

The impact of Anti-Violence content on Instagram engagement between Egyptian women:Examining the mediating role of demographic factors

Presented by :

Amal Ali Shamekh

Supervised By:

Dr.Hesham Dinana

**Prof. Of Marketing at the Arab Academy
for Science and Technology**

ملخص:

في الوقت الحاضر، تعتبر منصات التواصل الاجتماعي بمثابة مرآة تعكس واقع أي مجتمع وطبيعته. فإلى جانب كل التأثيرات الإيجابية للثورة الرقمية، أصبح من الصعب للغاية تتبع وتقييد كل محتوى ينشره الناس ويشاركونه، وخاصة المحتوى العنيف. ومع ذلك، يعتبره البعض الصوت الرقمي لمجتمعاتنا ويبرر ذلك من منظور حرية التعبير. ومن المؤسف أن منطقة جنوب غرب آسيا وشمال إفريقيا / البلدان الناطقة باللغة العربية، لا تظهر أي اهتمام أو إمكانات متغيرة حتى الآن للمحتوى الضخم المبني على كراهية النساء الذي ينشره المستخدمون في منصات مختلفة دون وجود أي قواعد أو أحكام لحماية النساء والفتيات من مثل هذا العنف السيبراني. بينما تصر الحكومات عمدًا على إخفاء التقارير الطبية وشكاوى الضحايا من ناحية، ولا توفر لهم الحماية أبدًا إذا قررت مقاضاة المسيء ومحاكمته. من ناحية أخرى، نشهد زيادة كبيرة في المحتوى السام الذكوري/الأبوي الذي يكره المرأة ويسخر منها ويستخف بها، بهدف الوصول إلى نسب مشاهدة عالية وبالتالي تحقيق عائدات مالية ضخمة على حساب كرامة المرأة وسلامتها وصحتها. وقضايا المرأة ليست معزولة عن هذا العالم الافتراضي، حيث أصبحت منصات التواصل الاجتماعي سلاحًا ذا حدين موجه ضد المرأة أو معها، حيث أصبح التدفق الرقمي اليوم عاملاً مساهماً في

زيادة معدل الاعتداء على المرأة سواء بالتنمر على صورها أو ابتزازها بهذه الصور أو بمعلوماتها الشخصية. وعلى مستوى آخر، أصبحت المرأة اليوم قادرة على التعبير عن مشاعرها ومشاركة شهاداتها والكشف عن الجرائم المرتكبة ضدها داخل مساحات رقمية آمنة للنساء تحت أسماء مستعارة خوفا من الوصمة المجتمعية أو ملاحقة الشخص المعتدي عليها.

Abstract:

Nowadays, Social media platforms are considered as a mirror that reflects the reality of any society and its nature. Beside all the positive impacts of the digital revolution, it became so difficult to track and restrict every content people post and share, precisely the violent one. However, some consider it as the digital voice of our societies and justify it from the perspective of freedom of speech. Sadly, the SWANA region “ South West of Asia and North Africa “/ Arabic speaking countries, are not showing any attention or changing potentials yet to the massive women hate based content that users spread in different platforms without having any regulations or sentences to protect women and girls from such cyber violence. While governments deliberately insist on hiding medical reports and complaints of victims on one hand, and never provide protection for them if they decided to sue the abuser and prosecute him/them. On the other hand, we see a significant increase in toxic masculine/patriarchal content on hatred of women that mock and belittle them, in order to reach high viewership rates and thus achieve huge financial revenues over the dignity, safety and

health of women. Women's issues are not isolated from this virtual world, as social media platforms became a double-edged sword directed against or with women, since digital flow today has become a contributing factor in the increase in the rate of assault on women whether bullying their photos or blackmailing them with these photos or their personal information. On another level, women today are able to express their emotions, share their testimonies and disclose crimes committed against them within safe digital women's spaces under pseudonyms for fear of societal stigma or prosecution of the person who assaulted them.

