# Investigating the nature and impact of social media campaigns that focus on the empowerment of Muslim women

A close look at activists' driving forces to promote Muslim women empowerment, and at the perception of the audience regarding successful social media campaigns centered on this theme

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ABSTRACT

This study aims to analyze the nature and impact of social media campaigns that focus on the empowerment of Muslim women. It clarifies key concepts involving women empowerment, Feminism, the status of Arab women, the notion of disempowerment, gender, media, stereotypes, social media campaigns, and activism. This paper tries to make a clear distinction between the terms “Feminism” and “Islamic Feminism” and the movements that have developed over the years. This study also presents reasons for the lack of woman empowerment due to religious, social and political reasons. Moreover, it presents a clear definition between “old” and “new” media, and how these two may affect the perception of the global society. Concerning new media, this paper provides several examples of social media campaigns. After these concepts have been clarified, the paper addresses the research question by tackling it with both qualitative and quantitative methods of research. The qualitative method consists in two interviews made to two well-known activists in the field of women rights in the Arab world. The quantitative method instead, includes surveys from a sample of over three hundred people which was exposed to video-based social media campaigns. In both cases, interesting results were obtained. The nature of social media campaigns related to Muslim women empowerment is the spread of knowledge regarding this theme. Social media campaigns tend in fact to spread knowledge to reach a change both in a social and legislative way. The impact that the proposed social media campaigns have on the studied sample instead, is reflected by the realization of Muslim women condition, resulting in a possible change in perception and change in attitude after video-exposure. Visuals, music and words in the video campaigns seemed to have more importance for viewers than the actual message. Thus, a general consideration towards these elements could be important for the outcome of a social media campaign focused on the theme of Muslim women. This study does not want to generalize results, but simply wants to have a clearer insight on this theme.

Key Words

Women empowerment, Feminism, Status of Arab women, the Disempowerment, Gender, Media, Stereotypes, Social media campaigns, Activism, Muslim women empowerment.

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# 1. INTRODUCTION

Muslim women representation in the media are generally subjected to a dual problem linked to their gender belonging and to their religious association (International Women, n.d.). When dealing with Muslim women, the media has tendencies to focus on their appearance (what they are not or are wearing), on their victimization, and tends to homogenize them, depriving Muslim women of their unique identity (International Women, n.d.).

Stereotypes are very common and play a major role in how women in general, and more specifically Muslim women, are perceived through media. Media, with a specific focus on traditional media, usually concentrates on the negative sides that just a part of the Muslim women community experiences, and rarely focuses on the women's empowerment aspects (Oke, 2015) (International Women, n.d.) (Bullock, 2010).

The general increase in literacy that densely populated Muslim countries experience, results in a higher use of electronic devices and a higher access to new media and social media platforms (Eickelman and Anderson, 2003). New media, due to the access and potential content creation by the general mass, allows to spread messages of emancipation and equality that otherwise would not be easily published by traditional media (Wolska, 2011). New media affects the mass, and introduces new combinations of ideas that increase the likelihood of discussions and evaluations of different points of view. These discussions are also incline towards religious themes with a specific focus on Islamic values and practices. Thanks to social media, minorities and women are able to be more active participants of these discussions and speak out (Oke, 2015).

Due to the political, economic and social instabilities that characterize today's foreign politics, we are experiencing a social closing up despite the globalization principles that international agreements have been working for (Stewart, 2015). The great afflux of migrants coming from Syria, Afghanistan, Iraq, and many other countries, has been characterizing the European scenario for the past few years. There has been an increase in tensions in the EU due to the relocation of immigrants (BBC News, 2016), and the terroristic attacks claimed by Islamic movements that targeted US, France, Belgium, England and Germany have contributed to a rise in an intolerant attitude towards the Muslim religion and immigration (Wihbey & Kille, 2015).

The distorted perceptions and stereotypical generalizations towards both Islam and western attitudes are factors that increase the difficulty of spreading effective messages

through social media campaigns that defend and promote Muslim women's empowerment. Therefore, it would be important to analyze what are the elements that make these types of social media campaigns powerful, convincing, touching, for both western countries and Middle-Eastern and Maghreb countries. Understanding what are the reasons that push associations to promote such campaigns would allow a deeper knowledge on the nature of social movements, while understanding of the public responses would reveal insights into the cultural perceptive dimensions of the population. This information would serve as a starting point to understand both the ethical drive forces and the expansion forces that lead to well-known social media campaigns. The data gathered through this research would be relevant both for non-profit organizations, companies or institutions and for the mass. It would allow to understand how activists manage to reach effectively the masses through specific techniques used in social media campaigns, and how the masses perceive the message received through these means.

Due to moral and legislative rules, women are not always able to openly state their point of view. To overpass censure issues, irony and skepticism is a very common way to express non-conventional opinions through social media. New media engage a wider and bigger community that sometimes is able to overcome cultural, religious and political barriers and espies or battle the establishment of new rights (Eickelman and Anderson, 2003). Activists have a key role in this process.

There exist movements around the world which promote Muslim women empowerment through social media campaigns. Some of these movements have had great global success, while others experienced a more local resonance. There is a vast variety of different types of Muslim women empowerment campaigns. Some of these campaigns differ substantially among each other, and in fact, the message spread is sometimes of opposite views.

It is important to analyze and to understand the social and driving forces behind a social media campaign based on Muslim women empowerment, and the perception that people have when exposed to it, in order to have a better understanding of the influence that new media has on public. Furthermore, due to the many controversial associations that the media tend to make regarding Muslims and extremists and terroristic groups, it is important to understand how activists try to portray and defend Muslim and Arab women, and how people perceive these campaigns. The results of these analysis are needed to observe if and how

social media campaigns mold and influence general behavior in society. The techniques used in social media marketing are usually extremely persuasive (Chang, Yu and Lu, 2015), and establishing how activists and organizations that don't sell a specific product but try to sell a point of view and attitude, should stimulate an overall interest on how messages of social media might be created and perceived.

To inquire this theme, the following thesis will answer the following research question: "*What is the nature and impact of social media campaigns that focus on the empowerment of Muslim women?*"

The research question is divided between two separate sub-questions:

Sub question 1: How do audiences perceive social media campaigns related to Muslim women empowerment?

Sub question 2: What motivates activists to create social media campaigns related to Muslim women empowerment?

This paper doesn't want to generalize and be representative of all social media campaigns and their consequent influences on the masses, but wants to find insights on the theme, and verify the power of certain campaigns which are specific on Muslim women. No focused research has yet been conducted on this subject. The focus of previous researches regarding Muslim women was related to their freedom, acceptance and role in society, but never on the influence that social media campaigns have on society regarding their portrayal, or on the driving forces that push activists to promote this theme. Moreover, there exist literature on how social media campaigns contributed to a positive outcome regarding themes that supported minorities or emarginated, but no study has yet been conducted specifically on Muslim women empowering social media campaigns.

By analyzing the driving forces that push activists to create social media campaigns based on Muslim women empowerment and the reactions that these campaigns provoke in different communities, a new point of view on this intricate theme could be developed. There is a broad common knowledge on how old media affects masses, but less is known on how social media campaigns sensitize people on this theme.

## 2. LITTERATURE REVIEW

In order to fully address the research question, this section will introduce the key elements linked to the main themes of this research. The focus of this section will mainly be on women, Islam, and the media. The themes of empowerment, feminism, Muslim religion, the status of the Arab women, stereotypes and Western countries will be touched in the first part of this chapter. Linked to this, a clarification on media and media stereotyping will be made. A distinction between old and new media will also be provided, with the aim of clarifying the different media attitudes towards social issues. The concept of activism will be explored throughout this chapter, and will also be inspected through already affirmed social media campaign projects.

### 2.1 Women Empowerment, Feminism and Islam

Empowerment, as stated by Jill M. Bystydzienski (1992), is a process through which downtrodden people acquire growing control over their lives by fighting, together with others, to involve the public into matters which affect them directly. Movements of empowerment usually aim for social changes and for shift in social perception. During this process, oppressed people get to gain more and more power through self-determination. In the concept of empowerment, power is not to be conceived as a dominance factor or a prevarication over somebody, but more as a power to do something or power to be someone. Empowerment allows to dissolve restrictions between the public and the private sphere, connecting a person to the community (Bystydzienski, 1992).

Empowerment is a concept which is closely linked with the idea of community and equal rights in the community. This concept develops as a demand for equality when there are imbalances of power in a community or society. The problem with the notion of empowerment, lays in the suggestion that the empowerment process of a community assumes a natural transition from individual to collective power (Yuval-Davis, 1993). Community as a concept, reflects a quite restrictive domain that places people into boxes of belonging or non-belonging to a community. Moreover, the interests of oppressed people don’t always coincide, and by empowering some, others might get even more oppressed. Due to this reason, when talking about empowerment, we should engage in a more complex argument of respect and tolerance of the other that goes beyond the acknowledgement of giving power to some (Yuval-Davis, 1993).

Women empowerment is expressed through movements that ask for equal rights as men. This request results in the demand of having same work conditions, same treatments, same pays, same rights (both behavioral and juridical) and same social facilities (for example for the access to education or to the medical system) (McDonald, 2008).

When trying to understand the nature and impact of social media campaigns based on Muslim women empowerment, it is important to explore how women empowerment is seen through different perspectives. Among the groups that most fight for women rights are feminist groups. Women empowerment movements are often strictly linked to feminist movements. The term Islamic feminism has no geographical borders and is sometimes in contrast with more Westernized types of feminism. Islamic feminism is often misinterpreted and polarized among opposing visions. The term "Islamic Feminism" in fact can be perceived in two opposing ways. It can be associated with power, gender equality, constructive and encouraging change; as well as with an insulting term to Islam or to feminism itself (McDonald, 2008). Islamic feminism is a worldwide phenomenon which is intrinsic to the Muslim religion preaching. Muslim religion is not homogeneous in its views due to its many branches and interpretation of the Quran (the Islamic holy book), and this non-homogeneity is reflected also in the different activist movements that fight for women empowerment. It has happened that women which try to demand for equal rights in Muslim contexts, incur in indictments by their community for being too inclined towards westernized views (McDonald, 2008), and Islamic discourses are frequently implemented to rationalize the exclusion of women from the political sphere (Masoud, Jamal and Nugent, 2016). To avoid critiques linked to a too-westernized way of thinking which might not support religious practices, many feminist Islamic groups build great equilibrium ideologies that lay between religion, culture and feminism. To do so, they select and interpret passages of the Quran, displaying how both the consecrated book and feminist views fight for the same equitable and empowering causes (Ahmadi, 2006). An example of this attitude can be shown by how, to state the equality between men and women, the Scholar and activist Laleh Bakhtiar (n.d.) talks about the "original sin" from a Muslim perspective. She explains that in Islam, the original sin does not exist since both Adam and Eve are considered responsible of forgetting God's word and consuming the prohibited fruit. This shared responsibility shows that men and women are equal in the eyes of God and therefor e are meant to be equally valued (Bakhtiar, n.d.). To ameliorate the consideration of women and their participation in the public sphere for determined Arab and Muslim contexts, it is useful to offer progressive

reinterpretations of passages of the Quran as a starting point to empower the female gender. Generally, people in Muslim contexts tend to support women empowerment and the female social emancipation more, when there is religious evidence that supports their choices (Masoud, Jamal and Nugent, 2016). An example of this practice lays in the research of Tarek Masoud, Amaney Jamal and Elizabeth Nugent (2016) that exposed a widespread of Muslim Egyptian population to arguments supporting women's political equality. Some participants were exposed to argumentations based on passages of the Quran, while others were exposed to non-religious argumentations. The findings revealed that the approval of participants in agreeing with women political activism increased when exposed to a religious backup, while people exposed to a non-religious argumentation were less likely to support the female political leadership and emancipation. When exposed to Quranic evidence, both genders, together with less educated people, were all more likely to support the role of women into politics (Masoud, Jamal and Nugent, 2016).

Iranian Muslim feminist groups constitute an exception to this approach. Most Muslim Persian women claim a stricter affiliation with westernized feminism most probably due to the US influences during the 1900 (Delvisco et al., 2017). Also in the Western countries, there are many and different approaches to feminism and feminist ideologies but, differently from most of the Islamic feminisms, they don't base their principles on religious statements. Due to this divergence, it has happened that westernized feminism ideologies and Islamic feminism ideologies clashed, resulting in Islamophobic and West- phobic hatred and non-approval sentiments that hurt both arrays (Ahmadi, 2006) (McDonald, 2008).

To answer the research question, these different approaches and attitudes towards women empowerment, and the meaning behind feminist movements that support women empowerment are fundamental to understand. It is therefore important to keep in mind that when talking about Muslim women empowerment there isn't one unique definition of the concept, but there are instead many small facets that compose this picture.

## 2.2 Disempowerment and the status of Arab Women

Disempowerment is the opposite process of empowerment and is a phenomenon that touches women all over the world (Masoud, Jamal and Nugent, 2016). Arab and Muslim countries are recognized to have a higher tendency towards women disempowerment compared to other countries. This is because they apply a particularly intense subordination

that touches women gender (Fish, 2002). The gender inequality gap in Arab countries is perceivable through many factors, some of which might be seen through the women rates of participation in the labor force, or the rates of women participation in political activities (Masoud, Jamal and Nugent, 2016). Egypt and Tunisia, considered to be among the most emancipated countries in the Maghreb-Middle Eastern areas (Masoud, Jamal and Nugent, 2016), have respectively about 23% of women participating in the labor force, compared to 76% of males in Egypt in 2016; while in Tunisia the gender gap in 2016 was also similar, including approximately 27% of female in the labor force compared to a 71% of male (Data.worldbank.org, 2017). The rates of participation in political activities in the Middle Eastern-Maghreb area are also quite dispiriting. On average, women in Arab countries hold 18% of political legislative seats. The highest participation peaks lay in Tunisia and Algeria where 31% of the legislative committee is composed by females; while the lowest peaks are registered in Kuwait with 1 female legislator out of 65, and in Lebanon with 4 women legislators out of a total of 128. If the focus lays only on parliament positions of the North-African and Middle Eastern countries, Arab women hold just the 7.3% of the total parliamentary seats, that, compared to already dispiriting results in sub-Saharan Africa (20.3%), Asia (13.3%), Pacific nations (36%) and the Americas (24.3%), portrays an even greater gender gap distinction (Masoud, Jamal and Nugent, 2016).

The fact that Arab women, and more generally Muslim women, have not yet reached an egualitarian gender status, does not mean that they are all victims in need of foreign savers (Charrad, 2009), (Bullock, 2010). The disempowerment that Arab women might experience, has different roots (Shapiro, 2006) and is not an homogeneous aspect of all Muslim-Arab women (Bullock, 2010). The main debatable reasons that scholars usually consider being responsible of the women disempowerment phenomena lay in religious behaviors, Quranic interpretations, Arab culture, on factors depending on the economic structure of the Arab countries, and historic-religious heritages.

The current thought that supports the idea of Islam being the general cause of Muslim women disempowerment is based on the fact that the majority of Islamic jurisprudence interpretations go against gender equality, penalizing women (Landes, 1999). The jurisdictional disparity places women in an inferior position compared to men. Examples of these legal inequalities are for instance the inheritance allocations for which women can only inherit half of the goods that men can (Kabeer, 1999); or regard the testimony validity of women, that is considered to be less valuable than the one of men (Fadel, 1997); or how

passages of Islamic scriptures underline the superiority of men compared to women (Masoud, Jamal and Nugent, 2016).

A counter reaction to this current of thought specifies how all of the juridical decisions based on holy Islamic scriptures are subjected to interpretations and therefore are not part of the fundamentals of Muslim religion (Masoud, Jamal and Nugent, 2016). Islam, as the scholar Mernissi (1987) states, does not promote a female gender subordination, but actually promotes an egualitarian statement between genders. This is also shown by the fact that many non-Arab countries built on Muslim beliefs and principles like Pakistan, Indonesia, Bangladesh and Turkey have had female politicians and heads of governments, while Arab countries which are also Muslim countries, never had. This distinction places an emphasis more on the cultural aspect of the patriarchic attitude of Arab nations more than on the religious Islamic focus (Masoud, Jamal and Nugent, 2016).

Therefore, a diverse inclination that has led researchers to find an explanation to the gender gap in the Maghreb and Middle East regions, falls onto the cultural aspect of Arab nations. Gender relations in the Arab world seem to have a strict link to sexuality. There is a general inclination of Arab men to curb women's sexuality which is seen as a very dangerous element able to compromise the social order (El Saadawi, 2007), (Ahmed, 1989). Women are taught to be subordinated and obedient to their male family members in a deep patriarchic view, which reflects a male role influential power exercised both in the family and in society (Sharabi, 1988), (Masoud, Jamal and Nugent, 2016). These characteristics are slowly getting milder (Olmsted, 2005), even though they keep on prevailing in most Arab countries (Read, 2003). This patriarchic and men-centered attitude is intrinsic in the Arab cultures and attitudes and, as Read (2003) states, it is a characteristic which is identifiable also in the immigrants moving from their native regions towards Western countries (Masoud, Jamal and Nugent, 2016), (Read, 2003).

Another approach that aims to explain the gender gap of Arab and Muslim women, shifts the attention towards economic aspects that touch the North African and Middle Eastern countries. The financial aspect leaves a side the religious and cultural characteristics that have been explained previously, and gives a different angle to the matter. Michael Ross (2008) claims that the main factor that influences the disparity among men and women in the Maghreb and Middle Eastern regions, is directly linkable to the wealth of these countries related to oil. He argues that female disempowerment happens as a consequence of their little

space in the economic activities since the export-oriented manufacturing segment is not as economically powerful as the one of oil. The manufacturing sector is the one that usually employs most women and gives them the opportunity to be a determined part of the cultural and social exchanges of their economic, cultural and public sphere (Ross, 2008). The main problem with this approach is that not every Maghreb and Middle Eastern country has the same amount of oil production and therefore can not be treated equally in the economic analysis and subsequent gender differentiation aspects (Masoud, Jamal and Nugent, 2016).

All of these different currents of thoughts that try to explain the gender gap roots in North African and Middle Eastern countries seem to be not exhaustive if taken separately one by one. As Masoud, Jamal and Nugent (2016) explain, the economical factor imply a gender segregation aspect that is spottable in a patriarchic social structure, which is also reflected in some religious Muslim aspects linked to the different beliefs, interpretations, and preaches of the Quran (Masoud, Jamal and Nugent, 2016). The religious and historical heritage, as explained by Norris and Inglehart (2003), is an extremely powerful barrier that seem to be the fulcra that prevents a rise in gender equality. Nevertheless, the generalization of cultural, religious or customs characteristics, might lead to the inaccurate stereotyping of societies.

## 2.3 Gender, Media and Stereotypes

Stereotyping is an extremely common practice that is generally spread by the media, playing a major role on the vision that people have of the world (Kalinge-Nnyago, 2014). A stereotype is a caricature of a determined person or group of people. Stereotyping grasps specific group characteristics, exaggerating them and, or, oversimplifying them. This distortive process leads to an alteration of the perception of uniqueness of each group's member and an inaccurate generalization of features that each individual in the group is expected to have (Kalinge-Nnyago, 2014). Stereotyping is an overgeneralization of features that people might or might not have, and that are attributed to them simply because of a classification into categories that society gives to individuals. Grouping individuals and making generalization on their behavior, identity, costumes, is considered to be stereotyping (Kalinge-Nnyago, 2014).

Amongst the most common stereotyping happens between gender based distinctions (Norton, 2009). The 20$^{th}$ Century has witnessed a gender relation shift that can be considered amongst the deepest and most rapid social changes occurred in human history (Norton, 2009).

Already starting since the late second half of 1900, the gender role attitudes among men and women have shifted towards being less traditional (Amato and Booth, 1995). The traditional perception of gender roles identifies men being the husband, provider, worker and income producer of the family; while women with housewife and mother associated tasks. The stereotypes of gender roles don't fall only on the specific tasks that both roles are identified with, but also in the relation among the two genders and their attitudes. The non-traditional gender roles, express instead a more neutral attitude towards men and women's tasks gender-related divisions, with a tendency to promote egalitarian roles in society (Amato and Booth, 1995).

Nevertheless, generally, Western mass media tend to portray women less than men during broadcastings. Most of mass mediatic programs broadcasted through television, radio, and more, are centered on male gender, and when women are in the center of the attention, they tend to be associated with their sexuality or to sexual content (Women's Media Center, 2015), (Alter, 2015).

The media gender gap in gender representation is quite relevant since, as stated in the Women's Media Center research, men receive 62.1% of acknowledgements in wire news, TV, Internet and print. To generate a medium that is ubiquitous, comprehensible and endorsed by a diverse audience, broadcasters usually use stereotypes to evoke general associations which are more easily understandable and shared as a common place by masses. Mass media, however, are not only perceived as sources of entertainment and information. They are also a source of influence that carves people's views, attitudes and beliefs (McLuhan, 1964). Due to customs, modern societies have been having difficulties in going beyond stereotypical gender roles. Generally, men are still portrayed as financial providers and independent beings, while women as persons focused on kids and family activities.

Traditional media continues to mostly portray the classical stereotypes among women and men. Due to the substantial influence that media has on masses, they are able to paint determined social groups in a distorted way, which inevitably influences public opinion (Wolska, 2011). The shift in role of men is changing less rapidly than the one of women. This is the main reason why male gender perceptional changes are taking more time compared to the increase in occupancy and shift in perception that women have experienced in the past decades (Diekman and Eagly, 1999). Not only focusing on the household management, women have entered male-dominated occupations at a higher rate than men entering women-

dominated occupations. This shows that the female roles have changed more, compared to the ones of males (Diekman and Eagly, 1999).

Stereotypes might seem not directly linked to the research question. Instead, they are a great part of it since the audience, the activists and the media, are all influenced by stereotyping. The understanding of stereotyping and of media influence on stereotyping is crucial to have a better picture on how activist intend to face campaigns promoting Muslim women empowerment. This is why the data collected to answer this thesis will help understanding how activists address campaigns in a way to avoid falling in stereotypical perception, and how people react to non-stereotypical messages on the theme of Muslim women empowerment.

