

Facebook as a Battlefield: Social Media Users' Attitudes and Engagement with Feminism and
Cyberviolence

by

Lamya Achelha

B.A., l'Institut Supérieur de l'Information et de la Communication (ISIC), 2007

A THESIS

submitted in partial fulfillment of the requirements for the degree

MASTER OF SCIENCE

AQ Miller School of Media & Communication
College of Arts and Sciences

KANSAS STATE UNIVERSITY
Manhattan, Kansas

2024

Approved by:

Major Professor
Katie Olsen

Copyright

© Lamy Achelha 2024.

Abstract

The women's movement advocating for equality and social justice encounters significant obstacles within the ever-changing landscape of social media in Egypt. Previous research has primarily examined the broader conversation surrounding feminism and the occurrence of violence on the internet. Nevertheless, there is a dearth of research that investigates these matters from the perspective of Egyptian social media users as a whole, with a specific focus on Facebook users.

The study examines the attitudes and behaviors of Egyptian social media users towards feminism and feminists, specifically focusing on the dynamics and consequences of cyber violence as well as the impact of Western feminism on individuals' understanding of feminist concepts.

The study utilizes the Situational Theory of Problem Solving and Attribution Theory as its theoretical framework. These frameworks facilitate the examination of the cognitive and psychological processes that drive users' engagement with feminist content online. They aim to comprehend how individuals perceive and respond to feminist content on social media. The research utilizes a quantitative methodology to conduct a thorough investigation of social media interactions and their implications. The study encompasses a survey that collected responses from a total of 379 individuals. Out of all the respondents, 65.9% were female, whereas males accounted for only 34%.

Key findings indicate that a significant proportion of Egyptian women report instances of cyber violence, with social media being a prominent medium for these attacks. The majority of respondents indicated that perpetrators of the violence are primarily driven by peer influence and

social pressure. A feminism scale was employed to assess the respondents' attitudes towards feminism. The analysis showed a significant majority of 64.3% expressed a "neutral" inclination towards feminist ideas.

The study also highlights a profound misunderstanding of feminism in Egypt, which contributes to the perpetuation of cyber violence and broader societal prejudice against feminists. Furthermore, it emphasizes the critical role of social media in influencing public discussions on feminism, as well as the difficulties of dealing with the cultural and ideological conflicts that arise in this situation.

Keywords: Feminism, Egyptian social media, Cyber-violence, Attribution Theory, Situational Theory of Problem Solving, Western Feminism, Digital Activism.

Table of Contents

List of Tables	viii
Acknowledgements.....	ix
Dedication	x
Chapter 1 - Introduction.....	1
Thesis Statement	2
Importance of the study	4
Study practical and theoretical contributions.....	5
Chapter 2 - Literature review.....	7
Feminism or Feminisms?.....	7
Liberal Feminism:	9
Marxist Feminism:	10
Black Feminism:	11
Radical Feminism:	13
Feminism in Egypt:.....	15
Secular Feminism but not very secular!.....	17
State Feminism:	18
Islamic Feminism:.....	19
African Feminism Vs Western Feminism:	22
Feminism and Digital Activism.....	25
Feminism and Media: Empowering or a disempowering tool?.....	27
Media as a tool of empowerment.....	27
Media and a tool of disempowerment.....	29
Social Media Trends and Feminism Misconceptions	30
Violence and cyber violence toward Female political activist in Egypt:	31
Chapter 3 – Theoretical Framework	34
The Situational Theory of Problem Solving (STOPS):	34
Attribution Theory:	39
Chapter 4 – Methodology	45
Survey Design.....	47

Translation and Pilot Testing:.....	48
Sample:	49
Data Collection:	51
Ethical Considerations	52
Data Analysis	53
Chapter 5 – Findings and Discussion.....	57
Findings:	57
Discussion:	72
A Neutral Majority:.....	72
A Female Majority:.....	74
Education and attitudes toward feminism:.....	75
Yes! Feminists deserve violence:.....	76
Influence of peers as a cause of Cyber-violence:.....	77
Feminist? Maybe! Sharing it on social media, heck no!.....	78
Religion and feminism perception	80
Chapter 6 – Conclusion, Implications, and Limitations	82
Theoretical Implications	82
Expansion of Existing Theoretical Frameworks:.....	82
Interdisciplinary Theoretical Contributions:.....	82
Future research:.....	82
Practical Implications	83
Tailored Online Campaigns:.....	83
Implication for policy and practice:	83
Limitations	84
Demographic Skew and Sample Size:	84
Language and Comprehension Challenges:	84
Temporal, Cultural Specificity, and Representation Issues:.....	84
References.....	86
Appendix A - Survey Questions, English.....	113
Appendix B - Survey Questions, Arabic.....	118
Appendix C - Informed Consent, English & Arabic.....	124

Appendix D - IRB Approval..... 126

List of Tables

Table 1 <i>Participants' Gender</i>	58
Table 2 <i>level of religiosity</i>	59
Table 3 <i>Feminism Score</i>	60
Table 4 <i>Feminism Score by Gender</i>	61
Table 5 <i>Chi-Squared Tests</i>	61
Table 6 <i>Feminism Scale Reliability</i>	62
Table 7 <i>Level of perceived religiosity</i>	63
Table 8 <i>Test of Normality</i>	63
Table 9 <i>Feminism and level of religiosity' correlation</i>	64
Table 10 <i>Frequencies for "Feminists deserve to be victims of cyber violence"</i>	65
Table 11 <i>Cyber Violence is a hate crime/report to police</i>	67
Table 12 <i>Diverse opinions even controversial are good for society</i>	68
Table 13 <i>Western Feminism and Engagement</i>	69
Table 14 <i>Cyber-violence' Reasons - Mean and Standard Deviation</i>	69
Table Table 15 <i>Education and Feminism perception</i>	70
Table 16 <i>Income and Feminism perception</i>	71
Table 17 <i>Feminism and Sharing content in social media</i>	71
Table 18 <i>Cyberviolence and content sharing</i>	72

Acknowledgements

I would like to extend my most sincere appreciation to everyone who illuminated my path during my darkest hours. Your encouraging words and acts of kindness served as guiding lights that illuminated my path amidst the gloom.

I would like to express my sincere gratitude to my professors for their consistent encouragement and confidence in my capabilities.

I will be forever grateful for my parents, who believed in the power of education and insisted on making me pursue my dreams of being a journalist despite extreme poverty and a lack of resources.

Lastly, I would like to express my deepest gratitude to myself. I changed a lot and am still working on myself. I'm grateful for the growth mindset I have and confident that I will achieve great things.

Dedication

I dedicate this work to myself, honoring the resilience and strength I've demonstrated in the face of adversity. Through every challenge and hardship, I emerged stronger, never surrendering to the trials that life presented.

Equally, this is my little reflection for my son, with the hope that it serves as an example of perseverance and determination. May the journey we've both embarked on illuminate his path with opportunities, and may his future surpass mine.

To my parents, who never attended school. I hope you are proud of me and are watching over me from heaven.

Chapter 1 - Introduction

Feminism is a broad and varied field of views that is not limited to a single, distinct ideological framework (Wilson and Weir, 1986). Wilson and Weir (1986) emphasize that we should not view feminism solely as a politically uniform approach to addressing women's oppression. Instead, it signifies a political commitment to acknowledging and validating the genuine worth of women in society.

Charles Fourier, a radical socialist and French utopian philosopher, coined the term "feminism" in 1837. Fourier's conceptualization of feminism differed significantly from its present-day comprehension. He used the term to signify the manifestation of feminine features in males, which he saw as a pathological condition (Delap, 2007). Feminism has evolved countless times since then. Many political and social issues define the waves of feminism. The first wave of feminism, in the late 19th and early 20th centuries, sought legal rights for women, including the ability to vote (*Feminism: The First Wave* / *National Women's History Museum*, n.d.). Throughout the 1960s and 1970s, second-wave feminism addressed gender inequity in the workplace and society, including reproductive rights and violence against women (Fernandes, 2010). The 1990s third wave of feminism prioritized intersectionality, inclusion, sexuality, identity, and representation (Malinowska, 2020). Since 2008, the fourth wave of feminism has been sweeping over global society (Mohajan, 2022). The distinguishing feature of the Fourth Wave is its emphasis on spirituality and community, as highlighted in (Harris, 2001). In Egypt and the other surrounding Middle Eastern countries, feminism has existed for more than a century with two prominent feminist approaches that have been classified as "secular feminism" and "Islamic feminism." The origins of women's "secular feminism" may be traced back to the

late nineteenth century, while "Islamic feminism" emerged in the late twenty-first century (Badran, 2005). Digital activism on social media has been at the researchers' center of attention, especially during the Arab Spring. Twitter in particular was the subject of a large study that analyzed millions of tweets, and the authors found out Twitter's social media platform played a crucial role in disseminating information about the protests and organizing collective action, and they also argued that social media allowed for the emergence of new voices and perspectives that were not represented in mainstream media (Lotan et al., 2011) After 2012, digital activism began encompassing more social issues, such as sexual harassment, domestic violence, and women's rights. One of the first online projects was HARASSmap, which started as a Facebook hashtag and became a harassment reporting platform that directed the victim or witness to options for therapy, self-defense courses, and legal aid to address the consequences of the harassment (Peuchaud, 2014). Egyptian feminists found the margin of freedom they were looking for on social media.

Thesis Statement

A study published in 2020 related to the cyber violence pattern and related factors in Egypt found that 41.6% of the participating females reported exposure to cyber violence during the previous year, and 45.3% of the victims experienced cyber violence multiple times; the most common exposure method, as reported by approximately three-quarters of the participants (72.8%), was social media, and the offenders were unknown for the vast majority (92.6%) of the victims (Hassan et al., 2020). In 2022, four young women were murdered by men they knew or were engaged with, and social media trends defended the murderers while labeling the victims as feminists (Abdulhameed, n.d.).

A group of anti-feminism individuals created a Facebook page and telegram groups called "Dashmel," which means "destroy" in Arabic, to gather personal pictures of girls that they label as feminists or atheists and send them to their families and threaten them with publishing what they have online (كريمة عوض: جروب "دشمل" يحرض على نهاد أبو القمصان ويتهمها بالكفر). Until January 2023, the mainstream media know about two girls who have attempted suicide; one has passed away, and one was saved by her family because of blackmail threats perpetrated by the "Dashmel" group members.

The current study has substantial significance for several reasons. Firstly, it explores the viewpoints and actions of people on Egyptian social media platforms about feminists and feminism. This research is essential as it illuminates the dynamics of social media interactions among people who support feminist and anti-feminist ideas. Its goal is to give scholars a deeper understanding of the motivations behind the cyber violence that several Egyptian female social media users have experienced. A noteworthy feature of the study is its emphasis on the perspective of Egyptian social media users about feminism. This is especially pertinent given Egypt's extensive track record of activism and feminist institutions. Gaining a comprehensive understanding of these intricate factors is crucial for promoting and developing the rights of women in the Middle Eastern region, with a specific focus on Egypt. Additionally, the research examines the use of social media as a potent means of communication and activism in Egypt, where feminist groups employ it to increase awareness and advocate for change. Examining the perspectives of social media users regarding feminism can reveal their opinions, convictions, and principles that influence their interactions with feminists and feminist concepts. This research has the potential to contribute to a fairer and more inclusive society where women can freely exercise their rights and actively engage in social, economic, and political aspects of life.

Importance of the study

While previous research has examined violence against women in public spaces and the cyber violence experienced by many female social media users in Egypt, there is a lack of comprehensive literature that analyzes the violence toward women's rights activists and how this violence can be eventually rooted in a deep misunderstanding of feminism in Egypt.

This study aims to address this gap and provide insights that will contribute to filling it by analyzing the influence of Western feminist ideals on the perspectives of Egyptian social media users about feminism. The objective is to determine the impact of Western Feminism's principles and ideas on these perspectives and whether it has had a favorable or negative effect. And also, to explore any potential correlation between the rejection of the feminism as a Western notion and the violence toward feminists on social media.

Feminism is a global movement that aims to elevate the political, economic, and social standing of women while advocating for gender equality across all spheres of life within diverse countries (Tong, 2009). However, the disparity between the North and South is expanding. Women residing in northern regions are currently reaping the benefits of capitalism and the global economy, while their counterparts from southern regions frequently encounter challenges such as poverty, unfavorable labor conditions, inadequate education, and substandard healthcare (Oyěwùmí, 2003). This research aims to examine if feminism, as it is understood in Western societies, differs from the women's rights movement in the Egyptian social sphere. This component is of utmost importance as it examines how cultural and ideological factors cross and impact the way feminism is seen in a non-Western environment. Through an analysis of the impact of Western feminist ideology, the study may provide valuable perspectives on the ways in which feminist movements are assimilated and modified in many cultural contexts.

Comprehending this interaction is crucial for understanding the intricacies of feminism as a worldwide occurrence and its diverse reception and interpretation in various countries. This study will help enhance our comprehension of the intricate global feminist discourse and its influence on molding social media narratives and interactions in Egypt.

Study practical and theoretical contributions

The study focuses on bridging a notable knowledge gap regarding the correlation between social media activism, feminism, and cyber violence in Egypt. This discrepancy is especially significant considering the growing prominence of social media as a medium for feminist discussions and the concomitant increase in online harassment (Hassan et al., 2020). Jihan Zakarriya examined in her work the interconnections between public sexual violence, female shame, and public feminism in modern Egypt. According to Zakarriya (2019), the political administrations in Egypt have consistently used a spatial culture of humiliation and internalization as a means of suppressing and subjugating women and opposition. In addition, the scholar argued that this culture is founded upon media-driven notions of feminine shame, which censure female sexuality and involvement in public life, resulting in the militarization, danger, and exclusivity of public spaces.

The primary objective of the study is to investigate the intricate dynamics of social media interactions among Egyptian users, with a specific emphasis on their attitudes and actions towards feminism and feminists. This investigation is crucial since prior research has shown elevated occurrences of violence against women in public spaces in Egypt, with a notable proportion taking place on social media platforms or what scholars call “cyber violence”. Nevertheless, this research did not explore the correlation between cyber violence and social media activism, nor did it examine the impact of feminist beliefs or the reason behind the

motives of the cyber violence toward women. Hence, this study aims to address this deficiency by investigating the impact of feminist social media advocacy on the occurrence of cyber violence against women in Egypt. Furthermore, the study aims to fill the gap in existing studies by investigating the impact of Western feminism on the perception of feminism among Egyptian social media users. Understanding the effect of Western feminist ideals on feminism in Egypt is essential since these ideologies are frequently criticized for not completely harmonizing with the socio-cultural context of non-Western nations. This study aims to address the gap in current literature by examining how the worldwide discussion on feminism is adapted and understood within the context of Egyptian social media.

Finally, the research incorporates theoretical frameworks such as Situational theory of problem solving and attribution theory to comprehend the cognitive and psychological processes behind the views of social media users towards feminism. This interdisciplinary methodology offers a more profound understanding of the reasons and perspectives that influence users' engagement with feminist material on social media platforms. Applying these ideas to Egyptian social media users is an innovative method that provides a thorough comprehension of the interaction between social media activity, feminist ideology, and cyber violence.

Chapter 2 - Literature review

This chapter examines the origins and evolution of Western feminism throughout the 19th century. It also explores the evolution of feminism through many waves, addressing different issues such as women's right to vote, workplace rights, intersectionality, and internet activism. Furthermore, it examines the manner in which feminist groups have adjusted to several cultural contexts, including Africa and the Middle East, and the distinct obstacles and viewpoints that emerge from these places.

Feminism or Feminisms?

The inception of the Western feminist movement took place throughout the nineteenth century. During this age, the emergence of feminism led to feminist activism that sought to challenge the inferior position of women, both legally, socially and culturally (Tănase, 2018). Feminism, being a dynamic and progressive ideology, has experienced substantial changes since its establishment in the nineteenth century. Feminism, which originated with the primary objective of achieving equal rights and women's suffrage, has assimilated and incorporated many ideologies, resulting in a movement that encompasses a rich tapestry of diverse perspectives. This process of evolution has given rise to various manifestations of feminism, each characterized by its own distinct perspective and emphasis. Liberal feminism, for instance, places an emphasis on personal liberty and equality (Tong, 2018b), whereas radical feminism advocates for the societal restructuring of patriarchy in order to eradicate it (Echols, 1989).

Furthermore, (Crenshaw, 1997) introduced the concept of intersectional feminism, which emphasizes the interrelatedness of societal classifications including race, class, and gender. These classifications can result in overlapping systems of disadvantage or discrimination. The

existence of these varied threads exemplifies the complexity of feminism, demonstrating its capacity to adjust and react to distinct social and political environments. The subsequent chapter examines the wide range of feminist ideas as they pertain to the Western context. Additionally, it expands the discussion to include the evolution of feminist concepts in Africa and the Middle East countries represented by Egypt. The objective of this comparative analysis is to clarify the ways in which feminist ideologies and movements are influenced by cultural particularities and regional differences in these distinct geographic areas.

Before delving into the different branches of feminism and its development, it is imperative to recognize the feminism surges that have transpired since the inception of the feminism concept in the nineteenth century. Scholars divided the development of the feminist movement into four distinct phases, with each phase encompassing a unique discourse topic and strategy for the defense and advancement of women's rights. The first wave of feminism began in the late 19th and early 20th centuries, between 1840 and 1920. Its primary objective was to promote possibilities for women. It emphasizes the achievement of women's suffrage (Rampton, 2015). From 1960 through 1988, the second-wave movement advocated for women's equal access to education, workplace equality, and reproductive freedom (Mohajan, 2022).

The second wave's backlash gave rise to the third wave of feminism. It spans the 1990s and 2000s, referring to the many strains of feminist activity. It shifts the movement's emphasis from social goals to individual rights (Jain, 2020). The fourth wave, which started in 2008 and later, is the last one. The fourth wave is distinguished by its reliance on technology and social media to interact with and reach people beyond cultural and national barriers (Looft, 2017; Mohajan, 2022). This wave has sparked a fresh emphasis on intersectionality, highlighting the varied experiences of women from various origins and identities. It has played a crucial role in

bringing attention to topics such as sexual harassment, body shaming, and representation in media, mostly via internet campaigns and movements like #MeToo and #TimesUp (Rivers, 2017). According to Rivers (2017), these actions have notably raised awareness and initiated worldwide discussions regarding consent, gender equality, and the widespread occurrence of sexual misconduct in several fields.

While the waves of feminism offer a chronological structure, a deeper understanding of the movement's diversified ideologies provides a more subtle insight into the ways in which distinct feminists perceive and tackle matters pertaining to gender inequality. The aforementioned ideologies, which encompass black feminism, Marxist feminism, liberal feminism, and radical feminism, illustrate the complex and diverse character of the fight for women's rights.

Liberal Feminism:

The rise of capitalism is often associated with the beginning of liberal philosophy, connecting discussions about independence and personal development with the economic goals of the middle class (Whelehan, 1995). Whelehan also stated that Liberal feminism has a rich history of gender-focused contributions in Western philosophy, with influential figures like Mary Wollstonecraft, John Stuart Mill, and Harriet Taylor arguing that gender plays a significant role in shaping social categories and that "femininity" can be restrictive rather than a positive aspect of being female. The development of liberal feminism can be traced back to the Enlightenment period, where the ideas of individual liberty and equality began to take shape. Wollstonecraft argued that women too have the inherent ability for rational thinking and, hence, should be given equal rights as citizens (Wollstonecraft, 2016). She also advocated in her influential work "A Vindication of the Rights of Woman" published in 1792, for women's rationality and education,

contending that their apparent inferiority to men is not an inherent characteristic but rather the result of limited access to opportunities and education (B. Taylor, 2003). Liberal feminism evolved throughout the 19th and early 20th century, emphasizing legal disparities, and advocating for women's right to vote. The movement achieved important triumphs, including the attainment of women's voting rights in several nations, which was a crucial point in the history of liberal feminism (DuBois, 1998). DuBois added in his book that the suffrage movement that was led by notable figures such as Susan B. Anthony and Elizabeth Cady Stanton in the United States, has effectively utilized existing political structures to accomplish its objectives, and its pivotal contribution was the successful ratification of the 19th Amendment to the U.S. Constitution in 1920, which officially bestowed the right to vote upon women.

Inevitably, liberal feminism became ingrained in the discourse of its host, thereby emphasizing its own exclusion. Other feminist perspectives find liberal feminism's consistent reliance on reason and dedication to recognizing the rights that women already possess to be its most problematic aspect (Whelehan, 1995). Furthermore, the historical impact of liberal feminism as a rebuttal to prevailing political thought cannot be disregarded, according to Whelehan (1995). When a woman initially proclaims her feminism in the United States or Western Europe, she often does so under the banner of liberalism, asserting her entitlement to the identical rights and liberties that are inalienable to every individual in a democratic society (Nye, 1988).

Marxist Feminism:

Marxist feminism is a conceptual framework that offers a unique perspective on the intersection between the oppression of women and capitalism by integrating feminist and Marxist viewpoints. This philosophy rose to prominence in the late 20th century, building upon

the foundation of the Marxist theory of economic oppression and class conflict (Eisenstein, 1979). Marxist and socialist are terms that, when applied to feminists who have attempted to forge alliances with the political left, become relatively interchangeable (Whelehan, 1995). However, according to Tong (2009), they symbolize two separate currents in feminist thought: socialist feminism, which has primarily emerged from the discontent of Marxist feminists with the fundamentally gender-neutral nature of Marxist thought and has since supplanted Marxist feminism. Tong (2009), distinguished between socialist and Marxist feminists by how they perceive class. She stated that Socialists emphasize sexuality and reproduction while perceiving both gender and class as equally oppressive forces; Marxists, on the other hand, consider class to be the ultimate determinant of women's current social and economic standing. Other scholars such as Alison Jaggar do not agree with this distinction and think that Socialist feminism can be identified as explicitly Marxist, at least because it employs the historical materialism method (Jaggar, 1983). Marxist feminists contend that the inherent connection between capitalist economic systems and the oppression and exploitation of women's labor, especially in domestic spheres, is the oppression of women. They argue that the traditional family structure perpetuates gender inequality by serving as a unit of economic production that benefits the capitalist system (Vogel, 2013).

Black Feminism:

Critical and transformative in nature, Black feminism arose in reaction to the interconnections of racism, misogyny, and classism that Black women encountered. It aims to draw attention to the distinct challenges encountered by women of color, which were frequently disregarded during the course of the dominant feminist and civil rights movements (Davis, 1983). Angela Y. Davis added that Sojourner Truth, whose seminal speech "Ain't I a Woman?"

in 1851 brought attention to the simultaneous oppressions of race and gender, was a driving force behind black feminism in the 19th century. However, it was during the 1960s and 1970s that Black feminism began to acquire a more structured form, coinciding with the civil rights and feminist movements. The initial stages of the black feminist movement in the United States occurred in 1973, when Doris Wright, a black feminist novelist, organized a gathering to discuss the interconnection between black women and the women's movement.

The gathering led to the formation of the National Black Feminist Organization (Whelehan, 1995). The National Black Feminists Organization was destined for failure from the beginning due to the fact that it was purposefully established in opposition to the white feminists' denial of the experience of black women. As a result, its primary function became to reevaluate the scope of feminism, which introduced the divisions that were evident within the white feminist movement (Wallace, 1990). The establishment of the Combahee River Collective in 1974 played a crucial role in this advancement. By elucidating the interdependence of racial, gender, and class oppressions, their 1977 declaration established cornerstone tenets for Black feminist ideology (*Combahee River Collective*, 1983).

The emergence of Black feminism was profoundly impacted by the efforts of intellectuals and advocates who sought to expose the marginalizing aspects of the wider feminist movement and emphasize the distinctive circumstances of Black women. Academics such as Bell Hooks and Angela Davis played a crucial role in this context. White feminism was fundamentally racist in two significant ways, according to black feminist Bell Hooks: it "drew endless analogies between women" and "blacks" and it assumed "that the word woman is synonymous with white woman," since women of other races were always regarded as Others, dehumanized beings who did not fall under the category of "woman" (Hooks, 2014).