Keywords: social media, instagram, cyber violence, gender-based violence, SWANA region, misogyny, digital activism, feminist discourse

الكلمات المفتاحية: شبكات التواصل الاجتماعي، انستجرام، عنف رقمي، عنف مبني على اساس النوع الاجتماعي، إقليم السودان، كراهية النساء، النسوية، النشاط الحقوقي الرقمي.

Introduction:

Sadly, young women and girls with low educational level are the most vulnerable to crimes and cyber violence, which leads to be having low self-esteem, Anxiety, despair, sleep disturbances, and feelings of distrust and terror. *Bali , A. O. , Omer , E. , Abdulridha, K. , & Ahmad , A. R. (2021).* Due to this hassle women in SWANA region/Arabic speaking countries, tend to avoid social media and some of them leave it once they hear or face such issues. The term of VAW" Violence Against

Women” is still not fully understood by women in SWANA region “*I guess my abuser is right*”, a recent paper analyses the gender based violence activism on TikTok, *ElShabassy, A., & Fincher, I. (2023)*. by analyzing two hashtags the #لا_للْعنف_ضد_المرأة focused on the direct attacks women do face daily, like acid attacks, verbal and non-verbal sexual harassment, murder and domestic violence. While the #stopviolenceagainstwoment focused on a complete different forms of violence such as marital rape, emotional manipulation, discriminatory laws, lack of political participation for women, unpaid healthcare and financial abuse. Which makes us ask, how women identify violence? In which context they would consider a certain action as violence? Are they aware of their legal rights? The results of “ *I guess my abuser is right* “ paper, show that women in SWANA region “ the Arabic hashtag” still fight and look for their basic human rights and needs “ being safe and protected “ as it is shown in the messages of the hashtags, women appeared on videos and photos seemed to be “asking” their abuser to not to hit them, it’s not a masculine behavior to hit or abuse women, your religion is asking you to take care of “ weak “ ones ,while the content of English hashtag focused the most on how to empower women; considering them as equal as men, how to teach young children how to respect each gender, how to break the gender based roles, how to give women equal opportunities to achieve their goals and dreams.

Another study examined a sample of 1312 Arabic women said that 58.7% of women tend to use Facebook than other applications, and then comes Instagram with 20.7%. While 47.9% of these women use general images, including pictures of a city, a public figure, or nature, or text with an image, just 37.3% of them utilize their own photos as profile pictures or posts on their personal accounts. The majority of these women explained the reason because of the fear of misusing of their pictures by other people with 67.2% , 10.1% of respondents stated that their spouses or families forbid them from sharing private images or information on social media, and unexpectedly, 15.4% expressed embarrassment over sharing their own photos. Bali, A. O., Omer, E., Abdulridha, K., & Ahmad, A. R. (2021).

As the United Nations defines VAW “violence against women” as "any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life." United Nations General Assembly. (1993). It cannot be denied that governments have launched so many initiatives concerned with protecting women from violence and started recently to enact laws to reduce the rate of harassment crimes in both public and virtual spaces. In parallel with these governmental campaigns, Egyptian and Arabic-speaking female activists in Egypt established human rights initiatives, associations, and institutions to empower women and

raise awareness against all forms of violence, seeking to urge the government to intensify its efforts and enact laws with more direct penalties that include every place women and children are present in, starting with domestic violence and passing through violence in public places and violence in the work and study environments.

According to the 2015 Economic Cost of Gender-Based Violence Survey conducted by the United Nations Population Fund (UNFPA), the National Council for Women (NCW), and the Central Agency for Public Mobilization and Statistics (CAPMAS), 7.8 million women suffer from some form of violence annually. This violence may originate from their spouse or fiancé, members of their immediate social circle, or strangers they encounter in public.

United Nations Population Fund (UNFPA).

