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# Impact of Nongovernmental Organizations Promoting and Developing Women's Human Rights in Lebanon

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# Walden University

College of Social and Behavioral Sciences

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Walden University  
2018

Abstract

Impact of Nongovernmental Organizations Promoting and Developing Women's Human

Rights in Lebanon

by

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MA, Notre Dame University, 2013

BA, Lebanese University, 2004

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

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## Abstract

Domestic violence is a global issue and is one of the most widespread violations to human rights. The purpose of this qualitative case study was to examine strategies applied by 3 nongovernmental organizations (NGOs) to sustain and develop women's human rights. The theoretical foundation for this study was based on Sabatier and Jenkins' advocacy coalition framework and Jones and McBeth's theory of narrative policy. The research question was focused on the influence Lebanese laws have on domestic violence in supporting NGOs in promoting women's human rights. A case study design was used to answer the research question and in-depth interviews were conducted with 10 participants each from 3 selected NGOs. Data from the transcripts were analyzed using hand coding and analysis for emergent themes. The interviews and the reflective notes were organized based on how the participants perceived domestic violence and to what extent the existing laws enabled them to reduce the effect of domestic violence on society. The findings revealed that despite laws, women in Lebanon still suffer from domestic violence due to the patriarchal and confessional system, and this affects women's psychological and social lives. Recommendations include establishing a Google page that supports domestic violence victims and having NGOs provide preventative programs as well as counseling for men and women because domestic violence is a social problem. The implications for social change include informing policy makers of the importance of the issue, which increases awareness and can lead to new ways to reduce the effects of domestic violence.

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## Dedication

I dedicate this dissertation to my family members who have always encouraged me to keep on going. They were my inspiration throughout my journey, and they supported me in every step. I dedicate also this dissertation to the soul of my father although he is no longer of this world; his memory continues to regulate my life. Finally, I owe all eulogizes for Jesus Christ. With prayer and Jesus grace, I was able to continue and reach my goal.

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## Chapter 1: Introduction to the Study

Violence against women and girls is one of the most widespread violation of human rights (Nilan, Demartoto, Broom, & Germov, 2014; Scharff-Peterson & Schroeder, 2017), and domestic violence is considered in international law as an abuse of human rights. The World Health Organization (2002) defined domestic violence as the intended use of physical force or power, threatened or actual, that can result in injury, death, psychological harm, maldevelopment, or deprivation (p. 5). Domestic violence is also any act that causes victims to do something they do not want to do; it prevents them from doing something they want to do or causes them to be intimidated (Olivero, 2010). Domestic violence continues over a long period, though the time and severity can differ. It includes physical violence, emotional or psychological violence, sexual violence, or financial or economic violence (World Bank, 2015). Domestic violence is a pervasive global problem and can be caused by social and cultural factors such as expectations of sex roles, beliefs about the superiority and proprietary rights of men over women, as well as women's economic and legal dependence on men (Asay, 2011).

The need to address the issue of domestic violence has attracted the attention of different lobbying powers from social, legal, and health sectors (Obeid, Chang, & Ginges, 2010). Different actors from different sectors have combined their efforts and worked with local authorities to issue laws that reduce the effect of domestic violence in society. Furthermore, the issue of women's empowerment as well as gender equality has been internationally discussed, which has highlighted aspects related to violence against women. The eighth Secretary General of the United Nations (UN), Ban Ki-Moon, since

taking office in 2007, has launched various campaigns to end violence against women and to eliminate gender inequality (UN, Department of Public Information, 2008).

These current efforts to address domestic violence were preceded by the Worldwide Tribunal on Violations Against Women held in Brussels in 1976 (De Vido, 2017). This tribunal was organized by a small group of primarily Northern women entrepreneurs bringing together over 2,000 women from over 40 countries. This tribunal was created with the intention to make public the full range of crimes against women of all cultures. The tribunal paved the way to the improvement of worldwide systems of dignified organizations like the UN Women's Conference in Mexico City. Women's associations around the globe assisted in putting aggressions toward women as well as the matter of rights for women on the agenda of the 1993 world meeting. Women's associations defined the matter by working together and placing the conception of gender-based brutality under the umbrella of human rights (Kouvo & Pearson, 2014).

In this same regard, many human rights nongovernmental organizations (NGOs) have been working toward developing women's human rights and limiting domestic violence and violations. Human rights NGOs play a vital role between individuals and the government in conveying ideas and concepts. They play a major role in monitoring, support, legal actions, and education. For example, Kamnas Perempuan, a government funded organization in Indonesia, addresses violence against women directly and aims to reeducate the population on women's human rights (Nilan et al., 2014).

Additionally, NGOs work to build support services and legal infrastructure to prevent domestic violence. NGOs in Lebanon have been working on educating women

on their rights and how to defend themselves. There is a strong correlation between illiteracy of the females and domestic violence, and most of them do not know their rights (Madhutandra, 2010). Moreover, NGOs have been working with the legislative and executive authorities to initiate laws that protect women from domestic violence in addition to working toward the implementation of the existing laws. Although Lebanon has laws regarding domestic violence, the increased rate of domestic violence is linked to the poor enforcement of laws. Law enforcement plays a vital role in establishing the trust of women who are abused that they will not be blamed for initiating the violence and that they will be taken seriously (Sharff-Peterson & Schroeder, 2017).

Women who are living in Lebanon are vulnerable to domestic violence because of Lebanon's history and societal structures. The dynamics of domestic violence are impacted by culture, patriarchy, family values, traditions, religious interpretations, and culture (Sharff-Peterson & Schroeder, 2017). For example, societies emerging from war to peace often exhibit high and persistent levels of violence in all aspects of life (Richmond, 2012). The underlying problem of gender inequality has led to violence, the long history of Lebanese violence has led to a normalization of violence and an increase of domestic violence and rape, and children have been socialized into this culture where women are the target of men's aggression (Usta, Farver, & Pashayan, 2007).

This study was conducted to examine the existing Lebanese laws and to what extent they affected the work of human rights NGOs and helped reduce domestic violence to develop and promote human rights. This chapter is focused on a review of domestic violence, the significance of the study, the research question, theoretical

framework, nature of the study, assumptions, limitations of the study, and the operational definitions used.

### **Background**

The Universal Declaration of Human Rights identifies the “inherent dignity” and “equal and inalienable rights” of all individuals of the family as the basis of justice, freedom, and peace in the world. It also includes the definition of human rights as the prohibition of malicious, inhuman, or humiliating conduct. Moreover, it includes the assumption that everyone has a right remedy acts that violate their rights (UN General Assembly, 1948). The UN stresses that every state is obliged to uphold the rights outlined in the Universal Declaration of Human Rights (UN General Assembly, 1993).

Domestic violence involves malicious and degrading acts including physical violence, psychological, and emotional abuse. The National Coalition against Domestic Violence believes that violence results from the use of force or threat to achieve and maintain control over others (Davis, 2010). Most often this violence is directed toward the girls of the family because many cultures, including the Lebanese community, have a patriarchal society that considers women less powerful. These acts contradict the definition of human rights as stated in the Universal Declaration of Human Rights. However, the protections against domestic violence sometimes depend on whether the consequences of domestic violence fit this definition of human rights (Cunningham-Minnick, LeFevre, & Maull, 2011). To address this, the UN Commission on Human Rights condemned violence and human rights violations on the March 3, 1993 (UN General Assembly, 1993). As a consequence, many countries have criminalized violence

against women. In addition, since the adoption of the Vienna Declaration in 1993, the phenomenon of violence against women has fallen in the system of international human rights as a violation of women's rights as human rights (On, 2016). In 1996, Lebanon also acknowledged the issue of violence against women with the signing of the "Convention on the Elimination of all Forms of Discrimination against Women" (CEDAW).

In addition to organizations that have recognized the issue of violence against women, currently there is more attention on domestic violence issues. For example, about 14,500 media reports have mentioned violations resulting from domestic violence in Australia in 2015 compared with 3,200 in 2011 (Breckenridge & Valentine, 2016). In Lebanon, domestic violence and issues related to violence and violations of women human rights have been reported as a matter that affects society as a whole, changing the view of it as a private family issue. According to Ipsos Marketing, 77% of TV news and 55 % of TV talk shows in 2016 covered issues related to domestic violence in Lebanon (KAFA, 2016). This media coverage reveals that society has recognized the importance of addressing domestic violence. Because domestic violence is more visible, demands for policy changes to respond to victims and abusers have increased.

Despite organization's involvement and media coverage addressing domestic violence, some still consider it as a private issue where the government should not interfere. Because domestic violence is regarded as a private matter, incidents are underreported (Van Klaveren, Tigdens, Williams, & Ramos, 2010). Domestic violence is often not reported by victims because family problems are considered secret and sensitive

and should not be reported to a third party. Thus, there is a problem of lack of data on domestic violence due to its invisibility and low reportage. The current UN Special Rapporteur on Violence against Women, Ms. Dubravka Simonovic, has called for national information gathering on brutality against women, indicating that information can drive policy forward (Scharff-Peterson & Shroeder, 2017).

Though statistical data on domestic violence is inadequate, available data shows the high level of domestic violence in many countries. Statistics show that more than one in three women around the globe is victim of domestic violence and one in three women have been beaten, forced into sex or abused in their lifetime (Jane Doe, 2017; Mahserjian, 2016). Additionally, a U.S. government representative survey revealed that approximately one in four described being beaten by an intimate partner, and one in three women said they had been victims of rape, beating, or stalking (True, 2012). A worldwide survey also indicated that the experience of domestic violence against women ranges between 16 % and 52 % of women with differences found much higher in developing and Arab countries (Awwad et al., 2014).

Although there are no official statistics regarding violence against women in Lebanon, the UN Country Team indicated in a report to the Human Rights Council that there are high rates of domestic violence in Lebanon (UN, 2010). The Human Rights Watch indicated that KAFA, a local NGO, received over 2,600 incidences of domestic violence over a single helpline in 2014. Furthermore, KAFA said that it had reports of 25 killings of women by a family member in Lebanon between 2010 and 2013. (Human Rights Watch, 2014), and 26 Lebanese women were killed due to domestic violence

between 2010 and 2013 (El-Choufi, 2014). Other statistics show that in 2010, 55 % of women in Lebanon were exposed to either verbal or physical violence (UN Population Fund, 2010); in 2016, 31% of women in Lebanon had experienced intimate partner violence and 24 % of men admitted causing it; and 35% of women using a primary health care center in Lebanon were found to have experienced domestic violence (Usta, Antoun, Ambuel & Khawaja, 2012). Finally, advocacy group ABAAD (2018) announced that one in four women in Lebanon is liable to some sort of rape and an average of 13 women report rape to the police every month.

Women's response to violence is affected by their perception of gender roles and identities. Lebanese women have been taught from a very young age how to be dependent and to resign to what their marriage holds for them (Khoury & Wehbi, 2016). Many still do not perceive domestic violence as a major problem due to the patriarchal family structure that is characterized by male authority, power, and dominance. Though family and home are often considered safe, modern studies stress that the family may develop as a place of violence and abusive acts, especially with violence against women.

Along with the societal structure of Lebanon, early marriage is another reason women experience domestic violence. Early marriage has been described as a violation of women's human rights (Nnadi, 2014; UN Children's Fund, 2001). It is an impediment to social and economic development, and it is rooted in gender inequality (Parsons et al., 2015). Child marriage usually sustains a cycle of poverty, low education, and poor health which delays society's economic and social development. It results in reduced community investments in social services and programs that might increase children's

success in the future. Early marriage also deprives women of the ability to gain useful skills and to have proper employment conditions (Parsons et al., 2015) as well as takes away their decision-making power. Child marriage usually means the culmination of girls' education (Mourtada, Schlect, & Delong, 2017), as early marriage leads to the termination of girls' schooling (Farzaneh & Shaimaa, 2013). Furthermore, girls who marry at a younger age are more exposed to spousal violence than girls who wait longer to marry (Farzaneh & Shaimaa, 2013). Girls who are married early before the age of 18 are at a higher risk of experiencing domestic violence, and in the Arab region, 1 out of 7 girls marries before the age of 18 (Farzaneh & Shaimaa, 2013).

To address the human rights issue of early marriage that leads to domestic violence, states must initiate national laws for the minimum age of marriage and the age of consent. Lebanon lacks such a law because personal status issues are under the observation of religious courts and not civil courts, and Lebanon has no minimum age for marriage. Furthermore, Lebanon lacks any civil code regulating personal status matters. Religious courts set the marriage age to 15; however, they permit girls younger than 15 to marry, though on March 28, 2017, a draft law was introduced that set the minimum age for marriage at 18 without exception. Some human rights organizations have also set down standards to be applied to marriage. Article 16 of the UDHR and Article 16.1 of CEDAW state that men and women are entitled to equal rights as to marriage, during the marriage, and at its dissolution. Article 16.2 of CEDAW also states that child marriage should be prohibited and actions must be taken to specify the minimum age of marriage.

Another issue leading to domestic violence is that the different religious sects within the Lebanese community abide by diverse laws regarding personal status concerning issues related to marriage and divorce. Religious leaders have different perceptions regarded to domestic violence and the rights of women as well as the equality between men and women. The different sects place women in a position of dependency and submission to men's will. However, Sayyed Muhamed Hussein Fadlallah, a grand Shia cleric in Lebanon, stated that violence against women is not Islamic and must be condemned and abusers have to be subjected to judicial procedures ("Statements by Sayyed Mohammed Hussein Fadlallah," 2007, para. 2). Sheikh Abdel Amir Kabalan, vice president of the higher Shiite council, also stated that violence against women is a sin that is unacceptable by religious doctrine and by logical reasoning (Hejase, Hamdar, Chehimi, & Skaff, 2015). However, in Lebanon, family law embodies the clerical print of religious law, which values male guardianship and power over females (Maktabi, 2013). For example, some religious leaders have perceived the family law 293/2014 initiated by KAFA—a law that makes domestic violence a criminal offense—as a fundamental threat to the family, a contravention of Sharia principles, and an impending danger to the prerogatives of the religious courts (Saghieh, 2013). In Lebanon, women's rights sit at the intersection of religious structures in addition to legal and economic structures that dictates the extent to which these rights may be publicly or privately acted out.

Personal status laws being under the control of each confessional division instead of the government lead to decisions that determine a woman's welfare depending on religious constraints (Suad, 2000). According to Maya Ammar, the communications

director for the women's rights NGO KAFA, as long as personal status laws are confessional, religious discrimination against women will not stop. The different laws between confessional groups also discriminate against and among women and keep them subordinate to men (Partain, 2015). Human Rights Watch (2015) stated that Lebanon's religion-based personal status laws discriminate against women across the religious spectrum. The report indicated that the laws are controlled by autonomous religious courts with no government oversight. The report also indicated that religious courts often issue rulings that violate women's human rights (Human Rights Watch, 2015). Moreover, civil courts have no autonomy over religious leaders in matters of personal status, and sectarian family laws offer little protection for women. For example, a Shiite Lebanese divorced woman was put in jail because she refused to comply with a religious court's order to hand her 3.5-year-old son to his father. Religious pluralism and the institutionalized legal independence of religious leaders are protected in Article 9 of the Lebanese Constitution, which preserves family law as a legal area that protects the authority and power of religious leaders over their communities (Maktabi, 2013). Changing family law is closely tied to the political power, and thus it is not easily dismantled through legislation.

Despite these issues with Lebanese societal structures, the UN has provided procedures for developing and promoting human rights (Steinerte & Wallace, 2010). Lebanon signed and ratified most of the international treaties on the promotion of human rights in addition to the treaties on developing women human rights. Additionally, the Lebanese Constitution states in its preamble that "Lebanon is a founding and active

member of the UN and abides by its covenants and by the Universal Declaration of Human Rights” (The Lebanese Constitution, 1926). Furthermore, it stresses the social justice and equality of rights and duties among all its citizens without discrimination. As another step toward human rights, in August 2011, Lebanon canceled article 562 that provides reduced sentences to those who commit honor crimes (Human Rights Watch, 2011). Furthermore, NGOs have been working with the government to provide a legal framework and to initiate a law that protects women from domestic violence. Law 293 provides the legal framework for protecting women from domestic violence, though a gap persists between the rights secured in law and social reality (Tagari, 2012). Lebanon is one of the only five countries with laws regarding domestic violence in the region; however, the problem resides in the proper implementation of these laws. Rothna Begum, a women’s human rights researcher for the Middle East and North Africa Region, stated that there was little coordination between various body governments in authorizing the law regarding domestic violence (Sidahmed, 2015).

