

**The Murders of Women, In Palestine: The Coverage
of Palestinian News Agency, Wafa**

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ABSTRACT

Murder of women in Arab Countries like Palestine is a critical issue. In Palestinian society, it is one of the oldest and common phenomena and one of society's ignored crimes due to specific perspectives around women. The social norms justify murders of women claiming it is a means of getting rid of shame without detailed investigation. If a woman lost her life under the umbrella of honor, the incidents of the murders of women disappear without investigations since it is custom, norm, and tradition.

Murder of women in the Palestinian society threatens the community structure, as the community is affected by a state of disintegration. Hence, the media play a significant role in reducing these crimes by publishing them to highlight the problem in the society.

Therefore, this study aims to investigate the Palestinian media coverage murder of women in Palestine. To achieve the aim of the study, the study focuses on WAFA media agency as a case study. Wafa media agency is deemed as one of the generally renowned Palestinian state official agencies.

The study utilizes the Agenda-setting theory, Gatekeeping theory, framing theory, Social representation theory, and Feminism theory to construct a framework. In this research, content analysis was conducted on 50 news articles from the website of WAFA agency from 1st of January 2016 to 31st of December 2020. In total, WAFA published 247 news stories during his period, 197 stories were excluded due to information shortage of the criminals and victims. As a result, it was noted that WAFA agency dealt with the news reported in general ignoring details of the incidents. The

agency's policy is to focus on political issues instead of social issues. The agency avoided adopting the crimes as an Honor killing, but rather took the statements from the families of the victims, or the statements of the perpetrator, or from official police reports. Such a representation does not shed light on such an important problem of the Palestinian society, and it is far from criticizing such a social problem and guiding society for a better society. This shows that the WAFA agency does not highlight an important social problem and does not play any role in taking these crimes seriously for the welfare of the society or/and reducing these. Crimes.

Keywords: Women, women murder, media, honor killing, Palestinian media, WAFA agency.

ÖZ

Filistin gibi Arap ülkelerinde kadın cinayetleri önemli bir sorundur. Filistin toplumunda kadın cinayetleri eskiden beri süregelmektedir ve toplumun genel olarak kadına bakışı bu cinayetleri görmezden gelinen suçlardan birisi yapmaktadır. Sosyal normlar, kadın cinayetlerini, ayrıntılı bir soruşturma yapılmaksızın, utançtan kurtulmanın bir yolu olduğu iddia edilerek haklı çıkarabilmektedir. Herhangi bir kadının hayatına bir başkası tarafından “namus” şemsiyesi altında son verilmesi, adet, norm ve gelenek gibi toplumsal kabulleniş nedenleri ile yeteri kadar soruşturulmadan sonlandırılmaktadır.

Kadın cinayetleri, toplumsal bir parçalanmayı da deneyimleyen Filistin toplumunda, toplumsal yapıyı da tehdit etmektedir. Böylesi bir toplumda medya, toplumdaki böylesi önemli bir sorunu vurgulayabileceği gibi, bu suçların azaltılmasında da önemli bir rol oynayabilmektedir. Bu çalışmada, Filistin medyasında kadın cinayetlerinin ele alınışı incelenmektedir. Çalışma, vaka çalışması olarak Filistin devletinin resmi ajanslarından biri olan Wafa medya ajansına odaklanmaktadır.

Teorik çerçeve oluşturmak için Gündem Oluşturma Eşik Belçiliği (Gatekeeping), Çerçeveleme, Sosyal temsil ve Feminizm teorileri kullanılmıştır. Araştırmada 1 Ocak 2016 - 31 Aralık 2020 tarihleri arasında Wafa ajansının web sitesinden 50 haber makalesi üzerinden içerik analizi yapılmıştır. Wafa ajansı bu dönemde toplam 247 haber yayınlamıştır. Bu çalışmada 197 haber suçlular ve mağdurlar hakkındaki bilgi eksikliği nedeni ile araştırma dışı bırakılmıştır.

Sonuç olarak, Wafa ajansının genel olarak olayların ayrıntılarını görmezden geldiği,

toplumsal bir sorun olan kadın cinayetlerini arařtırmadan, detaylandırmadan haberleřtirdiđi gözlemlenmiřtir. Ajans, kadın cinayetlerini namus cinayeti olarak kaydetmekten kaçınmıř, haberlerinde ise daha ziyade mađdurların aile fertlerinin ifadelerine, failin ifadesine veya resmi polis raporlarına yer verdiđi gözlemlenmiřtir. Böylesi bir temsil, toplumun önemli bir sorununa ıřık tutmadıđı gibi, toplumu eleřtirmeye, deđiřmeye yönlendirmekten uzaktır. Bu da, Wafa ajansının önemli bir sorunu vurgulamadıđını ve bu suçların toplumun refahı için önemsenmesine ve/ya azaltılmasına yönelik herhalgi bir rol oynamadıđını göstermektedir.

Anahtar Kelimeler: Kadın, kadın cinayetleri, medya, namus cinayetleri, Filistin medyası, Wafa ajansı.

DEDICATION

To every wronged woman in the world, to every woman who cries out injustice, to
the women who got killed due to patriarchy

To the Palestinian media, that should review women's issues and stand by them in
Palestine

To my mom who supported me with her support, to my father who stood by me, and
to the brother who I longed to see

And to my sisters

To the little boy Youssef, my nephew

For everyone who contributed to the realization of this thesis.

Best regards and respect.

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Chapter 1

INTRODUCTION

Generally, in the area of the Middle East and North African (MENA), 'Murder of women' is a common behavior against females due to particular restrictions of the patriarchy maintained in the societies of that area. Namely, the social framework regulations centered on women's chastity and honor. Women in such communities are under men's guardianship. Since these social restrictions are critically significant, lack of commitment to those rules leads to disgrace which may develop to honor crimes, such a crime occurred in 2019 in Palestine with Isra Gharyeb a 21 years old girl, when it seems to the society that she was not restricted to the social norms.

Bateman (2019) narrating Isra's story, she grew up in a patriarchy sphere, surrounded by the discrimination between women and men. Isra Gharyeb after clashing with her guardians she had fallen from the balcony, then she suffered from brain damage. Isra, a make-up artist and blogger on the Instagram platform with a high number of followers running into thousands, posted a photo with her fiancé in a coffee shop on Instagram. And then, since their engagement was not officially and religiously registered, publishing such a photo was not acceptable which led her brothers to conflict with her. News about her situation spread rapidly on Facebook and Twitter. Several and various posts demanded justice, with many females sharing their personal and similar experiences.

As a result, women's rights protesters gathered outside the Palestinian Prime Minister's office, demanding for the enforcement of laws for the protection of women.

Accusations of officials as doing little to investigate and prevent such incidents (Minthe, 2019). Isra's case is not the sole emphasis of this research study. However, it provides an important and critical background because it stands out as one of the first crimes with an extensive uptake in the Arab region on social media and continues to capture collective memory and the interest of the public. How did the media cover her death? How does the Palestinian media cover incidences of several women who have lost their lives to honor crimes? The media is considered the fourth authority because of its contribution of framing discourse within society. Since media manipulates and influences community's minds, their actions and attitudes accordingly, this thesis aims to illustrate how the Palestinian government official news Agency Wafa Media covers murders of women and to identify the features of this coverage between 1st of January, 2016 to 31st of December, 2020.

The theoretical framework of this research study relies upon four theories, Agenda Setting Theory, Gatekeeping Theory, representation theory and feminism theory (Baran & Davis, 2003; Hassouna, 2015; Pressureman, 2007), based on above-described conceptualization. This research concentrates on Wafa Media Agency as a case study. Wafa Agency was established in 1972 by a decision of the Palestine Liberation Organization, and the agency is now affiliated with the Palestinian National Authority, as official agency that speaks the Arabic language (Wafa, 2020).

1.1 Background of Study

According to the Council of Europe Committee on Equal Opportunities for Women and Men (2003, para. 10), the phenomenon of the ‘Murder of women’ is the murder of females by a guardian or close relative of hers because of such perceived disgrace arises by woman’s behaviors. Sen (2005) argues that Murder of women are actions considered as eliminating stains of dishonor of family. It is made up gender-specific acts of violence, especially perpetrated against women within the arena of family structures, societies, and communities, that are patriarchal; where the core justification for engaging in such act is out of the bid to protect the socially constructed notion of honor as a norm, tradition, or value system (Grzyb, 2016; Gill, 2011).

In fact, these crimes have been deemed to be part of an extensive global phenomenon of patriarchal violence against women that transcend class, race, age, and religion (Meetoo and Mirza, 2011). It is a terminology employed for a vast range of acts related to the perceived misuse of the sexuality of women: premarital sex and marital infidelity, more notably. Others may also include the initiation of a divorce or separation, being a rape victim, alleged misdemeanors like flirting, staining the honor of the clan, or contacting individuals of different faiths (Kulczycki and Windle, 2011). The United Nations (2000) states that these types of murders are taking place mainly in the parts of Southern Asia (SA), North Africa (NA) and the Middle East and North Africa (MENA). Geographically, the MENA region is large and consists of several countries at different socioeconomic levels, still it shares some commonalities in terms of religion, sociocultural contexts, and language. Most of that societies still have gender discrimination with rules reinforce the position of women as subordinates (Kulczycki and Windle, 2011). Since Palestinians also reside in the region, the

traditional patriarchal ideology also governs the people and culture (Abdo, 1999; Shalhoub-Kevorkian, 2009). There is the prevalent argument that such ideology bears primary responsibility as a factor in the regulation of social roles, relations, behavior, and responsibilities of societal members (Khatib, Edge and Speed, 2019). The patriarchy is a system in which the roles women play in society are determined by men through various strategies or means. Hence, with the family being the core social unit in the Palestinian society and paramount importance of the protection of the clan, tribal names, family, within the Palestinian culture, and the domination of males in its community system, as Khatib et al. (2019) states that any behavior points to a woman practices insurgency against social norms which in a way or another affects family name and honor, leads to such crimes. In Palestine, women tend to continuously face violence at home and within their society (Women Empowerment Centre, 2015). About 37% of married women had experienced violence by their husbands, and a dramatic rise in 'honor' related murder cases was reported during times of political violence in Palestine (Deif, 2006; Human Rights Council, 2017). The United Nations has recognized the violence directed against a woman because of their gender and the disproportionate experience of such attacks (e.g., honor killing), as a form of discrimination, which inhibits the ability of women to enjoy freedoms and rights on equal footings as men (Grzyb, 2016). In the regulation of the Murder of women, the penal codes differ in Arab world, some codes place limitations of defense of fornication, via reduced sentence, whereas others limit the excuse of exemption to adultery cases (Abu-Odeh, 2010).

The existence of the ongoing issue in the region stays enveloped by taboos but has attracted more attention recently. The international human rights community and media have assisted in raising social consciousness with this concern (Kulczycki and

Windle, 2011). The work carried out by several local women and human rights movements have altered the tracks to attain justice, as in Israa's (Shaalán 2019). This research study analyzes the news of Murder of women in Palestine state official news agency Wafa that publishes daily news in general and investigates the way it covers these crimes. This research study relies on the theoretical foundations of agenda-setting theory and gatekeeping theory which seeks to investigate how the media engages in the discourse of such tragedies which in turn shapes popular perceptions (Freeland, 2012).

In 2008, Barzilai Nahon mentioned that Gatekeeping Philosophy reflects on those who regulate the media and decide what content can be shared with the audience and what cannot. The selection of the content is determined by the aims the media entity intends to fulfill. The way in which the hidden message is structured linguistically to the audience is also a great influence on how the audience receives, comprehends and interacts with the content (Chong & N. Druckman, 2007).

1.2 Motivation for the Study

The issue of the Murder of women has become a common phenomenon in Palestinian society that became critically complicated to ignore. There is a societal need to continue in the progressive route towards exposing the organized nature of violence perpetrated against women. There is a global branding of the Palestinian society as having joined the likes of Afghanistan, Pakistan and so on, where honor killings claim hundreds of lives per annum (Mayell, 2002). During the years when the researcher worked as a journalist in Palestine, he noticed a weakness in the way Palestinian media entities handled stories that involved murder of women, especially honor crimes.

Therefore, through this research study, the researcher aims to shed light on media's weakness regarding cultural legitimating violence against women.

1.3 Problem of the Study

The main problem of the study is how Wafa covers, reports and publishes Murder of women news in Palestinian publics. By investigating Wafa news content, it is also representing Palestinian government ideology on women rights, murder of women and particularly on 'honor killing'.

1.4 Aims of the Study

The study aims to investigate governmental news agency coverage concerning women murdered in Palestine, Wafa news agency as a case study. Accordingly, this research study aims to investigate Palestinian media coverage the Murder of women starting from January 2016 to December 31, 2020.

The aims include:

- To investigate the principles employed by Wafa Agency in formulating the reports regarding the murder of women in Palestine.
- The hidden message Wafa agency intends to convey to the public through the published news regarding the murder of women in Palestine.

1.5 Research Questions

This research study aims to illustrate the characteristics of Palestinian state media agency (Wafa) coverage of Palestinian women murder from the 1st of January, 2016 to the 31st of December, 2020. The data was collected from Wafa News Agency electronic archive. To clarify the intended aims of the thesis, the researcher designed the following as research questions:

The researcher poses the key question: How did Wafa agency deal with the reports

posted on the official website regarding murders of women in Palestine?

RQ. 1: How did Wafa agency cover femicide cases in Palestine?

RQ. 2: What narratives did Wafa agency adopt during its coverage of the murders of women?

1.6 Sample of the Study

The data was collected from Wafa's news agency electronic archive under Murder of Women headlines. Wafa agency publishes its reports items in its website, still with regular following up with the website, some critical stories as honor killing are eliminated., Hence, there was an actual need for the researcher to interact with a reporter in that agency for more clarification and to triangulate the data. It was found that 247 published reports concerning the femicide. Out of 247 reports, 50 reports were related to Murder of women. In the search engine of the agency, a group of keywords was used in the electronic archive like: Femicide, crime against women, honor killings, murder of women and girls killed by one of their guardians.

The data relied on mentioning murder against women based on the content analysis of the news text that indicated that the killer is a first-degree relative. Therefore 197 report items were excluded from this study, for not mentioning the direct killer of girls, and thus the researcher cannot identify the crime as an honor crime. After examining the keywords on the website, the results were various, still it can be classified as crims of woman with vague reasons, others are with full details and obvious investigations and the latter which was selected purposively by the researcher.

1.7 Significance of Study

This research study is considered significant due to the noted dereliction of specialized researches regarding Palestinian state media coverage about Murder of women. Therefore, it is an advantage to those who seek to gain more knowledge about Palestinian media coverage about murder of women. Additionally, murder of women is often reported as a crime, among other news, making it challenging to track media development. Mainly, media has a critical role in awareness raising over gender-based discrimination in Palestinian society, hence it is important to investigate this role.

1.8 Limitations of study

This research study concentrates on Wafa Media coverage, a governmental agency that reflects the government media policy on Murder of women. The researcher selected the data from the website of the agency starting from January 1, 2016 till December 31, 2020. The sample of the study is 50 report out of 247 ones, the data collection was not random, rather it was intended sampling since the researcher seeks the stories with a clear recognition of the crime. Noting that many women murder cases were considered as crimes by putting honor aside, namely, and based on observation, some crimes are obviously due to honor reasons, still, they were reported and classified in media as murder without determining honor reasons. The practicing of such murder is for eliminating disgrace the society norms design, noting that the crime is a pride for the families in case violations of the social norms were recorded by such women.

This research study was conducted at Eastern Mediterranean University in North Cyprus. Consequently, the researcher faced challenges arising from the lack of previous studies conducted in the English language and the lack of references that discuss the Palestinian media in the context of Murder of women.

Chapter 2

LITERATURE REVIEW

This chapter of the thesis discusses and reviews the related literature, as well as it provides insights into concepts and subjects to further understanding of this research study. It elaborates on the historical background of the Palestinian media coverage of murders against women. This chapter reviews in brief the history of press/media in Palestine, Wafa Media agency in particular; a discussion about women's right in Palestine and background about women in Arab societies are reviews as well; murder of women in addition to the theoretical framework of the study (Agenda Setting Theory, Gatekeeping Theory, Framing Analysis Theory, Feminist theory and Representation theory).