## 2.4 Islam, Western countries, Feminism and Stereotypes

As previously stated, gender is only one of the most common categories of stereotyping (Diekman and Eagly, 1999). Religion is also a theme through which stereotypes are highly diffused (Triandis and Triandis, 1960), and the fact that religious stereotypes are applied, doesn't exclude the joint implementation of other types of stereotyping as, for example, religious merged with gender, age, ethnic stereotypes, and so on.

Due to the political, economic and social instabilities that characterize today's foreign politics, we are experiencing a social closing up despite the globalization principles that international agreements have been working for (Stewart, 2015). The great afflux of migrants coming from Syria, Afghanistan, Iraq, and many other countries, has been characterizing the Western scenario for the past few years. There has been an increase in tensions in the EU due to the relocation of immigrants (BBC News, 2016), together with a general state of alert experienced in the Western countries after the terroristic attacks claimed by Islamic movements that targeted US, France, Belgium, Germany and Sweden. These facts have contributed to a rise of a less-tolerant attitude towards the Muslim religion and immigration (Wihbey & Kille, 2015).

The migratory affluxes towards Western regions have increased the distorted perception of the population of the hosting countries towards immigrants (Guolo, 2015). Muslim religion, which is mostly identified with immigrants coming from African and Middle-Eastern countries, is associated with something foreign and not accepted by Western

societies. There is a general fear of the different, and Islam, together with the Arab culture, are often perceived as something different, to be scared of (Guolo, 2015). Stereotypical views on the Muslim religion are playing major roles on the perception of the hosted population and refugees. The radical Islamic groups that claim to be at the back of the terroristic attacks that both US and Europe have experienced in the past few years, are helping to foment a general distrust of Western countries towards Islam (Wihbey & Kille, 2015). The continuous afflux of migrants coming from Muslim countries are causing a general status of alert with a consequent perception of danger associated with Islam (Greco, 2016).

Stereotypical views of the Muslim religion, together with the status of women in Islam are often portrayed and spread also through the media. Veil is a religious symbol that very often is stereotypically perceived as a synonym of oppression, but is just one of the many examples of Muslim women stereotypes. The generalizations and stereotypies that involve the representation of Muslim women and more generally, that involve Islam as a religion, derive from old factors. Islam has been painted as a backward and static doctrine since the time of colonialism and missionaries, that contributed to promote an idea that was then endorsed by secular feminists of a monolithic, fixed religion (Bullock, 2010). The main problem of this view lays on the fact that whatever non-Westernized behavior had to transform into a Western style attitude to be considered modernized and progressed. This does not mean that in the Arab world there does not exist a clear differentiation between gender roles, in fact, there does exist a big social life distinction among men and women rights (Amani, 2005), but discriminating and stereotyping all Muslims to have a certain attitude, does not represents the facts (Bullock, 2010).

Mass media often promote the West as being superior to other world regions, and, since Islam is seen as something foreign, it is easily targeted (Bullock, 2010) (Guolo, 2015). Stereotypes, as it’s currently happening with Islam, have negative impacts on the general view towards certain groups of people. The fear that the West is experiencing against Muslims, is influenced by mediatic groups (both old and new media) that divulge a non-objective, mislead, reality to create fear among the population (Kalinge-Nnyago, 2014). This fear pushes the population towards a stronger division that prevents the real understanding of what media show to be different (Guolo, 2015).

## 2.5 Muslim Women representation in the Media

Media are responsible for general stereotypical portrayals. Muslim women representation in the media are subjected to a dual problem, involving a general lack of adequate media portrayal, due to their gender belonging and due to their religious association (International Women, n.d.). When dealing with Muslim women, the media has tendencies to focus mainly on their appearance (what they are not or are wearing), on their victimization, portraying them as passive, voiceless beings which are constantly submitted to men and society (International Women, n.d.), or as strong feminists that fight for their rights to overcome men authority and supremacy (Bullock, 2010).

Islam as a religion in relation to women, is quite criticized by the media. Media, with a specific focus on the traditional ones, usually concentrate on the negative sides that just a part of the Muslim women community experience. In fact, media rarely focus on the women's empowerment aspects, on what Muslim women are instead of what they wear, on the achievements of females that have embraced Islam and on their diverse opinions; but instead, usually focus mainly on the submissions that some of the Muslim women experience, together with a gender-religious homogenization (Oke, 2015) (International Women, n.d.). Islam is accused of downgrading women both in the private and in the public sphere, not allowing them to be part of a decisional community in the religion. Islam is perceived to give excessive power to the masculine gender, and too little power to women. Females that embrace Islam, are painted as beings that give up their freedom and rights for their religion (Bullock, 2010).

The general increase in literacy that densely populated Muslim countries are experiencing, results in a higher use of electronic devices and a higher access to new media and social media platforms (Eickelman and Anderson, 2003). New media, due to the access and potential content creation by the general mass, allows to spread messages of emancipation and equality that otherwise wouldn't be easily published by traditional media (Wolska, 2011). New media affects the mass, and introduces new combinations of ideas that increase the likelihood of discussions and evaluations of different point of views. These discussions are also incline towards religious themes with a specific focus on Islamic values and practices.

Thanks to social media, minorities and women have more chances to be active participants of social discussions and speak out for themselves. Due to moral, legislative and cultural rules though, not every woman is always able to openly state her point of view. To overpass censure issues, irony and skepticism is of very common use, and it allows to express

non-conventional opinions through the social media spread (Eickelman and Anderson, 2003). An example of a powerful social media campaign based on irony is the #MenInHijab campaign. This social media campaign, based on Twitter, involves men wearing headscarves to challenge the Iranian system that makes compulsory the veil use for women. Iranian men post on social networks photos of themselves wearing hijabs (a type of Muslim headscarf) to show solidarity with Iranian women that are obliged to respect the enforced veiling by law (McMahon and Mackander, 2016). These photos are often ridiculous but at the same time very powerful since, in some cases, also women are portrayed in them not wearing their headscarves showing a sort of reverse role, challenging authorities.

New media engage a wider and bigger community that, in some cases, is able to overcome cultural, religious and political barriers and espies or battle the establishment of new rights (Eickelman and Anderson, 2003). Activists have a key role in this process.

## 2.6 New Media and Old Media

As previously hinted, there are fundamental differences between old media and new media. Understanding these differences is crucial to better comprehend the choices of activists to go towards their chosen mean of communication to spread the message they are willing to promote.

To understand how media works and how it is able to influence masses, a distinction should first be made between old media and new media. Old media, also called traditional media, consists of both printed and electronic media. Printed media includes newspapers, magazines, paper journals, books, etc.; while electronic media includes radio, television, recordings, films, etc. New media instead, refers to mass media types which are based on the internet, and include blogs, wikis, podcasts, webpages, social media, etc. (Media and Politics, n.d.). Content in new media is interactive and usually freely accessible to everybody without paying.

The main difference between traditional media and new media lays on the fact that with new media, anyone can produce or deliver content to masses through the user-generated content or consumer generated media, while with traditional media, this is not possible, and only media broadcasters are able to create and distribute content (Chun and Keenan, 2006; Costello, Youngblood, Youngblood, 2012).

Social media, being part of the new media category, are communication tools based on the web, that enable individuals to interact with each other by sharing and consuming information (Chun and Keenan, 2006). Examples of social media are Facebook, Twitter, Instagram or Snapchat through which people can publish simple text, images, You Tube videos or anything they prefer. Within social media, there exist social media campaigns, that are marketing tools that allow to strengthen or to promote a business goal through one or more social media platforms (Nations, 2016). Social media campaigns are an amazing instrument to spread information in an efficient and fast way around the web, outreaching massive amounts of people all around the globe (Chun and Keenan, 2006) (Heinrichs, Lim, Lim, 2011).

## 2.7 Social Media Campaigns as Activism

There exist different types of social media campaigns such as photo campaigns, blog entries, design campaigns, video campaigns, mixed media campaigns (Liu, 2009) and text campaigns including, for example, hashtag movements. Social media campaigns don't relate only to traditional commercial marketing, but also to a more social marketing, dedicated to support causes and initiatives without always looking for monetary revenues.

Many non-profit organizations that use social media campaigns as a voice to reach masses, had great success in their intents. Epic Change for example, raised $11.000 in just 48 hours through Twitter, with the campaign called "Tweetsgiving" that helped building classrooms in schools of Tanzania. Greenpeace created the "Great Whale Trail" campaign, that encouraged followers to start personal fundraising pages, supporting whale tracking through GPS systems during their migration through dangerous waters. Thanks to this initiative, Greenpeace was able to fundraise over $120.000 (Sumac Research, 2010).

Social media campaigns also serve to expose social issues and help getting people involved in supporting common causes by spreading awareness. The Lupus foundation is an example of this procedure. This association used Facebook to involve individuals in sharing their content, reaching up to 584% more memberships and increased by 790% online donations in just 6 months from the start of their campaign. Another example is the online video created and promoted by Mom's rising association which immediately increased online memberships from 140.000 to 1.1 million (Sumac Research, 2010) or the ice bucket challenge campaign, that thanks to its great number of adherence also among very important and well-

known people, managed to raise enough money for the ALS disease to find a new gene associated with this illness leading to a medicine breakthrough (Woolf, 2016). The social media campaign Women2Drive is another example of successful campaign that helps to look for a solution to the moral ban of women not being able to drive in Saudi Arabia. It was launched in May 2011 with the objective of allowing women to drive in a region where no juridical ban but only religious-moral prohibition prevents women the freedom to drive a vehicle. After the arrest of Manal Al Sharif, the founder of this campaign, an international movement sprout to support all women leaving in Saudi Arabia and their ability to drive (Salem, 2011). Thanks to this initial event, more and more Saudi women began to drive and were not arrested for it, braking the taboo. After four rejections of a petition for allowing women to drive proposed by Manal Al Sharif and her staff, the Saudi Arabian council accepted it in 2012 opening the country towards a dialogue regarding women rights (Al Sharif, 2013).

The engagement of people plays a major role in supporting causes. The key element for people to get involved in supporting social campaigns, is to make persons aware of the problems and concerns related to the promoted topic. By creating initiatives that support social causes, people are more willing to understand and shape responsible behaviors. Thanks to social media tools, any motivated person can challenge pre-existing behaviors, becoming an ambassador of their ideas. To identify what constitutes responsible behavior, people usually look for what constitutes an irresponsible behavior and act to correct that reckless attitude (Coombs, Holladay, 2015).

Activists consider internet to be a great support for social changes, and more and more women are using the web as an empowerment tool. The web serves as a great catalyst tool to the spread of feminist ideologies. Nevertheless, the access to the web 2.0, and the consequent possibility of content publication by any user, is not a direct factor of freedom of speech. In fact, the expectation of increasing democratic attitude linked to the web, doesn’t reflect reality and internet can be considered a great promoter of inequality principles (Sutton & Pollock, 2000).

The issue that women experience regarding a non-equal social system, is reflected on the web by the use-deficiency of gender-based content analysis (Sutton & Pollock, 2000). Women have started internet campaigns as a form of activism for women empowerment causes, to demand for a more just and egualitarian system (Sutton & Pollock, 2000). In web-

activism, sharing and support are two key elements for a successful campaign. Networking is a great source to implement internet as a tool for women equality battles, and activism doesn't only serve as an expression instrument, but serves also to pressure governmental and political entities to invest their means in supporting of social causes. Online women empowerment activism is fighting the non-homogenous access to technology together with online safety issues. The proliferation of denigrating material on the internet, that targets women both in a physical and intellectual way, is a great constraint for the success that activists work for (Sutton & Pollock, 2000). The 2013 UN Women social media campaign showed how the Google search autocomplete tool led to despicable results undermining women and its roles when it came to look for women-related searches. This phenomenon highlighted the deeply sexist statements that the web, and therefore users, associate with women. Some examples shown in this campaign are: when the search "women shouldn't" was inserted, Google autocomplete automatically filled in the sentence with "have rights; vote; work; box; …" or when the search "women need to" was inserted, Google autocomplete automatically filled in the sentence with "be put in their place; be controlled; be disciplined; …" or when the search "women can not" was inserted, Google autocomplete automatically filled in the sentence with "drive; be bishops; be trusted; speak in church; …" (UN Women, 2017). As a response to this campaign, another women activist, Nicole D'Alonzo, created a more empowering version of the UN campaign, generating a fictitious modified version of the Google autocomplete search that changed the autocomplete outcomes in her campaign. The search portrayed statements like: "women will: empower women; take credit for their win; lead more companies; be president", followed by the under-heading statement: "women will move forward because there is no going back" (Adanonblog.blogspot.nl, 2013).

## 2.8 Muslim and Arab Women Empowerment through Social Media

There exist movements around the world which promote Muslim women empowerment through social media campaigns. Some of these movements have had great global success, while others experienced a more local resonance. There are different types of Muslim women empowerment campaigns that can be identified around the world. Some of these campaigns differ substantially among each other, and in fact, they might differ so much in content, that the message spread is sometimes of opposite views. The main focus of Muslim women empowerment campaigns lays on the acceptance of dressing codes (both

wearing and not wearing the veil), and asking for freedom of acting and being who they want to be without being judged. In the past years, social media usage has been increasingly used in the Arab world and has brought a shift in the internet use tendencies (Salem, 2011). Social media were at first seen as simple tools of entertainment and social interaction, but now, they form a substantial part of the daily life of people. They influence not only the interpersonal relations of the Arab population, but also their business attitudes, governmental communications, and the way movements dedicated to society develop and sustain their actions (Salem, 2011).

Due to its enormous success, both in Arab countries and non-Arab countries of Arab users, governments have implemented social media as tools of transparency. The main channels used by this portion of population are Facebook, YouTube and Twitter (Salem, 2011). These social media platforms have played a major role in the Arab Spring revolutions and are of major importance when spreading information about ongoing conflicts or discriminations that Arabs and Muslims are facing. They allow a civic networking in full expansion that, in some cases, can also bring downsides for the control of privacy, personal and national security, freedom of speech, and diplomacy (Salem, 2011).

Arab women are extremely active in social movements that take place through social media. They still make a lower usage compared to the world's average use that women do of social media (Salem, 2011), but they do are very active to promote Arab women and Muslim women empowerment. Arab women represent one third of the Arab population that uses social media. This fact underlines a still existing gender gap among Arab social media users (Mohammed Bin Rashid School of Government, 2017). This ratio of female use did not change since 2011 and it is mainly due to environmental barriers and personal barriers (Salem, 2011) (Mohammed Bin Rashid School of Government, 2017). Environmental barriers are the most influential in the gender gap participation. They include society based constraints and cultural constraints, together with a lack of technological access, and the perception of a lack in content adequacy for female gender. These factors are all strictly linked to the type of environment in which women operate, and therefore are extremely influential on their behavior (Salem, 2011). Personal factors are more related with the abilities and skills that Arab women have. These factors are strictly linked to the level of education that female were exposed to, to the technological literacy they have, to the trust they lay on social media, and to the confidence of social media as resources of communication. These elements are all barriers

that affect women participation to social media, but in a less substantial way compared to environmental blocks (Salem, 2011).

As Salem (2011) states, social media is perceived as an essential instrument for Arab women empowerment. It is allowing Muslim and Arab women to create a new type of leadership for their gender, mainly focused on network activism. Social media can be seen as a gender equalizer. This is because both Arab men and women have similar perceptions of social media and tend to agree with the power that social media have regarding social implications, women empowerment and public participation (Salem, 2011). Even though gender gap prevails in real life (Salem, 2011), Arab and Muslim women are actively embracing the multitude of social media's opportunities to construct social movements and social media campaigns to promote equality and empowerment.

In conclusion, Muslim women empowerment is a very complex theme which is still shaded by discording aspects that begin within the theme itself. This thesis is trying to address a quite delicate topic, which is often abused, misunderstood and misinterpreted. Understanding the nature of social media campaigns which focus on Muslim women empowerment will show the needs perceived by activists. The strategies and choices they make are fundamental for the molding of a different or reaffirming picture of the woman figure. On the other hand, it is important to understand the perception of women and Muslim women by the general audience, and how the effort of activists to promote a specific message is actually perceived by the audience. This paper does not want to state solid generalizable principals, but better, wants to show a different angle of this theme, aiming to contribute in building a better picture of the relation between social media campaigns, social perceptions and Muslim women empowerment.

# 3. METHODS: RESEARCH DESIGN

In order to answer the research question, this study implements a mixed methods approach. The methods used are qualitative and quantitative methods which also address the two sub questions separately. The survey method will answer the first sub-question, while the interview method will answer second sub-question.

Semi-structured interviews, which were the ones implemented for this research. Consent a margin of exchange of information between the interviewer and the interviewee. This exchange enables the interviewer to dig deeper into concepts that come out during the interview and that are perceived as important for the outcome of the research. This method was implemented to understand the driving forces of activists that promote Muslim women empowerment. Nevertheless, interviews are more time consuming than surveys and are harder to implement on a large scale (Tyreman, 2014). Surveys, on the other hand, are of better use when trying to reach a larger population to enquire specific themes, in an efficient, organized, less-time consuming manner, and this is why they were chosen to inquire what is the perception of people regarding social media campaigns dealing with Muslim women empowerment themes. Nevertheless, surveys lack the detail and clarification opportunity that characterizes interviews and that is needed for less generalizable data (Tyreman, 2014).

## 3.1 QUANTITATIVE METHODS OF RESEARCH

As previously stated, surveys are part of the quantitative methods of research and have been implemented as an applied method for this paper. They have been used to inquire the opinion of people regarding the impact of social media campaigns that focus on the empowerment of Muslim women. The types of questions implemented on the survey used in this study, include both open-ended questions and close-ended questions.

Quantitative methods of research focus on the analysis of data through a mathematical, statistical and numerical approach. Generally, these types of data are used to predict results, or to investigate causal relationships (Babbie, 2010) (Libguides.usc.edu, 2017). The quantitative method of research is extremely useful to classify and record features used for creating statistical models that aim at explaining a certain phenomenon (Libguides.usc.edu, 2017).

Data collection is usually completed by finalizing surveys, questionnaires, polls or by using pre-existing analyzable data. The core of quantitative methods lays on the

generalization of results obtained through numerical data, to expand these results across larger groups to explain phenomena (Babbie, 2010) (Muijs, 2010). Typically, quantitative research deals with large sample sizes (Libguides.usc.edu, 2017). The greater the data sample, the more likely it is for it to be representative of a population and therefore more likely to be reliable. Quantitative studies can generally be repeated and replicated due to the implementation of very structured research instruments that allow a high reliability.

### 3.1.1 Survey Outline

For this thesis, surveys have been created through the online survey software Qualtrics. Qualtrics is considered to be the world's most trusted research platform (Qualtrics, 2017), and is an online survey software supported by Erasmus University. Without needing any notion in coding, Qualtrics allows to create from scratch many different types of survey questions that then can be managed through the site and downloaded in data analysis programs like Excel or SPSS (Qualtrics, 2017). It also allowed the creation of features, useful to manage participants during the process of completion of the surveys, and to use logic mechanisms that allowed the development of a more user-friendly survey. Logic mechanisms were implemented in order to redirect participants to specific points in the survey depending on the answers they gave to previous questions.

The first draft of the survey was tested on forty people. At the end of the testing, specific mistakes or too superficial data gathering elements were spotted and, in order to address them, a second draft was developed. In the second draft, minor changes have been made, that allowed a more complete data collection. After retesting this second draft and verifying the outcomes, the second draft was not further modified and was used as the final data collection survey.

The survey encompassed fifty-nine items between questions and statements, and was divided into seven main blocks each one of which contained queries and descriptions regarding the different themes related to this research. A complete version of the survey outline can be found in the Appendix. The first block was an introductory block, needed to explain the research aim and rights of participants. The second block enclosed demographic questions useful to get a general idea of each participant's background. The third block contained empowerment related inquiries, followed by the fourth and fifth block related to social media use, and to social media campaigns respectively. The sixth block measured

attitude changes in participants, while the last block contained a conclusion statement, thanking each participant for their contribution.

#### 3.1.1.1 Block One: Introduction

The first block was an introductory block encompassing general information about the research, the researcher and about the different tasks that participants would have had to complete. In this block, it was asked to participants to agree in taking part to the research, by checking the consent form. The consent form explained the rights of both the participants and researcher during the data collection. It has been clearly stated that anonymity was guaranteed at all stages of the survey and that participation was voluntary.

#### 3.1.1.2 Block Two: Demographics

The second block, composed of sixteen elements between questions and statements, was related to personal information and demographics. Demographic questions usually include age, gender, income, education, nationality, religious tendencies and geographic locations (Chiasson and Gregory, 2014), and typically serve to identify possible variation in answers among groups (Wyse, 2011). Respondents are known to be more incline to answer to these questions at the end of a survey (Chiasson and Gregory, 2014), but, for the sake of this research, demographic questions were placed at the very beginning of the survey. This choice was made since age played a decisive role in the acceptance of participants. In fact, no minor (under eighteen years old) could be eligible to participate to this survey. No other characteristic had to be fulfilled in order to proceed with the filling in of the quantitative investigation and, since age, gender, world area of provenience, country of provenience, religious tendency and education were all part of the same category block, it has been decided to place them, all together, at the very beginning of the survey.

The age question, organized by ranges going five years in five years from “17 or younger” to “80 or older”, was followed by a gender question, which included the options of “Male”, “Female” and “Other” to guarantee a comprehensive range of gender options and an inclusive gender data gathering (Fryrear, 2016). In order to make the survey more user friendly and avoid any spelling differences that could have been made by participants if an open-ended option was provided regarding their country of origin, a question including the

geographical area of provenience, that lead each participant directly to the countries belonging to that geographical area, was provided. The world was divided into eight geographical regions including Asia, Middle East and North Africa, Europe, North America, Central America and the Caribbean, South America, Sub-Saharan Africa, and Australia and Oceania (Rosenberg, 2017).

Since, due to globalization, migrations and other factors, people might not identify themselves with their country of provenience (Kearney, 1995) (Guolo, 2015), a question to inquire if each participant identified with the country of provenience was proposed. If the answer was “Maybe” or “No”, a question asking: “With which other country do you identify the most with” was displayed; if, instead, “Yes” was selected, participants were redirected to the following question regarding their personal religious tendencies.

