



Hate Speech and Incitement against Women's Organizations and Leaders

Hidden hands Meddle with the Palestinian National Fabric

An Analytical Paper Issued by the Palestinian Working Woman Society for Development

Introduction:

The Palestinian society and specifically Palestinian women witness a steady rise in hate speech and incitement by some obscurantist forces that support discrimination against women, and the conservative forces that do not recognize the fundamental shifts in societal engineering related to women's citizenship rights based on equality. These forces work to restore subordination, discrimination, and acquisition of women according to the oppressive patriarchal structure. They even grant themselves the right to divide the Palestinian people between believers and infidels (non-believers), in a continuous attempt to impose their vision on Palestinian society. Depending on the enormous resources available to them, these aforementioned forces also seek, to dwarf and abolish any thought opposed to their ideology and authoritarian project.

The term "hate speech" refers to offensive speech that targets a group or an individual based on inherent characteristics (such as race, religion, or gender) that may threaten the social peace¹. Throughout human history, hate speech and behavior took many forms and escalated from time to time. It is obvious that such discourse is an expression of rejection of the other (different) and a denial of his/her right to exist and participate in public life. This, in turn, is mainly due to the unequal power relations between different human groups, regardless of their geographical affiliation, and between members of the same human group that share the same history and geography, on basis of different considerations and affiliations, such as gender, race, color, religion and many others. In spite of the persistent efforts made by the United Nations to limit these behaviors and allocating several agreements to combat discrimination and affirm the

¹ <https://www.un.org/ar/hate-speech/understanding-hate-speech/what-is-hate-speech>

equality of all human beings, these UN tools did not rise to the level of limiting hate speech and practices, as many people still suffer from hate speech directed against them by other forces, and some human groups still suffer from such discourse within the same human group.

In the Arab context in general and the Palestinian context in particular, and as a result of the Arab peoples' subjugation to successive periods of colonialism and attempts to abolish the Arab identity, many conflicts and contradictions emerged within the same society, which were later translated into attempts to exclude or abolish the role of some groups. Women and youth were the most vulnerable groups to marginalization and exclusion, due to the dominant patriarchal mentality, which places men as protectors of the rest of society, especially women. In many cases, women and youth were treated as workers in family enterprises that are led and controlled by men or to carry out care work, which was associated with women in Arab societies. In addition to women's work in family enterprises (farms and dairy production in homes and in Bedouin communities), women are also the caregivers for children, the elderly, and others within the family. Despite the fact that the majority of Palestinian families lived within what was known as extended families (especially in the countryside), women were marginalized under a complex patriarchal system. This complex system has also led to the marginalization of the role of young men and women. Gradually, this culture was inherited from generation to generation, and the new generations followed in the footsteps of the previous generations and imitated them in their behavior. This contributed to deepening the roots of the patriarchal system in Arab societies, and a regression towards tribal considerations, of which the tribal judiciary was one of the most prominent manifestations.

In the same context and as the Palestinian society is living under complicated and complex circumstances as a result of the Zionist colonialism, the national identity of the Palestinian people was subjected to division and fragmentation due to the occupation policies and practices. This, in turn, led to the emergence of identities that could be called internal or narrow identities. But due to the smallness and solidarity of the Palestinian society, the occupation did not succeed, for example, in imposing a religious identity on the Palestinian people, in the sense that there should be an identity attached to religion or sect. Moreover, the smallness of the geographical region also prevented the formation of regional identities. On the contrary, the Palestinian people were able to preserve their identity and cohesion despite all attempts of division that the Zionist colonialism sought to impose. The period that preceded 1993 (the year of the establishment of

the Palestinian Authority), the Palestinian society was distinguished by its unity and cohesion in the face of the external danger represented in occupation, in light of the fact that all groups live with the same suffering stemming from the same behaviors of discrimination and persecution practiced by the occupation. Nevertheless, the occupation and its practices have brought back the ingrained idea that women are weak and in need of protection and that men are the source of this protection. This, in turn, gave men space to narrow the horizons and movement of women, and limited (to a certain extent) the development of women's status. At the same time, this general situation contributed to limiting the patriarchal trend. Under the deterioration of the economic conditions, doors were opened for women to involve in the labor market to support their families. Furthermore, the free and compulsory education (public schools) facilitated the enrollment of girls in the educational institutions (schools as a first stage). Over time, the enrollment of girls in higher education institutions became noticeable, and the percentage of girls in higher education institutions exceeded that of males². Nonetheless, the societal structure that discriminates against women and seeks to exclude them from the public sphere stood as an obstacle to girls' participation in the labor market. The national struggle role of the women's movement in both its national and human rights dimensions contributed to reducing all forms of discrimination and violence based on gender and achieved some successes in confronting colonial and patriarchal oppression, and linking the national and human rights trajectory with democratic contents, the fact that contributed to positioning of the women's movement as a basic influence on the Palestinian scene as a whole.