NGOs come from grass-roots entities and play a major role in promoting, sustaining, and protecting human rights in developing countries (Cole & Ramirez, 2013). They campaign for changes in laws, policies, procedures, and most often they participate in the drafting process of laws and rules. NGOs also investigate human rights abuses (Edwards, 2013), and they gather citizens to get engaged in the service of others (Nimu, 2015). NGOs work to dismantle the patriarchal system in Lebanon and seek to create equality for women and provide instruments for a life free from violence. After the Lebanese civil war, the number of NGOs has increased as a response to society’s needs

(Abdel Samad & Moschini, 2016), and some NGOs work specifically on addressing domestic violence. NGOs in Lebanon are subject to the 1909 Ottoman Law on Associations, though the Lebanese government takes a laissez-faire approach to NGO regulations and ignores most provisions of the 1909 law (Elbayar, 2005). The Lebanese government has no control over NGOs funding and does not require prior notification or approval related to funds. NGOs depend on donors for financial resources and donors need to protect their interests and intentions (Nagel & Staeheli, 2015). After the terrorists' attacks of September 11, 2001, the United States and other Western powers intervened in the Middle East; these powers have been funding local NGOs to promote democracy (Caroline & Lynn, 2015). However, the Lebanese government does not ban the work of NGOs or suspect their work as supporting foreigners' ideology. This is in contrast to countries like Egypt, who froze the assets of five prominent human rights defenders and three NGOs, provoking fears of an intensified crackdown on civil society ("Egypt court freezes assets of rights defenders and NGOs," 2016).

Lebanon's advocacy groups and NGOs depend on international agencies for financial support and political influence to support their campaign on women's human rights. The growth of civil society groups in Lebanon was the result of supranational interests to build a powerful civil society (El-Hage, 2013). Lebanon's women's NGOs developed by forming pressure groups and lobbies for state accountability to women's rights within the framework of universal women's rights as human rights. Accordingly, this approach enabled NGOs to participate in transnational conferences and to seek assistance beyond the state. It also enabled the partnership with international and

transnational agencies. Women's advocacy groups have grown in number as a result of a transnational agenda to pressure state implementation of transnational policies that secure domestic women's rights as human rights.

Transnational advocacy networks emphasize the relations among committed and knowledgeable actors working in specialized areas, and NGOs play a significant role in advocacy networks (Sikkink & Keck, 1999). Tarrow's (2005) affirmation of transnational activism suggests a progressive outlook on activism, an approach to reviving the study of activists as noninstitutional nonstate actors with the potential to influence the trend of domestic policies. For example, specific NGOs initiated a design to educate police on how to safeguard women from domestic violence (Bramley, 2014). KAFA, a Lebanese NGO, played a major role in a guide booklet to help judges and legal counselors in using law 293 (Sidahmed, 2015). NGOs such as KAFA worked to visualize the effects of domestic violence on society and to perceive its consequences for society.

In addition to the work of NGOs, empowering women and girls lead to success and can reduce domestic violence. Education is an approach to enable women with authority to apply their will (Bhat, 2015). Empowering women leads to productivity and growth. For example, the president of Finland indicated that gender equality in Finland has been the key to success and to raise the country from poverty to prosperity (UN Women, 2016). The World Bank also investigated gender equality as an instrument for higher economic growth rates (Sen, 2015).

Safeguarding women from domestic violence is the concern of many NGOs that have worked to ratify a law that legalizes this protection. They are working toward the

proper implementation of the laws. This research was focused on the Lebanese laws that condemn domestic violence and to what extent they have affected the work of NGOs.

### **Statement of the Problem**

Many nations have acknowledged their commitment to worldwide human rights principles, and charges of human rights violations are among the criticisms that can be made in universal affiliations (Donnelly, 2013). NGOs ensure human rights and address violations of these rights (Cole & Ramierz, 2013). NGOs have been concerned in advancing human rights and help to stop brutality against women. Human rights NGOs are frequently among the first to reach the scene of violations of human rights and humanitarian law. They have the ability to organize and work freely but not always effectively (Nagel & Staeheli, 2015).

Domestic violence is characterized as a persistent pattern of attitudes that an oppressive individual applies to accomplish power over another (Farhana et al., 2017). The U.S. Department of Justice (2013) stated that domestic violence is a pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control over another partner. Domestic violence can also be defined as physical, emotional, financial, and sexual mistreatment, coercion, segregation, and control of children and as emotional exploitation such as distrust, derision, and fear of brutality. Physical violence is most often accompanied by psychological abuse. Domestic violence takes a significant psychological and emotional toll as well as physical violence. Psychological abuse leads to depression, anxiety, and stress disorders. Incidents of

domestic violence have been increasing over the past decade and presents this matter as a significant social problem (Kubany, Hill, & Owens, 2003).

Lebanon has various laws that protect against domestic violence and abides by international laws that help women's rights and encourage laws that abolish domestic violence. However, the problem resides in the implementation of these laws. NGOs work on advancing women's human rights; however, limitations regarding the work of NGOs against domestic violence in Lebanon persist at the governmental level. Certain NGOs have worked with the executive authority to initiate a law that protects women's human rights and abolish domestic violence, but the law is not fully implemented (Moussawi & Yassin, 2017). For example, there are obstacles that prevent the implementation of law 293/2014. The main obstacle is its conflict with the personal status law related to diverse sects and political sensitivity in the Lebanese multiethnic-sectarian community. Moreover, according to the Beirut judge of urgent matters, the lack of a court that specializes in the matter prevents the full implementation of the law (Obeid, 2017). Many involved parties such as lawyers, judges, and victims are still confused about how to use the law, whereas many people are unaware of its existence. There is also a lack of explanation provided to women regarding the content of the law (Obeid, 2017), meaning women often do not refer to it to protect themselves from domestic violence. Furthermore, the law needs amendments to be more effective in protecting women. Between 2014 and 2016, only 175 protection orders were released compared to the significant number of domestic violence cases that occurred in these 3 years (El-Hajj, 2016).

Scholarly literature has increased information on human rights violations and the roles of NGOs in developing, supporting, and advocating for women's rights. For example, researchers have defined aggressive behavior and examined strategies to prevent violence (Hafner-Button, 2014). However, there is a lack of studies on to what extent the existence of international and domestic laws supports NGOs' work. Furthermore, there is a lack of studies on to what extent the cooperation, coordination, and collaboration between the government and NGOs may lead to positive effect and reduce the causes of domestic violence in the community. Therefore, this study was conducted to address this gap in knowledge.

Due to issues with domestic violence in Lebanon and how it is being addressed by the law and NGOs, I conducted this study to examine Lebanese laws and how they had affected human rights NGOs working on protecting women's human rights in Lebanon. I aimed to emphasize the role of NGOs in stressing amendments and enforcing the proper implementation of the existing laws. I endeavored to fill gaps in knowledge and confirm the role of NGOs in assessing new techniques to advance the rights for reducing violence against women. Moreover, I determined to what extent do the existing laws affect the role of human rights NGOs working on the issue and support them in implementing the intended positive social change within Lebanese society.

### **Purpose of the Study**

The purpose of this qualitative case study was to identify approaches applied by three NGOs to advance and sustain women's human rights. The study was focused on the strategies applied by these NGOs that lead decision makers to initiate policies and laws

that support women's rights. The study helps acknowledge the strategies used by the selected NGOs to protect these rights. Additionally, this study was aimed at examining existing Lebanese laws that protect women's human rights, especially the ones that tend to protect women from domestic violence. One of the goals of the study was to explore to what extent the three NGOs benefited from the existing laws to promote and sustain women's human rights.

### **Research Question**

I investigated the existing Lebanese laws on the topic and to what extent they had supported the three selected NGOs in their work in abolishing domestic violence. Furthermore, it indicated to what extent the interpretation of these laws by the police and the judicial apparatus enabled NGOs to reduce the effect of domestic violence on society. To allow the researcher to acquire an in-depth understanding of what is relative to the topic, research question often begins with how or what. Research questions should also be flexible to meet the needs of the participants and the researcher (Janesick, 2011; Maxwell, 2013). Thus, the leading research question to the study was: How do the existing Lebanese laws on domestic violence impact on NGOs to promote women's human rights and reduce the effect of domestic violence on society?

### **Theoretical Framework**

The advocacy coalition framework (ACF) was developed by Sabatier and Jenkins Smith (Sabatier & Weible, 2014). The ACF was originally published in a symposium issue of policy sciences in 1988. The framework helps address public policy problems, and it is used to understand belief and policy change when there is a disagreement

between government, interest groups, media, and research institutions (Sabatier & Weible, 2014). These “actors” can be combined into some advocacy coalitions composed of individuals and collective governmental and nongovernmental organizations. The ACF has three main theoretical areas: advocacy coalition, policy subsystems, and policy change. The ACF suggests that advocacy coalitions and policy subsystems are the most effective way to organize actors interested in the policy process (Sabatier & Weible, 2014).

This framework supported answering questions regarding the behavior of NGOs who attempted to influence the policy process and to attain a better understanding of women’s human rights. The ACF helped in explaining the role of NGOs in the policy process. This framework also helped in understanding the practice of policy change and the role of policy-oriented learning. It also provided a way to think about policy change over a certain period.

The ACF is focused on explaining policy change. It indicates that a policy change reflects the belief system of the present coalition (Sotirov & Memmler, 2012). Policy change is a product of both large scale social, economic, and political changes and the strategic interactions of people with a policy community involving both competition for power and efforts to develop more knowledgeable means of addressing the policy problems (Sabatier, 1988). This framework helped understand to what extent policy change affects NGOs and through them a wider public opinion.

In addition to this theory, the narrative policy framework is used to study the role that policy narratives play in the public policy process (McBeth, Lybecker, & Husmann,

2014). The narrative policy framework helps define narrative structures and narrative content, though it was not named until 2010 (Jones & McBeth, 2010). McBeth, Jones, and Shanahan (2014) justified narratives as a way of making sense of and organizing individual's lives and a way to change perspectives. Policy narratives refer to policy problems situated in policy contexts. These narratives must have at least one character and a plot that ensures the relationship between characters and situates them in the policy setting. For example, policy narratives elaborate on the victims who are harmed, the criminals who are responsible for the harm, and the leaders who are responsible for the relief (Stone, 2012). Policy narratives develop policy solutions, as narratives can be used to examine aspects of a community to prompt change. The stories contain predictable aspects and methods to influence the community to support a specific policy inclination (Shanahan, 2011). Thus, a policy narrative framework is used to measure how stories are implemented in policy making (Sabatier & Weible, 2014). The shared stories raise awareness among the community about the persistent human rights violations that are taking place.

Policy narratives occur in Lebanese society through different organizations and Lebanese media. Different national communities in Lebanon follow different perspectives regarding women's rights and how to treat women. NGOs that are not based on religious affiliations can communicate, collaborate, and cooperate to set a clear description about how to treat women and their perception regarding domestic violence. However, organizations that are based on religion affiliations reveal the view of their sects and religious leaders regarding the matter. Additionally, the Lebanese media play a

role in reporting on domestic violence incidence taking place within the community and have taken a private issue and made it public (Weathers, Sanderson, Neal, & Gramlish, 2016). The media help promote trends in public opinion that supports women's human rights and condemns domestic violence. The media has helped create a cultural shift that has allowed domestic violence to be considered by the community as a real social problem and inspired public discourse on violence against women as an attack on human rights (Carratala, 2016). Feminist media scholars have noted the opportunities presented by the increased attention to domestic violence (Dragiewicz & Burgess, 2016).

The ACF and narrative policy framework are used to study public policymaking within policy systems. Both frameworks strengthened the research by providing insights about the role of NGOs in supporting women's human rights and enabled me to study the effect of the Lebanese laws on the role of NGOs in preventing and abolishing domestic violence. The frameworks for the study allowed me to identify to what extent NGOs enforce the implementation of laws regarding domestic violence.

### **Nature of the Study**

I selected a qualitative case study methodology to respond to the research question. Case study methodology allowed me to investigate a contemporary phenomenon within its real-life context (see Yin, 2014). NGOs working on the issue of domestic violence and the laws that support victims of domestic violence were invited to participate in the study. Participants responded to the questions of an interview protocol, which led to emerging themes and concepts. The data were collected from interview

responses as well as the analysis of the NGOs annual reports, internal documents, reports, laws, press releases, and web pages.

### **Operational Definitions**

*Domestic violence:* An action that leads victims to perform something they do not intend to do, prevent them from something they intend to do, or leave them in a demoralized and scared state (Olivero, 2010). It includes various forms emotional, physical, and sexual violence.

*Efficacy:* The power to produce an effect or the intended outcome (Johnson, 2017).

*Empowerment:* The expansion of freedom of choice and action an individual has to shape his or her life (Hegeman-Davis, 2013).

*Gender-based violence:* Violence against an individual or population based on gender identity or expression (Adelman, Haldane & Wies, 2012).

*Honor-based violence:* The killing of a woman by her father or brother for engaging in or being suspected of engaging in sexual practices before or after marriage (Welchman & Hossain, 2005).

*Human rights:* Defined as the worldwide self-esteem of all human beings by the asset of their humanity. Human rights indicate that all humans must be treated with respect and equality and they must be allowed to progress as humans (Donnelly, 2013). Human rights are the principles without which individuals cannot live without dignity. Human rights are referred as the equal, universal, and inalienable rights of human beings (Nickel, 2003).

*Nongovernmental organizations (NGOs):* Any nonprofit, voluntary citizens' group that is organized on a local, national, or international level. They carry out various services and humanitarian functions. They offer analysis and expertise, serve as early warnings, and help monitor and implement policies (Amagoh, 2015).

*The Universal Declaration of Human Rights:* A set of values through which the UN member states are committed to providing all people with dignity. However, a declaration is not a treaty, and it lacks the power of enforcement (Singh, 2016).

*Violation:* The act of presenting and showing disrespect for individuals and destroying their dignity (Brudholm, 2015).

### **Assumptions, Scope, and Limitations**

#### **Assumptions**

Assumptions assisted in the development of the framework and methodology for the research study. One assumption was that domestic violence is mainly committed by men on women. Another assumption was that the patriarchal orientation of society had influenced and affected the treatment options for male batterers. A third assumption was to what extent the participants in the study gave accurate and precise information. Because abusive relationships often involve an abused partner being isolated physically and socially, another assumption was how human rights NGOs perceived their mission and reach this section of the community and inform them about their rights and the existing laws that safeguard their rights.

**Scope**

Domestic violence is a complex topic regarding causal factors, but the research was restricted to three NGOs working on the topic. This study was also limited to the interview responses completed by the NGOs staff members. NGOs suffer pressures from both donors and users that affect the organization's mission and activities. Although the NGOs activities have become integrated into all aspects of society, the cultural environment and violent actors may pose restraints on their work (Ismael, Ismael, & Langille, 2011). The information collected is limited to the opinions of the participants involved in the study and is not a total representation of the population as a whole.

**Limitations**

One of the limitations of this study is the small quantity of data due to the small number of participants. Thus, the findings cannot be generalized such as to areas not impacted by the same laws and cultural norms as Lebanon. Another limitation is self-selection bias due to voluntary participation in the study, which was addressed by making sure the participants were representative of the population being studied. Respondent bias was also reduced by asking clear and precise research questions.

**Significance of the Study**

Even though there are many studies on domestic violence and the role of NGOs, domestic violence is still prevalent. For instance, Allen and Wozniak (2011) indicated that over half of all women will experience during their lifetime some form of physical abuse with a domestic violence relationship. Further, KAFA reported that more than 2,600 cases of domestic violence are reported annually to its hotline. KAFA also

indicated that around 70% of Lebanese women have experienced domestic violence in their life. Although this is a controversial issue, media can raise awareness on domestic violence. For example, a television channel collaborated with an NGO that deals with women's human rights and started a series documenting domestic violence issues and showing its consequences on society (KAFA, 2016a).

The NGO sector has promoted and developed women's rights and women empowerment through a variety of strategies and platforms (Kumaran, 2014). NGOs focus on raising public awareness on women's rights abuse, their impacts, and other issues to prevent them. They tend to advocate for gender equality through various measures including activism. Despite many studies on the role of NGOs working for women's human rights and factors influencing domestic violence, there have been little studies on the effects of Lebanese laws on the role of NGOs in this area. The current study provides information on the role of NGOs in supporting women's human rights and to what extent do the existing laws help them in providing a positive social change in society and reducing the effects of domestic violence.

The information from this study is important for future researchers to improve the current legal situation and improve human rights for women. Moreover, the results from this research can help NGOs to perceive the gaps between the existing laws and their activities toward domestic violence. This can allow NGOs to assess their work on domestic violence and whether the existing laws are assisting them in attaining the perceived change. The findings in this study may also assist NGOs and researchers on the

topic in promoting preventive programs to control domestic violence and to enforce the implementation of the laws or to modify them.

### **Summary**

Despite efforts, domestic violence prevails in Lebanon, and women are still suffering from its effects. Therefore, there was a need to explore and examine the factors that can reduce its effects on society. The purpose of this study was to examine Lebanese laws on domestic violence and determine whether they had improved the role of NGOs in supporting women's human rights. Additionally, I explored whether a correlation exists between the laws and the work of human rights NGOs.