2.1 History of Palestine

The term Palestine refers to a small region in the Eastern Mediterranean area, which includes the current Israeli state, and some claim to include part of Jordan. Over the years, there have been different controversies about the occupation Palestine suffers from. Both geographical areas identified by name and their political location have changed. It is also called the Holy Land, or a part of it, since it is a blessed place for Muslims, Christians and Jews since the twentieth century. The conflict in this region has been the issue of contradictory rededications by the Jewish and Arab nationalist movements Philistia; a name created by Greek authors to the Philistine country in the land on the south coast between modern Tel Aviv-Yafo and Gaza in the 12th century BCE. The term "Palestine" derived from Philistia (Kenyon, 2020).

The Romans emerged in "Syria Palestine" in the second century CE and established the southern part of the province of Syria to Arabic and used it at least since the early Islamic period, to characterize the region (Khalidi, 2020). The Arabs mandated Palestine, excluding Israel, are now using the word Palestinian, although the Arabs in Palestine established and developed the Palestinian identity for around 200 years, it is relatively recent that Palestinians make up a distinct people, never had a separate state for the Arabs living in Palestine. The word Palestinian was used to signify between Palestinian, Jews and foreigners until the establishment of Israel then the word is used only by the Arabs by the turn of the 20th century (Khalid et al., 2020).

The Arab world attends lately renaissance, the ideas of Arab unity and nationalism were widely recorded as part of the greater Arab or Muslim community in the middle of the Ottoman Empire's departure. The Palestinian Arabs started broadly using the name "Palestinian" to reflect the nationalist notion of the Palestinian people from the pre-World War I era but after 1948—and even more after 1967, the term was used by Palestinians not only as place of origins but, particularly, as a Palestinian State, as a common past and future (Khalid et al., 2020).

2.1.1 Palestinian Arabs' divergent history

At the beginning of the establishment of Israel, there were around 150,000 Arabs in Israel. About an eighth of the Palestinians and about the same percentage of Israelis were in this group by 1952. The provinces of Western Galilee were home to the majority of these. With the confiscation of a great part of their lands, the Arabs were forced to abandon agriculture and untrained wage employment in Jewish institutions and construction companies (Jones, 2020). They were granted nominal but not actual guarantees of equality in religion and civil rights with Jews as citizens of the State of Israel, but in fact they lived within the Military jurisdiction until 1966, where their

political choices and freedom of movement were severely restricted, most of them remained politically relaxed and many agreed with the reality that Israel was ruled by Zionist ideology, many also tried to improve their conditions by participating in elections and economic integration (Bickerton , 2020).

2.1.2 Palestinians from the West Bank (and Jordan)

During the 1948 – 1949 events, the monarchy of Jordan viewed the possibility of expanding Jordan and integrating Palestinian people Jordan granting them Jordanian nationality. Jordan attempted to strengthen and expand its control on and rule the future of Palestinians through a number of political and social policies (Khalid et al., 2020). It offered education and expanded the process of Palestinian citizenship in 1949, with Jordan's citizenship for the most part, but tensions between Jordanian citizens as better-trained, better-educated and Palestinians emerged (Khalid et al., 2020).

Around two-thirds of Jordan's inhabitants were Palestinians the Jordanian Chamber of Deputies had half of its seats for West Bank officials. The major social, economic, educational, and political differences between each of the inhabitants made this measure and similar efforts to integrate West Bank with the East Jordan region is impossible (Khalidi et al., 2020).

2.1.3 Gaza Strip

From 1948 to 1967, the Strip of Gaza was reserved for 20 years in Egypt, people in Gaza struggled by oppressive behaviors from Egyptian rule. Palestinians living in the area were denied citizenship that made them stateless and permitted little real control over the local administration (i.e., left them free of citizenship from any nation). However, Palestinians were allowed to study in Egyptian universities and they have the rights in elections of local authorities! (Khalidi et al., 2020).

In 1948, the government of Palestine in the Gaza Strip was declared by Amin al-Husni. However, it was short-lived because it was entirely dependent on Egypt. Due to its lack of credibility during the Second World War, Palestinian Arab nationalism was greatly impaired by the failure of this undertaking and by Al Husni lack of credibility (Fraser, 2020). With more than four-fifths of the urban population, the Gaza Strip, which is 25 miles long and 4–5 kilometers (6–8 kilometers) wide, has become one of the most densely populated regions in the world. The life of the area was characterized by poverty and social suffering (Khalidi, 2020).

The unemployment rate was high; many Palestinians lived in refugee camps, mostly dependent on UN assistance. The majority of lands they had previously worked on became unavailable currently, industry was not permitted, still trade flourished, as Gaza became a duty-free port for the Egyptians (Khalidi et al., 2020).

2.2 Media in the Arab World

In the Arab world, the media play an essential role in its political discourse. According to Amin (2000), Arab journalism faces several restrictions to change, such as the processes of globalization, providing transnational non-Arabic and Arabic print and options for broadcast for Arab audiences. The need for Arab institutions of media to step up to stay updated with global information systems that would enable them to hold on to the attention of the Arab society has become paramount (Alterman, 1998).

Different factors have stifled the development of media in the Arab world, such as the close links to political movements and politics, weak economic foundations, Arab nationalism, cultural norms, and politicized Islam (El Affendi, 1999). They are being challenged by global forces such as freedom of expression, press freedom, and

freedom of speech, creating a situation of a paradox since many Arab governments and regimes oppose notions of freedom of expression and press.

2.2.1 Arab Media and Censorship

According to (Amin and Boyd,1993). ownership of most broadcast media is by the government, or under direct government monopolistic supervision. Some governments not only own but also control institutions of the broadcast. Historically, the government has established media agenda, and the media has served the promotion of its cultural, religious, economic, and political programs to filter what the society hears and sees (Mowlana and Marron, 1994).

Journalists in the Arab world have often operated in censored environments since early developments of its press. By the end of the Ottoman regime which was close to the second world war, journalism in the Arab world did not transcend the usual conventional system of relations existing between the political class and the rest of the society, governed by values of obedience and respect for the political establishment. Post-independence conditions have increased the relative weakness and inconsistencies of the current Arab system of press. Moves towards freedom of speech and the press were aborted, considering the end to multiparty systems and press independence. Most of the entire region suffered this from the mid-50s to mid-80s. Many of the era's journalists fled their countries for healthier press environments and better opportunities.

Arab journalists still hold great potentials to initiate changes and influence the reaction of the public to changes, but they still encounter religious, cultural, and economic challenges (Amin, 2000). According to Abu Zeid (1991), the structural drawbacks which are present in the political systems in the Arab world, particularly the

domination and penetration of the government in several sectors such as economies, politics, and society obstruct the development of journalism freedom, due to the influence of the Journalists' attitudes who can deal with sensitivity issues.

2.2.2 The Palestinian Media

1876 first Palestinian newspaper released under name al Quds in Jerusalem and issued in two languages Turkish and Arabic once a week (Kabha & Caspi, 2011). Christian churches established the first printing houses, and consequently followed by institutions owned by personal Palestinian Arabs, like Al-Karmel belongs to Haifa's Najib Nasser, and an additional one in Jaffa (Kassissieh, 2003; Khalefa, 2015).

According to Kabha and Caspi's study conducted in 2011, The Palestinian media under the Ottoman government is beginning to grow in two periods. Between the 1876 to 1908 years, there were no laws regulating newspaper publications, with the acquiring of a publication permit taking years possibly. The Ottoman Empire allowed four newspapers to operate at this time, imposing restrictive bans on the publications of newspapers that exposed complaints against the Sultan and government corruption. Furthermore, they were not allowed to publish news about protests, against rulers, overall, in the Ottoman empire or elsewhere. The second phase was from 1908 to 1914, during which the work of publications in Palestine, were severely affected by the revolt by the Young Turks (Kabha, 2003; 2007; Kabha and Caspi, 2011). By the end of the 1918 period, about 130 journalistic publications were made in Jaffa, Jerusalem, Haifa, Gaza and Laydda. They were comprised of political, literary, and religious pamphlets, although they were not published daily. (Rubinstein and Shinar, 1987; Khalefa, 2015).

The first daily newspaper was printed in 1921, Lisan Al-Arab (The Arab Voice), during the mandate of the British. Wealthy Palestinian families had at the time, started

publishing their papers (Falastin in 1918); the Nashashibi family of Jerusalem; Al-Husseini family of Jerusalem; and others. In the 1940s, 10 weeklies and five quarterlies had emanated, alongside these ((Rubinstein and Shinar, 1987). The first radio station Hon AlQuds (Here is Jerusalem), was also created in the 1930s, and run by Palestinian journalists in English, Hebrew, and Arabic (Khalefa, 2015).

After the Israeli was established in 1948, the newspapers issued over the mandate of the British were forbidden, although certain efforts allowed some to continue albeit under a restrictive authority (Kabha and Caspi, 2011; Totary, 2015). Only slight papers such as Al-Ittihad could print under dire conditions of difficulties in reaching regular circulation and frequency. The Israeli military government also closely monitored their content (Kabha and Caspi, 2011; Totary, 2015).

Filastin and Al-Difah transfer their head offices to East Jerusalem in the part of the West Bank, controlled by Jordan, in 1950. In 1951, Al-Jihad was established but closed in 1967. It was re-established in Jerusalem in 1968 and is still in operation today under the Al-Quds name (Jamal, 2001; Khalefa, 2015).

The war in 1967 brought about the subjection of Palestinian journalists in the Gaza Strip, West Bank and East Jerusalem to censorship, and restrictions by the military rule of Israel (Bishara, 2010), with Al-Quds operating still in East Jerusalem. The Palestinian Liberation Organization (PLO) set up Al-Sha'ab and Al-Fajr in Jerusalem (Jamal, 2001). Furthermore, the PLO created other news Diasporas news channels, such as WAFA, Falastin al-Thawra (Palestine, Revolution) Sawt Falastin and the Voice of Palestine Sawt Al-Thawra – the radio station (Khalefa, 2015).

In 1993, following the signing of the Oslo Peace Accords by the PLO and Israel, resulting in the creation of the Palestinian Authority (PA), Palestinian media outlets which were in the diaspora such as Wafa were moved to Gaza and the West Bank, and official radio and TV stations were set up. In 1995, Al-Hayat al-Jadidah was also founded by the Palestinian Authority. (Bishara, 2010& Khalefa, 2015). Under the PA press statute of 1995, media freedom was granted for the coverage of any issue irrespective of whether it was inclusive of criticisms of the PA's institutions; however, according to Jamal (2001), many journalists decried multiple violations of the supposed freedom.

The Palestinian media professionals, in the late 1990s, set up media outlets that were privately owned, in the Gaza Strip and West Bank, comprised of eight radio stations and twenty-seven television stations (Charlotte, 2010). These were created originally to provide services to the local community (Batrawi, 2001& Bishara, 2010). The Palestinian media concentrated primarily on Israeli-Palestinian war activity in September 2000, the second Palestinian uprisings. Palestinian journalists' movements have been made harder ever since due to limits on their issuance of media credentials that could allow them to pass Israeli checkpoints in the West Bank (Bishara, 2010; Khalefa, 2015).

Funds from several European countries and USID have been used to strengthen the media environment and create new networks in Palestine (Charlotte, 2010). In 2006, several media outlets, including Hamas Al-Aqsa TV and radio, were launched by Palestinian political forces. (Nuseibeh and Dickinson, 2013).

The year 2007 brought about a great Change in Palestine's media environment after

the civil war in Palestine, that Islamic party (Hamas) control of the Gaza Strip, and the Fatah and PA's control of the West Bank. With this split geographically and politically, The Palestinian Centre for Growth and Media Freedom study for 2016 (MADA), information freedom abuses involving press abuse and arrests and the closing of Palestinian media offices due to both ruling authorities occurred. Newspapers operated by Hamas, could not enter areas of the Palestinian Authority, and vice versa, for over two years, according to a MADA 2010 report. In 2017, the PA authorized the blocking of internet service providers' access for users in the West Bank, of at least 11 news websites. Israel also imposed blockades on the Strip of Gaza, restricting the movement of journalists significantly between Gaza and the West Bank (Hazboun, 2016; Khalefa, 2015). The region has experienced repeated aggressive between Israel and Palestine (Hazboun et al., 2016). Several decades of working under restrictive environments have shaped the professional practices of the journalists from Palestine, as well as their media institutions (Khalefa, 2015; Totary, 2015). Restrictions have progressed over the years. Hence, journalism practices for media in Palestine under such conditions have created an environment that is complex for Palestinian journalists.

2.2.3 Diversity and Division in the Media Outlets of Palestine

The media ownership in Palestine is divided institutionally into three main parts: partisan media outlets operated by business companies owned by Palestinians or run as nonprofits, outlets run by the Palestinian Authority, and those control by Palestinian political movements. This highlights that there are different strata of Palestinian society. Palestinian political movements continue to run ownership of mass media. They use in the Diaspora and in Palestine for many decades to spread their ideologies as well as the Palestinian narratives of the Israeli-Palestinian conflict (Kabha and

Caspi, 2011; Khalefa, 2015).

There is also a significant increase in the number of mass media that are privately owned, increasing from 35 in the 1990s to 73 all over Gaza, East Jerusalem, and the West Bank (Souri, 2007; Berger, 2013). This map gives the geographic division of Hamas with the Palestinian Authorities, in which asymmetric competition with Israel and internal striving are articulated and linked politically. This can cause further attitude polarization and the segmentation of society, and perhaps exacerbate the pressures faced by Palestinian journalists on their work, in covering everything else.

2.3 Wafa Media Agency

The Wafa Media Agency was established on June 5, 1972, following a decision issued by the Palestine Liberation Organization's (PLO) Executive Committee in the April 1972 extraordinary session of the Palestinian National Council. It is known in English as the Palestinian News and Information Agency (Wafa). It is said to have been established to be independent, although politically, structurally, and administratively linked to the PLO Executive Committee, to confront the propaganda of the Israelis which was dominant at the time, and to provide an independent platform for the reporting of events from the official perspective of Palestine without being subject to subordination or trusteeship.

Following the set-up of the Palestinian Authority, Wafa would become subject to the 1996 Information Law, but without any change to the political status and legal and structural status of the agency. In 2008, a presidential decree would merge the Information Service of the state and the Palestinian news agency into one institution called Wafa, resulting in changes to structure in terms of the organization's structure

and hierarchical reporting, to ensure the better execution of job tasks, in line with administrative regulations and rules. In 2011, a new decree by President Abbas further ushered in a new institutional structure for the Wafa, with regards to job tasks and specializations.

Under this 2011 decree, Wafa would exercise these functions: gather information, news and produce them, conduct/disseminate investigations by the press in line with the provisions of the decree of the president; contribute to the fulfilling the public policies of the Palestinian Liberation Organization in line with higher interests of Palestine; the exchanging of news and information with local, Arab, and foreign news agencies in line with Wafa's objectives and purpose; establish and develop multimedia services besides the other necessary ones; collect service and subscription fees and so on, from those who benefit from its services, amongst others (Wafa, 2020).

2.3.1 Goals, Vision and Mission

According to the official website of Wafa, it seeks to produce and disseminates news and information on Palestine worldwide as well as to provide readers with insights into events from a Palestinian perspective'. It also sought to keep the global public informed about Palestine and provide Palestinians with news from around the globe. Furthermore, it sought to influence public opinion at local and international levels, with emphasis on the Palestinian people's geography, religion, and historical importance of Palestine. Some of the goals of Wafa include the projection of the Palestinian image in a manner that reflects the eligibility of the Palestinian inhabitants to practice the right to freedom, sovereignty, and independence; to report on domestic events; provide an environment of appropriate information for decision-makers to make decisions which are informed, amongst others.

