوا عيالكو ياتانااa	Facebook

270	موضوع فبركة الصور والفيديوهات للأسف هازيد مش هايقل لأنه كل شوية بيبقى اسهل وبيبان حقيقي اكثر بسبب البرامج الجديدة اللي بتطلع كل يوم. المطلوب توعية للناس انها تبلغ ماتخضعش للابتزاز ده ولازم كل اسرة تتعرض لده تقف تدافع عن بنتها لحد مايجيوا حقها	Facebook
271	لازم يكون في قوانين قويه تمنع ان ده يحصل لازم يكون في حل ليه لازم يموتوا كده في الاخر بطريقه ديه... ليه طفله تتعرض لكل الاذى ده وليه لسه في ناس بتحط الذنب على البنات برغم كل حاجه بتحصلها من ضغط و اذى وابتزاز ...	Facebook
272	ياجماعة لازم عقوبة شديدة على اللي بيحصل دا كل يوم والتانى نسمع عن المهازل دى إلى فى النهاية وجع قلب و خلاص لازم عقوبة شديدة والجزاء يكون رادع شبكة بقى من إلى رقصت واللى قلعت وياريت نبحت ونشوف اية اللي بيحصل فى بناتنا	Facebook
273	اناس علموا اولادكم الصبر على البلاء الانتحار مش حل حرام الشباب اللي بيضيعوا وهما أطفال وشوفوا الحيوانات اللي ما اتربوش اللي كل هدفهم التشهير بالناس والتهديد لازم يكون في عقاب رادع ومنع للمهزله دي	Facebook
274	فسدت الاخلاق فسدت الأمم	Facebook
275	غريب كيف الأهل قبلوا بالاستغلال هاد أنو ليش ما قدموا بلاغ الله يرحمها	Facebook
276	ولا حياة لمن تنادى وكان أرواح البنات دى من غير ثمن ولا ديه لازم الناس تلغى من حياتها الخوف من الفضيحة والعار ولازم القوانين تكون رادعة بدون قيود والا هتلاقى كل يوم في بسنت جديدة	Facebook
277	زى ما بنطالب بتعليق العقوبات للابتزاز الإلكتروني والتشهير والضغط برضه هنفضل نعيد ونزيد الأهل الأهل الأهل هما خط الحماية والسند لو البنات حسنت أن أهلها معها في ضهرها متقهمين ومدافعين عنها في صفها مش ضدها حواليتها ومعها مش عليها عمرنا ما هنوصل للنتائج دي قربوا من ولادكم وراعوهم وافهموهم يرحمنا ويرحمكم الله	Facebook
278	تاني .. حرام اللي بيحصل للعيال الصغيره في البلد دي والله ليه المجتمع يقف ضد حد في حاجه زي دي وخاصة لو كان طفل حتى لو كانت عملت حاجه زي دي . هو الشعب المتدين بطبعه مش عارفين مبدأ الستر ومبدأ التوبه بالدين	Facebook
279	ماذا ننتظر من جيل الثوره .. جيل لا يعرف للاخلاق طريق ولا يحترم كبير ولا صغير . جيل لم يتربى التربيه الصحيحه . جيل متروك للسوشيال ميديا تربيه . ولمواقع الاباحيه تتفقه . جيل لا يعرف اركان دينه . ولا يفقه في الدين شيء . جيل فاسد	Facebook

280	الغريبة ان كل قصة ينتزل لأول مرة تلاقيها اكررت ثاني وينفس الاحداث وكأن الناس يتأخذ الفكرة وطبقها 😞 الناس مش ينتعظ نفس اللي حصل مع بسنت بظبط لا هايدي اللة يرحمها خافت من الموت ولا المجرمين اتعظوا وخافوا ربنا يرحم الاحياء قبل الاموات	Facebook
281	ما لو الجناه كانوا اخدوا أقصى عقوبة في الحوادث السابقة كانت الناس خافت من تكرار تلك الحوادث	Facebook
282	ولازم عقاب لجاتهم وانشاء الله ربنا هايهاقها فينتها ويرد كيدها فنحرها	Facebook
283	معظم العيال اللي بتصلح الموبيلات عندهم برامج بتسترع الصور بعد حذفها ودا موضوع خطير	Facebook
284	الاسره مسؤوله انها تسبب تلفون مع طفله غير مدركه بدون رقابه الاسره شريك في الجريمة تماما كمن ابتزها	Facebook
285	وكل يوم بسنت جديده لحد ما يطبق القانون صح ع اي متحرش او مبتز ويكون عبره لغيره	Facebook
286	ولاد بلا توعية وبلا تربية شيلو من ادبين القرف الموبايلات وهن لسا ما فقسو من البيضة حاج قرف كل حدا بيتحمل مسؤولية تربيته	Facebook
287	لا حول ولا قوة الا بالله العلي العظيم الموضوع انتشر بصورة مربعة فين مباحث الانترنت من الكرسة دي 😞	Facebook
288	ازاي بنهون عليهم حياتهم وروحهم كدا بسهولة ظلما الحق معها تبليغ عنهم الل تتعرض للابتزاز	Facebook
289	دي تالت بنت يحصل معاها كده هي الدنيا سايبه ولا ايه فين العقاب للناس دي علشان ماتتكرش الجريمة دي ثاني	Facebook
290	البنات دلوقتي بقت بتضيع نفسها بايدها بسبب اللي بيعملوه على مواقع التواصل الاجتماعي	Facebook
291	حسي الله ونعم الوكيل في كل ولد بيعمل كده	Facebook
Case 3: Sarah Alwan		
292	#سارة علوان شابة يمنية وناشطة مجتمعية أطلقت النار على نفسها بعد ٨ أشهر من إبتزاز المدعو #أمجد المقطري لها والتهديد بنشر صورها بعد أن تمت سرقة ذاكرة الفلاش الخاصة بها. تقدمت سارة بشكوى للجهات الأمنية وظل المجرم حُر طليق يتسنر عليه المجتمع وماتيقى من الدولة حتى قررت إنهاء معاناتها	Twitter
293	سارة لم تمت تُحيط بها دعوات إرتفعت إلى السماء يارب لا تردها خائبة	Twitter
294	حتى قبل الحرب لم يكن وضع المرأة أفضل ولم تكن الأجهزة الأمنية في يوم مُنصفة لقضايا النساء. و أقسام الشرطة لم تكن غالباً هي الحل الأول الذي تلجأ إليه النساء! كان الخوف من دخول أقسام الشرطة يسيطر على الأغلبية لأن المجتمع بعدها سينبذهن وسيتناول سمعة أي امرأة خاضت هذه التجربة #اليمن	Twitter