The 2013 study "Study on Ways and Methods to Eliminate Sexual Harassment in Egypt" by UN Women revealed that over 99.3% of Egyptian girls and women who were surveyed reported having experienced some form of sexual harassment at some point in their lives. In the same context, but on virtual spaces, the findings of a study that looked at psychological and sexual violence against women through Arabic-speaking social media platforms reveal that 37.7% of the 1312 women who were examined had experienced sexual harassment on social media, while 23.5% responded "no" and 38.7% said "somehow." This indicates that women and girls are still struggling to understand

what constitutes sexual abuse and harassment. *Bali , A. O. , Omer , E. , Abdulridha, K. , & Ahmad , A. R. (2021)*. Concerned with women's and family rights in both Arabic and English language on Instagram platform. Some of these accounts belong to organizations, digital magazines, and women's clinics and others are personal accounts owned by Egyptian feminist activists. These accounts have many followers, likes, comments, and interaction in various forms, like "**Ehkky/e7kky**" account, a women empowerment online magazine in Egypt, has 480,000 followers on Instagram. "**SpeakUp**" account, concerned with publishing the testimonies of victims of harassment and rape, this account is followed by 356,000 followers, and the "**This Is Mother being**" account, concerned with women's health care, has 662,000 followers. And of course no one could talk about digital anti-women violence in Egypt without mentioning the "**Assault Police**", Instagram that was created in 2020 by young Egyptian feminist activist called Nadine Ashraf, till now the Assault Police is considered as the Egyptian #MeToo movement due to the high number of victim testimonies the account had shared and for being the first account that exposed the abusers digitally from the victim via Instagram direct messages.

Literature Review

Young women and girls are more likely to endure psychological abuse and face pressure to use the internet safely. Additionally, educated women are more aware of their legal

rights just because they are female, but they are also more susceptible to sexual harassment on social media. This suggests that other strategies, such as strengthening legal institutions and fostering trust in the legal system, are necessary to safeguard women against abuse on social media, as education alone is insufficient. *Bali, A. O., Omer, E., Abdulridha, K., & Ahmad, A. R. (2021).* In Egypt; the estimated percentage of murdering instances that have been formally reported In 2022, approximately 74% of these murdering incidents that have been observed occurred inside homes and 84% of them were slain by their family members and 58% of the women were killed by their husbands while 32% of the victim's average age was in the range of from 21 to 30 years old. *Tadwein. (n.d.)*. On the digital level women in several countries are experiencing a high rate of cyber violent crimes such as blackmail, any form of bullying, defamation, and insults is on the rise as the Egyptian press reported 169 electronic blackmail incidents published in the Egyptian press during the year 2019 to December. In 2022 more than half of the recorded blackmail and cyber sexual attacks instances 50.3% were signed in 2022, while the second highest rate was found in 2020, at a rate of 21.9%. 7.6% of occurrences of sexual violence and cyberblackmail involved emailing the victim sexual content, usually pictures, or their personal picture. 34.9% of these offenses involved sending the victim sexual or personal

footage in order to blackmail her. 7.7% of victims suffered as a result of receiving false personal images. *Tadwein. (n.d.)*.

Used tools and platforms: 43% of the tools are still unknown, and the results showed that, out of all the social media platforms, Facebook had the highest percentage of cyber violence and blackmail crimes (37.3%), followed by WhatsApp (17.1%), while Telegram and Instagram channels and messages accounted for 1.8% of these crimes. It is significant to note that 26 percent of those who commit these crimes have done so more than once. After exposing the victims, 4.1% of the offenders were murdered, and regrettably, 3% of the victims died in a variety of ways, and 2.4% of the survivors attempted suicide. The majority of victims of cybersexual and blackmail crimes in Egypt were women (82.9%) as opposed to men (10.3%), with an average age of 14.1% being between the ages of 11 and 20 and 6.4% being between the ages of 21 and 30. The bulk of the perpetrators are men by default because the vast majority of the victims are women; the precise number was 80.1% versus 12.7% for female perpetrators. According to the data, 18.3% of the offenders were acquaintances or neighbors of the victims or survivors, whilst 57.4% of them were complete strangers. *Tadwein. (n.d.)*. Social media is essential for raising awareness and spreading knowledge about VAW because it may highlight pertinent information and call attention to the problem. *Fairbairn, J. (2020)*. Additionally, it can transform narratives since online discussions have the