In Chapter 2, the literature review provides more information on domestic violence and the role of NGOs in supporting women's human rights and determining the effects of the laws on their work. Chapter 3 will provide information on the research method, design, participants, instruments, data collection, analysis strategies, and ethical considerations for participants. Chapter 4 will include a summary of the results and data in this study. Finally, Chapter 5 includes a summary of the study as well as conclusions and recommendations regarding the research findings.

## Chapter 2: Literature Review

### **Introduction**

Domestic violence is a worldwide violence with economic and social consequences (Naronha, 2015), and can be considered as an intimate terrorism (Johnson, 2011). It is considered as a serious problem that affects women. For example, Australia has recognized that domestic violence is a profound social issue that needs to be fought legally and socially (Raj, 2016).

Across many countries, domestic violence is increasing and creating abuse of human rights. Sylvia Wallaby, Unesco Chair in Gender Research, stated that domestic violence has been increasing since 2009. In Turkey, 229 death incidents due to domestic violence were reported in 2013, which is double the rate in 2011 (Hogg & Pamuk, 2014). Domestic violence affects not only the individuals but also society (Giridhar, 2012). Gender-based violence has a direct effect on society and is a barrier to progress, development, and democracy (Kadi, 2017). Further, a report of Copenhagen consensus on conflict and violent assessment in 2014 indicated that domestic violence costs the world about 8 trillion dollars annually (Raj, 2016). According to Mehrnaz el-Awady director of the ESCWA Center for Women, estimation of the cost of violence is perceived as a tool to bring about constitutional reform and push forward for implementing laws and enforcement (as cited in Kadi, 2017). Decreasing domestic violence will increase the social, political, and economic capacity of women, which will have long-term micro- and macro-level benefits (Giridhar, 2012). Thus, empowering

women will decrease incidents of domestic violence, as they can organize and collectively push for government actions (UN Women, 2011).

Domestic violence is under increasing scrutiny by diverse social, political, and academic interests. However, despite the changing attitudes toward domestic violence around the world and the increased awareness and support services available for victims, there are still many victims of domestic violence who do not report their circumstances due to their inability to access much-needed support and advocacy (Paulino, 2017). The international community is responding to this issue and trying to enforce remedies. In 2008, the UN secretary-general launched a campaign to end violence against women and urged all countries across the globe to initiate by 2015 legislations that address and punish domestic violence. Additionally, the UN General Assembly resolutions called for the universal application of women's rights of equality, security, liberty, integrity, and dignity (Sharma, 2015).

Legislation on violence serves can support efforts to provide justice, protection, and remedies; however, many countries do not live up to their international commitments and obligations to address domestic violence. Most legislation regarding domestic violence has addressed physical violence only, which has led to many countries modifying legislation to include a broader definition of domestic violence. For example, Chapter II of the Indian Protection of Women from Domestic Violence Act (2005) includes physical, sexual, verbal, emotional and economic abuse, and article 5 of the Brazilian Maria da Penha Law (2006) defined domestic violence as actions that cause psychological suffering and moral or patrimonial damage (Pasinato, 2016). In addition,

lawmakers in Romania consider law 217/2003 as a necessary instrument to address domestic violence (Albastroui, 2015). In France, article 515-9 of the French Civil Code regulates the protection order, and it is considered as an instrument to protect and support victims of domestic violence. In 2013, the Saudi Arabia government issued the first law that criminalized domestic violence to illuminate the issue of family violence. Jordan and Bahrain also established laws that condemn domestic violence. Jordan established a law explains that domestic violence must be between family members, though it does not mention what forms of abuse are covered. Bahrain proposed a law regarding the protection from family violence, defining domestic violence as any assault on a female in the family sphere by the guardian or anyone who has authority over her (Al-Aradi, 2011). The legislation on violence in Lebanon considers violence every act that causes or may cause harm to women.

In addition to legislation, NGOs play a major role redefining women's perception of their role in society as well as their assertion of their human rights (Usta, Makarem, & Habib, 2013). NGOs assist in empowering women in raising awareness and supplying them with information and the suitable training on how to report violations of their rights (Usta et al., 2013). Moreover, NGOs have a role in campaigning for changes to national laws to comply with the international treaties and to support victims of domestic violence and to reduce its outcomes on society. Laws are the driving force through which society defines its regulations. The legislation is crucial and important, and it provides educative factors as well as legal sanctions that support public opinion (Sharma, 2015).

In spite of legal advancements, domestic violence still impacts most of the communities and transmits its effects on the development of women's human rights. Thus, NGOs must work to advocate for a positive social change in accordance with the power structures in society to use existing laws to promote women's human rights (Bradley & Brickell, 2015). For instance, in Jordan, the publication of CEDAW in the official gazette was the result of efforts made by female NGOs (Alhabdan, 2015).

### **Literature Search Strategy**

This literature review was compiled from several databases within Walden University's Library: Academic Search Complete, Dissertation and Theses, ProQuest Central, Opposing Viewpoints Online Collection, ICPSR, Education Research Complete, and Political Science Complete. The primary keywords used in the search included: *women empowerment, domestic violence, gender, violence, United Nations, NGOs, international treaties, legislation, violence against women, human rights, Lebanon, gender-based violence, gender equality, violence prevention, honor-based violence, discrimination, women's rights, family law, intimate partner violence, third world feminism, Western feminism, post colonial, nationalism, and feminism*. The concentration on the literature review was focused on literature published within the past 6 years. The use of websites related to the work of NGOs was also important because they post the reports related to their work online.

Chapter 2 begins with an explanation of the problem. This chapter includes elaboration on domestic violence and its consequences on communities. Then, it provides information on the importance of this topic worldwide and the international treaties that

may help in reducing its adverse effects. Furthermore, this chapter includes information on the role of NGOs in promoting women's human rights.

### **Literature Review**

Violence against women and girls is a worldwide problem. According to the UN, around 70% of women globally are affected by domestic violence within their lifetime. One of the goals of this study was to look at factors leading to domestic violence. Researchers have identified the low level of education, long period of marriage, age, employment, and the dependency on the male partner as factors of domestic violence as well as poverty, immigration, and the lack of economic assets (Khoury & Wehbi, 2016). Some researchers have even suggested that the impact of daily life change brought about by society in social crisis should be considered as an underlying factor in domestic violence (Asay, 2011). However, many studies do not identify factors of domestic violence with regard to the cultural, economic, and social background of different countries (Nabamita, Meenalski, Sanjuktaa, & Umashankar, 2015). Therefore, I conducted this study on the role of NGOs in promoting and developing the awareness of communities to domestic violence factors in Lebanon. This study can support the need for a coalition of women organization, international organizations, NGOs, and the government to support victims of domestic violence and to promote equity and to condemn violence and gender discrimination.

Violence against women is prevalent in the Middle East (Hamieh, Usta, & Farver, 2016) and is associated with gender inequality. According to Blerto Arkilo, deputy regional director of Arab States at UN Women, violence against women in the Arab

region takes various forms including intimate partner violence, sexual harassment, forced early marriage, and female genital mutilation (Kadi, 2017). There is a widespread perception that violence against women is dominant in the region due to the patriarchal nature of Middle Eastern societies. Patriarchy is the institutionalization of male dominance over women and children both with the family as well as in society (Shehadeh, 2010). Patriarchy represents a regulated system arranging and placing men and women in positions of different, unequal value, and unequal access to self-determination (Stephan, 2010). Feminists perceive violence as the result of patriarchal societies that provide men the tools to control and manipulate women's life, as patriarchal systems have affected women's rights (Stephan, 2010). According to diverse feminist scholars, violence against women is rooted in gender and the power that is represented by men to dominate and impose their authorities over women (Hamieh, Usta, & Farver, 2016). Women in patriarchal societies are raised in an environment where men are given higher status, power, and control, which means they are more likely to accept violence perpetrated against them (Linos, Khawaja, & Kaplan, 2012). Feminists have argued that because state policies can lead to social injustice and inequality, it is up to states to address issues like domestic violence (Parashar, 2016).

Within the Lebanese community, many women decide to stay in an abusive relationship due to family or social pressures as well as the lack of financial means to support themselves and their children. Moreover, they fear that the partner may take away their children (Awwad et al., 2014). Poverty, gender inequality with the dominance

and male superiority as well as the tendency to keep abuse as a private family matter are also obstacles in Lebanese society preventing women from leaving a violent relationship.

Legislative measures have been instituted to protect women from abuse; however, many Lebanese women do not benefit from these efforts. The Lebanese law does not mandate health care institutions to screen and report on incidents of violence against women. Additionally, there is a lack of enforcement of the law as well as the lack of resources. This is similar to other countries such as Rwanda, where many women do not benefit from the legislative measures and view violence as a family matter (Umubyeyi, Persson, Mogren, & Kratz, 2016), and in the United States, most family court systems operate without essential resources (Johnsen & Robertson, 2016). Establishing penalties for domestic violence can be a way to communicate that the costs of beating a family member outweigh any reward for gaining control over the other person (Alhamadan, 2015).

Though domestic violence involves women, some have argued that addressing the issue should involve men. For example, Hamieh, Usta, and Farver (2016) discussed the increasing rate of domestic violence in the Middle East from the perspective of men, relating the rising of domestic violence in traditional cultures. Flood (2011) also stated that violence prevention should involve men for several reasons. First, it is mainly men who perpetrate this form of violence. Second, constructions of masculinity especially patriarchy provides men with the motivation or rationale to perpetuate violence and need to be critiqued and challenged. Lastly, feminists believe that men have a positive role to play in assisting to stop violence against women because of their concern for or love of

women. Different programs have been created by feminists' groups in Lebanon that involved the participation of men in addressing women's issues. The increased efforts to encourage men to work toward gender equality have been supported by diverse Christian and Muslim leaders who stated that several men who perpetrate violence and discrimination misunderstand the meaning of gender and masculinity (Suilleabhain, 2014). Encouraging men to participate in efforts to promote women's rights and to abolish aggression against women lies in the fact that brutality against women is also a social problem, which means it should not just be addressed by women (Suilleabhain, 2014).

Arab women were active during the First World War when the Ottoman Empire entered the war. They took a significant part to support their families and were active members of the charity work and cultural organizations (Zachs, 2013). In 1917, the first club for Muslim girls was founded in Beirut. It included many members who were later activists in the Lebanese and Syrian nationalist and feminist movement such as Ibtihaj Qaddura, Adila Bayhum, and Anbora al-Khalidi. The movement was active in holding social and cultural activities. Women's activity and involvement continued during the Faysal period from 1918 to 1920. In 1920, when the French mandate took over greater Syria, women took part in the opposition. They participated in the physical and rhetorical struggle (Zachs, 2013). During this period, women were active in supporting society by being active in the streets and distributing weapons, food, and medicine. Women believed that their contribution would permit them to gain full citizenship rights. However, with the independence of Lebanon in 1943, women were deprived of their rights especially

their political rights. Women's advocacy faced strong opposition especially from Muslim conservatives and populists who thought that women's independence would undermine male authority in the family (Zachs, 2013). Thus, the Lebanese feminist movements began during the time of colonialism while Lebanon was controlled by France. The western influence played a significant role in the promotion and development of the feminist movement (Arenfeldt, 2012). Under French colonialism, Lebanon was presented to numerous western ideas and impacts than they had been under the Ottoman Empire. A French Catholic University and the American Junior College for women were created in the 1920 to teach the elite women of Lebanon mostly the Christian women (Arenfeldt, 2012). Therefore, in relation to colonialism, these women were exposed to western principles which in turn permitted them to acknowledge and address some of the more patriarchal parts of the larger society and culture.

The colonial civic order was particularly paternalistic, and the French reasserted uniquely male rights (Arenfeldt, 2012). Another factor which hindered women's battle for political rights was that in 1930 where there was a strategic power struggle between the state and religious leaders for authority. In the Lebanese nationalists' attempt to acquire support from religious leaders, women's status was sacrificed on the altar of political cooperation between Lebanese and Syrian politicians and religious patriarchs (Tiyagi, 2014). Feminism and nationalism are frequently described as being contrary to each other rather than mutually reinforcing due the conflicting nature of their social and political goals (Tiyagi, 2014). Feminism has endeavored to enable a community of women that rise above social characteristics and geographic boundaries; whereas

nationalism has exaggerated such characteristics and boundaries in order to resist hegemonic occupation (Tiyagi, 2014). In 1952, during the presidency of Camille Chamoun Lebanese women were granted partial political rights such as the right to vote and to be elected to the legislative bodies (Stephan, 2012).

Parashar (2016) indicated that feminism has supported post colonialism to produce a more critical and self-reflexive account of national nationalism. Furthermore, post colonialism supported feminism to perceive the different sites of oppression and to refuse universalisms around gender experiences of both men and women. Postcolonial feminists attempted to identify and clarify Western feminist theory. According to Chandra Talpade Mohanty, Western feminists often produces a singular third world woman who is subject to underdevelopment traditions, high illiteracy, rural and urban poverty, religious fanaticism and overpopulation (Mohanty, 2003). Postcolonial feminists indicate that a third world woman is not automatically oppressed if she is from a more powerful class or family; in that case, she has more power and agency than a working-class woman (Mohanty, 1995). Mohanty (1995) in her article “Under Western Eyes: Feminist Scholarship and Colonial discourses” demonstrated that Western feminists characterize third world women as subjects outside social relations instead of looking at the way these women are constituted through these social structures.

During this period and till the Lebanese civil war in 1975, many organizations were created to develop, promote, and support women’s human rights. During the 15 years civil war, women’s rights were pushed aside in favor of seeking a solution to the persisting problem. Between 1970 and 1980, the feminist movement began to move more

into the international sphere. This act was paired with the UN's decade of women beginning in 1975 which wanted to hear more from the third world feminists (Arenfeld, 2012).

According to Arenfeld (2012), in 1985, the Lebanese feminist Laura Joseph Moghaizel established the "Lebanese Association for Human Rights" with women in the spotlight. However, after the fourth world conference in Beijing in 1995, the Lebanese feminist sought funding from NGOs to help with social welfare. In this regard, a problem emerged which rendered the feminist's agenda to be controlled by the West and its agenda. During 1990, the National Commission for Lebanese women was established. Before the international influence, the Lebanese feminism had less of a connection to the West, but the connection to the West was strong enough that many of the Lebanese feminist goals echoed Western feminism goals (Arenfeld, 2012). Lebanese feminism was born out of interaction with the West and its colonialism (Arenfeld, 2012). NGOs had a great influence on the Lebanese feminist movement. Many NGOs supported the feminist movement and influenced their local agenda on what should be prompted or not.

Women's feminism in Lebanon was influenced by the Enlightenment movement in Europe, the struggle with colonialism in the third world and the Middle East and the social changes brought by western missionaries (Stephan, 2012). Feminism in the Middle East was divided into four waves.

The first wave of feminism was concerned with the education of women and the improvement of their role as mothers (Stephan, 2012). Early feminist social work framework defined women's oppression as primarily rooted in gender relations and

focused on abused women as the central category to address gender oppression (Kapur, Zajcek, & Gaber, 2017). Waghmode, Desai, and Kalyan (2013) stated that lack of education and awareness are the most common reasons for violence against women. The first wave of Lebanese feminism was related to a liberal ideology and religious reformism. Thus, the Lebanese society attempted to stress education and commerce.

The second wave of feminism was interconnected with the nation-building that accompanied the establishment of the first Lebanese Republic after gaining the independence from the French mandate in 1943 (Stephan, 2012). This period was marked by the continuous interference of the foreign powers especially France and Britain. Moreover, it was distinguished by the emerging of organizations that deal in promoting and supporting women's rights. The second wave of feminism was surrendered with political tension where in addition to the struggle for rights and justice has added the fight for peace and security. During this period, all activities focusing on women's rights were suspended, and the work of the established organizations became inactive.

Considering women's rights as human rights was the result of the launching of the UNs' decade for women in 1975 and the international conferences. This marked the beginning of a global feminist initiative. The UN conference on women in Beijing marked the birth of the third wave feminism in Lebanon. Due to the international organizations' efforts, the Lebanese organization had to form a partnership with women's organizations to provide social welfare services and to design the future of gender relations in the country (Stephan, 2012). Activists benefitted from this political opportunity to reach out to women of diverse ethnicities and to raise their awareness

about their rights and to advance their attainments of education, work, and political rights. The Lebanese government in 1990 gave supremacy to international treaties over Lebanese law due to the advocacy of Laure Moghaizel, a delegate from the Human Rights Association. During this period, Lebanese women's rights organizations organized themselves and targeted various issues related to women's rights.

The fourth wave feminism led to the emerging of new organizations and the emerging of new themes such as domestic violence and women's empowerment. They used social media to spread awareness among women about their rights (Stephan, 2012).