2.4 Women's Rights in Palestine

The feminism of the West has been criticized all too often for the neglect of the realities of women in the Third World, especially with respect to occupation and colonialism (Jayawardena, 2016). The Palestinians, unlike most former colonies, have not gained their sovereignty and independence. The occupation of the Israelis has gone on for more than 50 years and is the greatest obstacle to the Palestinians gaining their internationally recognized human rights. The struggle by feminists within society has been overshadowed by struggles deemed far more potent such as the struggle for independence and right to freedom. Men in Palestinian society are often presented as bearing the burden of the occupation, often being the targets of the aggression of the Israeli security apparatuses via detentions, killings, arrests, and ID checks. According to a study by Kjostvedt (2006), involving the interviewing of Palestinian women, a few are of the perception that 'institutions and appliances' have altered the work of the woman profoundly, transforming the Palestinian society into a modern capitalist industrialized one, from its former traditional peasant society.

While some might look to the past with much longing, many women from poor families do not miss the physical work that they spent their lives doing. Women are more educated than in the times past, with many changes occurring in the last forty years – especially in education. The concept of romantic love is one still considered against customs and traditions – it exists but does not go unchecked. Abu Nahleh (1999, p. 20) states that the struggle of Palestinian women for gender equality has been interlinked inextricably with the national self-determination struggles. Nationalism, however, has afforded women a legitimate base for their activities outside the home.

Palestinian women have inherited rights (Abu Nahleh, 1999, p. 16; Moors, A 1995), but many of them renounce their rights to enjoy family social relations and support, and domestic labour is not protected by existing labor legislation. Violence against women has also been recognized as a vital issue, but many respondents prefer not to report to the police. Crime statistics do not sufficiently contain adequate data on the violence committed against women.

The family, in the Middle East, in gender and women relations, is often the prime emphasis if one is to assess the structure of women's rights and understand it. It is often considered to be the core institution limiting the access of women to their rights, on one hand; on the other hand, it is the institution where women have control and influence. Several households are headed by females, but predominantly the husbands hold moral obligations to maintain the children and wife economically. Thus, he is often considered to be the basic guarantor of women's certain basic rights (Kjostvedt, 2006; Johnson, 2003). Even in cases, where the woman happened to be the breadwinner due to circumstances, they would not consider themselves their husbands' equal. Whether a woman exercises her rights often, is dependent on her husband, and overall, general family relations (Haddad, 1980), with some expressing gratitude to their husbands for being allowed certain freedoms.

Palestine has, however, come a long way as well, with regards to the respect for the rights of women, compared to other countries in the region (Johnson, 2003). According to Kjostvedt (2006), many of her respondents did not consider working outside an outcome of hard-won rights, but something they are forced to do due to economic necessity.

Access to education was one of the first women's rights won by activists. This was granted at first to daughters of the rich class but would soon extend to members of the lower class. The Palestinians consider themselves to be amongst the highest educated people in the Arab region, and about the girls being allowed to get a university education. The United Nations Relief and Works Agency (UNRWA) established schools for boys and girls, due to the occupation, in refugee camps. The extent to which women see their opportunities as 'rights' is reliant on the actual choice levels she experiences (Kjostvedt, 2006, p. 13).

2.5 International Policies on Gender-based Violence

Several international resolutions exist and call for the stopping of honor killings, and honor-killing is often handled under the violence against women framework. In the 1980s, the United Nations' Member States started to address VAW. The General Assembly in 1993, adopted the Declaration on Violence against Women (DEVAW), as the first instrument to define the phenomenon of violence against woman, and to stipulates that it is inclusive of traditional practices that are harmful to women. The Vienna World Conference on Human Rights in 1993, encouraged the adoption of this declaration. The Cairo Program of Action in 1994, adopted at the International Conference on Population and Development, urging governments of states to prohibit Female Genital Mutilation, and encourage the empowerment of women and the eradication of Gender-based violence (Connors, 2011). The Beijing Declaration and Platform for Actions in 1995, as the outcome of the 4th World Conference on Women, also urged the enactment and enforcement of legislation against perpetrators of acts and practices of violence against women (Connors, 2011).

The Beijing Declaration's five-year review in 2000 by the General Assembly's twenty-

third session, added honor crimes to the list of traditional/customary practices, that violated the women and girl child's human rights, and posed an obstacle to the enjoyment of their fundamental freedoms and human rights. The Commission on Human Rights in March 2000, in its 2000/31 resolution, on arbitrary and extrajudicial executions, noted the large number of cases that the rapporteur reported, and urged governmental investigations of such killings, promptly and thoroughly, to bring to justice those responsible. From 2000 to 2004, the General Assembly adopted resolutions on honor crimes, but not devoid of any initial challenges.

According to Ageng'o (2009), the United Nations has published lots of expert papers on these harmful traditional and customary practices (honor killings) included, which underlined that practices like these cannot be allowed to continue, but these actions continue to defy conventions and thrive. UN High Commissioner for Human Rights, Navi Pillay, noted that honor crimes were exacerbated in many countries because of domestic legal systems, that partially or fully exempt perpetrators of honor crimes from punishment, encouraging a culture of impunity and failing the victims (Pillay, 2011).

Regarding the rights of women and their protection from gender-based violence, the core instrument is the Convention of All Forms of Discrimination against Women (CEDAW), which was adopted in the year 1979. The committee of the CEDAW has issued lots of recommendations aimed at combating harmful customary practices. One of the most famous is its No. 19 recommendation issued in 1992, which defines 'discrimination' (CEDAW, 1992).

2.6 Women in Palestinian Society

The movement of women in Palestine realized the significant need for women empowerment after the confirmation of the Oslo convention and accords that were formatted with the Palestinian Authority, this would be a critical period for promoting the women's agenda and ensuring the effective participation of women in the formation of the future Palestinian state in order to ensure both national and equal rights (Jamal, 2001, 260). Since the Oslo convention, the Palestinian women's movement has built an ambitious women's rights agenda aims at "improving the legal, social, educational, occupational, and political status of women in all facets of Palestinian society" (Baron, 2002,73). However, there is an actual need to encourage and provide support to Palestinian women as the classic patriarchal system encourages traditional and cultural frameworks in Palestinian society that do not meet women aspirations, especially in rural areas, that accommodate and reinforce the inferior status of women (Shalab, Kevorkian 2005). The current rules in Palestinian society do not provide adequate protection for women and often support discrimination.

They position women in second-class status of society (Roughts-Brooks et al., 2010). There are rules that provide impunity for domestic violence, including provisions that decrease punishments for men who murder or assault female relatives accused of adultery; exonerate rapists from criminal prosecution if they agree to marry their victims; and allow only male relatives to file incest charges on behalf of minors (Roughts-Brooks et al., 2010).

This is in addition to the customary expectation that women should stay quiet in order to protect the reputations and "honor" of their families. Such pressures require women

to sacrifice their youth and time for the sake of their husbands and children, stopping or discouraging them from seeking protection, safety, or support (Roughts-Brooks et al.,2010).

Based on the human rights of women, the declaration of the independent Palestinian State in 1988 pledged Palestine for national aims. According to the article 9 of the Basic Law which also includes pledges to gender equality and anti-discrimination orientation. However, nowadays, the rules and practices of individual status law do not apply the principle of equality of gender, nor do they provide sufficient protection and support for women in critical situation (Welchman,1999). According to a 2006 Human Rights Watch (HRW) report, the primary barriers for women seeking protection from domestic violence are discriminatory laws that enable and perpetuate such violence, as well as the virtual absence of institutionalized policies to prevent violence, rescue victims, and hold offenders accountable and the report also stressed the Palestinian Authority reduction in taking serious procedures to strengthen women's protection (Roughts-Brooks et al., 2010).

Palestinian law provides women with the right of children incubation till reaching the tenth years for male and twelfth years for girl. A divorced or widow woman is deprived of custody rights in case of marrying another man.

Namely, if the mother marries again, the children have placed the guardianship of a legitimate woman as a grandmother until reaching the ages mentioned above, then they are placed to the guardianship of the father. Shehadeh (2004) also clarified in a research study that the law allows women to keep their children, provided the confirmation of Al-Qadhi, even though he has many problems. In one case study in

which a woman succeeded in retaining custody of her children, Shehadeh commented, “There is a paradox in Salih’s success [because she] effectively used the discriminatory structure of customary practice to win her case.” (Roughts-Brooks et al., 2010).

2.7 Violence against women

While generally trying to comprehend violence against women in certain cultures and societies, Parrot and Cummings (2006) have mentioned that the concept of violence involves a vast range of vices such as battering, rape, sexual assault, and murder. It may be conditioned by laws, attitudes and traditions that are prevalent in the society where it occurs (Gells, 1974 cited in Sindhi, 2007). Violence is a way aimed at stressing the superiority of men; where there is a legitimized maintenance of violence against women, in societies where systems of inequality are still prevalent in social and juridical levels (Ennaji and Sadiqi, 2011). Violence against women would hence entail any intentional psychological, physical, or sexual threat/harm – including the effect of harmful cultural practices – in all spheres of life. Examples of these can include bride burning, child marriage, forced marriage, female genital mutilation, beating/murders of daughters-in-law and so on (Khan, 2006).

Many theories of feminism were built on the hypothesis that gender inequality is claimed as morally fair and normal within patriarchal cultures, where discrimination against women prevail in several domains of life, and maintained legitimately by religion, culture, and governments (e.g., Brownmiller, 1975; Bograd, 1990). Some of the feminist theories assert that pursuing greater equality would curb violence against women, however, backlash theory within rape studies opines that the support for the equality of women could further threaten men and lead to more violence committed against women (Whaley and Messner, 2002, cited in Giustina, 2010). Economic

deprivation theory is of the notion that poverty or class disparities increase the level of violent crimes (Giustina, 2010). Macro-level social structure theory would hold all of society responsible for motivating crime, rather than the individual (Ferree et al., 1999).

Several terminologies are used to describe violence targeted towards women, and some of them include: 'honor-based violence', 'domestic violence', gender-based violence, violence against women', and 'honor crimes. These may all share similar features, but also have various implications and meanings. All the terms agree that that violence is committed against women, although they may acknowledge that violence can be aimed at men as well. Honor-crimes/killing is the specific focus of this thesis, without going further into exploring these different concepts. This concept is usually associated with specific mentalities or specific tribes and cultures. According to Hossain and Welchman (2005), honor crimes are various manifestations of violence against women, including honor killings, imprisonment, confinement, assault, interference with marriage choice, and where such justification is publicly articulated and attributed to a social order that claims to preserve honor as a concept, and vested upon male authority (family/conjugal), requiring the control over the sexual women – whether actual, potential or suspected.

According to El Saadawi (2007), honor killing is described as a practice that uncovers the double standards of a society that is male dominated, where it is acceptable to kill a girl who has smeared her family's reputation. The death of such girls is believed to free the families from the stigma and to be witness to their ability to do the 'right thing'. Hence, it serves as a deterrent to other omens that are reminded vividly of the fate that awaits them should they seek to break the honor code within their society.

Parrot and Cummings (2006); Husseini (2010) stated that the United Nations estimated in 2000, that per annum, over five thousand women worldwide, are killed in honor crimes.

2.7.1 Honor Killing/Crime in Palestine

In Palestine, honor crimes are reported regularly. Jordan is also located on the territories with strong Bedouin traditions of traditional and customary laws, and tribalism. The Bedouin honor and demands on the female in society, are reflected in the modern society in Palestine. With mostly insular communities, Palestinian family members often stay in the same villages or neighbourhoods for the entirety of their lives. Whether poor or rich, the code of honor of a family is deemed to be the most vital attribute (Qasim, 2020).

The central unit in social, economic, and religious life spheres is the family. It is perceived to consist of unity, support, and cohesion which can politically, economically, and socially sustain the individual. It plays a vital role in the provision of services and assistance that are expected of social services in modern states, like employment, child-rearing, protection, financial support, and so on. Family members are held to certain expectations of total commitment to the values of the family's reputation, unity, and protection, which might require setting aside one's aspirations, desires and needs, in favor of the group. There is a collectivist orientation that emphasizes self-sacrifice, for the collective good, and outlines expectations of placing the interests and welfare of the community over one's interests/welfare (Emery, 2003)

A brother who killed his sister for 'honor' in 1995 in Palestine, expressed his rationales and inner motives, stating that he did not want to kill his flesh and blood or want to be in the position to do so, however his community pushed him to make the decision. He

would be considered a real man and a hero, if he did it, and would be belittled if he did otherwise (Zima, 1999).

The Palestinian Authority governs the Gaza Strip and the West Bank, under a combination of tribal, Egyptian, and Jordanian laws; Israel has no jurisdiction in these territories, with leniency for honor crimes dating as far back as 1960 in a Jordanian legal code, parts which remain in effect in the West Bank (which was until 1967 administered by the Jordanian government). Many women have died strangely via suicides, some unaccounted and unreported, and buried in the desert. There is a lack of reliable statistics, hindering the campaign of human rights organizations and women's groups in their efforts to eradicate honor killing (Zima, 1999).

The woman is blamed mostly for all sexual encounters, including incest and rape; whereas the men are presumed to be innocent, and as tempted by the woman into raping them or enticed into an affair by the women. A woman must protect her honor even if it comes at the cost of her life. If she survives rape, 'her mistake' could cost her life at the hands of her family. Men in the Middle Eastern society are considered to enjoy relative freedom from youth, so much that a wife could not question her husband by as much as a simple question as to where he is, since it might be considered offensive by him. Abu- Lughod (2002), in her research about the differences in the way girls and boys, are raised. The boys are encouraged to indulge in their youth, as it would make them more in tune with their fearlessness and courage, while girls enjoyed less indulgence since they would always be reliant on a male member of the family and would need to submit.

In Palestinian society, for a woman accused of sexual infidelity or disobedience to her

family, little recourse exists. Only a few are given the agency to refute the accusations or provide proof of innocence. It is not easy to flee the situation due to these reasons: the lack of socioeconomic resources, which means that she cannot live alone, due to the closely-knit nature of Arab societies.

In Palestinian newspapers, there are advertisements placed by families seeking to find their female relatives that are accused of immoral behaviour. The community is warned against interference, from hiding the woman (Emery, 2003 cited in Ouis, 2009, p. 467). Hence, if a woman runs, she is likely to be found and killed; if she manages to escape, financial factors might pose dire constraints.

According to a journalist, anthropologist James Emery (2003), in Jordan, over 75% of Palestinian women subjected to these exams, were murdered subsequently by their relatives, even when the tests provide proof of virginity. Some women, virgins included, proceed to have hymen reattachment surgeries before marriage, to ensure that on their wedding night, they bleed. This is an illegal procedure in most Arab countries, but it can save a woman's honor and even her life. In Arab society, it is paramount for a woman to be a virgin as a new bride. If she does not bleed or if the hymen is not intact, she can be returned to her family, and the marriage declared void by the husband. Considered as damaged, she might be at risk of being killed by her family, even if she believes that she has done nothing wrong (Emery, 2003).

It is also difficult for Palestinian women to exceed the 'honor retribution' due to culturally entrenched indoctrinations latched in their minds (psychological reasons). Some women might resign to their fate, rather than fight to save their own lives, expecting to be executed. This is rooted in fatalism, originally within the ideas of

extremist beliefs, propagated by radical Palestinian political groups. They submissively go to the slaughter, as they consider it a societal law that they have obligations to respect. This is the type of cultural power that has made a victim privy to her killer, and willing to accept the roles. The thought of escaping is deemed to possibly bring greater shame to the family, and some often opt for death instead. The Human Rights Watch stated that such Palestinian women/girls find themselves in confrontation with a system that places the reputation of families in the community higher than personal or individual well-being (Choura, 2011 cited in Ruschenko, 2012).