295	لا حول ولا قوة الا بالله، الله يرحمها ويغفر لها، قبل محاسبة المبتز امجد لازم يحاسبو من قدمت اليهم البلاغ لعدم تعاملهم مع البلاغ بجديّة	Twitter
296	مع ماورد تماما.... ولن يكون لتضحيتها اثر حقيقي الا اذا تمت معاقبة المجرم، وهذه هي مهمة الدولة والمجتمع اما سارة فقد قدمت روحها وحياتها..	Twitter
297	حتي لو كانت الخصومه مشتهه لا يجب نشر صور وابتزاز اعراض البشر رساله الي اشباه الرجال لاتفجرو وبالخصومه	Twitter
298	ياخبره ليش اصحاب تعيز دابم مشاكلهم ابتزاز هل هم بلا أدب ولا ماعندهم شرف	Twitter
299	ههههههههههههههه سرقو الفلاش قولي صورها وهي معه مخلصه اما فلاش وما فلاش مايدخلش العقل	Twitter
300	الابتزاز جريمة يجب أن يعاقب عليه القانون ولكن الذي يشيب الرأس كيف لامرأة تهزّب صور صديقتها لشاب حتى يبتزها ويدمر حياتها.. هل وصل الحقد لهذه الدرجة لأن البنات ناجحة...!! دعواتنا لسارة ولجميع البنات الاتي تعرضن للابتزاز والضغط المجتمعي	Twitter
301	اي بنت تتعرض للابتزاز من قبل الذئاب البشريه لا تتخضعي للابتزازه وتدمري حياتك ومستقبلك كلمي اهلك حد قريب منك نشطاء عقال وغيرهم واكثر ما يخونك أقرب الأقربون خلي تفتك في الله فقط ، ونصحيه صورك واشبانك الخاصة فيك لا تخليها قريبه من اي حد #ساره علوان ضحيه الذئاب البشريه الإلكترونية.	Twitter
302	اطلقت #سارة_ علوان النار على قلبها لانها بعد تعرضها للابتزاز من قبل عديمي الضمير والانسانية وخذلانها وعدم انصافها . اخطأت الرصاصه قلبها ومررت بجانبه لتعطي لها فرصة للحياة وفرصة للمجتمع والجهات المسؤله لانصافها وتطهير المجتمع من مرضى النفس وعصابات الابتزاز واسقاط اقصى العق	Twitter
303	القصة ليست كما ترونها والله يستر على الجميع	Twitter
304	اي بنت تتصور تستاهل وتحمل العواقب	Twitter
305	مجتمعات مررررعبه	Twitter
306	لكن لم يكن الحل الصائب أبدا إن الله عالم بما في قلوب حت وإن نُشرت صورُها فهي ليس عليها شيء إنما حياتها ليست بيدها بل هي ملك لربها	Twitter
307	كيف عرفوا أنها انتحرت؟ ربما جريمة! قتل يجب التحقيق!	Twitter
308	سارة يجب ان لاتخاف من نشر الصورة الأهم الثقة بنفسها وثقت المحيط العائلي بها . ان كانت لم تتجاوز الشرف والاخلاق في حياتها . فالحرية توقف بباب الشرف . نتمنى لسارة وملايين اليمينيات النصر على ابتزاز الجاهلية لهن	Twitter
309	علا كل فتة الا تعطي مجال لاحد ان يبتزها وما فيه دعي لتصوير	Twitter
310	لاعاش هذا الذي تسبب بموت البرائة لوكانت عدالة والقصاص موجودفعلا ماز هقة نفسها.....	Twitter
311	مجتمعات عربية تعذر الذكر وتعيد الانثى حتى لو الانثى حقها شاهر ناهر..	Twitter

312	ما يكون الا الشيطان دخل بينهم وتصورو وبعدين تركته راحت مع واحد ثاني وهو هدها بلابزاز	Twitter
313	مجتمعات عربية تعذر الذكر وتعيد الانثى حتى لو الانثى حقها شاهر ناهر..	Twitter
314	الحل دائما مواجهة التهديد بتهديد ومواجهة الخوف بالشجاعة وهو كالتالي : اقوى رد للمبتز هو (انشر و شوف ايش يحصل لك) والله ان المجرم اكثر خوفا و قلقاً من الضحية ولن يجرو فعل شي وهذا يحتاج الى تفهم الاهل و وقتهم مع ابنتهم	Twitter
315	الرجاء عدم الترقيع للبنات وتستقلو بعقولنا. الذاكرة مسروقة؟ البنت مخلوق عاطفي وغالباً ترسل الصور بنفسها في العلاقة العاطفيه . طبعاً الي ينشر الصور ويهدد بنت هو معدوم الرجوله ويستحق القتل ويتربط وسط ميدان و لازم البنت تتعاقب لكي لا تظن الأمر سهل ارسلني صورك والقانون بيعاقب الرجال.	Twitter
316	يعني الوضع كذا. من مسكوا عليه صورة إنتحر؟! وين عقول البشر	Twitter
317	من ابتزها فهو مجرم لاشك ويستحق العقاب وأشد العقاب وتسبب في إزهاق نفس سنأتي يوم القيامة تخاصمة لكن ما كان لها وما ينبغي لها أن تنتحر تصبر على هذا البلاء ولعل عاقبته خير القاتل نفسه لن يسلم من العقاب يوم القيامة كما أخبرنا به نبينا محمد لأنه يكون عن قتل نفسه قد نزع الايمان من قلبه	Twitter
318	اي واحد بيتز بشورة سيري بيتهم وصورى خواته وامه واسرته كامل ورسليهن له وقلتي له ماذلحينه نيسر من عينتحر	Twitter
319	وهل قتل النفس بهذا الشكل يعد حل؟؟!! هناك من يعيش حياة اقسى مما عاشتها هي ولكن قوة ايمانهم بربهم ورضاهم بالقضاء والقدر جعلهم يجتازون المحن. عذرا سارة لقد ارتكبتني جرما ابشع من المبتز. عسى يربي بيرحمكي ويجعلكي من اهل الجنة يارب العالمين.	Twitter
320	والان كيف هي هل استطاع الأطباء انقاذ حياتها	Twitter
321	حتى لو ضحك عليها مفروض يسترها كي يستره ربنا لكن سوف يقضح ولو بعد حين	Twitter
322	سارة ليست خائفة من المبتزين فقط، سارة مرعوبة من اهلها و/او عشيرتها الذين تعرف جيداً انهم مجرمين وربما قتله. #ساره_علوان	Twitter
323	مثلما مرت ٤ سنوات و قاتل سميحة حر طليق سعيد بحياته- و هو الي ارتكب جريمته بنص المحكمة- مش بيحصل أي شي بحق #أمجد_المقطري. يا سارة أنت عشتي و سكتتي في بلد ما يعرف حكامه العدل أو الشرف، أنا كلي آسف لما أشوف مجموعة يانسين يرفعوا تاق #ساره_علوان_ضحية_المبتزين_والأمن	Twitter
324	بعد أن ابتزها #أمجد_المقطري وخذلتها الأجهزة الأمنية وسط مدينة تعز #سارة_علوان تقدم على الإنت.حار.	Twitter
325	#ساره_علوان في مدينة تعز بعد أن ابتزها المدعو #أمجد_المقطري أطلقت النار على نفسها باستخدام المسدس السبب كان الإبتزاز هذه القضية يجب أن تصبح رأي عام يجب إيقاف المبتزين وتوعية النساء والبنات وتحذيرهن دوماً حتى لا تتكرر الحادثة وحتى لا تصبح عادة مجتمعية. #ضحية_الإبتزاز_#الإبتزاز_جريمة	Twitter
326	المرأة عند العرب مهانه خسيس نجس حقير لاسامحك الله #أمجد_المقطري	Twitter