In her influential 1989 article "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics," Crenshaw coined the term of intersectionality. According to Crenshaw, instances of discrimination against black women frequently defy legal classification as either "racism" or "sexism"; rather, they are the result of a hybridization of the two. However, in general, the legal system has defined misogyny as an implicit reference to the iniquities that all women (including white women) face, whereas racism is defined as the injustices that all Blacks and other people of color face, including males. Black women are often rendered legally "invisible" and without legal recourse under this framework (Crenshaw, 1997).

Radical Feminism:

While radical feminism emerged primarily in the 1960s, certain tenets of its philosophy can be traced back to the cultural feminism that originated in the United States during the nineteenth and early twentieth centuries (Whelehan, 1995). This movement asserts that the most fundamental form of oppression transcends racial, cultural, and socioeconomic boundaries; it is the subjugation of women. Radical feminists advocate for the complete dismantling of patriarchy as opposed to attempting to reform the system via legal changes or alternative methods. True gender equality, according to their argument, requires societal transformations, which frequently necessitates a reassessment of familial structures, sexual orientation, and the societal roles assigned to women (Echols, 1989).

The origins of radical feminism can be identified in the contributions of early activists and theorists, including Kate Millett and Shulamith Firestone. "The Dialectic of Sex: The Case for Feminist Revolution" (1970) by Firestone and "Sexual Politics" (1970) by Millett were seminal works that criticized patriarchal social structures and advocated for a radical

reorganization of society. Firestone posited that the subjugation of women was attributable to both biological variances and the societal construction of gender norms. The woman endorsed the elimination of the nuclear family unit and pushed for the implementation of alternative models of family life and child-rearing (Firestone, 2015). Radical feminism aims to dismantle the gender system of patriarchy rather than just increasing women's options inside it. Radical feminism acknowledges the broader issue of hierarchy and power relations in several aspects of human existence.

Although not enough on its own, the eradication of patriarchy is an essential prerequisite for emancipation in a broader sense (Jensen, 2021). According to (Weedon, 1996), radical feminists believe that the oppression of women by males is founded in the male gender itself and the ideology of patriarchy. They do not distinguish between personal and political ambitions, sexual or biological factors while analyzing this issue. Radical feminism attributes the subjugation of women to the global value system known as patriarchy.

Scholars provided several definition for patriarchy. Rollins (1996) defined it as a system of structures and institutions established by males to maintain and perpetuate male dominance and female subjugation. Bennett (2006) on the other hand stated that patriarchy is a gender system where males have the right to control and dominate women, who are subordinate to masculine power. Traditional fatherhood refers to the father or husband's control over the wife, children, and the family as a whole.

Feminism in Egypt:

To comprehend the many branches of feminism that emerged in Egypt around the end of the 19th century, it is crucial to look back at historical perspectives on women's rights in Middle Eastern region prior to the Western Feminist movement.

Islam introduced a revolutionary vision to the Arabian Peninsula in the seventh century that regulated the relationship between Arabian tribes, their bordering communities, and men and women (Lapidus, 2012). Prior to the establishment of Islam, women were primarily utilized for the convenience of males and were often inherited with other property. Viewed as an extra mouth to feed, some women were reportedly buried alive in the desert (Raggani, 1983). Raggani added that Islam, seen then as new religion, raised the dignity of all women and codified it in Islamic law and practice at the time.

There are several instances of female leadership and independence in the Qur'an. Women were regarded as sources of Islamic teaching and contributed to the Hadith, a Sharia law source that chronicles the choices and lives of the prophet. Khadija, the prophet's wife, embodied modern conceptions of an independent woman by conducting a profitable company in Mecca and educating the first convert to Islam (Fournier & Khan, 2011).

Moroccan sociologist Fatima Mernissi argues that in religious and historical accounts of the life of the prophet Muhammad, women are recognized, and their contributions are generously praised as both followers of the prophet during his lifetime and as writers of Hadith (Mernissi, 1996). The Islamic world has a rich history of outstanding queens who ruled their nations and brought development and prosperity, however, their names may have been deliberately forgotten at some point in the modern era (Mernissi, 1990).

Egypt's feminism is rooted in various historical events, notably France's colonialism and Mohamed Ali's educational reforms (Jayawardena, 2016). The Ottoman Empire dispatched General Mohamed Ali to govern Egypt on their behalf between 1805 until 1848. During his tenure as Viceroy, female education, which formerly had been exclusive to the aristocratic class, increased dramatically. Mohamed advocated the construction of schools and professional training facilities for women (Badran, 1995). In her book, Badran described the diverse atmosphere of the Egyptian society and how it played an important role in creating a modern secular philanthropic association and social services led by women of the upper classes. According to Badran (1995), Mohamed Ali's and his descendants' push of modernizing education and sending Exchange scholars to study in Europe, was a catalyst into the emergence of women's right pioneers such as Huda Al Sha'rawy (Daughter of a government officer called Pasha) and Nabaweya Musa (Daughter of an Army officer) who later on create Jam'iyat al-Mar'ah Al Jadidah (The new Women Society).

Prior to the establishment of the current Egyptian state, two famous Egyptians, Muhammed Abduh (1849–1905) and Qasim Amin (1863–1908), advocated progressive ideals. Abduh and Qasim Amin were regarded as Islamic feminism's pioneers. In his 1899 book, "Liberation of Women," Amin made women's rights in Islam the core focus of his studies (Fournier & Khan, 2011). Petite-bourgeois intellectuals were the source of resistance to women's freedom. "Ulama" at al-Azhar (religious scholars) and other institutes of traditional Islamic education wrote in favor of the existing status quo towards women, labeling Amin a heretic (Cole, 1981).

To fully comprehend the many strands of feminism in Egypt in comparison to Western feminism, it is crucial to recognize that Middle Eastern feminisms, whether secular or Islamic,

have their origins in the Middle East. Feminisms, like other movements, originate and thrive in their local environment. They are not borrowed, derivative, or secondhand (Badran, 2005).

Feminism has existed in the Middle East for over a century; the main influential feminist ideologies consist of "Islamic feminism" and "secular feminism."

Secular Feminism but not very secular!

The concept of secularism in the context of Egyptian Feminism is very complex and might embed other meaning. The historian, Margot Badran sometime used the concept alongside with the "National Feminism." Women's feminist analysis started by separating patriarchy from Islam. Women found that Islam does not mandate the veil, sex segregation, or female seclusion. They also discovered that Islam provided women with rights that were denied to them by patriarchy (Badran, 1988). Badran also said that they argued women's progress would help the country, showing a feminism with a clear nationalist aspect. In the early 20th century, secular feminist ideology began to rise, led by influential personalities like Huda Shaarawi, the founder of the Egyptian Feminist Union in 1923. Shaarawi and her peers concentrated on topics like women's education, political involvement, and the elimination of the veil, promoting women's rights within a framework aimed at modernizing Egypt without directly questioning its religious roots (Badran, 1995).

The era of Egyptian feminism focused on using national freedom to achieve gender equality, connecting women's rights with the wider objectives of secular nationalism and social change. Secular feminism in Egypt evolved in response to the political and social changes that occurred throughout the 20th century. Secular feminism and secular nationalism both had a progressive view on gender and country, but secular feminism focused more on developing gender concepts and emphasized the need for immediate action rather than vague future

promises (Badran & Cook, 1990). Secular feminism in the Middle East consists of several conceptual elements, such as gendered secular nationalist and Islamic modernist threads, together with more general humanitarian, human rights, and democratic aspects. The secular nationalist ideology encompasses and influences different discourses. Using the term "secular feminism" implies Egyptian, Iranian, Turkish, or other nation-specific feminisms, or more generally, Arab feminism (Badran, 2005). Margot Badran added in her article published in 2005, that Secular and Islamic feminism are often seen as distinct and even conflicting, yet their interconnectedness is rarely acknowledged.

Throughout the twentieth century, secular feminist groups in the Middle East successfully worked within the nation-state framework to make institutions more inclusive and responsive to both men and women as citizens. Secular feminists attempted to alter Muslim personal status norms or family law using Islamic modernist rhetoric but had little success. By the late 20th century, secular feminism had made significant contributions via NGOs but seemed to have hit a standstill (N. S. Al-Ali, 2000). During the 1950s and 1960s, state feminism grew under Gamal Abdel Nasser's leadership in Egypt. The government introduced measures to enhance gender equality, including better opportunities for women in school and work. Nevertheless, these changes were often carried out as part of wider government-driven modernization initiatives, rather than being specifically linked to a feminist program (Hatem, 1992).

State Feminism:

The history of state feminism in Egypt is intricate and spans from the mid-20th century. During the 1960s, under Nasser's leadership, Egypt had a significant increase in state feminism. This movement attempted to modernize the nation and enhance women's rights in terms of education and work (al-Mutawa, 2020). This era saw a notable transition towards achieving

gender equality and empowering women, in line with the wider modernist endeavor in Egypt (Mahmood, 2001). Nevertheless, the feminist movement during this time period had inherent inconsistencies and restrictions due to the prevailing conservative values of society, especially in the 1980s. Consequently, women's rights saw a deterioration (al-Mutawa, 2020; Badran & Cook, 1990). Although it had several drawbacks, state feminism in Egypt played a pivotal role in implementing legal, economic, and ideological transformations in the country's gender dynamics (Hatem, 1992).

State feminism in Egypt has been criticized by experts, particularly in recent years, for its deficiencies. The growing authoritarian administration in Egypt has resulted in restrictions on the advancement of state feminism (N. Al-Ali & Käser, 2022). In addition, Egypt since the 2011 uprising has seen the rise of feminism supported by the government, which has been condemned for being inefficient and causing disappointment (Allam, 2019). The feminist movements in Egypt have undergone a transformation, moving away from state feminism, and adopting grassroots and intersectional methods. These approaches aim to address a wider variety of concerns outside the scope of conventional state feminism (Galián Hernández, 2018) (Hernández, 2018).

Islamic Feminism:

Islamic feminism emerged in the 1990s and is a noteworthy advancement in the discussion of gender equality within the context of Islam (Hesová, 2019). Islamic feminism is based on the reevaluation of Islamic literature from an egalitarian standpoint. Its goal is to question the conventional patriarchal readings of Islam (Bakhshizadeh, 2023). This movement seeks to harmonize religious belief with the endeavor to achieve gender equality, using the Qur'an as a primary source to support the cause of women's rights and social justice (Edwin,

2016). The formation of Islamic feminism was impacted by the growth of political Islam, which, ironically, created an opportunity for Muslim women to participate in the fight for gender equality (Eyadat, 2013).

The validity and efficacy of Islamic feminism have been the topic of academic debate and criticism, particularly when contrasted to secular feminisms (Mojab, 2001). The movement has developed to include many techniques and approaches, demonstrating a range of voices and viewpoints within Islamic feminism (Dao-Sabah, 2023). Academics have emphasized the significance of comprehending Islamic feminism in the wider framework of Muslim nations, where the activism of women plays a vital part in promoting gender equality (Franks, 2007). The discourse of Islamic feminism explores the connections between power, resistance, and identity, influencing the discussion on women's rights in Islamic countries (Joosub, 2023). Islamic feminism disrupts conventional gender norms and exerts influence on workplace dynamics and society norms via its engagement with Islamic literature and ethics (Aldossari & Calvard, 2022).

The emergence of Islamic feminism in Egypt has been shaped by the sociopolitical conditions of the nation. During the 1980s, the prevailing cultural conservatism resulted in a decline in women's rights, reversing the progress made during Nasser's period (al-Mutawa, 2020). Despite the difficulties they face, Egyptian Islamic feminists have successfully maneuvered through complicated situations to promote gender equality while staying within the limits of Islamic standards. Al mutawa added that they have engaged in discussions that aim to harmonize feminist beliefs with religious teachings.

The development of Islamic feminism in Egypt demonstrates a complex and ever-changing movement that influences discussions on women's rights and gender equality in the area. It highlights the significance of understanding feminist challenges within particular cultural

and religious contexts (Mohr and Afi, 2023). The convergence of Islamic feminism with Egypt's abundant religious and cultural legacy has resulted in a sophisticated discussion on women's rights and social equity within an Islamic context and has shed light on the varied tactics and methodologies employed by Egyptian feminists to contest patriarchal conventions (Mahmood, 2001).

Detractors of Islamic feminism contend that the movement has difficulties in harmonizing Western-style feminist beliefs with Islamic values, resulting in allegations of incongruity (Yussupova, 2022). According to Yussupova, traditional theologians often raise concerns about the congruity between Western feminism and Islamic teachings, positing that Islamic feminism could compromise or misrepresent the authentic core of Islam. In addition, several opponents argue that the phrase "Islamic feminism" is controversial since it might unintentionally support patriarchal systems inside Islamist regimes by functioning within their existing institutions (Khader, 2016). This criticism emphasizes the intricacies involved in trying to combine feminist ideals with Islamic precepts, especially in situations where interpretations of Islam may differ significantly observes Khader (2016).

In addition, critics of Islamic feminism express reservations over the movement's dependence on a religious framework that might reinforce rigid and unquestionable beliefs about religious truth. This could potentially restrict the opportunity for more extensive conversations on gender equality and women's rights (Al-Sharmani, 2014). The discussion on Islamic feminism highlights the conflict between conventional interpretations of Islam and modern feminist ideas. Critics raise doubts about the ability of Islamic feminism to effectively challenge long-established patriarchal customs (Moghadam, 2002).

The critiques of Islamic feminism prompted us to pose the following question. What are the key distinctions between Western Feminism and the many versions of Feminism that have arisen in the Middle East, namely in Egypt?

African Feminism Vs Western Feminism:

Feminism is a global movement that aims to elevate the political, economic, and social standing of women while advocating for gender equality across all spheres of life within diverse countries (Tong, 2018a). The dominance and effect of Western feminism, namely U.S. White middle-class feminism, on women's identities worldwide has been subject to criticism (Sendi, 2017). The prevalence of Western feminist ideology in places such as the Middle East, Africa, and the Third World has resulted in difficulties in their acceptance and implementation. Postcolonial feminist groups in these places have arisen as a reaction to the dominance of Western feminism, refusing the imposition of Western principles and calling for the acknowledgment of local circumstances and identities (Wang, 2020). The purpose of these movements is to tackle both gender discrimination and the wider connection between gender and multicultural identity development. They emphasize the need of a feminist conversation that is more comprehensive and varied wang (2020) observe.

Feminist movements in Africa, the Middle East, and the Third World have encountered distinct obstacles and have evolved in accordance with specific cultural, social, and political circumstances, setting them apart from Western feminism. In China, the entrance of Western feminism has sparked discussions on the influence of Western ideas on Chinese feminist discourse and the formation of identity in relation to space (Spakowski, 2011). Similarly, in countries such as Iran and China, there have been appeals to incorporate Western feminist ideas into local cultures, underscoring the challenges of assimilating Western ideology into non-

Western settings (Quader and Oplatka, 2008; Peng, 2022). Additionally, Western feminists have faced criticism for propagating stereotypes and neglecting the different needs and experiences of Muslim and Middle Eastern women (E. Anderson, 2019). The contrast between Western feminism and feminism in Africa, the Middle East, and the Third World highlights the significance of acknowledging and valuing varied feminist viewpoints and experiences worldwide (Glas & Spierings, 2019).

The disparity between the North and South is expanding. Women residing in northern regions are currently reaping the benefits of capitalism and the global economy, while their counterparts from southern regions frequently encounter challenges such as poverty, unfavorable labor conditions, inadequate education, and substandard healthcare (Oyěwùmí, 2003). According to (Mikell, 1997), the development of feminist perspectives in Africa has been shaped by distinct dynamics that differ significantly from those observed in Western contexts. First and foremost, the shaping of African society may be attributed to the resistance exhibited by African women in response to Western colonial domination. Mikell (1997) points out a notable distinction between Western feminism and Third World feminism in their respective conceptualizations of women as the central focus of social and political movements.

Initially, Western feminists prioritize the pursuit of gender equality as the focal point of their endeavors. Third World feminism acknowledges that gender discrimination is not the exclusive or maybe the most significant aspect of the oppression experienced by women in the Third World. This action's perspective transcends Western feminism. They view feminism as a broader battle against injustice, requiring multidimensional adjustments for the advancement of women's rights. Non-Western feminism addresses issues crucial to women and their societies as a whole (Bayu, 2019). The demands put out by third-world feminists have been openly political,

focusing on issues such as employment, education, and health. These demands are not just tied to the special needs and rights of women but rather encompass broader societal concerns.

Moreover, residents of these nations regard imperialism as the primary adversary, particularly in relation to women (Jayawardena, 1994).

Western feminists often assume that African males possess natural authority, whereas African women lack independence. This concept often relies on biological factors rather than sociocultural factors. In the case of the Nigerian Yorubas, biology did not play a role in explaining or establishing social interactions, subjectivity, assignment, and hierarchy (Bakare-Youssef, 1998). The oversimplification presented in the statement portrays African women in a manner that reduces them to perpetual victims, disregarding their significant cultural and historical achievements.

These perspectives indicate a conflict between the perception of African femininity as a form of subjugation and the pursuit of women's emancipation (Oyèwùmí, 2003). African feminists attribute the emphasis placed by Western societies on secondary requirements, such as the burden of household labor, to the neglect of addressing the fulfillment of fundamental needs, which is seen as the major issue faced by women in African, Latin American, and Asian contexts (Bayu, 2019). African feminists criticize the anti-male stance of Western feminists. They believe that males should participate in the struggle for a more equitable society.

This belief originates from their desire to increase the male adoption of the feminist movement by making it more inclusive (Guarducci, 1999). As Westerners imply, North African feminists contend that the approach to feminism should not be uniform. In Tunisia, for instance, educated men lead the women's rights movement and even drafted laws pertaining to women's rights (Jayawardena, 1994). Meanwhile, Asian feminists such as Aguilar criticize Western

feminists for attempting to impose Western politics and theories without taking cultural differences into account (Aguilar, 1988).

Given the variety of origins from which feminisms originate, it is imperative that researchers approach the topic without colonial bias. Frequently, feminism in the Third World takes a firm stance against imperialist influences and challenges the structural elements of feminism in the First World that contribute to the oppression of women in the Third World.

Feminism and Digital Activism

Digital activism has become a strong ally of feminism, as evidenced by the emergence of movements like #MeToo. These movements have demonstrated the potential of online platforms to challenge rape culture and foster solidarity among feminists (Keller et al., 2018). Digital feminist activism has emerged as a powerful means of confronting sexism, patriarchy, and oppression as more people are using digital communication channels to engage in resistance and advocacy efforts (Mendes and Ringrose, 2019). Research has demonstrated the effectiveness of this form of activism in raising awareness of feminist issues and providing a voice to marginalized individuals (Keller et al., 2018). Feminist activists, particularly teens, have used social media platforms to chronicle and address incidents of rape culture. This has contributed to the wider discussion on gender equality and social justice (Baer, 2017).

The digital feminist activism landscape is complex and ever-changing, including many actions and practices that seek to combat gender prejudice, tackle online harassment, and advocate for feminist principles in digital environments (Mendes et al., 2019). Hashtag feminism, a key aspect of digital activism, has empowered feminists to tackle a range of topics, including personal encounters with injustice and the examination of cultural norms and

institutions (Mulvey & Keller, 2023)(Mulvey, 2023). Through digital channels, feminists have successfully organized and activated vulnerabilities, reshaped feminist politics, and established global networks of resistance (Kulahari and Choudhary, 2024). Nevertheless, the process of making money from digital feminist activism presents difficulties, emphasizing the intricate relationship between activism, neoliberalism, and subjectivity in the digital era (Daniels, 2013).

The use of digital activism in the Middle East has played a crucial role in promoting feminist agendas and questioning the prevailing patriarchal customs in the region. Activists have successfully used internet platforms to establish global networks, share information, and bolster women's initiatives in Muslim nations and Diaspora groups (Langman, 2005). The endeavors mentioned have greatly magnified the influence of women in the Middle East, bringing attention to their hardships and promoting unity in the midst of gender-related obstacles(Koburtay et al., 2020).

Feminist activists in the Middle East have effectively used digital technologies to address the challenges posed by cultural factors in their efforts to promote gender equality and women's rights (Aldossari & Calvard, 2022). The intersection of Islamic principles, cultural traditions, and feminist action has significantly influenced the discussion on gender equality in the Middle East, underscoring the significance of comprehending the specific local intricacies and dynamics involved(Geha & Karam, 2021).

Moreover, feminist activity in the Middle East has not only questioned conventional gender roles but has also restructured ideas of autonomy and empowerment among women in the area. Elite women in the Middle East saw internet activism as a way to gain leverage and share ideas, which set the stage for larger feminist movements (Sehlikoglu, 2018).

Women in the Middle East engaging in digital activism have used social media platforms to assert their autonomy, criticize repressive systems, and push for societal transformation (Valiente, 2015). Activists in the Middle East have successfully connected secular and Islamic feminism, allowing them to move through challenging political environments and establish agreements on solidarity and female equality (Badran, 2005).

The negotiating process exemplifies the many strategies used by feminist activists in the Middle East, which range from collaborating with the government to engaging in direct confrontation. This underscores the complex and varied character of feminist movements in the area (N. Al-Ali and Käser, 2022).

Feminism and Media: Empowering or a disempowering tool?

Media as a tool of empowerment

The media has emerged as a powerful instrument for feminism, enabling women to amplify their voices and actively participate in shaping feminist narratives. Radio stations and programs focused on women in Europe have demonstrated that radio can serve as a feminist public space, providing a platform for empowerment (Mitchell, 1998). Digital media, such as social media platforms, have played a crucial role in empowering feminists by enabling the exchange of information, participation in feminist activities, and the questioning of societal conventions both online and offline (Jackson, 2018). The use of social media has been critical in magnifying feminist voices and advancing feminist goals, underscoring the impact of media in influencing feminist discussions and empowering women in several domains (Santanu Tanti, 2024).

Moreover, the digital domain has provided opportunities for feminist activity, since young feminists in Western countries are using social media as a means of empowerment (Batool et al., 2022). Despite the dangers of government oppression and censorship, the #MeToo movement on social media in China has shown how digital platforms may empower women and feminist activists in their fight against repressive regimes and in altering conversations around sexual harassment and assault (Han, 2021). Researchers have highlighted the role of digital spaces, such as "hashtag feminism," in facilitating the exchange of personal experiences, the creation of alternative narratives, and the examination of societal norms, institutions, and influential individuals. These activities collectively contribute to feminist activism and empowerment (Linabary et al., 2020).

After analyzing media depictions of feminism, it becomes apparent that the media's portrayal of feminist matters has the power to shape public views and perceptions. Gaining insight into the media's depiction of feminism is essential because it has the potential to influence people's assessments and alter social perspectives on feminist movements (Lind and Salo, 2002). Critical analysis has also examined how media and corporate endorsement of neoliberal feminist principles facilitate the commercialization of feminism, underscoring the media's role in shaping and disseminating feminist narratives (Bennett, 2024).

The complex interplay between media and feminism has had a major impact on the empowerment of women, the amplification of feminist viewpoints, and the questioning of deeply rooted societal norms and institutions. Nevertheless, this prompts another question: can media also function as a mechanism for the disempowerment of feminists, or is it only a means of empowerment?

Media and a tool of disempowerment

The media has a substantial influence on the formation of social views and attitudes regarding feminism. The media's portrayal of feminism sometimes employs tactics such as vilification, belittlement, and spotlighting individuals instead of addressing broader societal change, which may erode the credibility and objectives of feminism (Jaworska and Krishnamurthy, 2012).

In their study, Lind and Salo (2002) highlight the significance of comprehending how the media constructs the narrative around feminism, as these depictions may shape public perception and sentiments towards the movement. According to Bulbeck (1997) and Karsch (2004), the portrayal of feminism in the media may lead to its unpopularity and marginalization in society.

Furthermore, the media's portrayal of feminism may actively contribute to women's disempowerment by propagating stereotypes and strengthening societal gender expectations. (Reid & Finchilescu, 1995) study suggest that media depictions of violence and aggressive behavior against women could potentially weaken their sense of power and influence, thereby influencing their self-perception and societal roles.

Likewise,(Mendes, 2012) contends that mainstream media organizations have gradually removed the political and radical elements from feminist discussions, portraying feminism in a way that supports neoliberalism and does not necessarily coincide with the movement's objective of achieving collective social transformation. Mendes (2012) said that this change in media portrayal might lead to the disappearance of feminist activity and the endorsement of a less active and more consumer-oriented kind of feminism.