Murder of women often assumes the format of suicides, where the girls are allowed the opportunity to remove the stain on the family reputation by committing suicide. For the radical individuals and extremist leaders in society, they could be used as self-sacrifice in perpetrating bomb blasts against the Israeli population perhaps. These are often known as 'Black widows' (Volchok, 2018). There are claims that a few captured Palestinian women were in the attempt to conduct attacks for the restoration of family honor. The case of Wafa Samir al-Biss, 22-year-old burn victim, convinced she would never get married and would be better off as a martyr, by militants and her family, was found in desperation and anguish, as she was captured by surveillance footage, with her suicide belt failing to go off at the Israeli hospital where she was receiving routine treatment for her burns (McGirk, 2007).

Experts highlight that Muslim women are the most vulnerable to media vilification and stereotyping and suffer the triple-whammy effect: racism, sexism, and religious bigotry (Posetti, 2008). It is vital to acknowledge more recent changes in the legislation in Palestine, which was prompted by Arya Baradiya's notorious killing in 2011 in the

Surif village of the West Bank. She was dumped in a well by her uncle and his two accomplices who did not like a potential suitor. Public outcries and media pressure brought Mahmoud Abbas, to sign a decree that scraped the provisions that made honor killing a mitigating circumstance (Shiyoukhi and Laub, 2011).

2.7.2 Media Discourse on ‘Honor Killing’.

Due to the researcher’s inability to access articles and literature that have investigated the news media discourse in Palestine and honor killing, this sub-section will briefly describe few general literatures, and their presentation of honor crimes.

A sample of 486 articles from three core Canadian newspapers between 2000 and 2012, are examined by Allie Shier and Eran Shor (2016). They conduct a qualitative content analysis that portrays that honor killings are framed regarding ethnic background and culture, offering a dichotomy of some sort between South Asian/Muslim values and Western ones (Shier and Shor, 2016). They state that although the murder of women by relatives, is a global phenomenon, former studies have pointed out that journalists, the public, and academicians attribute varying motivations to the murder of women based on their nationality, religion, immigrant status, the culture of the victims and perpetrators (Shier and Shor, 2016). Others were deemed ‘family murder’ invoked by psychological conditions or personality of the perpetrator, to explain the murder (Shier and Shor, 2016). The unique comparative framework which this study adopts expresses the lags between the coverage of murders given labels of ‘honor killing’ and those labeled ‘spouse/family murder’. This is based often on the identity of the involved parties rather than the case’s facts (Shier and Shor, 2016).

There is a similarity portrayed in the British media in the representation of the topic.

In an article by Dustin and Phillips (2008), they believe that the perpetrated violence against women from the minority groups was ignored or overlooked; hence taking on the hostility of conservatives of minority communities and the general public's indifference. Issues about honor crime, forced marriage, female genital mutilation, and restrictive dressing have caused the questioning of whether women from minority communities are particularly exposed to violence and abuse. This helps fuel the representation of certain religious and cultural groups in the media, as being oppressive of women, and in need of protection from their communities and families. An anti-minority discourse is then perpetuated (Dustin and Phillips, 2008). The media routinely refers to these issues as 'cultural practices' as though they were reflective of normal and generally endorsed behaviour in such minority communities (Dustin and Phillips, 2008).

Another paper which sheds light on this from a context of the Middle East is one by Ebtihal Mahadeen (2017), where the topic in the media coverage by Jordanian media is examined, to highlight the media's role in fostering social acceptance (Mahadeen, 2017). The author asserts that such coverage does not seek to merely inform the public but shapes the perception of the public of the crimes in a way that femicide is licensed in the first place, and then concealed subsequently (Mahadeen, 2017). Mahadeen (2017)'s study found that the Jordanian media do not consider the 'honor' crimes as manifesting sexual violence against the victims but as situations of the victims' trespassing against socio-sexual values. In Jordan, the coverage by the media does not exist isolated from its legal and social contexts (Mahadeen, 2017). The context in the Jordanian media is peculiar for its emphasis explicitly on the virginity of the victims, reinforcing patriarchal views of femininity, women's sexuality and 'place in the Jordanian society' (Mahadeen, 2017). The lives of unmarried victims are those

represented as worthless in these types of crimes unless they have their hymens intact. According to Mahadeen (2017), the coverage by the lays consistent blame on the victims, somewhat normalizing violence against women in the Jordanian society and media (Mahadeen, 2017).

Halim and Meyers (2010) within the Arab media discourse, carry out analysis of the coverage of violence against women by the news media in Bahrain, Kuwait, and Saudi Arabia. With focus on English-language newspapers in these countries, and with the use of discourse analysis, the study questions whether the traditional Islamic or feminist Islamic perspectives are reflected in coverage (Halim and Meyers, 2010). The article accordingly affirms that the news of violence against women is essential because public perceptions are influenced, and consequently governmental policymaking is directly influenced (Halim and Meyers, 2010). The results show that the coverage of honor crimes by the media, portrays such crimes as linked intrinsically to Islam, reinforcing somewhat the traditional Islamic believes of women's secondary status (Halim and Meyers, 2010). Generally, the stories focus sympathetically on the motives and perpetrators, and the justifications for the crimes are stated explicitly such that the violence is presented as insignificant or minor (Halim and Meyers, 2010). Cultural and geographic considerations aside, there might not be many variations in the routine coverage of violence against women, as it appears in Western news media outlets (Halim and Meyers, 2010).

2.7.3 Media Representation of Gender and Patriarchy

Several studies discuss the Western media's representations of Arab women, but an extensive search does not yield satisfactory results on studies of how Arab women are portrayed in the Arab press. Although this thesis does not seek to examine the media's representation of women generally and only looks at the occurrence of violence against

(killing of) women under the phenomenon of honor crimes, it fills a vital gap.

Arebi (1994) discusses the challenges that plague Arab women in Western media and the embedded patriarchy in their local cultures, in the form of a double struggle, in Saudi Arabia. In contemporary Saudi society, Arebi(1994) highlights that women are at the fore of the power struggle between the state and the ulama. The former fights the modernization efforts that challenge the religious establishment, especially in matters relating to women's role in society (Arebi, 1994). Cloud (2004) analyzed women's images in Afghanistan in Western media and encouraged the American soldiers' presentation as saviors. The problem of such sort of representation is that although the oppression experienced by many women in Afghan society is highlighted, it is a caretaker stance that bestows the right to bestows a right of enunciating what the proper solution for them is (Cloud, 2004).

Wilkins (1995), through making some observations following his examination of photographs and texts that came with them from July 1991 to June 1993, about women in the Middle East, by the New York Times, mentioned that they were represented as veiled victims and passive, and within Orientalist discourses as children that needed to be watch and learn from others (Wilkins, 1995). The concluding view is that of women as having no agency. Scholars like Cloud (2004); Ahmed (1992); Abu-Lughod (2002); Shirazi (2001); Fernea (1998), and Steet (2000) have emphasized the obsession of the Western media with the veil. Its representation was changing from that of erotica (Alloula, 1986) to oppression. Furthermore, Steet (2000) combines feminist critiques and Orientalism to analyze the representation of Arab women, the Arab culture, Arab men and the religion of Islam over a 100-year period and finds that Arab female is predominantly portrayed as culturally inferior and needing West women's education.

Mishra (2007) conducts an analysis of the American press for articles published between September 2011 and February 2004 of Saudi women's representation in the papers, highlighting the oppression experienced by Arab women in their lives and as passive victims of Islamic laws. She also mentions that the media's selective emphasis on the oppression perceived, to achieve their rescue, applied a sense of urgency. Commentaries condemned the limitations that these women face more vigorously than in news stories (Mishra, 2007).

This section's essence is not to argue the truth/accuracy of these representations but to demonstrate how news media can shape how people/audiences understand the news. There is also the sociological essence of this thesis, beyond contributing to academic literature, to express that honor crimes are a vice that affects women's rights within society, even with the motivation of safeguarding cultural beliefs, because the acts are inhumane. It is then vital to understand how the media plays a role via its reportage.

2.7.4 Women in Islam and Arab Culture

Throughout history, myths, traditions, and religions have reinforced the subordination of women and violence against them. From infanticides/feticides committed against female babies to other forms of violence (Parrot and Cummings, 2006). Islamic Law, however, prohibits infanticide, but centuries before it, societies relied on habits and customs, and tribes were generally patriarchal. They were patriarchal and put women in inferior status (Engineer, 1999), and so women were regarded as properties in such societies.

It is believed that with the coming of Islam, changes were brought for women with regards to inheritance rights, property rights, the prohibition of female infanticide (e.g., Quran, 16: 58-59), putting women in better conditions than in pre-Islamic periods.

However, many other issues within Islam and Muslim cultures highlight how ambiguous women's status is, raising questions about Islam's compatibility with international human rights, gender equality, or democracy. Such issues attract Western curiosity and concern as markers of female repression and inferiority within these societies. Some of these issues include:

- Marriage with issues of forced marriage with a rapist, child marriage, polygamy etc.
- Sex segregation (the veil, dressing);
- Practices of inheritance;
- Witness evidence for two women equaling that of a single man,
- Violence committed against women in the name of honor or religion as already explored.

Gender inequality and violence against women are most prevalent in patriarchal societies. The patriarchy's position is defined as ordained by the Gods, to be compulsorily complied to and accepted by women, psychologically, and implemented by law (Parrot and Cummings, 2006). The patriarchal nature of gender relations is perpetuated within religion and society, constructing inequalities within sexes, with the men using power to control the sexuality of women and their ability to reproduce, with the status of men, connected with their female relatives' behaviour (Erturk, 2004). It is hence a socially constructed concept and discourse that is manifested in many aspects of life. It is a worldwide phenomenon where the superiority of men is maintained and propagated.

The traditions of male authority and women's subjugations are the core or main reasons behind violent acts against women – honor crimes/killings. Mojab (2004) associated male dominance (patriarchy) with male violence, eliminating such violence being

dependent on the drastic eradication of the gender systems and the patriarchy. Strong evidence shows that cultures with more patriarchal and traditional attitudes generate more extreme subordination conditions against women (Sanday & Goodenough, 1990; Bui & Morash, 1999).

In the area of marriage, a woman's chastity is emphasized and essential – linked to her and her family's honor. Hence, the idea of shame and honor is associated closely with this notion of chastity (Jehl, 1999). Muslim women are often raised with these values of marriage and preserving chastity. The wife and the husband have respective obligations towards each other within the family, and children are expected to obey their parents (El Saadawi, 1980). Forcing a girl into marriage does not have its origins in Islam, but rather from customs (Al Qaradawi, cited in Onedera, 2008). Religious arguments clarify that a woman is of the right to decide on her marriage partner's choice, but this is often ignored with local cultural practices. Nevertheless, marriage and family are still religious, social foundations sacred in Islam and present controversial and complex issues in practice. The rights of women are controlled by Islamic Law, government, and by men (Mernissi, 2003).

The sexuality of the women is depicted in religious texts as something to be feared, and so male violence might be required to control female behavior (Howland, 1997). Sexuality, honor, and reputation are employed to restrict women's social, public and private behaviour. Female sexuality is reserved for marriage, so women's acts in that regard should be controlled based on this logic to preserve family honour. Children's education from an early age comes from the home, their socialization in school, media, institutions, and others' opinions. Girls are constantly reminded about the impurity and shame of their bodies, culturally, so much that their ignorance and passivity to their

bodies and of sexual relationships are considered as pure, reasonable, and honourable (El Saadawi, 2007). Girls are often isolated from males and raised to become wives and mothers, whereas the boys are raised to become providers and heads of families and are treated differently from each other and given different roles.

2.7.5 Honor killings " before the Law.

According to the Women's Center for Legal and Social Counseling (2018) that one of the most obstacles that women who have been subjected to violence face in Palestine are the long period that Palestinian courts take in these cases, which allows the perpetrator to reconsider the case and conceal the evidence that may help women obtain their right. Among the most important reasons is the inability of women to confront is that some laws are in the interest of men to the contrary, and among the examples also is Law No. (9) of 2018, which provides for a reduction in the sentence for the accused if he confirms his confession of the crime that he committed. The increase in murders of women in Palestinian villages and camps is one of the main reasons for the absence of laws inside these places, and among the reasons also is the lack of adequate organizations that protect women from these crimes and the lack of a natural law that does justice to Palestinian women, as the problem lies in the laws and not in their application (Zidane, 2007).

2.7.6 Femicides are increasing rapidly

When the Palestinian Authority was established in 1993 and after the division of Palestine into two authorities, one in Gaza and one in the West Bank, the rate of crimes and murders increased, and one of the most common problems was the killing of women (Siam, 2019).

According to the Independent Commission for Human Rights in Palestine (2019), in the years 2014 and 2015, reports were published stating that 47 girls were killed in

each of the West Bank and Gaza Strip, i.e. a rate of 70 % in the West Bank and 30 % in Gaza Strip. Palestinian courts reported only 12 cases out of 22, and only six were ruled. In 2010 and 2011, 23 murder cases were discovered. In 2010 and until 2016, 70 girls were killed in the West Bank and Gaza Strip, i.e. Equivalent to 14 girls per year only. According to the testimony of some husbands, 7 of the girls were killed by a firearm without intent, and some of them were killed due to severe beating to death, and some of them claimed that the girl killed by suicide.

The percentage of murdered girls under the age of eighteen is 30 % and the percentage of girls from the age of 30 to 55 to 34 %, while the percentage of married women killed and single women is 34 %, and the percentage of divorced women is the lowest to a percentage that does not exceed 8 %. 17%. Among the female victims are the unemployed girls, noting that many are educated and have university degrees. Studies indicate that the perpetrators of the crimes are relatives, whether husbands, brothers or paternity

.2.8 Theoretical Framework

This research study joins three media theories which have been tested in academic literature. They are discussed in detail in this section of the chapter. These theories include Agenda setting theory, gatekeeping theory, framing analysis theory, social representation theory and feminism theory. These theories are utilized in this thesis, because of their insights into the role of the media in its representation of social issues. Frames for instance stresses certain values and other considerations, that can be avoided greater value than they would have in other alternative frames (Nelson et al., 1997). The news media is considered an important pillar of society and can help the propagation and normalization of discourse. Calls to action, revolutions, peace, and

conflict have been brokered/perpetuated through the aid of the media (e.g., the CNN effect, Rwandan Genocide).

Journalists are individuals who can of course be influenced by socio-structural or organizational variables (Shoemaker and Reese, 1996) or by ideological or individual factors (e.g., Tuchman, 1978). They can be influenced by societal values, that influence news coverage, and in turn, influence how individuals in society make sense of their reports, especially within the context of this thesis, in terms of how honor crimes are perceived, and why it is harmful. Is the agenda that honor crimes are an honorable societal practice that should be allowed to continue? Is it represented as an issue requiring urgency within society? These questions and more provide an important insight into the usefulness of these theoretical frameworks for this study.

2.8.1 Agenda Setting Theory

The Agenda-setting theory has its origins in 1922, following the book by Walter Lippmann (*The Public Opinion*). He opined that the media was helpful in the formulation of mental images by audiences about events that occur around them. This then has impacts on their opinions and shapes the opinion of the public, towards a particular issue (Hassouna, 2015). The theory, however, did not have much clarity until 1972, following a study carried out by Maxwell McCombs and Donald Shaw. According to Freeland (2012), it became the first to define and name the theory. They investigated the effects of the media in the coverage of the presidential campaign in North Carolina in 1968. Hassouna (2015) states that many studies were conducted about the agenda setting theory, in the following years.

Baran and Davis (2003) suggests "media don't give people an opportunity to think, but it tells them what to think of" (Baran and Davis, 2003, p.311). Without a doubt, people

tend to think of what the media offers them, and strong relationship exists between what the audience obtains from the media and the setting of their agenda based on this (Baran and Davis, 2003.).

The theory for the establishment of the agenda, therefore, reorganizes the political problems and activities in a new way to educate people about the basic questions which people need to consider, according to the agendas of the media agencies and the direction of their publishing strategy (Freeland, 2012). It thus helps to attract the interest of the public to their own views and persuade them to take a stance in response to a topic and concentrate on those occurrences (Hassouna, 2015).

What is critical to notice is the focus of the agenda setting theory on the interaction between media means and the audience. It has limitations, stemming from the relative restricted impact the theory has on some issues, such as political campaigns, media, news (Baran and Davis, 2003). This is considered short-term effect.