327	#ساره_علوان ##مجد_المقطري يعني لمن انتحرت تحرك الناس الملام الحقيقي في القضية اهلها اولاً والمجتمع ثانياً الدولة والنظام حالياً خارج التغطية مشغولين بقتل وأكل الشعب كان اللازم من الاهل جر وسحب المتهم والقبض عليه وتشهيره بدون دخل الدولة الي مش دولة اصلا	Twitter
328	لحظة إقدام الناشطة اليمنية #ساره_علوان على الانتحار بعد تعرضها للابتزاز ##تواصل #اليمن	Twitter
329	الحدث ترصد جانباً من ردود الأفعال على محاولة الناشطة "ساره علوان" الانتحار نتيجة تعرضها للابتزاز الإلكتروني	Twitter
330	بعد ابتزازها ومحاولتها الانتحار.. عقد قران فتاة يمنية في المستشفى.. قصة ساره علوان	Twitter
331	فاجعة في #تعز.. #ساره_علوان تنجو من موت محقق لتسلط الضوء على "عالم بشع" يمارس الابتزاز ضد النساء #الحدث_اليمني	Twitter
332	Sarah Alwan committed suicide because of blackmail She filed a complaint since May and they ignored her report after they know who #ساره_علوان_ضحية_المبتزين_والأمن complained against she	Twitter
333	"تقتل امرأة واحدة في البلاد فتموت جميعاً" #ساره_علوان #انتصار_الحمادي #اليمن	Twitter
334	استرو على المبتز #ساره_علوان ضحية المبتزين والأمن	Twitter
335	هين ولو فيه ذره رجوله انه صانها وعاد حقها في يومه.	Twitter
336	اين ذهبت القيم والاخلاق والدين والانسانية ، والحيا والجوار والعشرة ،والاعراف ؟	Twitter
337	اليمن فيها رجال ما يعرفوا الا ينكتوا و ينكلموا على النساء لكن وقت الصدق لا رجال الحكومة و لا رجال الامن و لا رجال المجتمع بشر و لا رجال و لو كانوا نساء ماسكات الأمن و الدولة كان كل من اخذ حقه	Twitter
338	كلنا معها وضد الظلم والابتزاز	Twitter
339	ليش مايقبضوا على المرأه الي دخلت البيت وسرقت الفلاشه	Twitter
340	الامن والشرطه يتحملوا مسؤولية حماية الناس وخاصة ان القضية وصلتهم ولو انهم تعاملوا مع الموضوع بجدية كان انحلت بسلام وقانون يحمي الجميع	Twitter
341	مشكلتها بلغت الامن واخفت على والدها ولو انها اعترفت لوالدها وهو من بلغ الامن لما تلاعب الامن بالقضية ولحلت بالفانون ولكن تجاوزت والدها وهذه نتاج التقفاز	Twitter
342	كانت تسرح له مجموعه يضربو ابوه لما معايقدر يقوم	Twitter
343	هذا المبتز قتلوا قليل هذا يشتي من يقطعه قطع كل يقطع منه قطعة بخليه يشاهد الموت كل يوم حتى ينتهي	Twitter

344	المناء كثير موضوع ساره شي يدمي القلب لآكن لو حد ردع لهاذا التافه وأمثاله بايكونو عبره لمن تسوول له نفسه ابتزاز بنات خلق الله هؤلاء لاعادات ولا تقاليد ولادين ولاقبيله تردهم أشكال نجسه	Twitter
345	1/لم تكن سارة علوان ضحية الابتزاز الإلكتروني فقط بل كانت ضحية مدير الأمن وعنصرة في تعز الواقع تحت احتلال تحالف الاجرام. ضلت سارة وأهلها لمدة 8 اشهر تشتكي سرقت فلاتشها الذي يحتوي على صورها من قبل صديقتها كما يتم تداوله والتي قامت بتسليمه لامجد المقطري الذي بالصورة، ولكن دون فائدة	Twitter
346	2/ولم يحم الامن بأبسط إجراء ضد الجاني بأعراض وشرف فتيات تعز ما يؤكد ان مدير الامن وافراده تربطهم علاقة ومصالح مع هذا القدر وامثاله. كيف لا وهو الذي يسرح ويجول في المحافظة دون خوف او قلق وهو يعلم أن الضحية وأهلها قامو بتقديم شكوى ضده! للأسف الشديد في المساء وقبل ساعات لم تجد سا	Twitter
347	3/ارة سوى أن تقوم بالانتحار بأطلاق الرصاص على نفسها بعد ان شاهدت تواطى الامن مع المجرم واستمرار ابتزازه لها وتهديدها وتهديد أهلها، ضنت ان انتحارها سينهي كوابيسها ويريح أهلها من شر ذلك المجرم. بعد محاولة انتحارها وتداول الالاف لرسالة نشرتها عبر حسابها قبل انتحارها تحدثت فيها عن ال	Twitter
348	4/ألم التي تعيشه هي وأهلها وتواطى واستهتار الامن بقضيتها اضافة إلى تداول الالاف لصورة اسعافها بعد إطلاق النار على نفسها ما جعلها قضية رأي عام، قرر الامن التحرك والقبض على المجرم ونشر هذه الصورة ليقولوا هو في قبضة الامن، وكما ترون في الصورة يظهر معزز مكرم لدى الامن وهو مخزن وعل	Twitter
349	اقية قاته أمامه على الطاولة. اتمنى من الجميع الدعاء لسارة التي في عناية المشفى بين الحياة والموت.	Twitter
350	امن تعز شريك في الجريمة	Twitter
351	لاينبغي التسامح مع المبتز	Twitter
352	صباح الخير لـ #سارة_علوان ولكل الفتيات اللاتي يواجهن الابتزاز ونظرة المجتمع في اليمن. صباحنا جميعا ونحن نحاول العيش في هذه البلاد التي انصفتها سارة حين قالت عنها في رسالتها الأخيرة: "البلاد هذه غير صالحة للعيش". #ادعم_ضحايا_الابتزاز #ساره_علوان_ضحية_المبتزين_والأمن	Twitter
353	حين تموت العدالة والنزاهة والقيم الإنسانية وحين يموت قبل ذلك كله الدين ، يبطل الفاجر .. ويُستضعف الذي لا حيلة له ! تسلط على هذه البلاد أراذل البشر ، فسلبت من أهلها الحياة والكرامة في صمتٍ مهينٍ ومُفجعٍ ما كانت هذه أبداً شيمًا للعرب ولا للمسلمين !	Twitter
354	ساعدوا #سارة_علوان بالحب والحماية يارب اشفيها	Twitter
355	مصادر حقوقية تكشف أن مبتز الناشطة سارة علوان يرأس مؤسسة حماية الأطفال بتعز.. والمواطنين يطالبوا بعقاب رادع له ولكل من تسول له نفسه ابتزاز فتاة والسقوط في هذا الوحل	Twitter
356	سارة علوان ما تستحق الشفقة تستحق الإشادة، لانها قوية ولانها حاولت كل الطرق لانصافها ودافعت عن نفسها وتكلمت بصوت عالي ووصلت قضيتها. هذا الدم الذي سال هو اطهر من احكام واعراف هذا المجتمع، وهو البصمة التي ستصنع التغيير. #العدالة_لسارة	Twitter