Social Media Trends and Feminism Misconceptions

Social media trends have played a crucial role in promoting and sustaining negative attitudes and acts of violence toward feminists. The exposure to negative stereotypes can diminish an individual's association with feminism, thereby impeding the capacity of feminists to participate in collective action (Moore & Stathi, 2020). Furthermore, the dissemination of stereotyped portrayals of femininity in the media might result in punitive actions against women who diverge from conventional gender expectations, thereby increasing the probability of violence against them (Ligaga, 2020).

The portrayal of feminists in media narratives, marked by misunderstandings and unfavorable preconceptions, might foster an antagonistic atmosphere for feminist activity and perpetuate detrimental sentiments towards feminists (Roy et al., 2007). Moreover, the portrayal of women as mere objects in the media, which reduces their worth to their physical appearance, might make viewers less sensitive to acts of violence against women. In turn, this can reinforce harmful stereotypes and cultivate a society that views violence against feminists as acceptable and commonplace (Yusof et al., 2014).

The continued promotion of gender stereotypes in media narratives, which includes depicting feminists as extreme or hostile towards men, might discourage people from aligning themselves with feminism and participating in feminist activity (Siegel et al., 2022). The persistence of harmful gender norms in media texts may lead to women's subjugation and the continuation of discriminatory stereotypes, thereby strengthening unfavorable feminist views (Maharajh, 2014).

The presence of stereotypes about feminist individuals, both men and women, might influence their inclination to identify as feminists and engage in feminist activities. This

underscores the harmful consequences of media-driven stereotypes on feminist identities (Anderson, 2009). In general, the media's function in establishing and upholding gender-based stereotypes not only obstructs the advancement of feminism but also aids in the acceptance of violence against feminists, thereby continuing a cycle of disempowerment and harm.

Violence and cyber violence toward Female political activist in Egypt:

Violence against women is a widespread problem in Egypt, distinguished by its concealed nature, the tendency to blame the victims, and little social assistance for those affected (Ammar, 2000). Domestic violence is widespread in Egypt because of its highly gender-stratified society, which emphasizes the high occurrence of violence against women (Yount & Li, 2009). The feminist movement in Egypt has undergone changes, transitioning its attention from instances of sexual assault that occur in private settings to those that occur in public settings. This shift reflects the continued fight against different types of violence that specifically target women (Sundkvist, 2023). The heightened participation of non-governmental organizations (NGOs) in Egypt has played a crucial role in providing resources and assistance to women encountering abuse, while also narrowing the disparity in exposure to violence between rural and urban women (Ambrosetti et al., 2013).

The escalating issue of cyber violence against women, notably feminists, is a matter of increasing concern in Egypt. Although conventional forms of violence continue to exist, the digital domain introduces new obstacles. Online platforms may be used to sustain violence, engage in harassment, and instill fear in women, particularly feminists who advocate for gender equality (Puente et al., 2017). The convergence of physical and digital abuse gives rise to intricate dynamics, which have a profound influence on the safety and ability of women to

express themselves freely. The increasing prevalence of cyber violence highlights the need to implement comprehensive methods to combat violence against women in all its manifestations, particularly on digital platforms (Moawad et al., 2021).

A 2020 study conducted in Egypt examined the pattern of cyber violence and its associated factors. The study revealed that 41.6% of the female participants reported being exposed to cyber violence in the previous year. Among the victims, 45.3% experienced cyber violence multiple times. The most prevalent method of exposure, as reported by approximately 72.8% of the participants, was through social media. Additionally, the study found that the offenders were unknown to 92.6% of the victims (Hassan et al., 2020). Episodes of sexual violence, such as rape, sexual harassment, and breaches of bodily integrity, have been frighteningly common against women in Egypt during the uprising of 2011 and have been a significant component of the country's political change. Public sexual assault in Egypt has been characterized as a "political weapon" (Houge, 2015) and "violations of women's humanity" (Skalli, 2015), leading to various cultural and political investigations. The act of shaming Egyptian women who participated in public dissent in 2011 by focusing on their sexuality and bodies is a deliberate counter-revolutionary tactic. This strategy aims to use a culture that promotes male dominance in order to make women who were part of the revolution, their male protectors, and those who support them aware of the restrictions they face when trying to access public spaces in Egypt (Zakarriya, 2019a). The act of shaming Egyptian women who participated in public dissent in 2011 by focusing on their sexuality and bodies is a deliberate counter-revolutionary tactic. This strategy aims to use a culture that promotes male dominance in order to make women who were part of the revolution, their male protectors, and those who support them aware of the restrictions they face when trying to access public spaces in Egypt. The act of

shaming Egyptian women who participated in public dissent in 2011 by focusing on their sexuality and bodies is a deliberate counter-revolutionary tactic. This strategy aims to use a culture that promotes male dominance in order to make women who were part of the revolution, their male protectors, and those who support them aware of the restrictions they face when trying to access public spaces in Egypt (Nussbaum, 2009). Political authority in post-2011 revolution Egypt is split between two traditional powers: the military, represented by the Security Council of Armed Forces (SCAF), and the Muslim Brotherhood. As a result, violence and old notions of female humiliation persist and escalate. Feminists and female activists are labeled as "foreign agents," "indoctrinated," and "detrimental to the culture and the established system of the Egyptian state" (Amar, 2013).

The Situational Theory of Problem Solving and Attribution Theory were identified as the most suitable theoretical frameworks for explaining and analyzing the behavior of Egyptian social media users towards feminists and feminism. The next chapter will explore the genesis and evolution of these two theories, as well as their application and relevance to this research endeavor.

Chapter 3 – Theoretical Framework

This chapter examines the attitudes and actions of Egyptian social media users towards feminists and feminism using the Theory of Problem-Solving and Attribution Theory as analytical frameworks. The Theory of Problem-Solving elucidates the cognitive mechanisms behind people's interaction with and reaction to feminist speech on the internet, emphasizing their approaches in addressing perceived obstacles. Attribution Theory provides insights into the causal explanations that people attach to feminist acts and narratives, revealing the underlying motives and prejudices that influence online conversation. Collectively, these theories provide a strong and comprehensive structure for analyzing the complex dynamics and perspectives surrounding gender politics on social media in the Egyptian context. Employing this dual-theoretical approach enhances our study and highlights the complex and diverse character of online involvement with feminist topics.

The Situational Theory of Problem Solving (STOPS):

The notion of problem solving has garnered significant attention in several academic fields. The underlying premise of this statement is that most human actions are driven by the desire to solve problems, as stated by Kim and Grunig (2011).

Initial theories emphasized the process of breaking complex objectives into smaller, more achievable subobjectives. They also emphasized the need to distinguish between the substance of an issue and the methods used to address it (Hadfi, 2018). Over time, more recent theories have arisen with the goal of offering more integrated explanations for problem-solving processes, including factors like incubation and insight (Helie and Sun, 2010). Those theories have

emphasized the significance of comprehending the explicit mechanisms that direct issue solvers towards purposeful solutions (Helie and Sun, 2010).

As problem-solving theories developed, they started to include not just current problems but also the wider consequences for society structures and long-term transformations (Widmaier, 2004). Problem-solving theories have a wide range of applications that go beyond personal issues and also include leadership strategies and social changes (Friedel, 2023). Scholars have extensively studied the cognitive aspects of problem solving, investigating phenomena such as intuition, incubation, and insight as essential elements of the problem-solving process (Kihlstrom et al., 1995). Furthermore, the effectiveness of problem-solving theories has been associated with their capacity to tackle and overcome certain difficulties within their respective fields (McCoy, 2015).

Within the domain of problem solving, it is acknowledged that there is a need to effectively address ambiguous and complicated challenges that do not have clear-cut answers (Jablokow, 2005). The use of problem-solving theories extends across several domains such as psychology, sociology, and computer science, highlighting its interdisciplinary character (Hélie and Sun, 2010). Through the use of various viewpoints and approaches, problem-solving theories continuously enhance our comprehension of how people and communities tackle difficulties and create resolutions.

The Situational Theory of Problem addressing (STOPS) is a comprehensive paradigm that explores the factors that influence people' communication and information practices when addressing problems (Hashim et al., 2014). This theory expands upon the Situational Theory of Publics (STP) and provides a more comprehensive view of how people communicate to tackle difficulties (Hashim et al., 2014). The significance of understanding the situational setting in

which issues occur and how people traverse these situations to discover solutions is underscored by STOPS (Hashim et al., 2014).

The Situational Theory of Problem Solving has been shaped by other fields of study, such as psychology, sociology, and communication studies (Kim and Grunig, 2011). Kim and Grunig (2011) emphasized the need to consider not only the cognitive components of problem solving, but also the social and contextual variables that influence how people approach issue solving. STOPS combines aspects of communicative action and social psychology to provide a comprehensive perspective on problem solving as an activity that is influenced by the context in which it occurs (Kim and Grunig, 2011). This interdisciplinary approach emphasizes the complex and varied nature of issue solving and the need to consider different viewpoints to comprehend how people approach and solve challenges.

In addition, the Situational Theory of Problem Solving emphasizes the ever-changing character of problem-solving processes and the need of adjusting tactics according to the particular circumstances in which issues occur (Kim and Grunig, 2011). STOPS offers a comprehensive framework for examining and resolving complex challenges by recognizing the impact of external circumstances on problem-solving behaviors (Kim and Grunig, 2011).

Prior research has utilized the situational theory of problem solving in diverse domains to optimize issue-solving procedures. Jonassen (2000), conducted a study on the application of this theory in the field of mathematics education, specifically in instructional design. By integrating genuine scenarios, virtual representations, and instructional support methods, instructors can enhance their assistance to students in cultivating their problem-solving abilities. D'Zurilla and Goldfried (1971), conducted a review on the application of problem-solving theory in behavior modification, highlighting the wide-ranging applicability of this situational theory in several

fields. These studies demonstrate the flexibility of the situational theory of problem resolution and its applicability in various practical contexts.

Moreover, current research has expanded and improved upon the situational theory of problem-solving. In their study, Zheng and McKeever (2016) surveyed 1539 respondents to analyze the communication surrounding three major fundraising events in the United States that supported three nonprofit health organizations. The findings of Zheng and McKeever (2016) expanded the situational theory of problem-solving by including health consciousness as a factor and demonstrated its enhanced ability to predict communicative action, potentially leading to higher involvement in fundraising activities. Another study in the field of health was undertaken by (Kim et al., 2011). Kim and his team utilized the STOPS methodology to divide the general population into distinct subgroups that were more meaningful, such as those who were actively engaged and informed about the issue of organ donation. They then investigated whether these segmented profiles could accurately predict the likelihood of these individuals actively providing, seeking, and choosing information regarding the shortage of organ donors. One significant discovery from the study indicated that perceptual and motivation factors can forecast the probability of engaging in information-related actions and subsequent intents to donate.

STOPS was also used to explain political behavior within a highly polarized atmosphere. Tao et al. (2021) conducted a study where they utilized and extended the situational theory of problem solving (STOPS). They integrated insights from the literature on information omission and avoidance to investigate the factors that influence the public's involvement and withdrawal from communication regarding contentious sociopolitical matters. Their findings not only confirmed the effectiveness of the STOPS model in understanding how the public communicates

about sensitive sociopolitical issues but also demonstrated the feasibility of including two new behavioral outcomes—information omission and avoidance—into the STOPS framework.

The following research questions and hypotheses have been derived from STOPS in order to examine the factors influencing problem recognition and involvement in feminist advocacy:

RQ1: How does the level of religiosity, as a personal factor, influence the recognition and involvement in the issue of feminism among Egyptian social media users?

RQ3: What is the correlation between Western Feminism and the involvement in women's rights activism among social media users in Egypt?

H4: Male social media users in Egypt are more inclined to have lower levels of problem recognition and involvement in feminist issues compared to their female compatriots.

H5: There is a significant relationship between self-identifying as a feminist and actively disseminating feminist information on social media platforms in Egypt.

STOPS is employed within the framework of Egyptian social media users to explain the divergence in users' attitudes and actions towards feminists and feminist content. For instance, the theory will help explain why certain users may actively participate in supportive communication practices, such as sharing feminist posts or engaging in feminist hashtags, due to their high awareness of the problem and level of involvement. On the other hand, it can also clarify why certain individuals may engage in cyber violence or exhibit hostile behaviors, possibly due to perceived threats to their personal or cultural identity, strong recognition of constraints, or limited involvement with the feminist movement. Additionally, the influence of Western feminism on Egyptian views of feminism can be assessed using STOPS. This involves

studying how the exposure to and understanding of Western feminist principles affect the way Egyptian social media users identify problems and perceive limitations, which in turn affects their communication and actions towards feminism and feminists.

By utilizing the STOPS framework, this research project can methodically analyze the complex connection between social media users' recognition of feminism as a challenge or issue, their degree of involvement with the feminist movement, and the constraints they feel in endorsing or opposing feminist causes on the internet. This approach not only enhances the comprehension of social media dynamics around feminism in Egypt but also provides detailed insights into the factors that encourage or discourage active problem-solving behaviors on digital platforms.

Attribution Theory:

Based on psychological paradigms, attribution theory seeks to clarify the mechanisms by which individuals decode and interpret events and communicative messages, thereby influencing their cognitive and behavioral processes (Berry and McArthur, 1986). Numerous psychologists throughout time have made seminal contributions to the evolution of this theory. Fritz Heider, widely regarded as the originator of Attribution Theory, postulated in his mid-20th-century works that people inherently function as naive psychologists, attempting to understand the complexities of their social environment. He argued that there is a pervasive human tendency to perceive causality and establish cause-and-effect relationships, even when none exist (Heider, 1958). Even though Heider didn't develop the theory, he did come up with the two main ideas that would become influential later.

All behavioral characteristics, according to Heider (1958) , may be attributed to either internal or external factors. External attributions, also referred to as situational attribution, is the process of assigning the cause of an action to other agents, factors, or forces that are thought to be beyond individuals' control. This results in the belief that one's actions are affected, restricted, or completely controlled by other causes, therefore relieving oneself of responsibility. On the other hand, internal attributions, also known as dispositional attributions, refers to attributing the reason of an action to internal factors, such as personal traits or forces that are believed to be under one's control. This suggests that individuals have the autonomy to choose whether to take action or refrain from it in a certain way, leading to a feeling of personal responsibility since there is no external force affecting their decision. An instance of internal attribution may be seen in a person's inherent intelligence.

According to (Weiner, 1976), a three-step process underlies an attribution: first, the person must perceive or observe the behavior; second, the person must believe that the behavior was performed intentionally; and third, the person must decide whether they believe the other person was forced to perform the behavior (in which case the cause is attributed to the situation) or not (in which case the cause is attributed to the other person).

(Jones and Davis, 1965) believed that people pay special attention to intentional behavior as opposed to unintentional or impulsive behavior. The two researchers coined the term correspondent inference to describe a situation in which an observer concludes that a person's behavior corresponds with their demeanor. This is a synonym for dispositional attribution. Jones and Davis (1965), posit that our inclination to make a correspondent inference is derived from five distinct sources of information:

- Choice: Voluntary behaviors are viewed as resulting from internal factors.

- **Intentionality:** actions that are deliberate are attributed to personality, while actions that are incidental are attributed to external circumstances.
- **Social conformity:** Nonconforming actions are frequently perceived as more indicative of an individual's disposition than socially unacceptable behaviors.
- **Benefit or harm:** Behavior perceived as directly influencing us in a positive or negative manner influences our attribution.
- **Personal impact:** Actions perceived as having a deliberate effect on us.

The idea of correspondent inference by Jones and Davis (1965) highlights how we deduce dispositional traits from deliberate actions. Having this comprehension is essential for forecasting future behaviors based on observed internal characteristics. Building upon this viewpoint, Kelley (1967) proposed an additional framework to supplement attribution theory. He introduced the "covariation model," which goes beyond the exclusive consideration of internal causes. Kelley's approach offers a more intricate framework for differentiating between intrinsic and extrinsic factors that influence behavior. This model proposes that our attributions are determined by the covariation of observed behavior with certain conditions, considering consistency, uniqueness, and consensus. Kelley (1967) posited that by examining these three classifications of data, we may effectively ascertain whether a behavior is impacted by individual characteristics or external circumstances.

- **Consensus:** the degree to which other individuals perform similarly in comparable circumstances
- **Distinctiveness:** the degree to which the individual behaves similarly in analogous situations.

- **Consistency:** the extent to which the individual behaves in this manner whenever the situation arises.

The application of Attribution Theory has been extensive in many studies across multiple disciplines. (Eberly et al., 2017) conducted a study on relational attributions and their influence on relational improvement activities, emphasizing the importance of attributions in interpersonal relationships. In a similar vein, Minton (2016) delved into consumer attributions that go beyond conventional secular attributions, showcasing the adaptability of attribution theory in comprehending marketplace behavior. In addition, (Hong et al., 1999) examined coping mechanisms that are influenced by implicit theories and attributions, highlighting the impact of attributions on how individuals react to adversities.

Sockbeson and DeNisi (2023), conducted a study in the field of organizational behavior to examine how attributions made by others during feedback procedures can impact managerial practices. Their findings emphasize the significance of taking attributions into account. In addition, Yeager et al. (2013), expanded the study of implicit theories of personality to include attributions of hostile intent, highlighting the significance of attribution theory in comprehending social interactions and behaviors. These studies collectively highlight the wide range of situations in which Attribution Theory can be applied, including interpersonal interactions, consumer behavior, and organizational dynamics.

To further explore how Egyptian social media users perceive and react to feminist content, the following study inquiries and suppositions have been devised, drawing upon Attribution Theory:

RQ2: How do social media users perceive cyber violence against feminists?

RQ4: What are the perceived motivations that Egyptian social media users attribute to the Cyber-violence towards feminists?

H1: Feminism is more likely to be perceived negatively than positively among Egyptian social media users.

H2: There is a significant relationship between the level of education of Egyptian social media users and their perception of feminism.

H3: Income levels among Egyptian social media users influence their perceptions of feminism and the constraints they perceive in engaging with feminist advocacy.

H6: Sharing feminist information on Egyptian social media is strongly correlated with a higher likelihood of experiencing cyber-violence.

The Attribution Theory framework will be used to examine how Egyptian social media users impute behaviors and attitudes to feminism and feminists, which may impact their online reactions and interactions. When Egyptian social media users come across feminist content or discussions, they may attribute feminists' motives and behaviors by referring to internal factors like personal beliefs, values, or character traits, as well as external factors like societal pressures, cultural norms, or global feminist movements. Furthermore, we could assess the influence of Western feminism on Egyptian views of feminism by using Attribution Theory to examine how individuals attribute variations in feminist ideology and practices. The image of Western feminism as an external force can elicit various responses, ranging from opposition and rejection owing to perceived cultural imperialism, to praise and adoption as a template for local feminist organizations.

Utilizing Attribution Theory in the present research allows for a more thorough examination of the cognitive mechanisms underlying the responses of Egyptian social media users towards feminism and feminists. Through analyzing the assertions made by users, the study can reveal the fundamental causes for endorsement, apathy, or animosity towards feminism, providing valuable understanding on how to promote more favorable and productive online interactions related to women' rights.

The combination of Attribution Theory and the Situational Theory of Problem Solving (STOPS) offers a thorough comprehension of the cognitive and behavioral processes involved in Egyptian social media users' interactions with feminist content. By integrating these theories, the research benefits from a holistic approach.

Chapter 4 – Methodology

The quantitative research technique is fundamental to empirical studies, providing a structured way to comprehend phenomena using numerical data and statistical analysis. This approach efficiently guarantees impartiality and dependability in study results (Creswell & Creswell, 2017). Surveys have a crucial role in collecting extensive data, enabling the extrapolation of findings to a wider population (Bryman, 2016). Surveys are valuable in quantitative research because they provide unambiguous, succinct, and standardized data, which is crucial for hypothesis testing and theoretical concept validation (Fink, 2015). This chapter explores the complexities of using a survey-based quantitative research approach, highlighting its appropriateness for the aims of this study and its compatibility with the research questions asked.

The study employs a systematic approach to survey administration, which guarantees the acquisition of measurable data suitable for statistical analysis. This strategy is in keeping with the concepts advocated by (Neuman, 2020), who highlights the need to use organized data gathering methods in quantitative research to ensure consistency and minimize biases. The survey instrument, constructed with questions that include predetermined answer options, streamlines the examination of participant feedback, allowing the researcher to get significant insights into the topic under investigation (Dornyei, 2007). In addition, the study's quantitative character is reinforced by the endorsement of Gray (2021), who advocates for the use of statistical techniques to examine survey data. This approach enhances the research results' credibility and capacity to be applied to a wider population. This chapter will go further into the methodological aspects that support the reliability of the quantitative methodology used in this research. It will specifically address survey design, sampling strategy, and data processing methodologies.

The decision to use quantitative research methods and surveys to study the perception of feminism among Egyptian social media users, the connection between sharing feminist ideas and experiencing cyber violence, and the influence of Western feminism on the women's rights movement is based on the requirement for empirical data and statistical analysis. Quantitative approaches excel in measuring and analyzing patterns and trends in social phenomena (Babbie, 2020). Within the realm of social media and feminism, this method enables the gathering of data from a significant number of participants, offering a comprehensive insight into the views and encounters of Egyptian social media users. Surveys are efficient for collecting precise information regarding people' opinions, activities, and experiences about feminism and cyber violence due to their organized framework (Fowler, 2014). This methodological decision is supported by the research of Metzger & Flanagin (2008), who highlight the efficacy of surveys in examining the intricacies of digital interactions and their social consequences.

The quantitative method is essential for analyzing the impact of Western feminism on the women's rights movement in Egypt. It offers a structure for measuring the degree of this impact and comprehending its many aspects (Ritzer & Stepnisky, 2018). The survey tool is advantageous for its capacity to engage a varied and extensive audience on social media, guaranteeing a thorough comprehension of the many viewpoints inside the Egyptian environment (Dillman et al., 2014). This method emphasizes the need of assessing public opinion to comprehend the impact of worldwide trends on local situations (Banet-Weiser, 2018). This study aims to gather statistically significant data on the opinions of Egyptian social media users about feminism, the connection between supporting feminist causes and facing cyber violence, and the impact of Western feminist values on the local advancement of women's rights. This will be achieved through the use of quantitative methods and survey tools.

Survey Design

The survey design includes a set of questions focused on gathering insights from respondents on gender, education, religion, income, and numerous societal topics pertaining to feminism and women's rights. The survey starts with fundamental demographic inquiries, including gender, age, educational attainment, religious affiliation, and monthly family earnings.

The following questions are designed to assess the participants' views on several assertions, including gender roles, religious beliefs, education, employment, and society's attitudes towards women. The questions are mainly multiple choices or use a Likert scale style (Strongly Disagree, Disagree, Neutral, Agree, Strongly Agree) to measure the level of agreement or disagreement with each topic. The Likert scale enables us to measure the varying degrees of agreement or disagreement with each question. The topics covered include the roles of men and women in family and society, opinions towards women's rights and feminism, perspectives of women in leadership, and the social treatment of women. The Likert scale was used in a question with a "feminism scale." Participants were presented with a set of statements about women's rights in the family and society and asked to indicate their degree of agreement or disagreement. In order to identify participants who align with feminist beliefs, we choose to utilize the Liberal Feminist Attitude and Ideology Scale (LFAIS), a scientifically validated method that goes beyond self-identification. This measuring instrument was created by Morgan (1996) to evaluate the attitudes and ideas linked to liberal feminism. The scale has been employed in various research to assess liberal feminist ideas, including the belief in equal employment possibilities for both genders (Liss & Erchull, 2013). The LFAIS provides a thorough assessment of feminist methodologies, encompassing gender roles, feminist objectives, and aspects of feminist philosophy (Altıntaş & Altıntaş, 2008). Moreover, the

LFAIS has been acknowledged as a significant instrument for comprehending feminist perspectives, specifically in forecasting the inclination to identify oneself as a feminist (Liss et al., 2000). The LFAIS Feminism scale included several questions pertaining to various facets of women's rights, family dynamics, and societal life in general. Certain questions were adjusted to conform to the cultural and religious context of Egypt. As an example, instead of inquiring the respondent's opinion on sexual relations before marriage, the term "sexual" was substituted with "romantic".

