



## Transnational Feminist Solidarity in Action: The Case of Sisters Uncut and Palestinian Women

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### Abstract

This study examines the advocacy strategies used by Sisters Uncut, a feminist grassroots group in the United Kingdom, in supporting Palestinian women during 2021–2025. Driven by the structural and intersectional oppression faced by Palestinian women, rooted from colonial occupation, militarized violence, and gender-based discrimination, the research aims to investigate how Sisters Uncut expands its activism from domestic concerns to transnational feminist solidarity. The research uses a qualitative content analysis of 7 social media posts from the group's official Instagram account and X/Twitter account (@SistersUncut), five reports from their official website, and news coverage from 2021–2025. Applying New Social Movement theory, Intersectional Feminism, and the Transnational Advocacy Network (TAN) framework, the study focuses on four tactics: information politics, symbolic politics, leverage politics, and accountability politics. Findings show that Sisters Uncut frames Palestinian women's oppression as a feminist issue, uses powerful symbols and protest actions, applies economic and moral pressure, and exposes the UK government's policy contradictions as a tool to show direct support towards Palestinian women. This study contributes to discussions on feminist solidarity by showing how grassroots movements can link local struggles with global justice agendas.

**Keyword :** *Intersectional Feminist, New Social Movement, Palestinian Women, Sisters Uncut, Transnational Advocacy Network (TAN)*

### Abstrak

Penelitian ini akan membahas tentang strategi advokasi yang digunakan oleh Sisters Uncut, sebuah kelompok feminis akar rumput di Inggris, dalam mendukung perempuan Palestina pada tahun 2021–2025. Berangkat dari penindasan struktural dan interseksional yang dihadapi oleh perempuan Palestina, seperti kolonialisme, kekerasan militer, dan diskriminasi berbasis gender, penelitian ini bertujuan untuk menganalisis bagaimana Sisters Uncut memperluas aktivismenya dari lingkup domestik menjadi gerakan feminis transnasional. Penelitian ini menggunakan analisis konten kualitatif dari 7 unggahan media sosial dari akun Instagram dan X/Twitter resmi Sisters Uncut (@SistersUncut), lima laporan resmi dari *website* mereka, dan liputan berita dari 2021–2025. Menerapkan teori Gerakan Sosial Baru, Feminisme Interseksional, dan kerangka kerja Jaringan Advokasi Transnasional (TAN), studi ini berfokus pada empat taktik: *information politics*, *symbolic politics*, *leverage politics*, dan *accountability politics*. Temuan menunjukkan bahwa Sisters Uncut membingkai penindasan perempuan Palestina sebagai isu feminis, menggunakan simbol-simbol dan aksi protes yang kuat, memberikan tekanan ekonomi dan moral, serta mengungkap kontradiksi kebijakan pemerintah Inggris sebagai alat untuk menunjukkan dukungan langsung terhadap perempuan Palestina. Studi ini berkontribusi pada diskusi tentang solidaritas feminis dengan menunjukkan bagaimana gerakan akar rumput dapat menghubungkan perjuangan lokal dengan agenda keadilan global.

**Kata kunci :** *Feminisme Interseksional, Gerakan Sosial Baru, Jaringan Advokasi Transnasional, Perempuan Palestina, Sisters Uncut*

## INTRODUCTION

The structural conflict between Israel and Palestine is a long-standing issue that has continued to escalate in violence over time, causing severe suffering among civilians, especially women. According to data from the Gaza Ministry of Health as of January 24, 2024, approximately 70% of casualties—both fatalities and injuries—are women and children (Madlin al-Halabi, 2024). UN Women Palestine (2025) further reports that over 10,000 women have been killed and more than 19,000 injured in the first six months following the Israeli military escalation in October 2023. These figures illustrate the disproportionate impact of armed conflict on vulnerable populations, with Palestinian women bearing the brunt of the violence.

Beyond physical harm, women living in the occupied Palestinian Territory (OPT) experience multiple layers of structural oppression rooted in the Israeli military occupation. This situation contributes to increased rates of gender-based violence (GBV), school dropouts, forced and child marriages, and early high-risk pregnancies (Pushkar Sharma, 2022). Their lives are further constrained by overcrowded shelters with no privacy, limited access to food and clean water, poor sanitation, and restricted access to reproductive healthcare services (UN Women Palestine, 2025). Many women have also become sole heads of households after losing family members, enduring extreme socio-economic deprivation (Madlin al-Halabi, 2024).