power to alter social norms and culture, including victim blaming, victim shaming, and victim stigmatization. In addition to using social media campaigns, online petitions, and information sharing to exert pressure on the government to change socioeconomic circumstances, the internet is a potent instrument for activism. As a result, it can be used to start various online awareness campaigns about topics like the nationality law, child marriage, and the guardianship rule, among others. (Tamimi, 2010).

Theoretical frame work:

Digital media is essential in attenuating the advantages and disadvantages that women encounter as a consequence of the opportunities and challenges it presents. *McAlinden, A.-M., & Dowds, E. (2022)*. Critical digital-feminist theories emphasize the impossibility of using media specializations as a way to escape gender relations in real life. Because the internet may inspire women to challenge restrictions on their public appearance and express their thoughts, it has also significantly enhanced the capacity of feminist non-governmental organizations to establish and sustain networks of solidarity, particularly on a regional and international scale. (*Ben Moussa, 2013*). The author shares the case of Amina el-Rbou, an activist who used a newspaper to illustrate instances of marital violence. The internet gives women the opportunity to take up for social justice and restore some measure of control over their life. In

order to support the idea that the internet can blur the lines between the private and public domains, the paper also looks at the personal experience of an activist named Samira Kinani, who uses her blog to comment and perform her identities as a woman, a feminist, and a human rights advocate. Research also revealed a historical link between feminist efforts to prevent VAW and criticism of the way VAW is portrayed in the media, (Fairbairn, 2020). Which perpetuates stereotypes and beliefs that impede change. The problems include victim blaming, presenting domestic violence as "one-off incidents," focusing solely on the perpetrator's stress as an explanation, and employing rape myths. Social media platforms like Facebook and Twitter give users the opportunity to express themselves, share information, and motivate others to take action outside of the filters and major media sources. (Bennett & Segerberg, 2012). Even if social media activism has a lot of potential, it is equally important to acknowledge its drawbacks and problems. The adverse consequences of social media on societal change encompass the dissemination of misinformation, the utilization of social media as a mechanism for manipulation, and the potential for echo chambers and polarization.. Tufekci, Z. (2017). Additionally, governments and businesses may use social media to keep an eye on activists and control them, which denigrates their motivations. (Zuboff, 2019).

By adopting a feminist perspective on the incidents, VAW prevention workers use social media to raise awareness of high-profile news stories concerning violent acts against women. This idea is used when people participate in online forums to challenge media outlets' irrational stereotyping while also challenging local perspectives on what leads to violent acts. In social media, VAW prevention workers are concerned about the amount of resource scarcity and the susceptibility of workers and popular hashtags to online abuse and harassment. Even if there are a lot of options on social media, people with limited resources may find the rapid pace of communication there to be somewhat daunting. Fairbairn, J. (2020). The idea of the "Post-digital Condition" illustrates the connection between offline and online sociopolitical experiences in a connected world and has been used to address the difficulties faced by women in the SWANA region in using social media or feeling safe on it. The post-digital era highlights the need for a critical approach that sheds light on the interrelationships between technology, culture, power, and human agency. It highlights the need to look beyond the triumphalist visions of liberal, technological, and humanist accomplishments and consider the potentiality that exists as people exploit and technologies and cultures enlighten.(Jandric et al., 2018).