The survey included certain components from the Feminism scale that were reverse scored items. In these items, a response of 1 (strongly disagree) actually signifies a strong alignment with the feminist ideology that the item aims to measure in the opposite direction.

The study also, included inquiries on respondents' encounters with cyber violence, their social media conduct concerning feminism and women's rights, and their interpretations of the reasons for criticism of feminists on social media. The questions seek to comprehend the wider social context and the influence of internet platforms on discussions related to feminism.

The research aims to investigate respondents' perspectives on the distinctions between Western feminism and Egyptian women's rights movements, including perceptions of cultural, religious, and social disparities, and the influence of these movements in various settings.

Translation and Pilot Testing:

In this research, due to the linguistic diversity in Egypt and the different degrees of English proficiency among the population, we chose to conduct our survey solely in Arabic. We made this decision to guarantee inclusion and accessibility for social media users of all levels across various demographic groups in Egypt. The questionnaire was translated into Arabic with

precise regard to cultural and linguistic variations to ensure integrity and accuracy. The translated version underwent thorough review and verification by a professional translator in Egypt to ensure that the questions retained their original meaning and were readily understandable to the target audience. After incorporating the Arabic survey into the Qualtrics platform, we tested it with a small pilot group consisting of friends and relatives. The pilot phase was essential for detecting and fixing any technical difficulties or user experience problems in order to improve the survey's performance and guarantee a seamless and user-friendly experience for upcoming participants. The meticulous process of translating, professionally reviewing, and pilot testing significantly improved the reliability and validity of our data-gathering tool.

Typically, Egyptian social media users are hesitant to dedicate a substantial amount of time to answering questions and providing detailed comments. This knowledge was crucial throughout the design and testing stages of our survey. The pilot testing showed that the survey would need 10 to 12 minutes to complete, a timeframe considered acceptable and expected to boost response rates. The meticulous translation, expert review, and pilot testing significantly improved the reliability and validity of our data-gathering tool, making sure it was suitable for the Egyptian setting. We ensured that the survey was uploaded to Qualtrics in a mobile-responsive manner.

Sample:

The questionnaire used in this research focuses on Facebook users to understand their views on feminism. This approach is essential for investigating the research issues and either confirming or refuting the study's premise. The Egyptian Ministry of Communication's 2018 report states that Egypt has 37.9 million people in its digital society, with 35 million active Facebook users. The online community has 22 million male members and 12 million female

users. This demographic breakdown offers a fundamental comprehension of the probable survey population for the research (*Egypt ICT Indicators Portal*, n.d.).

This study's approach included carefully choosing seven Facebook groups based on certain criteria. These criteria focused on selecting groups with a large membership of over 5,000,000 people and active engagement, shown by at least 20 posts each day. The selected groups display various socioeconomic, cultural, and religious origins, providing a wide range of viewpoints for the research. The researcher intends to include Egyptian influencers with more than 1,000 followers to expand the survey's reach. The influencers will be asked to share the survey link with their networks, which include friends and family on Facebook, to promote broad distribution. The survey's target audience was intentionally broadened to address the widespread doubt among Egyptians about surveys and questionnaires, which may lead to a decreased response rate. The survey, originally written in Arabic, will be carefully reviewed, and validated by a professionally experienced translator to guarantee linguistic accessibility and cultural relevance.

To determine the sample size needed for a survey on active Facebook users in Egypt with a 95% confidence level and a 5% margin of error, the formula for determining sample size in a finite population should be applied. According to the formula, a sample size of approximately 384 participants would be required for this study (Azer, 2015). Reliable data collection tools are crucial for reducing bias and guaranteeing the accuracy of the gathered data (Fraser et al., 2013). The method utilized to determine the necessary sample size for a survey, with a confidence level of 95% and a margin of error of 5%, is of utmost importance in guaranteeing the statistical significance of research findings. To determine the sample size needed for credible and generalizable findings, this formula considers the confidence level, margin of error, and

variability within the population (Tsou, 2007). Also, the reliability of research is additionally affected by the trial design and methods employed in data gathering. A robust trial design enhances the accuracy and objectivity of data collecting, which is crucial for producing accurate results (Wabomba & Small, 2003).

Data Collection:

One week before the formal launch of the survey on the social media platforms, the questionnaire's hyperlink was sent first to the moderators of the Facebook groups. Those group moderators have been contacted during the first week of January 2024 and provided with an overview of the study subject matter. The administrators disseminated the link and introductory text on behalf of the researcher, along with a reference to the researcher's Facebook profile and email for any inquiries. Survey participants acknowledged the presence of an authentic individual associated with the research project, dispelling concerns over its potential affiliation with political surveillance. The survey form was disseminated through the K-State Qualtrics platform only in Arabic to minimize any misunderstanding. A selection of seven Facebook groups was made. The criteria for selection were a substantial membership count of 5000+ individuals and a significant daily traffic count of 20+ posts. The participants in these Facebook groups exhibited a diverse range of social, cultural, and religious affiliations. The questionnaire link was also shared with a group of Egyptian influencers who had a follower count over 1000. Additionally, the link was shared among acquaintances, friends, and family on Facebook and WhatsApp groups, and they were urged to share it with their entourage. Egyptian individuals often have a sense of skepticism towards surveys and forms. To mitigate the potential issue of a low response rate, the size of the target population was increased.

Friends and family made a significant effort to distribute the survey link and persuade individuals in their vicinity about the significance of this research. Nevertheless, as a result of political turmoil that resulted in the apprehension of activists who had published contentious posts on Facebook, there was a significant decline in participation. The survey count was limited to 300 due to individuals' fear of expressing themselves and facing persecution. Following a discussion with the Major Professor, we made the decision to halt data gathering at a count of 379, deviating from the initial plan of 384. The data collection took place from 27 January to 21 March 2024.

Ethical Considerations

The survey's ethical framework was carefully crafted to uphold the highest standards of research integrity and participant respect. Participants received an informed consent form at the start of the survey, which provided a clear explanation of the study's purpose and the specific hypotheses under investigation. This form was essential in ensuring that participants had a complete understanding of the study's objectives and their responsibilities within it. The participants were explicitly notified of their prerogative to discontinue their participation in the survey at any moment, without any negative consequences, to enhance their autonomy. This measure is intended to assure and foster an environment of trust and voluntary participation.

The participants were provided with the email address of the primary researcher to facilitate open communication and address any potential issues or questions. The Institutional Review Board (IRB) meticulously examined and approved the informed consent form and survey questions, enhancing their transparency (Proposal #: IRB-12015). This phase was crucial for verifying the ethical integrity of the study.

A crucial ethical decision was made through out the process of data collection: refrain from collecting personal data, and ensuring the anonymity of the survey responses. This strategy was implemented to ensure the protection of participant privacy and to minimize the possibility of identification, thus strengthening the safety and confidentiality of the research process. The survey's anonymity served as a fundamental aspect of the study's ethical framework, demonstrating a strong dedication to doing research in a responsible and ethical manner. Participants who clicked "next" to indicate their permission to proceed indicated informed consent, while those who were uncomfortable with participating were given the choice to exit the survey, highlighting their autonomy and comfort during the study process.

Data Analysis

The data analysis plan for this study is structured to systematically examine the research questions (RQs) and assess the hypotheses (Hs) using JASP, a freely available software application for statistical analysis. Given that the majority of the survey questions utilize Likert scales, it was essential to develop a data analysis approach that is appropriate for the ordinal nature of Likert data. This approach will utilize appropriate statistical tests to evaluate Likert scale data using JASP. The plan clearly defines the precise statistical tests performed, ensuring that each test is aligned with the related research question or hypothesis.

Prior to calculating the respondents' average score in the LFAIS feminism scale and their sentiments towards feminism, we first computed the items that were reverse coded and then proceeded to compute the scale using JASP. The feminism scale was calculated in several steps. First, we performed reverse coding for specific variables. Next, we summed all the items comprising the feminism scale to calculate each participant's feminism score. Each statement in the LFAIS feminism scale was rated from 1 (completely disagree) to 5 (completely agree). The

scores for each statement were summed and thereafter computed the average score by dividing the total by 24, which represents the number of items in the scale. To assess the respondents' perspectives on feminism, we created a new column with ranges defining the degree of feminism, using the following R code formula:

```
ifelse(Average_Score >= 4, "Feminist",  
ifelse(Average_Score >= 3, "Neutral",  
ifelse(Average_Score <= 2.99, "Non-Feminist", "Undefined"))))
```

The classification of participants into feminist, neutral, or non-feminist categories determined by their mean scores on a scale corresponds with well-established study results. Participants who scored 4 or higher were categorized as "feminist" due to their strong agreement with feminist statements. This categorization is supported by several researchers who found a positive association between higher scores on feminism scales and proactive feminist attitudes (Fischer et al., 2000; Henley et al., 1998; Murnen & Smolak, 2009). Individuals who scored between 3 and 3.99 were categorized as "neutral," which suggests that they somewhat agree with feminist ideals. This range includes people who are receptive to feminist ideas but do not completely embrace them, as stated by Downing and Roush (Yoder et al., 2011). In accordance with the work presented by Breen and Karpinski (2008) and Worthen (2012), respondents who scored 2.99 or lower were classified as "Non-Feminist," indicating their disagreement with feminist arguments.

The categorizations are based on empirical research and theoretical frameworks, which guarantee the correctness and importance of evaluating respondents' views on feminism.

We converted nominal variables such as Gender, age, and level of religiosity into numerical values to simplify the analytic process and calculate the Mean, median, and Standard

Deviation. As the data was gathered in Arabic, the content of the dataset was maintained in Arabic throughout the analysis phase. Nevertheless, after duplicating the analysis table from JASP, we proceeded to translate the Arabic text into English to provide a consistent language that is comprehensible to all readers of the thesis project. It is also important to mention that the Arabic text in the data set was replaced by numbers that are linked to the Likert scale (Strongly disagree = 1, Strongly Agree = 5). This was done in order to facilitate running the statistical tests that required the variable to be ordinal or scale.

Prior to addressing the research questions and hypothesis, we conducted descriptive analyses on gender, education, age, and religion to provide a comprehensive overview of the distribution of the collected data. We then proceeded to run the Statistical tests specific to each research question and hypothesis. The following comprehensive statistical approaches were used to assess the data received from Egyptian social media users: To investigate the impact of religiosity on involvement with feminism (RQ1), a correlation analysis was used. Religiosity was measured on a scale of 1 (non-religious) to 5 (extremely religious), and any replies indicating “prefer not to say” were coded as missing.

In order to address RQ2, the study examined perceptions of cyber violence against feminists. Descriptive statistics were used to analyze the attitudes of the participants, ensuring the reliability of the attitudinal scale by calculating Cronbach's alpha. The alpha value remained above the acceptable threshold of .7.

RQ3 and RQ4 examined the relationship between Western feminism and activism, and the reasons for cyber violence against feminists, respectively. Both used correlation and descriptive statistics to investigate the connection and characterize reasons, respectively. Statistical tests were used to test the hypotheses, with the choice of test being determined by the

specific character of each hypothesis. The perceptions of feminism (H1) were examined by calculating the mean and standard deviation on a consistently calculated feminism scale. Correlation analyses and t-tests were used to investigate further hypotheses on the relationship between educational level, wealth, and attitudes of feminism, as well as gender disparities in recognizing feminist issues.

During the data analysis process, the presence of Likert-scale questions necessitated the use of particular computing procedures for variables that consisted of several statements. In order to assure precise analysis, we computed the average scores for these composite factors. By using this method, we were able to ascertain significant mean and median values for each variable, which were essential for conducting the following statistical analyses. By calculating the average of these items, we can accurately analyze the primary trends and variabilities in the dataset, which will help us evaluate the survey replies more precisely. This methodological step was crucial for preserving the integrity and precision of the analysis.

Chapter 5 – Findings and Discussion

This chapter examines the comprehensive findings drawn from the quantitative study carried out for this thesis. The gathered data went thorough examination to address the research questions and support the hypotheses that were first formulated in this study. This section aims to provide a concise overview of the main findings and establish a foundation for a more extensive analysis of the ramifications and significance of these discoveries.

In order to draw significant conclusions, the following discussion attempts to provide context and interpretation for these findings by integrating them with established theories and previous research. We will analyze the data to uncover subtle differences and intricacies, resulting in insightful observations about potential trends, patterns, and anomalies. This discussion not only deepens our understanding of the topic but also suggests potential directions for future research, thus providing a significant contribution to the ongoing academic conversation in this field.

Findings:

Prior to examining the analyses pertaining to the specific study questions and hypothesis, it is crucial to provide some demographic data of the 379 participants.

The participants' demographic analysis indicates that they come from a variety of backgrounds. The mean age of the participants was 33.99 years ($SD = 9.11$), with a range of 17 to 68 years. The median age was 33 years, suggesting a wide range of ages among the participants.

A significant percentage of respondents, specifically 34.3%, did not disclose their income. 2.4% of the respondents reported an income between 0 and 1,000 EGP, 10.6% between 1,001 and 5,000 EGP, and 23.7% between 10,001 and 20,000 EGP.

In terms of religion, 84.2% of the participants identified as Muslim, 8.7% as Christian, and 0.3% as Jewish. A minor proportion (2.1%) of respondents identified as non-religious, while 4.7% declined to disclose their religious affiliation. The participants who declined to disclose their religion or income were coded as missing in the dataset.

When analyzing the distribution of gender among the participants, it was found that the majority of them identified as female (n = 250), making up around 65.96% of the overall sample. The male participants constituted 34.04% (n = 129) of the total participants.

Table 1 *Participants' Gender*

d1	Frequency	Percent Valid	Percent	Cumulative Percent
Female	250	65.963	65.963	65.963
Male	129	34.037	34.037	100.000
Total	379	100.000		

The perceived levels of religiosity among the participants varied significantly. The majority, 273 individuals (72.03%), self-identified as very religious. A smaller segment, 17 respondents (4.49%), described themselves as moderately religious, resulting in a cumulative percentage of 76.52%.

Additionally, 53 participants (13.98%) considered themselves believers but not religious, increasing the cumulative percentage to 90.50%. The fewest respondents, 10 individuals (2.64%), reported not believing in any religion or God, bringing the cumulative percentage to

93.14%. There were 26 responses (6.86%) categorized as missing, which included those who chose not to disclose their level of religiosity.

Table 2 *level of religiosity*

D4.2	Frequency	Percent Valid	Percent	Cumulative Percent
Very religious	273	72.032	72.032	72.032
Moderately religious	17	4.485	4.485	76.517
Believer but not religious	53	13.984	13.984	90.501
I do not believe in religion or God	10	2.639	2.639	93.140
missing	26	6.860	6.860	100.000
Total	379	100.000		

The respondents were asked several questions related to women’s rights and gender role. Those question constituted a feminism scale to determine and catch the nuances in the respondents believes towards feminists’ ideas. The data indicates that a majority of respondents (64.380% of the overall sample) hold neutral sentiments towards feminism. This percentage also represents the valid percent and contributes to a cumulative percent of 82.850%. A minority of the sample, consisting of 70 participants (18.470% of both the total and valid percentages), identifies as Feminist, contributing to an initial cumulative percentage of 18.470%. Out of the total number of individuals, 65 people, or 17.150%, identify as non-feminist. This represents complete representation within the provided categories, as it accounts for 100% of the cumulative percent. The distribution of responses highlights the diverse viewpoints on feminism among the participants. The data does not provide strong evidence for the claim of **H1** that Egyptian social media users are more inclined to regard feminism negatively rather than favorably. Contrary to expectations, the data indicates that while a considerable segment of the public may not openly label themselves as feminists, they also do not strongly oppose it. Instead, the majority of respondents stay impartial.

Table 3 *Feminism Score*

Feminism_Score	Frequency	Percent Valid	Percent Cumulative	Percent
Feminist	70	18.470	18.470	18.470
Neutral	244	64.380	64.380	82.850
Non-Feminist	65	17.150	17.150	100.000
Total	379	100.000		

The distribution of feminist scores by gender is provided in Table 4 for a sample of 379 participants, consisting of 250 females and 129 males. Of the female respondents, the majority, accounting for 66.4%, classified as Neutral towards feminism. This corresponds to 166 respondents, which is a legitimate and cumulative percentage of up to 91.6%. A notable chunk of the respondents described themselves as Feminist, namely 63 females, which accounts for 25.2% of the total number of females surveyed. The non-feminist category, consisting of 21 individuals, represented the smallest proportion among females, accounting for 8.4% of the total.

In contrast, male participants exhibited a distinct trend. The majority of males (60.46%) reported a neutral posture, with a total of 78 individuals. This represents a cumulative percentage of 65.89%. Nevertheless, a greater percentage of guys self-identified as non-feminist in comparison to females, with 44 males (34.1% of males). Only a minority of males, namely 7 individuals, classified themselves as Feminist, accounting for 5.4% of the male population. This represents the initial cumulative percentage of males who identify as Feminist.

The results presented demonstrate significant gender disparities in conceptions of feminism, with females exhibiting a higher likelihood of identifying as Feminist or Neutral, whereas males tend to express non-feminist views more frequently.

Table 4 *Feminism Score by Gender*

Feminism_Score		Gender		
		Female	Male	Total
Feminist	Count	63	7	70
	% within column	25.2%	5.4%	18.47 %
Neutral	Count	166	78	244
	% within column	66.4 %	60.46%	64.38%
Non-Feminist	Count	21	44	65
	% within column	8.4 %	34.1%	17.15%
Total	Count	250	129	379
	% within column	100%	100%	100 %

A chi-square test was conducted to assess whether males are more likely to have a negative attitude toward feminism. The result for this test, $\chi^2 (2, N = 379) = 51.27, p < .001$, indicates that there is a significant relationship between gender and attitude toward feminism.

This finding supports H4 that stated, “Male social media users in Egypt are more inclined to have lower levels of problem recognition and involvement in feminist issues compared to their female compatriots.”

Table 5 *Chi-Squared Tests*

	Value	df	p
X ²	51.272	2	< .001
N	379		

The reliability statistics for the feminism scale used in the survey are presented in Table 5. The reliability of the feminism scale was assessed using Cronbach's alpha to determine the internal consistency of the 24 items. The analysis revealed a Cronbach's alpha of 0.723, indicating acceptable reliability

Table 6 *Feminism Scale Reliability*

Estimate	Cronbach's α
Point estimate	0.723
95% CI lower bound	0.666
95% CI upper bound	0.771

RQ1 asked how the level of religiosity, as a personal factor, influence the recognition and involvement in the issue of feminism among Egyptian social media users. To answer this question, a correlation test was performed between the variables “feminism score” and “level of religiosity”.

In the survey, besides disclosing their religion, the participants were asked to report their level of religiosity. Table 10 presents the distribution of self-reported levels of religiosity in a sample of 379 people. The responses cover a range of religious attitudes, including cases where participants chose not to identify their level of religiosity (coded as “Missing”). The majority of respondents, specifically 273 people (72.032%), reported their level as “Moderate”. This percentage represents both the proportion of the total and the valid responses, and also marks the starting point for the cumulative percentage at 72.032%. Only 17 people, accounting for 4.485% of the total, identified themselves as “Very Religious” resulting in a cumulative percentage of 76.517%.

In addition, 53 participants (13.984%) identified themselves as 'Believer but not religious,' bringing the total proportion to 90.501%. Out of the total number of individuals, only 10 (2.639%) selected the category 'I do not believe in God or any religion.' This choice contributed to a cumulative percentage of 93.140%. Significantly, 26 people (6.860%) chose not to reveal their religiosity, resulting in a cumulative proportion of 100%.

This distribution offers a glimpse into the religious composition of the participants, emphasizing a prevailing leaning towards moderate religiosity. However, it also acknowledges a substantial section of the sample who either hold unconventional ideas or choose not to disclose their religious inclinations.

Table 7 *Level of perceived religiosity*

Religiosity	Frequency	Percent Valid	Percent	Cumulative Percent
Moderate	273	72.032	72.032	72.032
Very Religious	17	4.485	4.485	76.517
Believer but not religious	53	13.984	13.984	90.501
I do not believe in God or any religion	10	2.639	2.639	93.140
Missing	26	6.860	6.860	100.000
Total	379	100.000		

Before conducting Pearson's correlation analysis, we conducted a Shapiro-Wilk test to evaluate the normality of the data distribution for the variable “Feminism_Score”. The test revealed a substantial deviation from normality in the distribution ($W = 0.834$, $p\text{-value} < 0.001$), indicating that the data did not follow a normal distribution. Due to the notable departure from normality, we chose to use Spearman's rank correlation coefficient, a non-parametric option that yields reliable results without relying on the assumption of a normal distribution.

Table 8 *Test of Normality*

	Shapiro-Wilk	p
Level of Religiosity - Feminism_Score	0.834	< .001

A Spearman correlation was computed to test the relationship between level of religiosity and feminism score. The analysis found a weak, negative correlation between the two variables “level of religiosity” and “Feminism_Score”, $r(379) = -0.057$, $p = .265$. This result suggests that there is no correlation between the level of religiosity and the attitude toward feminism.

Table 9 *Feminism and level of religiosity' correlation*

	n	Spearman's rho	p
Level of Religiosity - Feminism_Score	379	-0.057	0.265

* p < .05, ** p < .01, *** p < .001

This finding suggests that the degree of religious commitment, as evaluated in this study, has a minimal impact on the acknowledgment and involvement with feminism within the cohort of surveyed Egyptian social media users. The religious and traditional beliefs strongly ingrained in Egyptian society may impact both the manifestation of religion and the interpretation of feminism. The combination of religious traditions with emotions and real life interactions fosters the development of ambient religion, which conceals the boundaries between religious and non-religious areas (Eisenlohr, 2022). In addition, the research conducted by Glas & Alexander (2020) explain the endorsement of Muslim feminism in the Arab region. It demonstrates that some individuals in the Arab societies can advocate for feminism while upholding their religious convictions, indicating an intricate interaction between religion and feminist perspectives.

RQ2 focused on the perception of cyber violence against feminists among Egyptian social media users. To address this inquiry, we asked the survey participants to categorize incidents of violence or prejudice against feminists on social media or in person. The participants were required to express their agreement or disagreement on claims concerning cyber violence and feminists. The variable C3.2 posited that if a feminist falls victim to cyber violence, it is justified, and she deserves it. C3.3 asserts that engaging in such behavior constitutes a criminal act, necessitating prompt reporting to the Egyptian Internet Police. On the other hand, C3.10 emphasizes the importance of diverse perspectives, even those that may be controversial, in fostering a robust and thriving society. Table 13 displays the frequency distribution of responses

to the statement "Feminists deserve to be victims of cyber violence" (C3.2) among a total of 379 participants. We classified the responses into distinct categories. The majority of participants, 140 individuals (36.939%), expressed strong disagreement with the statement. The statement suggests a strong opposition to the notion that cyber violence should target feminists. This category also established the initial cumulative percentage of 36.939%. An additional 84 participants, accounting for 22.164% of the total, expressed disagreement with the statement. When coupled with those who strongly disagreed, the overall percentage of participants opposing the statement was 59.103%. A smaller cohort of 63 participants (16.623%) maintained a neutral stance, resulting in a cumulative percentage of 75.726%. In contrast, 92 individuals (24.274%) expressed agreement with the statement, bringing the total percentage to 100%. The second research question

Table 10 *Frequencies for "Feminists deserve to be victims of cyber violence"*

Feminists deserve violence	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	140	36.939	36.939	36.939
Disagree	84	22.164	22.164	59.103
Neutral	63	16.623	16.623	75.726
Agree	92	24.274	24.274	100.000
Total	379	100.000		

As pointed previously, that 92 participants expressed agreement with the statement "Feminists deserve to be victims of cyber violence," a perspective that is worrisome from both a societal and moral perspective. This agreement does not primarily exhibit gender disparities within the sample. Out of the total participants, 49 females and 43 males agreed with the statement, demonstrating a roughly equal distribution between the two genders. This discovery is especially remarkable because it contradicts prevailing beliefs that imply negative opinions towards feminists are mainly held by males. The virtually equal distribution of genders

emphasizes a wider cultural or societal problem where negative attitudes towards feminism and its supporters are present across both genders. This suggests a possible underlying hostility or lack of understanding towards feminist objectives that goes beyond traditional gender roles. The prevalence of such perspectives among a significant proportion of women could point to the presence of internalized misogyny within the assessed female population. Internalized misogyny is the act of individuals accepting and internalizing sexist attitudes and beliefs towards themselves and other women (Szymanski et al., 2009). This problem can present itself in several forms, including the depreciation of women, the lack of trust in women, and the preference for men over women (Octamelia & Sa'id, 2023). Studies have demonstrated that the internalization of misogyny might amplify the connection between sexism and psychological discomfort (J. E. Taylor et al., 2019). Research has shown that internalized sexism is linked to traumatic stressors that are influenced by self-compassion (Cherry & Wilcox, 2021). According to the two Scholars, the combined impact of sexist microaggressions can lead to the internalization of sexist beliefs and hinder one's ability to show self-compassion. Women in Egypt are subjected to more than mere microaggressions; Yount & Li (2009) characterize the country as a highly gender-stratified environment where domestic violence against women is prevalent and socially acceptable or even sanctioned, according to their research.