Table 1

*The Four Waves of Feminism*

	Features	Demands
First Wave	Liberalism	Voting Education Representation
Second Wave	Post-colonial	National Agenda Peace as women's rights Equality
Third Wave	Institutionalization	Development Legal Reforms Gender Mainstreaming
Fourth Wave	The people demand to change	Family Violence Class Conflict Environment Peace

In Lebanon, issues of violence against women emerged as a social and political issue in 1995 when a group of women who survived acts of domestic violence spoke

publicly and testified to a symbolic tribunal in Beirut (Baydoun, 2011). Since then an increasing number of women have come out in the open to report abuse they had endured indicating refusal to keep silent about the issue of domestic violence as a mean to protect the sanctity of the family and its private affairs.

Many countries have developed many laws to reduce the deteriorating effects of domestic violence on diverse communities (Obeid, Chan, & Ginges, 2010). Despite the shared efforts between the governments and the civil society and the preventive policies, domestic violence is still pervasive in many societies, and it has economic and social effects on the communities. The effects of domestic violence will have adverse results on both the victims and society. Mahserjian (2016) stated in his study that the absence of legislation, insufficient legislation, and the measurements taken to enforce these laws leave women unprotected in the hands of their perpetrators. In his study, Mahserjian (2016) related the high rate of domestic violence in the United States to the poor enforcement of the laws. The United States Centers for Disease Control and Prevention indicated that domestic violence resulted in approximately 50,000 deaths and 2.2 million injuries annually (Corso, Mercy, Simon, Finkelstein, & Miller, 2007).

The implementation of laws has been an obstacle in diverse countries around the globe. Many African states have adopted laws that condemn gender-based violence. However, in these states, the problem resides in the proper implementation and the enforcement of the laws (Brydon, 2013).

In Liberia, women's NGOs have directly or indirectly affected police behavior. They have played a major role in shaping the police perceptions toward gender-based

violence and domestic violence, and in doing so have led police to report such acts and to forward these cases to court (Peace, 2013). SPAVO, an NGO dealing with domestic violence in Cyprus, reported that domestic violence affects both urban and rural dwellers. Furthermore, according to the study both urban and rural dwellers did not seek further help from any service before reporting and seeking help from the NGOs due to the intimacy of the issue and since they did not know to whom they should refer (Zalaf, Kyriakidou, & Sotos, 2015).

Women in Romania and Poland organized themselves in different NGOs outside the political parties to influence politicians to vote for laws against domestic violence, discrimination, and gender inequality (Nimu, 2015). According to the study conducted by Nimu (2015), NGOs have many characteristics that bring them closer to the citizens rather than to the market or the state. They emerge from the citizens and through their will and involvement; they can conduct their mission and goals. They monitor the activities of the state and the market, and they intervene or speak to promote and sustain a positive social impact in society.

Feminists are committed to the abolition of violence. Condemnation of violence within marriages was presented during the French revolution in the lists of complaints (Blanco & Martinez, 2014). Violence was condemned by theoreticians like John Stuart Mill. Feminism has never resigned itself when confronted with violence and recent decades have intensified its work to develop prevention against violence and to protect victims. Different countries around the globe adopted laws against domestic violence, sexual assault, and other forms of violence. However, according to UN Women

challenges persist in the implementation of these laws, limiting women's and girls' access to safety and justice.

The existence of violence and injury prevention unit at the ministry of health in Malaysia since 2004 revealed a limited commitment from the top authorities toward the response to violence against women (Colombini, Mayhew, Ali, Shuib, & Watts, 2012). Malaysia developed the One – Stop Crisis Center which helps victims of domestic violence through its legal section. The joint efforts of NGOs, women's movement, and the medical doctor assistance led to placing the issue of domestic violence in Malaysia on the policy agenda.

Many countries around the globe ratified the UN CEDAW which urges countries to take further steps to end violence against women still domestic violence prevail in many cultures and countries. Indonesia ratified CEDAW in 1984 and initiated law number 23 in 2004 on the elimination of domestic violence which set out the procedures to protect victims of domestic violence and to punish perpetrators (Nilan, Demartoto, Broom, & Germov, 2014). However, the law did not protect victims of domestic violence due to its weak enforcement and due to the measures that were taken to enforce its implementation.

NGOs make a major contribution to the civil society. Many have been effective in advocating for the safeguarding of the principles of justice, freedom, human rights, and democracy. Tajikistan adopted a state program on equal rights and opportunities which adopted a chapter on the prevention of domestic violence. Moreover, the Tajikistan constitution is based on the principle of equality for all citizens despite their genders.

Furthermore, Tajikistan ratified CEDAW and most of the human rights conventions including the Beijing platform, an agenda for women's empowerment, and while it is a member of the UN it falls short in fulfilling its international obligations. The Beijing platform aims at removing all obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural, and political decision making. Moreover, it stresses the equality between men and women as a matter of human rights and a condition for social justice. Despite these legal frameworks the state does not take preventive measurements to prevent early marriage and to reduce the rate of domestic violence. However, NGOs took a leading role in supporting Tajik women rights and in rendering services for resolving problems related to domestic violence. Women's NGOs in Tajikistan are the major force in the struggle of women and men, and very often their projects overcome the activities of the government. An NGO in Tajikistan called League of Women's Lawyers has initiated a draft law on social and legal protection against domestic violence. NGOs all around the country carried out a wide-based advocacy campaign to press on for the new law on domestic violence (Dar & Wani, 2012). Due to the advocacy and the sustainability of NGOs in Tajikistan, women's issues have been brought to the forefront of Tajik government for reason of empowerment and active political participation. Due to the work of NGOs and the persistent of UN Women-supported advocacy, the parliament has risen the age of marriage to 18 (Dar & Wani, 2012).

In developing countries, early marriage is one of the barriers that prevent further education, physical growth, and power of decision. Thus, it leads to the disparities between men and women (Correa-Fernandes et al., 2015).

Violation of women's human rights led to the founding of diverse NGOs who worked toward putting women's human rights on the national and international agenda. Bosnian women's NGOs played a vital role in the implementation of the UN Security Council Resolution 1325 on Women, Peace, and Security in Bosnia and Herzegovina. Women's NGOs define the problem and seek national and international support. Furthermore, they press national governments and international actors to put the issue on their political agendas. The success of the implementation of this resolution was due to the work of women's NGOs (Jagoda, 2016). NGOs and IOs have been addressing human rights violations and highlighting the level of violence within the community and advocating for positive social change (Ruggeri & Burgoon, 2012).

There exist positive relationships between NGOs and governments if they are working toward common goals in service and welfare provisions. However, those working openly in advocacy and human rights tend to be perceived with suspicion especially when explicitly challenging the state (Nair, 2011). Nair (2011) also highlighted the potential for collaboration when NGOs remain in predefined roles of service provision, but conflicts arose when NGOs question government policies. In support for NGOs, USAID stated that a prosperous NGO community is important for effective and efficient civil society that organizes local participation which is essential for sustainable development (USAID, 2015).

KAFA is a Lebanese NGO supports victims of domestic violence and advocates for their rights. The organization provides various services to victims of domestic violence. The organization connects victims to legal services, shelter, vocational training, and therapy. Moreover, it works closely with the court system to ratify anti-violence laws.

ABAAD a Lebanese NGO aims to alleviate gender equality in collaboration with UNHCR, UNICEF, and the Danish Refugee Council opened three safe shelters in three different areas in Lebanon to support and provide services and psychological relief and advice for Syrian and Lebanese women who were victims of gender-based violence (Abaad, 2016). The European Union has funded the creation of the first midway house in Lebanon where women confined shelter together with their children. Moreover, the civil society insists that it is the responsibility of the state to take action and to open shelters to protect and support victims. In the absence of such acts, KAFA plans to open its shelter to respond to the calls receiving on its hotline about domestic violence abuse and to provide support and protection for them.

NGOs play a vital role in democracy building and contribute to women's empowerment efforts (Tsetsura, 2013). The national campaign for the abolition of unfairness against women in the Civil Code in 2004 was organized by the Lebanese women's system, but it stopped with the closure of the parliament in 2007. It aimed to modify the gender biased laws in the civil code. KAFA also led the battle toward the safeguarding of women from family aggression. The campaign which was held in July 2006 aimed at reconstructing the standardized comprehension by agents of government

and social society, as well as encourages the commitment to fighting violence against women. The campaign aimed to translate the norm through legislative action. The campaign has no ending period; it continues until all the goals are met. In 2004, the Lebanese Council to Resist Violence against women launched a campaign to strengthen women against domestic violence. Its goal was to give social workers a better understanding of domestic violence and to identify and clarify for them common misconceptions related to the matter. It was concluded in 2005, and it fulfilled one of Beijing Platform of Action plan recommendation which is the cooperation between the state, international, and national organizations in the fight against domestic violence. Campaigns lead NGOs to raise awareness of persisting social problems and to combine the efforts to combat them.

Placing women's rights as human rights has been a widely accepted communication strategy used by NGOs at the international level. However, this strategy may not always result in the same at the domestic level. The issue of women's rights and women's empowerment was not prevalent on the international agenda until the Vienna conference in 1993 where NGOs were able to connect women's rights to human rights (Reichert, 1998). Followed by the Fourth World Conference on Women in Beijing and the NGO Forum on Women in Hairou in 1995, women's rights were officially recognized as human rights and nation states were moved to comply with their international obligations.

The Lebanese Constitution does not include any discriminatory text against women. It guarantees the equality of all citizens before the law without discrimination.

Lebanon is also a founding member of the UN and abides by its conventions and by the Universal Declaration of Human Rights. Furthermore, Lebanon approved the Beijing Declaration which urges states to take the initiatives and carry out the significant steps to abolish discrimination against women. Many NGOs in Lebanon joined their efforts to respond to the international demands and forced the ratification of law 293. Lebanon lacks a variety of laws that strengthen the women's status within society and protects their rights. Furthermore, some articles were recognized as biased by the Lebanese Women's Network and CEDAW includes civil code on infidelity (487-488-489) (Appendix A) assault and violence (503-504-505-506-513-515-522- 627-753) (Appendix B).

The law makes the act of philandering more acceptable for men than for women in articles 487 and 489. In these articles, the Penal Code considers the country not to arraign in situations where the charged has consented to marry the victim of rape without her consent. According to the same articles, a woman who commits adultery is punished with a prison sentence of three months to two years whereas a man who commits adultery is punished with a prison sentence from one month to a year.

According to the bill submitted by KAFA, a Lebanese NGO, to protect women and family members against domestic violence articles 487-488-489 should be amended as follows to ensure equality between genders. Currently, according to Article 487 infidelity conferred via one of the spouses ought to be condemned to prison for at least three months and for utmost two years. A similar sentence must be connected to accomplices in infidelity where they are married; in other respects, they might be

condemned to a detainment period between one month at the least and one year at the longest. Article 488 states in case any of the spouses takes a lover in public, he/she has to be detained for a period not less than one month and not more than one year. The associate must be liable to the same crime.

Article 489 states:

- Infidelity will be indicted upon the complaint of just one of the companions and where the offended party relates in a court the activity to the general society prosecutor.
- Accomplices will just be arraigned together with the philanderer
- A protestation documented by the mate having given his/her agreement to the infidelity will be invalid
- A complaint recorded three months after the offended party became informed of the wrongdoing will not be acknowledged
- Denying the spouse of his/her right, brings about canceling of public and private activities against the guilty parties

In articles 503-506 identifying with assault, the penal code prohibits authorities from taking legal actions in situations where the charged has consented to enter into marriage with the victim. Another issue that exists with the assault articles is the disposal of conjugal assault. Marital rape has been a point of contention amid the planning of the family law 293 where the level-headed discussion focuses on how and if the family law 293 can address conjugal assault.

Lebanon's domestic violence law 293 still contains loopholes that prevent women from being fully protected (Obeid, 2017). Although parliament passed law 293 which intends to protect women and family members from domestic violence in April 2014 (Appendix C), experts contended on International Women's Day that many women in Lebanon are still not aware of the law's existence. MP Ghassan Moukheiber stated that the challenge resides in developing and implementing the law. According to him, more women must be informed about the law to implement it. According to the lawyer Manar Zaiter, there are many elements of law 293 that mar its effectiveness. Some articles reassert the power of religious authorities over the marital relationship. The efficiency of the law at the level of the text itself is affected by its conflict with the particular Lebanese religious community to which each person legally belongs, and this makes the law problematic (Obeid, 2017). Merhi Joumana, chair of the Arab Institute of Human Rights also indicated that the effectiveness of law 293 is obstructed due to its intersection with personal status law. All issues related to the personal status are dealt in religious courts without any governmental oversights of the verdicts.

Lately, the Council of Ministers unanimously approved the draft amendment to law 293 in 2017 after being introduced by President Michel Aoun from outside the council's agenda. This achievement was due to the joint effort between KAFA and the ministry of justice which submitted the draft last April. Most important was the adoption of a clear definition of the concept of domestic violence and making the crime of domestic violence a stand-alone crime. The amended draft has been moved to the House of Representatives for approval (LBCI, News, August 4, 2017).

Lama Fakih, the deputy director of human rights watch's Middle East and North Africa, considered that Lebanon's religion-based personal status law fails to ensure basic rights for women. Moreover, the religion-based personal laws are administered by autonomous religious courts and functioning in place of a comprehensive civil code covering property rights and domestic issues (Obeid, 2017). Shehadeh (2010) noted because personal status codes differ by religious community, Lebanese women are held at varying standards regarding their rights. Thus according to Shehadeh (2010) Lebanese women are held at varying standards regarding their rights. According to Accad (1992), the personal status codes attempt to control women and keep them exclusively for the men of their communities.

Jean Oghassabian minister of state for women's affairs indicated that law 293 had encouraged many women subject to violence to seek protection orders, but it did not stop the violence that continues to be practiced (Obeid, 2017). Thus, in this study I intend to explore the role of NGOs in filling the gap.

NGOs such as ABAAD launched a campaign "White does not Cover Rape" which calls for abolishing of article 522 and direct prosecution of the rapist. Article 522 was officially admitted to the Lebanese Penal Code in February 1948 and states that if a valid contract of marriage is made between the perpetrator and the victim the prosecution is suspended. The Lebanese parliament abolished this article on the 16<sup>th</sup> of August 2017 ("Lebanon Rape Law", 2017). Egypt and Morocco were pioneers in this area annulling their rape marriage laws in 1999 and 2014 (Sfeir, 2014) Also, Jordan succeeded in doing the same (Sfeir, 2014).

KAFA indicated in a Facebook post that the effect of this article continues under article 505 which involves sex with a minor who is 15 years of age, as it does through article 518 which concerns the seduction of a minor with the promise of marriage (KAFA, 2017). The organization indicated also that they will not stop until the effects of article 522 are completely abolished. The minister of state for women's affairs Mr. Jean Oghassabian welcomed the repeal of article 522 and considered it as an important step to protect women's rights in Lebanon. At the same time, he expressed his concerns writing on twitter "while we welcome the repeal of article 522 of the penal code, we have reservations regarding keeping articles 505 and 518 since there are no exceptions for escaping punishment for rape" (Oghassabian, 2017).

The problem persists in the implementation of these laws in a patriarchal society of many religious sects where personal status laws rule each sect. Also, each one has a different perception of human rights. Empowering women in Lebanon requires the increasing participation of women in leadership and decision-making positions. Lebanon has one of the lowest rates of women's political participation in the region (Henderson, Nelson, & Chemali, 2015).

Most of the literature on women and gender relations indicate that social, cultural, and religious factors are responsible for the lack of any serious development regarding the empowerment of women in Lebanon (Rowayheb, 2014). In the Middle East in general and Lebanon in particular, women's rights sit at the intersection of economic, legal, and religious structures that dictate the extent to which these rights may be publicly

or privately acted out. Lebanese women work against a government that hesitates to implement women's status rights due to various religious authorities.

Current literature on the topic presents the dominant problem within women's rights and safety to be constriction by personal status laws in Lebanon. Suad (2011) illustrates the outcomes of personal status law being under the control of each confessional division instead of the government with decisions that determine women's welfare depending on religious constraints. Shehadeh (2010) noted that because personal status codes differ by religious community, Lebanese women are held at varying standards regarding their rights. Confessionalism in Lebanon does not only divide representation proportionally according to religious affiliation, but also important political roles are allocated by religion (Baxter & Akbarzadeh, 2012).

Political leaders, as well as their political interests, play an important role in empowering women. Leaders are divided into two groups regarding the empowering of women. The first group considers certain objections against empowering women and never nominated any women for any political position. The second group did not demonstrate any cultural or religious objection to the empowerment of women (Rowayheb, 2014). This reveals the association between political leaders and their religion.

For women in Islamic majority societies, religion became the catalyst to address the theme of gender equality. According to Smith (1979), Islam provides women a position of honor and respect with clearly stated rights and obligations. Nevertheless, patriarchy and religious conservatives have conspired against women around the world

and throughout the ages, and it runs particularly deep in the Middle East. The promotion of women's human rights within the Middle East was not easy due to its collision with culture and religion.

