

دور وسائل شبكات التواصل الإجتماعى

فى تطوير المرأة فى نىروبي - كينيا

دراسة ميدانية فى الأنثروبولوجيا الاجتماعية

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المقدمة:

أصبحت وسائل التواصل الاجتماعي أداة قوية في حياتنا اليومية. خلال العقدين الأخيرين، توسع دور وسائل الإعلام الرقمية ليصبح وسيطا فعالا في تنمية المرأة من خلال تعزيز المركز الاقتصادي والاجتماعي والسياسي للمرأة في نىروبي، كينيا. وتستخدم المنظمات غير الحكومية وسائل التواصل الاجتماعي في حملات الدعوة التي تطالب بمساواة المرأة وتعزيز مشاركة المرأة / الفتاة في المحيط الخاص والعام.

تسعى هذه الرسالة إلى تحديد الدور الفعال لوسائل التواصل الاجتماعي التي تستخدمها المنظمات غير الحكومية في تطوير الوضع الاجتماعي للمرأة. وتشير الدراسة إلى الدور الحاسم لحملات وسائل الإعلام الاجتماعية في الدعوة إلى المساواة بين الجنسين من خلال جذب الاهتمام الوطني والدولي بشأن الدور الجديد وحقوق المرأة المؤهلة في كينيا. يقدم البحث عدد من دراسات الحالة لوسائل الإعلام الاجتماعي التابعة للمنظمات غير الحكومية لتوضيح كيف أصبحت وسائل الاعلام الاجتماعي جزء من استراتيجية إنمائية متكاملة داخل كل منظمة غير حكومية تسعى إلى تنمية المرأة من خلال برامج وأنشطة مختلفة. بالإضافة إلى نماذج حملات وسائل الإعلام الاجتماعي التي ظهرت في كينيا تتضمن أشكال العنف ضد المرأة والاعتصاب والتحرش التي تهدف إلى تغيير الأنماط السلبية والمعتقدات المتوارثة عن دور النساء كزوجات وأمهات لتربية الأطفال و الواجبات المنزلية.

على الرغم من أن حملات وسائل الإعلام الاجتماعية قد أظهرت طفرة في تغيير منظور إلى المرأة؛ إلا أن النظام الاجتماعي الأبوي في كينيا، وهيمنة الذكور، والقوانين غير المفعلة، والصورة النمطية للمرأة على المستوى الاجتماعي والثقافي، يعوق تقدمها والتنمية الاجتماعية والاقتصادية، مما يتطلب المزيد من الاهتمام من جانب الحكومة في تأكيد دور كل من المنظمات غير الحكومية وتنمية المرأة / الفتاة.

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تتضمن هذه الورقة إشكالية البحث و أهميته وإطار المفاهيم المدرجة في الدراسة والأهداف وأسئلة البحثة و المناهج المستخدمة و تتضمن الأنتروبولوجيا المرئية. كما ستقدم هذه الدراسة نظرة عامة على وسائل الإعلام الاجتماعي و أخرى على منصات وسائل الإعلام الاجتماعية في كينيا وكيفية إستخدامها من خلال المنظمات غير الحكومية في نيروبي ، كينيا لتوضح كيفية استخدام وسائل الإعلام الاجتماعية كأدوات للتوعية بالتنمية. وأخيراً ، سيقدم هذا الفصل حالتين من حملات المناصرة الإعلامية حول الاعتداءات الجنسية للنساء باستخدام تكنولوجيا الإنترنت للوصول إلى المساواة بين الجنسين في نيروبي ، كينيا.

ويثير نتائج البحث إلى إستخدام جميع المنظمات غير الحكومية منصات وسائل الإعلام الاجتماعية لتعزيز علاماتها التجارية والأنشطة التي تقوم بها ولكنها تختلف باختلاف الحجم والموارد البشرية والمالية لكل جمعية، وكذلك لطلب التبرعات. وتعمل الجمعيات على التواصل مع النساء / الفتيات وتنمية قدراتهم و توعيتهم على ضرورة المشاركة الاجتماعية والسياسية لإحداث التغيير المطلوب في المجتمع إلا ان ومنظمات المجتمع المحلي المتوسطة مازالت تفتقر إلى القدرات التقنية في كتابة استراتيجية وسائل الإعلام الاجتماعية ، ومراقبتها وتقييمها.

Role of Social Media in Developing Women in Nairobi –Kenya, a Field Study in Social Anthropology

In a partial fulfillment of the requirements For the Degree of Doctor of Arts in African Studies, Institute of African Research and Studies, Anthropology Department, Cairo University

Abstract:

Social media platforms have become a robust tool in our daily life communications. During the last two decades, digital media's role has expanded to become an effective medium in women's development through boosting the economic, social and political status of women in Nairobi, Kenya. Non-governmental organizations (NGOs') have been utilizing social media in advocacy campaigns demanding women's equality and enhancing women/ girl's participation in private and public space.

This dissertation seeks to identify the effective role of social media used by NGOs both on the national and international scale in the development of women's social status. The study signifies the crucial role of social media campaigns in advocating for gender equality through drawing national and international attention on the new role and eligible rights of women in Kenya. The study uses NGOs' social media as cases studies to illustrate how diversified platforms have become an integrated development strategy inside each NGO seeking the development of women through various programs and activates. In addition to emerged social media campaigns models in Kenya on forms of violence against women (VAW), rape and harassment aiming to change the negative stigmas on women's as wives and mothers for child breeding and responsible for household duties.

Although social media campaigns have shown a huge boost in changing women's perspective; yet Kenya's patriarchal social system, male domination, inactive laws, and sociocultural stigmas, hinders women's socioeconomic progress and development. Women's' development demands more attention from the government in asserting women equality.

A. Introduction:

This paper will present an overview on social media in terms of historical background, role, types and global usage of social media platforms. Further focus will highlight social media platforms in Kenya and ranking compared to other countries in Africa using updated statistics, as well as mobile and Internet statistics. The third dimension will focus social media networks utilized by non-governmental associations (NGOs) through illustrating five examples for international non-governmental associations (INGOS), non-governmental associations (NGOs) and community based organizations (CBOs) in Nairobi, Kenya showing how social media as used as tools for development awareness. Lastly, this study will present two advocacy media campaigns cases on women sexual assaults using online technology to reach gender equality for women in Nairobi, Kenya.

B. Problematic Statement of the Research:

During the last two decades, the world has witnessed an increasing interest in the role and effectiveness of social media as an informative tool in changing the mindset and behavior of the society in general, and women in particular. Researches conveyed social media's negative impact on family stability and disintegration due to internet addiction and isolation from reality and time consumption (El Khouli: 2013, p.85) while limited scholars addressed its role in community building, people mobilization, campaigning, and public engagement with organizational messages. (Harris & McCabe: 2017, p.43) Obviously, social media as a mediated message can have either a positive or negative effect depending on how an individual (receiver) interpreters the message and what is the expected outcome from the released message by the entity (sender) whether an NGO, government, private or media institution. Therefore, no absolute generalization can be built on a certain topic especially as social media; internet and cell phones are growing rapidly in terms of consumers and service providers. Africa as per Internet world statistics 2017, estimated internet users are 10.9% of the total 89.1% world internet users . According to Communications Authority of



Kenya (CAK) 2017/2018, Internet users in Kenya is 43,329,434 people, corresponding to a penetration rate of 89.4% and 7,000,000 Facebook users in corresponding to a penetration rate of, 13.7% penetration rate. (CAK: 2018)

From this perspective, the limitation of researches on the effect of social media, which are mostly viewed negatively and a threat on the community in large and women in specific, hinders any chance of assessing and validating new approaches used in global development. This study aims to explore how social media is used to enhance the role of women with focus on health, education, and violence against women.