The frequency distribution of responses to the statement related to “Cyber violence is a hate crime should be reported to Internet police” C3.3, as presented in Table 10 displays the following outcomes: Strongly Disagree: A minority of 10 participants (2.639%) expressed significant disagreement with the statement, resulting in an initial cumulative percentage of 2.639%. Disagree: Subsequently, 59 individuals (15.567%) expressed their disagreement with the statement, resulting in a cumulative proportion of 18.206%. Neutral: The Neutral category

was chosen by 51 participants, representing 13.456% of the sample. This response category increased the cumulative percentage to 31.662%. Agree: had the highest number of endorsements from those who agreed, with a total of 167 respondents, accounting for 44.063% of the total. This agreement had a substantial impact, increasing the overall percentage to 75.726%. Strongly Agree: Finally, a total of 92 participants (24.274%) expressed strong agreement with the statement, bringing the cumulative proportion to 100%. In total, 68.337% of the participants expressed agreement to some extent, either by agreeing or strongly agreeing. This significant percentage indicates a prevailing agreement with the statement among the participants, demonstrating strong sentiments that are in line with the perspective expressed in the statement.

Table 11 *Cyber Violence is a hate crime/report to police*

C3.3	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	10	2.639	2.639	2.639
Disagree	59	15.567	15.567	18.206
Neutral	51	13.456	13.456	31.662
Agree	167	44.063	44.063	75.726
Strongly Agree	92	24.274	24.274	100.000
Total	379	100.000		

The frequency distribution of responses to the statement linked to “Diverse opinions, even controversial ones, are essential for a healthy society.” C3.10, as shown in Table 11, encompasses data from 379 individuals across five response categories: strongly disagree, disagree, neutral, agree, and strongly agree. 21 individuals, which represents 5.541% of the entire sample, chose the category of strongly disagree. This category begins with a total percentage of 5.541%. Disagree: Subsequently, 44 people (11.609%) expressed their disagreement with the statement, resulting in a cumulative proportion of 17.150%. The category "neutral" was chosen by 65 participants, which accounts for 17.150% of the total sample. This

response increased the cumulative percentage to 34.301%. Out of a total of 175 people, which accounts for 46.174% of the group, a significant majority agreed with the statement. This substantial portion significantly increased the total percentage to 80.475%. Finally, a total of 74 participants (19.525%) expressed strong agreement with the statement, resulting in a cumulative percentage of 100%. The distribution of responses shows a pronounced inclination towards agreement with the statement, as 65.699% of participants (combining agree and strongly agree) endorsed it affirmatively.

Table 12 *Diverse opinions even controvertial are good for society*

C3.10	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	21	5.541	5.541	5.541
Disagree	44	11.609	11.609	17.150
Neutral	65	17.150	17.150	34.301
Agree	175	46.174	46.174	80.475
Strongly Agree	74	19.525	19.525	100.000
Total	379	100.000		

RQ3 investigates the relationship between Western Feminism perceptions and the participation in women's rights advocacy among social media users in Egypt. To answer this question, we had to first compute the average score for statements that are included in the following variables: perception of western feminism (PWF) and feminism on social media (FSM), then run a correlation test.

A Pearson correlation was computed to test the relationship between PWF score and FSM score. The analysis included 379 participants and found a weak, non-significant positive correlation between the PWF score and the FSM score, $r(379) = .077$, $p = .134$. This suggests that changes in PWF scores are not reliably associated with changes in FSM scores.

Table 13 *Western Feminism and Engagement*

	n	Pearson's r	p
PWF SCORE - FSM Score	379	0.077	0.134

* p < .05, ** p < .01, *** p < .001

RQ4 inquired about the reasons that Egyptian social media users attribute to the cyber-violence directed against feminists. In order to address this inquiry, one of the survey questions included 9 statements for participants to express their agreement or disagreement with. These statements aimed to capture the underlying motives behind the assaults against feminists; the variables were labeled as RCV 1.1 through RCV 1.9.

Descriptive statistics were computed for nine variables (RCV1.1 to RCV1.9), each having a sample size of 379. Table 17 displays the data, arranging the variables in decreasing order according to their mean scores. RCV1.4 “*Influence of Peer Groups or Social Circles*” had the greatest mean score of 3.752 with a standard deviation of 0.883, while the RCV1.8 “*Desire for Attention or Provocation*” had the lowest mean score of 3.388 with a standard deviation of 1.071. This information emphasizes the variability in both the average and the spread of the variables examined. The Cultural and Religious Beliefs laid in the 5th position (M= 3.631, SD1.087) while the Gender Bias and Sexism got the 7th position (M= 3.588, SD = 1.173).

Table 14 *Cyber-violence’ Reasons - Mean and Standard Deviation*

Variables	Mean	Std Deviation
RCV.1.4 Influence of Peer Groups or Social Circles.	3.752	0.883
RCV.1.5 Political or Ideological values opposed to feminism.	3.736	0.872
RCV.1.3 Personal Experiences or past interactions with feminists	3.683	0.906
RCV.1.9 Feeling Threatened by Feminist Ideals.	3.670	1.015
RCV.1.2 Cultural or Religious Beliefs opposed to feminism.	3.631	1.087
RCV.1.6 Fear of Change or Loss of Privilege	3.652	1.059
RCV.1.7 Gender Bias or Sexism.	3.588	1.173

Table 14 *Cyber-violence' Reasons - Mean and Standard Deviation*

Variables	Mean	Std Deviation
RCV.1.1 Misunderstanding of Feminism.	3.546	1.013
RCV.1.8 Desire for Attention or Provocation.	3.388	1.071

To Check **H2** that states that there is a significant relationship between the level of education of Egyptian social media users and their perception of feminism, A Pearson correlation was calculated to examine the association between D3 (education) and Feminism Score. The study included 379 individuals and revealed a statistically significant, although small, negative association between education level and perception of feminism ($r(379) = -.101, p = .050$). This implies that there is a negative correlation between education level (D3) and the Feminism Score, indicating that as education level grows, the Feminism Score tends to decline slightly. This mean that the higher education level the respondents have, the less inclined are they to identify as feminists.

Table Table 15 *Education and Feminism perception*

	n	Pearson's r	p
D3 - Feminism_Score	379	-0.101	0.050

* $p < .05$, ** $p < .01$, *** $p < .001$

H3 stated that income levels among Egyptian social media users influence their perceptions of feminism and the constraints they perceive in engaging with feminist advocacy. A Pearson correlation was computed to test the relationship between D5 (income) and Feminism Score. The analysis included 379 participants and found that there is no correlation between income and perception of feminism, $r(379)=0.053, p=0.301$. This suggests that within this sample, income levels do not significantly influence perceptions of feminism and that **H3** is not supported.

Table 16 *Income and Feminism perception*

	n	Pearson's r	p
D5 - Feminism_Score	379	0.053	0.301

* $p < .05$, ** $p < .01$, *** $p < .001$

H5 stated that there is a correlation between identifying as a feminist and the dissemination of feminist content. To test hypothesis, Pearson correlation was computed to test the relationship between CV2 (sharing content on social media) and identifying as feminist (Feminism Score). The analysis found a weak, significant negative correlation between the sharing of content on social media and perceptions of feminism, $r(379)=-0.143$, $p=0.005$. This indicates that as the frequency of sharing content on social media increases, the Feminism Score tends to decrease slightly. This result is statistically significant at the .01 level.

Table 17 *Feminism and Sharing content in social media*

	n	Pearson's r	p
CV2 - Feminism_Score	379	-0.143 **	0.005

* $p < .05$, ** $p < .01$, *** $p < .001$

H6 suggested that sharing feminist information on Egyptian social media is strongly correlated with a higher likelihood of experiencing cyber-Violence. To test this hypothesis a Pearson correlation was computed to test the relationship between CV1 (cyberviolence) and CV2 (content sharing on social media). The analysis found a strong, significant positive correlation between experiences of cyberviolence and the frequency of content sharing on social media, $r(379)=0.594$, $p<.001$. This indicates that higher experiences of cyberviolence are associated with increased content sharing on social media. This result is statistically significant at the .001 level.

Table 18 *Cyberviolence and content sharing*

		n	Pearson's r	p
CV1	- CV2	379	0.594 ***	< .001

* p < .05, ** p < .01, *** p < .001

Discussion:

The data analysis of this research project revealed intriguing findings regarding the perception of feminism among social media users in Egypt. It uncovered a nuanced relationship, where higher levels of education and increased content sharing on social media are associated with slightly diminished perceptions of feminism. The results indicate that more usage of social media and better levels of education may not necessarily lead to more positive sentiments towards feminist principles, which is opposite to what was expected. This unforeseen pattern emphasizes the complex way socioeconomic and cultural elements impact the understanding and approval of feminist ideas among social media users in Egypt.

A Neutral Majority:

The first main fact reported by the survey result was the neutrality of the majority of the survey respondents. The Situational Theory of Problem Solving (STOP) offers a valuable perspective for comprehending why a significant proportion of respondents may display neutral opinions towards feminism. The theory posits that individuals participate in communicative action when they recognize a problem, consider it personally significant, and believe they have the ability to bring about change (Kim & Grunig, 2011). The neutrality demonstrated in the survey replies could be understood as a lack of problem recognition or personal engagement. These findings indicate that the participants may not perceive the concerns brought up by feminism as pressing or pertinent matters that demand their active involvement. Moreover, if

survey participants believe that their efforts will have little impact on the larger societal problems related to women' rights, or if they are unsure about how to take effective action, their level of engagement may naturally lean towards neutrality.

Multiple scholarly papers provide evidence supporting the assertion that Egypt's political climate is characterized by authoritarianism, resulting in limited freedom of expression for its citizens and arbitrary punishment for political activism. According to (Yefet & Lavie, 2021), Egypt is governed under a system of military electoral authoritarianism, which results in restricted political freedoms and the imposition of arbitrary penalties for activism. In addition, Sika (2019) presents evidence of the government's use of repression and cooptation to divide protest formations, consequently strengthening the restriction on political activism.

Furthermore, Abdulmajeed & El-Ibiary (2023) emphasizes the predominance of state-regulated media in Egypt and the deliberate suppression of freedom of expression on social media, providing evidence to support the assertion of limited freedom of expression. The oppression and the climate of fear experienced by individuals reduces the public's desire and capability to engage in civic activities or movements for social change (Moane, 2006). This dynamic is evident in the findings of (Davenport et al., 2007) who argue that the suppressive actions of authoritarian regimes effectively decrease political participation by increasing the costs associated with activism.

Attribution Theory provides a useful lens to explore the cognitive processes that may be driving neutral sentiments regarding feminism. According to Heider (1958), people constantly examine their surroundings and give causes to behaviors, which, in the context of feminism, could explain how people perceive gender disparities. Individuals who attribute gender discrepancies to immutable or external reasons, such as deeply ingrained cultural standards or

historical settings (Kelley, 1967), may feel relieved of their personal responsibilities to participate in feminist initiatives. This detachment may generate neutral views, as people may assume that their involvement will have little impact on the current situation. Furthermore, given the contentious and frequently polarizing character of feminism, individuals may take a neutral attitude in order to avoid potential blame or confrontation (Weiner, 1976). Such attributions are consistent with Attribution Theory's emphasis on how people expect to be judged based on their actions or affiliations, which influences their inclination to support or oppose social causes (Major et al., 2002).

A Female Majority:

The second striking finding in the data was the high proportion of women who completed the survey compared to men. The survey link was shared in various Facebook groups that are mixed and not just for women. Women's propensity to participate in surveys, especially those pertaining to social or community matters, might be ascribed to their feeling of social accountability and civic involvement. This is corroborated by research suggesting that women are more likely to engage in community and social welfare endeavors, which may also translate into their involvement in surveys (Coffé & Bolzendahl, 2010). Research has indicated that women, irrespective of their ethnic background, demonstrate greater levels of civic participation in comparison to men (Park et al., 2024).

Moreover, research has shown that women tend to achieve higher scores in the identification of personal values. This can lead to improved decision-making and an enhancement of the company's values, demonstrating a strong sense of accountability and dedication (Reig-Aleixandre et al., 2023). Furthermore, studies have indicated that women may have distinct advantages from participating in civic engagement, in comparison to men. This

suggests that women have a distinctive and influential role in these activities (Fenn et al., 2021). Furthermore, existing work has emphasized the beneficial impact of civic involvement on the well-being of women, establishing a clear connection between political consciousness and optimism (Sagiv et al., 2022).

Overall, these findings emphasize the important contribution of women to civic engagement and their view of participating in surveys as a way to fulfill their social responsibility and civic obligation. We mentioned before in the finding section, the other point that was surprising and was related to the female majority respondent. When asked about their opinions about feminists being attacked on social media, a significant portion of female have answered “she deserves it”. Scholars attribute this kind of behavior to the “internalized misogyny”. Internalized misogyny consists of two primary components: self-objectification and passive conformity to gender norms. These components are associated with a wide range of adverse consequences, such as identity foreclosure, psychological distress, and mental illness. The precise characteristics of internalized misogyny remain uncertain, as this type of oppression typically goes undetected (Dehlin & Galliher, 2019).

Education and attitudes toward feminism:

The findings revealed a negative correlation between Education and attitude toward feminism. This came a surprising outcome that show that particularly when considering traditional assumptions about education and societal viewpoints such as feminism. The surprising element is the small but significant negative correlation between education level and the perception of feminism, suggesting that as education increases, positive perceptions of feminism slightly decrease. Studies have shown that individuals with greater levels of education tend to have more progressive social views, which includes having positive attitudes towards

feminism (Truman et al., 1996). This assumption is based on the belief that education enhances an individual's exposure to diverse views and promotes the cultivation of analytical thinking skills, perhaps resulting in the embrace of more egalitarian viewpoints regarding gender-related issues (Changwong et al., 2018). There are other assumptions on the root cause of these results, which will be further explored in this chapter. These speculations are connected to other unexpected findings in the present research, as well as the nature of the data gathered and the gender of the respondents.

Yes! Feminists deserve violence:

As pointed previously, that 92 participants expressed agreement with the statement "Feminists deserve to be victims of cyber violence," a perspective that is worrisome from both a societal and moral perspective. This agreement does not primarily exhibit gender disparities within the sample. Out of the total participants, 49 females and 43 males agreed with the statement, demonstrating a roughly equal distribution between the two genders. This discovery is especially remarkable because it contradicts prevailing beliefs that imply negative opinions towards feminists are mainly held by males. The virtually equal distribution of genders emphasizes a wider cultural or societal problem where negative attitudes towards feminism and its supporters are present across both genders. This suggests a possible underlying hostility or lack of understanding towards feminist objectives that goes beyond traditional gender roles. The prevalence of such perspectives among a significant proportion of women could point to the presence of internalized misogyny within the assessed female population. Internalized misogyny is the act of individuals accepting and internalizing sexist attitudes and beliefs towards themselves and other women (Szymanski et al., 2009). This problem can present itself in several forms, including the depreciation of women, the lack of trust in women, and the preference for

men over women (Octamelia & Sa'id, 2023). Studies have demonstrated that the internalization of misogyny might amplify the connection between sexism and psychological discomfort (J. E. Taylor et al., 2019). Research has shown that internalized sexism is linked to traumatic stressors that are influenced by self-compassion (Cherry & Wilcox, 2021). According to the two Scholars, the combined impact of sexist microaggressions can lead to the internalization of sexist beliefs and hinder one's ability to show self-compassion. Women in Egypt are subjected to more than mere microaggressions; Yount & Li (2009) characterize the country as a highly gender-stratified environment where domestic violence against women is prevalent and socially acceptable or even sanctioned, according to their research.

Influence of peers as a cause of Cyber-violence:

From an attribution theory lens, when negative behavior towards feminists becomes accepted as the norm within a group, individuals may view their behaviors as reasonable reactions to external influences rather than personal hostility. External attribution might diminish personal responsibility and remorse, facilitating the occurrence of more violent acts that accord with the group's position (De Castro et al., 2002; Perren et al., 2013; Scott et al., 1985). It is considered that perceiving hostile intentions in others might result in aggressive conduct and impede the development of positive social connections (Castro et al., 2002). Moreover, aggressive conduct can be impacted by social cognitive biases, such as hostile attributional bias, which make individuals more likely to perceive social cues as dangerous and respond aggressively (Fontao & Ross, 2018; Yaros et al., 2016). The Situational Theory of Problem Solving (STOPS) also provides a framework for comprehending the reasons behind individuals' involvement in particular behaviors, such as cyber-violence and the role that peers influence

plays. STOPS posits that individuals engage in problem-solving communication when they acknowledge a problem, have a personal stake in it, possess the belief that they can exert influence over the situation, and are affected by external circumstances (Tam et al., 2022). If we were to analyze the major reason, according to our survey respondents, for cyber-violence against feminists using the key components of STOP, the scenario would be as follows:

- **Problem Recognition:** Members of a peer group acknowledge the disturbance in their social or cultural norms caused by feminist activity.

- **Engagement:** Individuals experience a strong sense of personal involvement due to perceiving these disturbances as potential threats to their sense of self or the established norms within their group.

- **Response Efficacy:** They hold the belief that engaging in cyber-violence can effectively suppress or stifle feminist voices, thereby reinstating their imagined social hierarchy.

- **Constraints/Facilitators:** societal media platforms can serve as facilitators by offering an anonymous or pseudonymous space where cyber-violence can occur with less societal consequences compared to offline environments.

Feminist? Maybe! Sharing it on social media, heck no!

The absence of correlation between self-identifying as a feminist and sharing feminist content on social media came as a surprise, but the result of H6 that showed a strong positive correlation between sharing feminist content on social media and being a target for cyber-violence explain why feminists restrain from sharing their point of views on social media Platform. Social media has been acknowledged as a powerful instrument for advocating social change, specifically in supporting feminist ideas and movements (Guo & Saxton, 2014).

Research has also shown that social media may be effectively used for advocacy purposes.

Organizations deploy a range of techniques, including public education, grassroots lobbying, research, coalition-building, public events, and voter registration and education, to advance feminist issues (Saxton et al., 2015). Moreover, social media has played a crucial role in facilitating feminist activism by offering a medium for the establishment of digital safe spaces, the sharing of personal narratives, the coordination of both online and offline events, and the addressing of opposing perspectives (Parahita, 2019). Consequently, it is reasonable to anticipate that a greater frequency of material sharing might be linked to better, rather than worse, feminist ratings. This result might point to the polarization often seen on social media, where exposure to a wide range of perspectives may certainly include being exposed to beliefs that are against feminism or contain incorrect information about feminism, which can possibly result in unfavorable opinions (Simões & Silveirinha, 2022).

Conversely, when individuals encounter criticism or hostility for sharing their own beliefs on social media, it might result in a hesitancy to openly share their viewpoints. The apprehension of being singled out and disparaged by cyber assailants might have a substantial influence on an individual's self-assurance and inclination to participate in candid discussions (Aarthi & Chelliah, 2022).

Social media platforms, despite their extensive reach and impact, also serve as breeding grounds for detrimental components such as trolls and troublemakers that engage in various forms of online harassment (Bautista et al., 2021). Bautista and his colleagues stated that this atmosphere of animosity can induce a deterrent impact, leading individuals to practice self-censorship and abstain from publicly articulating their ideas. The power dynamics on social media, characterized by personal assaults and cyberbullying, might discourage individuals from expressing their own viewpoints, resulting in a limitation on the unrestricted interchange of ideas

and opinions in the public sphere. Another important point that explains this refraining from being openly advocating for women's right is specific to the middle east region.

Women in the Middle East encounter substantial vulnerabilities that are closely linked to the concept of honor prevalent in the region. In the Middle East, the notion of honor goes beyond a woman's sexual identity and includes her entire life and identity (Mahmoudi & Hosseini, 2018). The honor culture has a huge influence on the lives of women, often shaping their behavior, choices, and even their ability to stay alive (Mahmoudi & Hosseini, 2018). The patriarchal system prevalent in the Middle East, along with the occurrence of violence based on the concept of honor, establishes a setting where women face the danger of harm if they are believed to have caused disgrace to their families (Kulczycki & Windle, 2011) (Kulczycki & Windle, 2011). This can result in severe repercussions, such as honor killings, that involve the murder of women based on the accusation of bringing shame to the family's reputation (Kulczycki & Windle, 2011). The convergence of honor, gender roles, and cultural expectations in the Middle East gives rise to a multifaceted setting where women's rights are frequently constrained (Tétreault et al., 2009).

We can see how this notion of family honor is weaponized by some misogynistic groups who track down female activists, hack their social media accounts and phones, then blackmail them with sending their hidden secrets to their families («جروب دشمل يحترض على نهاد (كريمة عوض: كريمة عوض: «جروب دشمل يحترض على نهاد («أبو القمصان.. وقدمنا بلاغا للنائب العام (n.d.).

Religion and feminism perception

The results showed no correlation between the level of religiosity and feminism perceptions. This can be explained from a different angle. Within conservative religious societies, individuals frequently tend to selectively adhere to religious teachings. This involves

the deliberate choice to embrace specific ideas or practices while dismissing others (Muhamad & Mizerski, 2010). The act of selectively embracing religious teachings might be motivated by individual objectives, such as conquering obstacles like disease, improving one's social standing, or dealing with grief (Muhamad & Mizerski, 2010).

Furthermore, it is observed that individuals within religious communities may display diverse levels of commitment to conventional beliefs and practices, resulting in the development of distinct classifications of religious identity (Oracion & Madrigal, 2019). The typologies mentioned are the "orthodox" who strictly follow traditional beliefs, the "creative" who selectively choose their beliefs and practices, the "cultural" who prioritize church membership over teachings, and the "individualist" who affiliate with the religion but do not fully embrace its doctrines (Oracion & Madrigal, 2019). The limited and careful involvement with religion demonstrates how individuals skillfully manage their religious beliefs in relation to their own life experiences and the expectations of society.

The second explanation pertains to the absence of antagonistic attitudes towards feminism within Islam. Islamic feminism perceives Islam and feminism as ideals that are not intrinsically opposed. Islamic feminism functions within a theological context, typically focusing on the Qur'an as a primary scripture, and prioritizes principles of equality, justice, and social change (Edwin, 2016). Edwin asserts in his work that this method emphasizes the harmonious coexistence of Islamic values and feminist goals, demonstrating how women in Islamic cultures can utilize religious teachings to promote gender equality and justice. Islamic feminism seeks to empower women by offering a platform for reinterpreting religious texts from a feminist perspective, hence questioning conventional patriarchal interpretations (Unal, 2022).

Chapter 6 – Conclusion, Implications, and Limitations

Theoretical Implications

Expansion of Existing Theoretical Frameworks: The study's results expand and question current theoretical frameworks about cyber violence and gender discourse. This research highlights the importance of theoretical frameworks that address the cultural and geographical variations that affect online behavior, by analyzing the specific situations related to social media in Egypt. This suggests that global theories of internet communication may need to be modified in order to accurately represent the specific contextual aspects of online interaction in different cultural settings.