Religion is another aspect, together with geopolitical and cultural characteristics, that might have a substantial impact on a person’s attitude (Yinger, 1957). The world’s ranking of the top six religions based on number of affiliates, were included in the question of participant’s religious tendencies. In addition to these six major religions which comprise Buddhism, Christianity, Hinduism, Islam, Judaism (Pew Research Center, 2012), and Sikhism (Minahan, 2016) (Listverse, 2007) (Encyclopedia Britannica, 2017), the options of “Atheism”, “Other” and “I prefer not to say” were added. There are major debates whether Atheism can be considered as a religion or not. Nevertheless, it has been chosen to include Atheism in the list in order to cover a greater range of people since Atheism seems to have among the largest number of upgrowing adherences in the world (Bullard, 2016).

The educational level question was the last query for the second block. Since some respondents could have been in the process of completing a degree, the question asked was related to both the highest degree of education the respondent has accomplished and/or the degree the respondent is in the process of accomplishing. This allowed students to be categorized in a clearer way. The reason why an education level question was included in this survey, was that often, people with different levels of education tend to respond differently to questions (CheckMarket, 2017). Since some people might feel like this question was too personal, the option “I prefer not to say” was included. The provided survey was not meant for any specific country’s population; therefore, a very general schooling system classification was provided (CheckMarket, 2017). Elementary school and Middle school are usually not

given options but were added in this survey since, in some countries, there is no obligation to reach an education level as there is in most Western countries.

3.1.1.3 Block Three: Empowerment

The Empowerment block is composed of fourteen elements between questions and statements that aim to explain and understand the levels of empowerment participants.

The first question involves a scale taken from WE-MEASR (Women's Empowerment – Multidimensional Evaluation of Agency, Social Capital & Relations) that aims to assess the women empowerment related to sexuality and to the role of women in a family nucleus (CARE, Cooperative for Assistance and Relief Everywere, 2014). The original scale was dedicated to assess the support for traditional gender roles with a male dominance inclination found in the WE-MEASR study, was kept unmodified. For this question, a Likert scale composed of five points going from strongly agree to strongly disagree was implemented. The second question was also created to better understand the attitude of participants towards the role of women in family nucleus and society. The measuring item scale was taken from a previous study of 2003 by Karen Oppenheim Mason and Herbert L. Smith, related to women's empowerment and their social context. The original scale was composed of five items and measured the community level of gender attitudes (Mason and Smith, 2003). The same scale was taken and reduced to three elements instead of five to better address the theme of this research. These two questions both measured the gender perception of participants through Likert scales.

The third and fourth questions are aimed to measure personal empowerment levels. The third question was included to track the empowerment levels of participants, while the fourth question, was an explicit query asking each participant if they felt empowered people. In order to make sure that empowerment as a concept was understood and perceived the most similarly as possible, a dictionary definition taken from the English Oxford Leaving Dictionaries of the word "Empowerment" was provided (English Oxford Leaving Dictionaries, 2017). This double question on the empowerment theme was asked to see if the level of perception participants had regarding their empowerment levels, reflected their attitudes. The third question was based on a pre-existing scale used in a study that aimed to measure empowerment and its perception (Roller, 1998). The original scale was composed of fifteen elements that got reduced to five elements for the sake of this research. In fact, the

original scale was mainly work oriented and therefore, not every item of the scale was pertinent to the study that this thesis is trying to achieve.

The following ten questions are composed of a repetition of two set of questions. The first set is about women empowerment, while the second one relates to Muslim women empowerment. It is asked to participants if they support women empowerment, if they think women need empowerment and why, if they know any initiative or campaign that supports women empowerment and in case they do, to state the name or a brief description of it. The same set of questions is then asked for Muslim women empowerment. The decision to create these two sets of semi-identical questions was made in order to observe if participants had a different perspective of women and of their empowerment based on a religious specification.

#### 3.1.1.4 Block Four: Social Media

This block is a short block composed of two questions regarding the use of social media. The first question asks to participants if they use social media platforms. A definition of the term “Social Media” based on the English Oxford Leaving Dictionaries (2017) definition, is embedded in the first question. The decision to include a short dictionary definition was made to make sure that social media as a concept was understood and perceived the most similarly as possible among participants. This first question had a binary answer in which participants could answer “Yes” or “No”. The second question would appear only in case participants confirmed their use of social media platforms. It provides a range of five social media platforms including “Facebook”, “Twitter”, “Instagram”, “Snapchat” and the option “Other” with the request to fill in the name of the other platform they use. Participants are asked to fill in how much time they spend on average on each social media daily. The time laps offered as options go from “Not at all” to “More than 8 hours” (Rosen et al., 2013). Each social media platform option was paired up with the visual logo or symbol of each platform. This decision was made in order to facilitate the identification of each platform in a faster way. It was also made to create a more pleasant and colorful question in order to keep up the level of the attention of each participant and attract them towards the response they were looking for in a faster and more pleasant way (Dillman, 2007).

3.1.1.5 Block Five: Social Media Campaigns

The fifth block is composed of nineteen questions and statements and is strictly related to social media campaigns based on Muslim women empowerment. Three video-based social media campaigns were selected and shown to participants. Each video had a set of questions that got repeated for every audiovisual shown. The chosen videos were selected according to their popularity, differentiated themes within Muslim women empowerment, and according to their publication timeframe (all of them were created between 2015 and 2016). All of the shown campaigns are video-based and Twitter based social media campaigns. The campaigns shown are: "Celebrating Arab women", "My stealthy freedom", and "I am my veil- 3ala rasy".

The social media campaign "Celebrating Arab women" is a campaign aimed to emancipate all Arab women. The creator, Hala Ajam, is a Lebanese activist that pushes Arab women to be what they want to be, believing in themselves no matter the choices they make. Hala Ajam is a famous makeup artist that has a lot of success in her country also thanks to the beautiful bridal maquillages.

"My stealthy" freedom instead, is a social media campaign created by an Iranian women activist, Masih Alinejad, which fights for the right of choosing if wearing the veil or not. In Iran, veil is obligatory for women. If women don't wear the compulsory veil, they incur in heavy sanctions from a juridical aspect. Masih Alinejad is promoting and encouraging women to take off their veils and show their hair, publishing their pictures with the hashtag "#MyStealthFreedom" on social media platforms.

A slight opposite message comes from the campaign "I am my veil- 3ala rasy". This campaign is created by the agency Fortune Promoseven of Cairo, Egypt, and it supports Muslim veiled women. The message that this campaign promote is not to be scared of judgment when wearing veil. This campaign backs up women that embrace the choice of wearing a veil without being a shame of doing so.

These three social media campaigns portray the concept of empowering Muslim women from different angles, showing some of the differences that the concept of Muslim women empowerment can lead to. Each set of questions started by showing one of the video-based social media campaign. Each video was followed by the question inquiring if participants had ever seen the shown social media campaign before. The following question regarded the sentiment that participants might have felt while watching the video. The options

provided included “interest”, “joy”, “surprise”, “sadness”, “anger”, “disgust”, “contempt”, “fear”, “shame”, “guilt”, and “none of the above”. This scale of sentiment, except for the option “none of the above”, was taken from the Izard’s Differential Emotions Scale (DES). Izard created a scale based on ten emotions considered to be fundamental for humans, and universally applicable to every individual. DES’ focus lays on ten emotions considered to be discrete, neural, experiential, and neuromuscular-expressive. In the DES perspective, shame and shyness are considered to interchangeable but, in order to reduce confusion, only shame was included in this survey (Boyle, 1984) (Allen, Machleit and Marine, 1988).

The following question is based on the consumer engagement scale (O’Brien and Toms, 2013) and aims to understand the engagement of each participant while watching the videos. The scale was originally composed of twenty-eight elements that focused on a study based on Wiki Searches (O’Brien and Toms, 2013). This scale was adjusted to better suit the purpose of this thesis research and, and was re-proposed as a nine element scale that was proposed with its opposite. The choice of embedding each statement with its opposite meaning was made after the first test-run of the survey. The researcher was not satisfied with the answers since if respondents did not agree with one of the options, it did not mean that they agreed with its opposite. This is why this type of measuring was included. For each antonym, a thesaurus was used in order to make sure that the word was not subjective to the researcher (thesaurus.com, 2013).

The last question regarded the successfulness of each campaign in the eye of the participants. It was asked which elements that composed the videos were most successful for them, giving them the option to choose more than one.

#### 3.1.1.6 Block Six and Seven: Attitude Change and End of survey

After the completion of the questions related to the three sets of videos, participants were asked to specify which was the video they considered to be the most efficient, and why it was so. This question was created in order to test the attention of participants and to discover the opinion on the visual material participants got exposed to.

Participants were then explicitly asked if their attitude towards Muslim women empowerment changed. If they perceived a change, they were asked how did they think it might have changed.

The last two questions are repeated questions taken from block three, regarding the themes of gender role and of women empowerment, in the social contexts (CARE, Cooperative for Assistance and Relief Everywhere, 2014) (Mason and Smith, 2003). The choice to re-implement these two questions was made to verify if the participants' gender perception have changed after watching the video-based social media campaigns.

The seventh block included a short conclusion composed of a paragraph thanking participants for their contribution. If participants were interested in the results of the study, they were given the possibility to write a private email.

### 3.1.2 Operationalization

In this section, a description of the types of questions involved in the survey will be provided, together with the sample and sampling methods, and the techniques used to analyze the collected data. It will be explained how the data was managed and analyzed in order to reach results.

#### 3.1.2.1 Closed-ended Questions

Close-ended questions were the prevailing types of questions used in the provided survey related to this study. Close-ended questions are characterized by a restricted number of specific answers that are offered to the respondents for an explicit question (Chiasson and Gregory, 2014). Close-ended questions have the advantage that, by having pre-imposed scales made by the researcher, participants have to comply to the given parameters, leading to a subsequent more comparable and practical data analysis. The downside of this method lays on the fact that participants are not completely free to express their point of view on the matter and might not find, in the given options, the exact answer they were hoping to give (Canada Business Network, n.d.) (Chiasson and Gregory, 2014). Nevertheless, close-ended questions are generally used when the researcher already identifies what might be the most common responses, providing a range of answers that could fulfill the expectations of most respondents (Chiasson and Gregory, 2014). Another side effect of using Close-ended question lays on the fact that there is no explanation on why participants answered like they did (Canada Business Network, n.d.). Some question might not need a "why" answer, but some might. To solve this problem, the survey proposed in this study included a very short range of

open-ended questions asking the participants why they have chosen a specific answer. This practice was not made for all close-ended questions, and was conducted only for the ones that were perceived to need this type of answer. The data from open-ended questions was recorded, but was not used during the data analysis.

Close ended questions can be answered by single choice or multiple-choice options (Chiasson and Gregory, 2014). In order to avoid any misunderstandings during the filling in of the proposed research survey, the questions that allowed more than one single choice were made explicit to the participants throughout the outline of the questions.

As a general rule, close-ended questions should have exhaustive and mutually exclusive categories of answers, that provide a clear separation between the given set of answers. This means that close-ended questions should never include overlaps (Chiasson and Gregory, 2014). In order to follow this rule, questions were carefully studied in order to avoid overlapping ranges, and, at the same time, including all possible options. Since it is not possible to list every probable option, choices like “None of the above”, or “Other”, or “More than X/ Less than X”, allowed participants to have more exhaustive choices to pick in case they did not feel like choosing from a given, pre-though answer.

Dichotomous questions are part of the multiple choice questions’ category and are based exclusively on two pre-displayed answers (Chiasson and Gregory, 2014). The most common dichotomous examples are the “True” and “False”, or “Yes” and “No” answers. This type of question was not largely used in the provided survey for this research since a third option of uncertainty, like “Maybe”, or “other” was mostly provided. The few times in which dichotomous answers were implemented, were used as contingency questions, meaning that they were needed to filter if respondents were eligible to respond upcoming questions (Chiasson and Gregory, 2014).

Scaled questions are quite common in surveys and are generally used to measure the reactions, attitudes, viewpoints, feelings, lifestyles and backgrounds of participants (Chiasson and Gregory, 2014). Scaled questions can be divided into many and different categories. The one used in this research is the Likert scale type, which comprises a range of organized categories or scores measured at an ordinal level (Chiasson and Gregory, 2014) (Canada Business Network, n.d.). Likert scales have been largely used in the given survey for this research. The answers to these types of questions ranged between “Strongly agree” to

“Strongly disagree” and included five options from which participants could choose to what level they agreed to each aforesaid question.

#### 3.1.2.2 Closed/Open-ended Questions

This research has implemented in surveys also a closed/open-ended question type, which is the combination of a prevailing closed-ended question type, together with an open-ended question type. It allows participants to add an option of their desire if they feel like the proposed responses to a specific question in the survey, do not fulfill their needs (Chiasson and Gregory, 2014). Usually, for this survey, when the option “other” was provided, it was given the opportunity to participants to manually fill in what they thought reflected best their opinion.

#### 3.1.2.3 Sample and Sampling Method

More than six hundred and twenty people have participated to this survey, and over three hundred and sixty managed to complete it. Participants came from regions touching 4 continents (North America, South America, Europe, Africa and Asia). Nearly 60% of participants were recorded to be male, while a little over 40% were recorded to be female. The majority of participants had a high school education or higher and people participating to this survey were aged from 18 years old to over 80.

To address the quantitative part of this research, the sampling method used to reach participants was random sampling. With the term “random sampling”, it is identified the method with which a sample is selected from a population. This term encompasses the external validity of the results of a study, since it helps minimizing the bias of samples and, as a consequence, it can reflect, in a more realistic manner, potential results that could be obtained if the totality of a population was studied (Dattalo, 2009). Randomized samples’ members have an equal chance of being selected throughout the population and do not have specific requirements that could induce researchers to select them out of the totality of the studied populace (Imbens and Lancaster, 1996). Random sampling is characterized by the minimization of selection bias. This means that it allows everybody to have an equivalent chance of being selected throughout a population (Moore and McCabe, 2006) (Dattalo, 2009).

In order for a sample to be considered random, it has to have three fundamental characteristics: it has to be unbiased, so that the totality of values of a sample of any dimensions are equally probable to be chosen; it has to be not predictable, so that, given prior outputs, it is preposterous to forecast what will be the next selected output; and it has to be not reproducible, so that, given the same initial conditions, generators will yield diverse outputs (Dattalo, 2009). When using non-random sampling research methods, a higher chance of experiencing a bias selection of sample can occur. Selection bias occurs when systematic alterations in the characteristics of participants and non-participants are recorded, leading to a less-accurate research sample (Dattalo, 2009).

This data was collected via Mechanical Turk. Mechanical Turk, or MTurk, is a crowdsourcing marketplace based on the internet that is structured in a way in which people can post and execute assignments. These procedures are known as HITs, or as Human Intelligence Tasks. Every HIT is compensated by the researcher with an amount of money he or she chooses to give in exchange of the completion of the given task (Obal, n.d.). To complete the survey related to this research, every HIT was paid $0.30. This amount was outsourced only to people that completed the survey and submitted it within four hours since its beginning. To ensure that people really did the survey, MTurk and Qualtrics have developed a function which creates a specific code uniquely related to each survey (Obal, n.d.). The code was set to be generated right before the ending paragraph of the survey, so that the participants who completed the survey must have submitted all answers before obtaining the code. This code, composed of nine numbers going from 1 to 9, had to be inserted in a specific check code box provided by Mechanical Turk. The researcher had then to check if all the codes provided by Mechanical Turk matched the ones outputted by Qualtrics. Each code was connected to the ID number of the participant so that the anonymity was preserved but the researcher could still trace respondents to allow their payment. If the Qualtrics and MTurk codes matched, participants received the compensation. If codes didn't, the researcher would not allow the payment and would send a short message explaining why the participants would not receive their compensation. MTurk allows to see if a person has already been paid once. Therefore, if a person tries to take several times the survey, the researcher can delete its multiple intakes and not allow the payment transaction more than once. Each participant has an approval rate which decreases every time a requester does not approve their work so it is non-favorable for them to not behave in an appropriate way. On the

other hand, participants can also rate the requester or researcher so that other people will be aware of the reliability and seriousness of the researcher (Obal, n.d.).

Different studies have supported the validity and legitimacy of MTurk (Hauser and Schwarz, 2015), (Bartneck et al., 2015). As Hauser and Schwarz (2015) and Bartneck et al. (2015) state in their researches, MTurk respondents have been shown to have an extremely similar rate of accuracy and attention as respondents drawn from samples recruited from Universities (Hauser and Schwarz, 2015), (Bartneck et al., 2015). In many cases, the actual rates of attentiveness of Mechanical Turk participants were higher than the ones of college students, having a more responsive attitude towards text manipulation (Hauser and Schwarz, 2015).

Participants to the Mechanical Turk tasks are spread all over the world and are not able to get in direct contact with the researcher. This is a very positive aspect to the research outcome when dealing with random sampling since it allows to minimize possible bias from the researcher, together with subject crosstalk. It is true that platforms and blogs related to MTurk tasks exist, but it is quite unlikely for participants to discuss specific answers related to an experiment or survey (Obal, n.d.). A downside of using MTurk lays on the fact that there are very little restraints if a researcher wants to study a specific population. Luckily this was not an issue linked to this research since no restraints in population needed to be recorded. For legal reasons, minors' (under 18 years old) responses were not recorded and, whoever attempted to click on the age option "17 or less", was directly sent to the end of the survey. The age restriction was not mentioned before the start of the survey in order to avoid attempts to falsify the age. The complete certainty regarding the truthfulness of respondents can not be guaranteed, but the attempt to limit eventual rules' detours was made.

#### 3.1.2.4 Test choices and reliability

In order to explain and explore the collected data, a few tests were run in order to have a better idea of the gathered information. After describing all the data collected, statistical tests were run. Reliability tests were run in order to analyze the Cronbach's alpha value that measures the consistency of internal elements of a set, stating how closely related elements in a set are. This test works best with Likert scale questions and is implemented to measure the reliability of the actual scales. In order to be sure if using the correct tests to analyze data, the required elements of the survey were tested to see if they had a normal distribution. Normal

distribution is often a pre-requirement for many parametric statistical analysis and that is why it is considered an important element to undertake the choice of which tests to make. Usually, the normality of a distribution can be both tested numerically and graphically. In this paper, a numeric attitude to this theme was chosen in order to have more precise data to check. The Mann-Whitney U test is a non-parametric statistical test that compares the differences between two groups which are independent, and a continuous or ordinal dependent variable. This test does not assume the normal distribution of the analyzed data. Spearman rank-order correlation test was also run to analyze the survey's data. It is a non-parametric test that measures the association's direction and strength between two ordinal variables. Lastly, a Paired-sample T-test, or dependent T-test was run. This test compares means between two non-dichotomous related groups that are on the same dependent, continuous variable.

## 3.2 QUALITATIVE METHODS OF RESEARCH

The study is based on 2 activists promoting Muslim women empowerment through their campaigns that aim to influence the public and governments on issues involving the undermining of Muslim and Arab women in different environments.

Qualitative research deals with data collected directly through on-field observations, open-ended interviews and visual or textual documents (Patton, 2005) (Taylor, 2010). It is known as a good method to inquire real-world scenarios with the scope of creating descriptive and constructive case studies. Qualitative data are intricated and rich data, usually composed by a smaller range of components compared to quantitative data, but with a more complete outcome and focus. It is often used to establish the meaning of people's actions (Patton, 2005).

The main characteristics intrinsic to qualitative research lays on the respect of the natural setting in which data are collected. The researchers use direct data collection without aiming to change the settings in which data is collected, and get to experience concrete interaction with the participants of the study. Qualitative studies are looking to analyze the participants' viewpoints and interpret the participants' perspectives and the information given by participants is the main tool that researchers can use to address their research (Patton, 2005).

For the sake of this research, qualitative methods, with a specific focus on interviews, will be implemented to answer part of the Research Question and one of the Sub questions. In

particular, through this method, it will be addressed the “nature” aspect of the social media campaigns based on Muslim women empowerment, trying to understand the driving forces behind the decisions of activists that undertook this path.

### 3.2.1 Interviews

Interviews are part of the qualitative methods of research and have been implemented as an applied method of research to inquire the driving forces that push activists to create social media campaigns that focus on the empowerment of Muslim women. For this research, interviews are a great tool to understand how different factors like the background of the activists, their personal experiences, and their attitude towards social media, influenced their choice of getting involved in this cause. The interview type used in this research is semi-structured interviews, and the types of questions implemented in the interviews include only open-ended questions.

Interviews involve social interaction and can be structured, semi-structured, unstructured, informal, or focus groups. The choice of exclusively using semi-structured interviews was taken in order to best address the research question. Semi-structured interviews, just like structured interviews, follow a scheme of predetermined questions. The difference between the two types of interviews lays in the fact that the interviewer, during a structured interview, has to meticulously follow the follow a question guide, and no additional clarifications nor questions are allowed while interviewing (Hollway and Jefferson, 2011); while for the semi-structured interviews, there is a more conversational attitude, and the interviewer has more freedom of asking clarifications to the interviewee (Clifford and Valentine, 2003) (Harrell and Bradley, 2009) (Ritchie, Lewis, McNaughton Nicholls, & Ormston, 2014). A key element of semi-structured interviews is that the interviewer not only has to ask questions, but has also to carefully listen to the interviewee, in order to attentively grasp occasions of clarifications during the interview (Clifford and Valentine, 2003). Semi-structured interviews were chosen over unstructured-interviews simply because the original plan was to interview a large number of people, and unstructured interviews would have made the data comparison quite hard since the interviewer would have not had a scheme of questions to follow during the interview session (Clifford and Valentine, 2003). Furthermore, since the researcher wanted to reach specific answers to definite themes, unstructured

interviews could have not been the perfect fit since the interviewer could have forgotten to ask key elements needed for the outcome of the research.