Historical Roots of the Exclusion of Women in the Palestinian Society:

With the establishment of the Palestinian Authority during mid of the last decade of the past century, the beginning of enacting national laws to regulate the Palestinian society life and starting the process of partial and gradual disengagement from the occupation, the issue of excluding women from the public sphere and the attempt to returning them back to the private sphere and attaching them to the male dominant in the family in the process of reproducing the patriarchal structure have surfaced. The features of exclusion of women began to become evident little by little, starting with the non-participation of women in what was known as the negotiations to end the conflict with the occupation. Women were not included in the Palestinian

² https://pcbs.gov.ps/Portals/_Rainbow/Documents/Teachers_ar.html

delegation that participated in the Madrid Conference in 1991 (under the umbrella of the joint Palestinian-Jordanian delegation), a conference that launched negotiations to end the conflict between the Arab countries (Lebanon, Syria and Jordan) and the occupying power. Women's participation in the aforementioned conference was limited to appointing Dr. Hanan Ashrawi as the spokesperson for the Palestinian delegation, without allowing her to sit with the delegates at the same table, in pretext that she holds the Jerusalem identity card, as the occupying state refused to recognize that Jerusalem is part of the occupied Palestinian territories and did not allow the representation of Jerusalemites (males and females) in the joint Palestinian-Jordanian delegation. With the end of the protocol meeting in Madrid and the launch of public negotiations between the Palestinian delegation and the Israeli delegation, women were not present. As for the secret negotiations channel that was established between the Palestine Liberation Organization and the occupation government in the hotels of the Norwegian capital, which later resulted in what became known as the Declaration of Principles and then the Oslo Accords, women were also completely absent.

On the ground, after the emergence of the Palestinian Authority and the beginning of practicing its role as a form of fragmented autonomy, women and youth were almost again excluded from the public sphere. For example, only 67 women were selected for the membership of the appointed local councils, which included more than three thousand and five hundred members (those assumed the responsibility for managing local government bodies between 1997 and 2004). Furthermore, women participation in the first Palestinian Legislative Council, which was elected in 1996, did not exceed five women out of eighty-eight members.

In light of such a reality, women's issues and rights were not included in the laws, which paved the way for women to become vulnerable to injustice, persecution, and the subsequent systematic violations of their rights in the Palestinian context. The women felt that they were let down by the decision-making authorities, because their rights were not observed within the laws issued by the Legislative Council, which deepened the gap of women's sufferings. Women had no choice but to engage in the human rights struggle in order to obtain their rights. In this context, it can be said that women have partially succeeded in amending some laws (for example, the Local Council Elections Law), which allowed opening a small window for their participation in public life. Nonetheless, the legal text by itself is not sufficient to change the reality. The exclusionary societal view remained an obstacle to the effective participation of women in public life. Here,

the laws that discriminate against women and contribute to their exclusion from the public sphere remained in place and the executive authority did not move a finger to limit discrimination, which ultimately led to their exclusion from the public sphere. In this context, one of the most prominent examples is the Palestinian Labor Law issued in the 2000, which did not provide a minimum level of protection for women from gender-based violence within the labor market, nor did it protect women working in the informal sector. It also did not provide social protection for all female workers, nor did it grant domestic work any value. Additionally, the strategic and cross-sectoral national development plans did not take into account the needs of women from the perspective of increasing steadfastness. Thus, fragmented or lame development emerged in the Palestinian context, within the framework of economic annexation to the occupation and the determinants of the neoliberal economy and without any social protection networks, which was specifically stated in the Palestinian Basic Law. This reality pushed women and broad social segments towards poverty and unemployment and escalated the state of national, class and gender tension in the society as a whole.