The oppression Palestinian women face is deeply intersectional, shaped by overlapping systems of race, gender, and colonial subjugation. Colonial occupation is enforced through patriarchal and militarized structures that inflict military violence, economic marginalization, forced displacement, and the breakdown of family networks (Veronese et al., 2025). While these conditions render women especially vulnerable, they also place them at the center of community resilience. This intersectional oppression has increasingly captured the attention of global feminist movements, including transnational groups such as Sisters Uncut.

Sisters Uncut is a feminist direct-action group based in the UK, formed in response to the government's austerity policies that endangered women by cutting domestic violence services. The group uses protest strategies such as blockades, die-ins, and performative disruptions to challenge systemic injustice. Operating through an intersectional feminist lens, Sisters Uncut acknowledges that women's oppression is shaped by race, class, and nationality. While their campaigns highlight the gendered dimensions of the conflict, they do not explicitly focus on children's rights, such as access to education or protection from conflict-related trauma, an

omission that represents a limitation of this study in the context of the *Journal of Gender and Child Studies*.

Based on its commitment to use an intersectional feminist perspective in understanding women's oppression, Sisters Uncut has expanded its activism beyond domestic issues to engage in cross-border solidarity movements (Sisters Uncut, 2013). This expansion is exemplified by their involvement in the #FreeAlaa campaign, which centers on Egyptian activist Laila Soueif's hunger strike in Cairo demanding the release of her son, Alaa Abd El-Fattah, imprisoned for his political activities (Wintour, 2025). Their solidarity actions were carried out simultaneously with movements in countries such as the United States, Sweden, Lebanon, Tunisia, Italy, and France (@FreedomForAlaa, 2025). Through social media solidarity campaigns, Sisters Uncut demonstrated that their advocacy transcends local issues in the UK, emphasizing that state oppression, particularly through prison systems and political detention, is integral to feminist struggles. This transnational approach is also reflected in their support for Palestinian women, where they actively foster solidarity across borders in response to ongoing oppression.

Previous scholarship on feminist transnational advocacy for Palestinian women reveals important thematic gaps that this study seeks to address. (Sharoni et al., 2015) highlight the multilayered oppression faced by Palestinian women, linking gender-based violence to military occupation, displacement, and economic marginalization, though their focus remains on the role of academics in solidarity networks. (Abu-Ayyash, 2015) examines pro-Palestinian solidarity on social media, showing how digital platforms facilitate cross-border mobilization and amplify marginalized voices, but without considering how feminist groups frame gender-specific narratives in these spaces. (Farkhani & Bagheri, 2025) explore pro-Palestinian activism in the UK, mapping its political and cultural dimensions within the broader pro-justice movement, yet overlooking how gender and intersectionality shape advocacy strategies. (Ishkanian & Peña Saavedra, 2019) analyze Sisters Uncut's organizational dynamics and protest repertoires in domestic feminist campaigns but do not address their engagement in transnational causes or Palestinian women's rights.

Collectively, these studies provide valuable insights into Palestinian women's struggles, transnational feminist solidarity, digital activism, and Sisters Uncut's local organizing, yet they do not examine how intersectional understandings of oppression inform grassroots feminist groups' deployment of transnational advocacy strategies, an analytical gap this research addresses through the combined lenses of Intersectional Feminism and the Transnational Advocacy Network framework, with particular attention to its implications for understanding

the overlapping impact of conflict on Palestinian women.

The present research examines how Sisters Uncut's activism connects local feminist struggles in the UK to the global movement for Palestinian women's rights using three theoretical frameworks. Firstly, New Social Movement theory to explain the identity-based and participatory nature of their activism (Melucci, 1980). Secondly, Intersectional Feminism provides a lens to understand the compounded oppressions faced by Palestinian women, in which overlapping structures such as military occupation, economic marginalization, and patriarchal norms interact to intensify their vulnerability; this perspective shapes Sisters Uncut's framing of Palestinian women's rights as inseparable from broader struggles against colonial and systemic violence (Crenshaw, 1991).