C. Significance of the Research:

This research comes at a time when South Africa in general and Kenya in particular are experiencing an intellectual, technological and social leap while the current Anthropological studies lack the detection of these transforms. For too many researchers, South Africa is a stereotypical exotic land of thick jungles, masses of poor, starving and black-skinned barbarians living under a tribal societal system. Such shortage in sight hinders us from recognizing the recent anthropological inputs and trends in the Kenyan society leading to an individual behavioral change and societal evolution in general and Kenyan women in particular.

This study aims at providing updated data on the status of NGOs using modern technologies such as social networks to convey messages that define women's rights and duties.

On the Theoretical Level:.

Media Anthropology is a disregarded discipline despite its vital importance in debating, creating, transferring and maintaining core values and many disciplines in cultural anthropology. The study aims to focus on social media networks as a vast platform utilized by NGOs in developing women in many arenas, as well as investigating the effectiveness of social media messages in changing societal concept on women.



D. Conceptualization:

The study is based on fundamental concepts such as “Role”, “Women’s Development “and “Social Media”, which will be illustrated as follows:

1. The Concept of Role:

The nature of roles and the way of representing them have been discussed for a long time in different fields. Linguistically, the term “role” is driven from the verb spin, rolling, and revolve meaning to move in different directions and still in the same position” (Ibn Hamoda: 1996, P.132). Authors differ over the definition of the role concepts, characteristics, and emerged theories. Some refer to term role to characteristic behaviors (Biddle 1979, Burt 1982), others use it to designate social parts to be played (Winship & Mandel 1983), and still others offer definitions that focus on scripts for social conduct (Bates & Harvey 1975, Zurcher 1983). (Biddle:1986, P.68.).

Mohammed Atef Ghaith in the sociology dictionary identified the role as a set of rights and duties (behaviors) model associated with a specific status represented in a social group or through a position. The individual’s role in any situation is determined by a set of expectations that others embrace. (Ghaith: 1997, P.390-393) While, Omar El-Khali in the modern sociology dictionary described the role as the social units or groups that contribute to the building of social institutions. For example, schools are social units aimed to build an educational social institution including a set of roles for students and teachers that prevail in all schools. Role is a set of activities and actual functions in which any associations seek to achieve their goals as one of the organizations in civil society organizations which are based on volunteer work and the fundamental culture of society through based needs assessment. (Khali:2000, P.364)

Through the previous definitions we conclude that the concept of status and role are interrelated; yet different. Status is used to refer to a position in society which a person holds such as a father, wife, banker, etc. On the other hand, the role refers to the behavior pattern which is associated with a particular status. Each status has its own

pattern of behavior which a person occupying that particular status will follow. Individual's behavior and action is based on the requirements and expectations of the community. In all cultures individual members of the society will hold many different statuses. Similarly, the behavior and action of any group or association occur through the expectations of other similar entities. (Linton:1936, P..126-128).

Characteristics of the Role:

Ghaith went further to identify the role' characteristics reflecting requirements, expectations and performance as below:

- Role is a behavior model, in action as per the individual's status,
- Role is determined by the rights and duties that relate to the status
- Role requirements are a set of essential elements including appearances, behavior and activities required for a given position.
- Role expectations represent the desirable behavior that is related to a particular role.
- Role performance is the actual behavior of the individual in a given position verses the expected performance role by others in a certain situation. (Ghaith: 1997, P.390-393)

The notion of role development relies on a set of factors including social, genetic, cultural and situational characteristics as follows:

- Societal influence: The structure of society often forms individuals into certain roles based on the social situations they choose to experience.
- Genetic predisposition: People take on roles that come naturally to them.
- Cultural influence: Different cultures place different values on certain roles based on their lifestyle. Situational influence: Roles can be created or altered based on the situation a person is put in outside their own influence. (Ghaith: 1997, P.394-396)

2. Concept of Women's Development:

The key term of the study is 'development', while development of women' is one of the Gender approaches that will be examined throughout the thesis. Although women are the main actors and beneficiary group from development as addressed in this study; yet the output of development is a shared accomplishment which effect on the whole family and community. The term community development will be briefed to foster the idea of understanding the necessity to look at the broader picture,

The definition of 'development' has been controversial and unstable over time. In the Oxford English Dictionary, development means an "event constituting a new stage in a changing situation" or the process of change intended for something positive or desirable. (Oxford Dictionary: 2018). A second perspective, embraced by international development donor agencies is directly related to the achievement of poverty reduction and of the Millennium Development Goals (MDGs). A third perspective is from a group of post-modernists arguing that "development is a 'discourse' (a set of ideas) that actually shapes and frames 'reality' and power relations. It does this because the 'discourse' values certain things over others." (Hickey and Mohan: 2003: P.38)

In International parlance, the term "development" encompasses the need and means by which to provide better lives for people in poor countries. It includes not only economic growth, although that is crucial, but also human development for health, nutrition, education, and a clean environment.

The UNDP defines development as the "process of expanding the richness of human life, rather than simply the richness of the economy in which human beings live. It is an approach that is focused on people and their opportunities and choices.

The objective of development is to create an enabling environment for people to enjoy long, healthy and creative lives." (UNDP: 2016) From 1990 to 2009, the human Development reports (HDR) produced annually applied the concept of human development to identify and advocate policies. The 1993 Repot focused on People's Participation.

Interestingly, though, in the conceptual account of human development, the report lacked a prominent conceptual statement of whether participation was of intrinsic value, or merely instrumental to human development. The 1995 report on Gender, resented four principles which it argued to be 'essential' to the human development paradigm: Productivity, Equity, Sustainability and Empowerment. The 1999 Report on Globalization signified people as the purpose of development, and their empowerment as participants in the development process. In 2003, the report addressed Millennium Development Goals: A compact among nations to end human poverty. The report did not articulate clear linkages between the concept of human development and the MDGs. The HDR contains a range of development dimensions released each year including: Health and Life, Education Decent Standard of Living Political Freedom & Process Freedoms Creativity and Productivity Environment Social & relational, and Culture & Arts. (Alkire: 2010, P. 2-15).

This overall multiplicity of definitional debates includes a general agreement on the view that development encompasses three core components 1) the ability to live a long life and health, 2) to acquire knowledge and 3) to have access to the resources necessary to lead a decent life through continuous 'change' leading to sustainability in a variety of aspects of human society.