Nonetheless, two primary assumptions can be culled from the theory, according to the ((Farina & Farina, 2014). The media is reshaping and filtering image and information of reality, hence there is the absence of reality in media (McQuail, 2005). Secondly, media pays attention to certain issues that cause the public opinion to consider it as more vital than others, based on the point of view of the media (Severin and Tankard, 2001). The theory uses framing and priming methods, to guide masses to look at what the media display. Framing has to do with the media's focus on the essence of an issue more than others (i.e., making one seem more important than the others) (Baran and Davis, 2003).

This is how news is taken out and other problems are presented. This depends on how the media and doormen show the report's material and arrange it not just to inform the public about it, but also how to learn about it. The attention of the media, on the other hand, is on informing the listener before facts or meaning about a problem to provide an impression or a preface (Farina & Farina, 2014). It focuses on the essence of a particular issue and informs the judgment of the masses about it, like if it is bad or good, and what the superior things appear such as. Therefore, it should be mentioned that priming relies on the context and the preface to a message in the media.

Agenda setting theory has a great contributory role in this research study as it helps examine how the media's choice of discourse while reporting the murder of women and affects the way Palestinians respond to news about murder of women. That is, to explore how the Palestinian media set the agenda to the Palestinian society by focusing on certain issues and ignoring others when they deal with crimes. The findings will also showcase the relationship between the media and its audience.

2.8.2 Gatekeeping Theory

Australian psychologist, Kurt Lewin, first used the term Gatekeeping Theory in 1947, while trying to describe the way people's behaviour changes in their dealings with others (Lewin, 1947). The word 'gatekeeper' was used to describe his wife's behaviour at home, as a person who made decisions about what kind of food the family should place on the dinner table (Roberts, 2005). The person may determine "what passes through his gates" at that time was the gatekeeper from his perspective (Onwubere, 2011, p. 136). He also found that the newspapers and news media used the idea to monitor whether or not they moved through (Farina & Farina, 2014).

In the year 1950, David Mann White attempted to build upon the observations by

Lewin and apply them in the field of communication and journalism, because he worked in the newspaper and noticed that the gatekeeper makes the decision of what to publish or not publish (Onwubere, 2011; Lewin, 1947). The gatekeepers also control the culture, knowledge, news, information, and media of the community (McCombs, M. E., & Shaw, D. L. (1972), which means that they start to study and think of the effect of gatekeepers on the audience (Farina & Farina, 2014).

Gatekeeping entails the control of information in messages of communication from inside the means of media, based on the ideologies/aims of the owners of the media, the editorial policy, through stages on its way from the sender to the consumer of the information. Some scholars see it as a sort of media censorship (Barzilai-Nahon, 2008). This theory has become like a surname of some sort, for individuals who have control over the access of information, or those that are able to pull influence on action and decision-makers, and of those who simply have effect on others (Onwubere, 2011).

One of the main hypotheses about the theory is that we have gatekeepers everywhere in our life, and institutions like the media, and everywhere else, where there is information flow through the gates they may have (Farina & Farina, 2014). Hence, the gatekeeper does not merely select what subject or information will proceed past the news and media agencies, but it also controls the content of the message published by the media (Onwubere, 2011).

Many factors impact the gatekeepers who oversee controlling the media outlets' gates, such as the societal values and standards that the media has directions for, the trends and subjective criteria of the sender, the audience/receiver criteria, and provisional

criteria of the media agency (Rodrigo, 2012). One of the most vital hypotheses to explain and research the mechanisms of the media or communication is the principle of gatekeeping.

Therefore, this research study utilizes the gate keeping theory to investigate whether Wafa news narrations being reported have elements that suggest that gatekeepers are controlling the narrative of Murder of women.

2.8.3 Social Representations Theory

Social representations are various types of collective cognitions, common sense, or belief systems that exist in communities or groups of individuals, mainly they are associated with social, artistic, and/or symbolic objects, and they serve as depictions of something. No consistent definition was used by the supporters, and Moscovici himself provides several: Social representations are concerned with the contents of usual thoughts and the stock of ideas that give coherency to our religious beliefs, political ideas, and the connections we make as naturally as we breathe (Höijer, 2011).

” From the dynamic point of view social representations appear as a ‘network’ of ideas, metaphors and images, more or less loosely tied together” (Moscovici, 2000).

Social representation is comprehensive and sophisticated, it may be regarded as theory, a combination of ideas or as metaphors and photographs that contain emotions. Moreover, they are integrated into communication strategies, such as dialogue, debates, media discourses and science speeches (Marková, 2003).

Social representations should not be regarded as rationalistic and consistent patterns of thinking, rather, they are statements of minds and conflicting thoughts. The

principle of cognitive polyphasic refers to the fact that daily thoughts are characterizable by various, often opposite, forms of thinking (Höijer, 2011).

Moscovici distinguishes dominant representations, liberated representations, and controversial representations in addressing the critical issue of how to collectively describe shared social perceptions as social representations. The majority of the members in a political party, country, or other organized macro unit share forms of domination. In symbolic or emotional practices, it is normative and normative (Moscovici, 2000). Climate change as a threat to human life and culture in modern society may be a hegemonic example of social depictions. The media reports control certainty about the existence of anthropological climate change, and politicians confirm that it is a serious issue (Olausson ,2009).

Social representations mean cognitions that affect society's collective thoughts. Phenomena of particular interest are that differ in various ways from conventional perspectives, generate social tensions and challenge the daily life of people and organizations. As Moscovici (2000, p.160) puts it, social representations engage "every single time in the global vision that a society builds for itself" and operate at various and different levels, including vast communities such as the country and minor subgroups.

We should, as Olausson (2009) pointed out, notice here a relationship with the ideological concept, with particular current theories concentrated on the ideologies in its general form and on social and common practices (Fairclough 1992; Hall 1986; 1995). Social representations of communication relate not only to cognitions but also to public discussions. The role of the media in the growth of new social representations

was stressed early (Moscovici 2007/1961) while Marková (2003) stressed on the dialog between groups and people.

The theory of social representations determines the way collective cognitions are generated and transformed by communication with an emphasis on social and cognitive processes or mechanisms. On the other hand, the whole interaction of humanity presupposes social cognitions. Individuals and organizations on the other hand, create social representation through social interaction and communication (Höijer, 2011). There are two representative functions, according to Moscovici (1984b, pp. 7-10): It classifies objects, people and events we encounter by forming, sorting them into certain categories and setting them up as separate cognitions.

The strange power and clarity of representations – that is to speak of social representation – stems from the success of yesterday's reality (Moscovici 1984b: 10). All representations aim to do something unknown (Moscovici 1984b: 24). The theory proclaims two fundamental socio-cognitive communication mechanisms, anchoring and objectivizing, which produce social representations the first mechanism, anchoring, brings the unknown to the famous sphere of earlier social representations, so we can compare, classify and comprehend them.

The second, objectivizing mechanism makes the unbeknown known by conversion it into something concrete that we can feel, touch and thus control. (Höijer, 2011). "It is only aimed at discovering the iconic quality of an imprecise idea or being, to replicate a notion in an image" Moscovici wrote besides in (1984) some media images would become icons of more abstract problems through an emotional objectification process. For example, study shows that the media reporting on climate change is common in

animals that appeal to emotions of compassion, such as sweet and cuddly polar bears on melting ice or young arctic foxes (Höijer 2011; Smith & Joffe 2009). The theory will be significant in this study to find out how the Wafa agency does the representations in its news and coverage the murders of women and what are the mechanisms that the agency has adopted in these representations.

2.8.4 Feminist theories

Feminist theories seek to comprehend the origins and nature of women's universal societal devaluation. The word "feminist" means theoretical recognition of the traditional devaluation of women (Ortner, 1974). with respect to men, assuming the relationship would change. There are an intricate and interconnected disciplinary origins of the feminist frames and here we can only provide a cursory overview (Steeves, 1986). Feminist theoretically views the devaluation of women is categorized into four categories on a wide scale, according to whether they identify the issue as biological, individualistic, social psychology, sociocultural, or economic (e.g., Donovan, 1985; Elshtain, 1981; Jaggar, 1983). Further, whether it involves changes involving biological manipulations and/or political separatism, or whether they are assuming the necessity of change (radical feminism); individual behaviour (liberal feminism), and social psycho-psychological aspects and individual behaviors (cognitive and social theories of learning and gender-influenced psychoanalytic, French feminisms included); (Marxist and socialist forms of feminism (Steeves, 1986).

While several research studies in the US concerning feminism and mass media show a liberal viewpoint, often with additional assumptions from the theory of cognitive or social learning, liberal feminism is apparent in the United States (Steeves, 1987). The notion of women being, of course, un-rational and therefore not fully regarded as people, is linked to social movements, which initially called into question the status

quo of women (Donovan, 1985). That is why theory of feminism as well as feminism is also combined with concepts such as liberal, socialist, radical, psychoanalytic, cultural, black and postcolonial.

These approaches share some elements as first, the awareness of women's situations in societies, second the gender and the interpretation of women situations with the fundamental label of differentiating people, organize different lives, though not always the amalgamate view that can be called "feminist theory" (e.g., Cirksena and Cuklanz, 1992; Donovan, 1985; Ross, 2010). In addition to some issues as the authority, society, voice, agency and hierarchy and representation, feminist media theories go beyond interest and promotion in the field of the granting of women certain rights (Cirksena and Cuklanz, 1992; Donovan, 1985; Harp 2008; Loke et al. 2017, Van Zoonen, 1994).

Feministic authors of media are systematic in terms of theorizing gender and address various dichotomies and dualisms which have justified the lower status of women, including the public/private division, and the notions of reason/emotion, mind/body and subject/object. While these concepts are more interrelated than a dichotomous cluster suggests, they are often presented as differences of common sense in media discourses which serve to dominate and relegate women to a lower status (Loke & Bachmann, 2018).

This does not mean that all women are the same in conditions, experiences and circumstances. Feminist theory realizes, on the contrary, that women are not a united electorate and their identities are diversified and varied in the recognition of their distinct influences. (Ross 2010; Steiner 2008; Van Zoonen 1994). However, while

feminist researchers take care not to merge all women, they claim that the status of women is prevalent independently of their various circumstances and that misogyny creates major inequalities (Loke & Bachmann, 2018). The primary contribution of feminist media theory and study and the chapters in this book are precisely the realization of inequalities and the (often symbolic) discrepancies in media practice with very real implications in daily life. Feminist research reveals patriarchal ideas that establish the norm for men (or males) and women (our females) as "the other" (Rakow and Wackwitz, 2004) and emphasizes the roles of the media as contemporary mediators of hegemony, socially permissible and realistic (e.g., Carter and Steiner 2004; Van Zoonen 1994).

Patriarchism is a means to discuss some social trends. Patriarchism has no single form or place in the Arab world, as it is in the rest of the world (Tucker, 1993; Schilcher, 1985). In the European context, Carol Batman believed that Western philosophers of the eighteenth and nineteenth centuries had replaced father with brother, creating a "fraternal" patriarchy (Pateman, 1988). Moreover, Western politicians realize that women are subordinate to men and that they are inferior to men.

Most Western feminists consider patriarchy as the authority of men over women, and that women are only under the control of men (Jones, 1993; Phillips, 1993; Eisenstein, 1994). Peter Krauss (1987: xii) characterized Arab patriarchy as "a hierarchy of authority dominated and controlled by males" that exists in the family. Another point of view is that, since patriarchy is the form of traditional society (Sharapi, 1988, 3), patriarchal ideals and social relationships exist under the guise of modernity as well. According to Halim Barakat, the traditional Arab father "has authority and responsibility expects respect and compliance that is indisputable."

(Barakat 1993,100) maintains power by controlling income and supplying the family. According to Barakat, patriarchy in the Arab community is significant for the unity of the family within the community and adherence to customs, traditions and values within the family and society (ibid.).

The majority of Arab-world authors accept that kinship is critical and central for Arab society. It helps to maintain a person's sense of self and identity while also shaping their social position. It is the most important source of economic security. Kinship establishes political membership and provides access to critical political resources, as well as a religious identity.

Kinship's centrality has consequences for patriarchy, it extends patriarchy into all aspects of social life (Zoja & Martin, 2010). But patriarchy is also created independently during social life, as the privileges of males and the elderly are justified in ways unrelated to kinship. Men and the elderly, for example, are claimed to be distinct from women in different fields as doctors, engineers, scientists, administrators, etc (Zoja & Martin, 2010). In the Arab world, one's primary identity is determined by descent through the male line throughout one's life. Thus, a patrilineage is to differing degrees responsible for the well-being and behavior of family members. A married Arab woman is now a member of her father's kinship, who is responsible for her throughout her life, which is not true in all patriarchal systems (Zoja & Martin, 2010).

Accordingly, what are the sake of creating special ideological constructions of femininity in media content" is a major issue in feminist media studies (Van Zoonen 1994, p.24). Typically, theory is constructed in two ways: modifying or enlarging current theories, sometimes adding a gender dimension, and presenting a new theory to explain certain

particular (and still unexplained) phenomena in the field of women and communication (Byerly 2006). While feminist communication researchers have done much in both respects, they have not always named their theory or set it out in ways which assist others to apply it, test it or validate it.

Hence, the theory is significant to this research study in explaining the position of women in Palestine. The theory is a mean in presenting the struggles of women facing patriarchy through media. This is achieved by looking if Wafa news agency reports of any rebellion/ solidarity by women to face the systematical patriarchy.

2.8.5 Framing Analysis Theory

Notable research studies in the literature discussed the ways news and media frame, shape and manipulate events and possibly the perception of the public space about such events (e.g., Entman, 1991; Scheufele, 1999; McLeod and Detenber, 1999; Peng, 2008). Erving Goffman, a sociologist, is the first scholar to establish clear signs and features of this theory's concepts, after he applied it to his article under the 'framing analysis' title in 1972 (Hassouna, 2015). It was a concept bordering on social things and people's abilities to obtain experience to comprehend and interpret what happens around them, via a frame considered to be a basic framework, not reliant on others (Framing Theory, 2010).

Goffman created a definition of the frame as processes that individuals do to organize, classify, and interpret their reality which makes it easy to comprehend it, and comprehend events in its context. The theory became clearer in the 1980s, after conducting many studies to examine and explore it. The work by Entman in his 1993 comparative study on the effect of ideologies on framing, was very instrumental to this. His case study was the attack of two planes – Korean and Iranian. His following

study was in 2003, aimed at exploring the impacts of September 11 on the war against terrorism. Furthermore, Scheufele carried out a 1999 study and found the framing theory parallel to the agenda setting with regards to building the frame (Scheufele, 1999).

The framing theory assumes that frames impact on the public opinion of people, and that people base their decisions in accordance with the frame that they are subjected to or follow (Chong and Druckman, 2007). The assumptions by researchers in this field, is that if the media agencies focus on certain aspects of an issue over the others (i.e., to determine specific frames of news about an issue and present it a certain way), then this direction and terms will be used by the audience when they want to shape or create an opinion about the same issue. They will recall the media's presentation about it (ibid.).

Many definitions of the theory exist, but yet, for the purpose of this thesis, the framing theory is a process which is interactive between elements of communication, that seek to portray some aspects of an issue, while ignoring the others, according to the ideologies of the medium and its owners, in a bid to 'interpret the actions, determine problems, knowing courses, find solutions and present or frame it as to the editorial policy of the medium' (Hassouna, 2015).

Framing is also considered as the viewing of certain issues through different perspectives to interpret the considerations or values of an audience. It implies the organization of everyday reality, particular interpretations, and definitions of political issues (Chong and Druckman, 2007) and so on. Framing has to do with how an issue is presented to an audience, to influence their opinions and choices towards the issue.

This theory is close to the Agenda setting theory in a lot of ways, because they both focus on influencing the opinion of the public in certain topics. To achieve this, they set the agenda and then the news, trends, and information concerning the incident, is framed in a certain way (ibid.). Through this process, the mediums utilize gatekeeping to present and not just organize thoughts that are consistent with the editorial agenda and policy (Hassouna, 2015). We can hence state that framing is a means of constructing and defining any communicated information or news, that is deemed unavoidable in human communication, regardless of the issue or topic of discussion.