Women and the International Agreements to which the State of Palestine has Acceded:

Following the international recognition of Palestine as a state under occupation, the leadership of the Palestinian Authority (it started to introduce itself as the leadership of the State of Palestine) took the initiative to accede many international conventions, treaties and covenants as of 2014. Among them those related to the protection of women's rights, whether exclusively as in the case of the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), or those that included protection of women's rights as part of the general human rights system (such as the two International Covenants on Civil, Political, Social, Cultural and Economic Rights). Despite this accession and the bragging of the Palestinian Authority about the extent of its democracy and commitment to international treaties and agreements, nothing has changed on the ground. The executive authority, which is now encroaching on the legislative and judicial authorities, did not have the intention to translate international agreements into practices on the ground, by localizing them in the national legislative system. Consequently, the accession of the State of Palestine to these agreements has become a dead letter and an issue of public relations only. The laws, which are more than half a century old, and which discriminate against women, remained the master of the situation in occupied Palestine. Meanwhile, women's issues remained subject to the mood of the executive authority, whose actions confirmed that there is no political

will to advance one inch towards protecting women and their rights and eliminating discrimination against them. Among the most prominent evidence of this situation is the draft law of the Family Protection from Violence, which was prepared in 2006 with the initiative of the women and civil society and through approaches with the Arab countries in the Middle East and North Africa. But this draft is still locked in the drawers, as no decree has been issued in its regard, despite the agreement of the government and civil society on it in its third reading in 2022, and also despite the sufferings of women from gender-based violence, which has claimed the lives of more than a hundred women during the past four or five years. However, the draft law is still stagnant in its place and women and women's and human rights organizations are still awaiting its approval. Also, women's access to justice is still faltering as a result of the sluggishness of the judicial system and the absence of clear mechanisms to implement judicial rulings. In light of their experience with the courts, women have become reluctant to resort to judicial authorities to protect their rights, which have increased their vulnerability to injustice and persecution.

Women and the Political Division between Fateh and Hamas

After the Legislative Council elections in 2006, the political division between Fateh and Hamas created a severe blow to efforts aiming at issuing a modern legal system that protects and upholds human rights, including women's rights. As a natural result of the division, the Palestinian legislative institution has been disrupted and the Palestinian Authority, which tightened its grip on the West Bank, and the de facto government that took control on the Gaza Strip, are in a reckless race to issue laws by presidential decrees in the West Bank, and through government decisions and decisions from the Reform and Change Bloc (Hamas bloc in the originally suspended Legislative Council from the moment it was elected). The common denominator among these laws was that they were built to reinforce the dominance of the executive authority over the aspects of daily life of people and the exclusion or abolishment of the judicial and legislative powers. The Palestinian street in the West Bank and the Gaza Strip witnessed a state of unprecedented militarization and the security agencies and arms became the final word. As such, women sufferings increased due to the fact that their needs and rights have not been taken into account in the chaos of the issuance of laws. Although women paid the price for the division, they were excluded from dozens of rounds of negotiations for what has come to be known as "reconciliation". Despite the government's formation of the National Committee for

the implementation of Security Council Resolution 1325 and the decisions related to women's involvement in negotiations, their protection and reparations, women were also excluded, which contributed to strengthening the patriarchal structure and promoting a culture of exclusion, inferiority, oppression, and silencing of mouths. This has led to a state of political and cultural desertification, under a political system that does not support elections and the peaceful transfer of power, and does not implement its obligations to spread and deepen equality and develop constitutional and legislative mechanisms in order to fulfill its responsibility towards women. As a result, women's organizations felt, after three decades of the establishment of the Palestinian Authority, that they had returned to square one and had to struggle again, from scratch, to ensure women's participation in the public sphere.

The division was also accompanied by a state of institutionalization of incitement in the Palestinian street by the two sides of the division, as the media outlets affiliated with each party began to incite against the other, which increased the rift in the Palestinian society and contributed to more scattering of papers and attempting to exclude different groups from the public sphere.

Emergence of Obscurantist and Conservative Currents: Disinformation as a Means of Excluding Women:

The past few years witnessed an unprecedented increase in the strength of the obscurantist and conservative currents, which were hostile to women's issues and their rights and tried to return the wheel of history to the past and the eras of slavery for women. These forces took advantage of the accession of the State of Palestine to CEDAW to persist in their attack and abuse of Palestinian women, as well as women's organizations and leaders who are known for their national and human rights struggle. The mentality of these forces created a new term in the Palestinian context to offend the leaders of the women's movement and human rights activists. Recently, the term "Sedawiyat" derived from CEDAW, which is used in a negative sense to refer to women's rights defenders, came to surface. By following the literature and publications of these fundamentalist and conservative movements, it is noted that they use the term "Sidawiyah" followed by the name of the activist who is under attack. The obscurantism forces have taken advantage of the enormous capabilities available to them in order to spread hate speech and incitement against women and work to distort Palestinian women's organizations and