3. The Concept of Social Media:

Social media has become a widely used term, and a subject of a growing body of academic research, but with little definitional consensus. The term is also referred to as 'New Media'; 'Alternative Media'; 'Digital Media'; 'Web Based Services'; 'Social Networking Services' and 'Web.2.0'; yet some terminologies are misapplied. Social media is a board category or genre of communications media featured as a two way of communication enabling social interaction among people. According to British Encyclopedia, the term social media refers to "technologies, platforms, and services that enable individuals to engage in communication from one-to-one, one-to-many, and many-to-many." (Encyclopedia Britannica, 2018) In the

Webster, social media are defined as “forms of electronic communication (such as websites for social networking and micro blogging) through which users creates online communities to share information, ideas, personal messages, and other content”. (Merriam-Webster: 2018).

Social media encompasses terms such as interaction, collaboration, dynamism, participation, user-generated content and trust concepts (Bonsón & Flores:2011, p. 35). The terms suggest people are able to engage in online content, share and create content and also as social media allows organizations to foster two-way communication with stakeholders and wider publics, relationships can be formed however in order for this to occur laying the foundations of trust is important. Furthermore, social media consists of online technologies and practices that enable people to share content, opinions, experiences, perspectives and media (Wilcox & Cameron: 2010. P. 40).

5.1 Social Media in Anthropology:

Anthropologists have not been interested in mass media, or have reduced it to a tool for recording of social facts, or to an accessory in the study of other social and cultural phenomena. “For many year mass media were seen as almost a taboo topic for anthropology” (Ginsburg et al:2003, P.3) In 1969, the American Anthropological Association meeting had a lot of concerns about the shortage of public knowledge on anthropological concepts, lack of their own skills and channels of information dissemination; therefore debates and research led to the spring of two branches: (1) media information, technologies, professionals and audience, and (2) applied branch to communicate anthropological insights. Media anthropologists adopted communication techniques to promote the anthropologists’ accomplishments and vision to model profession’s values according to the values of cultural anthropology.

Media Anthropology is identified as a field of study within social or cultural anthropology that emphasizes ethnographic studies as a means of understanding audiences, producers, cultural and social aspects of media. Media anthropologists bring to the study of media a long disciplinary history of grappling with sociocultural

complexity through theories of exchange, social formations and cultural forms. (Postill: 2009, P.334)

Scholars from applied anthropology discipline, launched various labels to name an anthropological approach of mass media each implies a different conceptual framework such as media anthropology, anthropology of media, anthropology of mass media, mass communication anthropology, anthropology of culture and media. (Coman: 2018, P.3-4).

The study will focus on mass media anthropology discipline “dealing with the relationship between the mass media and culture. It is how the culture is transmitted through the mass media. Therefore, we study a process or system by means of which society is shaped. Therefore, mass media anthropology is the field within anthropology studying the way in which culture shapes us through the mass media.” (Osorio:2005, P.36) .At the intersection of social media and sociology, Rheingold (1993; 2002) has been pioneering the study of “virtual communities”, online communities, and cultures. Virtual communities are viewed as “social aggregations that emerge from the net when enough people carry on public discussions long enough, with sufficient human feelings, to form webs of personal relationships in cyberspace” (Rheingold 1993, P. 3). Rheingold argues that social media represent a huge shift in the way people behave, meet, work and do business, transforming social practices and even corporate management styles.

5.2 Social Media Platforms:

The popularity of social media has impacted the way in which organizations communicate and engage with stakeholders and wider publics through a set of online application maintain the capacity to control the information they consume, share and distribute. Social media features include a range of online platforms that organizations can use to engage with stakeholders and wider public. Social media features include social networks (Facebook, LinkedIn) , micro blogging (Twitter), blogs, podcasts, video sharing (Youtube), photo sharing (Flicker), instant messaging chat (WhatsApp), wikis, podcasts, webcasts/webinars, social bookmarking (RSS, XML), chat forums,



online gaming, virtual worlds, online newsrooms, e-alerts/newsletters, news aggregation (RSS), social event/calendar systems, search engine optimization, email and online media monitoring (Eyrich, Padman & Sweetser, 2008; Waters, Canfield, Foster & Hardy, 2011).

E. Research Objectives:

The main objectives are as follows:

1. Identify the vast usage of social media in Kenya;
2. Identify importance of using social media as means of development communication;
3. Realize the effect of social media campaigns in changing norms and laws in Kenya; and
4. Highlight successful case studies for women engaged in development.

F. Research Questions:

The aforementioned objectives revolve around a hypothesis that social media networks are used as a tool in the development of women in Kenya. Hereby, the research aims at answering nine main questions:

1. What is the scale of social media usage in Kenya?
2. What is the importance of using social media as means of development communication?
3. What is the effect of social media campaigns in changing norms and laws in Kenya?
4. What are the successful case studies for women engaged in development?

G. Literature and Theory Review:

1. Globalization Theory:

According to the Oxford dictionary, the term globalization derives from the word globalize, which connects different cultures and economic systems around the world. (Oxford Dictionary: 2018). The earliest use of the term "globalization" in 1930 was in a publication entitled "Towards New Education - to designate an overview of the human experience in education". In 1897, Charles Russell Tazel used a near-term "giant corporations" to describe the big national trusts and other



large initiatives of the time. Since 1960 both terms began to be used interchangeably by economists and researchers in social sciences and were used until about mid-1980. After the Cold War the term began to be used to describe the world becoming more interdependent in its economical and informational dimension. Because of the complexity of the concept, research projects, articles and debates have remained mostly focused on one aspect of globalization. Globalization came into scene in 1980's and accelerated in 1990's, especially with the advancement in the communication and transportation technology and social studies approached globalization in diversified approaches. (Sandu: 2009, P. 137)

Roland Robertson, a professor of sociology at the University of Aberden, was the first person who defined globalization as "the understanding of the world and the increased perception of the world as a whole." (Roland:1992, P.10). Sociologists Martin Albrow and Elizabeth King define globalization as "all those processes by which the peoples of the world are incorporated into a single world society." (Albrow, M. and King, E.: 1990, P.8)

A widely cited sociologist, Anthony Giddens define globalization as: "the intensification of world-wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice-versa. This is a dialectical process because such local happenings may move in an obverse direction from the very distanced relations that shape them. Local transformation is as much a part of globalization as the lateral extension of social connections across time and space." (Giddens: 1990, P.64)

Globalization represents the process by which the geographical distance becomes a less important factor in the establishment and the development economic, political, socio-cultural relations. The network relations and dependences earn a greater potential for becoming internationally and globally. Waters sees globalization as a social process in which the constraints of geography on economic, political, social and cultural arrangements recede and people become increasingly aware of this and act accordingly. Globalization is "a

process rather than an end and he emphasizes culture and consciousness and the effect it has on action.” (Waters: 2001: P.5)

The Swedish journalist Thomas Larsson, in his book “The Race to the Top: The Real Story of Globalization”, views globalization as “the process of the shrinking of the world, the shortening of distances, and the closeness of things. It allows the increased interaction of any person on one part of the world to someone found on the other side of the world, in order to benefit” (Thomas: 2001, P.9)

2.2 Media Globalization:

Media theorist, Marshall McLuhan, a pioneer at the time, was the first to predict and popularize the concept ‘global village’, to feature his observation that one world will be interconnected by an electronic nervous system (media), making it part of the popular culture. For example, events in one part of the world could be experienced from other parts in real-time, which is what human experience is like in small villages considering social effects on national and international level, which was later known as ‘glocalization’. (Walkosz, B.J., Jolls, T. and Sund, M.A.:2008, P. 3-4).