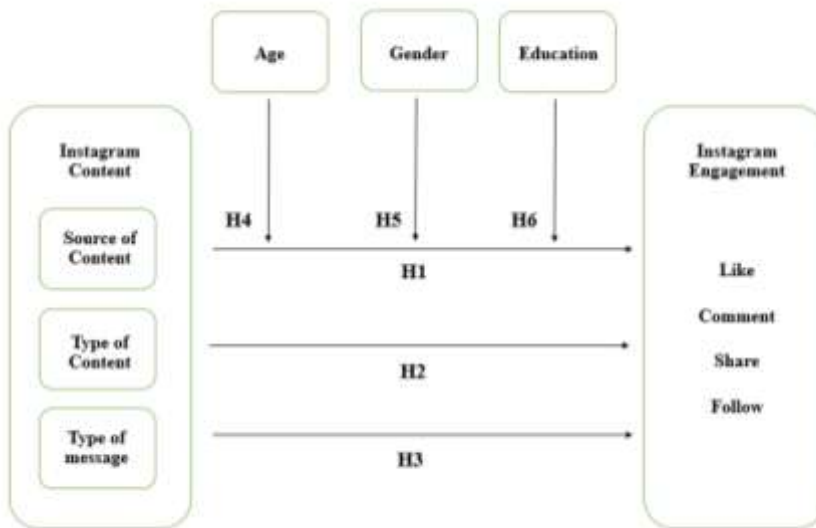
Research Conceptual Model:

This study's conceptual approach is designed to investigate the relationship between Instagram content and user engagement, with demographic parameters serving as moderators and incentives as a mediating component. The model describes how Instagram content, incentives, engagement, and moderating demographics like age, gender, and education interact. The following are the main variables of the model:

- 1- **Instagram Content:** The type, source, and messaging of content related to anti-violence campaigns. Instagram content is essential for influencing the attitudes and actions of its audience. User engagement can be greatly impacted by the type of content, including textual, graphic, or multimedia posts. Furthermore, the degree of trust and interaction from users is determined by the authenticity and reliability of the source.
- 2- **Instagram Engagement:** User interactions on Instagram, including likes, comments, shares, followers, and conversations. One important measure of how audiences react to content is engagement. The content's ability to raise awareness and shape public opinion increases with its engagement rate. The efficiency of different content strategies can also be inferred from different forms of engagement.
- 3- **Demographic Mediators:** Age, education, and gender are factors that moderate the effect of Instagram content on

interaction. These demographic characteristics have an impact on how various audiences view and engage with material. For example, age and educational attainment may influence the extent of interaction and awareness about the topic, while gender variations may influence how people interact with anti-violence messaging.

The framework suggests that Instagram content affects interaction both directly and indirectly by providing rewards. Furthermore, the association between content and engagement is moderated by demographic characteristics, underscoring the complex effects of various content strategies on various audience segments.



Research questions and hypothesis

Based on the conceptual framework, the hypothesized model and reviewing of the related studies, the study hypotheses were formulated as below:

H1: There is a significant relationship between Instagram Content and Instagram Engagement.

H1.1: There is a significant relationship between Source of Content and Instagram Engagement.

H1.2: There is a significant relationship between Type of Content and Instagram Engagement.

H1.3: There is a significant relationship between Type of Message and Instagram Engagement.

H4: Age mediates the relationship between Instagram Content and Instagram Engagement.

H4.1: Age mediates the relationship between Source of Content and Instagram Engagement.

H4.2: Age mediates the relationship between Type of Content and Instagram Engagement.

H4.3: Age mediates the relationship between Type of Message and Instagram Engagement.

H5: Gender mediates the relationship between Instagram Content and Instagram Engagement.

H5.1: Gender mediates the relationship between Source of Content and Instagram Engagement.

H5.2: Gender mediates the relationship between Type of Content and Instagram Engagement.

H5.3: Gender mediates the relationship between Type of Message and Instagram Engagement.

H6: Education mediates the relationship between Instagram Content and Instagram Engagement.

H6.1: Education mediates the relationship between Source of Content and Instagram Engagement.