Lastly, the Transnational Advocacy Network framework is applied to analyze how Sisters Uncut communicates these layered injustices and mobilizes transnational solidarity using four key strategies, such as information politics, symbolic politics, leverage politics, and accountability politics (Keck & Sikkink, 1998). In doing so, this study addresses two central questions: How does Sisters Uncut implement transnational feminist advocacy strategies to support Palestinian women? And how are the Transnational Advocacy Network tactics adapted and deployed in the context of this solidarity?

## METHODS

### Data Collection

This study employed qualitative content analysis of Sisters Uncut's publicly accessible digital and documentary materials produced between January 2021 and June 2025. The primary data consisted of 7 social media posts from the group's official Instagram and X/Twitter account (@SistersUncut). Additional materials comprised one solidarity post from the Instagram account @FreedomForAlaa to capture Sisters Uncut's involvement in the #FreeAlaa campaign, and five official statements or reports published on the Sisters Uncut website between 2021 and 2025, which document their protest actions, coalition activities, and political demands. Supplementary contextual sources were drawn from reputable news media (e.g., *The Guardian*, *The Independent*), human rights reports (e.g., UN Women Palestine, Plan International UK), and related academic literature to triangulate interpretations and situate the group's advocacy within broader political developments. This dataset was delimited to the 2021–2025 period to reflect the intensification of Sisters Uncut's pro-Palestinian advocacy following the May 2021 escalation in Gaza and to capture their sustained solidarity work during subsequent phases of the conflict.

## Analysis Method

The acquired materials were evaluated using qualitative content analysis, as specified by (Miles & Huberman, 1994). The analysis included repeated close readings of each text to uncover common themes, frames, and symbolic elements connected to the Transnational Advocacy Network framework's four strategies, which are information politics, symbolic politics, leverage politics, and accountability politics. Coding was both deductive, based on the predefined TAN categories, and inductive, allowing emergent themes to develop from the data. Posts and documents were processed as multimodal texts, with equal emphasis on visual and verbal parts, to capture how Sisters Uncut communicates complex forms of oppression and mobilizes transnational solidarity. Patterns were analyzed across platforms and document formats to ensure messaging and strategy consistency. To increase validity and contextual accuracy, findings were triangulated by cross-referencing them with secondary sources, such as scholarly literature and human rights reports.

## RESULT AND DISCUSSION

### Information Politics

According to (Keck & Sikkink, 1998), information politics refers to the effort to produce and disseminate information rapidly, accurately, and effectively. Within the framework of the Transnational Advocacy Network, this strategy enables advocacy networks to convey information that is often unavailable through official channels and sourced from voices that are frequently unheard. Furthermore, this information is presented in a way that is accessible and useful for activists and the broader public, including those who are geographically or socially distant from the issue. In the context of advocating for Palestinian women, Sisters Uncut employs various information politics strategies through multiple communication channels to raise public awareness of the oppression faced by Palestinian women, ranging from social media platforms and their official website to the use of posters, pamphlets, and physical demonstrations.

As part of their efforts to disseminate information, advocacy networks frequently utilize media to ensure broader public access (Tyas, 2019). Within the realm of information politics, Sisters Uncut maximizes platforms like Instagram and Twitter (@SistersUncut) to share information rapidly and directly with minimal gatekeeping. For instance, they expressed solidarity with Palestine in a tweet posted on May 12, 2021, explicitly supporting Palestinian women functioning both as a political statement and as the initial step in framing Palestine as

a feminist concern (@SistersUncut, 2021b). Through Sisters Uncut's post, Palestinian women were presented not merely as victims of war but as agents confronting layered forms of oppression, such as colonialism, patriarchy, and military violence. Days later, Sisters Uncut staged a demonstration outside the Israeli Embassy in the UK, linking digital messaging to offline mobilization. This connection between online and on-the-ground action illustrates how digital narratives are deliberately designed to catalyze tangible collective action.

In addition to social media, Sisters Uncut maintains an official website functioning as both an archive and a framing platform. On 1 November 2023, they published a report on a blockade at Liverpool Street, demanding a ceasefire in Gaza and denouncing the UK's ties to Israel (Sisters Uncut, 2023b). The framing positioned the protest as a moral intervention against British foreign policy. The next day, they released an article titled "Aren't Palestinians Women Too?", which highlighted the intersection of colonialism, patriarchy, and capitalism in the oppression of Palestinian women (Sisters Uncut, 2023a). By doing so, they reframed the Palestinian struggle from being solely a matter of international politics to an issue of universal women's rights, thereby widening the base of cross-movement solidarity.