According to McLuhan, media is the message conveyed through different forms of communication such as newspapers, television, radio, films, theatre, cellphones, advertising, websites, and social media networks. The global media environment allows audiences to share “the same television programs, desire the same products, and even see each other’s’ lives portrayed through the media while living apart geographically” (Moran: 2006, P. 288). For instance, youth from different countries may have more in common with each other than they do with their own families because of these common media platforms. Consequently, the so believed failure of preserving local identity was one of the criticisms against globalization emerged due to the exportation of primarily U.S. programming lead to cultural imperialism and resulted in cultural dominance, a homogenous audience, and a loss of local cultural values (Schiller: 1993, P. 110).

2. Digital and Visual Anthropology:

Technological development has altered massively the way in which we communicate, and accordingly, the perspective through which we perceive society. In this study, I will focus on visual anthropology and digital anthology as both are windows, sources and tools for socio-cultural change.

Visual Anthropology is “a subfield of social anthropology that is concerned with the study and production of ethnographic photography, film and since the mid-1990s, new media. More recently, it has been used by historians of science and visual culture.”(Eddy: 2013, P.217) It encompasses anthropological study, visual representation such as dance, museums, virtual arts, and the production and reception of mass media.

Fadwa El Guindi, Anthropologist and filmmaker, in her book ‘Visual Anthropology: Essential Method and Theory.’ (2004) presented the first unified view of visual anthropology, not merely as a subfield of anthropology, but as a theoretically and methodologically engaged ethnographic practice. El Guindi’ s film entitled “El Sebou: Egyptian Birth Rituals” (1986) presented the cultural rituals signifying the importance of maintaining a better understanding of the social and cultural phenomena that take place within virtual communities. In this recent perspective, “visual anthropology breaks the traditional boundaries of the anthropological discipline and its habitual reliance on words by embracing the use of modern technology such as photography, film, video, or any multimedia employed for the discovery and communication of insights on culture and humankind”.(El Guindi: 2004, P. 15)

In a more advanced theoretical framework, anthropological media incorporates The Internet, regarded as the framework for virtual communities, may be defined in this respect as the sum of all the informational human interactions achieved by using the interconnected network systems.” (Costina:2004, P.3) Even though this definition may seem simple, it contains key features which are considered the basic elements of any communication process as follows: source, sender, channel, receiver, destination, message, and the feedback. Most significant elements are: Firstly, the content which

refers to the knowledge transferred environment, space, and time. Secondly, the message sent being impressive and convincing aiming to influence the receiver to respond accordingly. Thirdly, sender, who produces a signal suitable for transmission over the channel and receiver ability to reconstruct the message from the signal and effect on sustaining or altering social and cultural attitude,. Fourthly, the channel, social media and social networking offer a wide array of platforms for computer mediated communication that are capable of supporting such social dynamics. From simple blogs to enhanced/augmented reality on mobile devices, all these services as a catalyst for virtual socialization (Costina:2004, P.4-6) . Social media offers thousands of informative platforms relying on an effective communication process such as virtual websites, Facebook, twitter pages, photos, individual, tagged home-made and community videos as well as individual, tagged home-made and community videos about anything and everything offering sociocultural implications.

H. Data Collection and Methodology:

1. Data Collection:

For the study purpose both primary and secondary data resources are used in data collection. The primary data is represented in the academic studies while secondary data relies on data collected from the field.

- **Academic Resources** are primary data divided into two parts as follows:
 - Firstly, documentary data based on studies and academic resources, as well as cultural and social studies within the topic of the role of social media in women development.
 - Secondly, statistics and official data on national contemporary statistics related to women's development within the social and economic status of women, and significance of social media in development.
- **Field Resources** are secondary information sources gathered by the researcher from the field, typically, an anthropological approach uses multiple qualitative methods to collect data that are useful on their own as well as complementary to quantitative data in a mixed methods study.

2. Methodological Approaches:

I Anthropological Approach:

The hallmark of anthropology is the exploration of the complexity and progress of human interactivity and culture. This approach depends on ethnographic researcher based on the researcher real engagement in ongoing activities field activities and using participant observation to study the socio-cultural phenomena and changes in the topic of study. The applied anthropology approach relies on descriptive, contextual qualitative and quantitative data collected from the field with the support of the informative people to explain certain phenomena that the researcher finds difficult to explain or link the emerging data within the socio-cultural context. Since the applied anthropological approach mostly dealt with planned change and development in third world countries helping governmental and other welfare agencies in formulating policies and plans for improvement in several areas, this study is applies within the sociocultural field focusing on these universal aspects of culture to study the social relationship.

Charles Winick defines Social Anthropology as 'the study of social behavior especially from the point of view of the systematic and comparative study of social forms and institutions'. (Mohamed: 2001, P.8). For example, social structure in a society includes family, marriage, kinship, economic organization, social organization, etc. Social cultural anthropologists mainly focus on these universal aspects of culture to study the social relationship. They study how these social institutions have originated and developed. They also study the changes that have occurred in these institutions from the past to the present. (Doda:2005 22-35). The researcher relied on this methodology to study the socio-cultural phenomena as perceived in real life during the researcher field visit to identify the women status and fields of development through the role of non-governmental organization using social media.

II Case Study Methodology:

Case study methodology is developed within the social sciences. The first generation of case studies appeared around 1900, initially within the discipline of anthropology based on early accounts of journeys, systematic investigations of other cultures in the form of field studies emerged, with participant observation as the predominant method of data collection. Another source of case study methodology has been provided by descriptions of individuals within medicine, social work and psychology, often called “case work” or “case history”. The first generation of case studies culminated in the Chicago school of sociology, in which the anthropologist’s field study method was practiced on contemporary society in the university surroundings. (Johansson,: 2003,P. 6).

A case study is defined as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used.” (Yin:1984, P.23). A case study method is a set of data from documents, interviews and observations could contribute to a case study of a particular aspect of pedagogy. A case study may select a small geographical area or a very limited number of individuals as the subjects of study and/or an in-depth longitudinal examination of a single case or event. The longitudinal examination provides a systematic way of observing the events, studying a rare phenomena collecting data, analyzing information, and reporting the results over a long period of time. (Zaina: 2007,P. 2).

The variations in terms of instrumental and collective approaches to case studies allow for both quantitative and qualitative analyses of the data. Some longitudinal studies of individual subjects rely on qualitative data from journal writings which give descriptive accounts of behavior. Another advantage in case studies is the production of detailed qualitative accounts which helps to explore or describe the data in real-life environment, and explain the complexities of real-life situations which may not be captured through experimental or survey research. (Zaina: 2007,P. 4). For the purpose of this study, the researcher will use individual case studies with women/girl as

beneficiaries 'from non-governmental associations activates on special topics covering harassment and rape in Nairobi, Kenya.