leaders. These forces also operated an army of electronic flies with the aim of attacking social networking sites and websites of women's organizations, and broadcasting poisonous comments that have no goal other than deepening division and dispersion within Palestinian society. These forces also verbally abused and defamed women's organizations and symbols of the women's movement through their comments on the publications of these organizations. To further attack women's organizations, they extended their attacks through mosque platforms, especially during Friday prayer sermons. With the escalation of their power and incitement campaigns through both the real and virtual space and under their veiled alliance with the dominant power, they were able to score some points in their favour. They succeeded in putting pressure on the Ministry of Education to issue a decision banning women's organizations from working in schools. They could also issue (in the town of Al-Ram, for example) what was known as a document of honor by families preventing women's organizations from operating in the town. They also sought to besiege the work of women's organizations by inciting real estate owners not to rent headquarters, buildings, and facilities to women's organizations. Through these practices, distortion, and misinformation, the obscurantism forces sought to link all defenders of women's rights to the CEDAW, which they considered contradictory to religion and a western agenda aiming first and last to attack religion. To incite against women's organizations and leaders, they took advantage of the fact that the Palestinian society is religious by nature, considering that the agreements and conventions on women's rights contradict religion.

The distortion campaigns also extended to some progressive parties that provide funding for the Palestinian civil society organizations. Recently, the websites of the aforementioned forces took advantage of the agreement of the Swedish government allowing the burning of a copy of the Holy Qur'an. These campaigns disseminated many publications indicating that Sweden is among the countries and parties that finance women's organizations demanding the implementation of the "CEDAW" agreement in Palestine. Hence, they relied on this position of the Swedish government to promote the idea that women's organizations (which receive funding from Sweden) are organizations that stand against religion and cause offense to Islam and the Noble Qur'an. Although the Palestinian women's movement and its various components condemned and denounced the abuse of religions, specifically the burning of the Qur'an in Sweden, the obscurantist movements took advantage of the incident. This emerged by intensifying their attack on women's organizations and linking them to anti-religion, and also linking demands for

the protection of women's rights to the "CEDAW" agreement, which is considered "infidelity and deviation from religion."

In Hebron, known as a conservative city, the tribes of the city issued a statement in December 21, 2019 in which they fully rejected CEDAW and its implementation as well as the decision of the President of the Palestinian Authority regarding setting the age of marriage for girls. The statement also called for not renting facilities to women's organizations and considered that whoever rents any property to a women's organization is an accomplice to the "crime," as stated in the statement signed by the Hebron tribes after the so-called "Tribes Conference Against CEDAW." Not only this, but the matters went so far that the aforementioned "Conference" statement called on the media to stop covering the news and activities of women's organizations. Here again, tribes emerged as the actual forces that govern Palestinian society in light of the stepping down of the executive authority and the failure to carry out its duties as required by local laws and international agreements to which the State of Palestine has accessed.

At a time when the tribes expressed their adherence to the rejection of CEDAW, and the rejection of the law by decree setting the age of marriage, the President's Advisor and Chief Justice Mahmoud Al-Habash issued a decision to the judges of the Sharia courts on December 21, 2019, requiring the implementation of the law setting the age of marriage, as of December 29, 2019.

However, the attack CEDAW and on women's organizations escalated by the fundamentalist and conservative forces, which this time wore the dress of tribes, and hold conferences in the name of the tribes and not in their own name, to confirm their rejection of women's rights and international agreements. In this context, the former Minister of Social Affairs, Ms. Majida Al-Masri, asserted that: "The attack against CEDAW is an attack on women's rights and the values of democracy, equality and justice in society. It stems from the tribes' fear of neutralizing them and taking away their powers," referring to the influence they enjoy due to the role that tribes play in resolving major disputes, specifically murder crimes, through the tribal judiciary that was operating in Palestine before the establishment of the Palestinian Authority in 1993, and is still in place due to the sluggishness of the official judicial system.

Al-Masri confirmed that women's organizations, in various coalitions and frameworks, adhere to CEDAW. From here, the efforts of women's organizations, societies, associations, and unions

began to form a national coalition to defend women's rights, in partnership with factions, political parties, and human rights organizations³. As for the position of the government regarding the aforementioned tribes' statement, it was characterized by silence and did not move a finger towards the tribes' threat to close down women's organizations, despite its (i.e. the government) awareness of the seriousness of such a position and the power that the tribes enjoy in the Palestinian street, which may cause harm to women and women's organizations. The government's position raised many questions about its true role in preserving the social fabric and the social contract that binds all components of the Palestinian people.