Their use of visual materials, such as posters and pamphlets, further reinforce this messaging by combining practical protest information with emotionally charged appeals. The "*Shut It Down for Palestine*" poster, uploaded on 19 December 2023, did not simply provide logistical details, it also leveraged the Christmas holiday period to maximize public attention (@SistersUncut, 2023c). Similarly, pamphlets distributed at a Soho Square protest on 24 December 2023 carried the slogan "*No Christmas as usual in a genocide*", deliberately disrupting narratives of seasonal normalcy to provoke moral reflection (Hennessey, 2023). In both cases, the framing was aimed at creating moral urgency and emotional engagement, encouraging audiences to move from awareness to action.

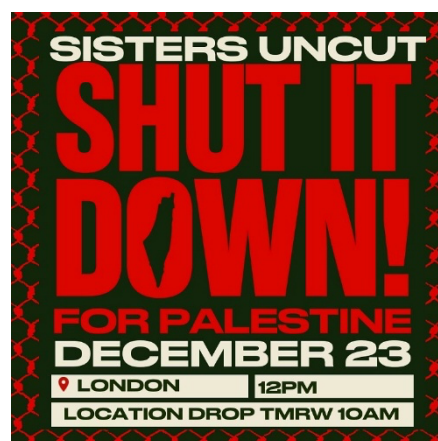


Figure.1 Poster for the "Shut It Down for Palestine" protest on December 23, 2023 (@SistersUncut, 2023c)

Street protests function as live platforms for public education. Demonstrations at the Israeli Embassy, Oxford Street, and Liverpool Street are positioned not merely as political disruptions but as open forums for communicating messages on Palestinian women's rights through speeches, banners, and direct interaction with the public. Coverage by outlets such as *The Independent* and *The Standard* extends the movement's reach and legitimacy. Lastly, Sisters Uncut's regional networks across cities like London, Glasgow, Manchester, and Liverpool allow for the horizontal dissemination of campaigns (Sisters Uncut, 2018). These coordinated local actions ensure that information politics are practiced not only digitally but also through grassroots engagement, an approach that strengthens their transnational feminist advocacy for Palestinian women.

Returning to the framework of TAN, Sisters Uncut's strategy exemplifies the power of information politics in constructing a feminist transnational narrative that challenges state-sanctioned violence. Rather than merely reporting on events, they actively shape how these events are interpreted, framing Palestinian women's oppression as a feminist crisis that demands collective global action. Among the four TAN strategies, information politics appears to be their most foundational and consistent approach, it serves not only to build awareness but also as the primary gateway through which symbolic, leverage, and accountability strategies are activated. In my view, this emphasis on information is particularly effective because it enables broader participation across digital and physical spheres, allowing even those outside formal political institutions to engage meaningfully. Their ability to combine factual clarity with moral urgency makes information politics a strategic cornerstone of their advocacy for Palestinian women.

### **Symbolic Politics**

According to (Keck & Sikkink, 1998), symbolic politics refers to the strategic use of symbols, actions, or narratives aimed at framing an issue in a way that is easily understood and emotionally resonant for international audiences. Through these symbols, society is encouraged to interpret and internalize the message, making it a persuasive strategy used by advocacy networks to build awareness and gain broad support. This strategy plays a crucial role in Sisters Uncut's campaign to foster transnational solidarity with Palestinian women. By employing various forms of symbolism, such as visual, physical, sonic, and digital, Sisters Uncut seeks to expand public consciousness and reinforce the legitimacy of the Palestinian women's struggle within international discourse.

The earliest form of symbolic politics employed by Sisters Uncut in their campaign for Palestinian women was through the method of *cacerolazo*, conducted on 15 May 2021 (@SistersUncut, 2021a). This demonstration combined solidarity for Palestinian and Colombian women, both of whom, according to Sisters Uncut, experience gender-based oppression and state violence. The *cacerolazo*, a protest tactic originating in Latin America, involves banging kitchen utensils to create loud, disruptive noise as a symbol of resistance against state oppression (Janetsky, 2019). By adopting this action, Sisters Uncut not only sent a message of global solidarity but also demonstrated how protest tactics from Global South women's movements can be adapted and translated into the feminist activism context in the United Kingdom.