III Digital Ethnography Methodology:

Digital anthropology is the anthropological study of the relationship between humans and digital-era technology including digital ethnography. Many digital anthropologists who study online communities use traditional methods of anthropological research such as observation, interviews, questionnaire, historical research, and quantitative data, while they participate in online communities to learn about their customs and worldviews generating ethnography as a qualitative description of their experience and analyses. Karen O'Reilly in her book 'Ethnographic Methods' (2005) acknowledges digital media as part of ethnography that involves 'direct and sustained contact with human agents, within the context of their daily lives (and cultures)'; what it might actually mean to be digitally engaged in the equivalent of 'watching what happens, listening to what is said, asking questions'; and where we might want to do more than 'producing a richly written account that respects the irreducibility of human experience' (O'Reilly: 2005, P.3)

Digital ethnography have been focused in anthropology and sociology to include online virtual communities composed of text, video or images, experiencing social relations and behavior patterns spread across many nations, cities or intellectual geographies using social media networks such as face book, twitter, you tube, vimeo, etc.. Each social media platform have its own subgroups and sets of cultures that gravitate towards each other (Pink:2005, P. 2-6)

Recently, Digital Anthropology Group (DANG) is classified as an interest group in the American Anthropological Association. DANG's mission includes promoting the use of digital technology as a tool of anthropological research, encouraging anthropologists to share research using digital platforms, and outlining ways for anthropologists to study digital communities. This study will focus on the digital ethnography methodology through demonstrating non-governmental organizations social engagement with the community

through accessible social media networks they maintain that might include but not limited to websites, blogs, face book, twitter, and you tube.

IV Visual Anthropology Methodology:

Visual anthropology is a subfield of social anthropology that is concerned with the study and production of ethnographic film, video, photography and multimedia. . Since the mid-1990s, new media has been used by historians of science and visual culture. Margaret Mead (1901-1978), a US anthropologist, became widely known for her research with Samoan adolescents and native peoples of New Guinea used photography and films in her work as a research pattern. Social science researcher favor still photography in culture and personality studies rather than recording techniques progressively acquired since the 1920s such as cinema and sound recorders. Among the different technologies then available, Mead as most anthropologists favored photography for various reasons: "Still photography was the first technical aid to be given full utilization, partly because of costs and problems of power and light in the field necessary for cine and sound, and partly because our methods of analysis were still so rudimentary that such complex sequences as those provided by tape recording and cine film were still relatively intractable to analysis. Furthermore, still photography can be reproduced in a familiar form – the book – and cross comparisons in spatial terms, in the single composite plate or slide, or by spreading hundreds of prints out on accessible flat surfaces are easy and practicable." (Mead 1956: 79-80). This study will use photography within the visual anthropology methodology to visualize the socio-cultural aspect in the society in the study.

3. Data Sampling and Characteristics:

This study is based on simple random sampling as the most appropriate to the nature of the research discussing the role of non-governmental organizations (NGOs) in women's development using social media platforms. The data was collected using five qualitative and quantitative methods: survey questionnaire, general interview guide, focus group's discussions, and case studies. The researcher

was introduced to target audience through key informants from the “African Women’s Development and Communication Network (FEMNET)” membership-based feminist network in Nairobi and the “Polycom Development Project”, Community Based Organization (CBO), Kibera slum area, Nairobi, Kenya. The data sampling tools will be described as below:

I Data Sampling:

This study relied on **Case Studies**. In this study, the researcher used a total of 2 illustrative case studies which are descriptive quantitative case studies closely examine both a special phenomenon within its real-life context and an individual life experience reflecting a significant contribution to the research topic. **Two** case studies illustrating successful social media campaign models on forms of violence against women (VAW), rape and harassment, that emerged by NGOs, Nairobi, Kenya. Case studies are visually descriptive including researcher’s observation of the environment and people.

Literature Review:

A. Overview on Social Media:

Currently, communications technologies is a vital part of everyday life for many people encompasses both the internet-enabled sphere, social media, and technology devices such as mobile phones, laptops, tablets and other technological devices causing rapid transformations in all areas of life including cultural, economic, social and educational development Social media are internet sites individuals or a group of people interact freely, sharing and discussing information about each other and their lives, using a multimedia mix of personal words, pictures, videos and audio.

Types of Social Media platforms include “blogs and micro blogs, forums and message boards, social networks, wikis, virtual worlds, social bookmarking, tagging and news, writing communities, digital storytelling and scrapbooking, and data, content, image and video sharing, podcast portals, and collective intelligence. There are lots of well-known sites such as Facebook, Twitter, WhtsApp, YouTube LinkedIn, MySpace, Flickr, Instagram,Word Press,



Blogger, Typepad, Live Journal, Wikipedia, Wetpaint, Wikidot, Second Life, Del.icio.us, Digg, Reddit, Lula, and many others.” (Mathenge:2013,P.13), The table below describes a range of other social media technologies and what they contribute

Table (1): Range of Social Media Technologies Worldwide

Social Media / Web 2.0: A Range of Technologies²			
Technologies	Description	Primary Contribution	Examples
Wikis, commenting, shared workspaces	Facilitates co-creation of content across large, distributed set of participants.	Broad collaboration	Wikipedia, Wikispaces
Blogs, micro-blogs, podcasts, photo- and video-sharing	Offers individuals a way to communicate / share information with a broad set of other individuals	Broad communication	Blogger, Twitter, Flickr, YouTube
Prediction markets, information markets, polling	Harnesses the collective power of the community and derives a collectively derived answer.	Collective estimation	Inkling, Intrade
Social bookmarking, tagging, ratings, Really Simple Syndication (RSS) ³	Adds additional information to primary content to prioritize information or make it more valuable.	Metadata creation	Delicious, Digg, Google Reader, Newsgator
Social networking, network mapping	Leverages connections between people to enhance participation, collaboration and offer new applications. An online social network brings people together and enables them to find others who share common interests and/or activities.	Community and Social Graphing	Facebook, MySpace, LinkedIn, Ning

For more information, go to www.NGOConnect.Net

Role of social media, a group of new online media types, is identified through sharing the following characteristics: 1) Participation of people through encourages contributions and feedback from everyone who is interested, 2) Openness in community participation through voting, comments and the sharing of information where very

rare barriers to access and make use of content, 3) Conversation in social media is seen as a two-way conversation unlike traditional media, which is about broadcasting news from the transmitter to the audience without any space to mutual dialogue., and 4) Community engagement in social media allows societies to share common interests, information, ideas at a larger scale. (Mayfield: 2007, P.5)








B. Social Media in Kenya:

Africa is growing rapidly and so is internet penetration on the continent. The use of mobile phones and increasing availability of Wifi has enabled users across Africa to become more active on social media platforms. According to Statist (worldwide statistics portal), as of December 2017, the number of internet users have escalated, Kenya is **third-ranked** in Africa having, **43.33 internet users**, while the first-ranked was Nigeria having 98.39 million internet users, followed by Egypt, second-ranked having 49.23 million users.

Kenya ranks as the seventh when counting the number of Facebook users, having the most users in East Africa (Internet world stats, 2017). In addition to Facebook, also the usage of Twitter is growing. According to Portland (2014), Nairobi is “the most active city in East Africa and the sixth most active on the continent” when it comes to tweets. Indeed, Kenya has been described to be the leading country regarding technology adaptation and recent studies have suggested that it is showing the way also in terms of social media us” (Jäntti: 2015, P. 31).