The Palestinian laws and specifically the Palestinian Basic Law prevent incitement and offense for others and dissemination of the hate speech. It is impossible to deal with incitement as being within the framework of freedom of expression, since the Universal Declaration of Human Rights itself has waived freedom of expression in cases, including respect for the rights or reputations of others, and for the protection of national security, public order, health or public morals⁴. Therefore, despite these justifications in local and international laws, the Palestinian government did not move a finger and law enforcement agencies did not intervene to put an end to incitement against women.

Institutionalization of Incitement Against Women and Women's Organizations and Leaders

Writer Rima Nazzal, a member of the General Secretariat of the General Union of Palestinian Women (GUPW), pointed out that "in the Palestinian reality, the term misogyny (women hatred) suffers from confusion due to the fact that the feminist discourse was based on the reality of discrimination practiced against women because of difference in sex and the concept was deep rooted due to the practice of a systematic process of excluding women from decision-making positions. The credibility of this concept was proven on the background of not implementing the signed international conventions, including CEDAW, and finds its justifications in the failure to resolve the government's vision and position and its hesitation regarding the entitlement of its accession to human rights principles and conventions." Although women's organizations have

³ <https://www.al-monitor.com/ar/contents/articles/originals/2019/12/cedaw-palestinian-clans-tribes-hebron-feminist-abbas-decree.html#ixzz88NkKJjaL>

⁴ <https://www.madacenter.org/article/1405/>

recently begun to use the term hate speech and incitement to describe the suffering of women, these behaviors have old roots in the Palestinian context. At the beginning of its work, women's organizations dealt with these behaviors and practices (in a soft way) as discrimination against women and a violation of their rights. However, the growing strength of backward currents, which seem to have limited their role and justification for their existence to being hostile to women, have contributed to the development of feminist discourse, which explicitly declared that women are subject to hate speech and direct incitement against them.

For her part, Hania Bitar, Director General of [the Palestinian Youth Association for Leadership and Rights Activation- PYALARA](#), indicated that “incitement is the exploitation of available platforms (especially through the virtual space) for political and intellectual agendas. To confront these behaviors it is necessary for the civil society organizations to directly work with the base groups, which are exposed to brain scanning by obscurantist forces. Civil society organizations must adjust and simplify their discourse to fit with the level of the target groups, which will contribute to explaining the discourse of these organizations and push the target groups to carry and defend it, especially in light of the efforts of fundamentalist movements aiming at demonizing the discourse of civil society and human rights organizations, especially women's organizations”.

Based on the same approach, Amal Khreisheh - General Director of the Palestinian Working Women Society for Development - PWWSD pointed out that “the need to promote freedoms and stop the policy of silencing mouths, intellectual suppression and covering up behind religion for political objectives that have nothing to do with the true religion from near or far. It is also necessary for the Palestinian Authority to take the initiative to fulfill its obligations in accordance with the Basic Law and international agreements and enact laws based on equality, including the Personal Status Law, the Penal Code, and the Family Protection Law, as this is the correct way to respond to the fundamentalist tide that rejects women's rights and international agreements”.

In light of the silence of the government and law enforcement agencies, the obscurantist forces feel that they enjoy immunity and that there is no censor or accountability for their behavior. This prompted them to persist in their attacks and incitement against women's organizations. These forces have moved from the level of generality in incitement to the level of specification, and started to address women's organizations as well as the symbols of the women's movement

by name. Depending on their resources (which seem to be large and anonymous), the aforementioned forces took advantage of the virtual space to escalate their attack against women's organizations and symbols of the women's movement. So, it created a suspicious page on the (Facebook) platform called "The Mass Movement to Overthrow CEDAW" and spread its poison through this page. It attacked prominent women's organizations and leaders well-known for their national and human rights struggle. In this context, many symbols of the women's movement were attacked and bullied, including the activist Sama Awaida, director of the Center for Women Studies, the lawyer Zainab Al-Ghunaimi and the journalist and human rights activist Nahid Abu Taima. It also attacked the writer and activist Rima Nazzal, Sahar Qawasmeh, and Amal Khreisheh, as well.