**Figure.2 Sit-in protest led by Sisters Uncut at Liverpool Street Station, London, on October 28, 2023** (Sisters Uncut, 2023b)

On 28 October 2023, Sisters Uncut responded to the escalating violence against Palestinian women by organizing a sit-in protest at Liverpool Street Station in London. Sit-ins have a long historical significance, particularly as a protest tool during the civil rights movement in the United States (Schmidt, 2018). In this protest, approximately 50 activists gathered to demand that the UK government halt its arms exports to Israel (Sisters Uncut, 2023b). Much like the sit-ins used to challenge racial injustice, Sisters Uncut's action sought to disrupt public space through peaceful civil disobedience, creating a striking visual contrast amidst everyday life and challenging the normalization of injustice against Palestinian women.



**Figure.3 Die-in protest organized by Sisters Uncut at Liverpool Street Station, London, on October 29, 2024** (@SistersUncut, 2024)



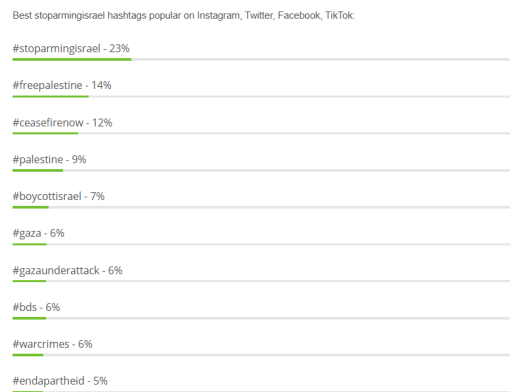
Furthermore, the peak of bodily symbolism in Sisters Uncut's activism is seen in the die-in protest, which took place at Liverpool Street Station on 29 October 2024, exactly one year after their sit-in protest (@SistersUncut, 2024). During this protest, participants lay down on the ground, symbolizing the physical deaths experienced by Palestinian women as a result of Israeli military aggression. This is consistent with (Goldberg, 2020) view that die-in protests contain two dimensions: the scene of subjugation, depicted through the reenactment of death, and the scene of resurrection, where activists rise and continue their struggle after the action concludes. Through these dual dimensions, Sisters Uncut's die-in protest not only highlights the suffering of Palestinian women but also underscores their sustained commitment to resisting injustice.



**Figure.4** March organized by Sisters Uncut using symbolic protest materials including keffiyeh scarves, Palestinian flags, and red-green-black balloons (@SistersUncut, 2023a)

In addition to performative actions, Sisters Uncut consistently utilizes cultural symbols associated with Palestine in their demonstrations. Activists frequently wear *keffiyehs*, a traditional Middle Eastern garment symbolizing solidarity along with Palestinian flags, outfits and balloons in red, green, black, and white (Zulaihah, 2023). The use of these symbols strengthens their expressed allegiance to Palestinian women, fosters collective memory of their suffering, and constructs cross-border solidarity through recognizable symbolic language.

Finally, Sisters Uncut employs hashtags such as #CeasefireNOW and #StopArmingIsrael during online campaigns. These hashtags are featured not only on social media but also on banners and pamphlets during street protests. According to data from (Best Hashtags, 2024), the hashtags #StopArmingIsrael and #CeasefireNOW are two of the most commonly used hashtags on social media, such as Instagram, Twitter, Facebook, and Twitter with 25% and 12% of social media users utilizing them while posting about Palestine and how it affects women there. By using these digital symbols, Sisters Uncut condenses their political stance into accessible narratives that mobilize international audiences and integrate the Palestinian women's struggle into global solidarity movements.



**Figure.5 Most used hashtags about Palestine in Instagram, Twitter, Facebook & TikTok (Best Hashtags, 2024)**

The symbolic strategies adopted by Sisters Uncut reveal the power of visual and performative resistance in framing the suffering of Palestinian women as a feminist and transnational concern. Returning to the theoretical framework of (Keck & Sikkink, 1998), Sisters Uncut exemplifies how symbols can be used to create emotional immediacy and global resonance, especially when direct representation of victims is limited. In my view, symbolic politics is among the most powerful tools in their advocacy. Compared to other strategies, it combines emotional appeal, visual impact, and collective memory. The use of keffiyehs, sit-ins, and die-ins makes their messaging deeply affective and accessible across borders, reinforcing the strength of transnational feminist networks. By translating suffering into powerful images and actions, Sisters Uncut successfully builds solidarity that transcends geographic and cultural boundaries. This strategy is not only effective in mobilizing support but also in sustaining long-term awareness and emotional investment in the Palestinian women's struggle.