3.2.1.1 Interview Outline

Each interview was conducted via phone or Skype, following a question template created by the researcher that can be found in the Appendix. They took from 40 to 50 minutes each. The interview encompassed a total of nine main questions, divided into six sections, each one of which was composed of several sub questions. The sub questions were used only in case the interviewee did not speak about the wanted arguments during the reply to the main question. Very specific, short questions are not well appreciated during interviews (Jacob, 2012), therefore the sub questions served only for the researcher to make sure that the main question was answered in the most complete way for the aim of the thesis' research question. All of the questions were formulated trying to avoid any misleading caused from the interviewer. The questions were expressed in a way in which the researcher did not took for granted the answers of the interviewee, allowing the interviewee to express their true attitude towards the inquired themes. An example of this, can be shown in the way in which the interviewer posed the question "How have your personal experiences as an Arab woman/man, influenced or not influenced you in the taking part of the X campaign?". in this case, the interviewee had the option of choosing if, for instance, they felt that their work was influenced or not influenced from their personal experience. Formulating such a specific question implying that their personal experience automatically influenced their work would have most probably led to bias results, piloted by the interviewer. Instead, giving the option to the interviewee of stating if it actually influenced them or not, gave them the freedom to go towards the desired answer (Turner, 2010).

The interview layout is divided into six sections of questions and it starts with a small paragraph that the interviewer slightly modified to suite each interview, thanking the interviewee for their acceptance in being part of the research and for allowing the researcher to interview them. A short explanation of the research was provided right before starting to ask questions.

The first section of question is composed only of one question aimed for starting the interview in a relaxed and colloquial environment. In order to put at ease the interviewee, the first question asked to tell a bit about themselves. As Jacob (2012) states, when formulating

open and broad questions which include the phrase “tell me about”, the interviewee will feel invited to start talking without being put under pressure with uneasy questions. it is a strategy that often allows to start a flow of information that could go far beyond what the interviewer could have imagined, unlocking particulars that could be beneficial to the outcome of the research (Jacob, 2012).

The second section of questions is composed by four questions all related to the social media campaign in which the interviewee took part in. These questions are slightly more specific, and are aimed to ask how the personal experience of the interviewee influenced or not their choice of taking part of the social media campaign they contributed to; how would they describe their social media campaign; what were their outcome expectations; what was the initial spark that made them decide to work on the project; and what were they hoping to obtain from their project. The themes that the interviewer wanted to inquire within these questions are the feelings that the interviewee had regarding the social media campaign he or she worked for, what made them decide to take part to that project. These two concepts, if not spontaneously stated by the interviewee while answering the main question, will be asked within two separate sub questions. For clarity sakes, it is very important that every question has its own focus. If the researcher asks too many concepts within one question, he or she might lead to confusion with consequent inaccurate reply from the interviewee (Turner, 2010).

The third section is composed of only one question and is about the attitude of interviewees, focusing on the possible consequences that the social media campaign they supported might have both at a social and personal level. It takes in consideration the fact that hundreds of Arab activists, writers and journalists have faced repercussions because of their online activities in the past years. Not all Arab countries are ruled by a democratic government, and freedom, both of speech and of attitude, also when using social media, is not always very well appreciated (Ghannam, 2011).

The forth section, containing one main question, serves as a transition question to go from the opinion of the interviewee regarding their social media campaigns, to what they actually think of social media. With the premise that the social media campaign they worked on is generally considerable as a social media movement in favor of Arab and Muslim women empowerment, it has been asked to them if they agree with this identification for their social media campaign. This question aims to identify how the interviewee defines women

empowerment and if they perceive that their social media campaign contributes or does not contribute to this phenomenon.

The fifth section inquires the reasons behind the choice of using social media to promote the interviewee's campaign. This segment of questions tries to explore if the interviewees' personal attitude towards social media influenced the choice of the social media platform they used to promote their campaign, what were the benefits and limitations of using these means to spread their project, if they reached the resonance they wanted, and what was their perception regarding the support or absence of support generally given through the media (traditional and non-traditional) on Muslim women empowerment.

The last segment of questions involves the perception of the interviewee regarding the most important aspects they think are needed to be a successful activist in the social media sphere (Rauch, 2014). Furthermore, it was inquired if they followed any specific strategy to promote the social media campaign they worked in. These questions are extremely important to the thesis research question to have a better understanding of the nature of the social media campaigns.
The researcher concluded the interview thanking the interviewee with the promised that, once finished the study, results would be sent to them.

While interviewing, these questions were used as thematic guidelines. Not all of the questions were addressed the same way for all interviewee. Additional questions were planned to be tailored for each interview while interviewing, in order to better address themes that could have emerged from each interview.

### 3.2.2 Operationalization

In this section, it will be explained the sample and sampling methods, the techniques used to analyze the collected data, and it will be explained how the data was managed and analyzed in order to reach results for the conducted interviews.

#### 3.2.2.1 Sample and Sampling method

To find activists involved in social media campaigns focusing on Muslim women empowerment, many web searches have been made, leading to very interesting people and

profiles (WISE, 2017) (Blumberg, 2016) (Bryant, 2017). For this research, thirty-four activists were contacted via private email, Facebook mail, activists' websites, and websites of companies in which activists worked in. A standardized email was created and was adjusted to each activist. The email introduced who was the researcher and what was the focus of the research, appreciating their incredible work and asking them if they were willing to be interviewed. Out of the thirty-four activists, only four replied, two of which could not be interviewed in the time laps needed to address this thesis, while two agreed in meeting via phone or Skype for an interview.

The first activist which agreed in being interviewed is Labib El Choufani. Labib is a social media entrepreneur, creative director, and CEO and founder of Bobolink, a startup agency focused on media, social media and PR. This startup, founded in 2011, quickly became a well-known creative boutique agency in Lebanon. It has won many prizes and was nominated among the top 100 companies in the Ahlan Magazine as a result of the creation of the Natural Beauty campaign Labib did in cooperation with other activists. This campaign involved the cooperation with the activist Hala Ajam with which he came up with the "Celebrating Arab women" social media campaign. This campaign was also proposed in the questionnaires distributed for this research as one of the video materials. Thanks to this cooperation between Labib El Choufani and Hala Ajam the Celebrating Arab women social media campaign managed to reach great success primarily in Lebanon and then all around the world (Yelleb, 2017), (Fustany.com, 2013).

The second activist which agreed in being interviewed is Dima Dabbous. Dima is working as an assistant professor in LAU University in the department of Communication Arts (LAU School of Arts and Science, 2016). Her expertise fields touch many different themes including Policy Analysis, quantitative and qualitative media content analysis, Family law and women in the Middle East, Media laws and regulations in the Arab world, gender studies focused in the MENA region, and women and the Quran. Dima is a researcher, activist, University lecturer and consultant that played a key part in the development of the Women and gender studies Master program at the American University in Lebanon, and was the director of the Institute for women's studies in the Arab world (IWSAW) (Whoisshe.lau.edu.lb, n.d.) (LAU School of Arts and Science, 2016). Dr. Dima Dabbous researches media coverages of confessional violence in Lebanon, and gender differences in the local reality TV shows. She is a UNESCO senior consultant and has been assistant professor in Stanford University. Along her different accomplishments, Dr. Dabbous became

in 2013 the editor-in-chief of al-Raida, a LAU University feminist publication that, thanks to her contribution, became an academic journal. She has made many and diverse publications which included scholarly books, articles and studies always related to gender, religion, media, and policies in Lebanon and in the Arab countries (LAU School of Arts and Science, 2016).

#### 3.2.2.2 Thematic analysis approach

To proceed with analyzing the collected material from the interviews, thematic analysis was used. Thematic analysis is among the most common methods to analyze interviews and is considered to be a flexible approach for qualitative data analysis (Braun and Clarke, 2006). It is a method focused on searching patterns and themes among the collected material which capture the core of the data that has to be analyzed in affiliation with the research question. Thematic analysis has two main distinct ways in which a researcher can look for patterns in the collected data. The first is an inductive (or bottom up) attitude, while the second one is a deductive (or top down) attitude. The inductive approach results in having each theme found in the analyzed data, extremely linked to the actual data. This approach involves a type of coding that does not try to fit the data into previous coding frames, but it develops its own (Braun and Clarke, 2006). Differently, the inductive approach is mainly directed towards pre-existing themes grounded in the theoretical background of the research (Braun and Clarke, 2006). The inductive approach is the one chosen to analyze data in this research since there is no specific research on the theme of activist motivation linked to the creation of social media campaigns that promote Muslim women empowerment.

Interviews were each recorded on 4 different devices in order to reduce possible recording errors. Once interviews were recorded, the process of transcription started. After reading all transcriptions, patterns in the interviews were searched for and were listed in order to then be easily comparable between the patterns found in the different interviews. Open coding was at the basis of the analysis. This process allowed to go through the transcript once again and note all categories needed to designate the content of the interviews. Once this process was made for all interviews, the categories were congregated under more general headings in order not to have many similar groups, but bigger headings themes that incorporate alike categories. Interviews' scripts were read once more following the headings and categories previously created. This procedure was made in order to be sure of the accuracy and consistency of the created headings. After this process, each transcript was

coded according to the created categories and headings. Since the analyzed interviews were not many, this process was done manually by highlighting the text according to each heading. Once finished this procedure, the different interviews' items were placed together, so that each category and heading had complete elements of each interview. Section by section, each part was then analyzed, commenting the link between each included part.

# 4. ANALYSIS

This chapter will analyze the data collected via qualitative and quantitative methods. The data emerged from surveys revealed the attitude of participants towards the themes of personal empowerment, women empowerment and Muslim women empowerment perception, together with their attitude on gender role, and the attitude they had towards the shown video campaigns. Interviews instead focused more on the attitudes of activists that fight to sustain Muslim women empowerment. Different strategies and perceptions regarding social media campaigns and activism goals have emerged during the interviews, bringing to light different positions on the same theme.

## 4.1 Survey Analysis

This section will analyze the quantitative data results collected during survey sampling. The first part of this section is dedicated to describing the demographics results, while the second part of this section is dedicated to the analysis of the collected data.

### 4.1.1 Sample and demographics

The analyzed sample which completed the survey is composed of 363 people, 217 males and 146 females. This means that 59.8% of the total respondents are males, leading to a prevalence of masculine respondents of the survey.

All participants that completed the survey were aged between 18 and 80 years or older, but the majority of participants, the 56.8%, stated to be between 25 and 34. This shows that the largest portion of people who completed this survey belong to younger generations.

During the survey, it was asked to participants to state from which world area each contributor came from. The 58.1% of people, counting 211 participants, stated to come from Asian countries which included Bangladesh, Cambodia, China, India, Indonesia, Nepal, Philippines and Singapore. Interestingly, 202 of the 211 Asian participants were Indian. As Ipeirotis (2010) states, it has been proven that USA was the country with the highest number of respondents for surveys in Amazon Mechanical Turk, followed then by India (Ipeirotis, 2010). The high number of Indian respondents linked to this research was therefore not expected to be higher than the US one. This event could be due to the limited pay given to fill

in the survey, resulting in attracting more people leaving in lower-income regions, and, since a high number of Mechanical Turk participants comes from India, proportionally, that was the largest sampled population in this research. Another reason could be the time frame in which the survey was created in Mechanical Turk. As the survey was posted during the morning of Netherlands time (+2GMT), and Asia is further in time compared to both Europe and the US, surveys could have been completed in a faster way by people in India due to this time difference. Ipeirotis' (2010) results also reflected the Mechanical Turk demographics in 2010. By now, the population of this crowdsourcing website might have also changed in proportions.

The second-largest group, composed of 94 participants, came from the North American region. People were recorded to come specifically from Canada, Greenland, Mexico, and from the USA. The US encompassed a total of 83 respondents. The third-largest group, composed of 22 people, came from South America, followed by Europe, with 18 respondents; Sub-Saharan Africa, with 7 respondents; Central America and the Caribbean, with 6 respondents; and, lastly, by Middle East and North African countries, with 5 participants.

The majority of participants, 45.2%, stated to be Hinduist. Since the largest portion of the sample of this survey was Indian, and Hinduism is the largest religious belief in that geographical area (Censusindia.gov.in, 2001), this result was to be expected. The second largest religious group was Christianity, with 93 people, followed by Atheism, Islam, Sikhism, Judaism, and other religions. Fourteen people preferred not to say which religion tendency they had. This information is useful to have a general idea of how

Most people who participated to this survey had or was in the process of obtaining a university degree. In fact, 219 stated to bachelor or college degree, while 91 claimed to have accomplished or to be in the process of accomplishing a master degree or higher. The remaining participants had an high school degree, or a middle school certificate. Just 1 person said to have only attended elementary school, and another one claimed to have not attended any education system. Two participants preferred not to state their degree of education. With this data, we can affirm that the large majority of respondents is highly educated.

4.1.2 Survey's body tested

As previously stated, a question about the educational degree of each participant was asked. For the analysis of the results to this question, it has been decided to merge the data in four categories instead of seven. The results of the categories "high school", "middle school", "elementary school" and "I did not attend school" were all combined since the number of people falling into these categories was limited. A new variable called "new school division" was created, and was coded differently from the original one in order to have the 51 people that had a lower education than a College or University degree, leaving untouched the other options provided to describe the schooling degree each participant obtained.

Table 4.1

*Summary of the Normal Distribution for Education levels*

| | Mean | Median | 95% Confidence Interval for Mean | | 5% Trimmed Mean | Skewness | Kurtosis | Kolmogorov - Smirnov Sig. |
|---|---|---|---|---|---|---|---|---|
| | | | Low Bound | High Bound | | | | |
| Education level | 5.10 | 5.00 | 5.03 | 5.17 | 5.13 | 0.03 | -.214 | 0.00 |

The education level, as we can see from Table I, is very close to be normally distributed. This can be observed through the Skewness and the Kurtosis levels. The Skewness value indicates the symmetry of the distribution, while the Kurtosis value indicates the peaks of the distribution. The Skewness value in this case is of 0.03, and the Kurtosis value is of -0.21. In order to have a normal distribution, the Skewness and Kurtosis values should both be equal to 0. Moreover, the Kolmogorov-Smirnov Sig. is equal to 0. If the data of the education level was normally distributed, the Kolmogorov-Smirnov Sig. value had to be greater than 0.05. The 95% confidence interval for mean value shows that there is a 95% certainty that the true mean value for the population falls within 5.03 and 5.17, meaning that the mean of educational levels among participants fell between bachelor/college degree and Master degree or higher educational level. The median, therefore the central value among all values of this question, is of five, indicating that the mid value among all values of this question represents bachelor or college degree. The 5% trimmed mean value is necessary to understand if the extreme scores for the education levels have a strong influence on the actual mean. The difference between the mean (5.10) and the 5% trimmed mean (5.13) is of 0.03. This indicates that the extreme values have a very small influence on the actual mean.

As previously stated, to enquire the gender role initial perception of the candidates, two pre-existing scales, taken from two different studies were slightly modified to better fit this research. These two questions inquire the same theme and, since both of them were relevant to have a better picture for the general gender role perception of participants, the decision of merging these two questions as one unique scale during the data analysis, was made. In order to be sure that this decision would have not affected the results of this research, a reliability test was conducted.

Table 4.2

*Summary of the Reliability test run for Gender Role Initial Perception-1*

| | Cronbach's Alpha | Mean | Minimum | Maximum |
|---|---|---|---|---|
| Gender Role Initial Perception | 0.93 | 0.58 | 0.33 | 0.77 |

The Cronbach's Alpha value is of 0.93. This indicates a very high internal consistency reliability level for the merged scales since, usually, a scale is considered to be reliable when the Cronbach's Alpha value is higher than 0.7. Moreover, the mean has a value of 0.58 that ranges between the minimum and maximum values, suggesting a strong correlation between the scale's items.

Table 4.3

*Summary of the Reliability test run for Gender Role Initial Perception-2*

| | Corrected Item-Total Correlation | Cronbach's Alpha if item deleted |
|---|---|---|
| It is the mother's responsibility to take care of the children | 0.51 | 0.938 |
| A man should have the final say about decisions in his home | 0.76 | 0.926 |
| A man is the one who decides when to have sex with his wife | 0.82 | 0.923 |
| A woman should tolerate being beaten by her husband to keep her family together | 0.79 | 0.924 |

| | | |
|---|---|---|
| Only when a woman has a child is she a real woman | 0.77 | 0.925 |
| If a woman wants to avoid being pregnant, it is her responsibility alone | 0.66 | 0.931 |
| It's better to have more sons than daughters in a family | 0.78 | 0.924 |
| Most of the important decisions in the family should be made by the man | 0.81 | 0.923 |
| There is some work that only men should do, and some that only women should do, and they should not be doing each other's | 0.73 | 0.927 |
| A mother should not work outside the home while her children are young | 0.74 | 0.927 |

The Corrected Item-Total Correlation serves to understand the degree to which each item correlates with the total score. Values measuring less than 0.3 measure something different from the rest of the elements. In this case, it is shown that each Corrected Item-Total Correlation value is far above 0.3, showing a high correlation of each item to the total score. The Cronbach's Alpha when item deleted values are all lower than the Cronbach's Alpha except for the first item. When the value of an item in the Cronbach's Alpha when item deleted is higher than the Cronbach's Alpha, it means that the reliability of the scale would gain from the elimination of that element. In this case, the only element measuring higher than the Cronbach's Alpha, is 0.938, 0.004 points of difference from the actual Cronbach's Alpha. Since the difference is so low, the researcher has decided to keep the entire scale unmodified.

Table 4.4

*Summary of the general Personal Empowerment-1*

| | Mean | 95% Confidence Interval for Mean | | 5% Trimmed Mean | Median | Skewness | Kurtosis | Inter-Quartile Range |
|---|---|---|---|---|---|---|---|---|
| | | Low Bound | High Bound | | | | | |
| It is the mother's responsibility to take care of the children | 2.39 | 2.25 | 2.52 | 2.32 | 2 | 0.758 | -0.588 | 2 |
| A man should have the final say about decisions in his home | 3.11 | 2.96 | 3.26 | 3.12 | 3 | -0.09 | -1.382 | 2 |
| A man is the one who decides when to have sex with his wife | 3.67 | 3.53 | 3.81 | 3.75 | 4 | -0.577 | -0.992 | 2 |
| A woman should tolerate being beaten by her husband to keep her family together | 3.92 | 3.78 | 4.07 | 4.03 | 5 | -0.893 | -0.680 | 2 |
| Only when a woman has a child is she a real woman | 3.69 | 3.55 | 3.84 | 3.77 | 4 | -0.646 | -1.028 | 3 |
| If a woman wants to avoid being pregnant, it is her responsibility alone | 3.48 | 3.34 | 3.62 | 3.53 | 4 | -0.358 | -1.238 | 3 |
| It's better to have more sons than daughters in a family | 3.77 | 3.63 | 3.91 | 3.85 | 4 | -0.713 | -0.808 | 2 |
| Most of the important decisions in the family | 3.20 | 3.04 | 3.35 | 3.22 | 3 | -0.100 | -1.490 | 3 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| should be made by the man | | | | | | | | |
| There is some work that only men should do, and some that only women should do, and they should not be doing each other's | 3.15 | 3.00 | 3.30 | 3.17 | 3 | 0.006 | -1.423 | 3 |
| A mother should not work outside the home while her children are young | 3.42 | 3.28 | 3.57 | 3.47 | 4 | -0.323 | -1.281 | 3 |

From the data gathered regarding general personal empowerment, an analysis to understand the average attitude of participants was made. When asked to participants to which extent they agreed on the fact that it is the mother's responsibility to take care of the children, respondents were tending towards being neutral and somewhat agreeing with this statement. This can be seen from the mean which has a value of 2.39 and the median which has a value of 2. These results were based on a scale of five elements with 1 being strongly agree and 5 being strongly disagree. The 95%confidence interval reaffirmed that for each case shown in Table IV, the mean interval was slightly below or slightly above the calculated mean. This indicates that there is a 95% chance that the actual mean falls into the given ranges. The 5% trimmed mean value is necessary to understand if the extreme scores had a strong influence on the actual mean. The difference between the mean and the 5% trimmed mean is of 0.07. This indicates that the extreme values have a small influence on the actual means. The mean values could be distorted when not having a normal distribution (Skewness and Kurtosis values different from 0). Therefore, the median value (a non-parametric statistic) was calculated to be 2. The median is the value which divides in half the distribution of scores. This means that 50% of the scores fall above the median, and 50% fall below. To show the dispersion, or spread, of the scores, the inter-quartile ranges were provided. In this case, the inter-quartile range is 2. Interestingly, these results show that there is a general attitude more towards agreeing with this statement.

When asked to participants to which extent they agreed on the fact that a man should have the final say about decisions in his home, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.11. In this case, the difference between the mean and the 5% trimmed mean is of 0.01. This indicates that the extreme values have an extremely small influence on the actual mean. The median value was calculated to be 3. In this case, the inter-quartile range is of 2. Interestingly, these results show that there is no strong general stand going pro or against this statement.

When asked to participants to which extent they agreed on the fact that a man is the one who decides when to have sex with his wife, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.67. In this case, the difference between the mean and the 5% trimmed mean is of 0.08. This indicates that the extreme values have a small influence on the actual mean. The median value was calculated to be 4. In this case, the inter-quartile range is of 2. Interestingly, these results show that there is a slightly stronger general stand going against this statement.

When asked to participants to which extent they agreed on the fact that a woman should tolerate being beaten by her husband to keep her family together, respondents were tending towards somewhat disagreeing with this statement. This can be seen from the mean of 3.92. In this case, the difference between the mean and the 5% trimmed mean is of 0.11. This indicates that the extreme values have a small yet perceivable influence on the actual mean. The median value was calculated to be 5. In this case, the inter-quartile range is of 2. Interestingly, these results show that there is a stronger general stand going against this statement.

When asked to participants to which extent they agreed on the fact that only when a woman has a child is she a real woman, respondents were tending towards somewhat disagreeing with this statement. This can be seen from the mean of 3.69. In this case, the difference between the mean and the 5% trimmed mean is of 0.08. This indicates that the extreme values have a small influence on the actual mean. The median value was calculated to be 4. In this case, the inter-quartile range is of 3. Interestingly, these results show that there is a slightly stronger general stand going against this statement.