The severity of the attack varied from one case to another, but the common denominator in all of these cases was the use of the phrase (al-Sidawiya) before mentioning the name of the targeted woman. Thus, the aforementioned movements sought to link the concept of defending women's rights to the CEDAW, which they classified as a departure from religion and accused women's organizations and leaders of the women's movement of infidelity. This, in turn, negatively affected the work of the organizations and the rallying of women around their programs, as the aforementioned forces took advantage of the cloak of religion in their incitement, and took advantage of all platforms available to them to attack women's organizations and leaders. The issue did not stop there, but rather actively followed the pages of women's organizations (perhaps through an army of electronic flies), and published offensive comments about the organizations and incited against them and their activities. As for its aforementioned website (and many other websites), most of its followers comments centered around defaming the honor of the targeted women, accusing them of infidelity and apostasy, and calling to be considered as infidels, with what may accompany such comments, of reckless behavior by some mentally absent individuals. Some experiences in the Arab world have proven that incitement may lead to murder by some ignorant people, as happened with the Faraj Fouda in Egypt and Nahed Hattar in Jordan.

Women's Movement and Confrontation Strategy

Realizing the danger behind incitement, and as an embodiment of their continuous calls and efforts to utilize the principle of the rule of law, women's movement turned to official channels

in order to put an end to this incitement. Several women who were subjected to the attack took the initiative to file cases before the legal authorities, including Ms. Sama Awaida and Ms. Nahed Abu Taima, but the law enforcement agencies just stood by, as is their habit, and did not move a finger. Here, it would not be absurd to say that the Authority itself colluded with the obscurantist forces and sought to reconcile with them, even at the expense of women's rights. Consequently, women have become the most vulnerable group to oppression and injustice in the Palestinian society, and their suffering has deepened. Although women's organizations issued many statements of condemnation, the fundamentalist movements, taking advantage of the government's silence, continued their efforts of incitement and distortion. The targeted women were subjected to slander, defamation and offense, which contradict Palestinian laws and international agreements to which the State of Palestine has accessed.

Nevertheless, women's organizations continued in defending women's rights and the Palestinian society in general and did not give up to the incitement attempts they were subjected to instigated by the obscurantist forces. Within this framework, Ms. Sahar Qawasmeh, the general director of Roles for Social Change Association (ADWAR) – Hebron said, “based on our absolute belief that women are the first line of defense for the land and the family and that they are the secret of steadfastness and survival on the land, we as an Association work on promoting the resilience of Palestinian women, especially in areas of contact with the occupation”. In spite of that, ADWAR Association and its general director were subjected to attack and defamation by the fundamentalist movement. As for the Palestinian Working Woman Society for Development, which was the most recent organization to be attacked by insulting its general director, Ms. Amal Khreisheh, it announced its continuation of its work and efforts to protect women's rights according to the strategy it drew for itself since its establishment forty three years ago. Through its struggle to defend women's issues, PWWSD, seeks to link between the national and rights dimensions. Accordingly, PWWSD general director confirmed its continuation of the struggle to protect women's rights and will not pay heed to the inciting voices that seek to objectify women, put them in the private space and degrade their citizenship.

What Wanted on the Palestinian Side

Hate speech and incitement eventually contribute to shrinking the spaces for women's civil work and constitute systematic terrorism that overthrows the package of civil, political, cultural, social

and economic rights for women and threatens civil peace and, additionally, it extends to include other groups of Palestinian society. Therefore, efforts must be combined to stand in the face of such hateful rhetoric. In order that the saying “what goes around comes around” (the literal translation: “I was eaten the day the white bull was eaten”) does not apply to us, confronting this extremist tide is an individual and collective responsibility. Civil and human rights organizations must work to unify a modern human rights discourse as an alternative to hate speech and incitement. Political parties must also assume their leading role in protecting the society and its gains and capabilities and ensuring the protection of human rights. In its capacity as the official executive party responsible for the enforcement of law, the Palestinian Authority bears the greatest responsibility to curb movements that incite against women and spread hate speech against them. Moreover, the Palestinian Authority must also take the initiative to announce its commitment to the provisions of the international agreements it has joined and to publish them in the Official Gazette to become enforceable. Women’s organizations and movements must also rearrange their priorities to develop a progressive feminist discourse based on respect for human rights and rejecting all attempts of marginalization and exclusion. Perhaps the enactment of a law protecting women’s human rights defenders (females and males) has become more urgent in light of the defamation, incitement and atheism that women leaders are subjected to.