### **Leverage Politics**

Within the framework of Transnational Advocacy Networks (TAN), leverage politics refers to a strategy employed by advocacy actors to amplify their influence by engaging third parties with greater resources or legitimacy. According to (Keck & Sikkink, 1998), leverage politics operates through two main mechanisms: material leverage, which involves exerting economic or military pressure on a target state, and moral leverage, which highlights violations of international norms to apply reputational pressure on relevant actors. Sisters Uncut applies leverage politics by combining both forms of pressure in their campaigns supporting Palestinian women, positioning themselves within broader structures of transnational resistance.

In terms of material leverage, Sisters Uncut actively campaigns for the cessation of arms exports from the United Kingdom to Israel. Since 2015, the UK has issued arms export licenses to Israel worth over £400 million, including military components such as combat technology and F-35 fighter jet parts produced by British companies (Smith, 2021). For Sisters Uncut, these arms exports constitute direct UK complicity in the structural violence experienced by Palestinian women. Through the #StopArmingIsrael campaign in social media and protests, Sisters Uncut seeks to exert economic and political pressure on the British government to end arms transfers that exacerbate the humanitarian crisis in Palestine, with a particular focus on the gendered impacts of military violence. By spotlighting this complicity, they reframe foreign policy as an issue of feminist concern, forcing a reassessment of militarized state practices in relation to women's rights.

This material leverage strategy is further expanded through calls for boycotts targeting corporations affiliated with or supportive of Israel. During a demonstration on Oxford Street on December 23, 2023, Sisters Uncut distributed pamphlets explicitly urging the public to “shame and do not buy,” naming several multinational brands as targets of their boycott campaign, including Siemens, Puma, AXA, Hewlett-Packard, and Sodastream (@SistersUncut, 2023a). Through these boycott actions, Sisters Uncut mobilizes consumer power to apply financial pressure on companies that contribute to Israel's political economy. This strategy is intended to undermine the economic structures that sustain Israel's military capacity, thereby indirectly alleviating conditions for Palestinian women affected by systemic violence. The campaign also encourages individuals to view ethical consumption as an active form of feminist solidarity movement.

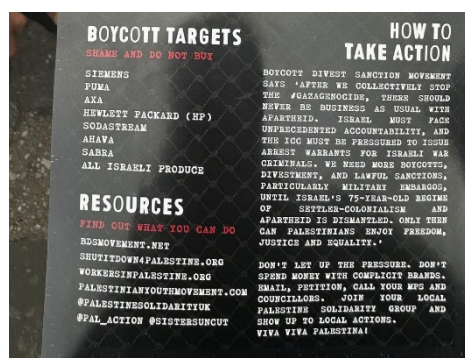


Figure.6 Pamphlet distributed by Sisters Uncut listing corporate boycott targets under the slogan “shame and do not buy” (@SistersUncut, 2023a)

On the other hand, Sisters Uncut utilizes moral leverage by collaborating with organizations that possess greater influence within international discourses, such as the Palestine Solidarity Campaign (PSC), one of the largest pro-Palestinian civil society

organizations in the UK. As a strategic ally of Sisters Uncut, PSC actively promotes Palestinian rights at the international level, including through engagements with the United Nations, particularly drawing attention to violations of women's rights within the broader context of the Israeli-Palestinian conflict (Palestine Solidarity Campaign, 2016). By working alongside networks recognized within international forums, Sisters Uncut expands their moral leverage, allowing their solidarity campaigns to resonate indirectly with influential third parties such as the United Nations to pressure the UK Government by pointing out their lacks in global human rights advocacy.

In one of their major actions at Bedford Square, Sisters Uncut collaborated with more than ten other organizations to demand an end to UK arms sales to Israel. One of their principal partners in this protest was Palestine Action, the largest direct-action group in the UK focused on dismantling military cooperation between Britain and Israel, particularly targeting Elbit Systems, an Israeli arms manufacturer with subsidiaries in the UK. Sisters Uncut's support for Palestine Action's strategies was formalized through a joint statement titled "We Are All Palestine Action," affirming their solidarity with disruptive actions that have caused tangible disruption to targeted entities (Palestine Chronicle Staff, 2024). This collaboration reflects the logic of moral leverage, wherein Sisters Uncut draws upon the moral authority and public visibility of larger organizations to amplify pressure on both the UK and Israeli governments, exposing their complicity in the oppression of Palestinian women to international scrutiny.