Interdisciplinary Theoretical Contributions: The study's results, which revealed complicated patterns and anomalies, suggest that the complexities of online discourse are influenced by a multifaceted interaction of variables that go beyond various academic fields. This study enriches the general comprehension of cyber interactions by integrating viewpoints from the disciplines of sociology, gender studies, and communication theory. Through its capacity to improve particular fields of study, this interdisciplinary approach also offers a more comprehensive framework for understanding online behaviors.

Future research: This study proposes interesting avenues for further research, particularly in exploring the causal relationships that exist between offline conduct and online discourse. Furthermore, the results emphasize the need for long-term studies that track how changes in social and religious contexts influence online communication over time in the context of middle east in general and Egypt in particular. Moreover, by doing comparative investigations

of different places in the Middle East or comparing the Middle East to the West, we may get deeper insights into the global occurrences of cyber violence and gender discourse.

Practical Implications

Tailored Online Campaigns: Insights into how different groups perceive and engage with feminist content based on their religious backgrounds can help in designing online campaigns that are more nuanced and effective. For example, campaigns can be tailored to resonate with specific subgroups by using language, imagery, and messaging that align with their cultural and religious values. This targeted approach can prevent backlash and increase support for feminist causes, as the campaigns are perceived as inclusive and respectful of diverse viewpoints.

Implication for policy and practice: The practical implications of the theoretical knowledge acquired from examining the social media interactions of Egyptian users relate to the creation of more effective strategies aimed at decreasing cyber violence. Understanding the specific cultural and socioeconomic factors that shape online debates about sensitive topics like feminism and violence might help in creating more targeted, culturally sensitive, and effective remedies. The result also provides Egyptian legislators with concrete evidence linking cyber-violence to the expression of feminist viewpoints. This might perhaps serve as an initial step towards the development and implementation of more effective legislation aimed at safeguarding women in the digital realm and deterring perpetrators by imposing significant repercussions for their acts.

Limitations

Demographic Skew and Sample Size: An important constraint of the research is the demographic imbalance in the survey respondents, with a predominant representation of females. The presence of this bias might potentially affect the findings, especially when examining gender views and their effect on engagement with feminist information, due to the limited representation of male viewpoints. In addition, the limited sample size of 379 individuals may further compromise the strength and statistical significance of the findings, hence limiting the potential to extrapolate these results to the wider community.

Language and Comprehension Challenges: Certain participants expressed difficulty with the linguistic aspects included in the study. The choice to use Classical Arabic rather than the Egyptian dialect may have influenced the participants' understanding of the survey inquiries, perhaps resulting in misinterpretations or mistakes in their answers. The language barrier may have a substantial effect on the reliability of the gathered data, since the many intricacies of language and dialect are essential in precisely assessing public opinion and attitudes in a culturally vibrant and varied setting such as Egypt.

Temporal, Cultural Specificity, and Representation Issues: Language and Comprehension Challenges: Certain participants expressed difficulty with the linguistic aspects included in the study. The choice to use Classical Arabic rather than the Egyptian dialect may have influenced the participants' understanding of the survey inquiries, perhaps resulting in misinterpretations or mistakes in their answers. The language barrier may have a substantial effect on the reliability of the gathered data, since the many intricacies of language and dialect

are essential in precisely assessing public opinion and attitudes in a culturally vibrant and varied setting such as Egypt.

References

- Aarthi, B., & Chelliah, B. J. (2022). Deep recurrent neural network-based Aquila optimization-based online shaming emotion analysis. *Concurrency and Computation: Practice and Experience*, 34(11), e6882. <https://doi.org/10.1002/cpe.6882>
- Abdulmajeed, M., & El-Ibiary, R. (2023). Journalistic role conceptions and performance in the global south: A comparison between Egypt and the UAE during COVID-19. *International Communication Gazette*, 85(8), 646–662. <https://doi.org/10.1177/17480485231214367>
- Abu-Rabia Quader, S., & Oplatka, I. (2008). The power of femininity: Exploring the gender and ethnic experiences of Muslim women who accessed supervisory roles in a Bedouin society. *Journal of Educational Administration*, 46(3), 396–415. <https://doi.org/10.1108/09578230810869301>
- Aguilar, D. D. (1988). THE FEMINIST CHALLENGE. *Southeast Asia Journal*, 25–28.
- al-Mutawa, R. (2020). “I Want to be a Leader, But Men Are Better Than Women in Leadership Positions”: State Feminism and Legitimizing Myths in the United Arab Emirates. *Hawwa*, 18(1), 31–50. <https://doi.org/10.1163/15692086-12341369>
- Al-Ali, N., & Käser, I. (2022). Beyond Feminism? Jineolojî and the Kurdish Women’s Freedom Movement. *Politics & Gender*, 18(1), 212–243. <https://doi.org/10.1017/S1743923X20000501>
- Al-Ali, N. S. (2000). *Secularism, gender, and the state in the Middle East: The Egyptian women’s movement*. Cambridge University Press.

- Aldossari, M., & Calvard, T. (2022). The Politics and Ethics of Resistance, Feminism and Gender Equality in Saudi Arabian Organizations. *Journal of Business Ethics*, 181(4), 873–890. <https://doi.org/10.1007/s10551-021-04949-3>
- Allam, N. (2019). Smoke and Mirrors: State-Sponsored Feminism in Post-uprising Egypt. *Social Research: An International Quarterly*, 86(1), 365–386. <https://doi.org/10.1353/sor.2019.0015>
- Al-Sharmani, M. (2014). Islamic Feminism: Transnational and national reflections. *Approaching Religion*, 4(2), 83–94. <https://doi.org/10.30664/ar.67552>
- Amar, P. (2013). *The Security Archipelago: Human-Security States, Sexuality Politics, and the End of Neoliberalism*. Duke University Press.
- Ambrosetti, E., Abu Amara, N., & Condon, S. (2013). Gender-Based Violence in Egypt: Analyzing Impacts of Political Reforms, Social, and Demographic Change. *Violence Against Women*, 19(3), 400–421. <https://doi.org/10.1177/1077801213486329>
- Ammar, N. H. (2000). In the Shadow of the Pyramids: Domestic Violence In Egypt. *International Review of Victimology*, 7(1–3), 29–46. <https://doi.org/10.1177/026975800000700303>
- Anderson, E. (2019). Postcolonial Approaches to Democracy and its Impact on Gender in Jordan. *The George Washington University Undergraduate Review*, 2(Spring 2019). [https://doi.org/10.4079/2578-9201.2\(2019\).09](https://doi.org/10.4079/2578-9201.2(2019).09)
- Anderson, V. N. (2009). What’s in a Label? Judgments of Feminist Men and Feminist Women. *Psychology of Women Quarterly*, 33(2), 206–215. <https://doi.org/10.1111/j.1471-6402.2009.01490.x>

- Azer, J. (2015). Facebook from socializing to advertising: An empirical study on the effect of Facebook as an advertising tool in Egypt. *African Journal of Business Management*, 9(24), 796–813. <https://doi.org/10.5897/AJBM2015.7866>
- Babbie, E. R. (2020). *The Practice of Social Research*. Cengage AU.
- Badran, M. (1988). The Feminist Vision in the Writings of Three Turn-of-the-Century Egyptian Women. *Bulletin (British Society for Middle Eastern Studies)*, 15(1/2), 11–20. <https://www.jstor.org/stable/195212>
- Badran, M. (1995). *Feminists, Islam, and Nation*. Princeton University Press.
- Badran, M. (2005). Between Secular and Islamic Feminism/s: Reflections on the Middle East and Beyond. *Journal of Middle East Women's Studies*, 1(1), 6–28. <https://www.jstor.org/stable/40326847>
- Badran, M., & Cook, M. (1990). *Opening the Gates: An Anthology of Arab Feminist Writin....* https://www.goodreads.com/book/show/643435.Opening_the_Gates
- Baer, H. (2017). Redoing feminism: Digital activism, body politics, and neoliberalism. In *Digital Feminisms* (1st edition, pp. 25–42). Routledge.
- Bakare-Youssef, B. (1998). “YORUBA’S DON’T DO GENDER”: A CRITICAL REVIEW OF OYERONKE OYEWUMI’S *The Invention of Women: Making an African Sense of Western Gender Discourses*. In *World Literature Today* (Vol. 72, p. 880). <https://www.jstor.org/stable/10.2307/40154419?origin=crossref>
- Bakhshizadeh, M. (2023). A Social Psychological Critique on Islamic Feminism. *Religions*, 14(2), 202. <https://doi.org/10.3390/rel14020202>
- Banet-Weiser, S. (2018). *Empowered: Popular Feminism and Popular Misogyny*. Duke University Press.

- Batool, S., Qadri, F. A., & Amir, M. A. (2022). Social Media and Women Empowerment: A Digital Feminist Analysis of “Watch Us Rise” by Watson and Hagan. *Journal of Social Sciences Review*, 2(4), 9–18. <https://doi.org/10.54183/jssr.v2i4.40>
- Bautista, J. R., Zhang, Y., & Gwizdka, J. (2021). US Physicians’ and Nurses’ Motivations, Barriers, and Recommendations for Correcting Health Misinformation on Social Media: Qualitative Interview Study. *JMIR Public Health and Surveillance*, 7(9), e27715. <https://doi.org/10.2196/27715>
- Bayu, E. K. (2019). A comparative analysis on the perspectives of African Feminism Vs Western Feminism: Philosophical debate with their criticism and its implication for womens rights in Ethiopia context. *International Journal of Sociology and Anthropology*, 11(4), 54–58. <https://doi.org/10.5897/IJSA2018.0783>
- Bennett, J. M. (2006). *History Matters: Patriarchy and the Challenge of Feminism*. University of Pennsylvania Press.
- Bennett, S. L. (2024). The Commodification of Feminism—A Critical Analysis of Neoliberal Feminist Discourse. *Studies in Social Science & Humanities*, 3(5), 47–57. <https://doi.org/10.56397/SSSH.2024.05.04>
- Berry, D. S., & McArthur, L. Z. (1986). Perceiving character in faces: The impact of age-related craniofacial changes on social perception. *Psychological Bulletin*, 100(1), 3–18. <https://doi.org/10.1037/0033-2909.100.1.3>
- Birger Sagiv, I., Goldner, L., & Carmel, Y. (2022). Civic Engagement in Socially Excluded Young Adults Promotes Well-Being: The Mediation of Self-Efficacy, Meaning in Life, and Identity Exploration. *International Journal of Environmental Research and Public Health*, 19(16), 9862. <https://doi.org/10.3390/ijerph19169862>

- Breen, A. B., & Karpinski, A. (2008). What's in a Name? Two Approaches to Evaluating the Label Feminist. *Sex Roles*, 58(5–6), 299–310. <https://doi.org/10.1007/s11199-007-9317-y>
- Bryman, A. (2016). *Social Research Methods*. Oxford University Press.
- Bulbeck, C. (1997). *Living feminism: The impact of the women's movement on three generations of Australian women* (Vol. 5).
- Changwong, K., Sukkamart, A., & Sisan, B. (2018). Critical thinking skill development: Analysis of a new learning management model for Thai high schools. *Journal of International Studies*, 11(2), 37–48. <https://doi.org/10.14254/2071-8330.2018/11-2/3>
- Cherry, M. A., & Wilcox, M. M. (2021). Sexist Microaggressions: Traumatic Stressors Mediated by Self-Compassion. *The Counseling Psychologist*, 49(1), 106–137. <https://doi.org/10.1177/0011000020954534>
- Çınar Altıntaş, F., & Hakan Altıntaş, M. (2008). The relationship between feminist/womanist identity and leadership styles of women managers in Turkey. *Gender in Management: An International Journal*, 23(3), 175–193. <https://doi.org/10.1108/17542410810866935>
- Coffé, H., & Bolzendahl, C. (2010). Same Game, Different Rules? Gender Differences in Political Participation. *Sex Roles*, 62(5–6), 318–333. <https://doi.org/10.1007/s11199-009-9729-y>
- Cole, J. R. (1981). Feminism, Class, and Islam In Turn-of-the-Century Egypt. *International Journal of Middle East Studies*, 13(4), 387–407. <https://doi.org/10.1017/S0020743800055823>
- Combahee River Collective. (1983).

- Crenshaw, K. (1997). Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics. In *Feminist Legal Theories*. Routledge.
- Creswell, J. W., & Creswell, J. D. (2017). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Daniels, J. (2013). Race and racism in Internet Studies: A review and critique. *New Media & Society, 15*(5), 695–719. <https://doi.org/10.1177/1461444812462849>
- Dao-Sabah, M. (2023). A Postmodern Theorization of Islamic Feminism: Constructing Alternative Discourses of Difference and Plurality. *Feminist Research, 7*(1), 10–20. <https://doi.org/10.21523/gcj2.23070102>
- Davenport, C., Moore, W. H., & Armstrong, D. (2007). The Puzzle of Abu Ghraib: Are Democratic Institutions a Palliative or Panacea? *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.1022367>
- Davis, A. Y. (1983). *Women, Race & Class*. Knopf Doubleday Publishing Group.
- De Castro, B. O., Veerman, J. W., Koops, W., Bosch, J. D., & Monshouwer, H. J. (2002). Hostile Attribution of Intent and Aggressive Behavior: A Meta-Analysis. *Child Development, 73*(3), 916–934. <https://doi.org/10.1111/1467-8624.00447>
- Dehlin, A. J., & Galliher, R. V. (2019). Young Women’s Sexist Beliefs and Internalized Misogyny: Links With Psychosocial and Relational Functioning and Political Behavior. *Psi Chi Journal of Psychological Research, 24*(4), 255–246. <https://doi.org/10.24839/2325-7342.JN24.4.255>
- Delap, L. (2007). *The feminist avant-garde: Transatlantic encounters of the early twentieth century*. Cambridge University Press.

- Dillman, D. A., Smyth, J. D., & Christian, L. M. (2014). *Internet, Phone, Mail, and Mixed-Mode Surveys: The Tailored Design Method*. John Wiley & Sons.
- Dornyei, Z. (2007). *Research methods in applied Linguistics*. Oxford University Press.
<https://thuvienso.hoasen.edu.vn/handle/123456789/14893>
- DuBois, E. C. (1998). *Woman Suffrage and Women's Rights*. NYU Press.
- Eberly, M. B., Holley, E. C., Johnson, M. D., & Mitchell, T. R. (2017). It's not me, it's not you, it's us! An empirical examination of relational attributions. *Journal of Applied Psychology*, 102(5), 711–731. <https://doi.org/10.1037/apl0000187>
- Echols, A. (1989). *Daring to be Bad: Radical Feminism in America, 1967-1975*. U of Minnesota Press.
- Edwin, S. (2016). *Privately Empowered: Expressing Feminism in Islam in Northern Nigerian Fiction*. Northwestern University Press. https://doi.org/10.26530/OAPEN_628780
- Egypt ICT Indicators Portal. (n.d.). Retrieved January 19, 2023, from <http://www.egyptictindicators.gov.eg/en/Pages/default33.aspx>
- Eisenlohr, P. (2022). Atmospheric resonance: Sonic motion and the question of religious mediation. *Journal of the Royal Anthropological Institute*, 28(2), 613–631.
<https://doi.org/10.1111/1467-9655.13662>
- Eisenstein, Z. R. (1979). *Capitalist Patriarchy and the Case for Socialist Feminism*. NYU Press.
- Eyadat, Z. (2013). Islamic Feminism: Roots, Development and Policies. *Global Policy*, 4(4), 359–368. <https://doi.org/10.1111/1758-5899.12057>
- Fatima Mernissi. (1990). *The forgotten queens of Islam*.
- Fatima Mernissi. (1996). *Women's rebellion & Islamic memory*.

- Feminism: The First Wave* | National Women's History Museum. (n.d.). Retrieved February 21, 2023, from <https://www.womenshistory.org/exhibits/feminism-first-wave-0>
- Fenn, N., Robbins, M. L., Harlow, L., & Pearson-Merkowitz, S. (2021). Civic Engagement and Well-Being: Examining a Mediation Model Across Gender. *American Journal of Health Promotion, 35*(7), 917–928. <https://doi.org/10.1177/08901171211001242>
- Fernandes, L. (2010). Unsettling “Third Wave Feminism.” In *No Permanent Waves: Recasting Histories of U.S. Feminism*. Rutgers University Press.
- Fink, A. (2015). *How to Conduct Surveys: A Step-by-Step Guide*. SAGE Publications.
- Firestone, S. (2015). *The Dialectic of Sex: The Case for Feminist Revolution*. Verso Books.
- Fischer, A. R., Tokar, D. M., Mergl, M. M., Good, G. E., Hill, M. S., & Blum, S. A. (2000). Assessing Women's Feminist Identity Development: Studies of Convergent, Discriminant, and Structural Validity. *Psychology of Women Quarterly, 24*(1), 15–29. <https://doi.org/10.1111/j.1471-6402.2000.tb01018.x>
- Fontao, M. I., & Ross, T. (2018). Aggression, attributional style, and locus of control among imprisoned migrants from the former Soviet Union. *Criminal Behaviour and Mental Health, 28*(6), 466–475. <https://doi.org/10.1002/cbm.2087>
- Fournier, K., & Khan, S. (2011). Islamic Roots of Feminism in Egypt and Morocco. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.2010805>
- Fowler, F. J. (2014). The Problem with Survey Research. *Contemporary Sociology, 43*(5), 660–662. <https://doi.org/10.1177/0094306114545742f>
- Franks, M. (2007). Islamic Feminist Strategies in a Liberal Democracy: How Feminist are they? *Comparative Islamic Studies, 1*(2), 197–224. <https://doi.org/10.1558/cist.2005.1.2.197>

- Fraser, I. S., Zeun, S., Parke, S., Wilke, B., Junge, W., & Serrani, M. (2013). Improving the Objective Quality of Large-Scale Clinical Trials for Women With Heavy Menstrual Bleeding: Experience from 2 Multi-Center, Randomized Trials. *Reproductive Sciences*, 20(7), 745–754. <https://doi.org/10.1177/1933719113477492>
- Friedel, C. R. (2023). A Problem-Solving Theory to Enhance Understanding and Practice of Leadership. *Journal of Leadership Studies*, 17(1), 20–22. <https://doi.org/10.1002/jls.21842>
- Galián Hernández, L. (2018). Revolución, cuerpo y resistencia en las nuevas políticas feministas árabes (Egipto y Túnez) // Revolution, body and resistance in the new Arab feminist politics (Egypt and Tunis). *Journal of Feminist, Gender and Women Studies*, 6. <https://doi.org/10.15366/jfgws2017.6.002>
- Geha, C., & Karam, C. (2021). Whose Feminism? Gender-Inclusive Policymaking in the Arab Middle East and North Africa. *SAIS Review of International Affairs*, 41(1), 23–31. <https://doi.org/10.1353/sais.2021.0003>
- Glas, S., & Alexander, A. (2020). Explaining Support for Muslim Feminism in the Arab Middle East and North Africa. *Gender & Society*, 34(3), 437–466. <https://doi.org/10.1177/0891243220915494>
- Glas, S., & Spierings, N. (2019). Support for feminism among highly religious Muslim citizens in the Arab region. *European Journal of Politics and Gender*, 2(2), 283–310. <https://doi.org/10.1332/251510819X15538590890492>
- Gray, D. E. (2021). *Doing Research in the Real World*. Sage Publications Ltd.
- Guarducci, M. P. (1999). [Review of *Review of African Feminism, The Politics of Survival in Sub-Saharan Africa*, by G. Mikell]. *Africa: Rivista Trimestrale Di Studi e*

- Documentazione Dell'Istituto Italiano per l'Africa e l'Oriente*, 54(4), 620–621.
<https://www.jstor.org/stable/40761423>
- Guo, C., & Saxton, G. D. (2014). Tweeting Social Change: How Social Media Are Changing Nonprofit Advocacy. *Nonprofit and Voluntary Sector Quarterly*, 43(1), 57–79.
<https://doi.org/10.1177/0899764012471585>
- Hadfi, R. (2018). Solving Tree Problems with Category Theory. In M. Iklé, A. Franz, R. Rzepka, & B. Goertzel (Eds.), *Artificial General Intelligence* (Vol. 10999, pp. 62–76). Springer International Publishing. https://doi.org/10.1007/978-3-319-97676-1_7
- Han, X. (2021). Uncovering the low-profile #MeToo movement: Towards a discursive politics of empowerment on Chinese social media. *Global Media and China*, 6(3), 364–380.
<https://doi.org/10.1177/20594364211031443>
- Harris, A. (2001). Not waving or drowning: Young women, feminism, and the limits of the next wave debate. *Outskirts: Feminisms along the Edge*, 8, 1–8.
<https://research.monash.edu/en/publications/not-waving-or-drowning-young-women-feminism-and-the-limits-of-the>
- Hashim, N., Kee, C. P., & Rahman, M. P. A. (2014). Attempt to Solving Situational Problem of Alumni Employability. *Procedia - Social and Behavioral Sciences*, 155, 380–385.
<https://doi.org/10.1016/j.sbspro.2014.10.309>
- Hassan, F. M., Khalifa, F. N., El Desouky, E. D., Salem, M. R., & Ali, M. M. (2020). Cyber violence pattern and related factors: Online survey of females in Egypt. *Egyptian Journal of Forensic Sciences*, 10(1), 6. <https://doi.org/10.1186/s41935-020-0180-0>

- Hatem, M. F. (1992). Economic and Political Liberation in Egypt and the Demise of State Feminism. *International Journal of Middle East Studies*, 24(2), 231–251.
<https://doi.org/10.1017/S0020743800021541>
- Heider, F. (1958). *The Psychology of Interpersonal Relations*. John Wiley & Sons, Inc.
- Helie, S., & Sun, R. (2010). Creative problem solving: A CLARION theory. *The 2010 International Joint Conference on Neural Networks (IJCNN)*, 1–7.
<https://doi.org/10.1109/IJCNN.2010.5596891>
- Henley, N. M., Meng, K., O'Brien, D., McCarthy, W. J., & Sockloskie, R. J. (1998). Developing a Scale to Measure the Diversity of Feminist Attitudes. *Psychology of Women Quarterly*, 22(3), 317–348. <https://doi.org/10.1111/j.1471-6402.1998.tb00158.x>
- Hesová, Z. (2019). Secular, Islamic or Muslim feminism? The Place of Religion in Women's Perspectives on Equality in Islam. *Gender a Výzkum / Gender and Research*, 20(2), 26–46. <https://doi.org/10.13060/25706578.2019.20.2.482>
- Hong, Y., Chiu, C., Dweck, C. S., Lin, D. M.-S., & Wan, W. (1999). Implicit theories, attributions, and coping: A meaning system approach. *Journal of Personality and Social Psychology*, 77(3), 588–599. <https://doi.org/10.1037/0022-3514.77.3.588>
- Hooks, B. (2014). *Ain't I a Woman: Black Women and Feminism*. Pluto Press.
- Houge, A. B. (2015). Sexualized war violence. Knowledge construction and knowledge gaps. *Aggression and Violent Behavior*, 25, 79–87. <https://doi.org/10.1016/j.avb.2015.07.009>
- Jablokow, K. W. (2005). The catalytic nature of science: Implications for scientific problem solving in the 21st century. *Technology in Society*, 27(4), 531–549.
<https://doi.org/10.1016/j.techsoc.2005.08.006>

- Jackson, S. (2018). Young feminists, feminism and digital media. *Feminism & Psychology*, 28(1), 32–49. <https://doi.org/10.1177/0959353517716952>
- Jaggar, A. M. (1983). *Feminist Politics and Human Nature*. Rowman & Littlefield.
- Jain, S. (2020). *The Rising Fourth Wave: Feminist Activism on Digital Platforms in India*. 384.
- Jaworska, S., & Krishnamurthy, R. (2012). On the F word: A corpus-based analysis of the media representation of feminism in British and German press discourse, 1990–2009. *Discourse & Society*, 23(4), 401–431. <https://doi.org/10.1177/0957926512441113>
- Jayawardena, K. (1994). *Feminism and nationalism in the Third World*. Zed Books.
<https://hdl.handle.net/2027/heb02511.0001.001>
- Jensen, R. (2021). Getting Radical: Feminism, Patriarchy, and the Sexual-Exploitation Industries. *Dignity: A Journal of Analysis of Exploitation and Violence*, 6(2).
<https://doi.org/10.23860/dignity.2021.06.02.06>
- Jones, E. E., & Davis, K. E. (1965). From Acts To Dispositions The Attribution Process In Person Perception 11 Much of the research reported herein was supported by National Science Foundation Grants 8857 and 21955 to the first author. In L. Berkowitz (Ed.), *Advances in Experimental Social Psychology* (Vol. 2, pp. 219–266). Academic Press.
[https://doi.org/10.1016/S0065-2601\(08\)60107-0](https://doi.org/10.1016/S0065-2601(08)60107-0)
- Joosub, N. (2023). A Foucauldian discourse analysis of women’s resistance against exclusion from a mosque in Johannesburg. *Feminism & Psychology*, 33(4), 489–507.
<https://doi.org/10.1177/09593535231176962>
- Karsch, M. (2004). *Feminismus für Eilige (Vol. 2067)*. (Vol. 2067). Aufbau Taschenbuch Verlag.