H6.2: Education mediates the relationship between Type of Content

H6.3: Education mediates the relationship between H6.2: Education moderates the relationship between Type of Content

Research questions

Instagram Content and Engagement:

1- How do the type, source, and language of anti-violence content on Instagram affect user engagement?

Demographic Mediators:

2- What mediating effects do age, gender, and education have on the association between Instagram engagement and content?

Content Effectiveness and Trustworthiness:

- 3- In what ways do users evaluate the credibility of various sources (NGOs, personal narratives, government agencies) when it comes to engaging with anti-violence content?

User Behavioral Patterns:

- 4- What are the primary motivations for users' engagement with anti-violence content, and how do they differ across diverse demographic groups?

Research Methodology

This study implements a pragmatic research philosophy, as defined by Saunders et al. (2007), which integrates both interpretivist and positivist perspectives. The utilization of both quantitative and qualitative research methodologies is permissible under pragmatism in order to examine the influence of anti-violence content on Instagram on the rate of engagement between Egyptian women. The research establishes hypotheses concerning the correlation among Instagram content, incentives, engagement, and demographic moderators. It also looks at how incentives—communal, self-interests, and reward-based—operate as mediators and how demographic variables like age, gender, and educational attainment moderate the effects. A *quantitative* study methodology was chosen in order to accomplish these goals, and it included a *structured survey* intended to measure attitudes, driving forces, and interaction with anti-violence content. The data was analyzed using *Structural Equation Modeling* (SEM), a dependable statistical technique for evaluating complex correlations between variables.

Research Design

Cross-Sectional Research Design

This study is guided by a *cross-sectional, quantitative, correlational* research design. This decision was motivated by the requirement to investigate correlations between well-defined variables, evaluate the strength and direction of such correlations, and collect data quickly and affordably.

- **Quantitative Approach:** This study implemented a quantitative methodology to comprehensively evaluate the impact of Instagram's anti-violence content on user engagement, providing structured, quantifiable data for extensive analysis. By being able to offer empirical insights into the ways in which various factors influence online involvement, the methodology enabled the development of an evidence-based strategy to combat violence against women. Quantitative research is distinguished by its emphasis on impartiality, generalizability, and the testing of hypotheses through statistical methods, as per Bryman and Bell (2011). Statistical software (AMOS 25) is employed to analyze this form of data collection.

- **Correlational Design:** This method allowed the study to quantify the positive or negative effects of independent variables on other variables. The goal of examining the relationship between the variables in question without proving direct causality led to the choice of this methodology.

• **Cross-Sectional Design:** With limited time for data collection and processing, this was considered the most practicable option. This approach collects information from a sample of the population at a specific point in time, giving a snapshot of the relationships between the variables under study. Because the temporal sequence of the variables cannot be determined, it is important to understand that cross-sectional designs cannot establish causation (Creswell, 2022).

There are theoretical discoveries that support the research model. According to the Social Impact Theory (Latané, 1981), genuine and personally relevant messages have a greater impact on people, which explains the significance of particular types of anti-violence content (personal narratives, non-governmental organizations). The study focused on specific facets of the general social psychology theory known as social impact theory. Furthermore, the Elaboration Likelihood Model by Petty and Cacioppo (1986) highlights two attitudes and messaging patterns that influence a person's behavior: cues and cognition. These key theories served as the foundation for the research hypotheses, which predicted the effects of various variables on VAW under particular conditions.

Research Population & Sample Size

The research tool, sample criteria, and procedures used to ensure the reliability and integrity of the collected data are all covered in

detail in this section. An online questionnaire was used to gather data, guaranteeing a large and varied sample of participants. Responses to the questionnaire were accepted for five months:

- **Target demographic:** Women who use Instagram regularly and have seen anti-violence messages on the platform were identified as the target demographic. In addition to their Instagram involvement, women were chosen because they made up a larger share of VAW in the nation than other causes.
- **Sampling Frame:** A *non-probability sampling* technique was used because there was no easily accessible sampling frame for women on Instagram.
- **Method of Sampling:** Convenience In order to ensure representation of a range of educational backgrounds and to reach a large sample of participants, sampling was employed as a highly effective technique. Women were specifically solicited to participate in the questionnaire through email invitations and interactions with them.