**Figure.7** Joint statement titled *"We Are All Palestine Action"* published by Sisters Uncut and other allied organizations (Palestine Chronicle Staff, 2024)

Sisters Uncut's leverage politics aligns with the theoretical framework offered by (Keck & Sikkink, 1998), particularly in how they harness external resources, whether in the form of international alliances or public economic power to amplify their campaign impact. Their strategy reveals that local feminist actors can significantly influence global power structures

when they build alliances that appeal to international norms or economic dependencies. Personally, I find the combination of moral and material leverage highly effective, especially when executed in tandem. The boycott campaign directly confronts economic complicity, while collaborations with organizations like Palestine Action and PSC bring global legitimacy to their advocacy. Among these, the use of moral leverage through high-profile partnerships appears to have greater reach and symbolic strength, positioning Sisters Uncut not only as an activist group but also as a connector in global justice networks in order to pressure the oppressor of Palestinian women, such as the UK government and corporations that affiliates with Israel.

### **Accountability Politics**

Accountability politics refers to the efforts to expose the gap between publicly stated commitments and actual practices, utilizing this gap to generate political pressure. According to (Keck & Sikkink, 1998), when a government has openly committed itself to a principle, such as the promotion of human rights or democracy, advocacy networks can use those commitments along with their command of information, to reveal the disjuncture between discourse and practice. In the case of Sisters Uncut, their advocacy for Palestinian women's rights involves holding accountable those actors who have contributed to the sustained suffering of victims, particularly the United Kingdom government. This approach aligns with broader feminist critiques that emphasize state hypocrisy and the selective application of rights discourses depending on political interests.

The United Kingdom positions itself as a global champion of gender equality, demonstrated through its commitments in the Gender Equality Act, its ratification of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and participation in global campaigns such as SheDecides and the Gender Equality Roadmap (Griffith-David et al., 2024). In one of their social media posts, Sisters Uncut explicitly condemned the UK government with the statement, “How can you claim to protect women if you fund the bombs that kill them?”. This phrase directly exposes the irony of the UK’s self-image as a protector of women while simultaneously being a significant supplier of military components to Israel, contributing to violence against civilians, including Palestinian women. Through this framing, Sisters Uncut effectively personalizes accountability narratives directed at their own government while simultaneously fostering global solidarity for Palestine. This also represents an attempt to delegitimize state-sponsored feminism that excludes colonized women from its protective scope.

Sisters Uncut has targeted the central locus of executive power in the UK as part of their accountability strategy. Downing Street, the seat of the Prime Minister's office, frequently serves as a focal point for their demonstrations. Although not all protests are exclusively focused on Palestine, Sisters Uncut consistently vocalizes critiques of the UK government's role in perpetuating structural violence, often staging mass demonstrations that pass Downing Street as part of broader protests, including the Kill The Bill campaign and Palestine solidarity actions (Sisters Uncut, 2021). By selecting Downing Street as a protest site, Sisters Uncut emphasizes demands for direct accountability from the UK government, which they view as failing to uphold its international commitments to human rights and women's protection. These physical locations carry powerful symbolic meaning, reinforcing the group's demand that responsibility be assigned to the highest levels of political decision-making.

In addition to targeting the government in general, Sisters Uncut also operationalizes accountability politics by confronting political parties that play a pivotal role in shaping foreign policy, most notably the Labour Party. A prominent example is their participation in the National Day of Action on 20 October 2023, where they organized a direct protest at the Labour Party headquarters in London (@SistersUncut, 2023b). In their public statement, Sisters Uncut proclaimed, UK politicians are enabling Israel to commit genocide and breach international law with impunity. The Labour Party leadership has given the green light. Through this action, Sisters Uncut demanded that UK parliamentarians call for an immediate ceasefire, halt arms sales to Israel, and end the occupation of Palestine. This demonstration illustrates how Sisters Uncut not only holds the government broadly accountable but also targets political institutions that publicly claim to support human rights while failing to reflect such commitments in their foreign policy. It also points to their strategic decision to challenge both ruling and opposition parties that contribute to political consensus on militarism.