The framing analysis theory is significant due to its ability to affect the audience through action interpretation and making sense of such, from certain viewpoints. Additionally, it allows the researcher to study and explore media content and the role of the media in impacting the directions of the audience, hence its impact in re-shaping reality is undeniable (Hassouna, 2015).

This theory was selected by the researcher for this study, to comprehend the features and aspects of the frame utilized by the Palestinian media and how they framed media materials according to any editorial policy or ideology. It will enable the researcher to comprehend, study, and explain the content of the reportage by the Palestinian media in terms of the writing technics; highlighting, deepening, flattening, or blocking being conducted, and the imaging.

Mass media have many functions, such as monitoring the community, informing, documenting events, forming public opinion, and many other services. Due to the scarcity of Arab studies concerned with covering crimes in general and the crimes that Women are particularly exposed to it in a responsible professional journalistic manner;

It has been hired Some studies related to the subject of the study, including: They were reporting violence in the British print Media: Gendered stories for Bronwyn Naylor in 2001. This study aimed to ensure that news reports of violence do not reflect the violence and the reality of official violence statistics. An analysis of all reports on violence in four British national newspapers, for six months, the media coverage method, and methods of publishing reports on violence through the media also study found a clear difference in the nature and intensity of reports related to violence by men and women. Also, Naylor (2001) indicated that the narration is different, but it also shows many differences.

The violence against women was mentioned as being irrational, emotional, and weak in many cases. While the man's violence reminds him that he is natural and rational, that is, logical. Another study in 2005 for Garcia Moreno under the title WHO multi country's study on women's death and domestic violence against women aimed to analyze the collected data of more than 24,000 women in 10 Countries with different cultures, geography, and civilization: 1. Bangladesh 2. Brazil 3. Ethiopia 4. Japan 5. Peru 6. Namibia 7 Samoa 8 Serbia 9. Thailand 10. The United Republic of Tanzania. This study has been prepared to assess the prevalence of physical, physical, and emotional violence against women, with a particular focus on violence by intimate partners, Assessment of the association of violence with health outcomes and Documenting the strategies and services used by women to deal with violence from one side Her intimate partner, analysis of risk and protective factors.

According to (Garcia Moreno, et al 2005), the results indicate that intimate partner violence (domestic violence) is widespread. It is broad in all countries surveyed, yet there was a great deal of variation from country to country to another and from one

situation to another. This indicates that violence is not inevitable; The percentage of women subjected to violence ranged Physical by an intimate partner 13% Japan, 61% Peruvian; Most of the numbers fall between 23% and 49% of the total prevalence of sexual violence by a partner. Between 6% and 59% in Ethiopia, 10% to 50% had emotional violence and emotion Bad, humiliated, and offended partner.

In all countries, from 10% to 75% of women will experience one or more forms of violence. More than half of women experience physical violence. They did not seek official, legal assistance, social organizations, even the police, or women's NGOs, leaders, and analysts.

In 2006 Zeynep Alat inducted study about News Coverage of Violence against Women in Turkey. This study aimed to ignore the Turkish media; To view the related discussion of violence against women, until I reached the journalist who writes for the leading daily newspaper, and he got up speaking on a weekly radio show about this issue, this guy boldly spoke that if he had the opportunity to rape a women's human rights activist (Alat, 2006). The reaction he received was too small to apologize for what he said, and he remained conservative. Even in his opinion in other newspapers and other writings, it would be naive to expect that the writings show some sensitivity in their reports and studies in a male newspaper (Alat, 2006).

Chapter 3

RESEARCH METHODOLOGY

This chapter is divided into various subsections to clarify the research methodology in detail, research design and data collection instrument, and data collection and analysis procedures ending with data presentation.

3.1 Research Methodology

The method of this research study was designed by means of qualitative research approach, a method utilized for evaluating qualitative materials to demonstrate the Palestinian media coverage of the murder of Palestinian women taking Wafa news media Agency as a case study. The researcher applied descriptive analysis to explain how the evidence, incidents and circumstances are gathered to discover new information and arrange and explain the findings (Travers, 1978).

According to (Walliman, 2010), descriptive analysis has been one way that particular symptoms and issues are defined by compiling, analyzing and classifying data and knowledge concerning phenomena. The case study, which is clarified explicitly by Lawless and Heymann (2010), provides many descriptive analysis approaches. The qualitative analysis of the research case involves a combination of detailed analysis of observation supported with all aspects of circumstances of the investigation arriving to the findings. Descriptive research is the ability in an entirely normal and unchanging context to track the phenomena. "Mostly completed before an experiment or descriptive statistics thesis and the first step in more complicated models and research

is considered" (Marsh & Stocker, 2010, p.272). The significant benefits of descriptive study being their vital purpose and impartial nature (Lans & Van Der Voordt, 2002). There are also some drawbacks to the study. Descriptive tests cannot statistically assess or examine the problem. The findings of the study indicate a certain degree of exaggeration as statistical confirmation is not possible. Due to their observed existence, most descriptive findings cannot be repeated. Descriptive experiments often do not help to determine the explanation for the phenomena mentioned (Lawless & Heymann, 2010).

This research study utilized analysis of news reports that Palestinian media (Wafa news media agency) published about murders of women in Palestine from 2016 to 2020. Furthermore, content or document analysis assists the researcher to explore theoretical matters to recognize them (Elo & Kyngas, 2007).

3.1.1 Review of content Identified

Content analysis is a method that investigates reports and content of media, text in varying formats, images, audio or videos (Alan, 2011). This supports what the researcher's claims concerning working on the same data when it produces the same findings under different situations and at a different period. That is also one manner in which content analysis methods are accurate (Krippendorff, 2004). The qualitative approach applies tools such as interviews, observation, impressions and content analysis to derive importance and themes. Content analysis in the qualitative analysis consists of the interpretation of fresh, persuasive spoken and written texts (VanderStoep & Johnston, 2009).

It also contains all sorts of "content analysis," including material interpretation, conversation, expression and analysis (Jackson et al., 2007). The scientists mainly

preferred the qualitative approach since it encourages a "transitional method" that precedes research, the formulation of hypotheses and knowledge reporting." (VanderStoep & Johnston, 2009, p.306).

Furthermore, the inductive approach requires gathering evidences to explain and interpret the situation through its study (VanderStoep & Johnston, 2009).

3.1.2 Content Review Risks and Benefits

The benefits of content analysis are presented in the effective contribution to accurate findings when replicated and anywhere at a low cost (Duriau, et al., 2007). Furthermore, the content analysis gives a replicable approach to deeply personal and social systems like beliefs, cognitions, intentions, and behaviors (Carley, 1997). Content interpretation helps understand texts and enhances social contact via the text. The drawbacks are that it takes a long time for analysis, and in the case of complex documents, the quality of the analysis can be reduced (Duriau,et al., 2007).

Besides, the researcher's comprehension penetrates the data, implying the personal point of view almost affects the interpretation of the given data that influences the finding and results of the study. Also, content review consumes effort and time. It takes time to code the vast volumes of content manually and barely can be streamlined or efficiently computerized (Duriau,et al., 2007).

3.2 Research Design and data collection instrument.

Case studies are broadly adequate in various social science research studies particularly if a thorough study of social behavior is pursued (Zainal, 2007). (Tellis,1997) added, to complete the interpretation of a phenomenon, it is crucial to employ a case study research design provided it meets the scientific concerns.

Therefore, a case study-based research design was applied in this research study. This study tries to interpret the procedures Palestinian media” Wafa News Agency” follow to cover the incidents of Murder of women by purposively selecting and analyzing 50 reports under the headline of this topic published on the agency website between the specific period 2016 to 2020.

The study aims to find out the features and characteristics of Palestinian media coverage of the murders of women incidents in Palestine by analyzing the news reports published in "Wafa news media agency". In order to achieve the aim of this study, the researcher collected media reports which meet the topic of the study from the website of "Wafa news media agency", the selected sample is 50 news report. Testing the data requires coding scheme, a checklist contains the questions concerning the analysis is the proper approach in the material. The data was transferred to Microsoft excel program in checklist forms to summarize the results in percentages.

During data collection process, the researcher found 247 reports published from 2016 to 2020, however, 197 reports were excluded for many reasons, the main is the absence of actual or clear mention indicating the murder of women, or honor killing. Accordingly, only 50 reports were selected as a sample of the study purposively since the reports convey the alleged reasons clearly, the criminal and his relationship to the victim.

"Wafa News Agency" was selected to collect the data of the study from since it is considered one of the most significant agencies of Palestinian Authority. Plus, it is a governmental agency with high number of followers in various regions of Palestine.

3.3 Data Collection and Analysis Procedures

In the fall semester of 2020/2021 academic year, the analysis process of the selected content analysis was carried out. The data was compiled employing checklists of the analyzed content of the published reports “50 report”. The descriptive analysis method and the qualitative content analysis were applied for better findings and results, noting that 50 out of 247 reports were analyzed from 2016 to 2020.

The titles of the reports were labeled into Microsoft Office Excel programs, then they were classified using thematic coding, noting that the reports are presented in Arabic language in the website of the agency, hence it required the researcher to create a translated version ‘English version’ of the selected reports, namely the data were translated from Arabic into English. Excel coding is considered a valuable phase for contextual research and a significant step in analysis process. A single researcher or a multidisciplinary analytical team will lead coding based on the project's nature and the issue involved. The analytical team may produce unique perspectives, participate in meaningful conversations about ambiguous or subjective knowledge and ensure that a range of views of the evidence is taken into account (Carey et al., 2009).

3.4 Data Presentation

The collected data were analyzed descriptively to illustrate the ways Wafa agency covers Murder of women in Palestine by content analysis of the headlines of reports published by the mentioned Agency. The discussion of the data is presented into two main parts. The first part deals with Wafa News Agency's coverage of the murders of women in Palestine by analyzing the materials they publish, such as news, reports, and press articles, in addition to the deepness of coverage. In the second part of the analysis, news reports were divided into nine tables as follows: the first one contains the headlines and reports selected in the study. The other illustrates news categories

which contains: press materials and news sources the agency counts on in order to collect and present their information concerning murder of women in Palestine, the third is the descriptive analysis that tests the content of the press materials involving five tables as follows, Age of the victim, Identity of the victim, Identity of the criminal, Murder of women terms, and Victim's area. Supported by some details as the description of guardians, brother, husband, relatives. The status of the victim single, married, divorced, widowed, and the region in which the crime occurred, in the middle and includes the governors of Ramallah, Jerusalem, the north includes the governorates of Jenin, Nablus, Tulkarm, Qalqilya and Salfit and the south includes the governorates of Gaza, Hebron, and Bethlehem.

Chapter 4

FINDINGS AND ANALYSIS

This research study draws on a content analysis of media coverage concerning murder of women in the Palestinian official media (Wafa news agency). Content analysis was utilized as a descriptive tool to identify the characteristics of the published content by Wafa news agency. 247 reports were published between 2016 and 2020, 197 reports were eliminated, only 50 were selected purposively as they meet the aims of the research. The eliminated reports did not present the crime as murder of women, neither the criminals relation to the victims were mentioned nor a clear recognition of the murder of women incidents was noted, reaching the latter requires the researcher to read the headlines and the reports critically more than one time, to look for key words related to Murder of women, the way they were presented, the linguistic manipulation applied to show them in a positive, neutral or negative perspective. After reading, translating, scanning, and coding the collected data, identifying the connotative was by means of content analysis taking into consideration the subjectivity. This process of coding enabled the researcher to move to metatext, namely, beyond the written text of the narrations and reports.

This part presents the analysis and the discussion of the data, which includes three prime titles, the first one is the headlines of the reports and texts that were included in the study, the second analyzed news categories which contains two tables: press materials and news sources that Wafa news agency used to collect and present the

information about the murder of women in Palestine, the third is the descriptive analysis, which tests the content of the press materials, and it involves five schedules as follows Age of the victim, Identity of the victim, Identity of the killer, Honor crime word, and Victim's area.

4.1 The Headline of the News

Finding out the meta meaning of the reports, whether they have negative or positive implications concerning murder of women, the headlines and the texts selected for the study were analyzed by counting the number of reiterated words, as well as the ways they were presented and written.

Table 1: Table of Headlines

#	Dates of publication of the news	News headlines published by Wafa Agency
1	14/1/2016	A minor girl was found murdered, with signs of strangulation on her neck
2	25/4/2016	A woman was killed by her husband
3	1/6/2016	Police and prosecutors are investigating the circumstances of a woman who was killed by her husband
4	13/8/2016	Police reveal the body of a woman who was stabbed to death in the garden of the house
5	28/8/2016	A woman was strangled by her husband while she was leaving the house
6	11/11/2016	A father admits to stabbing his daughter after a 6-day investigation

7	16/1/2017	Police are investigating the killing of a girl at the hands of her brother
8	22/1/2017	The arrest of a father who hides his daughter's body in a well inside his home
9	4/4/2017	Several bullets found a woman's body killed by her husband
10	22/5/2017	A woman was found hanged after staying for 3 days, and after investigations, the husband admitted that he had killed her
11	2/6/2017	A girl was killed by her father after being beaten and tortured for days
12	14/6/2017	A woman was run over by her husband while she was going to the market
13	9/9/2017	The arrest of a man who stabbed his wife with a knife
14	25/10/2017	Husband kills his wife with several bullets and hides her body
15	3/12/2017	A husband kills his wife after being beaten in front of her children
16	20/12/2017	A girl was stabbed to death after an argument occurred while she was leaving the house at night, and the killer was found as her father
17	14/4/2018	A woman's body was found who was killed by her husband
18	22/6/2018	A father shoots his daughter, and the police and prosecutors arrest the father until the investigation is completed
19	19/9/2018	A girl was beaten by her brother, which led to her death and the presence of her body on agricultural land
20	15/12/2018	Police and prosecutors arrest a husband who shot his wife

21	18/12/2018	A father kills his daughter and reports the crime, and the police arrest the perpetrator
22	5/1/2019	The body of a girl was found days after her death
23	22/3/2019	A husband kills his wife by hitting her with a sharp object in the head
24	25/3/2019	A shooting inside a house kills a girl and the Perpetrator, her father, is arrested.
25	7/4/2019	A brother stabs his sister at the presence of her mother
26	22/4/2019	A brother kills his sister after finding text messages, and the police are investigating the incident
27	28/5/2019	A father kills his daughter after beating her and trying to hide her body
28	6/6/2019	A heinous and shocking crime, a brother kills his sister and turns himself in to the police
29	19/6/2019	Shocking details of a woman killed after being tortured and beaten by her husband
30	24/6/2019	A man killed his wife while they were going shopping
31	12/7/2019	The killing of a pregnant woman at the hands of her husband causes an uproar in Palestine, and the police arrest the husband
32	16/7/2019	A girl was killed by her uncle and her body was hidden
33	2/8/2019	Police find a woman who was strangled
34	31/8/2019	A girl was killed after her brothers killed her after she went out with her fiancé
35	12/9/2019	After confessing to committing the crime, a girl was found

		murdered, and the killer turned out to be her cousin
36	14/10/2019	The prosecution and police are investigating the circumstances of the death of a woman who was found murdered in mysterious circumstances
37	25/10/2019	A man kills his wife, sends her body to the hospital, and turns himself in to the police
38	18/11/2019	After she returns home, a man kills his wife because of disagreements between them, which leads to her death
39	12/12/2019	Simply because she wanted divorce, the man fired her 7 bullets, which led to her death on the spot, and the police arrest the perpetrator
40	20/12/2019	A dead woman was found, strangled on her neck
41	10/3/2020	A husband kills his ex-wife while she flees by car, and the police arrest the husband
42	18/6/2020	A woman was stabbed to death by her husband the police and the prosecutor arrest the husband
43	3/7/2020	The body of a girl was found, and after investigations it was found that the killer was her brother
44	20/7/2020	A father surrenders to the police after his daughter's body is found
45	8/8/2020	A woman was shot dead inside an abandoned house
46	19/9/2020	A girl was found buried, and the police and prosecutors are investigating the circumstances of her death
47	25/11/2020	A woman's body was who died mysterious circumstances
48	27/11/2020	A woman was killed by several bullets and the killer was

		arrested
49	3/12/2020	Brother kills his sister after he hit her on the head
50	12/12/2020	After investigations, the murderer of a girl was found who had hidden her body for 14 days in a farmland

Table 1, shows the headlines published by Wafa news agency. What is notable, honor killing as a term was never used in headlines of the reports. To ascertain reliability, day and date of reports publication on the website were given in the shown 1.1 table above, the documentation of the sample that was monitored in addition to analyzing the repeated terms in the headlines and texts to determine the positive, negative and neutral content of the news that talked about murder of women in Palestine as shown in the table below.