357	نعلم تضامنا معا الناشطة #ساره_ علوان ضد كلاب الشوارع وضد الانفلات الامني التي تعيشه مدينه #تعز العرض اليمني عرضنا جميعا ولا يحق لنا ان نسكت.	Twitter
358	نحن نعيش في عالم متوحش لا علاقة له بالإنسانية . أطلقت الناشطة #ساره_ علوان النار على نفسها لتنتحر ، بسبب ابتزاز شاب حصل على "فلاش" صورها الشخصية. كتبت أنها ذاهبة إلى الله، هرباً من "عالم بشع"، "وعند الله تجتمع الخصوم" لا ينبغي ان نحمل صور ابدا #فريق_مجاهدون	Twitter
359	الناشطة سارة علوان اطلقت النار على نفسها محاولة الانتحار بسبب ابتزازها من قبل جارها وتجاهل الجهات المختصة في تعز قضيتها رغم تقديمها بلاغا بالادلة منذ أكثر من 8 أشهر على سرقة الفلاشة خاصتها وتعرضها للابتزاز.	Twitter
360	#ساره_ علوان شابة في تعز اطلقت النار ع نفسها بعد نشرها لرسالة وداع ع صفحتها . السبب: تعرضها لابتزاز بالصور من احد الاشخاص! علماً انها قد بلغت السلطات في تعز(ما يسمى بالشرعية)من ٨ شهور! حاول هذا المجرم ان يهددها بتشوية سمعتها فليس العار للأبد! كل العار للمبتز! لن يغسل عاره شيء ابداً	Twitter
361	اي جراه تلك التي تخلي شاب بينز أنثى وبن المرجلة وبن التربية وبن الأخلاق الا يعلم هذا الشاب بأن بيته من زجاج واليوم ببنت الناس وغدوه رح ينتقم الله ببنتك ولا أختك ولا زوجتك ولا اعلى من تحب إتقوا الله وانتبهوا من اعراض الناس فقد قيلت زمان لا ترمه الناس وبيتك من زجاج	Twitter
362	علينا القيام بثورة جديدة لكن هذي المرة ثورة قانونية يجب أن نتعلم القانون ونتعامل به ونعلمه لغيرنا حتى يسري باوساط المجتمع كل أنواع الفساد لا يحل إلا بالتعرف على القوانين وتطبيقها	Twitter
363	الابتزاز حقارة ونذالة والبنات لم يتعظن بعد من مغبة التصوير في الهواتف	Twitter
364	المشكلة انه يهددها ولم تعرف اذا كان معه صور او اشي وكيف سحب صورها بتستغرب هيا اذا كانت حقيقيه قد تكون تهكر تلفونها لو صح	Twitter
365	يجب توعية البنات بعدم التواصل مع الاشخاص من غير الاهل واذا اضطرت للتعامل مع غريب عدم ارسال صورها بتاتا مهما كان جهل البنات وسذاجتهن وعدم وعيهم هي من توقعهن في هذه المواقف	Twitter
366	لا يتعرض لاعراض الناس الا منهمو بدون عرض وشرف ورجوله وغيره بالمختصر لقيطه	Twitter
367	إذا صحيح هذه القصة فهو عديم الرجولة وهو أيضاً المجرم الحقيقي ويجب إلحاقه بها لأنه خطر على المجتمع .	Twitter
368	نرفض اي إجرام من اي طرف نرفض الابتزاز ونرفض اي قذارة ونرفض توضيف الجرائم سياسيا	Twitter
369	ماعي يلقوا القبض إلا بعد الانتحار ليش مايمت القبض عندما قدمت شكوى اخزاكم الله الانفلات الأمني بسبب الارتزاق والعمالة	Twitter

370	احد مساوى تبني ثقافة ما يسمى "الشرف" هو ان البنات تعيش عمرها كله مبتزة! والا الثمن حياتها(حياة انسان، عمره كله!!) بكل وقت ومن اقرب الناس البنات تُبتز بشرفها المزعوم! #ساره_علوان_ضحية_المبتزين_والامن	Twitter
371	ساره خسرت حياتها وانتحرت لما لقت مفيش امل من أن حقها يرجع لها من المبتز .. أتمنى الكل يتابع قضيتها وشاركوا في الهاشتاق ده من فضلكم	Twitter
372	الا الاعراض يا بلا شرف و عرض ما حدث. ل #ساره_علوان وصمة عار في جبين كل المرتزقة والخونة وعبيد الريالات من مدير الامن في #تعز الى مجلس الرئاسة المنبطح عليكم اللعنة عرض ساره ليس كعرضكم يا بلا عرض	Twitter
373	الاجهزة الامنية تلقي القبض على المدعوة امل المقطري المتهمه بابتزاز الناشطة ساره علوان وتحيلها إلى الجهات المختصة . #الجماعي_وهج_الجمهوريه	Twitter
374	ساره علوان أيقونة الطهر والشرف هذه الفتاة قيمة شرف مضافة لشرف و عفتوان المرأة اليمنية أستغرب بل وأتعجب من إظهار عناد الصلاحي الشاب الذي عقد قرانه بها على أنه بطل! وهو الذي تخلى عنها في محنتها وعاد إليها ليركب الترندي ويستفيد من قضيتها وكأنهم يريدون القول بأنها اذنبت وجاء ليسترها!	Twitter
375	الناشطة #ساره_علوان حاولت الانتحار بعد تعرضها للابتزاز الإلكتروني حيث أطلقت النار على نفسها ما أدى إلى إصابتها. وتأتي هذه الحادثة في ظل تقصير الاجهزة الامنية التي اصبحت مخترقة من الامن القومي حق عمار عفاش الذين يحمون شبكات الدعارة وعصابات الابتزاز والاعتيالات.	Twitter
376	غادرت الحياة الشابة ساره علوان، وقصة رحيلها حزينة في مدينة توكل إليها كل الجرائم وتدفع فاتورة ثمن الحرب، ساره علوان لم تلطخ الحياة بالدم، بل شرحت المسافة الواقعة بين الحياة والموت، وقررت إدانة الواقع الأليم الذي تعيشه مدينة تعز.	Twitter
377	مجتمع يحكم على المراه بالموت إن أخطأت مجتمع ينتصر للجلادعلى الضحية	Twitter
378	المراه هي اساس المجتمع وكما خربت المراه خرب المجتمع ومانشتي اي ديائه في بلادنا المراه تدرس تشتغل تتعلم تسوق تتزوج هذا حقها لكن كمان واجب عليها تحترم نفسها في لبسها وشكلها تنظبط حسب ماقال اللثوكمان زمالة خارج إطارمكان العمل او الدراسة تمنع لازم زي ماتطالبو بحقوقهن علموهن ايش عليهن	Twitter
379	Taiz city Yemeni social activist Sarah Alwan shot herself today in after she allegedly being harassed and blackmailed by a teenager who stole her photos, threatening to share them. #Yemen	Twitter
380	..There should be some kind of awareness about these things	Twitter
381	city Yemeni social activist Sarah Alwan shot herself today in Taiz after she allegedly being harassed and blackmailed by a teenager who stole her photos, threatening to share them Yemen#	Twitter

382	اختنا وأخت كل يميني شريف ... ساره علوان تطلق على نفسها برصاص ..❤️ بسبب الابتزاز .. #ساره	Facebook
383	ياخي ودي اعرف كيف حالتها ان شاء الله مستقره	Facebook
384	was Sara Alwan is a #Yemen-i woman who tried to suicide bc she people 1 of them is actually a blackmailed “intentionally” by 2 seriously, starting woman. While these offences should be taken this wasn’t ,from a strict laws on the matter to functional judiciary .the case	Facebook
385	violence against women is not only caused form of In #Yemen this bc of misogynist society that by the predators,it also flourishes authorities. Being a woman reluctant & failed & criminalise women !here means you’ll endure a lot of daily injustice	Facebook
386	اتفق لكن أيضا يبقى على المرأة في المجتمعات المحافظه ان تبقى على قدر عالي من الحذر والفظنه لان احد المبتزين امرأة وتعتبر جارت الأخت سارة وهذا دليل على تساهل وسبيله في سارة الامر الذي أداء إلى تمكن المبتزة بالعبث بالمقتنيات الشخصية لسارة.	Facebook
387	سبيله عشان عاشت حياتها كإنسان طبيعي؟ تتصور وتكون صداقات وتثق بالناس؟؟ على فكرة هذا الطبيعي المجتمع المحافظ لو دوره فقط يجلد الضحية فهو مش محافظ على اي شيء سوى المجرم! في كل العالم في قوانين لردع المجرمين مش العكس، لكن لا ضروري احنا نتفلسف ونبين ان الغلط من عند النساء. عيب عيب	Facebook
388	قصة مأساوية، يتطلب موقفا قانونيا ومجتمعاً صارماً ضد هذا السلوك الفاشي، ومحاسبة من يقف خلف جريمة الابتزاز .. يجب حماية النساء من الكلاب البشرية المسعورة!	Facebook
389	كم بنت لازم تموت عشان يرحمنا المجتمع من أدوات الابتزاز ويوقف مع النساء ؟	Facebook
390	المجرم هو المبتز، وليست الضحية التي قامت ب التصوير في تلفونها ...! #ساره_علوان_ضحية_المبتزين_والأمن	Facebook
391	ان كانت هي رسلت له صورها وهو رجع يبتزها فهذا ما هي رجوله ولا مروءه وهي غطانه انها وثقت بنذل وان كان تم سرقة الفلاش كما قالت فكمان هو الغلطان لان اي حد معرض لسرقه وما يبتز بنات الناس الا الجبان الهين ابن الحرام #ساره_علوان_ضحية_المبتزين_والأمن	Facebook