When asked to participants to which extent they agreed on the fact that if a woman wants to avoid being pregnant it is her responsibility alone, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.48. In this case, the difference between the mean and the 5% trimmed mean is of 0.05. This indicates that the extreme values have a small influence on the actual mean. The median value

was calculated to be 4. In this case, the inter-quartile range is of 3. Interestingly, these results show that there is no strong general stand going pro or against this statement.
When asked to participants to which extent they agreed on the fact that it's better to have more sons than daughters in a family, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.77. In this case, the difference between the mean and the 5% trimmed mean is of 0.08. This indicates that the extreme values have a small influence on the actual mean. The median value was calculated to be 4. In this case, the inter-quartile range is of 2. Interestingly, these results show that there is a slightly stronger general stand going against this statement.
When asked to participants to which extent they agreed that most of the important decisions in the family should be made by the man, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.20. In this case, the difference between the mean and the 5% trimmed mean is of 0.02. This indicates that the extreme values have a very small influence on the actual mean. The median value was calculated to be 3. In this case, the inter-quartile range is of 3. Interestingly, these results show that there is no strong general stand going pro or against this statement.
When asked to participants to which extent they agreed on the fact that there is some work that only men should do, and some that only women should do, and they should not be doing each other's, respondents were tending towards being neutral and somewhat disagreeing with this statement.
This can be seen from the mean of 3.15. In this case, the difference between the mean and the 5% trimmed mean is of 0.02. This indicates that the extreme values have a very small influence on the actual mean. The median value was calculated to be 3. In this case, the inter-quartile range is of 3. Interestingly, these results show that there is no strong general stand going pro or against this statement.

When asked to participants to which extent they agreed on the fact that a mother should not work outside the home while her children are young, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.42. In this case, the difference between the mean and the 5% trimmed mean is of 0.08. This indicates that the extreme values have a small influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 4. In this case, the inter-quartile range is of 3. Interestingly, these results show that there is no strong general stand going pro or against this statement.

With an overall mean of 3.38, these results show that the studied population has a tendency to have inequalitarian perception in gender role. The tendency is slightly male chauvinistic. This kind of attitude involves a women subordination that often leads to women disempowerment (Fish, 2002). These results also show that the house and family related roles tend to be more focused on women. As Diekman and Eagly (1999) support, men are not yet comfortable in assuming a more domestic and family oriented role (Diekman and Eagly, 1999).

To measure personal empowerment, two questions were asked to each participant. The first question was more subtle than the second one and asked to show the level of agreement to pre-determined statements. The second question was more straightforward and asked to participants if they felt empowered. The first personal empowerment question was tested for reliability. This test was run in order to check if all elements in the scale were meant to be kept, to have more stable results. This scale, just like the previous ones, was taken from a different study and slightly modified to best suite this research.

Table 4.5

*Summary of the Reliability test run for Personal Empowerment-1*

| | Cronbach's Alpha | General Mean | Minimum | Maximum |
|---|---|---|---|---|
| Personal Empowerment | 0.86 | 1.79 | 1 | 5 |

The Cronbach's Alpha value is of 0.86. This indicates a very high internal consistency reliability level for the merged scale since, usually, a scale is considered to be reliable when the Cronbach's Alpha value is higher than 0.7. Moreover, the mean has a value of 1.79 that ranges between the minimum and maximum values, suggesting a strong correlation between the scale's items.

Table 4.6

*Summary of the Reliability test run for Personal Empowerment -2*

| | Corrected Item-Total Correlation | Cronbach's Alpha if item deleted |
|---|---|---|
| I have the freedom to decide how to do what I do (my job/study/..) | 0.64 | 0.84 |
| I am responsible for the results of my decisions | 0.70 | 0.82 |

| | | |
|---|---|---|
| I am involved in determining organizational goals | 0.62 | 0.85 |
| I am involved in decisions that affect me | 0.72 | 0.82 |
| My ideas and inputs are valued | 0.70 | 0.82 |

Each Corrected Item-Total Correlation value is far above 0.3, showing a high correlation of each item to the total score. The Cronbach's Alpha when item deleted values are all lower than the Cronbach's Alpha showing that the scale won't gain from deleting any of the elements from which it is composed. As previously stated, the general mean is of 1.79. This result was based on a scale of five elements with 1 being strongly agree and 5 being strongly disagree. Such a low mean indicates that the majority of people were between strongly agreeing and agreeing with the given statements, resulting in being highly empowered. The second question relative to personal empowerment, explicitly asked if each participant felt empowered. Out of the 363 people who completed the survey, 234 people stated to feel empowered, 16 didn't feel empowered, while 113 maybe felt empowered. These last results reflect the previous ones, leading to the conclusion that the majority of people act and have a personal attitude considered to reflect the one of empowered people.

Interestingly, it was also recorded that most participants were in support of women empowerment. In fact, 320 people supported it. Fourteen people openly stated they did not support women empowerment, while 29 took a more neutral stand, stating that they might or might not support it. In total, 312 people were agreeing that women in general need empowerment, while only 14 did not believe so. The remaining 37 people took a neutral stand on this matter. Respondents had considerably different reactions when asked if they supported Muslim women empowerment. Out of the 363 participants, 283 supported it, 54 might or might not have supported it while the remaining 26 did not support it. When asked if participants thought Muslim women needed to be empowered, 301 stated that indeed, in their point of view, Muslim women needed empowered. Interestingly, participants had more support for general women empowerment then specifically for Muslim women empowerment and believed that women in general needed to more empowerment than Muslim women. These results were going against the general intuition built from previous studies for which, usually, Muslim women are perceived as being victimized and are in need of help to reach

emancipation and empowerment (International Women, n.d.), (Fish, 2002), (Bullock, 2010). This perception could be deriving from two main different attitudes. The first attitude could be due to a perception of Muslim women being a strong feminist that fight for her (Bullock, 2010); the second attitude could be linked to a repulsion towards what is perceived different (religiously, culturally, etc.) with a consequent denial in wanting to empower what is considered to be different (Guolo, 2015).

Out of the 363 participants, 326 declared to use social media. This information is important since the influence that this study wants to measure is linked to social media campaigns. The exposure to social media is therefore important to understand the reachability of the audience. The most used social media by participants of this study is Facebook, followed by Twitter, Instagram, Snapchat, and the "other" option (usually referring to Pinterest).

When first showed the Celebrating Arab Women social media campaign, 83 people, the 22.9% of participants, stated to have already seen this campaign. This percentage is similarly reflected for also the other videos. When inquired which sentiment they felt while watching the video, 305 felt interest, 253 joy, 179 surprise, 30 sadness, 15 anger, 7 disgust, 21 fear, 18 shame, 13 guilt, 29 contempt, and 18 did not feel any of these sentiments. Overall, most of the reactions towards this campaign were recoded to be prevalently positive (interest, joy, surprise and contempt).

The video attitude regarding Celebrating Arab women video campaign was measured via a Likert scale. This scale was tested for reliability to check if there is a scale internal consistency.

Table 4.7

*Summary of the Reliability test run for Celebrating Arab women video attitude-1*

| | Cronbach's Alpha | Mean | Minimum | Maximum |
|---|---|---|---|---|
| Celebrating Arab women video attitude | 0.94 | 0.65 | 0.54 | 0.76 |

The Cronbach's Alpha value is of 0.94. This indicates a very high internal consistency reliability level for the merged scale since, usually, a scale is considered to be reliable when the Cronbach's Alpha value is higher than 0.7. Moreover, the mean has a value of 0.65, that

ranges between the minimum and maximum values, suggesting a strong correlation between the scale's items.

Table 4.8

*Summary of the Reliability test run for Celebrating Arab women video attitude -2*

| | Corrected Item-Total Correlation | Cronbach's Alpha if item deleted |
|---|---|---|
| I felt discouraged while watching this video (1): I felt encouraged while watching this video (5) | 0.71 | 0.94 |
| I felt frustrated while watching this video (1): I felt stimulated while watching this video (5) | 0.84 | 0.93 |
| I felt annoyed by this video (1): I felt gratified by this video (5) | 0.83 | 0.93 |
| I found this video confusing (1): I found this video clear (5) | 0.78 | 0.94 |
| I felt disempowered while watching this video (1): I felt empowered while watching this video (5) | 0.75 | 0.94 |
| The content of this video did not incite my curiosity (1): The content of this video incited my curiosity (5) | 0.77 | 0.94 |
| My watching experience was boring (1): My watching experience was fun (5) | 0.77 | 0.94 |
| I felt dismissed while watching this video (1): I felt involved while watching this video (5) | 0.82 | 0.93 |
| I would not recommend this video to my friends and family (1): I would recommend this video to my friends and family (5) | 0.76 | 0.94 |

Each Corrected Item-Total Correlation value is far above 0.3, showing a high correlation of each item to the total score. The Cronbach's Alpha when item deleted values are all lower

than the Cronbach's Alpha, showing that the scale won't gain from deleting any of the elements from which it is composed.

Table 4.9

*Summary of the general Celebrating Arab Women video attitude per scale item*

| | Mean | 95% Confidence Interval for Mean | | 5% Trimmed Mean | Median | Skewness | Kurtosis | Inter-Quartile Range |
|---|---|---|---|---|---|---|---|---|
| | | Low Bound | High Bound | | | | | |
| I felt discouraged while watching this video (1): I felt encouraged while watching this video (5) | 4.06 | 3.94 | 4.18 | 4.18 | 4 | -1.31 | 0.93 | 1 |
| I felt frustrated while watching this video (1): I felt stimulated while watching this video (5) | 4.02 | 3.91 | 4.14 | 4.12 | 4 | -1.03 | 0.18 | 2 |
| I felt annoyed by this video (1): I felt gratified by this video (5) | 4.05 | 3.94 | 4.16 | 4.15 | 4 | -1.07 | 0.44 | 2 |
| I found this video confusing (1): I found this video clear (5) | 4.21 | 4.11 | 4.32 | 4.31 | 5 | -1.21 | 0.50 | 1 |
| I felt disempowered while watching this video (1): I felt empowered while watching this video (5) | 4.11 | 4 | 4.22 | 4.21 | 4 | -1.08 | 0.62 | 2 |
| The content of this video did not incite my curiosity (1): The | 4.12 | 4 | 4.23 | 4.24 | 4 | -1.30 | 1.23 | 1 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| content of this video incited my curiosity (5) | | | | | | | | |
| My watching experience was boring (1): My watching experience was fun (5) | 4.03 | 3.92 | 4.15 | 4.14 | 4 | -1.11 | 0.64 | 2 |
| I felt dismissed while watching this video (1): I felt involved while watching this video (5) | 4.12 | 4.01 | 4.23 | 4.23 | 4 | -1.15 | 0.69 | 1 |
| I would not recommend this video to my friends and family (1): I would recommend this video to my friends and family (5) | 4.06 | 3.95 | 4.18 | 4.18 | 4 | -1.20 | 0.78 | 2 |

Regarding the attitude that participants had after watching the video of the "Celebrating Arab Women" campaign, it has been recorded that they were mostly towards positive feedback rather than negative ones. This can be seen through Table VII. For all statements, the mean value is above 4 indicating a general attitude towards more positively-related statements than negatively related ones. These results were based on a scale of five elements with 1 being related to the negative attitude perception aspect and 5 being related to the positive attitude perception aspect of the statement. The 95%confidence interval reaffirmed that for each case shown in Table VII, the mean interval was slightly below or slightly above the calculated mean. This indicates that there is a 95% chance that the actual mean falls into the given ranges. The 5% trimmed mean value is necessary to understand if the extreme scores had a strong influence on the actual mean. The difference between the means and the 5% trimmed means were all between 0.1 and 0.12. This indicates that the extreme values have a small but still perceived influence on the actual means. The mean values could be distorted when not

having a normal distribution (Skewness and Kurtosis values different from 0). Therefore, the median value (a non-parametric statistic) was also calculated. The median is the value which divides in half the distribution of scores. This means that 50% of the scores fall above the median, and 50% fall below. To show the dispersion, or spread, of the scores, the inter-quartile ranges were provided. In these cases, the inter-quartile ranges went from 1 to 2, depending on the statement.

When asked to participants to select which were the most successful aspects of the video, 293 people selected visuals, 201 selected music, 158 selected words, 192 selected the message, 5 stated that other aspects were successful for this video, while 2 did not find this video successful at all.

When first showed the "My Stealthy Freedom" social media campaign, 76 people, the 20.9% of participants, stated to have already seen this campaign. When asked which sentiment they felt while watching the video, 279 felt interest, 179 joy, 184 surprise, 90 sadness, 55 anger, 22 disgust, 20 fear, 43 shame, 25 guilt, 43 contempt, and 16 did not feel any of these sentiments. Overall, most reactions towards this campaign were recoded to be positive (interest, joy, surprise and contempt), even though, compared to the other two videos shown, this campaign provoked also strong negative sentiments (sadness, anger, disgust, shame, guilt).

The video attitude regarding My Stealthy Freedom video campaign was measured via a Likert scale. This scale was tested for reliability to check if there is a scale internal consistency, and therefore no element should be cancelled to make the scale more reliable.

Table 4.10

*Summary of the Reliability test run for My Stealthy Freedom video attitude-1*

| | Cronbach's Alpha | Mean | Minimum | Maximum |
|---|---|---|---|---|
| My Stealthy Freedom video attitude | 0.94 | 0.63 | 0.52 | 0.74 |

The Cronbach's Alpha value is of 0.94. This indicates a very high internal consistency reliability level for the merged scale since, usually, a scale is considered to be reliable when the Cronbach's Alpha value is higher than 0.7. Moreover, the mean has a value of 0.63, that ranges between the minimum and maximum values, suggesting a strong correlation between the scale's items.

Table 4.11

*Summary of the Reliability test run for My Stealthy Freedom video attitude -2*

| | Corrected Item-Total Correlation | Cronbach's Alpha if item deleted |
|---|---|---|
| I felt discouraged while watching this video (1): I felt encouraged while watching this video (5) | 0.76 | 0.93 |
| I felt frustrated while watching this video (1): I felt stimulated while watching this video (5) | 0.79 | 0.93 |
| I felt annoyed by this video (1): I felt gratified by this video (5) | 0.80 | 0.93 |
| I found this video confusing (1): I found this video clear (5) | 0.70 | 0.93 |
| I felt disempowered while watching this video (1): I felt empowered while watching this video (5) | 0.74 | 0.93 |
| The content of this video did not incite my curiosity (1): The content of this video incited my curiosity (5) | 0.76 | 0.93 |
| My watching experience was boring (1): My watching experience was fun (5) | 0.78 | 0.93 |
| I felt dismissed while watching this video (1): I felt involved while watching this video (5) | 0.80 | 0.93 |
| I would not recommend this video to my friends and family (1): I would recommend this video to my friends and family (5) | 0.76 | 0.93 |

Each Corrected Item-Total Correlation value is far above 0.3, showing a high correlation of each item to the total score. The Cronbach's Alpha when item deleted values are all lower than the Cronbach's Alpha, showing that the scale won't gain from deleting any of the elements from which it is composed.

Table 4.12

*Summary of the general My Stealthy Freedom video attitude per scale item*

| | Mean | 95% Confidence Interval for Mean | | 5% Trimmed Mean | Median | Skewness | Kurtosis | Inter-Quartile Range |
|---|---|---|---|---|---|---|---|---|
| | | Low Bound | High Bound | | | | | |
| I felt discouraged while watching this video (1): I felt encouraged while watching this video (5) | 3.81 | 3.68 | 3.94 | 3.90 | 4 | -0.82 | -0.35 | 2 |
| I felt frustrated while watching this video (1): I felt stimulated while watching this video (5) | 3.76 | 3.64 | 3.88 | 3.84 | 4 | -0.73 | -0.45 | 2 |
| I felt annoyed by this video (1): I felt gratified by this video (5) | 3.80 | 3.68 | 3.91 | 3.89 | 4 | -0.80 | 0.00 | 2 |
| I found this video confusing (1): I found this video clear (5) | 4.14 | 4.03 | 4.25 | 4.24 | 4 | -1.15 | 0.66 | 1 |
| I felt disempowered while watching this video (1): I felt empowered while watching this video (5) | 3.81 | 3.69 | 3.92 | 3.89 | 4 | -0.73 | -0.19 | 2 |
| The content of this video did not incite my curiosity (1): The content of this video | 4 | 3.89 | 4.11 | 4.09 | 4 | -0.92 | 0.13 | 2 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| incited my curiosity (5) | | | | | | | | |
| My watching experience was boring (1): My watching experience was fun (5) | 3.84 | 3.72 | 3.95 | 3.92 | 4 | -0.74 | -0.15 | 2 |
| I felt dismissed while watching this video (1): I felt involved while watching this video (5) | 3.99 | 3.88 | 4.10 | 4.08 | 4 | -0.93 | 0.11 | 2 |
| I would not recommend this video to my friends and family (1): I would recommend this video to my friends and family (5) | 3.98 | 3.86 | 4.10 | 4.09 | 4 | -1.06 | 0.30 | 2 |

Regarding the attitude that participants had after watching the video took from the social media campaign “My Stealthy Freedom”, it has been recorded that they were mostly towards a neutral tending to positive feedback rather than negative ones. This can be seen through Table VIII. For all statements, the mean value is above between 3.76 and 4.14, indicating a general attitude towards more positively-related statements than negatively related statements concerning the video. These results were based on a scale of five elements with 1 being related to the negative attitude perception aspect and 5 being related to the positive attitude perception aspect of the statement. The 95%confidence interval reaffirmed that for each case shown in Table VIII, the mean interval was slightly below or slightly above the calculated mean. This indicates that there is a 95% chance that the actual mean falls into the given ranges. The difference between the means and the 5% trimmed means were all between 0.08 and 0.11. This indicates that the extreme values have a small but still perceivable influence on the actual means. The mean values could be distorted when not having a normal distribution (Skewness and Kurtosis values different from 0). Therefore, the median value (a

non-parametric statistic) was also calculated. In this case, all medians were 4, showing an actual tendency towards positive statements. To show the dispersion, or spread, of the scores, the inter-quartile ranges were provided. In these cases, the inter-quartile ranges went from 1 to 2, depending on the statement.
When asked to participants to select which were the most successful aspects of the video, 270 people selected visuals, 167 selected music, 213 selected words, 204 selected message, 5 stated that other aspects were successful for this video, while 7 did not find this video successful at all.

When first showed the "3ala rasy-I am my veil" social media campaign, 81 people, the 22.3% of participants, stated to have already seen this campaign. When asked which sentiment they felt while watching the video, 269 felt interest, 169 joy, 171 surprise, 73 sadness, 25 anger, 7 disgust, 27 fear, 22 shame, 12 guilt, 41 contempt, and 23 did not feel any of these sentiments. Overall, most reactions towards this campaign were recoded to be positive (interest, joy, surprise and contempt), even though, out of the negative elements, sadness was the most chosen with 73 participants selecting it.

The video attitude regarding 3ala Rasy-I am my veil video campaign was measured via a Likert scale. This scale was tested for reliability to check if there is a scale internal consistency, and therefore no element should be cancelled to make the scale more reliable.

Table 4.13

*Summary of the Reliability test run for 3ala rasy-I am my veil video attitude-1*

| | Cronbach's Alpha | Mean | Minimum | Maximum |
|---|---|---|---|---|
| 3ala rasy-I am my veil video attitude | 0.95 | 0.67 | 0.58 | 0.79 |

The Cronbach's Alpha value is of 0.95. This indicates a very high internal consistency reliability level for the merged scale since, usually, a scale is considered to be reliable when the Cronbach's Alpha value is higher than 0.7. Moreover, the mean has a value of 0.67 that ranges between the minimum and maximum values, suggesting a strong correlation between the scale's items.

Table 4.14

*Summary of the Reliability test run for 3ala rasy-I am my veil video attitude -2*

| | Corrected Item-Total Correlation | Cronbach's Alpha if item deleted |
|---|---|---|
| I felt discouraged while watching this video (1): I felt encouraged while watching this video (5) | 0.79 | 0.94 |
| I felt frustrated while watching this video (1): I felt stimulated while watching this video (5) | 0.83 | 0.94 |
| I felt annoyed by this video (1): I felt gratified by this video (5) | 0.79 | 0.94 |
| I found this video confusing (1): I found this video clear (5) | 0.76 | 0.94 |
| I felt disempowered while watching this video (1): I felt empowered while watching this video (5) | 0.81 | 0.94 |
| The content of this video did not incite my curiosity (1): The content of this video incited my curiosity (5) | 0.78 | 0.94 |
| My watching experience was boring (1): My watching experience was fun (5) | 0.80 | 0.94 |
| I felt dismissed while watching this video (1): I felt involved while watching this video (5) | 0.81 | 0.94 |
| I would not recommend this video to my friends and family (1): I would recommend this video to my friends and family (5) | 0.80 | 0.94 |

Each Corrected Item-Total Correlation value is far above 0.3, showing a high correlation of each item to the total score. The Cronbach’s Alpha when item deleted values are all lower than the Cronbach’s Alpha, showing that the scale won’t gain from deleting any of the elements from which it is composed.