Table 2: Word Phrases

Most Frequent Words	Positive Implications	Negative Implications
Woman, Husband, Father, Brother, Uncle, Killed, Crime, Police, Investigation, Home, Death, Body found, Girl, Wife, Sister, Victim, Bullet Divorced, Knife, Cousin Stabbed, Strangulation Days, Neck, House, Arrest, Hidden, Circumstances, several admitted, Mysterious, Hit, Shot Shocking, Kills, Honor Killing	“Woman’s Rights” “Sentence, Condemnation of the Crime” “Stop killing woman”.	Crime, Death, Bullet, Knife, Shot, Hit, Stabbed, Killed, Strangulation, Hidden, Kills, Stabbed, Honor Killing

By analyzing the terms used in the headlines and the reports, the possible meta meanings either positive or negative were determined by the researcher, taking into consideration the description of the criminals and their relationship with the victims.

After the critical analysis of the content and the headlines of the reports covered the incidents and the way of manipulating the narrating, the positive content was not proven in the news and headlines, as Wafa did not publish any reactions to reject the murder of women Regarding the objectivity.

It was obvious that the agency mostly avoided mentioning the causes of the crime, which can position the agency in a place of the cases of murder of women other than reporting that such crimes still occur in society. As for the description of the criminal and the victims, the agency published the criminal's marital status under the classification (father, brother, husband or kinship), and the victims were classified as (woman, girl, divorced, and widow). The age of victims and the geographical area in which the murders happened were mentioned as well.

4.2 News categories

As the study deals with the media materials published by Wafa Media Agency concerning murder of women in Palestine. It was found that the ways employed publishing such issues in public discourse increase the public's interaction or influences community's interactions with this concern. This section is divided into two subsections: The media materials Wafa Agency has adopted for its coverage of the murders of women in Palestine, such as the videos. And secondly, the sources were counted on by the agency. Below two tables illustrating the claims.

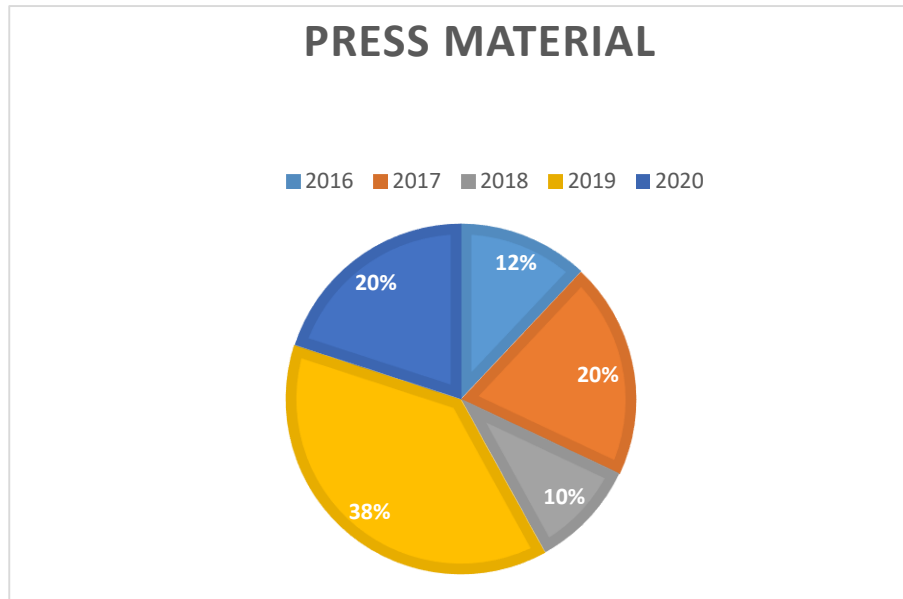


Figure 1: press material: news, reports and videos

Figure 1 shows that press materials were relied on by Wafa agency were through news and videos shared to the Palestinian public by its website. Implementing a message to the Palestinian public through videos as they deliberate rapidly among the Palestinian public, namely, videos get thousands of views in short period of time. In contrast, the news published by the agency is not deliberated as much videos are, as the Palestinian society does not regularly follow the written news.

As it was mentioned, videos are deliberated, published and shared rapidly, and the agency mostly employ it to publish their contents. Surprisingly and after observation, the agency did not share videos to murder of women incidents, even a scarce number of interviews concerning such crimes occurred in Palestine were recorded, the interviews that affect the

Table 3: Press Material

Year	Press Material	
	News	Videos
2016	6	0
2017	10	0
2018	5	0
2019	17	2
2020	9	1

public as Palestinian police officials, social institutions, or women’s institutions. An observation on that, in 2016 the agency covers 6 murder of women cases by written news in their official website, noting that no videos were published with this concern.

After these observations, it seems obvious to the researcher that the issues of the Murder of women is intended to be hidden to the public or to keep it vague from receiving them, it was noted as well that the agency interacts for a short period of time without following up, putting their supervisory role as a press aside, no journalistic investigations or caricatures of the press materials approved by the agency were found. For example, in one of the 50 news that the agency published on 25/4/2016, the agency mentioned a news title entitled (The killing of a woman by her husband), without any details or information in the text of the news. Still, many social media platforms sites, especially Facebook published victim's last moments screaming and asking for help before passing away, this was ignored by Wafa Agency and settled as we mentioned by referring to the news without reinforcing information among the Palestinian public about the manner of the killing and the causes of the crime that were mentioned in the videos on Facebook, where many press websites published cartoonist pictures of the victim.

Playing the supervisory role, supporting the victim, conducting investigations with the competent authorities as following up were ignored by Wafa agency, it was satisfied with the news only. Another example in 2017, crimes of women increased in Palestine, this accordingly led to a dramatic increase in press materials. However, Wafa Agency again mentioned these incidents without paying attention to the humanitarian and social aspects of it. For instance, on January 22, 2017, news published by Wafa as follows: (the arrest of the father of a girl who hid his daughter's body in a well in his house) as a person receiving this news could be There are many details, but the agency was satisfied that the police arrested him and seized the causes of the crime. Why did the agency not go to the scene of the event and conduct an investigation in cooperation with the police? Why did the agency not publish more details about this horrific crime that occurred to an innocent girl? Why doesn't the agency want to get the message across more clearly to the public? All these questions are unanswered by the agency, which is supposed to cooperate more as an agency of the Palestinian National Authority to spread awareness among the Palestinian public and to convey a clear message that the agency denounces these crimes and that it does not just report them as fleeting news. In 2018, murder of women crimes decreased, as it was found that the agency adopted the same methods without developing its policy concerning these incidents and followed the same old ones.

2019 was copious of the murder of women crimes in comparison of four former years, accordingly, the agency published more news since there were more incidents, it was found by observation that the agency diversified during this year by publishing videos and avoided using investigations, especially due to the increase in these cases. From the researcher personal point of view the agency did not diversify enough. It is known that when a crime occurs, there are many news agencies publish investigations and

following-up around the incident from its inception to where the results emerge, whether in a conference that is broadcast on the agency’s pages in cooperation with the competent authorities, Wafa Agency, with the increase in these crimes ignored all these procedures.

Mainly, the community looks for the result of the investigations after the murder occurred, not the news of the incidents. Based on the researcher observation around the publications of 2020, year concerning murder of women incidents, it was found that not differences to be noted except with the presence of one journalistic diversity, as the agency is supposed during these years to develop its journalistic approach and move away from the traditional news as news only.

Table 4: News Sources

Year	News Sources		
	Wafa Reporters	Police	Others Resources
2016	1	5	0
2017	2	7	1
2018	0	5	0
2019	5	12	2
2020	3	7	0

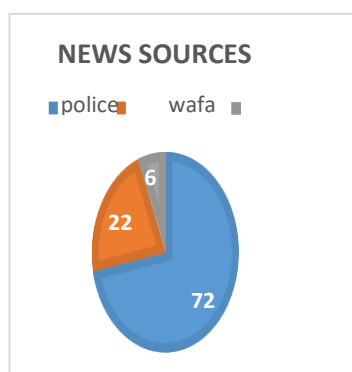


Figure 2: police and wafa reports and other sources

Table 2 illustrates sources of information Wafa relied on for its media coverage concerning murder of women. As shown above the table illustrates that Wafa relied

entirely on sources published by the Palestinian police during the four years. For example, on 1/6/2016, Wafa Agency published a statement issued by the Palestinian Police that contained preliminary information indicating that a woman was killed by her husband, and the agency did not triangulate its information for the objectivity purposes, this is evidence of the credibility in dealing with Wafa, based on relying on the official source, to avoid entering into the rumors that follow the murders in general. In 2017, the researcher monitored the diversity of the sources adopted by the Wafa Agency in its news published on its website. For example, the agency relied on an eyewitness account of the crime on 14 /6/2017 (S.A. reported that a woman was trampled on a street After an altercation between the victim and her husband).

In 2018, the agency lacked the diversity of the sources regarding murders of women, as it was found that it relied mainly on the sources emanating from the Palestinian police or judicial authorities, accordingly, the agency did not share different narrations, for example on 15/12/2018 the agency published news (The police and the prosecution arrest a husband who shot his wife), calling in the text not to share or transmit rumors published by unknown or untrusted sources from social media platforms and applications and other unregistered news sites that share the crime causes due to adultery, stressing that the police and authorities did not finish the investigations.

On 20/12/2019, the agency published a narration based on the information provided by its correspondent in the field (A dead woman was found, strangled on her neck) and the text of the news was as follows: In her home, she passed away due to strangulation marks on her neck, and the police arrested her husband, who was suspected of having a match of his fingerprints on the victim's neck.

4.3 Descriptive analysis

The descriptive analysis interprets mainly the content of the press materials, this section was designed and presented using 5 categorizations listed in tables as follows: the victim's age, the criminal's identity, the term of murder of women and the victims' area. These help the explaining the nature of the coverage, the basis and the press rules employed by Wafa Agency concerning murder of women in Palestine, and whether it complied with the legal procedures (the criminal's names were not mentioned, however their identities were).

The tables illustrate the manipulation that was done on the published news attempting to control the messages receive the public, in addition to the classification of further information as causes of crimes, ages of victims, and the areas.

Table 5: The Age of victims

Year	Under 18	19-35	36-50	51-65	Wasn't Mentioned
2016	1	4	1	0	0
2017	1	3	4	0	2
2018	0	5	0	0	0
2019	0	14	3	0	2
2020	0	3	6	0	1

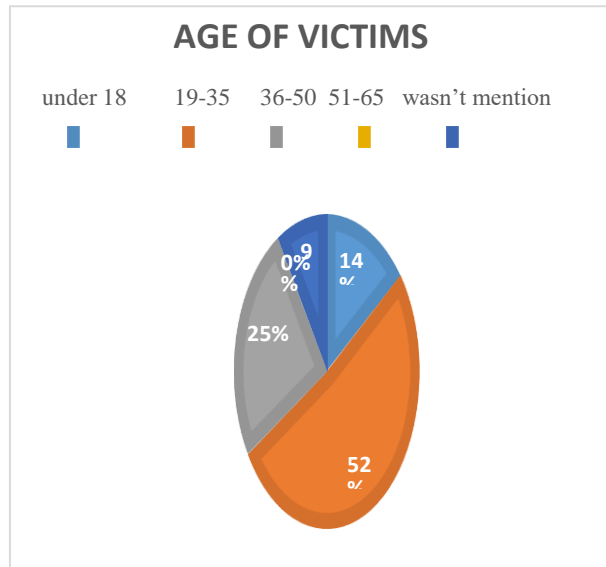


Figure 3: age of victims

Based on the theory of representation, the researcher found that mentioning the ages of the victims play a significant whether the narration of the crime is rejected or justified by the public, for instance, a murder of a woman of 33 years old by her brother, the public explained the main reason of the incident to family conflict rather than to traditions and honor reasons, as well as the mentioning of the victims' ages assist treating the incidents from humanitarian perspective, for example the Palestinian street attended a compassion after the news published on January 14, 2016. (murder of women with strangulation on her neck), the feminism movements took their rejection positions of murder of women, in addition to a call for the human right to provide protection child and women, especially when the investigations proved that the murder made by the father of the victim. Noting that some voices emerged in Palestinian street blaming the father, since the incident was not acceptable.

Feminism movements and organizations called on Wafa Agency and other media agencies to position a serious and critical stance to defend and reject murder of women, since reporting them as news and being in the neutrality positions shows the

confirmation on murder.

The agency ignored mentioning in some cases the ages of the victims, either for specific reasons of the agency or for other reasons like lack of information, namely they were not supported by enough information by the authorities, for this reason, the victim's age was not mentioned in a number of its news, for example (A brother kills his sister after reading text messages, and the police are investigating in the incident). Another example, a piece of news tilted (After the investigations, the criminal of a girl was arrested after hiding her corpse for 14 days in an empty land), another example published on 12/12/2020, Wafa Agency mentioned the girl's age, it was found that the victim was a university student and after leaving the father's home, she disappeared. Despite the investigations, the agency mentioned that the victim is a university student, this indicates that the girl is 19 to 35 years old. Obviously, the age of the victim remained vague to the public, the information given was the university, aiming to show that the victim is an educated girl and has a social life. Namely, educated girls are not subjected to violence and murder. On the contrary, all girls of all ages are at risk in Palestinian society, regardless of their age.

Table 6: Identity of victims

Year	Identity of victims			
	Girl	Married Woman	Widow	Divorced
2016	2	4	0	0
2017	4	6	0	0
2018	3	1	0	1

2019	9	10	0	0
2020	5	4	0	1

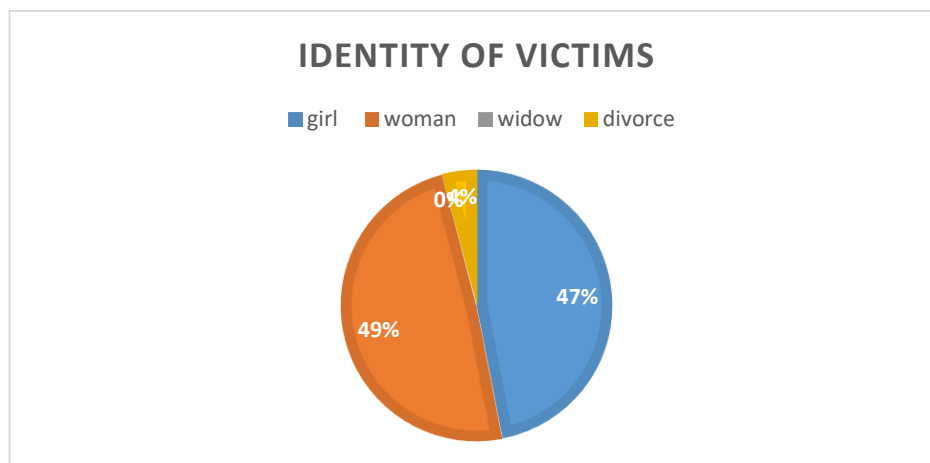


Figure 4: Identity of Victims

It was observed by the researcher that Wafa agency classified the identities of the victims into four categories based on marital status: A married woman (regardless of age), widows (every woman whose husband died regardless of age), divorced women (every woman was married under a legal contract from the court), and finally single girls. Wafa news agency gives attention to show the victims' marital status in the news and reports on murder of women in Palestine. After analyzing news texts, it was found that 23 girls were killed in Palestine during this study. Another example, in 2017 (the police are investigating the murder of a girl whom her brother in the Ramallah area killed). In the same year, the agency published news that (A girl was found killed by her father in Gaza).