Kenya is the **fourth country** in Africa in a ranking of countries whose citizens tweeted most last year, with **76 million tweets**. Egypt is the first in Africa with 28 % of all tweets (about 450 million), followed by Nigeria with 350 million tweets while South Africa came third at 325 million tweets, and lastly Ghana registered 65 million tweets. Relevant and prominent Twitter hashtags included #KenyaDecides and #ElectionsKE (the dedicated hashtags and emoji assigned by Twitter13 on the election); #DigitalGenderGap (which highlighted the low adherence to digital rights for women as regards online safety, access and affordability; #KeptOn (which was a campaign against internet shutdowns during the election period); and #FreeSSudan4

Table (2) Social Media Users per platform (based on smartphone penetration) in Kenya, 2017

PLATFORM	MONTHLY USERS
 Whatsapp	12 million
 Facebook	7.1 million
 YouTube	8 million
 Instagram	4 million
 LinkedIn	1 million
 Twitter	1 million
 Snapchat	0.25 million

(which culminated in the successful release of the Kenyan nationals and their reunion with the families.

According to the “State of the Internet in Kenya 2017” report, released by the Bloggers Association of Kenya (BAKE) in 2018, a total of 12 million Kenyans uses WhatsApp, 8 million watching videos on YouTube, 7.1 million active on Facebook, 4 million sharing images on Instagram, and 1 million Kenyans active on Tweeter, similar number are using LinkedIn for professional purposes only with the majority using it to look for jobs. Snap chat had the lowest number of Kenyans active. A total of 250,000 Kenyans were active on theses platform based on smartphone penetration in 2017.

C. Social Media Networks Utilized by NGOs

We live today in an era of globalization, internet and social media in particular, is a powerful tool for raising awareness for social causes and charity events. Non-government organizations (NGOs) have also adapted to the digital age and use technology to communicate with beneficiaries and donors. In fact, they have often proven to be quicker and better at exploiting these technologies than governments and businesses.



1. Social Media as a tool used by NGOs:

A total of 93% of NGOs worldwide have a Facebook Page, 77% have a Twitter Profile, 56% have a LinkedIn Page, and 50% have an Instagram Profile. Even more telling is that 71% of NGOs agree that social media is effective for online fundraising and 25% of donors say that social media is the communication tool that most inspires them to give.

In the early 2010's, the NGO sector, used bulk SMS to distribute urgent news updates and calls-to-action; yet by 2014, the first generation of mobile apps developed by NGOs encouraged them to use first SMS and text-to-give campaigns; yet failed because NGOs lacked a comprehensive mobile strategy. Now, 18% of NGOs use messaging apps to communicate with donors and supporters, but that number will likely increase dramatically in the years to come.

According to the report, 95% of the survey respondents have a Facebook page with smaller NGOs averaging about 5,700 likes and larger NGOs averaging fewer than 128,000. The report shows that 83% of NGOs have a Twitter profile with an average of 3,332 followers for smaller organizations and about 66,000 for larger organizations. About 74% of NGOs in Africa have a website. Of those, 87% are mobile compatible, 85% of NGOs in Africa have a Facebook Page and 29% have a Facebook Group. 62% have a Twitter Profile, 39% have a LinkedIn Page and 20% have a LinkedIn Group. 30% have an Instagram Profile. Other social media used are: 38% YouTube, 21% Google+, 5% Pinterest, 3% Vimeo, 2% Flickr, and 1% Tumblr.

2. Social Media in the Context of Development

Still, development organizations are discovering the power of social media to affect change. Social media have been used for social good, such as organizing community engagement, empowering citizens, and coordinating emergency or disaster relief efforts.

The study will focus on two development organizations in Nairobi, Kenya, INGO and CBO, using the descriptive methodology as case



studies on the effectiveness on using social media platforms in consideration to their financial and human recourses. The case studies will explore the use of social media illustrating the following aspects: 1) number of social media platforms used by the NGO, 2) communications tools used by NGOs published on social media tools 3) glocalised development topics reflecting critical local development issues for women. For example gender inequality as a global term, is adapted to serve the local problem such as creating microeconomic opportunities, violence against women and rapping cases, 4) success stories/case studies, and 5) number of viewing.

I The African Women Development and Communication Network (FEMNET), an African feminist organization based in Kenya:

Social Media Tools:

FEMNET continued to increase and nurture a vibrant online presence by mobilizing and facilitating the exchange of information on women's rights through four diversified social media tools including the website (<http://femnet.org/>) user-dedicated listserve and three social media platforms: Facebook (<https://www.facebook.com/femnetsecretariat>), Twitter (<https://twitter.com/FemnetProg/>) and Instagram, (<https://www.instagram.com/femnetprog>). The below table shows the public engagement in the number of visitors, likes and tweets during a three years period for the four social media platforms as below:

Table (3) FEMENT Social Media Platforms Public Engagement

Online Platform	Dec. 2016	Dec. 2017	August 2018
Website	9,010	11,598	49,140
Twitter	15,700	22,418	26,585
Facebook	13,454	14,556	14,972
Instagram	90	621	1,061

Table (3) signifies the overall increase in the audience engagement over the three years.



Website is the highest viewed platform recording an increase of 37,542 viewers compared to the previous year, followed by Twitter, which is the second highest viewed recording 26,585 viewers making an increase of 4,167 viewers compared to the year before. Facebook and Instagram showed a limited increase than the previous year; still Facebook viewers are higher compared to Instagram by 1,089 as both are social media platforms but with different functions. Compared to the previous year, Facebook viewers increased by 416 like, while and Instagram grew by 440 followers. FEMENT is perceived as an International Non-Governmental Organization (INGO) which maintains a wider spectrum of audience reaching 700 members across 46 African countries and international organizations such as African Federation, UN organizations and others. Therefore, FEMENT website received more attention by its viewers and communication team as a more organized, informative, and archived platform to view studies, reports, cases, campaigns, etc. Tweeter is the second highest social media tool used in Kenya to outreach Kenyan citizens; therefore, FEMENT relied on using tweeter to advocate to women rights and development.

Communication Tools:

FEMNET publishes as set periodicals on its **website** including a wide range of issues related to gender equality and women's empowerment including:

1. FEMENT produced over 50 online publication in **English/French** varying between policy briefs, women biographies, annual reports, strategic planning, fact sheets, campaigns, conferences' recommendations including key reports on policy brief on fighting corruption, finance gender equality, #AfricaDay2018 on leaders in development, African political leadership, gender mainstreaming, Africa civil society shadow report on Beijing+20, and advocacy campaigns on stopping violence at work. FEMENT gave special significance to **global themes** of interest to the African women through releasing over 50% of the published reports on the UN Commission on the Status of Women (CSW) and 2030 Agenda on Sustainable Development Goals (SDGs).The UN Commission



on the Status of Women (CSW) is the principal global intergovernmental body exclusively dedicated to the promotion of gender equality and the empowerment of women. Reports signified the African women's advocacy position and policy recommendations within CSW workshops and conferences to strengthen the implementation of economic and social policies for the empowerment of women and girls living in rural communities. Another International theme discussing SDGs focused on how African women can participate in and influence the SDGs seeking transformation of women not only for economic growth but also social development and environmental protection across all the 17 goals. The report also discussed the role and opportunities of Women Rights Organizations (WROs) to monitor SDG implementation. In-depth reports presented the Sexual and Reproductive Health and Rights (SRHR) practice in 2030 Agenda for Sustainable Development Reports extended to political leadership and economic issues such as illicit financial flows (IFFs) which are the outcomes of trade, investment and financial liberalization of the current phase of globalization. FEMENT studied the effect of the IFF through a gender lens, which received intensified attention by African governments, regional and global organizations and civil society organizations. IFFs are now one of the targets of the Sustainable Development Goals (SDGs) the successor program of the Millennium Development Goals (MDGs).