Sample Size: Using *G-power* software and the study objectives, a sample size of about 384 responders was found to be necessary. The research questionnaire was sent to 700 individuals; 433, or 61.9%, returned it, 42, or 6%, were deemed incomplete, ineligible, or declined, and 267 (38.1%) were not contacted. For this study, a

response rate of 55.9%, or 391 valid responses, is more than adequate.

The research questionnaire Instrument

The research utilizes an online questionnaire disseminated to Egyptian ladies engaged on Instagram. The questionnaire comprises closed-ended questions assessed on a Likert scale (1–5), to guarantee accessibility and clarity, the questionnaire was created in both *Arabic* and *English*. **questionnaire Instrument:** Information on the various research variables was gathered from Instagram users using a standardized questionnaire, which included:

- **Anti-Violence Content** (Content Type, Content Source, Message Type): Participants evaluated several anti-violence content sources (e.g., government agencies, verified NGOs, personal narratives), content forms (e.g., interactive stories, films, infographics), and message styles (e.g., practical, emotive, instructive).
- **Engagement with Anti-Violence Content:** Using a variety of behaviors, including like posts, sharing content, leaving comments, following accounts, talking about content with friends, making a donation, and taking action, participants indicated how frequently they interacted with anti-violence content on Instagram. The respondents' level and intention to participate were assessed using a seven-item scale.

• **Operationalization of Variables:** To obtain more realistic data, each construct was measured using validated scales and then modified to best reflect the Egyptian social media environment:

- **Content Source:** Various sources of information about violence against women (VAW) were the main focus of the questionnaire. Verified accounts about NGOs and content about government organizations on VAW were among the items on the measurement scale.
- **Type of Content:** This variable in the questionnaire asks participants to rate the various kinds of content that pique their interest in VAW, including statistics, videos about VAW, and actual visual documentation of the subject.
- **Type of Message:** Respondents were asked to rate the following communication types regarding VAW: factual, practical, emotional, and direct.
- **Anti-Violence Content Engagement:** This is the primary construct that displays the outcome of all factors and shows a definite interest in and involvement with violence against women. The primary point of this variable was measured by seven items on the questionnaire. These consist of sharing, liking, and conversing about the posts, among other things.

The results and data analysis

Findings

The study presents important insights about Instagram users' involvement with anti-violence content. The majority of respondents (66.5%) were female, 50.4% were between the ages of 25 and 34, and 62.7% had at least a bachelor's degree, per the analysis of 391 real responses. Incentives were found to be a mediating factor in the high association between content type and engagement, as proven by Structural Equation Modeling (SEM). The results show that personal survivor testimonies and NGO-verified accounts are the most reliable and interesting sources. The best methods for drawing viewers in and encouraging conversation were infographics and video material. Also, people are more inclined to connect with content that reflects their beliefs and community-driven objectives, so self-interest and communal incentives have a big impact on engagement.

The findings also highlight how anti-violence content type, sources, and messaging all influence engagement. Real-life documentation and personal accounts had a greater impact than institutional articles, highlighting the importance of relatable and genuine information. This highlights the significance of carefully crafting content to boost social media exposure and engagement.

Limitations of the research

- 1- **Limited Generalizability:** The research relies on convenience sampling, indicating that the results may not be applicable to other populations. The sample consists of Instagram users who participated freely, which may not represent the perspectives of all Egyptian women.
- 2- **Cultural and Social Context:** as the study centers on Egyptian women. Findings may not be relevant to other geographical areas or demographic categories.
- 3- **Self-Reported Data:** Participants offered responses derived from individual perceptions, which may differ among individuals. Despite attempts to maintain neutrality in the questions, personal biases and emotions may influence the responses.
- 4- **Bias in Social Media Responses:** Due to the sensitive nature of violence against women (VAW), participants may have modified their responses to seem more socially acceptable instead of conveying their genuine beliefs.
- 5- **Limited depth of responses:** The questionnaire format constrained respondents from providing in-depth elaborations on their emotions and experiences. A qualitative element, like as interviews, may offer a more comprehensive examination of ethical and emotional issues.