The number of women was killed in Palestine during the period mentioned above reached 25, the agency published news in 2017 indicating that the Palestinian police arrested a husband (criminal) who stabbed his wife. The texts' analysis indicated that

no widows' women were killed during the five years, the news also indicated that there were two cases of divorced victims of murder were recorded during the period mentioned above. In 2018 and 2020, the agency indicated the news of a divorced woman's death by her divorced woman in Hebron, another news states the presence of a body her ex-husband killed a divorced woman in Hebron.

Table 7: Identity of the criminals

Year	Identity of the Criminals			
	Father	Husband	Brother	Relatives
2016	2	4	0	0
2017	3	6	1	0
2018	2	2	1	0
2019	3	10	4	2
2020	1	5	3	1

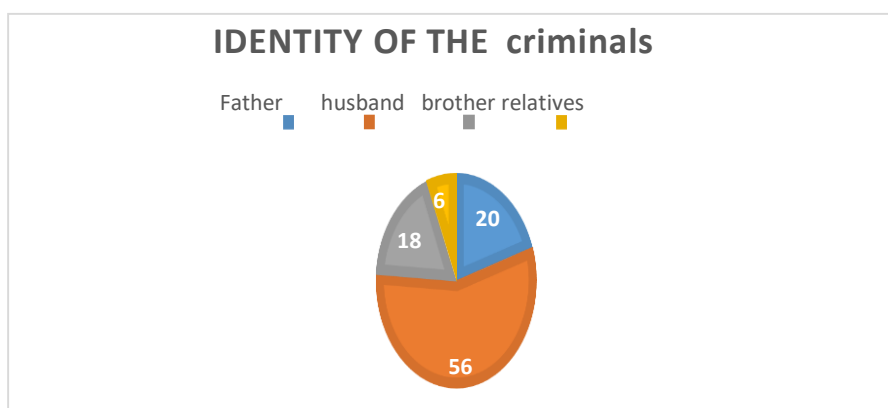


Figure 5: identity of criminal

After analyzing the news and reports published by Wafa agency concerning murder of women in Palestine, the total number of victims of the murder of women made by fathers reached 11, for example, the news published on 2/6/2017 (A girl was killed by her father after torturing for days), in the news text, however, the agency stated that the girl was killed after torturing, ignoring the details or the full reasons that led to the murder.

This issue was a public opinion issue in the Palestinian public, especially in Gaza. All media agencies and platforms were discussing the causes the girl was killed for, writing the reasons and following up the details in deep excepting Wafa agency. By going deep of the incident, it was found that the girl refused to follow her father's rules, some media agencies stated that the girl was prevented to communicate with her mother and she was imposed by some restrictions as confiscation from mobile phone since she attempted to contact her mother, namely family conflicts that led at the end to murder.

The agency rejected replying press questions, how and why the murder occurred, rather it was satisfied with reporting the incidents, and the agency did not position responsibility to the father or to patriarchy in Palestine, which is considered as one main reasons of the murder of women and females' domestic violence.

It was noted that Wafa Agency cannot override social culture, hence it transmits news from a governmental perspective. For example, news was published by the agency on 4/14/2018 (A woman was found murdered by her husband), where the agency covered news about the criminal (the husband) from the date 2016 to 2020 to 27. Again, the agency followed the traditional method in covering this news, the reasons again were ignored, through scanning and analyzing these texts it was found that the majority of the news mentions the criminals ignoring any information that might benefit the community or even no changes with the methods they follow. In 2017, the number of the victims of the murder of women by fathers reached eleven, the agency indicated that the number of victims of their husbands reached 28 victims.

It also shared that 9 victims were murdered by their brothers. For example, in 2019,

news texts reported three victims of the murder of their relatives.

Table 8: Usage of Honor Crime

Year	Uses	Not Used
2016	0	0
2017	2	0
2018	1	0
2019	1	0
2020	0	0

The selected and analyzed news in this research study showed that causes of the murder of women kept vague till reaching a confirmed reason by the family of the victim to be published to the public.

It was mentioned by the agency that the murder was committed as murder of women, indicating the relationship of the criminal, this was done for a purpose of preserving the victim's reputation in society. As an example, the case of Israa Gharib in 2019, the family acknowledged and confirmed on murder reasons which were due to honor, reporting the headline as follows: (The murder of a girl by her brothers after hanging out with her fiancé without a confirmation of her family, and she shared a picture of her on social media account defaming her family), another example, in news published on 7/16/2019 by Wafa agency condemning the murder of a girl by her uncle after hiding her corpse. The agency indicated that the women's institutions in Gaza confirmed that the murder that occurred with pretexts of (honor murder) is an unacceptable incident and must be preserved. On the lives of girls who are killed under the pretext of honor, and the responsible authorities must urgently prevent such cases.

For example, the agency also published a narration on January 16, 2017 stating that Police are investigating the murder of a girl by her brother. Noting that the news was published after the investigations had been done stating that the criminal confessed committing the murder with pretexts of honor. the agency took the killer's statement and published it in the news.

On March 10, 2020, a headline of news was: A husband murdered his ex-wife while she driving her car, and the police arrested the husband: he followed her intercepting his car in front of hers and killed her in front of public, however, the agency mentioned the incident, putting between brackets that the husband killed his ex-wife due to honor.

Table 9: The region of the incidents

Year	The Region of the Incidents		
	Central Region	Southern Region	Northern Region
2016	1	5	0
2017	2	5	3
2018	3	1	1
2019	5	10	4
2020	2	4	4

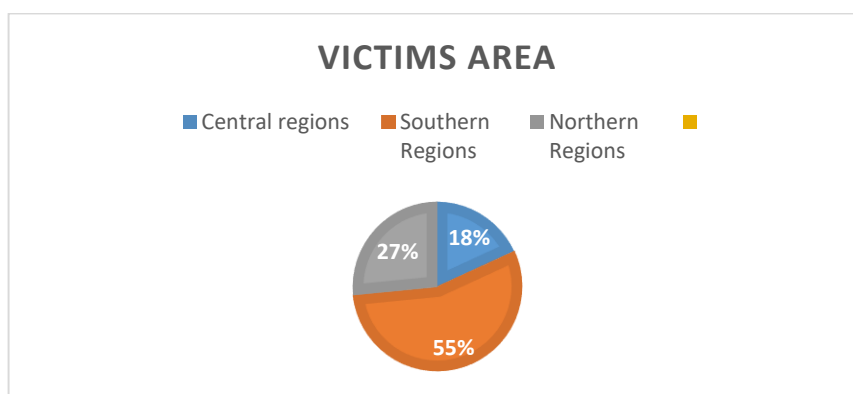


Figure 6: Victims Area

Region, namely the place the murder took place, it was also a recurring element. Wafa Agency referred to the region as one of the critical claims by those who participate in honor killings. Religion appeared in some news headlines. Religion is categorized into three provinces in Palestine; the center, the north and the south. Religion also includes ten governorates, some of which are mentioned in the news headlines, others in the news details. For example, the number of crimes in the central region: 13 crimes were distributed in Ramallah and Jerusalem, and in the north, 12 crimes were distributed between Nablus, Salfit, Tulkarm, Jenin, and Qalqilya, and in the southern region, 25 included Hebron, Bethlehem and Gaza.

4.4 Findings

This part of the research study illustrates the findings and results of chapter four. It mainly describes a significant finding concerning coverage of murders of women incidents in Palestine by Wafa News Agency.

By analyzing the tables shown above, Wafa Media Agency presents media stereotypes employed while covering the incidents of murder of women in Palestine by means of videos and news. Which is considered as an evidence that the agency relies on publishing written news on the website, and barley to support that by videos and pictures. After observation, the traditional stereotypes were employed like caricatures, reports and investigations, the researcher realized the absence of any other material that contribute in publishing the information.

Wafa news agency has several sources used to report murder of women, the Palestinian police source was the most significant one since it represents 72% of the agency sources, 22% of sources Wafa correspondents, and 6% for others. This demonstrates

the correct choice of source from the authority references, taking the accurate information from a trusted source.

According to the analysis shown above it was found that 49% of victims in Palestine were married women (see table 4).

The majority of females were aged from 19 and 35, this age category represents 52% of the victims, those between 36 and 50 years old represent 25% of the total percentage of victims due to murder of women, 9% of them are less than 18 years old.

The absence of victims' names was noted obviously, rather identifying their marital status was mentioned (married, divorced, widowed, or single), showing respect for civil rights, social concerns, respect for the Palestinian judiciary, still it shows the dereliction in addressing specific element above the intimacy of the victim.

According to the analysis, it was found that 57% of the criminals of murder of women incident were made by the husbands. This shows that women face violence in her marriage by the husband, and marital concerns might be the indirect reasons. Many females in Arab society and Palestinian society, in particular, were forced to marry men unwillingly due to traditions, and this accordingly leads to problems, violence, and then murders. 20% of the criminals were fathers and 18% of them were brothers, and the lower percentage was 6% of relatives.

Wafa Agency did not attribute the murders in Palestine to (honor killings). However, still it mentioned four times the term "honor killing" in its news not intending of adopting the term rather it quoted the words of the families, the police and the

perpetrator. Murder of women violates human rights, and the causes of murder were considered to be crimes due to family disputes such as inheritance.

When the Wafa covered the news were analyzed according to region it is observed that the highest rate of crimes was committed in the Southern region followed by Northern (55%) and Central region (18%).

Chapter 5

CONCLUSION

This chapter presents the findings of the study concerning the coverage of Palestinian media, particularly Wafa news regarding murder of women in Palestine, between 1st of January 2016 to 31st of December 2020. Therefore, the current section contains a study summary.

The study deals with the ways the official Palestinian media Wafa Agency covered murder of women in Palestine from 1st of January 2016 to 31 of December 2020. Incidents of purposively selected 50 murder of women news coverage were analyzed to achieve this aim. The researcher faced considerable difficulties and obstacles in dealing with the agency's electronic archive to identify related news topics, which is considered a susceptible subject in the Palestinian society and traditions. The study's significance is vital to show women's rights through state official media channel Wafa's way of representing women victims who have been murdered phenomena to signify women's status at the state level.

The findings of this research highlight that the government news agency Wafa specializes in murder of women by not guarding the news to show the situation of the victims or setting any agenda against "murdered women". The agency utilized representation in presenting the news, it framed and delivered them to the public according to what suits the agency's policy.

Based on theory of agenda setting, it was revealed that Wafa Agency did not place the incidents of murder of women as a priority in its news, as it dealt with it as fleeting and momentary news. Also, it was clear that the Agency excluded many details that followed some cases of the murder of women in Palestine, and this falls under how the Agency used the gatekeeping theory.

The second theory applied by Wafa News Agency during its coverage of murders of women is the gatekeeping theory that relates to the guard and censorship for whoever orders what is published or not published, as the editors-in-chief cover news and headlines that relate to what suits the agency's policy.

The third theory is the representation theory, where it shows how Wafa agency created a perception among the audience as soon as they read the news, where the audience draws a stereotype about the victim and how the agency transmitted it from the news urges the agency to place it on its website.

The fourth theory is feminist theory, Wafa News Agency did not shed light on the situation of Palestinian women within the Palestinian society and the patriarchal system prevailing in Palestine, as the agency did not launch solidarity campaigns against Palestinian women in its news in terms of supporting battered women in society.

The fifth theory is the framing theory, whereby Wafa agency used one template in presenting its news, depending on police data in its news. The agency did not vary in terms of its news and how it was presented, but rather it relied on one template.

Reflecting the context of the texts of the news published by Wafa news agency concerning the way the agency deals with news related to cases of murder of woman in Palestine by discreetly mentioning the name of the criminal and the victim in the news and confined itself to mentioning the first letter of the murderer, the victim, followed by the marital status, age, and the relationship of the criminal with the victim, taking into account the political and social reality prevailing in Palestine, in addition to being directly subordinate to the Palestinian government, which was restated in its official statements, did not mention the details of the crime and its repercussions. However, in some cases, the agency's reference to the existence of an honor killing as referring to victim's family's statements, who view murders of women as purification of family's honor.

The crimes committed of women were often dealt with in the Palestinian media, especially Wafa Agency, as rapid news with the nature of excitement only, without being thoughtful and conscious coverage capable of putting the truth in front of the recipient, and identifying the areas of danger involved in these legacies. The popularity that blesses these crimes, so much so that he has - in many cases - dealt with this issue in the way that the recipients wish to see, which is the portrayal of the woman as the "perpetrator" who deserves punishment, while the presence of the man in the story is like the "hero" who has done a great act deserves to be commended.

It was also obvious that Wafa did not follow up the murder cases in a detailed and accurate manner but instead dealt with them on temporarily. Why then did an agency publish the news for only one day? without following up the incident, after that, it transmits the news to the archive, and thus, the Palestinian public does not know where the case of the investigations has reached in the Palestinian courts.

It is worth noting that the agency did not diversify in its dealings with the event except through news, and it is not published periodically. It is in the form of subheadings and not main. The researcher did not notice videos, cartoons or periodical articles about the murder of women in Palestine. Likewise, it was not obvious that the agency is with or against murder against women, as no awareness form was noticed to reject honor killings of women in Palestine, and the agency did not present in a detailed and accurate way the opinion of the Palestinian street in cases of femicide.

RQ. 1 How did the Wafa news agency covered femicide cases in Palestine?

The analysis revealed that Wafa Agency limited coverage the Murder of women through news, press, and videos. Unfortunately, it ignored the press investigations as it lacks the comprehensive coverage of the motives for murders, as it was not proven by covering the reasons and motives for murder of women in Palestine.

It requires that the details of the incident are needed to be mentioned objectively, so the agency decided to deal with the murders superficially as neutral as possible.

It's observed that media message of Wafa agency is not obviously delivered to the Palestinian public. Also, Wafa did not practice well on reporting and covering femicide from reliable source(s) from journalistic perspective. Therefore, the agency had no role in disseminating awareness among the Palestinian people to reject such crimes and it's critical in society.

The findings illustrated that Wafa's coverage of murder of women in Palestine was brief and not exhaustive, as it treated the murders as a transitory case without focusing on the causes of the murder of women in Palestine.

It was also obvious from the coverage that the Agency did not host experts and analysts to learn the reasons for the rise in general and murder of women. This left a vacuum in the knowledge of the message and the purpose of the Agency's coverage of murder of women in Palestine.

This indicates the media's tendency to be discreet and conservative in such cases; For reasons of either being social, customs, traditions, and customs, or for reasons related to women themselves, where they prefer Secrecy, refusal to report or complain.

RQ. 2 What narratives did Wafa agency adopt during its coverage of the murders of women?

Wafa is a state media channel; therefore, its narratives are mutually determined by government ideology. News coverage of the murder of women investigation was with the limited sources such as police reports and femicide narratives in those reports also dominantly representing Palestinian government. Wafa news agency highlighted that the honor killings mentioned in the Palestinian police statement are an example of this narrative.

The Agency's adoption of the Palestinian government's position in dealing with “murdered of women” is not sufficient to focus on the danger of the dissemination of such crimes in Palestine. Therefore, the agency needs to present the Palestinian public interaction rejecting the murders and adopt these opinions and ideas that dealt with the dimensions of honor crimes on the dismantling of Palestinian society as news sources to diversify the news coverage of the murders.

The present study deals with media coverage of Wafa news agency as a case study of crimes against women in Palestine. More research should be conducted to focus on media coverage of killings against women in Palestine, and to find out if there is a difference between media agencies in Palestine in their media coverage of these issues.

The researcher suggests that the Palestinians start a media agency specialized in women's media, shed light on the importance of women in society, and start awareness programs for the Palestinian public about women's issues within society.

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