The 2011 UN General Assembly resolution on women's political participation stated that women in every part of the world continue to be largely marginalized as a result of the discriminatory laws, practices, attitudes, and gender stereotypes, low level of education, lack of access to health care, and the disproportionate effect of poverty and women (UN Women, 2011). Since 1952, the year in which women obtained the right to vote in Lebanon, the proportion of women occupying parliamentary seats has remained low. Women occupy less than 4% of the total number of seats (Lebanese Parliament, 2017).

The low rate of women's participation in politics and decision-making indicates the lack of laws which protect women's status. Moreover, it reveals that they do not stand on an equal basis with other members of society. The quota system permits women to occupy decision-making position in the state. The successive Lebanese governments have failed to implement a female quota and thereby allow women to reach decision-making positions. The Beijing conference in 1995 developed further the concept of temporary special measures and called in its platform for action for the equal mobilization of men and women on the level of decision and policy-making and sets aside quotas to ensure a minimum female representation of 30% (Krook, 2004).

Academic studies indicate that female representation below 30% means women cannot form a decisive or influential decision-making bloc (Patel, 2013). The Lebanese electoral laws do not include a female quota system to guarantee equal representation.

In contrast to the situation in Lebanon, the majority of Arab states have already implemented the female quota system (Welbourne, 2010). Jordan has a quota system based on allocating parliamentary seats to women in advance, with Article 8 of its 2012 electoral law reserving 15 seats for women to which other seats linked to the division of electoral districts may be added (Jordan Official Gazette, 2012). Yemen in its new constitution ratified a 30% quota for women's political participation (Yemeni Women Fight for Greater Representation, 2014). According to Alghata (2014), fifteen Bahraini women, including ministers and business leaders, were listed on the Forbes Middle East 200 most powerful Arab women.

Also, the women parliamentarians in Tunisia now hold 27% of the seat in its National Assembly, and article 23 of Tunisia electoral law requires 50% of all party candidates to be women (Ohier, 2014). In the United Arab Emirates, women account for 22% of the Federal National Council. Laws must be empowered to permit a woman to take part in leadership and decision making. Hederson, Nelson, and Chemali (2015) in their study suggested different ways that empower women within the Lebanese society. They recommend empowering women through awareness raising and legislating of gender-protective laws. Moreover, they suggested changing the educational system to raise awareness about gender inequalities.

Women's associations in Lebanon predate independence. The "Lebanese Arab Women Union" set up in 1929 and the "Lebanese Women's Council" set up in 1952 were the first organizations. The Lebanese Women's Council succeeded in gaining voting rights for all Lebanese women by a decree initiated on February 18, 1953. Moreover, the Council launched a campaign to reform the bias against women in inheritance laws which was partially achieved in 1959. Also, the Council persuades the Parliament to eliminate a law that forced women to renounce their Lebanese citizenship upon marrying foreign men. Furthermore, in 1974, members of the Council were successful in eliminating the bureaucratic restrictions on women's right to travel without the written consent of their husbands (Stephan, 2010). The Lebanese Arab Women Union coordinated with the "Lebanese Women's Solidarity" to form the Lebanese League for women's rights in 1947. The organization played a vital role in fighting for independence. The Lebanese League contributed significantly in the campaign including the battle for the privilege to vote in favor of women in 1952. The Lebanese Women's Democratic Gathering was set up in 1975 just before the civil war. The end of the civil war denoted the development of numerous NGOs which rendered the capacity for the women's movement to concentrate on establishing equality between the genders. In 1997, the Lebanese Council to Resist Violence against Women was set up as a first association to address the issue of violence and gender equality giving it acknowledgment and authenticity in the nation. It was founded as a response to the increase in domestic violence incidents. Since then, NGOs broadened their mission to include violence against women (Stephan, 2010).

Women's rights cannot be expelled from Lebanon's community, territorial, and worldwide multifaceted nature of communications. Lebanon's laws, constitution and society reflect the influence of the Ottoman and French mastery; that is why the Lebanese society is rooted in a male centric family relationship structure with a hierarchical ordering in light of sexual orientation and age. After World War I and the collapse of the Ottoman Empire, Lebanon developed as an administrative entity introduced by the standards of self-assurance and decolonization. The change of the nation from the mandates until the autonomy on November 22, 1943 was administered by the French.

In our day, Lebanon is a parliamentary republic with a National Assembly made out of 128 associates chosen by the population for four years. Due to the sectarian divide in the country, there was no presidential election since President Michel Sleiman's term ended in 2014, and this affected the re-election of a new parliament. In 2016, the extended parliament elected a new president, and he will call for the election of a new parliament (Al-Jazeera, 2016). The president, chosen by the Parliament for a 6-year time frame, makes up the executive branch. The president controls the nation with the prime minister and the official branch. Additionally, the prime minister and the president are tasked with choosing 29 ministers.

Lebanon's electoral system set up after the independence is based on proportional portrayal. As such the Christian Maronite people group chooses the president, the Sunni people group chooses the prime minister, and the Shi'a people group chooses the speaker of the house. The majority of the eighteen religious groups are relatively represented in the council of ministers and the chamber of deputies (International Religious Freedom

Report, 2011). The Taif Accord 1990 changed the ratio of portrayal from 6:5 to 5:5 Christian-Muslim inside the official, authoritative branches of government. Besides, the Taif Accord curbed a large portion of the leaders' power by having the prime minister answer to parliament rather than the president (Rosiny, 2015). This understanding reinforced the power of religious pioneers and groups. Now religious leaders have the authority to question whichever administrative changes or recommendations connected to family issues.

Women's rights are affected by the wider situation of Lebanon's local, regional, and global interactions. The foundation of the Lebanese family laws goes back to the centuries of domination under the Ottoman realm. The French mandate from 1918-1943 has an effect on the Lebanese laws. As Lebanon gained its first constitution in 1926 under the French mandate, the Constitution gave confessional groups the right to govern familial issues. Despite the difference in the confession booth laws in Lebanon, all of them were selected from the Ottoman law of family rights of 1917. Muslims and Christians rely on the Ottoman family law of 1917 as the main source to return to in case of jurisprudence. There are eighteen religious groups in Lebanon. Fifteen out of the eighteen groups have an individual status code (Human Rights Watch, 2015). Six of the diverse Christian Catholic groups apply the law of the Eastern Churches, and one applies that of the Latin Church. When indeterminate issues in one of the Christian religious groups arise, their source of law is the Catholic Church. For example, the Maronite status law does not supply orders on divorce settlement, so Maronites allude to the catholic canon law for this situation. Also, the Sunnis allude to the Hanafi courts, and the Shiites

allude to the Jaafari courts. This means that the authoritative source for the Shiites may come from Iran and Lebanon and for Sunnis may come from Saudi Arabia and Lebanon (Lebanon's personal status codes, 2016). Many studies have investigated the power in Lebanon's patriarchal system. For example, in her work Suad (2011) concludes that as children grow older, the belief that it is the males' duty to protect the older females is instilled in their upbringing.

Indirect brutality against women leads to segregation that is found in the laws or the nonattendance of the laws where the insurance is missing or inadequate. Bodily savagery, moral, and mental viciousness, voice savagery, sexual viciousness, monetary, and budgetary brutality are all forms of coordinate brutality against women.

According to Eghosa (2015), some laws in Nigeria encouraged brutality against women and implicitly lead to violence. Government and NGOs have introduced reforms. NGOs have developed many workshops to educate women on their rights. Moreover, the Violence against Women Bill which protects women from all forms of violence was passed into law by the National Assembly. Nigeria ratified CEDAW and the African Charter on Human and People's rights. NGOs use CEDAW and the African Charter on Human and People's Rights by their campaign to develop women's rights and reducing domestic violence within the community. Due to the advocacy, many women have been educated about their rights. Many states in Nigeria have enacted laws that condemn domestic violence. However, in many others, domestic violence still prevails in the culture of the community. On (2016) stated that many local laws do not measure up to the

international standards and remain ineffective in rendering positive effects in society and diminishing domestic violence.

In Lebanon, law 293 was the first legislation against domestic abuse. It fails to identify domestic abuse as a crime dedicated against women and does not go far enough on the issue of child custody. Usta, Makarem, and Habib (2013) in their study stress on what many women's agencies and feminist movements encourage. They encourage women to join the workforce to achieve financial independence, improve their lifestyle, and to resist an abusive relationship. Their study stresses the importance of improving women's economic factors in the Arab world to be more powerful and to resist and overcome an abusive relationship. Lebanon's female labor force participation rate is 37% which is much lower compared to the male labor force participation which is 84% (World Bank, 2014).

In this study, I shed light on the importance of laws in preventing and reducing domestic violence in Lebanon. I studied the effect of laws on the work of NGOs in Lebanon and to what extent helped NGOs to support women's human rights in the patriarchal Lebanese society. Most literature stressed on the causes of domestic violence as well as the effect of domestic violence on the psychological, health, and mental aspect of women. Furthermore, they studied what prevents women from leaving domestic violence. Also, they discussed the work of NGOs in providing a positive social change in society. The importance of this study relies on studying the effect of family laws on domestic violence as well as other laws dealing with the issue of supporting women's human rights and abolishing domestic violence.

## Summary

Domestic violence within the Lebanese community is still prevailing and increasing in rate despite all the efforts. Women witnessing domestic violence are being affected developmentally and emotionally. Studies had shown that women who are victims of domestic violence typically earn less income across their lifetime than women who have not been victims of violence (True, 2012). Thus, there is a need for the enforcement of the laws to effectively minimize the occurring domestic violence acts and its effect on society. This section discussed the effect of domestic violence on society as well as the factors leading to domestic violence. Moreover, it discussed the international treaties that empower women and in which Lebanon is a part in addition to the Lebanese laws on domestic violence and the role of NGOs. Furthermore, it shed light on the role of NGOs in different countries as well as the existing family laws in these countries. The following chapter outlines the methodology used to respond to the research question and to scrutinize to what extent the existing Lebanese Laws helped NGOs to decrease domestic violence.

## Chapter 3: Research Method

### **Introduction**

Domestic violence is a global human rights issue with rates of perpetration against women ranging from 15% in Ethiopia to 70 % in Japan (Abramsky et al., 2011).

Although there is significant research on domestic violence, this research was focused on identifying strategies applied by NGOs to promote, sustain, and develop women's human rights. I aimed to examine existing Lebanese laws on domestic violence and women's rights and to what extent they have supported the selected NGOs to achieve their mission. This chapter includes a description of the research design and rationale for the study, ethical protection of the population, the researcher's role, data collection, data analysis, the interview process and protocol, and the evidence of quality and trustworthiness.

### **Research Design and Rationale**

The research design for this study is a qualitative case study. Qualitative research is used to understand a social or human phenomenon (Creswell, 2013). Qualitative research is exploratory research that enables the researcher to examine in detail the problem under study. It is a way to explore the meaning individuals or groups assign to a social or human problem (Creswell, 2009). Researchers use qualitative methods for exploratory studies to evaluate and analyze experiences and use themes to illustrate the data (Bell & Bryman, 2011). Qualitative research is also a way of exploring and explaining social phenomena (Leavy, 2014) by examining phenomenon in a natural environment without any manipulation or conditions (Bryman, 2012).

Qualitative research involves interviews and questionnaires to clarify the participants' responses (Bell & Bryman, 2011). Qualitative research includes the voices of the participants in the study as well as the reflexivity of the researcher. A qualitative case study provides an in-depth examination of the subject based on gathering data through interviews with participants, observations, and documents (Creswell, 2013). A case study is an observed investigation to examine an event in its real-life perspective and is used to illuminate a phenomenon (Yin, 1994). The qualitative method was appropriate to this study because the research question is focused on the role of NGOs in promoting and sustaining women's human rights as well as the extent existing Lebanese laws assist the NGOs in addressing domestic violence. I conducted face-to-face interviews with different NGO staff members to gain their perception of domestic violence as well as the activities they performed and whether the family law enabled them to reduce the effect of domestic violence.

I based the design for this study on definitions and recommendations by previous researchers. The case study design was influenced by Stake's (1995) description of a case study as an investigation design in which the researcher thoroughly explores a program, event, and process on one or more individuals. Additionally, Yin (2009) provided the following five components for a research design: a study's question, its proposition or purpose, its units of analysis (linking the data of the propositions), and the criteria for interpreting the findings. For the question, I asked about the methods NGOs staff members use to increase their organizations' influence. For the second component, I defined this study's purpose—to understand what NGOs identify as important to

decreasing domestic violence—in the purpose statement. For the units of analysis, which a case study is used to examine, I developed a research question that aligned with the study's purpose. This study's unit of analysis was the NGOs and the laws on domestic violence. Finally, I interpreted the findings by looking for patterns that matched the theoretical propositions of the case study. The themes in this study served to answer the research question.

Quantitative and mixed methods were not appropriate for the study. Quantitative researchers have bases in statistics; they study the correlation between observations and data. Furthermore, quantitative researchers identify variables (Leedy & Ormrod, 2013). Because I did not conduct a statistical analysis of data, this method was not appropriate for my study. Moreover, a mixed method approach combines both the quantitative and qualitative approaches to a single study. Mixed methods research contains the collection, interpretation, and both close-ended quantitative and open-ended qualitative data (Halcomb & Hickman, 2015); however, combining qualitative and quantitative data into one set of data was not essential to the study because it was an exploratory study of the role of NGOs.

Other approaches were also excluded from this study. The phenomenological approach was excluded because it addresses the perspective and lived experiences of the participants (Marshall & Rossman, 2014). This approach did not address research question, which was designed to evaluate what extent the existing laws on domestic violence helped in promoting a positive social change. Ethnography was not selected because it requires field work and a direct observation of the participants (Strider, 2013),

and the ethnographer must engage in the culture (Leedy & Ormrod, 2013). In my study, I did not study a culture, so this approach was not suitable for the study. Furthermore, in grounded research, the researcher used the experience of a group (Gambetti, Graffigna, & Biraghi, 2012) to develop a theory; because I did not aim to build a theory, this method was also excluded.

I chose a case study method because it enabled me to understand specific phenomena generated within specific organizations (see Yin, 2014). The case study approach is an empirical inquiry that explores a phenomenon within its real-life context (Yin, 2014). A case study enables the researcher to determine the *how* and *why* of the phenomenon under study (Yin, 2014). The case study design allows for in-depth description that leads to the understanding of the case under study (Dowlatshahi, 2010). The case study approach was suitable for addressing the problem under study and directing questions for this study. By using a case study approach, I wanted to provide a description of the role of NGOs in promoting women's human rights and abolishing violence. The case study approach also helped me identify to what extent the existing laws enabled NGOs to produce a positive social change within the community.

### **Role of the Researcher**

The role of the researcher must be clearly stated to provide transparency for the study and identify how the researcher impacts the study (Creswell, 2013; Maxwell, 2013). Qualitative researchers must identify their personal and professional perceptions about the research process (Creswell, 2013; Maxwell, 2013). To address my personal perceptions, I have been always curious about the effects of domestic violence on society

and what consequences they have on the community in addition to my passion to the promotion and development of human rights. Thus, I have participated in many workshops regarding the effects of domestic violence and how it affects the sustainability of society. Moreover, I believe that NGOs play a major role in addressing and campaigning for various issues that affect society. For this study, I took the role of an observer of the role of NGOs in promoting women's human rights and how they were campaigning to develop such rights by using existing laws.

The role of the researcher is to gather data with minimum bias. To avoid bias, I kept field notes to track any personal biases and opinions that arose during my interview sessions with the participants. Furthermore, I kept a journal to write down my thoughts to find if any presumptions were present from my part. I also used audiotaping to review the respondents' answers to ensure that I accurately documented what they said. One potential bias is my prior knowledge regarding the work of the NGOs. Thus, I kept a reflective journal throughout the process.

In addition to reducing bias, I took the suitable steps to complete an ethical study. I abstained from causing any damage to participants by allowing voluntary participation or withdrawal from the study at any time without consequences. I contacted the selected NGOs to participate in the study. I gave them the consent form and questionnaire to review before the interview, then I called them to assign the date, time, and place of the interview.

As a final role, I planned and conducted interviews and analyzed the data from interviews. I fulfilled the role of practicing, planning, preparing, listening, and taking

notes for the research study as well as selecting participants and collecting, organizing, and analyzing data (see Sullivan & Terjesen, 2011). During the research process, I implemented interviews to acquire detailed information. I used interviews to gain new themes and insights in this research study. I transcribed all interviews and created codes. The analysis of data provided an additional understanding of new themes and insights.

## **Methodology**

### **Participants and Sampling**

The participants in this study were NGOs staff members who are dealing with the issue of domestic violence directly. The NGOs were selected according to their mission and vision as stated on their website as well as how active they are in this field. They were also selected according to their activities, campaigns, and the active role they are playing in promoting women's human rights. I contacted the selected NGOs by phone and set a meeting to introduce the study and to take their consent for participating in the study. The selected NGOs were chosen for the knowledge and experience they have contributed about domestic violence.