392	<p>سارة ليست الوحيدة لكن ربما تلفت معاناتها انتباه المجتمع لما تتعرض له الضحايا ❤️</p> <p>#إتريك24 #اليمن #سارة_علوان #الابتزاز_الالكتروني #ساره_علوان_ضحية_المبتزين_والامن</p>	Facebook
393	<p>#ساره_علوان_ضحية_المبتزين_والامن سارة ضحية الانفلات الامني في تعز وحكم العصابات وغياب الدولة ، في كل محافظة هناك ألف سارة يلجأن للانتحار نتيجة خذلان المجتمع لهن وعدم توفر الحماية القانونية وردع الجناة ، نحن بحاجة الى تكاتف مجتمعي وحقوقى للوقوف مع كل الفتيات اللاتي تعرضن للابتزاز</p>	Facebook
394	<p>ضحية تخاذل السلطات والتستر على المبتزين، أتمنى تنجو وتعيش وتشوف الكل متضامن معاها ويطالب بحقها، كل الدعوات لها ❤️ #نصدق_الناجيات #ساره_علوان_ضحية_المبتزين_والامن</p>	Facebook
395	<p>#ساره_علوان_ضحية_المبتزين_والامن مستوعبين ايش يعني مترصد؟ يعني تخيلو مثل اي امرأة اذا طلعت بالخارج تخاف احتمال رجل غريب يعتدي عليها بأي لحظة وتأخذ احتياطاتها لكن المرأة اللي يلاحقها مترصد تكون متيقنة ان في رجل مستعد يعتدي عليها بأي فرصة يلاقها</p>	Facebook
396	<p>اللي مستغربين ليش ضحية تحاول الانتحار هو اللوم والضغط اللي تتعرض له وغالبا في اهل يدفعوا بناتهم للانتحار اذا تعرضوا للابتزاز كنوع من جرائم الشرف واحيان يقتلونها #ساره_علوان_ضحية_المبتزين_والامن</p>	Facebook
397	<p>يتفنون بتشخيص كل أنواع الجرائم الا تلك التي تكون ضحيتها امرأة يمررون بخبث تبرير مبطن ولوم مبطن على طرق المفروض واللازم والصح ليضاف ابتزاز عاطفي يقوم به الرجل إلى قائمة السلوك الابتزازي الذي يسلطه في كل فضاء على النساء #ساره_علوان_ضحية_المبتزين_والامن #امجد_المقطري_مبتز_مجرم</p>	Facebook
398	<p>المنافق هو الي بيعيش بس الناس المنافقه تدخلوش تعلقو انا اكرهكم اكرهكم وعند الله تجتمع الخصوم خذو حقي منهم خذو حقي من امجد وامل الي بتسمعو قصتهم بالفديو "</p> <p>سارة علوان #ساره_علوان_ضحية_المبتزين_والامن "على كل بنت أن تأخذ حقها ولا تستسلم ولا تقرر الانتحار"</p>	Facebook
399	<p>ساره علوان ضحية مجتمع كامل ضحية أعراف وتقاليد ليست حالة فردية وليست الأولى ولن تكون الأخيرة ساره علوان ضحية ابتزاز وأمن فاسد ولكن بدرجة الأولى ضحية مجتمع فذر #ساره_علوان_ضحية_المبتزين_والامن</p>	Facebook

400	استهتار الجهات المعنية هي المسؤولة عن كل ما يحدث من تعدي وعدوان على النساء تحديدا ايضا المجتمع #ساره علوان ضحية المبتزين والامن قظيتها في الامن منذ مارس 2021 كثير من الجرائم يتم ابلاغ الجهات المعنية وترفض بسبب عدم الاثبات لكن ما يتحركوا إلا بعد ان تثبت جريمة قتل	Facebook
401	رسائل ساره علوان تفضح المبتزين الذي في الخرج الاخونجي رامز المقطري واحد منهم اين محور الطربال هل اصبحوا ضد الشعب وسراسره وبلطجه ومبتزين كماهم عصابه الخوثة ياحكومه معين مخبازه الاخونجيه	Facebook
Case 4: Zainab Zuaiter		
402	وهو لو خانها بحكولها اصبري و تحملي عشان بيتك وولادك !! حسبي الله ونعم الوكيل فيه الله يرحمها ويغفر لها ويسكنها فسيح جناته	Twitter
403	وين بعدك يا لبناني ! يا عيب الشوم كيف صار الانسان بقرر مطرح الله بقرر من بعيش و مين بيموت	Twitter
404	الاجرام عنا صار مثل شربة المي ودوله غاييه	Twitter
405	عائشين في ظل شريعة الغاب.... و"جريمة الشرف" مغطاية بقانون رجعي ومتخلف وبرعاية من النظام	Twitter
406	تقوووو عليهم وعلى شرفهم الهمج المتوحشين لا عشانتر ولاشي مجرد حوش اغبياء يستقووا على الحريم طيب تجردتوا من انسانيتكم باحقيرين وقتلتوها اسكتوا لا تتباهون عشان اطفالها راعوهم وراعوا نفسياتهم يا عيال الك ل ب	Twitter
407	لا حول ولا قوة الا بالله العلي العظيم لاوين وصل الحال كل يوم نسمع قتل ودمار في كل البلدان العربيه حسبي الله ونعم الوكيل بس	Twitter
408	ده مالوش علاقه ب اسلام او تقاليد وعادات ده جريمه مكتملت الأركان باعتراف القاتل والشهود فين الدوله من ده	Twitter
409	الإنسانية بأشع صورها.	Twitter
410	وفي اليمن اكثر من عشره رجال قتلوا على يد زوجاتهم كيفي .	Twitter
411	مجتمع متخلف و دولة متحللة	Twitter
412	الله اكبر من هذه القساوة	Twitter
413	الحجاب حرية شخصية بس اذا تخلعه المرأة عادي بس كم رصاصة	Twitter
414	اكتر شي يستفزني بالعرب يبررون خطايا الرجل ولن يعطوا عذرا واحدا فقط للنساء يغفرون أخطاء الرجال وينسون أن النساء بشر ف بأقل غلطة تساوي عمرها.	Twitter
415	لا حول الله شنو هذا الاجرام الداعشي ،، عقول عفنة مريضة هاي جريمة وسابق الاصرار والترصد لازم ينعدم لازم	Twitter