List of References:

Journal Articles & Research Papers:

- Tafesse, W., & Wood, B. P. (2023). Instagram-based investigation. *Journal of Product & Brand Management*, 32(3), 406–419. <https://www.emerald.com/insight/content/doi/10.1108/JPBM-02-2022-3851/full/html>
- McAlinden, A.-M., & Dowds, E. (2022). *Sexual violence in the digital age: Replicating and augmenting harm, victimhood and blame*. Sage.
- Bali , A. O. , Omer , E. , Abdulridha, K. , & Ahmad , A. R. (2021). Psychological violence against Arab women in the context of social media: Web-based questionnaire study. *Journal of Medical Internet Research*, 23(8), e27944. <https://doi.org/10.2196/27944>
- Fairbairn, J. (2020). Before #MeToo: Violence against women social media work, bystander intervention, and social change. *Societies*, 10(3), 51. <https://doi.org/10.3390/soc10030051>
- (Zuboff, 2019). The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power Shoshana Zuboff. Public Affairs, 2019. (wiley.com)
- (Jandric et al., 2018). Postdigital science and education (tandfonline.com)
- Tufekci, Z. (2017). *Twitter and tear gas: The power and fragility of networked protest*. Yale University Press. Tufekci, Z.: Twitter and Tear Gas: The Power and Fragility of Networked Protest | VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations (springer.com)
- (Ben Moussa, 2013). (PDF) Empowerment and Reproduction of Patriarchy Online: Implications of the Internet for Feminist Movement in Morocco (researchgate.net)

- (Bennett & Segerberg, 2012). THE LOGIC OF CONNECTIVE ACTION: Information, Communication & Society: Vol 15 , No 5 - Get Access (tandfonline.com)
- (Tamimi, 2010). (99+) WOMEN IN THE SEGREGATED SOCIETY OF SAUDI ARABIA USING THE INTERNET AS A PROTESTING TOOL | Iqbal Tamimi - Academia.edu

Reports & Institutional Publications:

- UNODC. (2023). *Femicide: A global perspective*. Retrieved from http://www.unodc.org/documents/data-and-analysis/briefs/Femicide_brief_2023.pdf
- United Nations Population Fund (UNFPA). (n.d.). *Gender-based violence in Egypt*. Retrieved from <https://egypt.unfpa.org/en/node/22540>
- World Health Organization (WHO). (2022). *Violence against women*. Retrieved from <https://www.who.int/news-room/fact-sheets/detail/violence-against-women>
- United Nations General Assembly. (1993). *Declaration on the elimination of violence against women*. Retrieved from https://www.un.org/en/ga/search/view_doc.asp?symbol=A/RES/48/104

Online Articles & Websites:

- ElShabassy, A., & Fincher, I. (2023). *A feminist critical discourse analysis of gender-based violence activism on TikTok*. Retrieved from https://cdn.fbsbx.com/v/t59.2708-21/431479457_931379668252391_7177372077939621361_n.pdf
- Journal of Medical Internet Research. (n.d.). *Psychological violence against Arab women in the context of social media: Web-based questionnaire study*. Retrieved from <https://jmir.org>
- Tadwein. (n.d.). *Study on femicide in Egypt*. Retrieved from <https://tadwein.org>

- UN Women. (n.d.). *Violence against women and girls: A global crisis*. Retrieved from <https://www.unwomen.org>
- African Union. (n.d.). *Legal frameworks to combat violence against women and girls*. Retrieved from <https://au.int>