Twitter account was created July 2011. The numbers of Tweets are 52.5K¹, Likes are 10.3K Followers are 26.6K, while it is following 4,829 other tweet pages. FEMENT initiated, joined and contributed to online discussions using the hashtags #YoungWomenSay, #FollowTheProtocol, #FightInequality, #SRHRDialogues, #16DaysOfActivism2017, #EndGBV, #AUEUSummit, #All4Gender, #Femonomics. FEMENT used is wide cooperation with African NGOs to present their activates and best practices through re-tweets as well as international human rights and women organizations.

¹ 'K' used in a numeric context means "thousand,"

Facebook page was created on 19 August 2011, posts covered activates from different African countries and 10 videos with 1352 viewers. Posts are diversified including announcements of future events and upcoming ones, reports on women polices and studies, FEMENT publications all hyperlinked to PDF files on website as well as hastags linked to both website and twitter. Other posts included capacity building trainings, protests informative messages using graphics and pictures. Since January 2018, there are almost 60 posts The posts are not interactive as only seven posts received comment. Two posts were greetings on successful conferences, while five individuals reacted on progress of financing for development policies, fighting corruption for gender equality, employment opportunities at FEMENT, and last was a request to engage women and girls living in rural communities to be in New York to self-represent and speak from their lived experiences on the theme of the #CSW62.

Instagram includes 151 pictures, 1,059 followers, while it is following 974 other entities. Almost 56 images are posters, and page covers with informative messages directed to women such as a the rape cycle pyramid; women rights to land, property and natural resources; how patriarchy is established; motivation messages on the power of women, how to resist and persist. Around 50 pictures demonstrates FEMENT engagement in conferences, workshops and trainings, 45 pictures are announcements to upcoming events, national days such as #World AIDS Day , #African Women Day campaigns such as #What Girls Want Campaign on violence against women, #YoungWomenSay campaign illustrating women/girls need to access information on topics likes sexual and reproductive health , violence against women. And effect of climate change on women.

D. Cases Studies: Advocacy Media Campaigns towards Change

The notion of using advocacy media campaigns in communications is important here because it demonstrates that economic success is not the only definition of career, but breaking the negative socio-cultural stigmatization of victim of sexual assault or under poverty is an achievement by itself against women discrimination. The below case studies would focus on the methods and practices that the NGOs provided to women in crisis that led to significant results and policy changes. 'Justise for Liz" and 'Dress My Choose' are successful case studies emerged out of the effective role of NGOs and vital role of internet and social media stimulating and expanding collective action in favor of women/girls in Kenya.

I. Justice for Liz

Problem: Sexual abuse is rampant in Kenya and leaks all sectors of society. Sexual abuse takes many forms and includes harassment, unwanted touching and rape. According to the UN Secretary-General report, rape is defined as "a crime that principally affects women and its prevalence in all states, cultures and contexts, whether in an armed conflict or peacetime, represents a prime example of this challenge. Sexual violence committed in armed conflicts has been termed as the "history's greatest silence" by the UN and its eradication is considered to be a central issue and a "top priority" in the work of the organization. (UNIFEM & UN:2009, P.3). According to a UN-Habitat report one in every seven women in Nairobi experience sexual abuse. A report published by Crime Scene Investigation Nairobi in 2008 estimated that 19 out of 20 rapes in Kenya are not reported and are therefore unpunished. In 2013, the Gender Violence Recovery Centre said more than 2,532 cases of sexual violence were reported in 2011-2012. Meanwhile, nationally the number of rape cases involving children has increased, while new figures from Kenya's National Crime Research Centre show that violence against women and girls continues to be at incredibly high levels . (GVRC:2012, P.8)

In 2013, a teenager girl, 16 years old, referred to as 'Liz' was gang raped by six men on her way back home from her grandfather's



funeral in the western county of Busia, Kenya. After the violent attack, the rapists who took turns raping her dumped her unconscious body down a 6-meter open sump. She suffered fistula and a spinal injury from the attack, which left her on a wheelchair. The following day, the Kenyan police identified three of the attackers but instead of arresting them they got them to cut the grass of the police station as a punishment and then set them free claiming they have no evidence. According to the girl's mother, as published in the Daily National Press² after they were set free, the rapists returned to Liz's home to taunt the family. They acted like they were above the law, and they had good reason to think so. Because of ridiculous bureaucratic requirements, the police logged Liz's attack as mere "assault" and asked her mother to "clean her up", destroying key forensic evidence. Liz rapists are free while she is in a wheelchair. The ferocious gang rapping attack on a teenage girl and lack of action against the rapists by the Kenyan police carried out a sparked outrage in the country.

Intervention Method:

International Non-governmental organizations (INGOs), Kenyan women's NGOs, and legal groups in Nairobi, Kenya have united to lobby a global campaign calling for justice for Liz and for all survivors and victims of sexual violence. The campaign included the Coalition on Violence against Women (COVAW), African Women's Development and Communication Network (FEMNET), Solidarity for African Women's Rights (SOAWR), Federation of Women Lawyers (FIDA), and others.

Firstly, all concerned organizations issued a press statement on the case condemning the violent act and the outraging police service calling for justice. Secondly, an online strategic campaign was launched including an online petition on Avaaz online website services, which is the world's largest and most effective online campaigning community for change. The Avaaz.org placed this case on the global map to ensure worldwide recognition of the situation that Liz was facing. Avaaz circulated the online petition calling for Inspector General of Police David Kimaiyo to bring the perpetrators

²Daily National Press: <https://www.nation.co.ke/lifestyle/dn2/Features-Justice-for-Liz-Busia-Rape/957860-2365976-dan4ew/index.html>



and the officers involved with the case to justice. ***The online petition #JusticeForLiz stated the following:***

October 11, 2013, On the International Day of the Girl, we ask you to join us in demanding justice for Liz, a 16 year old girl who was beaten and gang-raped on her way home from her grandfather's funeral and dumped in a pit latrine in Busia, Kenya. She is now wheelchair bound with a broken spine and has the worst case of fistula. She recognized her rapists and identified them to the police. Police arrested perpetrators only to have them slash grass as 'punishment' after which they were released.

Please sign and circulate widely the petition demanding an immediate arrest and prosecution of the perpetrators as well as disciplinary action on the police officers who failed to handle their duties to serve and protect. We must not allow impunity to reign and women and girl's bodies to continue to be battlefields. No more violence. No more impunity. Justice Now!