416	حسبنا الله ونعم الوكيل 🙏🙏🙏 صار عذر الشرف 🙏🙏🙏	Twitter
417	العرب عندهم مشكله الشرف والعار. عزيزي العربي ان أبنتك وأختك ليسوا ملكك وأن هذا القتل ليس حل للمشكلة لان ترتب على القتل فقدان الأطفال لأهمهم. ماذا يقول الأطفال عندما يكبرون. لم يهتم العالم لقصتكم و غسلك لعارك أصبح فضيحة أين الغسل بالموضوع	Twitter
418	ماهذا التجني والاجرام فليرفع الصوت ضد الاجرام	Twitter
419	صار القتل حلال ومباح بحجة الأعراض لتخلص القصة هون عند ربنا ما حاد رح يفلت من عقابه	Twitter
420	المصيبة ليست الأولى ولن تكون الأخيرة الله يصبر ولأدها مش هينة وخاصة بالبيءة لعابشين فيها يارب ارحمنا بيكفي	Twitter
421	هني اقسملك بالله يعدمو واحد بس واحد والله ليتربو كل الرجال فيه العمى بقلبهم ما بقى يتهدوا.	Twitter
422	للأسف جرائم القتل و العنف بكل مكان بالعالم شي طبيعي ضد الأطفال و النساء و الأم والطلاب و الحكام و الأسره بس هيدا ما بخلينا نطفش من بلدنا و نكون ضعفاء ... عفواً كلام غير منطقي لأنو منذ الأزل الشر و الجريمة موجودين	Twitter
423	و الاطفال اللي انقلت امهم قدامهم ... و بيعيشون مع القاتل و المجتمع المتسامح جدا مع القاتل ...	Twitter
424	في غياب القانون يصبح المجتمع غابة ويصبح الوحش (الجهل) هو الحاكم	Twitter
425	قتل الفتاة بسبب الشرف او غسل العار لا يحدث الا في المجتمعات المتخلفة والعقول المريضة والقوانين الضعيفة! القتل الذي يصدر بدون محاكمة شرعية هو قانون الغابة! رحم الله المقتولة	Twitter
426	مالها علاقة بالاسلام ! هذا التصرف يعتبر من العادات والتقاليد الاجتماعية مثل الحرامي اذا دخل عليك في البيت ممكن تقتله بعكس حكم الشرع اللي هو قطع يد السارق	Twitter
427	دينهم ع المراه بس ضعيفه مالها حيله عشان صوره يسوي كذا	Twitter
428	جملة "غسل العار يقتل امرأة" مرادفها ان كرامتهم كانت محصورة بين رجلي الضحية/ومحاكمتها دون اثبات ودون حق الدفاع هو اجرام لا بل قد يكون إقتراء/فعل القتل امام أطفال هو جريمة ايضاً لأنه تدمير لفكر سليم قد يكبرون كارهين للعائلة وللحياة/من قام بالقتل مجرم ومن بزّر الجريمة مجرم أكبر	Twitter
429	وهني بكونوا بيطعاطو مخدرات و حراميه وبيحكو عن الشرف الله يلعنهم	Twitter
430	قد ما وصل الإنسان بالغلط.. (و هيدا مش عارفين اصلا اساس الموضوع) بيبقى القتل اكبر غلط.. الله ينتقم ممن	Twitter
431	جهل و عدم أخلاق	Twitter
432	ويكونو هني لقتلها حرامية ,تعاطجية ,زعران وما تاركين حدا من شرن وقرفن ووسخن	Twitter

433	لو لاسمح الله ثبت انها زانية بكل الادلة لايحق له قتلها لا شرعا ولا قانونا	Twitter
434	القاتل يقتل. الحادث ليس عليه أدلة. هذا عبارة عن فوضى إجتماعية وتبرير غبي لأسباب القتل. لماذا الجميع إفترض أن القتيلة مذنبية. إنا لله وإنا إليه راجعون. يمهل ولا يمهل.	Twitter
435	لازم يكون أتأكد من خيانتها هو وعائلتها عموما لو كانت مظلومه ربنا هينتقم من كل اللي ظلمها ولو كانت زانية تبقى تستاهل وتسلم ايد الي غسل عاره بنفسه	Twitter
436	لا أمان للمرأة في الشرق الأوسط..تقتل وتُنسى وكأنها لم تكن	Twitter
437	القانون الذي يسمح للأب والأخ التعامل مع الابنة والأخت كجزء من ممتلكاتهم، هو قانون فاقد للأهلية وغير قادر على حماية المجتمع. كل جريمة بداعي غسل العار هي جريمة مزدوجة بين المجتمع والدولة. لأن المجتمع والدولة ضالعان بقبول هذه الجرائم وتبريرها وعدم محاسبة مرتكبيها. شيء قبيح ومروع.	Twitter
438	كل الأديان السماوية تمنع وتجزم القتل الا ضمن ضوابط ونظام و عدل ومحكمة صادقة .. لكن ألا يستحق الأمر ايضا منكم أن ترفضوا ولو بتغريده واحدة خيانة المرأة لأهلها وزوجها؟؟ ألا يستحق الأمر منكم أن تكتبوا عن مخاطر الزنا والخيانة على الأسرة وما ينجم عن ذلك من تهديم لمؤسسة الأسرة!!!!	Twitter
439	مجتمع منحل ، يتابهون لقتلهم إمراة !! يا للرجولة	Twitter
440	اولاً بعد قتل الضحية من أين سنحصل على الحقيقة؟! مش يمكن قتلها كان لسبب اخر؟! من سيحدد السبب ، ومع من سيكون التحقيق بعد تصفية الضحية؟! ثم في القانون اللبناني ماهي العقوبة للقاتل بالجرائم المماثلة، وهل ممكن تعديل هذا القانون المتحيز للرجال؟ ثم هل تستطيع الامراة قتل زوجها أن خانها	Twitter
441	ما عم صدق انو هيك مجرمين عايشين بيناتنا!!! ما عم صدق كيف بالفيديو كلو ما حدا جاب سيرة الضحية وكانو مش صابرين شي!!	Twitter
442	مش عم صدق صار القتل شيمة؟ وعم يتباهوا فيها؟ وقال بترفع الراس!!!! كل العشيرة مستقوية على سيدة وحدها ؟ وبعده عم يتوعد شكلو في ضحية ثانية على الطريق.	Twitter
443	يا عيني ع ولادها اللي اتحرموا من أمهم.. أكيد عايشين صدمة نفسية غير عادية بعد ماشافوا امهم بتنتقل قدامهم.. يا حيايبي	Twitter
444	ما ارخص دم النساء!! واحنا المتطرفات لا تنسون	Twitter
445	التخلف والرجعية في ابهى صورها ، حسبى الله ونعم الوكيل والله يرحمها	Twitter
446	حسبى الله ونعم الوكيل الله ياخذ الحق يارب وينتقم منهم المؤلم المباركة له وكانه انجز شيء رغم انه في عرف القانون والشرع قاتل !	Twitter