Table 4.15

*Summary of the general 3ala rasy-I am my veil video attitude per scale item*

| | Mean | 95% Confidence Interval for Mean | | 5% Trimmed Mean | Median | Skewness | Kurtosis | Inter-Quartile Range |
|---|---|---|---|---|---|---|---|---|
| | | Low Bound | High Bound | | | | | |
| I felt discouraged while watching this video (1): I felt encouraged while watching this video (5) | 3.81 | 3.68 | 3.93 | 3.90 | 4 | -0.75 | -0.29 | 2 |
| I felt frustrated while watching this video (1): I felt stimulated while watching this video (5) | 3.84 | 3.73 | 3.95 | 3.91 | 4 | -0.72 | -0.16 | 2 |
| I felt annoyed by this video (1): I felt gratified by this video (5) | 3.85 | 3.74 | 3.97 | 3.93 | 4 | -0.68 | -0.26 | 2 |
| I found this video confusing (1): I found this video clear (5) | 3.96 | 3.84 | 4.07 | 4.05 | 4 | -0.92 | 0.12 | 2 |
| I felt disempowered while watching this video (1): I felt empowered while watching this video (5) | 3.82 | 3.71 | 3.94 | 3.91 | 4 | -0.68 | -0.20 | 2 |
| The content of this video did not incite my curiosity (1): The content of this video incited my curiosity (5) | 3.91 | 3.80 | 4.02 | 4.01 | 4 | -0.93 | 0.33 | 2 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| My watching experience was boring (1): My watching experience was fun (5) | 3.82 | 3.70 | 3.93 | 3.90 | 4 | -0.70 | -0.20 | 2 |
| I felt dismissed while watching this video (1): I felt involved while watching this video (5) | 3.99 | 3.88 | 4.10 | 4.08 | 4 | -0.94 | 0.39 | 2 |
| I would not recommend this video to my friends and family (1): I would recommend this video to my friends and family (5) | 3.93 | 3.81 | 4.05 | 4.03 | 4 | -0.89 | -0.08 | 2 |

Regarding the attitude that participants had after watching the video took from the social media campaign “3ala rasy-I am my veil”, it has been recorded that they were mostly towards a neutral tending to positive feedback rather than negative ones. This can be seen through Table IX. For all statements, the mean value is between 3.81 and 3.99, indicating a general attitude towards more positively-related statements than negatively related statements concerning the video. Interestingly, the mean for this campaign was lower than the previous two campaigns. These results were based on a scale of five elements with 1 being related to the negative attitude perception aspect and 5 being related to the positive attitude perception aspect of the statement. This is the only video among the ones shown that had the maximum mean below 4, and it was the only one encouraging women to wear the veil without feeling judged or ashamed for how they want to dress. The 95%confidence interval reaffirmed that for each case shown in Table IX, the mean interval was slightly below or slightly above the calculated mean. This indicates that there is a 95% chance that the actual mean falls into the given ranges. The difference between the means and the 5% trimmed means were all between 0.07 and 0.10. This indicates that the extreme values have a small but still perceivable influence on the actual means. The mean values could be distorted when not having a normal

distribution (Skewness and Kurtosis values different from 0). Therefore, the median value (a non-parametric statistic) was also calculated. In this case, all medians were 4, showing an actual tendency towards positive statements. To show the dispersion, or spread, of the scores, the inter-quartile ranges were provided. In these cases, the inter-quartile ranges were all of 2, regardless of the statements.

When asked to participants to select which were the most successful aspects of the video, 243 people selected visuals, 156 selected music, 205 selected words, 187 selected message, 6 stated that other aspects were successful for this video, while 13 did not find this video successful at all.

Table 4.16

*Summary of the general perception of the most successful elements of the three videos shown:*

| | Celebrating Arab women | My Stealthy Freedom | 3ala rasy- I am my veil |
|---|---|---|---|
| Visuals | 293 | 270 | 243 |
| Music | 201 | 167 | 156 |
| Words | 158 | 213 | 205 |
| Message | 192 | 204 | 187 |
| Other | 5 | 5 | 6 |
| None of the above | 2 | 7 | 13 |

Visually and music wise, the most appreciated video was the Celebrating Arab women one, followed by My Stealthy Freedom and then by 3ala rasy- I am my veil. Regarding the words content of the videos, My Stealthy Freedom was the one which had most success, followed by 3la rasy- I am my veil, and Celebrating Arab women. Message wise, My stealthy freedom was the one that was perceived to have the most successful message, followed by Celebrating Arab women, and then by 3ala rasy, I am my veil. Overall, looking at these results, Celebrating Arab women was the video that had the overall most successful elements compared to the other two. This is confirmed also by the results of the question explicitly asking to the participants which has been the most successful video in their opinion. In fact, overall, 104 people stated that the video Celebrating Arab women was the most successful. My stealthy freedom was second with 98 people stating their preference, followed by 41 people that had preferred 3ala rasy-I am my veil video. In total, the majority of people, counting 114 participants, declared that the three videos were equally efficient. Only a

minority of 6 people stated that, in their opinion, none of the shown video campaigns were efficient.

Most people perceived a change in attitude towards Muslim women empowerment. In fact, 227 participants stated that there has been a change in their attitude regarding this theme. Seventy-five participants were recoded not to have any change of attitude when asked, while 64 might or might not have had a change in their attitude towards this theme. This is a quite astonishing result since more than half of the totality of people, after watching the videos, are aware of a change in their attitude towards Muslim women empowerment.

A Mann-Whitney U test was conducted in order to understand if the general video attitudes of participants differed based on gender. The decision to inquire this aspect of the data was made to understand if men, since not personally touched by the issue, perceived the videos in the same way as women, and if the general gender gap present in many world areas (Masoud, Jamal and Nugent, 2016) could have been perceived through the possible changes recorded via video attitudes. The Mann-Whitney U test is a non-parametric test that does not assume the normal distribution of variables.

Table 4.17

*Summary of the Mann-Whitney U test results on video attitudes and gender-1*

| | | Median | Mean Rank |
|---|---|---|---|
| Video attitudes | Male | 0 | 177.51 |
| | Female | 1 | 188.67 |

Table 4.18

*Summary of the Mann-Whitney U test results on video attitudes and gender-2*

| Mann-Whitney U value | Asymp. Sig. (2-tailed) |
|---|---|
| 14867.50 | 0.32 |

A general mean of the three video attitudes was calculated in order to run this test. The Mann-Whitney test indicated that the video attitude was greater for females (Mdn=1) than for males

(Mdn=0), U=14867.50, p=0.32. The Mean Rank shows that female have a general higher score in Video attitudes, meaning that they tend to have a more positive attitude towards the videos than men.

To inquire if a relation between the general video attitude of participants and the gender role perception after video exposure was present, a Spearman rank-order correlation coefficient test was run. The information collected from this test is useful to understand if there exists a relationship between the perception that people have of gender role, and therefore also the perception of the role of women in a society, and the attitude that participants had after seeing the three Muslim women empowerment videos. Spearman's correlation is a nonparametric test that measures the direction and strength of association. The Spearman's rank-order correlation was run to determine the relationship between this study's population overall video attitude and the perception of gender role after watching the videos. There was a strong, positive relation between the general video attitude and perception of gender role after video exposure, which was recorded to be statistically significant (rs = 0.28, p=0.00). This indicates that the more there is a general positive video attitude, the better the perception of participants related to gender role is, after watching the videos, and vice versa. This could indicate a strong influence of the videos on the gender role perception they have.

In order to verify if this could be a plausible phenomenon, due to the positive correlation that was found between the general video attitude and the perception of gender role after video exposure, it has been decided to run Spearman rank-order correlation coefficient test to check if a correlation between the general video attitude and the gender role perception before video campaigns exposure could also be found. A Spearman rank-order correlation coefficient test was therefore run. The results showed that there was a strong, positive relation between the general video attitude and perception of gender role before video exposure, which was recorded to be statistically significant (rs = 0.25, p=0.00). This result is lower than the one obtained with the variable of perception of gender role after watching the videos, indicating that there is a stronger relation for the after-video exposure case. This could mean that indeed, the more there is a general positive video attitude, the better the perception of participants related to gender role is, after watching the videos

To check if there was a relation between personal empowerment levels and the general video attitude of participants, a Spearman rank-order correlation coefficient test. This test

resulted in a strong, negative relation between the general video attitude and personal empowerment levels, which was recorded to be statistically significant (rs = -0.33, p=0.00). This negative relation states that when personal empowerment levels grow, the general video attitude of participants tends to be more negative, and vice versa. This is a quite interesting result since empowerment, as Yuval-Davis (1993) states, is a concept strictly connected with the idea of community and equal rights in the community. The ideal of empowerment usually matures as a request for parity when there are disparities of power in a community or society (Yuval-Davis, 1993). Already empowered people might therefore not associate with the need of empowerment and might not have a general positive attitude towards these video-campaigns that promote empowerment. But many other factors like religion, gender, culture and much more, could have influenced this negative relation.

To inquire if videos had changed also the perception of gender role of candidates, the two merged scales asked at the beginning of the survey were asked again. The perception of gender role was measured via a Likert scale. This scale was tested for reliability to check if there is a scale internal consistency, and therefore no element should be cancelled to make the scale more reliable.

Table 4.19

*Summary of the Reliability test run for Gender Role Final Perception-1*

| | Cronbach's Alpha | Mean | Minimum | Maximum |
|---|---|---|---|---|
| Gender Role Final Perception | 0.95 | 0.67 | 0.43 | 0.85 |

The Cronbach's Alpha value is of 0.95. This indicates a very high internal consistency reliability level for the merged scales since, usually, a scale is considered to be reliable when the Cronbach's Alpha value is higher than 0.7. Moreover, the mean has a value of 0.67 that ranges between the minimum and maximum values, suggesting a strong correlation between the scale's items.

Table 4.20

*Summary of the Reliability test run for Gender Role Final Perception-2*

| | Corrected Item-Total Correlation | Cronbach's Alpha if item deleted |
|---|---|---|
| It is the mother's responsibility to take care of the children | 0.62 | 0.95 |

| | | |
|---|---|---|
| A man should have the final say about decisions in his home | 0.85 | 0.95 |
| A man is the one who decides when to have sex with his wife | 0.86 | 0.94 |
| A woman should tolerate being beaten by her husband to keep her family together | 0.83 | 0.95 |
| Only when a woman has a child is she a real woman | 0.84 | 0.95 |
| If a woman wants to avoid being pregnant, it is her responsibility alone | 0.74 | 0.95 |
| It's better to have more sons than daughters in a family | 0.83 | 0.95 |
| Most of the important decisions in the family should be made by the man | 0.85 | 0.95 |
| There is some work that only men should do, and some that only women should do, and they should not be doing each other's | 0.82 | 0.95 |
| A mother should not work outside the home while her children are young | 0.76 | 0.95 |

The Corrected Item-Total Correlation serves to understand the degree to which each item correlates with the total score. Values measuring less than 0.3 measure something different from the rest of the elements. In this case, it is shown that each Corrected Item-Total Correlation value is far above 0.3, showing a high correlation of each item to the total score. The Cronbach's Alpha when item deleted values are all lower or the same as the Cronbach's Alpha. All elements of the scale were therefore kept.

Table 4.21

*Summary of the general Personal Empowerment two*

| | Mean | 95% Confidence Interval for Mean | | 5% Trimmed Mean | Median | Skewness | Kurtosis | Inter-Quartile Range |
|---|---|---|---|---|---|---|---|---|
| | | Low Bound | High Bound | | | | | |
| It is the mother's responsibility to take care of the children | 2.71 | 2.56 | 2.86 | 2.68 | 2 | 0.372 | -1.267 | 3 |
| A man should have the final say about decisions in his home | 3.31 | 3.17 | 3.46 | 3.35 | 3 | -0.179 | -1.361 | 3 |
| A man is the one who decides when to have sex with his wife | 3.75 | 3.61 | 3.89 | 3.83 | 4 | -0,686 | -0.897 | 2 |
| A woman should tolerate being beaten by her husband to keep her family together | 3.84 | 3.70 | 4.98 | 3.93 | 5 | -0.784 | -0.828 | 2 |
| Only when a woman has a child is she a real woman | 3.71 | 3.57 | 3.86 | 3.79 | 4 | -0.687 | -0.945 | 2 |
| If a woman wants to avoid being pregnant, it is her responsibility alone | 3.50 | 3.36 | 3.65 | 3.56 | 4 | -0.395 | -1.221 | 3 |
| It's better to have more sons than daughters in a family | 3.75 | 3.62 | 3.89 | 3.84 | 4 | -0.672 | -0.868 | 2 |
| Most of the important decisions in the family | 3.26 | 3.10 | 3.42 | 3.292 | 3 | -0.177 | -1.500 | 3 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| should be made by the man | | | | | | | | |
| There is some work that only men should do, and some that only women should do, and they should not be doing each other's | 3.20 | 3.05 | 3.35 | 3.23 | 3 | -0.069 | -1.393 | 3 |
| A mother should not work outside the home while her children are young | 3.35 | 3.20 | 3.50 | 3.39 | 4 | -0.331 | -1.285 | 3 |

When asked to participants to which extent they agreed on the fact that it is the mother's responsibility to take care of the children, respondents were tending towards being neutral and somewhat agreeing with this statement. This can be seen from the mean of 2.71 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.03. This indicates that the extreme values have an extremely small influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 2. In this case, the inter-quartile ranges were of 3. Interestingly, the mean has increased compared to the one calculated for the same question before showing the video material to the participants. The median did not change, while the interquartile range increased by 1. Overall this could show a small shift in attitude towards a general disagreement to the statement.

When asked to participants to which extent they agreed on the fact that a man should have the final say about decisions in his home, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.31 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.04. This indicates that the extreme values have an extremely small influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 3. In this case, the inter-quartile ranges were of 3. Interestingly, the mean has increased compared to the one calculated for the same question before showing the video material to the participants. The

median increased by one and the interquartile range also increased by 1. Overall this could show a small shift in attitude towards a general disagreement to the statement.

When asked to participants to which extent they agreed on the fact that a man is the one who decides when to have sex with his wife, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.75 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.08. This indicates that the extreme values have an influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 4. In this case, the inter-quartile range was of 2. Interestingly, the mean has increased compared to the one calculated for the same question before showing the video material to the participants. The median and the interquartile range did not change. Overall this could show a small shift in attitude towards a general disagreement to the statement.

When asked to participants to which extent they agreed on the fact that a woman should tolerate being beaten by her husband to keep her family together, respondents were tending towards somewhat disagreeing with this statement. This can be seen from the mean of 3.84 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.09. This indicates that the extreme values have an influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 5. In this case, the inter-quartile range was of 2. Interestingly, the mean has decreased compared to the one calculated for the same question before showing the video material to the participants. The median and the interquartile range did not change. Overall this could show a small shift in attitude towards a stronger agreement to the statement compared to previously watching the videos.

When asked to participants to which extent they agreed on the fact that only when a woman has a child is she a real woman, respondents were tending towards somewhat disagreeing with this statement. This can be seen from the mean of 3.71 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.08. This indicates that the extreme values have a small influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 4. In this case, the inter-quartile range was of 2. Interestingly, the mean has increased compared to the one calculated for the same question before showing the video material to the participants. The median did not change, while the

interquartile range decreased by 1. Overall this could show a small shift in attitude towards a general disagreement to the statement.

When asked to participants to which extent they agreed on the fact that if a woman wants to avoid being pregnant it is her responsibility alone, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.50 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.06. This indicates that the extreme values have a small influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 4. In this case, the inter-quartile range was of 3. Interestingly, the mean has increased compared to the one calculated for the same question before showing the video material to the participants. The median and the interquartile range did not change. Overall this could show a small shift in attitude towards a general disagreement to the statement.

When asked to participants to which extent they agreed on the fact that it's better to have more sons than daughters in a family, respondents where tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.75 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.09. This indicates that the extreme values have a small influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 4. In this case, the inter-quartile range was of 2. Interestingly, the mean has decreased compared to the one calculated for the same question before showing the video material to the participants. The median and the interquartile range did not change. Overall this could show a small shift in attitude towards a general agreement to the statement.

When asked to participants to which extent they agreed that most of the important decisions in the family should be made by the man, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.26 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.03. This indicates that the extreme values have a very small influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 3. In this case, the inter-quartile range was of 3. Interestingly, the mean has increased compared to the one calculated for the same question before showing the video material to the participants. The median and the

interquartile range did not change. Overall this could show a small shift in attitude towards a general agreement to the statement.

When asked to participants to which extent they agreed on the fact that there is some work that only men should do, and some that only women should do, and they should not be doing each other's, respondents were tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.20 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.03. This indicates that the extreme values have a very small influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 3. In this case, the inter-quartile range was of 3. Interestingly, the mean has increased compared to the one calculated for the same question before showing the video material to the participants. The median and the interquartile range did not change. Overall this could show a small shift in attitude towards a general agreement to the statement.

When asked to participants to which extent they agreed on the fact that a mother should not work outside the home while her children are young, respondents where tending towards being neutral and somewhat disagreeing with this statement. This can be seen from the mean of 3.35 which was calculated from a scale of five elements with 1 being strongly agree and 5 being strongly disagree. In this case, the difference between the mean and the 5% trimmed mean is of 0.04. This indicates that the extreme values have a small influence on the actual mean. The median value (a non-parametric statistic) was calculated to be 4. In this case, the inter-quartile range was of 3. Interestingly, the mean has decreased compared to the one calculated for the same question before showing the video material to the participants. The median and the interquartile range did not change. Overall this could show a small shift in attitude towards a general agreement to the statement.

The overall mean is of 3.44, which has slightly increased compared to the one before video exposure that was of 3.38. These results show that the studied population has still a tendency to towards an inequalitarian perception in gender role, but, after video exposure, it has slightly changed its attitude towards a less male chauvinistic approach.

A Paired-sample T-test was conducted to evaluate the impact of the perception of gender role of candidates before and after the video exposure. There was a statistically significant increase in the perception of gender role from before watching the videos (M=3.38, SD= 1.11) and after watching the videos (M=3.44, SD=1.20), t(362)= -2.05,

$p<0.01$(two-tailed), resulting in a less male chauvinistic attitude. The mean increase in perception of gender role was of -0.06 with a 95% confidence interval ranging from -0.12 to -0.00. The Eta square statistic (0.01) indicates a small effect size. These results indicate the fact that there is a slight difference in perception of gender role for participants of this survey, before and after watching the three social media campaigns videos.

## 4.2 Interview Analysis

This section analyzes the data collected through the interviewing process.

The two interviewed activists work in different environments that both deal with the theme of women empowerment. Nevertheless, they do have similar attitudes regarding the driving forces that pushed them to initiate this path that promotes the empowerment of Muslim and Arab women.

Interestingly, the two activists have different approaches regarding the implementation of new media. In fact, Dima Dabbous stated to make a limited use of social media campaigns to promote her activism. She specified that new generations focus most of their strengths promoting messages via social media networks, which, just as Wolska (2011) states, is a positive way to express opinions in a more free way. Dima amplifies the discourse of Eickelman and Anderson (2003) that stated that people in Arab countries make a large use of social media platforms. In fact, Dima believes that the large majority of people that use social media are in urban areas, leading to a problem in the non-homogeneous accessibility and in the costs that might be linked to an internet connection that create communication disparities throughout regions. It is very often experienced that areas with high internet accessibility are in contrast with areas in the same geographical region which are isolated from this communication mean (Lakhina et al., 2002). Dima believes that this reachability gap should be balanced by working also with old media, which might be a more common mean in certain regions, compared to the internet communication. Dima also stated that most Lebanese activists belong to older generations and are reluctant to use social media since they prefer more traditional ways of communication linked to old media. Most feminist activists in Lebanon have followed a very systematic way of promoting women's rights, with a structure that has been going on from the 60's to the early 2000's. Dima says that younger generations don't operate in a systematic and clear way as older generations did, making it hard for the old and young activists to cooperate together. These differences in attitudes and methods

make it hard to merge the promoting techniques they both use. For Dima, media is important but should not be the focus of the Muslim and Arab women empowerment campaigns. She thinks that the focus should more be in looking for a practical, concrete change that can only be done if laws are changed in favor of better women conditions. Interestingly, also Labib El Choufani, the founder of Bobolink, which was interviewed on the same theme, stated that media should be a complementary factor but should not be the focal point of an empowerment campaign. Labib works mainly with social media since they are used as means through which he can spread the intended message needing less capital than if using traditional media. His point of view is that the change has to start personally, with women reacting in first person to the injustices they might experience. And then is only when, in his opinion, the media and governments should enter as a backup and help these women.

Both Labib and Dima see activism as being essential for the realization of the condition of women in Arab countries. Interestingly, going partially in contrast a part of literature found, they both describe the role of Arab and Muslim women in Arab countries as extremely negative and unequal if compared to the male gender. What Bullock (2010) and Charrad (2009) affirmed, was that the Arab women are mostly portrayed as submitted beings and that the majority of them are not. But, nevertheless, they did admit that some of them do experienced inequalitarian treatments (Charrad, 2009), (Bullock, 2010). What Dima believes is that generally, older people are more active and know better the situation and social structure than younger generations. Younger women usually realize the social injustice linked to gender once they get married and start having issues with their husband. In Lebanon, a country which was taken as example by both activists since they both came from that area, there are extremely different realities of gender discrepancies since, for most, it is seen as a very open and accepting country compared other regions in North Africa or the Gulf. Unfortunately, as Dima argued, this is mostly true until women grow and begin leaving their lives as a married couple. That is the moment when the reality of a completely different patriarchic society shows itself by not granting equal rights to both genders.

Nonetheless, Lebanon, as both activists state, has political problems and is firmly resistant to cultural change. As Dima added, it is ruled with patriarchic laws that leave little maneuvers for the rights of women. A point of agreement for both interviewees was that politics should support women more, and if women are not or don’t feel protected, is due to a lack in the political system. Both Dima and Labib believe that foreign help would not be useful to improve the Arab women condition. They both affirm that help should be locally

driven since foreign countries would have a very narrowed understanding of the political, cultural, religious and social dynamics of each country. This concept was also underlined by Bullock (2010) in her paper "*Rethinking Muslim women and the veil"*. Dima amplifies this concept believing that foreign help could also be positive, depending on how it is used. In her opinion, the major issues have to be solved locally, but, in case other women activists coming from foreign countries in the Maghreb area or in the Arab Peninsula, could help to share knowledge and techniques they implement to improve women condition, while Western help could be beneficial when dealing with new technologies and strategies for the campaigns. In Dima's perspective, Western and European help can not truly assist women in their empowerment process, efficiently. The local dynamics and realities are too far from being understood by countries which are fundamentally different (politically, socially, religiously, culturally, etc.). It would mean trying to change the laws in a context were religion is very strong and different from the Western culture, without deeply acknowledging the background roots of that region. This concept is also seen in what Bullock (2010) states about the West attitude towards non-Western countries. Whatever non-Westernized behavior is mostly criticized and most often not completely understood. This leads to a consequent will to transform whatever is different from a Western attitude, into something similar to it, applying what would work for the West. This approach though does not fully acknowledge the countries' differences leading to strong cultural, political, religious clashes (Bullock, 2010). As Dima continues explaining in her interview, the community might also not be willing of accepting European help, as it could be intended as a Western or imperialist imposition on their culture. This concept was also found when dealing with Western feminism and the risk that certain Islamic feminist groups have to deal with, when they try to promote a more emancipated behavior and lifestyle (McDonald, 2008), (Ahmadi, 2006). Islamic feminist groups have in fact to be sometimes careful in what they express since they can be accused by religious communities of supporting too Westernized views, falling into unproductive criticisms. Dima also believes that to avoid this attitude towards feminist activism, activists not only have to know the political environment, but also the religious attitudes and consequent possible criticisms they might have to deal with. Activists, to improve women's situation, offer reformist explanations of passages of the Quran as a starting point to discuss the empowerment of female gender (Masoud, Jamal and Nugent, 2016). Generally, people in Muslim contexts tend to support women empowerment and the female social emancipation more, when there is religious evidence that supports their choices (Masoud, Jamal and Nugent, 2016).