- Keller, J., Mendes, K., & Ringrose, J. (2018). Speaking ‘unspeakable things’: Documenting digital feminist responses to rape culture. *Journal of Gender Studies*, 27(1), 22–36.
<https://doi.org/10.1080/09589236.2016.1211511>
- Kelley, H. H. (1967). Attribution theory in social psychology. *Nebraska Symposium on Motivation*, 15, 192–238.
- Khader, S. J. (2016). Do Muslim Women Need Freedom? Traditionalist Feminisms and Transnational Politics. *Politics & Gender*, 12(04), 727–753.
<https://doi.org/10.1017/S1743923X16000441>
- Kim, J.-N., & Grunig, J. E. (2011). Problem Solving and Communicative Action: A Situational Theory of Problem Solving. *Journal of Communication*, 61(1), 120–149.
<https://doi.org/10.1111/j.1460-2466.2010.01529.x>
- Kim, J.-N., Shen, H., & Morgan, S. E. (2011). Information Behaviors and Problem Chain Recognition Effect: Applying Situational Theory of Problem Solving in Organ Donation Issues. *Health Communication*, 26(2), 171–184.
<https://doi.org/10.1080/10410236.2010.544282>
- Koburtay, T., Syed, J., & Haloub, R. (2020). Implications of Religion, Culture, and Legislation for Gender Equality at Work: Qualitative Insights from Jordan. *Journal of Business Ethics*, 164(3), 421–436. <https://doi.org/10.1007/s10551-018-4036-6>
- Kulahari Prakarsh & Dr. Sanju Choudhary. (2024). UNVEILING CYBER FEMINISM: ADDRESSING GENDER BIAS AND ONLINE HARASSMENT IN THE TECH ERA OF ARTIFICIAL INTELLIGENCE. *International Journal of Linguistics Applied Psychology and Technology (IJLAPT)*, 2(1), 1–12. <https://doi.org/10.69889/ijlapt.v2i1.39>

- Kulczycki, A., & Windle, S. (2011). Honor Killings in the Middle East and North Africa: A Systematic Review of the Literature. *Violence Against Women, 17*(11), 1442–1464.
<https://doi.org/10.1177/1077801211434127>
- Kumari Jayawardena. (2016). *Feminism and Nationalism in the Third World*.
https://books.google.com/books/about/Feminism_and_Nationalism_in_the_Third_Wo.html?id=_G3nDwAAQBAJ
- Langman, L. (2005). From Virtual Public Spheres to Global Justice: A Critical Theory of Internetnetworked Social Movements. *Sociological Theory, 23*(1), 42–74.
<https://doi.org/10.1111/j.0735-2751.2005.00242.x>
- Lapidus, I. M. (2012). *Islamic Societies to the Nineteenth Century. A Global History*. Cambridge University Press.
- Levonian Morgan, B. (1996). Putting the feminism into feminism scales: Introduction of a Liberal Feminist Attitude and Ideology Scale (LFAIS). *Sex Roles, 34*(5–6), 359–390.
<https://doi.org/10.1007/BF01547807>
- Ligaga, D. (2020). *Women, visibility and morality in Kenyan popular media Ligaga, D. (2020). Women, visibility and morality in Kenyan popular media*. African Books Collective.
<https://www.tandfonline.com/doi/full/10.1080/13696815.2021.1917345>
- Linabary, J. R., Corple, D. J., & Cooky, C. (2020). Feminist activism in digital space: Postfeminist contradictions in #WhyIStayed. *New Media & Society, 22*(10), 1827–1848.
<https://doi.org/10.1177/1461444819884635>
- Lind, R. A., & Salo, C. (2002). The Framing of Feminists and Feminism in News and Public Affairs Programs in U.S. Electronic Media. *Journal of Communication, 52*(1), 211–228.
<https://doi.org/10.1111/j.1460-2466.2002.tb02540.x>

- Liss, M., & Erchull, M. J. (2013). Differences in Beliefs and Behaviors Between Feminist Actual and Anticipated Mothers. *Psychology of Women Quarterly*, 37(3), 381–391.
<https://doi.org/10.1177/0361684312468334>
- Liss, M., Hoffner, C., & Crawford, M. (2000). What Do Feminists Believe? *Psychology of Women Quarterly*, 24(4), 279–284. <https://doi.org/10.1111/j.1471-6402.2000.tb00210.x>
- Looft, R. (2017). #girlgaze: Photography, fourth wave feminism, and social media advocacy. *Continuum*, 31(6), 892–902. <https://doi.org/10.1080/10304312.2017.1370539>
- Lotan, G., Graeff, E., Ananny, M., Gaffney, D., Pearce, I., & Boyd, D. (2011). The Arab Spring! The Revolutions Were Tweeted: Information Flows during the 2011 Tunisian and Egyptian Revolutions. *International Journal of Communication*, 5(0), Article 0.
<https://ijoc.org/index.php/ijoc/article/view/1246>
- Maharajh, D. (2014). Mediating Feminism: Cultivating a (post)feminist sensibility in the media studies classroom. *Feminist Media Studies*, 14(4), 679–694.
<https://doi.org/10.1080/14680777.2013.806337>
- Mahmood, S. (2001). Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival. *Cultural Anthropology*, 16(2), 202–236.
<https://doi.org/10.1525/can.2001.16.2.202>
- Mahmoudi, O., & Hosseini, E. (2018). The Relationship Between Honor-Based Violence and Female Genital Mutilation in Janvanrood County. *International Journal of Health and Life Sciences*, In Press(In Press). <https://doi.org/10.5812/ijhls.83680>
- Major, B., Quinton, W. J., & McCoy, S. K. (2002). Antecedents and consequences of attributions to discrimination: Theoretical and empirical advances. In *Advances in Experimental*

- Social Psychology* (Vol. 34, pp. 251–330). Elsevier. [https://doi.org/10.1016/S0065-2601\(02\)80007-7](https://doi.org/10.1016/S0065-2601(02)80007-7)
- Malinowska, A. (2020). Waves of Feminism. In K. Ross, I. Bachmann, V. Cardo, S. Moorti, & M. Scarcelli (Eds.), *The International Encyclopedia of Gender, Media, and Communication* (1st ed., pp. 1–7). Wiley.
<https://doi.org/10.1002/9781119429128.iegmc096>
- McCoy, C. D. (2015). Does inflation solve the hot big bang model's fine-tuning problems? *Studies in History and Philosophy of Science Part B: Studies in History and Philosophy of Modern Physics*, 51, 23–36. <https://doi.org/10.1016/j.shpsb.2015.06.002>
- Mendes, K. (2012). ‘Feminism rules! Now, where’s my swimsuit?’ Re-evaluating feminist discourse in print media 1968–2008. *Media, Culture & Society*, 34(5), 554–570.
<https://doi.org/10.1177/0163443712442701>
- Mendes, K., & Ringrose, J. (2019). Digital Feminist Activism: #MeToo and the Everyday Experiences of Challenging Rape Culture. In B. Fileborn & R. Loney-Howes (Eds.), *#MeToo and the Politics of Social Change* (pp. 37–51). Springer International Publishing.
https://doi.org/10.1007/978-3-030-15213-0_3
- Mendes, K., Ringrose, J., & Keller, J. (2019). *Digital feminist activism: Girls and women fight back against rape culture*. Oxford University Press.
- Metzger, M. J., & Flanagin, A. J. (Eds.). (2008). *Digital media, youth, and credibility*. MIT Press.
- Mikell, G. (1997). *African Feminism: The Politics of Survival in Sub-Saharan Africa*. University of Pennsylvania Press.

- Minton, E. A. (2016). Sacred Attributions: Implications for Marketplace Behavior. *Psychology & Marketing*, 33(6), 437–448. <https://doi.org/10.1002/mar.20889>
- Mitchell, C. (1998). Women’s (Community) Radio as a Feminist Public Sphere. *Javnost - The Public*, 5(2), 73–85. <https://doi.org/10.1080/13183222.1998.11008676>
- Moane, G. (2006). IX. Exploring Activism and Change: Feminist Psychology, Liberation Psychology, Political Psychology. *Feminism & Psychology*, 16(1), 73–78. <https://doi.org/10.1177/0959-353506060823>
- Moawad, A. M., El Desouky, E. D., Salem, M. R., Elhawary, A. S., Hussein, S. M., & Hassan, F. M. (2021). Violence and sociodemographic related factors among a sample of Egyptian women during the COVID-19 pandemic. *Egyptian Journal of Forensic Sciences*, 11(1), 29. <https://doi.org/10.1186/s41935-021-00243-5>
- Moghadam, V. M. (2002). Islamic Feminism and Its Discontents: Toward a Resolution of the Debate. *Signs: Journal of Women in Culture and Society*, 27(4), 1135–1171. <https://doi.org/10.1086/339639>
- Mohajan, H. K. (2022). Four Waves of Feminism: A Blessing for Global Humanity. *Studies in Social Science & Humanities*, 1(2). <https://doi.org/10.56397/SSSH.2022.09.01>
- Mohr, S. H., & Afi, H. (2023). Islamic feminist liberation psychology and peacebuilding: Case studies of Muslim women in community organizing in restorative justice and parenting. *Peace and Conflict: Journal of Peace Psychology*, 29(2), 155–166. <https://doi.org/10.1037/pac0000651>
- Mojab, S. (2001). Theorizing the Politics of ‘Islamic Feminism.’ *Feminist Review*, 69(1), 124–146. <https://doi.org/10.1080/01417780110070157>

- Moore, A., & Stathi, S. (2020). The impact of feminist stereotypes and sexual identity on feminist self-identification and collective action. *The Journal of Social Psychology*, *160*(3), 267–281. <https://doi.org/10.1080/00224545.2019.1644280>
- Muhamad, N., & Mizerski, D. (2010). The constructs mediating religions' influence on buyers and consumers. *Journal of Islamic Marketing*, *1*(2), 124–135. <https://doi.org/10.1108/17590831011055860>
- Mulvey, A. P., & Keller, J. M. (2023). Brooms and Ballots: #WitchTheVote, the Nostalgic Internet, and Intersectional Feminist Politics on Instagram. *Social Media + Society*, *9*(4), 20563051231205594. <https://doi.org/10.1177/20563051231205594>
- Murnen, S. K., & Smolak, L. (2009). Are Feminist Women Protected from Body Image Problems? A Meta-analytic Review of Relevant Research. *Sex Roles*, *60*(3–4), 186–197. <https://doi.org/10.1007/s11199-008-9523-2>
- Neuman, P. K., John Brent, W. Lawrence. (2020). *Criminal Justice and Criminology Research Methods* (3rd ed.). Routledge. <https://doi.org/10.4324/9780429026256>
- Núñez Puente, S., Fernández Romero, D., & Vázquez Cupeiro, S. (2017). Online feminist practice, participatory activism and public policies against gender-based violence in Spain. *Feminist Theory*, *18*(3), 299–321. <https://doi.org/10.1177/1464700117721881>
- Nussbaum, M. C. (2009). Hiding from Humanity: Disgust, Shame, and the Law. In *Hiding from Humanity*. Princeton University Press. <https://doi.org/10.1515/9781400825943>
- Nye, A. (1988). *Words of Power: A Feminist Reading of the History of Logic* (19th ed., Vol. 17). Routledge library edition logic.

- Octamelia, V., & Sa'id, M. (2023). Me vs Other Girls: Internalized Misogyny and Rape Myth Acceptance Among Women. *KnE Social Sciences*.
<https://doi.org/10.18502/kss.v8i19.14361>
- Oracion, E., & Madrigal, D. (2019). Catholic Identity and Spiritual Well-Being of Students in a Philippine Catholic University. *Recoletos Multidisciplinary Research Journal*, 7(2), 47–60. <https://doi.org/10.32871/rmrj1907.02.04>
- Oyěwùmí, O. (2003). *African Women and Feminism: Reflecting on the Politics of Sisterhood*.
<https://philpapers.org/rec/OYEAWA>
- Parahita, G. D. (2019). The Rise of Indonesian Feminist Activism on Social Media. *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia*, 4(2), 104–115.
<https://doi.org/10.25008/jkiski.v4i2.331>
- Park, M., Woo, B., Jung, H.-M., Jeong, E., Choi, Y., Takeuchi, D., & Peregrina, H. N. (2024). COVID-19, Racial Discrimination and Civic Engagement Among Filipino American and Korean American Young Adults. *Emerging Adulthood*, 12(2), 236–251.
<https://doi.org/10.1177/21676968231224098>
- Peng, A. Y. (2022). Digital nationalism versus gender politics in post-reform China: Gender-issue debates on Zhihu. *Global Media and Communication*, 18(3), 281–299.
<https://doi.org/10.1177/17427665221125537>
- Perren, S., Ettekal, I., & Ladd, G. (2013). The impact of peer victimization on later maladjustment: Mediating and moderating effects of hostile and self-blaming attributions. *Journal of Child Psychology and Psychiatry*, 54(1), 46–55.
<https://doi.org/10.1111/j.1469-7610.2012.02618.x>

- Peuchaud, S. (2014). Social media activism and Egyptians' use of social media to combat sexual violence: An HiAP case study. *Health Promotion International*, 29(suppl 1), i113–i120.
<https://doi.org/10.1093/heapro/dau046>
- Raggani, M. (1983). *ORIGINS OF FEMINISM IN EGYPT AND TUNISIA*.
<https://www.proquest.com/docview/303173125?pq-origsite=gscholar&fromopenview=true>
- Rampton. (2015). *Four waves of feminism*. *Pacific University Oregon*, 25, 1-10.
- Reid, P., & Finchilescu, G. (1995). The Disempowering Effects of Media Violence Against Women on College Women. *Psychology of Women Quarterly*, 19(3), 397–411.
<https://doi.org/10.1111/j.1471-6402.1995.tb00082.x>
- Reig-Aleixandre, N., García-Ramos, J. M., & De La Calle-Maldonado, C. (2023). Gender differences in professional social responsibility: Are women more responsible at work than men? *Frontiers in Psychology*, 14, 1049389.
<https://doi.org/10.3389/fpsyg.2023.1049389>
- Ritzer, G., & Stepnisky, J. (2018). *Sociological theory*. SAGE.
- Rivers, N. (2017). *Postfeminism(s) and the Arrival of the Fourth Wave: Turning Tides*. Springer.
- Rollins, J. H. (1996). *Women's Minds/women's Bodies: The Psychology of Women in a Biosocial Context*. Prentice Hall.
- Roy, R. E., Weibust, K. S., & Miller, C. T. (2007). Effects of Stereotypes About Feminists on Feminist Self-Identification. *Psychology of Women Quarterly*, 31(2), 146–156.
<https://doi.org/10.1111/j.1471-6402.2007.00348.x>
- Salamah Abdulhameed. (n.d.). *ضحية جديدة... تكرار جرائم قتل النساء في مصر*.
<https://www.alaraby.co.uk/>; العربي الجديد. Retrieved January 19, 2023, from

<https://www.alaraby.co.uk/society/%D8%B6%D8%AD%D9%8A%D8%A9-%D8%AC%D8%AF%D9%8A%D8%AF%D8%A9-%D8%AA%D9%83%D8%B1%D8%A7%D8%B1-%D8%AC%D8%B1%D8%A7%D8%A6%D9%85-%D9%82%D8%AA%D9%84-%D8%A7%D9%84%D9%86%D8%B3%D8%A7%D8%A1-%D9%81%D9%8A-%D9%85%D8%B5%D8%B1>

Santanu Tanti. (2024). Wrong Use of Feminism on Social Media Platforms. *International Journal For Multidisciplinary Research*, 6(2), 14534.

<https://doi.org/10.36948/ijfmr.2024.v06i02.14534>

Saxton, G. D., Niyirora, J. N., Guo, C., & Waters, R. D. (2015). #AdvocatingForChange: The Strategic Use of Hashtags in Social Media Advocacy. *Advances in Social Work*, 16(1), 154–169. <https://doi.org/10.18060/17952>

Scott, C., Jaspars, J., Fincham, F. D., & Hewstone, M. (1985). Attribution Theory and Research: Conceptual, Developmental and Social Dimensions. *Journal of Marketing Research*, 22(1), 98. <https://doi.org/10.2307/3151557>

Sehlikoglu, S. (2018). Revisited: Muslim Women’s agency and feminist anthropology of the Middle East. *Contemporary Islam*, 12(1), 73–92. <https://doi.org/10.1007/s11562-017-0404-8>

Sendi, K. (2017). The Limitations of U.S. White Middle-Class Feminism in the Middle East. *International Journal of Gender and Women’s Studies*, 5(1).

<https://doi.org/10.15640/ijgws.v5n1a11>

- Siegel, J. A., Elbe, C. I., & Calogero, R. M. (2022). “It’s an ongoing process”: A qualitative analysis of men’s feminist identity growth. *Psychology of Men & Masculinities*, 23(3), 321–334. <https://doi.org/10.1037/men0000392>
- Sika, N. (2019). Repression, Cooptation, and Movement Fragmentation in Authoritarian Regimes: Evidence from the Youth Movement in Egypt. *Political Studies*, 67(3), 676–692. <https://doi.org/10.1177/0032321718795393>
- Simões, R. B., & Silveirinha, M. J. (2022). Framing street harassment: Legal developments and popular misogyny in social media. *Feminist Media Studies*, 22(3), 621–637. <https://doi.org/10.1080/14680777.2019.1704816>
- Skalli, L. H. (2015). Young women and social media against sexual harassment in North Africa. In *Gender, Women and the Arab Spring*. Routledge.
- Sockbeson, C. E. S., & DeNisi, A. S. (2023). The effect of others’ attributions in feedback. *Organization Management Journal*, 20(2), 75–85. <https://doi.org/10.1108/OMJ-02-2022-1486>
- Spakowski, N. (2011). “Gender” Trouble: Feminism in China under the Impact of Western Theory and the Spatialization of Identity. *Positions: Asia Critique*, 19(1), 31–54. <https://doi.org/10.1215/10679847-2010-023>
- Sundkvist, E. (2023). Sustaining motivation: Post-revolutionary oppositional consciousness among young Egyptian feminists. *The Journal of North African Studies*, 28(2), 269–293. <https://doi.org/10.1080/13629387.2021.1958315>
- Szymanski, D. M., Gupta, A., Carr, E. R., & Stewart, D. (2009). Internalized Misogyny as a Moderator of the Link between Sexist Events and Women’s Psychological Distress. *Sex Roles*, 61(1–2), 101–109. <https://doi.org/10.1007/s11199-009-9611-y>

- Tam, L., Kim, J.-N., & Lee, H. (2022). The situational theory of problem solving (STOPS). In D. Pompper, K. R. Place, & C. K. Weaver, *The Routledge Companion to Public Relations* (1st ed., pp. 115–124). Routledge. <https://doi.org/10.4324/9781003131700-11>
- Tănase, V. (2018). THE (NON)EXISTENCE OF EQUAL OPPORTUNITY AND ROMANIAN FEMINISM AT THE END OF THE 19TH CENTURY AND THE BEGINING OF THE 20TH CENTURY. *Romanian Journal of Historical Studies*, 1(2), 54–64.
<https://romanianjournalofhistoricalstudies.files.wordpress.com/2019/02/valent1-1.pdf>
- Taylor, B. (2003). *Mary Wollstonecraft and the Feminist Imagination*. Cambridge University Press.
- Taylor, J. E., Ficzero, B., St. Louis, J., & Schoenfeld, T. J. (2019). Examining the Effects of Exercise on Frustration-Induced Anxiety-Like Behavior in Rats. *Psi Chi Journal of Psychological Research*, 24(4), 210–221. <https://doi.org/10.24839/2325-7342.JN24.4.210>
- Tétreault, M. A., Meyer, K., & Rizzo, H. (2009). Women’s Rights in the Middle East: A Longitudinal Study of Kuwait. *International Political Sociology*, 3(2), 218–237.
<https://doi.org/10.1111/j.1749-5687.2009.00072.x>
- Tong, R. (2009). *Feminist thought: A more comprehensive introduction*. (No Title).
<https://cir.nii.ac.jp/crid/1130000798350537216>
- Tong, R. (2018a). *Feminist thought: A more comprehensive introduction* (Student economy). Routledge.
- Tong, R. (2018b). *Feminist Thought, Student Economy Edition: A More Comprehensive Introduction*. Routledge.
- Truman, D. M., Tokar, D. M., & Fischer, A. R. (1996). Dimensions of Masculinity: Relations to Date Rape Supportive Attitudes and Sexual Aggression in Dating Situations. *Journal of*

- Counseling & Development*, 74(6), 555–562. <https://doi.org/10.1002/j.1556-6676.1996.tb02292.x>
- Tsou, T. (2007). A simple and exploratory way to determine the mean–variance relationship in generalized linear models. *Statistics in Medicine*, 26(7), 1623–1631. <https://doi.org/10.1002/sim.2632>
- Unal, D. (2022). “Are You God? Damn Your Family!”: The Islam–Gender Nexus in Right-Wing Populism and the New Generation of Muslim Feminist Activism in Turkey. *Religions*, 13(4), 372. <https://doi.org/10.3390/rel13040372>
- Valiente, C. (2015). Age and Feminist Activism: The Feminist Protest Within the Catholic Church in Franco’s Spain. *Social Movement Studies*, 14(4), 473–492. <https://doi.org/10.1080/14742837.2014.947252>
- Vogel, L. (2013). *Marxism and the Oppression of Women: Toward a Unitary Theory*. BRILL.
- Wabomba, M. J., & Small, G. W. (2003). Robust Classifier for the Automated Detection of Ammonia in Heated Plumes by Passive Fourier Transform Infrared Spectrometry. *Analytical Chemistry*, 75(9), 2018–2026. <https://doi.org/10.1021/ac026105x>
- Wallace, M. (1990). *Invisibility Blues: From Pop to Theory*. Verso.
- Wang, Q. (2020, November 6). Chinese Feminism in Transformation Looking Eastward and Embracing Eastern European Feminisms? *Proceedings of The 3rd International Conference on Modern Research in Social Sciences*. 3rd International Conference on Modern Research in Social Sciences. <https://doi.org/10.33422/3rd.icmrss.2020.11.72>
- Weedon, C. (1996). *Feminist Practice and Poststructuralist Theory*.
- Weiner, B. (1976). An Attributional Approach for Educational Psychology. *Review of Research in Education*, 4, 179–209. <https://doi.org/10.2307/1167116>

- Whelehan, I. (1995). *Modern Feminist Thought: From the Second Wave to \Post-Feminism*. NYU Press.
- Widmaier, W. W. (2004). Theory as a Factor and the Theorist as an Actor: The “Pragmatist Constructivist” Lessons of John Dewey and John Kenneth Galbraith1. *International Studies Review*, 6(3), 427–445. <https://doi.org/10.1111/j.1521-9488.2004.00424.x>
- Wilson, E., & Weir, A. (1986). *Hidden Agendas: Theory, Politics, and Experience in the Women’s Movement*. Taylor & Francis.
- Wollstonecraft, M. (2016). Vindication of the Rights of Woman. In R. Blaug & J. Schwarzmantel (Eds.), *Democracy* (pp. 297–306). Columbia University Press. <https://doi.org/10.7312/blau17412-067>
- Worthen, M. G. F. (2012). Heterosexual College Student Sexual Experiences, Feminist Identity, and Attitudes Toward LGBT Individuals. *Journal of LGBT Youth*, 9(2), 77–113. <https://doi.org/10.1080/19361653.2012.649613>
- Yaros, A., Lochman, J. E., & Wells, K. (2016). Parental aggression as a predictor of boys’ hostile attribution across the transition to middle school. *International Journal of Behavioral Development*, 40(5), 452–458. <https://doi.org/10.1177/0165025415607085>
- Yeager, D. S., Miu, A. S., Powers, J., & Dweck, C. S. (2013). Implicit Theories of Personality and Attributions of Hostile Intent: A Meta-Analysis, an Experiment, and a Longitudinal Intervention. *Child Development*, 84(5), 1651–1667. <https://doi.org/10.1111/cdev.12062>
- Yefet, B., & Lavie, L. (2021). Legitimation in post-revolutionary Egypt: Al-Sisi and the renewal of authoritarianism. *Digest of Middle East Studies*, 30(3), 170–185. <https://doi.org/10.1111/dome.12244>