The constructs investigated in this research included:

1. the role of the NGO within the community
2. activities and events the NGOs conduct to alleviate women's human rights and abolish domestic violence
3. the commitment of NGOs in their mission and vision
4. publications that support the NGOs case
5. involvement in making decisions.

Three NGOs: NGO 1, NGO 2, and NGO 3 were selected to participate in the study. They were chosen due to their active role in promoting and sustaining women's rights and abolishing violence within Lebanese society. The selected NGOs work to shift the perspective of domestic violence from private to public, encouraging the state to address brutality against women. NGO 2 works mostly to dispense the causes and consequences of violence against women and children. It is bolstered by the European Union, UN, Development Fund for Women, and MaMa Cash, a global NGO entrenched in Netherlands in 1983 (Sabat, 2010). It works with state agents, nonadministrative associations, and specialists to push the global standard of brutality against women through the state and social structures. It aims at translating the norms through legislative action. Furthermore, NGO 2 abides by CEDAW, which was adopted by the UN General Assembly in its resolution 48/104 of 20 December 1993 articles 1 and 2. NGO 2 campaigns for the elimination of violence and works for the issuing of the family law. It also provides an explanation of the new law for judges and responsible. Additionally, it works toward providing assistance and support for women who experienced violence (KAFA, 2016a).

NGO 1 is another NGO that was chosen for this study due to its mission in achieving gender equality as an essential condition to sustainable social, economic development. It seeks to promote women's equality and participation through public development, legal reform, engaging men, eliminating discrimination, and advancing and empowering women to participate fully in their communities. It launched in 2013 its shelter program and opened three emergency safe sheltering houses, known as "Al Dar"

to provide assistance and support for women victims of domestic violence. Furthermore, it launched its campaign to eliminate article 522 of the penal code that permits rapists to avoid criminal prosecution if they marry their victims. As part of NGO 1's commitment to abolish violence within the Lebanese community, it launched its campaign "Partners in Prevention," which aimed to help men deal with anger management. UN special coordinator for Lebanon Sigrid Kaag stated that the work of NGO 1 and other organizations sheds light on the silence that accompanies violence and the factor of blame that women place on themselves. NGO 1 receives funds from various donors such as Association for Women's Rights in Development, Institute for Women's Studies in the Arab World, International Alliance of Women, and many others including the European Union on specific projects (ABAAD, 2016).

NGO 3 works with the aim of fighting and resisting all forms of violence against women and gender-based violence in Lebanon. It monitors violence against women, disseminates information, networks with other organizations, provides free legal aid and counseling, and lobbies the government. It aims to promote conversations on the issue and promotes women's human rights through legal reforms, advocacy and services for victims, research, and public education. It was founded in 1997 as a response to the increase in domestic violence incidents. It has a political agenda while aiming to educate the high school generation. According to the organization, the personal status laws do not contain provisions that protect the rights of women subjected to violence. It is working on amending prejudiced laws oppressing women such as nationality, adultery, rape, and child custody. It provides instructions on its websites as to what a woman must do to

protect herself from violence. Moreover, the organization operates listening and counseling centers in Beirut and Tripoli. It assesses the needs of the women and provides progress services by the vision and objectives of the organization. Furthermore, it works with the victims to stop further abuse and assigns a social worker to follow up with the victims. It also conducts domestic violence training for social workers with the Ministry of Social Affairs.

To select participants, I used purposeful sampling. Purposeful sampling is good for focusing on a particular group of participants who would respond to the research question and provide rich information to answer the research question (Palinkas et al., 2015; Patton, 2015). Purposeful sampling permits in-depth qualitative examination of small groups of participants (Choong Dunn, Galgani, & Tsafnat, 2014), which was the best approach for this study. Additionally, purposive sampling enables the researcher to study a group of people that is representative of a larger population (Yin, 2014) and will provide in-depth information that cannot be gathered elsewhere (Maxwell, 2013; Rowley, 2012). The number of participants should be based on saturation (Dworkin, 2012; Mason, 2010; Yilmaz, 2013). Participants in purposeful sampling can be selected according to established criteria (Patton, 2015). Purposeful sampling allowed me to select NGOs that would further the development of the research question under study. Ten participants from each NGO anticipated in the research. The participants included the director of the NGO, the lawyer, the staff members who are responsible for the launching of campaigns and media support, as well as the staff members who receive the complains and continue on the case.

## **Instrumentation**

I served as an instrument as the researcher who interviewed the participants (see Creswell, 2013; see Janesick, 2011; see Maxwell, 2013). For this study, I used the researcher-created interview protocol (see Appendix D). The interview protocol was based on the research question, research purpose, and the literature review. The interview guide maximized the validity of the study, as it engaged all participants in the same topic (see Creswell, 2013; see Janesick, 2011). I used open-ended semistructured interviews to interview the staff members of NGOs working on alleviating women's human rights and dissolving domestic violence. The aim of the interview protocol was to investigate an in-depth and enriching manner, the prevalence of domestic violence in society and the role of the selected NGOs in limiting domestic violence. Moreover, it was aimed at perceiving the role of the existing laws in assisting the NGOs in creating positive social change.

The first category of questions for the study is for individual victims based on domestic violence background. Gonzalez (2010) in her study "The Battered Women Experience: A Phenomenological Study Exploring the Lives of Latina Women and Their Experience with Domestic Violence" discussed the following questions with battered women: How would you describe the impact that domestic violence has had on your life? What influenced you the most in your decision to seek help for domestic violence?

Furthermore, Dixit et al. (2013) in their research article "Domestic Violence among the Attendees of a Domestic Violence Counseling Center in India" tried to find the nature and causes of domestic violence despite the sensitivity of the issue. Also,

Alokan (2013) in her study discussed that domestic violence against women constitutes a great problem to the family and society at large.

Thus, the interview questions for NGOs that constitute the first category of the study will be:

1. To what extent is domestic violence dominant in Lebanon?
2. How would you describe the impact of domestic violence on Lebanese women's life?
3. What mostly influences Lebanese women to seek help for domestic violence?
4. What are the reasons behind domestic violence?
5. What are the implications of domestic violence on society?

The second category of questions discusses the role of the selected NGOs in responding to domestic violence incidents. Abdul Ghani (2014) in her study "Exploring Domestic Violence Experiences from the Perspective of Abused Women in Malaysia" discussed the following questions with the participants:

1. Can you describe the reporting level of domestic violence in your organization?
2. What are the services provided by your organization for domestic violence victims?
3. What are the barriers that inhibit domestic violence victims for reporting the incidents and seeking outside help?
4. How do you describe the effectiveness of the services provided by your organization in helping domestic violence victims?

5. What are the limitations that your organization faces due to providing services to domestic violence victims?

Kara, Ekici, and Inankul (2014) in their study “The Role of Police in Preventing and Combating Domestic Violence in Turkey” conducted interviews with the voluntary working NGOs that combat domestic violence to ask their opinions about law enforcement practices toward victims of domestic violence. Therefore, the third category of interview questions with the selected NGOs will be:

1. What are some of your major areas of concern for violence against women?
2. What are the barriers that restrain domestic violence victims from reporting the incidents and seeking assistance?
3. To what extent do you perceive the existent laws as an effective way to reduce domestic violence?
4. Does the persistent family law 293 help in reducing the effect of domestic violence for society?
5. How do you campaign to abolish discriminatory laws that have a deteriorating effect on society?
6. How do the persisting laws enable you to promote and develop your mission and reduce the effect of domestic violence?
7. How has the use of social media been efficient in supporting your work?
8. What do you believe can be done to address domestic violence?
9. What are some obstacles that might prevent the success of your (NGOs) efforts?

The research aimed to interview staff members of various NGOs. Assessing NGOs working for women's rights is viable, mainly nowadays due to their active role in combating domestic violence in Lebanon and in alleviating violations of women's human rights. Qualitative interviews come to complement the research regarding the impact of NGOs in abolishing domestic violence and to what extent they have benefited from the legislation to decrease domestic violence. This helps in attaining a deep analysis and practical comprehension of the issue under study. Interviews help in gathering the needed data to analyze and demonstrate the impact of NGOs in promoting women's human rights.

Interviews represent a qualitative approach that is utilized to gather detailed data and obtain thorough information about the topic under study. The objective of the interviews is to give an in-depth analysis and practical comprehension of the issue in the study. Interviews are semi-structured. This permitted flexibility and encouraged in-depth discussions while giving participants a greater leeway in answering the questions. Interviews provide the opportunity for further elaboration and exploration permitting informants to diverge in pursuing notions and perceptions (Bryman, 2012).

I collected the data from the interview guide in a face-to-face interview. In addition, I informed the participants to permit two hours for the interview in order to have time to address each question in details and without interruption. Furthermore, this time allowed for consent. During the interview session, I took field notes and audio-record the session.

**Audio-taping of interviews:** During the interview session, I tried to ensure reliability through the use of audio-taping (Creswell, 2013). Furthermore, I took field notes. Audio-taping started after the participants in the study signed in the consent form and I stopped the recording directly after the interview ends. Then, I transcribed each audio recording within two days time of the interview to permit for repetition of the data (Janesick, 2011).

### **Procedures for Recruitment, Participation, and Data Collection**

The following section describes all the steps that I took for study recruitment and participation for the study. Step 1: I selected the NGOs that served as the research site based on convenience sampling. I also contacted the director of each selected NGO to describe the purpose of the study and to assign the date and time of the interview with the identified participants. At the time of the interview, the participants signed the consent form. At the same time, I signed the consent form and the participants kept a copy of it. Step 2: The data collection tools included the consent form and the interview protocol. Step 3: The interviews were conducted at the NGO conference room. I started the interview with a brief description of the purpose of the study then, the interview questions. I audio recorded the interviews, and I took field notes.

### **Data Collection**

Data collection and analysis are the basis of any research study. The compilation of the data was gathered through interviews and the organization of the gathered data for analysis. According to Patton (2015) conducting successful interviews required establishing trust between the interviewer and interviewee. Interviews help the researcher

to seek out what is on someone else's mind. Yin (2014) stated that case study evidence comes from the documentation, archival records, interviews, direct observation, and participants' observation. The implication of semi-structured interviews led to understanding to what extent the existing Lebanese laws on domestic violence enabled NGOs to apply a positive social change within society.

The interview protocol of this study consisted of the following steps: starting with my script, getting consent, organizing interview setting, audio recording interviews and taking notes regarding the interviews to verify accuracy, keeping focused, and ending with the script. At the time of the interview, I followed a prescribed format through which I briefly identified the topic of my research and the criteria for participation. The interviews with the participants from each of the three NGOs were conducted within one week according to their availability and after agreeing to consent and participate. Furthermore, the participants were able to withdraw from the study research at any time without any consequences.

Formal surveys, focused interviews, and in-depth interviews can all be used for in case study research designs (Yin, 2014). I used open-ended semi-structured interviews with NGOs staff members. Semi-structured face-to-face interviews provided an approach to explore how NGOs are dealing with the existing laws on domestic violence and to what extent these laws enabled them to produce a positive social change within society and to decrease the deteriorating effects of domestic violence. Rubin and Rubin (2012) stated that the advantage of semi-structured face-to-face interviews is to make the participants more comfortable in sharing their experience. According to Anyan (2013),

semi-structured interviews work well as an interview technique. Semi-structured interviews provide the researcher with a longer period of inquiring (Yin, 2014).

The interviews were organized in a way to last for approximately 2 hours. This enabled the participants to follow the interview protocol by going through the interview questions and not to get exhausted and to hurry in responding to the interview questions. In addition to the interviews conducted with the participants in the study, I collected archival data from the selected NGOs documented cases. I included archival data from time frame of 2014 through 2017.

### **Data Analysis**

According to Denzin (2012), triangulation from diverse resources of information to formulate themes and patterns support the validity of the study. Triangulation for this study included interviews with the selected participants and the analysis of the archival documents. Yin (2014) indicated that triangulation technique supplies validation of the outcomes if they converge.

After collecting the data from the interviews with NGOs staff members, I started analyzing them using Nvivo. Nvivo's software was used to code and analyze the data (Zamawe, 2015). This software supports qualitative research. It helped the researcher to organize and analyze qualitative data in order to find insights in the data. The collected data were organized using NVivo. The interview transcriptions were added to NVivo (Yin, 2014). Then, the data were organized by theme. Bouges (2013) stated that other Walden students used this tool successfully. NVivo helped in the arrangement of the interview transcripts and notes. The organization of the data was helpful in coding and

examining the data. Kuglitsch (2015) stated that organizing the data is beneficial in permitting organizations which will be revising the data to comprehend how they can be applied to their organizations. Every NGO had a specific numerical code for purposes of the research and in order to maintain confidentiality.

The themes emerged from the responses provided by each participant according to the interview protocol and the analysis of the NGOs archival documents. Furthermore, I maintained memo practice to the evolving themes with the intention of viewing themes which will be more concrete. Then, I evaluated the responses of the participants in the study. After, I used the coding process to organize the interview responses into the particular themes. Saldana (2011) stated that developing a coding scheme was the first step of the analysis. Zamawe (2015) demonstrated that coding in qualitative data alludes the way toward joining the data into categories, themes, and ideas.

Throughout the qualitative data analysis, patterns and themes emerged. This helped the researcher to build concepts and theories from these themes. I arranged the qualitative data by coding and recoding the words and phrases (McDonald, McElwee, & Smith, 2013). Yin (2014) advised that coding methodology can provide means for interpreting the data. During the coding process, the data were grouped into emerging categories, patterns, and themes (Lewis, 2015). Thus, qualitative analysis is a form of intellectual craftsmanship. There is no single way to accomplish qualitative research since data analysis is a process of making meaning. According to Stake (1995), there is no specific moment when data analysis starts.

During the first cycle of coding, I used initial coding. According to Saldana (2011), initial coding helped in breaking down large quantities of qualitative data into smaller ones. In my study, I focused on key themes. The themes that derived from this study corresponded to my analysis of the information (Bondas, Turunen, & Vaismoradi, 2013). The organization of the data analysis and the explanations was guided by the interview questions and consisted of my research results and my conclusions.

In general, the research study followed Creswell's (2009) six steps during the data analysis process. During step 1: the researcher had to sort the information for interpretation. During this step, I reviewed audio tapes from interviews and transferred into word document transcripts. During step 2: the researcher played a role in reading the information. During this step, I reflected on the overall meaning to attain a broad sense of the information and ideas that the participant conveyed. The third step began a comprehensive analysis with the coding process. Creswell's procedure of organizing the material into segments by taking the text data and dividing sentences into categories was followed. Step 4: Use the coding procedure to create a portrayal of the setting or individuals as well as categories (p. 189). I utilized this procedure to produce codes for the depictions, which at that point led to establishing a small number of universal categories or themes. Step 5: Advance how the description of the themes will be represented in the qualitative narrative (p. 189). For this step, I translated the emergent themes into narrative passages, so that the findings emerged logically from the participants' responses. Step 6: Interpret the meaning of the data (p. 189). Creswell

acknowledged that a researcher's background as well as his fidelity to a theoretical framework plays equally important roles in the meaning-making process.

NVivo supported in organizing the data. The information about the ideas or themes from analysis was saved in nodes. Moreover, some texts from the interviews with the participants were selected and filed in the appropriate nodes. Then, the nodes were classified according to the three organizations.

### **Issues of Trustworthiness**

Reliability and validity were ensured along with the regularity of the answers noted in the interview notes along with data triangulation (Chenail, 2012). Triangulation used multiple sources of data, data collection methods or both and multiple investigators to collect data. Yin (2009) concurred that triangulation is important to perform a case study reliability.

Reliability and validity led to the establishment of the quality of the research. Reliability indicated the ability of other researchers to have similar interpretations of the phenomenon under study if they were using the same measures (Shaw, 2013). According to Duan et al. (2014), reliability referred to the credibility and repeatability of the data. The aim of a qualitative research study is to reduce error as well as the research bias (Leedy & Omrod, 2013). To ensure reliability, I included more than one source of primary data as well as the use of peer reviewed articles to confirm the reliability and validity of the interview questions to respond to the study's research questions.

Duan et al. (2014) indicated that reliability does not guarantee validity. However, without reliability, the possibility of validity became less visible. Validity referred to the

extent to which the researcher authentically represents the phenomenon under study with accuracy (Shaw, 2013). Validity ensures that the researcher has precisely gathered the data and assured that findings, interpretations, and conclusions arising from the research represent a real-world phenomenon (Maxwell, 2013). Qualitative validity engages trustworthiness, credibility, and authenticity (Leedy & Omrod, 2013). To strengthen the validity of the study, the study included triangulation, member checking, and supervising research bias. Triangulation strengthens the validity of a qualitative study (Shaw, 2013). Triangulation is meant to compare data from interview responses, note-taking, and secondary source of documentation (Yin, 2014). Throughout the study, I used data triangulation. Triangulation using multiple sources of information to form themes and patterns strengthened the validity of the study (Frels & Onwegbuzie, 2013). Triangulation for this study included interviews with NGOs staff members and the analysis of the NGOs archival documents. Also, I used the participant validation technique of member checking, which is a technique used to improve reliability, validity, accuracy, and credibility of a qualitative study (Chenail, 2012). Member checking involves asking the participants in the study (NGOs staff members) to review the transcribed record. Modifications were made as requested by the participant and this validated the transcribed summary (Duan et al., 2014).