Even though Dima and Labib have two different attitudes towards activism, one promoting a more political change to push social change, and the other mainly focusing on promoting social change, they both have a common driving force which they really stress during the interview: they want to fight the lack of knowledge. Labib, following the campaign "Celebrating Arab Women", wants to reveal the women's struggles, give them a sense of power and spread awareness to promote natural beauty, self-acceptance and not shame about what one is and what one wants to be. Dima instead touches a different theme of self-empowerment, more linked to political rights, to the legal acceptance of differences and of acts of women. She stated during the interview that her activism began when she was touched by a personal extremely negative marriage experience where, when she wanted to divorce, she realized that the system she lived in was driving against her will. Her aim is to change the constitution of her country, is to fight to bring different rights to women and to legalize women protection.

Interestingly, these two attitudes towards women empowerment that Dima and Labib have, led to very distinct views in what they define in being a successful campaign. Labib, working mainly with social media platforms like Facebook and Instagram, was concentrated on the number of followers, of shares of the posts and of the video linked to his campaign. Dima instead, was more concentrated on how many laws were changed in favor of the women status in Lebanon, together with how many new laws were created to address, what she says to be the sexist attitude against women in her country.

For Labib, the key element for a successful social media campaign is to have a psychological boost that is able to impress viewers, together with the truthfulness of the information provided during the campaign. Dima instead sees the success of a campaign strictly linked to the possible cooperation with men. In her point of view, the Arab societies are extremely man-driven and, imagining to promote a campaign without their support is a nearly impossible task. Her technique is then of lobbying, of ensuring that some influential men support what she is trying to promote. She then pushes these men to talk to other men about her campaign, hoping to create a flow of influence that will be a key to success. Dima also stated that it is nearly impossible to think that, in Arab countries, campaigns which treat exclusively political or religious themes will succeed, no matter how good the campaign is. This is because the power behind these two entities is too big to challenge. Therefore, to obtain results, it would be better to focus on social activism, leading to a higher chance of succeeding.

Interestingly, going against what previous literature was stating regarding the danger that many activists, especially after the Arab spring, experience when trying to bring a social change (Ghannam, 2011), none of the two interviewed activists was afraid of possible negative consequences that could spring from their activism. Labib commented that the campaign he promoted was not offending anybody, was simply showing different types of women (more than 20). Dima stated that she was careful in her actions and preferred to not expose completely when dealing with hot topics, but that, apart from being cautious, she did not feel afraid of being exposed to dangerous situations. She continued saying that her actions are manly social, therefore this should not put her in a dangerous position. If her activism was completely political or religious, things could be different regarding her safety.

Dima is a grownup women activist, while Labib a young man activist. These conditions did not have a substantial effect on their answers since, interestingly, the responses of both activists, keeping in consideration that their activism attitude is different, have been quite congruent.

# 5. CONCLUSION

## 5.1 Conclusion

This thesis studied the nature and impact of social media campaigns based on Muslim women empowerment. To do so, both qualitative and quantitative methods of data collection have been applied. The aim of the quantitative data, collected through surveys, was to analyze the impact and attitudes of people regarding the empowerment of Muslim women promoted via social media campaigns. The aim of the qualitative data, collected through interviews, was to explore the nature of social media campaigns based on Muslim women empowerment. A random sample, composed of 363 people was selected and was exposed to three video campaigns promoting Muslim women empowerment. In addition, 2 activists have been interviewed to inquire the driving forces that pushed them to promote Muslim women empowerment, and their attitude regarding social media techniques to promote their message. This research's aim was not to generalize results and be representative of all social media campaigns, or of all activists' attitudes, but the aim was more focused on finding insights on this theme which was never deeply researched before.

Answering the first sub-question related to the perception of the audience on social media campaigns about Muslim women empowerment, generally, people have had positive reactions to the video campaigns they were exposed to but, overall, videos were better perceived by women than men. The studied population resulted in being slightly tending towards male chauvinism and interestingly, after video exposure, this tendency somewhat decreased. The aspects that were most positively accepted included visuals, words and music. The message of the videos, which was expected to be among the most important aspects of the campaigns due to the influence that activists aim to transmit to viewers, was not perceived as amid the most successful aspects. Generally, participants were more inclined to support women empowerment than Muslim women empowerment, and it was recorded that the more people felt empowered, the more negative they reacted towards videos. The large majority of participants claimed to have had a change in perception about Muslim women after seeing the three video campaigns, which was quite interesting to record.

Answering the second sub-question related to the motivation that drives activists to create social media campaigns that promote Muslim women empowerment, the focal point lays in fighting the general lack of knowledge on this theme. The interviewed activists both underlined that the crucial aspect of their activism was to inform about the opportunities that

women have to fight downtrodden situations. Arab women were described by both activists as having important issues regarding their emancipation and empowerment. The social, religious and political structure of the Arab countries is patriarchal and leads women to have important limitations in their general behavior. Social media were described by both as important aspects of activism, but never as essential for activism. Social media are cheaper, and can reach many people in a fast way, but at the same time, they are not always accessible to every region, leading to a general acknowledgement of exclusively determined areas if just relying on social media for a campaign.

Therefore, for the answer to the research question, which inquires what is the nature and impact of social media campaigns that focus on the empowerment of Muslim women, the results of the two sub-questions can be merged. The nature of these campaigns lays in the desire of activists to spread knowledge about the theme, in the most efficient way, which is by also using social media. These social media campaigns aim to have success by spreading knowledge and changing things both in a social and legislative way so that the influence of people can be joined by concrete change that starts from the reform of the juridical attitude towards women. The impact that these social media campaigns have on the studied sample is of realization of Muslim women condition, is of change in perception and of possible change in attitude thanks to this video exposure. Visuals, music and words in the video campaigns seemed to have more importance for viewers than the actual message, therefore, a general attention towards these elements could be important for the outcome of a campaign.

Previous literature has been important for the contextualization of the data gathered. Most of the qualitative analysis confirmed the theories developed from previous researches, while the quantitative part of this analysis was more explorative and therefore did not have concrete support from previous studies. Regarding the quantitative part, previous researches have explored similar concepts to the ones studied in this thesis, including the social media use (Rosen et al., 2013), the exposition to social media campaigns of a certain population (Sumac Research, 2010), reactions to gender perception (CARE, Cooperative for Assistance and Relief Everywhere, 2014). These researches were though not exactly congruent to this one since the religious and cultural element of specific Arab and Muslim women linked to social media campaigns was never explored as it was in this research. The themes touched during the interviews were instead much broader and had much more overlaps with previous literature. Some of these could be the theme of regional disparity in accessibility to the internet (Lakhina et al., 2002), the role of women and the gender inequalities they experience

(Bullock, 2010) (Charrad, 2009), and the fact that foreign help is not always very well appreciated due to a lack in understanding local habits and beliefs (Bullock, 2010).

The research methods used in this thesis were surveys and interviews and they were both successful for the purpose of answering the research and sub questions. For inquiring the impact of social media campaigns based on Muslim women, surveys were used to collect a large and diverse number of respondents. Surveys were suited for this section of the research question since there was the need to reach a large population to enquire specific themes. Narrowed questions were asked and responses were gathered efficiently, in an organized, low-time consuming way. Surveys do lack the detail and clarification opportunity that characterizes interviews, and that is why, when looking for more specific but less narrowed information, it was chosen to switch to interviews. To analyze the nature of these campaigns and the motivations of activists to create them, there was the need of a method which went more in depth in the data gathering and did not need to address a large amount of people. Interviews allowed a good margin of exchange between the interviewee and the interviewer that allowed, thanks to the use of the semi-structured interview type, to create a good flow of information. Thanks to this technique, questions got to be slightly personalized for each interviewee, maintaining the major structure of the interview the same. By doing so, more specific answers linked to elements discussed during the interviews got to be covered, discovering aspects of activism that otherwise would have not been able to be discovered.

## 5.2 Limitations

This thesis enquires the nature and impact of social media campaigns that focus on the empowerment of Muslim women. To do so, only three video-based social media campaigns were used to verify the impact they might have on a sampled population. In order to have a better understanding of this phenomenon, more campaigns could have been included. The three proposed campaigns referred exclusively to visual material and this might have influenced participants. Moreover, in order to have a more reliable study, a greater number of survey participants would have resulted in more accurate results. This aspect is also reflected during interviews. Unfortunately, due to the timing, just two activists agreed in being interviewed. Other activists had agreed in being interviewed but they gave their availability after the deadline of this thesis, when Ramadan, the Muslim month in which believers generally fast, was over. It has been very hard for the researcher to reach activists. Out of the

many requests sent to different associations, activists and media companies, just a very small amount positively replied to the interview request. Moreover, the interviewed activists and the researcher were not of English mother tongue and the communication was not always fluid. One of the interviewees, even if previously notified, did not have much time and rushed through most questions. This person at first, when interviewed, was also in a chaotic environment driving a car, having less attention for the questions the researcher was asking.

Furthermore, the researcher was not completely familiar with the analysis used in this research. This means that the researcher, while analyzing, also began a learning process that slowed the analysis down.

## 5.3 Future Research

In response to the limitations experienced in this study, the following section introduces suggestions for future research on the topic. As previously stated, this thesis had a very narrowed number of social media campaigns proposed to participants of the survey. Moreover, the material linked to these social media campaigns and proposed to the respondents of the survey was exclusively video based. To have a better understanding of the audience's perception of social media campaigns linked to Muslim women empowerment, other types of exposures to these campaigns (that could include photos, slogans, hashtags, etc.) could be included as input material to test in a deeper way the perception of participants on this theme.

Another suggestion for future research is to gather a larger group of participants to the survey, in order to get more accurate and generalizable results during the data analysis. More campaigns could also be included in the survey to see if the trend in perception and attitude change in a different way than it did for this research. Experiments could also be run, to check if video or campaign exposure really influences the gender perception and attitude of participants.

Regarding interviews, a better feedback from activists would be reached if more activists could be interviewed. The language barrier could be reduced if a translator (in this case English to Arabic) could cooperate during the interviews.

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APPENDIX A: Survey Outline

**Q1** Dear Participant,

Thank you very much for showing interest in joining this research. This study is conducted by a Master student of the Erasmus University, Rotterdam that aims to investigate the impact of social media campaigns that focus on the empowerment of Muslim women, on the public.

During the survey, you will be asked to answer few personal questions related to your general attitude. Moving on, you will be exposed to three short videos at the end of which you will be asked to answer a few questions related to what you saw.

Please be aware that your participation is completely voluntarily, meaning that you can quit at any time during your participation. Furthermore, your personal information will be kept strictly confidential and the findings of this survey will be used solely for research purposes. Hence, your anonymity is guaranteed at any time. This survey will last for approximately 20 minutes. If you have any questions during or after your participation, please feel free to contact the following e-mail: 455653rs@student.eur.nl

❍ I understand the above and agree to continue with the survey (1)

**Q64** This survey includes video and audio material. Please make sure that your sound system is on and functioning.

**Q2** How old are you?

❍ 17 or younger (1)
❍ 18-24 (2)
❍ 25-29 (3)
❍ 30-34 (4)
❍ 35-39 (5)
❍ 40-44 (6)
❍ 45-49 (7)
❍ 50-54 (8)
❍ 55-59 (9)
❍ 60-64 (10)
❍ 65-69 (11)
❍ 70-74 (12)
❍ 75-79 (13)
❍ 80 or older (14)

Condition: 17 or younger Is Selected. Skip To: End of Survey.

**Q3** Are you:

- ❍ Male (1)
- ❍ Female (2)
- ❍ Other (3)

**Q10** Which world area do you come from?

- ❍ Asia (1)
- ❍ Middle East and North Africa (2)
- ❍ Europe (3)
- ❍ North America (4)
- ❍ Central America and the Caribbean (5)
- ❍ South America (6)
- ❍ Sub-Saharian Africa (7)
- ❍ Australia and Oceania (8)

Display This Question:

If Which world area do you come from? Asia Is Selected

**Q11** From which country do you come from?

- ❍ Bangladesh (1)
- ❍ Bhutan (2)
- ❍ Brunei (3)
- ❍ Cambodia (4)
- ❍ China (5)
- ❍ India (6)
- ❍ Indonesia (7)
- ❍ Japan (8)
- ❍ Kazakhstan (9)
- ❍ North Korea (10)
- ❍ South Korea (11)
- ❍ Kyrgyzstan (12)
- ❍ Laos (13)
- ❍ Malaysia (14)
- ❍ Maldives (15)
- ❍ Mongolia (16)
- ❍ Myanmar (17)
- ❍ Nepal (18)
- ❍ Philippines (19)
- ❍ Singapore (20)
- ❍ Sri Lanka (21)
- ❍ Taiwan (22)
- ❍ Tajikistan (23)
- ❍ Thailand (24)
- ❍ Turkmenistan (25)
- ❍ Uzbekistan (26)
- ❍ Vietnam (27)

Display This Question:
If Which world area do you come from? Middle East and North Africa Is Selected

**Q57** From which country do you come from?

- ❍ Afghanistan (1)
- ❍ Algeria (2)
- ❍ Azerbaijan (3)
- ❍ Bahrain (4)
- ❍ Egypt (5)
- ❍ Iran (6)
- ❍ Iraq (7)
- ❍ Israel (8)
- ❍ Jordan (9)
- ❍ Kuwait (10)
- ❍ Lebanon (11)
- ❍ Libya (12)
- ❍ Morocco (13)
- ❍ Oman (14)
- ❍ Pakistan (15)
- ❍ Qatar (16)
- ❍ Saudi Arabia (17)
- ❍ Somalia (18)
- ❍ Syria (19)
- ❍ Tunisia (20)
- ❍ Turkey (21)
- ❍ The United Arab Emirates (22)
- ❍ Yemen (23)

Display This Question:
If Which world area do you come from? Europe Is Selected

**Q58** From which country do you come from?

- ❍ Albania (1)
- ❍ Andorra (2)
- ❍ Armenia (3)
- ❍ Austria (4)
- ❍ Belarus (5)
- ❍ Belgium (6)
- ❍ Bosnia and Herzegovina (7)
- ❍ Bulgaria (8)
- ❍ Croatia (9)
- ❍ Cyprus (10)
- ❍ Czech Republic (11)
- ❍ Denmark (12)
- ❍ Estonia (13)
- ❍ Finland (14)
- ❍ France (15)
- ❍ Georgia (16)
- ❍ Germany (17)
- ❍ Greece (18)
- ❍ Hungary (19)
- ❍ Iceland (20)
- ❍ Ireland (21)
- ❍ Italy (22)
- ❍ Kosovo (23)
- ❍ Latvia (24)
- ❍ Liechtenstein (25)
- ❍ Lithuania (26)
- ❍ Luxembourg (27)
- ❍ Macedonia (28)
- ❍ Malta (29)
- ❍ Moldova (30)
- ❍ Monaco (31)
- ❍ Montenegro (32)
- ❍ Netherlands (33)
- ❍ Norway (34)
- ❍ Poland (35)
- ❍ Portugal (36)
- ❍ Romania (37)
- ❍ Russia (38)
- ❍ San Marino (39)
- ❍ Serbia (40)
- ❍ Slovakia (41)
- ❍ Slovenia (42)
- ❍ Spain (43)
- ❍ Sweden (44)
- ❍ Switzerland (45)
- ❍ Ukraine (46)
- ❍ United Kingdom of Great Britain and Northern Ireland (47)
- ❍ Vatican City (48)

Display This Question:

If Which world area do you come from? North America Is Selected

**Q59** From which country do you come from?

- ❍ Canada (1)
- ❍ Greenland (2)
- ❍ Mexico (3)
- ❍ The United States of America (4)

Display This Question:

If Which world area do you come from? Central America and the Caribbean Is Selected

**Q60** From which country do you come from?

- ❍ Antigua and Barbuda (1)
- ❍ The Bahamas (2)
- ❍ Barbados (3)
- ❍ Belize (4)
- ❍ Costa Rica (5)
- ❍ Cuba (6)
- ❍ Dominica (7)
- ❍ Dominican Republic (8)
- ❍ El Salvador (9)
- ❍ Grenada (10)
- ❍ Guatemala (11)
- ❍ Haiti (12)
- ❍ Honduras (13)
- ❍ Jamaica (14)
- ❍ Nicaragua (15)
- ❍ Panama (16)
- ❍ Saint Kitts and Nevis (17)
- ❍ Saint Lucia (18)
- ❍ Saint Vincent and the Grenadines (19)
- ❍ Trinidad and Tobago (20)

Display This Question:

If Which world area do you come from? South America Is Selected

**Q61** From which country do you come from?

- ❍ Argentina (1)
- ❍ Bolivia (2)
- ❍ Brazil (3)
- ❍ Chile (4)
- ❍ Colombia (5)
- ❍ Ecuador (6)
- ❍ Guyana (7)
- ❍ Paraguay (8)
- ❍ Peru (9)
- ❍ Suriname (10)
- ❍ Uruguay (11)
- ❍ Venezuela (12)

Display This Question:

If Which world area do you come from? Sub-Saharian Africa Is Selected

**Q62** From which country do you come from?

- ❍ Angola (1)
- ❍ Benin (2)
- ❍ Botswana (3)
- ❍ Burkina Faso (4)
- ❍ Burundi (5)
- ❍ Cameroon (6)
- ❍ Cape Verde (7)
- ❍ The Central African Republic (8)
- ❍ Chad (9)
- ❍ Comoros (10)
- ❍ Republic of the Congo (11)
- ❍ The Democratic Republic of the Congo (12)
- ❍ Cote d'Ivoire (13)
- ❍ Djibouti (14)
- ❍ Equatorial Guinea (15)
- ❍ Eritrea (16)
- ❍ Ethiopia (17)
- ❍ Gabon (18)
- ❍ The Gambia (19)
- ❍ Ghana (20)
- ❍ Guinea (21)
- ❍ Guinea-Bissau (22)
- ❍ Kenya (23)
- ❍ Lesotho (24)
- ❍ Liberia (25)
- ❍ Madagascar (26)
- ❍ Malawi (27)
- ❍ Mali (28)
- ❍ Mauritania (29)
- ❍ Mauritius (30)
- ❍ Mozambique (31)
- ❍ Namibia (32)
- ❍ Niger (33)
- ❍ Nigeria (34)
- ❍ Rwanda (35)
- ❍ Sao Tome and Principe (36)
- ❍ Senegal (37)
- ❍ Seychelles (38)
- ❍ Sierra Leone (39)
- ❍ South Africa (40)
- ❍ South Sudan (41)
- ❍ Sudan (42)
- ❍ Swaziland (43)
- ❍ Tanzania (44)
- ❍ Togo (45)
- ❍ Uganda (46)
- ❍ Zambia (47)
- ❍ Zimbabwe (48)

Display This Question:

If Which world area do you come from? Australia and Oceania Is Selected

**Q63** From which country do you come from?

- ❍ Australia (1)
- ❍ East Timor (2)
- ❍ Fiji (3)
- ❍ Kiribati (4)
- ❍ Marshall Islands (5)
- ❍ The Federated States of Micronesia (6)
- ❍ Nauru (7)
- ❍ New Zealand (8)
- ❍ Palau (9)
- ❍ Papua New Guinea (10)
- ❍ Samoa (11)
- ❍ Solomon Islands (12)
- ❍ Tonga (13)
- ❍ Tuvalu (14)
- ❍ Vanuatu (15)

**Q55** Do you feel like you identify with the country you come from?

- ❍ Yes (1)
- ❍ Maybe (2)
- ❍ No (3)

Condition: Yes Is Selected. Skip To: What is your religious tendency?.