447	لازم تصفيه اخوها و زوجها القاتل ما في حل غير هيك الموضوع بحتاج عمليه نوعيه وتقصي وتنفيذ ما عندي ايا مشكله بدفع عشره الالف دولار ما في شرف بنغسل بالجريمه والاعتداء على اجساد النساء	Twitter
448	الله يرحمها نوال السعداوي كان عندها بعد نظر يوم قالت قبل خمسين سنه من السهل ان نتعلم كيف نُطلق النار على المرأة لكن من الصعب ان نتعلم كيف نحترمها اتمنى ان يتم معاقبته والقصاص منه	Twitter
449	حسب كتاب الله لازم يكون في ٤ شهود رجال ويشوفوا الرود في المكحلة...كيف بخالوا كلام الله وبيرتكبوا جريمة وبرمضان كمان...نش نعقول	Twitter
450	انه شهر الصوم لا سامحكم الله شو ذنب الأطفال؟	Twitter
451	ما ارخص دم الإنسان في ظل التخلف العشائري.... لايمتا مكملين هيك دون أي رادع قانوني؟	Twitter
452	عايشين مع حوش الله يرحمها	Twitter
453	brought up This is the result of a country that allows tribes that are dictate what religious ideologies/traditions to & on ancient, barbaric is acceptable rather than a secular legal system that has no attachment to any religious, cultural or tribal beliefs. This makes me .sick	Twitter
454	يعني لا الزوج بي فهم ولا العائلة فيها دم، لولا إنا عم نحكي عن روح لكنك قلت الله خلصها من هيك ناس.	Twitter
455	ولافي قانون في البلد... وهذا الأهم.. لأنه حتى لو سامحوا الجاني اهل الدم... هناك حق مدني مجتمعي..	Twitter
456	بصراحه ومن غير زعل بعد احداث ما يسمى بالربيع العربي تحول لبنان وسوريا الى مصحة عقليه بعد ان كانا ملجاء العقلاء	Twitter
457	حياة وعُمر وعشرة كاملة هانت عليه .. وييم أطفالو الثلاث .. ما يعرف شو استفاد لا حول ولا قوة الا بالله	Twitter
458	##قانون_الغايه أو ممكن يتم اعتباره " أحكام عرفيه " يعني بأختصار لا وجود للدولة	Twitter
459	I'm trying to write something but I can't wrap my mind and think they can get away with a barbaric murder so easily	Twitter
460	عندما تصبح الجريمة شيء عادي.. ويصبح الالم غير موجود.. انتزع الله الرحمه من قلوبهم وجعل وجوههم عليها غضبه.. وعند الله تعالى يقف الخصوم وبيقي العدل عند الله وليس في الارض.. فلقد اصبحت الارض مليئه بالمفسدين.. اللهم عافينا واعفو عنا يارب العالمين	Twitter

461	pleure Bonjour, je suis en Guadeloupe, bien loin de tout cela. Mais je pour vous, pour cette femme dont je ne connais même pas le nom. vos filles, vos sœurs, vos mères. Pour votre avenir. Que la terre Pour douce ! Aux bourreaux, vous êtes déjà maudits ! Cachez vous lui soit !!	Twitter
462	والله شيء محزن ، يعني لو مهما فعلت المرأة مالك حق تسوي فيها أي شيء الأمر بسيط فقط أتركها ، المرأة من البشر تخطئ وتصيب ليش يعتبر ذنبها غير مغفور بعكس الرجل ! مجتمعات سيطر عليها الفكر الميليشياوي لا يمكن أن توفر لك حياة كريمة	Twitter
463	.In Islam, women are a dispensable commodity	Twitter
464	ابشع شيء انو هيدي الجريمة اسمها جريمة شرف	Twitter
465	وشو هالفكر وشو هالتقافة بللي ممكن تخلي "زوج" أو "أخ" يقتلوا بنت منن وفيهن بكل دم بارد وكرمال شو؟ كرمال شقفة قماش عالراس!! بلعنكم شو بلا شرف	Twitter
466	ما قادر استوعب فكرة كيف انسان ممكن يقتل! و كيف بيقدر ينهي حياة انسان فكيف اذا كان حدا من عيلته!! وليش بمنطقهم الاجرامي تبع غسل العار بس بيطبق على المرأة!!!!!! يمكن هو اخوها نفسه وزوجها ما مخليين بنت ولا شب يعتب عليهم وبيوصلو عندها وبيصير الشرف والديح!!!!!! ما عم برر الخيانة بس الدم مالو أي مبرر واذا انت ما عرفت تصون شرفك وعرضك معناها انت اللي لازمك عقاب	Twitter
467	قلة اهتمام العائلات بتربية الابناء يوصل المجتمع الى الفلتان	Twitter
468	العدالة بتأخذها عند ربها ، ع الأرض ما في شيء اسمه عدالة والا كان تلاترباع النسوان يلي راحو ضحية العنف اخدولهن حقهن	Twitter
469	انسى. بكر ا بيحبسوه كام سنة و بيضهر مرفوع راسه	Twitter
470	بيعدو عشيرتهم و غباءهم أما ربنا دخيله متبره من هيك مجرمين	Twitter
471	الله يخلصنا من هالتفكير الحيواني والله يرحم زينب، الخلاص او الهلاك بس من عند ربنا	Twitter
472	العمى هيدي لازم تهز البلد بس شعب عايش عالسخافة واكل الخ...	Twitter
473	هيدي شهيدة الغدر ، المشحرة ما كانت عارفي انو هي ملك جوزها	Twitter
474	للأسف كثير رجال بيفكروا انه بيحقلان يستعبدوا المرأة ويستملكوها	Twitter
475	الله لا يبلي حدا حتى ما تزيد فوق مصيبه مصيبة كثير من الجرائم وعم تحصل وعند كل الناس ولا شماتة والكثير منها يجدون لها مبرارات، إن نوبات عصبية او جنون . وهنا لندع حكم المرتك لله وحده .	Twitter
476	يا سلام على الشرف الذي لا يتعدى حدود الاعضاء التناسلية للمرأة. يا معشر الناقصين، ابحتوا عن شرفكم ورجولتكم المفقودة بعيدا عن اعضاءها و ما بين أفخاذها. #لبنان #زينب_زعيتر	Twitter
477	زوجها يلي عامل حالو ابو شرف لو شي زعيم معتدي عالاختو وشرفوا كان صف مع زعيم وما استرجى يعمل شيء...	Twitter