Leedy and Omrod (2013) noted that qualitative research aims to decrease errors as well as the researcher bias. In order to avoid bias, I revised the notes frequently to avoid the possibility that the data and the data analysis became reflections of my preconceived principles, values, and ideas (Newman & Tufford, 2012).

Within the study, I included rival thinking into the data analysis process by including continuous, challenging assessments throughout all the stages of the study. According to Yilmaz (2013), rival thinking assists in the procedure of continuous search for different or substitute explanations for a researcher's initial observations. To scrutinize and consider acceptable rival justifications, I consistently revised my initial thinking during the coding and theme development phases.

Guba (1981) provided four criteria for guaranteeing trustworthiness: dependability, credibility, transferability, and confirmability. I established dependability by using an audit trail through Nvivo (Bazeley & Jackson, 2013). The documentation provided a complete record of the process and decisions made which can be reviewed by others. Furthermore, a clear description of the study design and how it will be implemented was also a strategy to establish dependability. Furthermore, I reported the steps taken in this study in details. Credibility was recognized through the use of multiple sources of data which included the interview protocol and the audiotaped interview. Furthermore, I engaged in self reflection through journaling in order to reduce biases and enhance objectivity (Miles et al., 2014). Credibility was ensured through the selection of a well-established research method (Yin, 2014). Some confirmability strategies were integrated to assist in ensuring that the findings represent the experiences of the participants rather than my preferences or own ideas.

To guarantee credibility and conformability, I ensured that the results were the ideas of the participants in the study rather than my perception using triangulation. After the gathering of data from interviews and online sites, I started data analysis using Nvivo.

Each participant in the study had a specific code to sustain confidentiality. Moreover, I have compared and contrasted the answers of the participants.

Tsang (2014) indicated that responsibility requires the researcher to supply sufficient contextual information to allow transferability. I included transferability strategies such as interview questions. The interview questions were composed of open-ended questions that permitted rich descriptions which allow readers to determine their potential transferability in other settings (Patton, 2015). This was important for the researcher to supply a sufficient description of the phenomenon under study, and it permitted readers to compare the incidences with other studies.

Finally, validity showed to what extent the study findings show analytical generalizability to other populations (Duan et al., 2014). Comparative analysis of the data helped me to ensure validity (Shaw, 2013).

### **Ethical Procedures**

Ethical issues were considered and employed when collecting data. According to Brehaut et al. (2015), ethical issues are vital to attain and meet all acceptable practices and standards. To attain ethical protection, I elucidated all aspects of the research to the participants. Participants in the study signed a consent letter (Appendix E) before participating in the interview process. The consent letter included information about the research topic and the positive effects the research will render. The consent letter further explained the project, its purpose, what participation implies, and the way collected data will be used (Leavy, 2014). According to Bell and Bryman (2011), researchers must guard the privacy of the research subject. The interviews were held at the conference

room of the participant's NGOs. The participation in the study was voluntary, and participants may withdraw from the study without suggesting any justification. Furthermore, withdrawing from the study does not imply any negative consequences for the informants. In this case, the participants will be provided with the interview notes and the audio recording to destroy them. Participants in the study did not get compensations for participating in the study. They got a copy of the interview notes and recording of the interview. Upon the completion of the analyzing of data, participants got a copy of the findings. The collected information were saved on a personal laptop. Also, the data were protected from unauthorized access by using a password-protected personal laptop. The collected data, as well as the recordings, were deleted after the completion of the research. Anonymity and confidentiality were safeguarded in all circumstances throughout the research.

### **Summary**

In this chapter, I illustrated the purpose of the study, the role of the researcher, selection of participants, and the research method and design. Moreover, the data collection instrument, technique, and organization, as well as the description of the population and samples, were described in this chapter. At the end of this chapter, I discussed the data analysis technique, the validity, and reliability of the findings.

Chapter 4 will start with a review of the purpose statement and research question. Furthermore, this chapter contains the results of the study and connects them to the research question and supports the conclusions of the study.

## Chapter 4: Results

### **Introduction**

The purpose of this qualitative case study was to identify strategies applied by three selected NGOs to advance, sustain, and promote women's human rights. The study was aimed at examining existing Lebanese laws that protect women human rights based on the experiences of NGOs staff members working on women's human rights and abolishing domestic violence. The basis for the participant interview questions and the constant comparative method of coding the interviews originated from the research question: How do the existing Lebanese laws on domestic violence impact on NGOs to promote women's human rights and reduce the effect of domestic violence on society? The study participants were asked to elaborate on domestic violence and to what extent it is prevalent in Lebanon. They stressed on the factors that lead to domestic violence. In addition, NGOs staff members referred to their role in campaigning and abolishing certain articles in the penal code that violates women's human rights. The ACF allowed for reflecting on experiences, practice strategies, and proactive measures taken by NGOs staff members.

This chapter begins with a description of setting pertaining to recruitment of volunteer participants and a brief description of the participants' demographics. Next, I list the steps to ensure trustworthiness and provide an in-depth discussion of the data collection and analysis. The final sections of this chapter include the results of the advocacy theory method analysis of data and summary of the answers of the research questions.

### **Settings**

Recruitment of voluntary participants began by sending an invitation letter to each of the three selected NGOs asking them to participate in the study. Accordingly, a consent letter was signed from the director of each NGO. The selected participants in the study were contacted by phone to set the time and date for the interview. Following the phone call and prior to the interview, an e-mail was sent to the participants briefly describing the study. I scheduled in-person interviews with each of the participants arranged to meet each participant individually in the conference room of the NGO, where there was sufficient privacy for confidential interviewing and discussion.

The study sample consisted of 10 staff members from each NGO who agreed to be interviewed as part of the research project. All of these volunteer participants for my study indicated that the primary reason for their participation in the study is their belief that domestic violence is prevalent in society and causes deteriorating effects.

### **Demographics**

Participants who took part in face-to-face interviews consisted of female adult representatives from each organization who met the criteria for the study. The central criteria for recruiting study participants were involved in promoting and developing women's rights. Moreover, they were actively engaged in campaigns to abolish discriminatory articles and to campaign to implement the existing laws. The participants in the study were social workers, psychologists, and lawyers. Each participant was able to share her experience about domestic violence.

### **Data Collection**

First, an e-mail was sent to the directors of the NGOs describing the study and inviting them to be part in it. Following the e-mail, I contacted the director of each NGO explaining briefly the purpose of the study. I then confirmed the criteria necessary for participation: (a) the individual was involved in campaigning for the abolishing of domestic violence and in cancelling the articles in the penal code that stands against the promotion of women's human rights and (b) the individual had experience working with women survivors of domestic violence and supporting those who are victims of domestic violence.

The director of each NGO provided the names of the participants in the study through a phone call. I contacted the participants also by phone, and they indicated their willingness to participate in the study during the phone call. I briefly reviewed expectations for the interviewing process as well as the terms of the informed consent document prior to the interview, and I scheduled the date and time for the interview. The interview took place at the conference room of each NGO. Participation in the interview process consisted of the time commitment related to the initial interview during which they were also asked to talk about their experience. Interviews varied in length with the longest being over 2 hours and the shortest being approximately 1 hour.

None of the interviews were disrupted due to time constraints imposed by me or by the individual participants. Prior to each interview, the participant and I went over the Walden University approved informed consent form. Each participant and I signed two original informed consent forms, and each participant received a signed copy before each

interview started. The interviews took place in the conference room of each NGO where the participants felt comfortable and where confidentiality for the interviewees could be maintained.

Each interview consisted of 14 questions divided into two sections. The first section related to domestic violence background. Based on the experience of the individual participants, the first set of interview questions pertained to the reasons for domestic violence, implication of domestic violence on society, and the prevalence of domestic violence in Lebanon. The second set of questions related to the work of the organizations, their campaigns, the obstacles that might prevent the success of each NGO, how they campaign to abolish discriminatory laws, and to what extent did the laws helped them in reducing the effect of domestic violence on society. The participant interviews were audio recorded and transcribed.

My mobile phone was used to audio record participant interviews transferred to a dedicated password secure file on my computer and then transcribed. Each final transcription was then stored in a password-secured file before being hand-coded and transferred to Nvivo. The audio files and transcriptions are currently on a specific USB, which is stored in a locker container in my house. I personally reviewed the transcripts to ensure that no identity information is mentioned. The sample size for my study was 10 participants from each NGO. Saturation occurred early in the data collection phase. The participant responses were well developed, detailed, and rich with examples. They discussed the barriers for promoting women's human rights regarding the laws as well as the areas that they succeeded in. Further explanation of my data collection and analysis

process is included in the data analysis section of this chapter. The next section of this chapter includes the procedures I used for ensuring trustworthiness of the research.

### **Evidence of Trustworthiness**

#### **Trustworthiness**

Trustworthiness in qualitative research is established through the research credibility, dependability, confirmability, and transferability. Trustworthiness with the participants was achieved by addressing researcher bias. As a researcher, I did not influence participant responses by stating my opinion regarding their responses.

#### **Credibility**

The credibility in the study was established through triangulation. There are four main types of triangulation: theories, researcher, source, and methods (Patton, 2015). As stated in Chapter 3, the verification and validation of triangulation may involve the participant validation technique of member checking. The procedure I used for collecting data consisted of in-depth interviews with NGOs staff members who have experience with the prevalence of domestic violence within society and they have been working on campaigns within their organizations to modify discriminatory laws and abolish domestic violence. I audio taped the interviews on my mobile and I used a handwritten log to take notes during the interviews to gain insight of the participants experience. After each interview, the responses of each participant were reviewed for clarity and additional information. I established a log of the participants' responses to compare each participant against each other. As a researcher, I was the only one who was responsible for all data

collection and analysis. For each research question, I used Nvivo to code the interview data based on emergent themes.

### **Transferability**

Transferability in qualitative research describes to which extent the results apply or transfer beyond the boundary of the research. Transferability of qualitative methods are used to discover an adequate description of precise phenomenon (Creswell, 2013). I explored the in-depth experiences of the participants through their knowledge, awareness, and perception of domestic violence. The limitation of transferability is that the study results may not be confirmed in future qualitative or quantitative researches. This study could also be limited based of the small sample associated with qualitative research versus quantitative data that usually includes larger samples.

### **Confirmability**

Confirmability is an unbiased measure that can show trustworthiness (Guba, 1981). As stated in Chapter 3, confirmability was used to ensure that the findings represent the experiences of the participants rather than my own ideas. As a researcher, I was responsible for collecting the data, interpreting the findings, and reporting the results. The data analysis was reduced to themes, which helped to develop a description of the participants' perception of domestic violence and their work on campaigning for abolishing discriminating articles in the penal code and for promoting women's human rights.

## **Dependability**

Dependability provides a detailed reference of how data is collected and analyzed (Bloomberg & Volpe, 2012). Dependability in the study was established by making sure that the data collected is consistent with the research findings.

## **Data Analysis**

I began the data analysis process by using a journal where I documented my experience with the phenomenon, reflections, and biases throughout all the stages of the study. Then I listened to the audiotaped interviews and transcribed them to a Microsoft Word document. I audited each of the transcribed interviews as I was listening to the audiotaped interviews. NVivo software and hand coding were used to organize and code the data. The interviews and reflective notes were organized into wide meaningful clusters into how the participants perceive domestic violence in society and to what extent the existing laws enable them to reduce its effect on society for open coding (see Creswell, 2013; see Saldana, 2011). The coding was descriptive, which permitted me to create new categories (Rudestam & Newton, 2015). For each research question, Nvivo allowed the coding of interview data based on emerging themes and ideas. The recurring regularities determined what patterns to place into categories. Different codes emerged such as violence, discrimination, implementation, law, preventive role, personal status code, power, cycle of violence, fear, gender box, reconciliation, anger, and justice system. For example, participants from the three NGOs indicated that most women are locked in a gender box that leads them to prioritize their children, their family, and their

household to maintain a certain image at the cost of their well-being and dignity. The codes led to the emerging of themes, which are discussed in the following sections.

### **Results by Interview Questions**

#### **First Set of Questions**

**Interview Question 1.** To what extent is domestic violence prevalent in Lebanon?

According to the participants from NGO 1, NGO 2, and NGO 3, domestic violence is a system that has several elements and it is divided into several levels that are interrelated:

1. state policies, laws, and international obligations
2. society through customs and traditions
3. family and education

Lebanon is a party to most international treaties that calls to develop women's human rights; however, these treaties do not have a force of implementation. Seven participants out of 10 from NGO 2 reported that although Lebanon is a party to CEDAW, it does not have any enforcement effect and it does not enforce punishment.

Discrimination against women in the law articles indicates the absence of a system to abolish it and that there is no explicit procedure for implementing the policy. Participants added that law 293 provided important protection measures and initiatives against domestic violence but has failed to protect women from marital rape and other abuse. Six participants out of 10 from NGO 3 stated that among women who report about domestic violence incidence, they have been suffering from partner rape and beating for at least 3

years. One participant from NGO 2 reported that recent reforms to the legal framework were failing to challenge a society that justifies violence against women. She added also that working against this mentality and preventing the justification of violence against women is the hardest thing.

In addition to laws that do not address the prevalence of domestic violence, the cultures and customs of Lebanon lead to an increased prevalence of domestic violence. The way individuals are raised encourages discrimination against genders; in Lebanon, the family retains the features of male patriarchal authority, which means domestic violence in Lebanon is prevalent. Additionally, domestic violence in the developing and developed world is prevalent (Usta, Feder, & Antoun, 2014). However, a participant from NGO 1 reported that the subject of domestic violence is still far from being quantitatively analyzed. She indicated that it is not possible to recognize the number of female victims of violence in Lebanon, and what can be accessed in the documents of police departments or religious courts does not reflect the tip of the problem.

Participants from NGO 3 also stated that most women do not report about domestic violence incidence due to restraints from society. Moreover, women believing that their partner will change prohibit them from reporting and this leads to the increase of domestic violence incidence in Lebanon. Participants from NGO 1 indicated that the cycle of violence is a closed and repeated cycle: hitting, honey moon, and reconciliation. Participants from the three NGOs admitted that domestic violence is a major problem of society. They also indicated that it is a widespread problem that led the UN General Assembly to take the initiative and decided to undertake an in-depth study related to all

forms of violence against women in the world. A participant from NGO 1 stated that the social acceptance of domestic violence, the patriarchal nature of the Lebanese community, and the lack of support and financial resources provided for women lead to the prevalence of domestic violence.

**Interview Question 2.** How would you describe the impact of domestic violence on Lebanese women's lives?

According to participants from the three NGOs, domestic violence has a great impact on Lebanese women; it influences their psychological and social life and denies them their right to physical safety and personal dignity. According to participants from NGO 3, some women can overcome domestic violence. They revolt against their current situation, depend on themselves, and proceed in life; however, there are others who cannot because they may have children with their abuser. According to participants, these women become depressed or do not seek other opportunities in life, accepting the situation as unchangeable. Two participants out of 10 from NGO 3 reported that arranged marriage without the consent of the young man and woman, illiteracy, and financial issues have a great impact on Lebanese women and lead them to accept their fate. They as an organization provide these women with many programs that enable them to gain confidence and to report their problem like the Arab women speak out program. Eight participants out of 10 from NGO 1 and nine participants out of 10 from NGO 2 consider that the first step in opposing violence is tearing the veil of silence that surrounds it both in the public and private sphere. Participants from the three NGOs also agreed that reporting and talking help women to realize that there are other opportunities in life. This

helped them also to be notified of the diverse form of violence and what is violence. Four participants out of 10 from NGO 2 stated that for some women violence generated a positive energy in them, and they decided to talk to be leaders for others.

Domestic violence does not affect only women but also their children, families, and communities. Accordingly, domestic violence affects the individuals' health and well-being. One participant from NGO 1 said that according to World Health Organization (2000) exposure to violence leads to poorer physical health overall compared with women who have not experience violence and it increases the risk of women developing a range of health problems. Also, participants from the three NGOs indicated that women experiencing domestic violence live always in fear. They will be isolated from friends and family and they will be more dependent on their abuser. This leads most women to believe their abuser's insults and to blame themselves for the abuse.