**Q56** With which other country do you identify the most with?

- ❍ Afghanistan (1)
- ❍ Albania (2)
- ❍ Algeria (3)
- ❍ Andorra (4)
- ❍ Angola (5)
- ❍ Antigua and Barbuda (6)
- ❍ Argentina (7)
- ❍ Armenia (8)
- ❍ Aruba (9)
- ❍ Australia (10)
- ❍ Austria (11)
- ❍ Azerbaijan (12)
- ❍ Bahamas (13)
- ❍ Bahrain (14)
- ❍ Bangladesh (15)
- ❍ Barbados (16)
- ❍ Belarus (17)
- ❍ Belgium (18)
- ❍ Belize (19)
- ❍ Benin (20)
- ❍ Bhutan (21)
- ❍ Bolivia (22)
- ❍ Bosnia and Herzegovina (23)
- ❍ Botswana (24)
- ❍ Brazil (25)
- ❍ Brunei (26)
- ❍ Bulgaria (27)
- ❍ Burkina Faso (28)
- ❍ Burma (29)
- ❍ Burundi (30)
- ❍ Cambodia (31)
- ❍ Cameroon (32)
- ❍ Canada (33)
- ❍ Cabo Verde (34)
- ❍ Central African Republic (35)
- ❍ Chad (36)
- ❍ Chile (37)
- ❍ China (38)
- ❍ Colombia (39)
- ❍ Comoros (40)
- ❍ Congo, Democratic Republic of the (41)
- ❍ Congo, Republic of the (42)

- Costa Rica (43)
- Cote d'Ivoire (44)
- Croatia (45)
- Cuba (46)
- Curacao (47)
- Cyprus (48)
- Czechia (49)
- Denmark (50)
- Djibouti (51)
- Dominica (52)
- Dominican Republic (53)
- East Timor (54)
- Ecuador (55)
- Egypt (56)
- El Salvador (57)
- Equatorial Guinea (58)
- Eritrea (59)
- Estonia (60)
- Ethiopia (61)
- Fiji (62)
- Finland (63)
- France (64)
- Gabon (65)
- Gambia (66)
- Georgia (67)
- Germany (68)
- Ghana (69)
- Greece (70)
- Grenada (71)
- Guatemala (72)
- Guinea (73)
- Guinea-Bissau (74)
- Guyana (75)
- Haiti (76)
- Holy See (77)
- Honduras (78)
- Hong Kong (79)
- Hungary (80)
- Iceland (81)
- India (82)
- Indonesia (83)
- Iran (84)
- Iraq (85)
- Ireland (86)

- Israel (87)
- Italy (88)
- Jamaica (89)
- Japan (90)
- Jordan (91)
- Kazakhstan (92)
- Kenya (93)
- Kiribati (94)
- Korea, North (95)
- Korea, South (96)
- Kosovo (97)
- Kuwait (98)
- Kyrgyzstan (99)
- Laos (100)
- Latvia (101)
- Lebanon (102)
- Lesotho (103)
- Liberia (104)
- Libya (105)
- Liechtenstein (106)
- Lithuania (107)
- Luxembourg (108)
- Macau (109)
- Macedonia (110)
- Madagascar (111)
- Malawi (112)
- Malaysia (113)
- Maldives (114)
- Mali (115)
- Malta (116)
- Marshall Islands (117)
- Mauritania (118)
- Mauritius (119)
- Mexico (120)
- Micronesia (121)
- Moldova (122)
- Monaco (123)
- Mongolia (124)
- Montenegro (125)
- Morocco (126)
- Mozambique (127)
- Namibia (128)
- Nauru (129)
- Nepal (130)

- Netherlands (131)
- New Zealand (132)
- Nicaragua (133)
- Niger (134)
- Nigeria (135)
- North Korea (136)
- Norway (137)
- Oman (138)
- Pakistan (139)
- Palau (140)
- Palestinian Territories (141)
- Panama (142)
- Papua New Guinea (143)
- Paraguay (144)
- Peru (145)
- Philippines (146)
- Poland (147)
- Portugal (148)
- Qatar (149)
- Romania (150)
- Russia (151)
- Rwanda (152)
- Saint Kitts and Nevis (153)
- Saint Lucia (154)
- Saint Vincent and the Grenadines (155)
- Samoa (156)
- San Marino (157)
- Sao Tome and Principe (158)
- Saudi Arabia (159)
- Senegal (160)
- Serbia (161)
- Seychelles (162)
- Sierra Leone (163)
- Singapore (164)
- Sint Maarten (165)
- Slovakia (166)
- Slovenia (167)
- Solomon Islands (168)
- Somalia (169)
- South Africa (170)
- South Korea (171)
- South Sudan (172)
- Spain (173)
- Sri Lanka (174)

- ❍ Sudan (175)
- ❍ Suriname (176)
- ❍ Swaziland (177)
- ❍ Sweden (178)
- ❍ Switzerland (179)
- ❍ Syria (180)
- ❍ Taiwan (181)
- ❍ Tajikistan (182)
- ❍ Tanzania (183)
- ❍ Thailand (184)
- ❍ Timor-Leste (185)
- ❍ Togo (186)
- ❍ Tonga (187)
- ❍ Trinidad and Tobago (188)
- ❍ Tunisia (189)
- ❍ Turkey (190)
- ❍ Turkmenistan (191)
- ❍ Tuvalu (192)
- ❍ Uganda (193)
- ❍ Ukraine (194)
- ❍ United Arab Emirates (195)
- ❍ United Kingdom (196)
- ❍ Uruguay (197)
- ❍ Uzbekistan (198)
- ❍ Vanuatu (199)
- ❍ Venezuela (200)
- ❍ Vietnam (201)
- ❍ Yemen (202)
- ❍ Zambia (203)
- ❍ Zimbabwe (204)

**Q8** What is your religious tendency?

- ❍ Atheism (1)
- ❍ Buddhism (2)
- ❍ Christianity (3)
- ❍ Hinduism (4)
- ❍ Islam (5)
- ❍ Judaism (6)
- ❍ Sikhism (7)
- ❍ Other (8)
- ❍ I prefer not to say (9)

**Q9** What is the highest degree of education you have accomplished or are in the process of accomplishing?

- ❍ I did not attend school (1)
- ❍ Elementary School (2)
- ❍ Middle School (3)
- ❍ High School (4)
- ❍ Bachelor University Degree/College Degree (5)
- ❍ Masters Degree or higher (6)
- ❍ I prefer not to say (7)

**Q18** Please indicate to what degree you agree with the following statements.

| | Strongly agree (1) | Somewhat agree (2) | Neither agree nor disagree (3) | Somewhat disagree (4) | Strongly disagree (5) |
|---|---|---|---|---|---|
| It is the mother's responsibility to take care of the children (1) | ❍ | ❍ | ❍ | ❍ | ❍ |
| A man should have the final say about decisions in his home (2) | ❍ | ❍ | ❍ | ❍ | ❍ |
| A man is the one who decides when to have sex with his wife (3) | ❍ | ❍ | ❍ | ❍ | ❍ |
| A woman should tolerate being beaten by her husband to keep her family together (4) | ❍ | ❍ | ❍ | ❍ | ❍ |
| Only when a woman has a child is she a real woman (5) | ❍ | ❍ | ❍ | ❍ | ❍ |
| If a woman wants to avoid being pregnant, it is her responsibility alone (6) | ❍ | ❍ | ❍ | ❍ | ❍ |
| It's better to have more sons than daughters in a family (7) | ❍ | ❍ | ❍ | ❍ | ❍ |

**Q48** Please indicate to what degree you agree with the following statements.

| | Strongly agree (1) | Somewhat agree (2) | Neither agree nor disagree (3) | Somewhat disagree (4) | Strongly disagree (5) |
|---|---|---|---|---|---|
| Most of the important decisions in the family should be made by the man (1) | ❍ | ❍ | ❍ | ❍ | ❍ |
| There is some work that only men should do, and some that only women should do, and they should not be doing each other's (2) | ❍ | ❍ | ❍ | ❍ | ❍ |
| A mother should not work outside the home while her children are young (3) | ❍ | ❍ | ❍ | ❍ | ❍ |

**Q17** Please indicate to what degree you agree with the following statements.

| | Strongly agree (1) | Somewhat agree (2) | Neither agree nor disagree (3) | Somewhat disagree (4) | Strongly disagree (5) |
|---|---|---|---|---|---|
| I have the freedom to decide how to do what I do (my job/study/..) (1) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I am responsible for the results of my decisions (2) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I am involved in determining organizational goals (3) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I am involved in decisions that affect me (4) | ❍ | ❍ | ❍ | ❍ | ❍ |
| My ideas and inputs are valued (5) | ❍ | ❍ | ❍ | ❍ | ❍ |

**Q16** "Empowerment" is the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights. Do you feel like you are an empowered person?

- ❍ Yes (1)
- ❍ Maybe (2)
- ❍ No (7)

**Q19** Do you support women empowerment?

- ❍ Definitely yes (1)
- ❍ Probably yes (2)
- ❍ Might or might not (3)
- ❍ Probably not (4)
- ❍ Definitely not (5)

**Q20** Do you think that women need empowerment?

- ❍ Definitely yes (1)
- ❍ Probably yes (2)
- ❍ Might or might not (3)
- ❍ Probably not (4)
- ❍ Definitely not (5)

**Q24** Why do you think so?

**Q21** Do you know any initiative or campaign that supports women empowerment?

- ❍ Yes (1)
- ❍ Maybe (2)
- ❍ No (3)

Condition: Yes Is Selected. Skip To: Please, if you remember, state the na....Condition: No Is Selected. Skip To: Do you support Muslim women empowerment?.Condition: Maybe Is Selected. Skip To: Please, if you remember, state the na....

**Q22** Please, if you remember, state the name or provide a small description of the campaign/initiative you know supports women empowerment

**Q23** Do you support Muslim women empowerment?

- ❍ Definitely yes (1)
- ❍ Probably yes (2)
- ❍ Might or might not (3)
- ❍ Probably not (4)
- ❍ Definitely not (5)

**Q25** Do you think that Muslim women need to be empowered?

- ❍ Definitely yes (1)
- ❍ Probably yes (2)
- ❍ Might or might not (3)
- ❍ Probably not (4)
- ❍ Definitely not (5)

**Q26** Why do you think so?

**Q27** Do you know any initiative or campaign that supports Muslim women empowerment?

- ❍ yes (1)
- ❍ Maybe (2)
- ❍ No (3)

Condition: yes Is Selected. Skip To: Please state the name of the campaign....Condition: Maybe Is Selected. Skip To: Please state the name of the campaign....Condition: No Is Selected. Skip To: End of Block.

**Q28** Please, if you remember, state the name or provide a small description of the campaign/initiative you know supports Muslim women empowerment

**Q30** Social Media are websites and applications that enable users to create and share content or to participate in social networking. Do you use Social Media Platforms?

- ❍ Yes (1)
- ❍ No (2)

Condition: Yes Is Selected. Skip To: How frequently do you use Social Medi....Condition: No Is Selected. Skip To: End of Block.

**Q32** On average, how frequently do you use Social Media platforms in a day?

| | Not at all (8) | 1 - 30 min (1) | 31 min - 1 hour (2) | 1–2 hours (3) | 3 hours (4) | 4–5 hours (5) | 6–8 hours (6) | more than 8 hours (7) |
|---|---|---|---|---|---|---|---|---|
| Facebook (1) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Twitter (2) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Instagram (3) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Snapchat (4) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |
| Other social media Platform (specify which) (5) | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ | ❍ |

**Q37** Now we are going to show you three short Social Media video Campaigns. They will take on average two minutes each. These campaigns are essential to the outcome of the survey so please, don't give up now! :) (the survey will soon be over)

**Q36** Celebrating Arab Women → video

**Q65** Timing

First Click (1)
Last Click (2)
Page Submit (3)
Click Count (4)

**Q39** Have you ever seen this Social Media Campaign before?

❍ Yes (1)
❍ No (2)

**Q38** What sentiment did you feel while watching this video? (you can select more than one option)

- ❑ Interest (1)
- ❑ Joy (2)
- ❑ Surprise (3)
- ❑ Sadness (4)
- ❑ Anger (5)
- ❑ Disgust (6)
- ❑ Contempt (14)
- ❑ Fear (9)
- ❑ Shame (10)
- ❑ Guilt (12)
- ❑ None of the above (13)

**Q78** Please indicate to what extent you agree with the following statements.

| | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) |
|---|---|---|---|---|---|
| I felt discouraged while watching this video:I felt incouraged while watching this video (1) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt frustrated while watching this video:I felt stimulated while watching this video (2) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt annoyed by this video:I felt gratified by this video (3) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I found this video confusing:I found this video clear (4) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt disempowered while watching this video:I felt empowered while watching this video (5) | ❍ | ❍ | ❍ | ❍ | ❍ |
| The content of this video did not incite my curiosity:The content of this video incited my curiosity (7) | ❍ | ❍ | ❍ | ❍ | ❍ |
| My watching experience was boring:My watching experience was fun (8) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt dismissed while watching this video:I felt involved while watching this video (9) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I would not recommend this video to my friends and family:I would recommend this video to my friends and family (10) | ❍ | ❍ | ❍ | ❍ | ❍ |

**Q41** What where the most successful aspects of this video? (you can select more than one option)

- ❑ Visuals (1)
- ❑ Music (2)
- ❑ Words (3)
- ❑ Message (4)
- ❑ Other (please specify) (5) _____
- ❑ None of the above (6)

**Q43** MY STEALTHY FREEDOM → video

**Q66** Timing

First Click (1)
Last Click (2)
Page Submit (3)
Click Count (4)

**Q42** Have you ever seen this Social Media Campaign before?

- ❍ Yes (1)
- ❍ No (2)

**Q44** What did you feel while watching this video? (you can select more than one option)

- ❑ Interest (1)
- ❑ Joy (2)
- ❑ Surprise (3)
- ❑ Sadness (4)
- ❑ Anger (5)
- ❑ Disgust (6)
- ❑ Contempt (14)
- ❑ Fear (9)
- ❑ Shame (10)
- ❑ Guilt (12)
- ❑ None of the above (13)

**Q80** Please indicate to what extent you agree with the following statements.

| | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) |
|---|---|---|---|---|---|
| I felt discouraged while watching this video:I felt incouraged while watching this video (1) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt frustrated while watching this video:I felt stimulated while watching this video (2) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt annoyed by this video:I felt gratified by this video (3) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I found this video confusing:I found this video clear (4) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt disempowered while watching this video:I felt empowered while watching this video (5) | ❍ | ❍ | ❍ | ❍ | ❍ |
| The content of this video did not incite my curiosity:The content of this video incited my curiosity (7) | ❍ | ❍ | ❍ | ❍ | ❍ |
| My watching experience was boring:My watching experience was fun (8) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt dismissed while watching this video:I felt involved while watching this video (9) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I would not recommend this video to my friends and family:I would recommend this video to my friends and family (10) | ❍ | ❍ | ❍ | ❍ | ❍ |

**Q52** What where the most successful aspects of this video? (you can select more than one option)

- ❑ Visuals (1)
- ❑ Music (2)
- ❑ Words (3)
- ❑ Message (4)
- ❑ Other (please specify) (5) _____
- ❑ None of the above (6)

**Q47** 3ALA RASY/ I AM MY VEIL → video

**Q67** Timing

First Click (1)
Last Click (2)
Page Submit (3)
Click Count (4)

**Q48** Have you ever seen this Social Media Campaign before?

- ❍ Yes (1)
- ❍ No (2)

**Q49** What did you feel while watching this video? (you can select more than one option)

- ❑ Interest (1)
- ❑ Joy (2)
- ❑ Surprise (3)
- ❑ Sadness (4)
- ❑ Anger (5)
- ❑ Disgust (6)
- ❑ Contempt (14)
- ❑ Fear (9)
- ❑ Shame (10)
- ❑ Guilt (12)
- ❑ None of the above (13)

**Q79** Please indicate to what extent you agree with the following statements.

| | 1 (1) | 2 (2) | 3 (3) | 4 (4) | 5 (5) |
|---|---|---|---|---|---|
| I felt discouraged while watching this video:I felt incouraged while watching this video (1) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt frustrated while watching this video:I felt stimulated while watching this video (2) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt annoyed by this video:I felt gratified by this video (3) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I found this video confusing:I found this video clear (4) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt disempowered while watching this video:I felt empowered while watching this video (5) | ❍ | ❍ | ❍ | ❍ | ❍ |
| The content of this video did not incite my curiosity:The content of this video incited my curiosity (7) | ❍ | ❍ | ❍ | ❍ | ❍ |
| My watching experience was boring:My watching experience was fun (8) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I felt dismissed while watching this video:I felt involved while watching this video (9) | ❍ | ❍ | ❍ | ❍ | ❍ |
| I would not recommend this video to my friends and family:I would recommend this video to my friends and family (10) | ❍ | ❍ | ❍ | ❍ | ❍ |

**Q54** What where the most successful aspects of this video? (you can select more than one option)

- ❑ Visuals (1)
- ❑ Music (2)
- ❑ Words (3)
- ❑ Message (4)
- ❑ Other (please specify) (5) _____
- ❑ None of the above (6)

**Q52** Which of the seen videos do you think is the most efficient?

- ❍ 1# Celebrating Arab Women (1)
- ❍ 2# My Stealthy Freedom (2)
- ❍ 3# I am my veil (3)
- ❍ The 3 videos are equally efficient (4)
- ❍ None of the above videos are efficient (5)

**Q53** Why?

**Q55** Do you think your attitude towards Muslim women empowerment changed?

- ❍ Definitely yes (1)
- ❍ Probably yes (2)
- ❍ Might or might not (3)
- ❍ Probably not (4)
- ❍ Definitely not (5)

Condition: Definitely yes Is Selected. Skip To: How do you think your attitude toward....Condition: Probably yes Is Selected. Skip To: How do you think your attitude toward....Condition: Might or might not Is Selected. Skip To: Please indicate to what degree you ag....Condition: Probably not Is Selected. Skip To: Please indicate to what degree you ag....Condition: Definitely not Is Selected. Skip To: Please indicate to what degree you ag....

**Q81** How do you think your attitude towards Muslim women empowerment changed?

**Q54** Please indicate to what degree you agree with the following statements.

| | Strongly agree (1) | Somewhat agree (2) | Neither agree nor disagree (3) | Somewhat disagree (4) | Strongly disagree (5) |
|---|---|---|---|---|---|
| It is the mother's responsibility to take care of the children (1) | ❍ | ❍ | ❍ | ❍ | ❍ |
| A man should have the final say about decisions in his home (2) | ❍ | ❍ | ❍ | ❍ | ❍ |
| A man is the one who decides when to have sex with his wife (3) | ❍ | ❍ | ❍ | ❍ | ❍ |
| A woman should tolerate being beaten by her husband to keep her family together (4) | ❍ | ❍ | ❍ | ❍ | ❍ |
| Only when a woman has a child is she a real woman (5) | ❍ | ❍ | ❍ | ❍ | ❍ |
| If a woman wants to avoid being pregnant, it is her responsibility alone (6) | ❍ | ❍ | ❍ | ❍ | ❍ |
| It's better to have more sons than daughters in a family (7) | ❍ | ❍ | ❍ | ❍ | ❍ |

**Q47** Please indicate to what degree you agree with the following statements.

| | Strongly agree (1) | Somewhat agree (2) | Neither agree nor disagree (3) | Somewhat disagree (4) | Strongly disagree (5) |
|---|---|---|---|---|---|
| Most of the important decisions in the family should be made by the man (1) | ❍ | ❍ | ❍ | ❍ | ❍ |
| There is some work that only men should do, and some that only women should do, and they should not be doing each other's (2) | ❍ | ❍ | ❍ | ❍ | ❍ |
| If the wife is working outside the home, then the husband should help her with the children and household chores (3) | ❍ | ❍ | ❍ | ❍ | ❍ |
| A husband should spend any free time with his wife and children (4) | ❍ | ❍ | ❍ | ❍ | ❍ |
| A mother should not work outside the home while her children are young (5) | ❍ | ❍ | ❍ | ❍ | ❍ |

**Q49** Thank you very much for your participation! Your help is going to be extremely precious for the outcomes of this research. Remember to press NEXT to save your results and complete your survey. If you are interested in the final outcomes, please write here your email and the results will be sent to you as soon as they will be available.

APPENDIX B: Overview of Interview Respondents

Interviewee 1

Name: Labib El Choufani.

Age: 32

Gender: Male

Place of residence: Lebanon

International Background: Travels all over the world to promote his work in Bobolink

Occupation: social media entrepreneur, creative director, and CEO and founder of Bobolink.

Interviewee 2

Name: Dima Dabbous

Gender: Female

Level of Education: PHD in media law and regulation

Place of residence: Lebanon

International Background: UNESCO representative

Occupation: Assistant professor in LAU University in the department of Communication Arts, activist, researcher, University lecturer, director of the Institute for women's studies in the Arab world (IWSAW), UNESCO senior consultant, editor-in-chief of al-Raida.

APPENDIX C: Interviews outline

Hello Dear X, thank you very much for agreeing in taking part to this interview. I know you have been working at project X which focuses on the empowerment of Arab and Muslim women and I would be really interested to know a little bit more about you and your work related to the social media campaign you contributed to launch. I am writing a thesis on Muslim women empowerment linked to social media campaigns therefore your experience and approach is very well valued and respected.

1_personal introduction_____

1. I would like to start asking you to tell me a little bit about yourself. Who is MANAL AL SHARIF/XXX?

2_social media campaign_____

2. How have your personal experiences as an Arab woman/man, influenced or not influenced you in the taking part of the X campaign?
    a. What where your feelings about this project?
    b. What made you decide to work on this campaign?
    c.
3. How would you describe the X social media campaign?
    a. What are the key words that best represent the X campaign?
    b. What does this campaign fights/stands for? / What does it support?
    c. What is the message that the campaign tries to promote?
    d. What was the main purpose of the X social media campaign?

4. What was the spark behind the creation of the X social media campaign?/ How did this idea initially started?

5. What were you hoping to obtain from the X campaign?
    a. Did you obtain it?
    b. Do you perceive it was a successful or unsuccessful campaign?
    c. How do you measure the success of the X social media campaign?
    d. What are the elements that you think played a major role for the outcome of this campaign?

e. What feelings and sentiments where you aiming to make people feel when getting in contact with the campaign?
f. If you had one, which was your target audience?

3_consequences of the social media campaign_____

6. Hundreds of Arab activists, writers, and journalists have faced repercussions because of their online activities in the past years. Were you ever concerned about the consequences that the X campaign might have provoked?
    a. Personally
    b. Social stability

4_supported social media campaign and Muslim women empowerment_____

7. The X campaign is considerable as a social media movement in favor of Arab and Muslim women empowerment. Do you agree with this identification for the X social media campaign?
    a. How would you define women empowerment?
    b. From your point of view, does the X social media campaign contributes or does not contribute to empowering Muslim and Arab women?

5_ social media_____

8. Why the choice of focusing on social media?
    a. Which ones where mainly used (Facebook, Twitter, Instagram, …)
    b. Why?
    c. Are you yourself a user of social media platforms? – which social media platforms are you best at using?
    d. How many people are following the X social media campaign?
    e. Where you expecting these results?
    f. In your point of view, what are the benefits of social media platforms?
    g. Have you ever experienced limitations linked to social media platforms while dealing with the X campaign?
    h. What are your perception regarding the support or absence of support given by/through the media on Muslim women empowerment?

6_succesful activism_____

9. What are the most important aspects do you think are needed to be a successful activist in the social media sphere?
    a. Have you followed any specific strategy to promote the X social media campaign?
    b. Do you use any publication strategy for the posts or tweets of the X campaign?

Thank you very much for this very interesting exchange. It has been a learning journey listening to you. Thank you again for your precious time. If you are interested in the ending results, I will send them to you as soon as everything will be ready.