**Figure.8** Protest in front of the Labour Party headquarters in London on October 20, 2023 (@SistersUncut, 2023d)



Beyond physical protests, Sisters Uncut consistently amplifies accountability discourses through digital campaigns using the hashtag #StopArmingIsrael. This campaign calls on the UK government to cease all forms of military support to Israel, which they argue contributes to violence against Palestinian women. The hashtag features prominently in their social media posts, across both mass protest mobilizations and online campaigns. By employing this digital strategy, Sisters Uncut expands the reach of their accountability advocacy, exposing the contradiction between the UK's proclaimed commitment to gender equality and its complicity in militarized violence. This approach allows them to exert pressure not only through street protests but also within international public discourse, leveraging digital visibility as a form of reputational cost for state actors.

From the perspective of Transnational Advocacy Networks theory, Sisters Uncut's strategy of accountability politics is emblematic of how domestic actors can apply both reputational and normative pressure by highlighting inconsistencies in government behavior. Rather than advocating through formal policy processes, they appeal directly to public consciousness and international norms, inviting scrutiny and mobilizing transnational support. Personally, I consider this strategy to be one of the most powerful in their repertoire. The act of holding one's own government accountable, especially when that government claims to lead in gender justice, demonstrates a form of feminist integrity that transcends nationalism. Among their various strategies, accountability politics is perhaps the most resonant, as it directly challenges the moral contradictions within liberal democratic states, forcing a reckoning with their global role in gendered violence.

### **Challenge of Sisters Uncut's Transnational Feminist Advocacy Strategies**

Despite establishing multiple social initiatives to advocate for Palestinian women, Sisters Uncut has faced a number of problems that have hampered its efforts to help the victims. First and foremost, Sisters Uncut's activities are centered in the United Kingdom. Meanwhile, the struggle they are fighting for occurs in Palestine, which is physically remote from Sisters Uncut's base of operations. Because of the great geographical distance, Sisters Uncut's advocacy may not be heard by the Palestinian women for whom they fight for. This is exacerbated further by Israel, the oppressor's faraway location, which Sisters Uncut cannot access. As a result, Sisters Uncut concentrates their resistance toward their own government, which in turn redirects it to the international movement's target country. Sisters Uncut's opposition to the British government also confronts challenges. Sisters Uncut is a community-run feminist initiative that aims to influence the British government. As a result, Sisters Uncut

is limited in its ability to directly affect British foreign policy. This is further backed by their resistance approach, which frequently utilizes a more disruptive style, perhaps rendering their appeals ineffective. However, Sisters Uncut's ambitions to fight for the protection of women in Palestine is based on their shared identity as women and their perspective on the victims, who are seen to be subjected to various layers of oppression.

## CONCLUSION

This study finds that Sisters Uncut adopts a transnational advocacy strategy to promote the protection of Palestinian women, applying the Transnational Advocacy Network (TAN) framework. Their activism combines four key strategies: information politics, symbolic politics, leverage politics, and accountability politics. Through information politics, Sisters Uncut advocates for Palestinian women by combining social media presence and protests in strategic places to gain public attraction. In symbolic politics, Sisters Uncut uses few symbols to indirectly show their support for Palestinian women, such as performative protests in public areas and usage of attributes that represents Palestine, such as keffiyeh, outfits and balloons in red, green, black, and white, even Palestinian flags.

In leverage politics, they apply economic and moral pressure by demanding UK government to stop arm exports to Israel, boycotting products and corporations affiliated to Israel, and collaborating with networks recognized within international forums to gain further recognition of Palestinian women's oppression. In accountability politics, they target UK institutions and political parties by exposing contradictions between their official gender equality commitments and harmful foreign policy that indirectly contributes to oppressing women in Palestine.

Based on the findings of this study, the researcher gives some suggestions that will be useful in improving the transnational feminist movement and digital activism to advocate for Palestinian women in the future. The researcher suggests that the next researcher could examine the impact of transnational feminist movement towards Palestinian women, whether they are run by Sisters Uncut or other feminist groups. Furthermore, the next researcher could also examine the effectivity of the transnational feminist movement and how the digital activism contributes well towards the victims.



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