478	هذا من جماعة حزب الله شبيحة سفاكين الدماء لعنة الله عليهم وعلى زعيمهم	Twitter
479	#زينب_ز عيتر مسار وتفاصيل جريمة مركبة كانت بدايتها بتزويجها كقاصر"13 عام"لاين عم قاتل ومجرم وجل رجولته المزعومة تتجلى في انه قليل شرف ونذل... عادات وتقاليد قبلية وعائلية مجرمة ضحاياها اكثر من كثر في العالمين العربي والاسلامي.فضائع همجية لا شرف فيها..	Twitter
480	العنف ضد النساء خيالي فلا توجد مدينة إسلامية تخلو من القتل للنساء تحت جرائم الشرف ولا توجد مدينة إسلامية تخلو من لجوء النساء الى الانتحار بحرق أجسادهم بسبب العنف والظلم الذي يقع عليهم وانا شاهد عيان على المئات منهم بحكم عملي	Twitter
481	قضايا النساء ليست ثانوية. وقف إراقة الدماء ليس قضية ثانوية. يمكن برقية كل من كان باستطاعته محاسبتهم ولم يفعل. يمكن برقية كل من كان باستطاعته تغيير قوانين تشرع إراقة الدماء ولم يفعل. يمكن أعلى من الدولار والذهب والأراضي ولقمة العيش... لروحكن السلام...	Twitter
482	في بنت انقتلت بعشر رصاصات بوجهها، ما في رجل دين حكي كلمة؟ ما في وزير؟ قاضي؟ ما في رئيس حزب؟ دركي؟ عادي بنكمل الحياة؟ ما سببت زينب بعد؟ #زينب_ز عيتر	Twitter
483	عندما يتصافح الرجال فوق جثث النساء... #زينب_ز عيتر #إسراء_غريب #منال_عاصي #انقذوا_وسام_وقاطمة #لبنان #فلسطين #شريكة_ولكن	Twitter
484	يلعنكن ويلعن إجرامكن وأمراضكن ورجعيتكن! كيف هيك جريمة بتمرق مرور الكرام، وبعد ما توقف الوحش يلي قتل زوجته؟؟ أو مثل العادة محمي أو منطلي ورا النظام العشائري؟ الله يرحم #زينب_ز عيتر، وللأسف ما رح تكون الضحية الأخيرة، طالما هيك عقليات إجرامية متخلفة بعدها منتشرة.	Twitter
485	بانتظار لنشوف شو رح تعمل القوى الأمنية والقضاء أو رح تقبل وتشارك مع قوى الأمر الواقع بالرقص على جسد #زينب_ز عيتر	Twitter
486	يجب محاكمة هذين الجاهلين، لا يمكن ترك اشخاص لديهم هذا المستوى من الجهل والاجرام يسرحون بلا محاكمة وعقاب. القتل جريمة، واستسهال قتل النساء في لبنان صار كارثيا. ارجو ان تتحرك الاجهزة المعنية من اجل #زينب_ز عيتر ومثيلاتها من المظلومات.	Twitter
487	لاي متى بدها تضل المرأة ضحية الجهل والتخلف والذكورية المقيتة؟ هول قتلة ويجب محاسبتهم #زينب_ز عيتر	Twitter
488	يلصقونه بالاسلام" والعرب"واللي يقهر ان اخوها اللي مفروض يوقف معها فرحان وسعيد بالفعل الشنيع اللي ارتكبه زوجها ضدها 10 طلقات في وجهها تدرون وش السبب!!!!!! لقي لها ناشرة صورة في السناپ من دون حجاب 🙄 صراحه انا معرف وش الحل مع هذولي الهمج المجرمين اللي يفكرون نفسهم "رجال"	Twitter

489	ليس متواري عن الانظار، في فيديو للقاتل مع اخو القتيلة يقول فيه انه غسل عاره و اخو القتيلة عم يهني القاتل بئس هذا الزمان	Twitter
490	الحل الوحيد الإعدام ثم الإعدام ثم الإعدام لأي قاتل امرأة، دون الحاجة لأسباب تخفيفية ولا بلوط. وإنني أضمن أن بعد ثاني إعدام لن يتجرأ أحد من هؤلاء الزعران الذكوريين من مد يده على امرأة.	Twitter
491	بحكم الدين هذا فساد لايمتد لدين ولا الشرف بصله قال تعالى: ﴿ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ﴾ [المائدة: 32].	Twitter
492	للأسف الشيعة يقومون بهذه الافعال بدون الاستناد لدين او مذهب واضح . اذا فيكروا خير طهروا شرفكم من الفرس المجوس .	Twitter
493	و لو تبي تبرر حق جريمه الشرف فلماذا لا تكون للرجل أيضا أليس الدين حرم على المرأة و الرجل الخطا ، لماذا كلمه متخلفه اسمها غسل الشرف على المرأة فقط وضعت من المجتمع؟ ليش ما اذا غلط الرجال تغسل المرأة شرفها بعد؟ الفرد اذا غلط في أحكام و شروط للعقاب بعد ٤ شهداء محصن او غير محصن	Twitter
494	الاحتفاء بقتلة النساء أي رسالة للبنانيات اللواتي تابعن اجتماعاً عشائرياً يحتفي بقتل امرأة ويبارك للقتلة يجاهرون بما فعلوا بلا أي خوف؟ جريمة قتل زينب زعيتر والاحتفال بها من القتل والعشيرة مروعة في دلائلها والأخطر أنها تحصل تحت سمع وبصر سلطة كرس مبدأ الافلات من المحاسبة.	Twitter
495	هو وقيل اي شيء، الله ينتقم منه هو وخبها ونجاسته بالحكي يلي مش شامة رجة لا الرحمة ولا الدين. اخر ناس بيحلقن الحكي عن اي موضوع بيخص النساء، هني تفرخات القذارة الاوروبية عنا، يلي ما بيسترجو فعليا يواجهاوا الا المقاومة زوراً بطبيعة الحال. هيدي عيشة الجبان بس يكون معه تمويل.	Twitter
496	على طول الرجل ظالم والمرأة الضحية. بعيداً عن ما حصل/ العار والشرف غالي على الناس. موضوع الشرف يزج #النسويات لانهم كلن ب #لا_عرض_ولا_عار ولا شرف، يعني فلتانين على هواهم ويخافون المحاسبة. الموضوع ما في مزح ولا رأي #النسوية لاستغلال القضية للتحريض على الذكور. وابتوا درج زحطوا.	Twitter
497	جريمة شرف علشان صورة بدون حجاب احا يا عم الحج	Twitter
498	الاحلى من هيك في عالم بتقلك "ما عم دافع بس هي معتقداتهم" كسم هيك معتقدات عند اي دين كانت	Twitter
499	الله يروهم في دنيتهم وأخرتهم يدورون الأمان ومايلقونه الي فجعو وروعوا الاطفال في أهمهم عشان قطعة قماش.	Twitter
500	غيرانين منها هي جميلة وهم كروش ومسخطين الله بسخطهم اكثر	Twitter
501	الذكورييه سسرطان مجتمعي	Twitter
502	أكثر من ٨ نساء قتلن على يد أزواجهن في #لبنان منذ بداية العام ٢٠٢٣ #حق_زينب_زعيتر	Twitter
503	الإنسانية بأشع صورها.	Twitter
504	وفي اليمن اكثر من عشره رجال قتلو على يد زوجاتهم كيفي .	Twitter

505	"حسن موسى غسل عاره" .. جريمة بشعة تهز الشارع اللبناني بعد أن قتل شاب زوجته بعشر رصاصات أمام أعين أطفالها تحت ذريعة "جريمة الشرف" #حق_زينب_زعتر #لبنان	Twitter
506	على ماذا بنى اتهامه لها ،، في الشريعة الاسلامية اما ان يشهد اربع شهود او هو يشهد وشهادته باربع شهادات ،، اما ان يسمع مكالمة تلفونية او يرى صوراً في النقال ،، فهذا لا يتعدى الشك وليس اليقين ،، وبهذه الحالة هو العار نفسه وليس هي ،،	Twitter
507	هل مارس العنف قبل ان يكشف جريمة ازني	Twitter
508	إذا كان ما يقولون صحيح وهاته السيدة المحصنة وقعت في الفاحشة وليس اقترأ عنها ، فقتلها موجب شرعا ، أحب من أحب وكره من كره ، أما إذا كانت مظلومة وافتروا عليها فذنبها عند الله ورحمة الله عليها ، والظالم سيجزي في الدنيا وفي الآخرة	Twitter
509	المفروض لما يقتل بدافع الشرف يظل مش يهرب زي الجبان وعامل حاله رجل الرجل الحقيقي يواجه ومش من مجرد اتصال معناه وقعت الخيانة وحسبي الله في كل شخص يقتل بدافع الشرف لأن مفيش في ديننا قضايا شرف عملوها بدعة وقدسوها ويتفاخروا بيها	Twitter
510	اللهم اني صائم هذا النوع من النساء (متعودين على الخيانة لايهمهم لاشرف ولازوج ولا اولاد.) هم تزوجوا فقط لآخذ اسم زوجة لاغير ..الشئ الذي تناسته هؤلاء النسوة انهم قصاص رب العالمين ومحكمة رب العالمين ..تخلوا الحكم النهائي لرب الكون "" في جهنم خالدون"" ماقصى هذا الحكم	Twitter