Engage in the online conversations – #BusiaRape #JusticeForLiz. Let's make lots of noise – too deafening for the powers that be to ignore.

Thirdly outreaching national and international press to support the online campaign and visualize the violent act against Liz as well as other sexually violated women.

As a result of the online campaign, 1.8 million people³ from across the globe demanding an immediate arrest of the perpetrators and disciplinary action on the police who mishandled Liz's case signed the online petition. The online social media campaign generated hashtags #JusticeForLiz and #StandWithLiz, released on Kenyans face book posts and tweets expressing their outrage over the punishment with the

As a result of the global and local interaction with the NGOs interventions a protest walk was organized on 11 October 2013, International Day of the Girl. Around 500 activists, women groups and hundreds of people including over 100 FEMNET members from over 25 African countries walked to the Kenyan police headquarters in

³ FEMNET Website : <http://femnet.org/2016/02/19/justice-for-liz-2/>



Nairobi to deliver the petition. The case was subsequently referred to the country's judicial watchdog. The protesters draped underwear on the gate of his office and waved posters reading informative messages and statistical figures: "Slashing grass is not a punishment for rape", "1 in 3 Of Us Will Be Violated in Our Lifetime", "1,200,00+ Demand Justice for Liz", and "Sexual Violence Survivors. Who Takes Care of Them???" . The protest walk was covered by International and National press, T.V, and radio including but not limited to the following:

- 1) Teenage victim in landmark Kenya rape case forced to leave village after threats (The Guardian)
- 2) #JusticeForLiz: With this conviction, the Kenya we want is within reach (The Guardian)
- 3) Does Kenya have the courage to lead on women's rights in Africa? (The Guardian)
- 4) From Liz to you: Thank you all for standing by me; now I can walk again (Sahara Tribune)
- 5) Kenya 'Liz' gang-rape trio get 15 years (BBC News)





Fig (2): Women Groups and Activists holding banners and clothes during "Justice For Liz" Protest Against Group Rapping, Nairobi, Kenya, 11 October, 2013

Impact:

As a result, in June 2013, a judge sentenced three of the rapists, whom Liz was able to identify, were sentenced to 15 years in jail and seven years in jail for causing her severe injury. The hashtag #JusticeForLiz was trending on Twitter for several hours as news of the jail sentences spread. Liz's mother told Daily National Press: "It has been like a long bad dream that has done a lot of harm to us and turned our lives inside out, but finally, there is hope.

Liz's case, and the failure of local authorities to adequately address sexual violence, drew national and international attention to victims of sexual assault. However, it is a case study of the positive effect of NGOs on protecting women's rights and successfully lobbied an advocacy media campaign as a methodology utilizing social media as a development tool to reach justice not only for Liz, but all cases of sexual assault.



I. My Dress My Choice:

Problem:

There is a high prevalence of gender-based violence in Kenya. By the beginning of 2004, sexual violence in Kenya had risen to become the second highest reported crime to the Police. According to a report by Ndungu, Judge, Supreme Court of Kenya and Former Member of Parliament in Kenya, the highest is common assault – 80% of which are estimated to be incidences of domestic violence. The rise in these crimes has been officially attributed to escalating drug and alcohol abuse, break-down in family values, poverty levels etc. but there is an underlying lack of respect for the dignity and privacy of women coupled with violence that dominates gender relations within the community that exacerbates this problem. By the end of 2005 it was estimated that a sexual assault takes place at least every half hour and still going on raise. (Ndungu:2011, P.4)

On September 19, 2014, a Kenyan middle-aged woman waiting for at the Embassava matatu touts (bus) stop in Nairobi. When the bus stopped, a group of men surrounded her, and stripped her naked and assault her for wearing a miniskirt in public. She screamed and cried out for help, but only a couple of brave people reached out and gave her clothes to cover herself. This kind of sexual violence against women is not unprecedented in Kenya, but this time was different. The cruelty of the violence was caught on camera and went viral online. On November 2014, at least four such attacks were recorded across Kenya emphasizing the increasingly hostile towards women and rising of a new discrimination method against women as a sociocultural phenomenon in the country.

Local authorities said they were looking into the case, according to the Star⁴, a Nairobi-based daily newspaper. The men viewed as victims and claimed she was tempting to them by the way she was dressed before ripping her clothes off and kicking her body. The social arguments for stripping or controlling women's dressing became a debatable issue based on a complex and inherited history of patriarchy and religious fundamentalism.

⁴ The Star, a national newspaper in Kenya https://www.the-star.co.ke/news/2014/11/18/women-speak-out-in-my-dress-my-choice-demo_c1039195



Intervention Method:

The online videos being spread on YouTube, a social media tool, prompted indignation and courageous actions. This is where the Internet and social media have proven an important tool for sharing information. The stripping videos went viral under the hashtag #mydressmychoice and sparked the “My Dress, My Choice” movement in Kenya. The Facebook page of “My Dress My Choice Challenge” has about 12,000 likes; the twitter account has more than 2,300 followers. The online advocacy media campaign was purely mobilized by the public supported by activists in the field with almost zero economic cost leading to the organizing of a public demonstration. The event was inspired by the act of some men stripping and assaulting women simply because they were wearing a miniskirt.

On November 17, 2014, around 500 people walked from Uhuru Park’s Freedom Corner and ended at Chief Justice Willy Mutunga’s office at the Supreme Court, Nairobi. Protests held signs “freedom and respect”, “safety and security for all”, “Dress My choice”. Women/girls wore a pink ribbon and t-shirt with the slogan ‘My Dress my choice.’ At the protest, a lot of men wore skirts in solidarity and to help end the myth that a dress code should define women. Erick Matsanza,⁵ gender equality activist and a co-organizer of #MyDressMyChoice protest in Nairobi was outraged from the violent act and decided to dress in skirts, posted the photo online and called for other men to do the same.

Impact:

According to the Star daily newspaper, William Thwere Okelo, chief of state of the Inspector-General’s Office, denounced the mob in the videos as “criminals” and promised the public that “the police will take action.” Similarly, Kenyan deputy president William Ruto denounced the attack as “barbaric” and ordered a criminal investigation. As a result, the accused were arrested on November 27, 2014 and faced a minimum sentence of 10 years to maximum of life time imprisonment.

⁵ He For She Blog: <http://www.heforshe.org/en/newsroom/identity/my-dress-my-choice>



According to the World Bank blog⁶, a phenomena like “My Dress, My Choice” shows that social media can be part of more profound and long-term changes including issues that are as persistent and deeply-rooted as social norms regarding gender. “The 2016 World Development Report on “Internet for Development” will examine in more detail how to harness the potential of the internet to generate collective action, sustain those efforts and promote bottom-up accountability.” Although, this case study did not show NGOs direct engagement; yet it have direct effect on increasing the understanding of community social mobilization. Moreover, this case study is clear evidence on the power of social media in unifying people for a cause and causing a direct and positive effect on policy makers and gender development.

⁶ World Bank Blog <http://blogs.worldbank.org/developmenttalk/mydressmychoice-tackling-gender-discrimination-and-violence-kenya-one-tweet-time>



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