- Yoder, J. D., Tobias, A., & Snell, A. F. (2011). When Declaring “I am a Feminist” Matters: Labeling is Linked to Activism. *Sex Roles*, 64(1–2), 9–18.
<https://doi.org/10.1007/s11199-010-9890-3>
- Yount, K. M., & Li, L. (2009). Women’s “Justification” of Domestic Violence in Egypt. *Journal of Marriage and Family*, 71(5), 1125–1140. <https://doi.org/10.1111/j.1741-3737.2009.00659.x>
- Yusof, N. Md., Jelodar, E. Z., & Hamdan, S. I. (2014). Continued Visual Objectification: The Image of the Fair Sex in Occidental Advertisements. *Mediterranean Journal of Social Sciences*. <https://doi.org/10.5901/mjss.2014.v5n20p2886>
- Yussupova, S. Sh. (2022). THE DEBATE OF TURKISH THEOLOGIANS ON FEMINISM AND THE RENEWAL OF ISLAM. *Bulletin of Kazakh National Women’s Teacher Training University*, 2, 25–39. <https://doi.org/10.52512/2306-5079-2022-90-2-25-39>
- Zakarriya, J. (2019a). *Public Feminism, Female Shame, and Sexual Violence in Modern Egypt*. 20(7).
- Zakarriya, J. (2019b). Vulnerability, resistance and sexuality in revolutionary Egypt. *Women’s Studies International Forum*, 77, 102291. <https://doi.org/10.1016/j.wsif.2019.102291>
- Zheng, Y., & McKeever, B. W. (2016). Communicating to Improve Health: Using Theory to Improve Fundraising for Health-Related Events. *Nonprofit and Voluntary Sector Quarterly*, 45(6), 1276–1296. <https://doi.org/10.1177/0899764016649694>
- «كريمة عوض: «جروب دشمل يحرض على نهاد أبو القمصان.. وقدمنا بلاغا للنائب العام (n.d.). Retrieved February 21, 2023, from <https://www.msn.com/ar-eg/news/featured/%D9%83%D8%B1%D9%8A%D9%85%D8%A9-%D8%B9%D9%88%D8%B6-%C2%AB%D8%AC%D8%B1%D9%88%D8%A8->

%D8%AF%D8%B4%D9%85%D9%84-
%D9%8A%D8%AD%D8%B1%D9%91%D8%B6-%D8%B9%D9%84%D9%89-
%D9%86%D9%87%D8%A7%D8%AF-%D8%A3%D8%A8%D9%88-
%D8%A7%D9%84%D9%82%D9%85%D8%B5%D8%A7%D9%86-
%D9%88%D9%82%D8%AF%D9%85%D9%86%D8%A7-
%D8%A8%D9%84%D8%A7%D8%BA%D8%A7-
%D9%84%D9%84%D9%86%D8%A7%D8%A6%D8%A8-
%D8%A7%D9%84%D8%B9%D8%A7%D9%85%C2%BB/ar-AA17u5RL

Appendix A - Survey Questions, English

D.1 What gender do you identify as?

Male
Female

D.2 What is your Age in years?

D.3 What is your level of education? Mark the level you have completed or are in the process of completing.

Elementary school
Middle school
High School
Bachelor's degree
Master's degree
Doctoral Degree

D.4.1 If applicable, please specify your religion.

Muslim
Christian
Jewish
Other:
Prefer not to say.

D.5 What is your monthly household income?

0 to 1000 EGP
1001 EGP to 5000 EGP
5001 EGP to 10000 EGP
10001 EGP to 20000 EGP
20001 and +
Prefer not to say.

D.4.2 To what level do you consider yourself to be religious?

Very religious
Moderately religious
Slightly religious
Believer but not religious
I do not believe in religion or God.
I prefer not to say.

F.1 Please note your level of agreement with the following statement:

F1.1 If the husband is the sole wage earner in the family, the financial decision should be his. (R)

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

F1.2 As head of the household, the father should have the final decision over his children. (R)

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

- F1.3 Both husband and wife should be equally responsible for the care of young children.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.4 The first duty of women with young children is to be home and family. (R)
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.5 Women should be more concerned about appearance and clothing than men. (R)
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.6 Access to education is essential to gain equal rights for women.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.7 Although women can be good leaders, men make better leader. (R)
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.8 Women should be considered as seriously as men for political roles.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.9 Equality between men and women is a worthwhile goal.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.10 Many women in the workforce take away jobs from men who need the jobs more. (R)
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.11 Doctors need to take women's health concerns more seriously.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.12 Violence against women is not taken seriously enough.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.13 Sexual harassment is a serious problem in Egypt.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.14 Having a past romantic relationship does not define a woman as promiscuous.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.15 Even though some things have changed, women are still mistreated in today's society.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.16 Women have been mistreated based on their gender throughout most of human history.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.17 The achievement of women in history has not been emphasized as much as men's achievement.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.18 Men still don't take women's ideas seriously.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.19 Women in Egypt are treated as second-class humans.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.20 The women's movement is irrelevant to our society's most vital concerns.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.21 The authorities should play a role in improving women's status in society.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.22 Women have the right to be unhappy about some aspects of their role in society, but they are wrong in how they protest.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.23 In order to change inequities between men and women, we have to do more than just treat them fairly in our lives.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree
- F1.24 If we leave well enough alone, men and women will be treated fairly. (R)

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

FSM2 Please note your level of agreement with the following statement:

FSM2.1 I frequently encounter discussions or news about women's rights in my daily life.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

FSM2.2 Gender equality is a pressing issue in our society.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

FSM2.3 I refrain from sharing content about feminism on social media due to specific reasons or constraints.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

FSM2.4 The issue of gender equality personally affects me or my immediate community.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

FSM2.5 Changes in women's rights will have a direct impact on my life.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

CV1 Have you ever been a victim of cyber violence (hate comments, insults, indecent exposure, name-calling, etc.)?

Often

Sometimes

Rarely

Once or twice

Never experienced cyber violence.

CV2 How often do you share content about feminism and women rights on social media?

Always

Often

Sometimes

Rarely

Never

C3 When a feminist is targeted on social media or in real life, how would you categorize this incident? Please rate your level of agreement with the following statements:

C3.1 Anyone who disagrees with her should be silenced.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

C3.2 She deserves it.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

C3.3 This hate crime should be reported to Internet police.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

C3.4 She shouldn't share her personal opinion openly on social media.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

C3.5 People who express such ideas are dangerous and should be monitored.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

C3.6 Sometimes, people misunderstand posts on social media.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

C3.7 Everyone has a right to their opinion, but there should be limits to what can be expressed.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

C3.8 We should try to understand why she has these opinions, even if we disagree.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

C3.9 This is unacceptable; everyone should be free to express his/her ideas.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

C3.10 Diverse opinions, even controversial ones, are essential for a healthy society.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1 What do you believe are the underlying reasons for individuals to engage in attacks against feminists on social media and in physical settings?

RCV.1.1 Misunderstanding of Feminism.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1.2 Cultural or Religious Beliefs that are in opposition to feminist ideals.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1.3 Personal Experiences or past interactions with feminists might have shaped their negative attitudes.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1.4 Influence of Peer Groups or Social Circles.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1.5 Political or Ideological Oppositions that are fundamentally opposed to feminism.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1.6 Fear of Change or Loss of Privilege
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1.7 Gender Bias or Sexism.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1.8 Desire for Attention or Provocation.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1.9 Feeling Threatened by Feminist Ideals.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

RCV.1.10 Other (Please Specify):

P1 Please note your level of agreement with the following statements:

P1.1 Feminists do hate men.
Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

P1.1 Men can be feminists.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

P1.2 Feminist values are contradictory to religious values.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

P1.3 Feminism is a Western concept that goes against our conservative values.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

P1.4 I can advocate for women's rights, but it doesn't make me a feminist.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

o

PWF1 What, in your estimation, distinguishes Western feminism from Egyptian women's rights movements? Please note your level of agreement with the following statements:

PWF1.1 Western feminism focuses on issues that are different from those prioritized by women's rights movements in Egypt.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

PWF1.2 Western feminism does not fully consider Egypt's unique cultural, religious, and social contexts.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

PWF1.3 The historical and political backgrounds influencing these movements are distinct, leading to different priorities and strategies.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

PWF1.4 Western feminism is perceived negatively by the public in Egypt compared to local women's rights movements.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

PWF1.5 The role and influence of religion in shaping feminist ideals and actions are different in Western feminism compared to Egypt.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

PWF1.6 There is no significant difference between Western feminism and women's rights movements in Egypt.

Strongly Disagree / Disagree/Neutral / Agree / Strongly Agree

Survey Questions, Arabic - Appendix B

ما هو جنسك؟

ذكر

أنثى

كم عمرك بالسنوات؟

ما هو مستوى تعليمك؟ حدد المستوى الذي أكملته أو تكمله حالياً.

ما هو مستوى تعليمك؟ حدد المستوى الذي أكملته أو تكمله حالياً مستوى إحصائي

ثانوية عامة

معهد سنتين

بكالوريوس

درجة الماجستير

درجة الدكتوراه

إذا كان ذلك ينطبق عليك، يرجى تحديد ديانتك

مسلم

مسيحي

يهودي

أخرى: (المرجو التحديد)

أفضل عدم القول.

5- ما هو دخل أسرتك الشهري بالتقريب؟

• إلى ١٠٠٠ جنيه مصري

١٠٠١ جنيه مصري إلى ٥٠٠٠ جنيه مصري

٥٠٠١ جنيه مصري إلى ١٠٠٠٠ جنيه مصري

١٠٠٠١ جنيه مصري إلى ٢٠٠٠٠ جنيه مصري

٢٠٠٠١ جنيه مصري فأكثر

أفضل عدم الإفصاح.

إلى أي مدى تعتبر نفسك متديناً؟

متدين جداً

متدين بشكل معتدل متذبذب

مؤمن ولكن غير متدين

لاؤمن بأي ديانة أو إله

أفضل عدم الإفصاح.

يرجى تحديد مدى موافقتك مع العبارات التالية:

• إذا كان الزوج هو المعيل الوحيد للأسرة، فيجب أن تكون القرارات المالية من

اختصاصه. (R) أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة

• بصفته رب الأسرة، يجب أن يكون للأب القرار النهائي بشأن أطفاله. (R)

أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة

• يجب أن يكون كل من الزوج والزوجة مسؤولين بالتساوي عن رعاية الأطفال الصغار .

أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة

- الواجب الأساسي للمرأة التي لديها أطفال صغار هو التواجد في البيت ومع العائلة. (R)
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- يجب أن تهتم النساء بمظهرهن وملابسهن أكثر من الرجال. (R)
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- الوصول إلى التعليم أمر ضروري للحصول على حقوق متساوية للنساء. أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- على الرغم من أن النساء يمكن أن يكن قائدات جيدات، يظل الرجال قادة أفضل. (R)
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- يجب التعامل مع النساء بجدية مماثلة للرجال في الأدوار السياسية.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- المساواة بين الرجال والنساء هدف يستحق السعي إليه.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- التواجد الكبير للنساء في سوق العمل يسلب العديد من الوظائف من الرجال الذين يحتاجون إليها أكثر. (R)
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- يحتاج الأطباء إلى أخذ مخاوف صحة النساء على محمل الجد أكثر.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- لا يتم أخذ العنف ضد النساء على محمل الجد بما فيه الكفاية.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- التحرش الجنسي مشكلة خطيرة في مصر.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- وجود علاقة رومانسية سابقة لا يجعل المرأة بالضرورة منحلة.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- على الرغم من أن بعض الأمور قد تغيرت، لا تزال النساء يعاملن بشكل سيء في مجتمع اليوم.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- تعرضت النساء للإساءة بناءً على جنسهن عبر معظم تاريخ البشرية.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- لم يتم التأكيد على إنجازات النساء في التاريخ بقدر ما تم التأكيد على إنجازات الرجال.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- لا يزال الرجال لا يأخذون أفكار النساء على محمل الجد.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- تعامل النساء في مصر كمواطنات من الدرجة الثانية.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- حركة النساء غير ذات صلة بأهم مخاوف مجتمعنا.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- يجب أن تلعب السلطات دورًا في تحسين وضع المرأة في المجتمع.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة

- للنساء الحق في عدم الرضا عن بعض جوانب دورهن في المجتمع، ولكنهن مخطئات في كيفية احتجاجهن.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- من أجل تحقيق المساواة الرجال والنساء، علينا أن نفعل أكثر من مجرد معاملتهم بعدالة في حياتنا.
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة
- إذا تركنا الأمور كما هي، سيتم معاملة الرجال والنساء بعدالة. (R)
- أعارض بشدة / أعارض / محايد / أوافق / أوافق بشدة

يرجى تحديد مستوى موافقتكم على التصريحات التالي:

- أصادف بشكل متكرر مناقشات أو أخبار حول حقوق المرأة في حياتي اليومية.
 - أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - المساواة بين الجنسين هي قضية ملحة في مجتمعنا ومن الطبيعي استخدام منصات التواصل الاجتماعي للتعريف بها.
 - أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - أمتنع عن مشاركة أي محتوى يتعلق بالنسوية على وسائل التواصل الاجتماعي لأسباب أو قيود معينة.
 - أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - قضية المساواة بين الجنسين تؤثر علي شخصيًا أو على محيطي المباشر.
 - أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - سيكون للتغييرات في حقوق المرأة تأثير مباشر على حياتي.
 - أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- هل كنت ضحية للعنف الإلكتروني من قبل (تعليقات كراهية، إهانات، التعرض لصور ورسائل غير لائقة ، إلخ)؟
- كثيرا
أحيانا
نادرا
حدث مرة أو مرتين
لم أتعرض أبدا للعنف الإلكتروني.
- كم مرة تشارك محتوى عن النسوية وحقوق المرأة على وسائل التواصل الاجتماعي؟ دائما
كثيرا
أحيانا
نادرا
أبدا

عندما تشكل الحركات النسوية وناشطات حقوق المرأة هدفاً للعنف على وسائل التواصل الاجتماعي أو في الحياة الواقعية، كيف تصنف هذه الحادثة؟ يرجى تقييم مستوى موافقتك على العبارات التالية:

- يجب إسكات أي شخص يختلف معها في الرأي.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - تستحق ذلك.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - يجب الإبلاغ عن هذه الجريمة الكراهية للشرطة الإنترنت.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - يجب ألا تشارك رأيها الشخصي في مسائل كهذه بشكل علني على وسائل التواصل الاجتماعي.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - الأشخاص الذين يعبرون عن مثل هذه الأفكار خطيرون ويجب مراقبتهم.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - أحياناً، يساء فهم المشاركات على وسائل التواصل الاجتماعي.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - لكل شخص الحق في رأيه، ولكن يجب أن يكون هناك حدود لما يمكن التعبير عنه.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - يجب أن نحاول فهم سبب تكون هذه الآراء عندها، حتى لو كنا نختلف معها.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - هذا غير مقبول؛ يجب أن يكون للجميع الحرية في التعبير عن أفكارهم.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - الآراء المتنوعة، حتى تلك المثيرة للجدل، أساسية لمجتمع صحي.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- ما هي الأسباب الكامنة التي تعتقد أنها تدفع الأفراد للهجوم على النسويات على وسائل التواصل الاجتماعي وعلى أرض الواقع؟ المرجو تحديد مستوى موافقتك على التصريحات التالية:
- سوء فهم الحركة النسوية و مفاهيمها.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - المعتقدات الثقافية أو الدينية المعارضة لمفاهيم النسوية.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - التجارب الشخصية أو التفاعلات السابقة مع النسويات قد شكلت مواقفهم السلبية.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
 - تأثير العائلة والأصدقاء أو المحيط الاجتماعي

- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- المفاهيم الأيديولوجية التي تعارض النسوية بشكل جوهري.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- الخوف من التغيير أو فقدان الامتيازات.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- التحيز الجنسي ضد النساء وعقد النقص.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- الرغبة في الحصول على الاهتمام أو الاستفزاز.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- الشعور بالتهديد بسبب المفاهيم النسوية.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- أخرى (يرجى التحديد):

يرجى تحديد مستوى موافقتك على التصريحات التالية:

- النسويات يكرهن الرجال.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- يمكن للرجال أن يكونوا نسويين.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- قيم النسوية تتعارض مع القيم الدينية.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- النسوية مفهوم غربي يتعارض مع قيمنا المحافظة
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- يمكنني أن أدافع عن حقوق المرأة، ولكن هذا لا يجعلني نسويّة.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة

برأيك ماهي الفروق التي تجعل مفاهيم النسوية الغربية مختلفة عن حركات حقوق المرأة المصرية؟
يرجى تحديد مستوى موافقتك على التصريحات التالية:

- النسوية الغربية تركز على قضايا مختلفة عن تلك التي تعطيها حركات حقوق المرأة في مصر الأولوية.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- النسوية الغربية لا تأخذ في الاعتبار بشكل كامل السياقات الثقافية والدينية والاجتماعية الفريدة لمصر.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- الخلفيات التاريخية والسياسية التي تؤثر على هذه الحركات مغايرة تماما لمصر والشرق الأوسط مما يؤدي إلى اختلاف الأولويات والاستراتيجيات.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- الجمهور المصري ينظر بشكل سلبي إلى حركات النسوية الغربية مقارنة بحركات حقوق المرأة المحلية في مصر والشرق الأوسط.
- أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة

- دور وتأثير الدين في تشكيل المثل النسوية الغربية ومفاهيمها مختلف عن الحركات الحقوقية التي ظهرت في مصر.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة
- لا يوجد فرق كبير بين النسوية الغربية وحركات حقوق المرأة في مصر كلا الحركتين تسعى لتدمير أسس المجتمع.
أوافق بشدة / أوافق / محايد / أعارض / أعارض بشدة

Appendix C - Informed Consent, English & Arabic

INFORMED CONSENT

Dear participant:

You are invited to participate in a survey research study. It will take no longer than 15 minutes to complete. The goal of this research is to determine how Egyptians who use social media feel about feminism and feminists, as well as how frequently and what types of abusive behavior on the internet occur against feminists in Egypt.

If you participate in this study, you will answer a few questions about your age, gender, education level, and your own perception of topics like feminism, gender roles in society, and cyber violence against feminists. There are no direct benefits to you as a participant in this study. Your participation is entirely voluntary, and you may withdraw your consent at any time without penalty. Your responses are anonymous, and your identity will be kept confidential.

the subject's information collected as part of the research, will not be used or distributed for future research studies.

If you have any questions about this research protocol or inquiries, you may reach out to the principal investigator, Lamyaa Achelha, by mail at Lamyaa@ksu.edu. Questions or concerns about your rights as a research participant may be directed to Dr. Lisa Rubin, Chair, Committee on Research Involving Human Subjects, 203 Fairchild Hall, Kansas State University, Manhattan, KS 66506, 785-532-3224.

Agreement:

I understand this project is research, and that my participation is entirely voluntary. I also understand that if I decide to participate in this study, I may withdraw my consent and stop participating without explanation or penalty.

I acknowledge that clicking the button “proceed” indicates that I have read and understand this consent form, and I willingly agree to participate in this study under the terms described. I voluntarily agree to participate in the procedure by clicking the “proceed.”

- Proceed
- Exit survey.

الموافقة المستنيرة على المشاركة في دراسة بحثية
RESEARCH IN PARTICIPATE TO CONSENT

عزيمي المشارك :

يطلب منك بموجب هذا النموذج المشاركة في دراسة بحثية وذلك عبر الإجابة على أسئلة الاستبيان التالي. مشاركتك في الإستبيان لن تستغرق منك أكثر من 15 دقيقة. يهدف هذا البحث إلى تحديد مشاعر المصريين الذين يستخدمون وسائل التواصل الاجتماعي تجاه مفهوم النسوية والنسويات. كما يهدف أيضا إلى تحليل وفهم بعض السلوكيات العنيفة التي قد تتعرض لها مناصرات النسوية على مواقع التواصل الاجتماعي ورصد مدى تكرارها.

إذا قررت المشاركة في هذه الدراسة، سنجيب على بعض الأسئلة حول عمرك، وجنسك، ومستوى تعليمك، وتصورك الشخصي لمفاهيم مثل النسوية، وأدوار الجنسين في المجتمع، والعنف الإلكتروني ضد النسويات.

مشاركتك في هذه الدراسة اختيارية تماما، ويمكنك سحب موافقتك في أي وقت دون أي عواقب. ردودك ستبقى مجهولة، وسيتم الحفاظ على سرية هويتك. خلال إجابتك على أسئلة الاستبيان لست مطالبا بتقديم أي معلومات تدل على هويتك أو تمكن الباحث من التواصل معك لاحقا. الإجابات التي يتم جمعها عن الموضوع كجزء من البحث، لن يتم استخدامها أو توزيعها لأغراض بحوث مستقبلية. إذا كان لديك أي أسئلة حول هذا البروتوكول البحثي أو استفسارات، يمكنك التواصل مع الباحثة الرئيسية، لمياء عبدالله، عبر البريد الإلكتروني Lamyia@ksu.edu.

أفهم أن هذا المشروع هو بحث، وأن مشاركتي اختيارية بشكل تام. أفهم أيضا أنه إذا قررت المشاركة في هذه الدراسة، يمكنني سحب موافقتي والتوقف عن المشاركة دون تفسير أو عواقب.

أقر بأن النقر على زر "متابعة" يشير إلى أنني قرأت نموذج الموافقة هذا وفهمته، وأوافق عن طيب خاطر على المشاركة في هذه الدراسة بموجب الشروط الموضحة.

متابعة
الخروج من الاستبيان

Appendix D - IRB Approval



TO: Katie Olsen
AQ Miller School of Media and Communication
Manhattan, KS 66506

Proposal Number: IRB-12015

FROM: Lisa Rubin, Chair
Committee on Research Involving Human Subjects

DATE: 02/07/2024

RE: Proposal Entitled, "Mass Communication master's thesis research project.
The study focuses on understanding the perspectives and behaviors of Egyptian social media users regarding feminism. This study is crucial as it aims to illuminate the dynamics of social media interactions between individuals who identify with pro-feminist and anti-feminist ideologies, providing a deeper understanding of the motives behind cyber violence that many Egyptian female social media users face.."

The Committee on Research Involving Human Subjects / Institutional Review Board (IRB) for Kansas State University has reviewed the proposal identified above and has determined that it is EXEMPT from further IRB review. This exemption applies only to the proposal - as written – and currently on file with the IRB. Any change potentially affecting human subjects must be approved by the IRB prior to implementation and may disqualify the proposal from exemption.

Based upon information provided to the IRB, this activity is exempt under the criteria set forth in the Federal Policy for the Protection of Human Subjects, **45 CFR §104(d), category:Exempt Category 2 Subsection ii.**

Certain research is exempt from the requirements of HHS/OHRP regulations. A determination that research is exempt does not imply that investigators have no ethical responsibilities to subjects in such research; it means only that the regulatory requirements related to IRB review, informed consent, and assurance of compliance do not apply to the research.

Any unanticipated problems involving risk to subjects or to others must be reported immediately to the Chair of the Committee on Research Involving Human Subjects, the University Research Compliance Office, and if the subjects are KSU students, to the Director of the Student Health Center.

Electronically signed by Lisa Rubin on 02/07/2024 4:48 PM ET