**Interview Question 3.** What mostly influences Lebanese women to seek help for domestic violence?

Loneliness leads women to seek help from various organizations. Women who feel that there is no one to support and protect them seek assistance from the various organizations. These women suffered from domestic violence at their parental house and the issue continued at their husband house. These women take time to seek help since abusive homes were the only kinds they knew. Women who never experienced normal household do not have the courage to seek help immediately. The director of NGO 2's listening and counseling center stated that when domestic violence is not addressed, it is usually replicated and repeated, passing from one generation to another. TV programs

also raised the awareness of women who are suffering from domestic violence. They heard the stories of other women and how they took the decision to depend on themselves and to revolt against their situation. Some participants from NGO 1 responded to this question, ‘what mostly hinders Lebanese women from seeking help for domestic violence?’ in the opposite way. What hinders women from seeking help is their continuous belief that the husband has changed or will change. The way women have been socialized or raised influence their way of living. They were taught to prioritize their children and family at the cost of their well being and dignity. Also, their lack of belief in the justice system hinders them from seeking support. The director of NGO 2’s listening and counseling center indicated that the one way to stop the cycle of violence is to protect abused women and their children. For that reason they campaign for laws that protect women from domestic violence; so that women know if they seek support, the legal system will keep them and their children safe. Patriarchy and confessional systems act against women rights. Thus, the legal framework and social contextual factors hinder women from seeking support.

**Interview Question 4.** What are the reasons behind domestic violence?

A participant from NGO 2 stated that imbalanced gender dynamic or power dynamic between a woman and a man places man in a relationship that is not equal. She added that due to male privilege, men were socialized to be aggressive and not to deal with their emotions. They express their emotions through violence, violence toward others or themselves or toward things. Misuse of power leads to violence, thus according to eight out of 10 participants from NGO 2, nine out of 10 participants from NGO 1, and

seven out of 10 participants from NGO 3 the husband or fiancée is considered responsible for domestic violence. A participant from NGO 3 indicated that traditional beliefs that men have the right to control their partner, and women are not equal to men lead to domestic violence. The patriarchal system in which males hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of authority is responsible for domestic violence according to all participants from NGO1. Nine out of 10 participants from NGO 1, 10 out of 10 participants from NGO 2, and eight out of 10 from NGO 3 indicated that culture and poverty lead to domestic violence. They indicated also that psychiatric illnesses lead to domestic violence. Furthermore, they referred to women themselves, and their lack of reporting due to cultural acceptance, as a reason behind domestic violence persisting because they accept the situation as normal.

Moreover, six out of 10 participants from NGO 1, nine out of 10 participants from NGO 2, and nine out of 10 participants from NGO 3 found that some confessional sects give privileges to men and encourage domestic violence indirectly. Also, they indicated power and control as the main reasons behind domestic violence. Thus, there are various reasons that lie behind the prevalence of domestic violence within the Lebanese community according to participants from the three NGOs. Studies suggest that violent behavior is the result of situational and individual factors. This means that abusers learn violent behavior from the family, society, and other cultural influences as they grow up. Moreover, men who see violence directed against women are more likely to abuse women when they grow up.

Table 2

*Different Ways Violence is Expressed*

Utilizing compulsion and danger	Utilizing oppression	Utilizing emotional abuse	Utilizing economy abuse	Utilizing male privilege	Utilizing children	Minimizing, denying, and blaming	Using isolation
<ul style="list-style-type: none"> <li>• Forcing her to do illegal things.</li> <li>• Threatening to leave her and to commit suicide.</li> </ul>	<ul style="list-style-type: none"> <li>• Making her scared through actions, looks and gestures.</li> <li>• Destroying things especially her possessions.</li> </ul>	<ul style="list-style-type: none"> <li>• Making her feel bad and guilty about herself</li> <li>• Embarrassing her</li> </ul>	<ul style="list-style-type: none"> <li>• Preventing her from getting or keeping a job</li> <li>• Not letting her know about or have access to family income</li> </ul>	<ul style="list-style-type: none"> <li>• Treating her like a servant</li> <li>• Taking all the big decisions</li> </ul>	<ul style="list-style-type: none"> <li>• Making her feel guilty about the children</li> <li>• Using the children to deliver messages</li> </ul>	<ul style="list-style-type: none"> <li>• Ignoring the abuse</li> <li>• Making her feel that she is the cause of abuse</li> </ul>	<ul style="list-style-type: none"> <li>• Not allowing her to leave the house on her own.</li> <li>• Taking control of her actions.</li> <li>• Controlling what she does, who she sees, and where she goes.</li> </ul>

Therefore, when viewing domestic violence,  $1 + 1 = 3$  and not 2. This means that in addition to men with abusive behaviors and women survivors, there is the dynamic of the social structure that leads to domestic violence. There is the social value system that would dictate men and women's relationships. Men with abusive behaviors + Women themselves + Social Factors = Domestic Violence.

**Interview Question 5.** What are the implications of domestic violence for society?

Domestic violence according to eight participants out of 10 from NGO 1 is a social issue that affects the whole society. It affects the economic structure, the social structure, the educational structure, and the welfare of society at large. 10 participants out of 10 from NGO 2 and nine participants out of 10 from NGO 3 indicated also that domestic violence leads to inequity between the genders. Six participants out of 10 from NGO 1, nine participants out of 10 from NGO 2, and seven participants out of 10 from

NGO 3 indicated that domestic violence leads to fatal results like homicides and suicides. 10 out of 10 participants from NGO 1, seven out of 10 participants from NGO 2, and 10 out of 10 participants from NGO 3 also indicated that domestic violence leads children to grow without learning about positive and respectful relationships. Children who perceive domestic violence between their parents consider this method as an acceptable way for solving their problems and this may affect society negatively. Eight participants out of 10 from NGO 1 reported that domestic violence reduces earnings, lower workplace productivity, and thus it has a great impact on the company profitability and the economy as a whole. One participant out of 10 from NGO 2 reported that the continuous fear of violence from a partner can prevent a woman from finding work outside the house and this also will affect the economy.

Three potential themes arrived from these data.

- Culture, customs, patriarchal system, and mentality encourage discrimination and lead to domestic violence.
- Women, and their lack of reporting due to cultural norms, are a reason for domestic violence continuing.
- Domestic violence has a great effect on women's life and on society as a whole.

Table 3

*Summary of First Set of Interview Questions*

Questions	Themes	NGO 1	NGO 2	NGO 3
1. To what extent is domestic violence prevalent in Lebanon?	Culture, customs, patriarchal system, and mentality encourage	9 out of 10 Participants	6 out of 10 participants	8 out of 10 Participants
2. How would you describe the impact of domestic violence on Lebanese women's life?	discrimination and lead to domestic violence. Women themselves can be the cause of domestic violence.	7 out of 10 Participants	9 out of 10 participants	5 out of 10 Participants
3. What mostly influences Lebanese women to seek help for domestic violence?				
4. What are the reasons behind domestic violence?	Domestic violence has a great effect on women's life and on society as a whole.	10 out of 10 Participants	8 out of 10 participants	10 out of 10 Participants
5. What are the implications of domestic violence on society?				

**Second Set of Questions**

The second set of interview questions dealt with the organizations' role in reducing domestic violence.

**Interview Question 1.** What are some of your major areas of concern for violence against women?

All participants from the three NGOs defined domestic violence as the violence that occurs against women within the family framework. NGO 2 works to eliminate gender-based violence through working for legal reform and amendment of policies and practices and influencing public opinions. Also, participants from NGO 2 indicated that they work toward modifying the personal status codes that signify legal discrimination against women in their status within the family. NGO 1 works also toward protecting women from violence especially gender-based violence. Participants from NGO 1 stated that they work toward attaining gender equality since it will lead to social peace, security,

and justice. The director of NGO 1 mentioned that if women do not feel secure in society, then no one is safe. This embraces the belief that human security involves engaging with men in a creative and meaningful way. According to her, fighting domestic violence could not be realized without the support of men as partners and advocates. The organization addresses domestic violence at the policy level. Also, the organization conduct action-oriented research, capacity building, counseling and training for individuals and civil society organizations, policy dialogue, and advocacy for gender quality. NGO 3 works toward a society free from all forms of violence. It works to ensure equality, justice, and dignity where all members of society can live equally in an environment free from all forms of discrimination and violence. The organization has many projects that support women such as women speak out or drama for girls between the ages of 13 to 18. These projects inform girls about domestic violence, discuss the issue of reproductive health and early marriage. Moreover, the organization supports women by giving them tips to protect themselves from domestic violence, help them in having a profession (skills building), teaching them zumba to defend themselves (life skills). The participants from the three organizations indicated that they work toward modifying articles of the penal code that discriminate against women. They also indicated that reporting and talking about the problem solves half of the issue. Participants from NGO 2 indicated that their work is divided among three units: the first unit deals with domestic violence, the second unit deals with women traffic and foreign workers, and the third unit deals with children gender-based violence (GBV). Through the support center, the organization provides all the needed services to support victims of domestic violence.

Moreover, the organization network with other organizations in order to provide women victims of domestic violence with the services that are not found at their organization.

Three potential themes arrived from these data:

- Legal reform
- Amendment of policies and practices
- Influencing public opinion

**Interview Question 2.** What are the barriers that restrain domestic violence victims from reporting the incidents and seeking assistance?

Ten out of 10 participants from NGO 1, 10 out of 10 participants from NGO 2, and nine out of 10 participants from NGO 3 indicated that refusal of women to admit the presence of domestic violence is one of the major obstacles that prevents victims to report the incidence. However, the director of NGO1 indicated that the fact that victims' relatives are starting to talk about domestic violence crimes means that the consciousness that one must not be silent is growing. Nine out of 10 participants from NGO 1, 10 out of 10 participants from NGO 2, and seven out of 10 participants from NGO 3 indicated that women's false belief that there is a hope in maintaining the relationship with the person whom they chose to stay with is another obstacle that prevents women from reporting domestic violence abuses.

Table 4

*Barriers that Prohibit Women from Reporting Domestic Violence*

Children	Social factors	Financial factors	State of isolation	Women themselves
<ul style="list-style-type: none"> <li>• Fear that the children will be harmed or threatened</li> <li>• Fear that she will lose custody of her children</li> </ul>	<ul style="list-style-type: none"> <li>• Stigmatized image in society</li> </ul>	<ul style="list-style-type: none"> <li>• The believe that they are going to pay high cost at the religious court.</li> </ul>	<ul style="list-style-type: none"> <li>• Some women are prohibited from leaving the house or talking with someone without the consent of the husband.</li> </ul>	<ul style="list-style-type: none"> <li>• False believe that the person they chose to stay with him is going to change.</li> </ul>

The themes that emerged from the data are the indicated barriers themselves.

**Interview Question 3.** To what extent do you perceive the existing laws as an effective way to reduce domestic violence?

Participants responded to this question along with the question that on what extent the persisting family law 293 helps reduce the effect of domestic violence on society.

According to participants from NGO 1 the presence of a protective law is definitely a must. However, more important than having the law is its implementation. The presence of the law is definitely important since it is one way of addressing the problem but it is also not enough. It should be well monitored and put in place with policies and measures to ensure that it is effective and it protects women. Until now the profiling of the implementation of the law is not efficient. One participant from NGO 1 reported the incidence of a woman that was killed in 2015 when she went to the court to ask for a protection order against her husband. When the order was issued and served, the man got angry and killed her. She added judges must be aware of the masculinity issues that lead men to act unconsciously without bearing the consequences. Also, NGO 3

participants indicated that there are many loopholes in the laws. The organization is working toward addressing these loopholes and working on modifying the articles within the laws that are against women's human rights; however, all depend on parliamentary deputies and the situation of the country as a whole. Despite all this the organization succeeded till now in winning all lawsuits. NGO 2 participants indicated that the law is perceived as effective and efficient although it contains many loopholes that need to be adjusted. The number of incidents of domestic violence is increasing since the women started reporting because they knew about the existence of the law and they started seeking support from the various organizations. The chart below indicates the number of cases followed by NGO 2 and the new cases that are coming to the organization before one year of issuing law 293 and the years that proceeded (KAFA, 2017).

SC		
year	Follow up cases	New cases
2013	280	292
2014	548	624
2015	890	772
<b>2016</b>	<b>2175</b>	<b>909</b>
<b>2017</b>	<b>2777</b>	<b>982</b>
<b>In 2017: Support Line: 5914 calls (around 500 reporting/emergency)</b>		

*Figure 1.* Number of cases followed by KAFA.

Ten out of 10 participants from NGO 2 stated that law 293 had been the culmination of years of struggle by the organization and other women's rights organizations in Lebanon. Participants from the three organizations indicated that the law

falls short in granting women full protection from violence; however, its implementation was immediate after its publication in the official gazette. Thirty orders of protection based on law 293 were issued in 2014 by the judge of urgent matters (Kafa, Protection of women from family violence, 2014).

Another issue is that not all the judges were aware of law 293 since law 293 is part of the civil code and issues related are dealt within the civil courts. Law 293 and the court decisions based on this law reflect infringement on Lebanon's religious law and on the religious establishment's monopoly over the lives of women. This infringement is the result of interconnectedness between the issues dealt with in the civil law (domestic violence) and the issues already addressed by Lebanon's personal status law. When the protection decision is issued by the judges, it is possible to file a lawsuit according to the civil court which has in fact a higher authority over the spiritual courts. However, in practice the spiritual court has a higher authority in issues related to personal status. This will lead to conflict between the judges. There is no harmonization among the judges. A participant from NGO 3, indicated although law 293 is present for the protection of women and other members of the family, in certain places it did not give the impact in the intended result and the proof is that in the presence of the law more women were killed. Here, there is a contradiction with what a participant from NGO 2 indicated. The participant from NGO 2 reported that the number increased since the number of women reporting increased and not because more incidences of domestic violence are taking place. A participant from NGO 3 indicated that severe legal provisions are being issued and the last one was death penalty for a man who killed his wife (although we are against

the death penalty). The judges found that this way may have a deterrent to crime in order to decrease domestic violence effect.

Thus, law 293 is a protective and preventive law. The advance of law 293 will pave the way for more positive changes to follow. It may be a deterrent for those who think of killing a family member especially women. The director of NGO 2 reported that law 293 will reflect a political stance of the Lebanese state denouncing violence perpetrated against women and considering it a crime. This shows a vital transformation in the way the Lebanese state has been dealing with the issue of domestic violence in the past. Furthermore, she added that the legislation criminalizes all forms of family violence. Its major aim is to safeguard women by initializing specialized units within security and judicial structures, providing a specialized unit for family violence issues within the Interior Security Forces, providing a protection order for victims, and permitting the woman to present a legal complaint against the perpetrator. This means that the perpetrator must provide a safe house for the victim and her children pay all medical expenses resulting from violence, and pay alimony.

Most participants agreed that law 293 is considered a step forward toward humanity and ceasing violence against women despite its flaws.

Two potential themes arrived from these data:

- All the participants believed that a protective law is definitely a must such as law 293, however, its proper implementation is more important.
- The patriarchal and confessional system has a certain influence on personal status issues.

**Interview Question 4.** How do you campaign to abolish discriminatory laws that have a deteriorating effect on society?

NGO 1 campaign's strategy is based on two levels: lobbying at the policy and stakeholder level and providing support. They are the key people that are in charge. In case of modifying or preparing for a new law or for the implementation of the existing law as an organization we must go to the executive, legislative, and judicial levels. They are the power centers who are the influencers in the process.

One participant from NGO 1 stated that the work here will be addressed toward women and legal organizations and media for working together as one unit to achieve a purpose. A group will be more efficient than an individual and a network will be more effective than a group. Working together as diverse organizations will have more impact and influence on the political party. This will have a certain momentum and the topic will be imposed on the table of public opinion. For example, in annulling 522, we addressed deputies and we worked with them in order to submit a draft law proposal. Then, we found that a deputy was interested and he submitted the draft law proposal. Then we held several meetings with him. After, we worked with the media and women's association. A participant from NGO 1 said that social media and mainstream media helped a lot in placing the issue on the agenda of the public opinion and parliament. She added that celebrities' participation in the abolishing of article 522 had a great influence on the public opinion.

A participant from NGO 3 indicated that in order to campaign for modifying certain articles in the penal code that discriminate against women, they hold diverse

workshops regarding the issue. First, workshops will be held with lawyers in order to discuss the issue from a legal perspective and to follow legal procedures. Then, workshops will be held with students of law, journalism, and sociology. After, a workshop will be held with civil society activists. A committee will be selected from these workshops for advocacy training on how to continue the campaign. Another participant, a social worker at NGO 3, mentioned that this was how they campaigned for abolishing article 522 from the penal code and how they are still working to remove its effects from articles 505, 518, and 519. She added that acting was more effective than round tables and discussions in order to talk about the right of women and different issues related to human rights. Also, awareness is the main purpose of the organization. The organization through its staff provide training about the laws, rape, marriage of minors and other human rights issues for university students, lawyers, and journalists.

According to participants from NGO 2 campaigns to abolish discriminatory laws start with the three parallel structures advocacy, awareness sessions, and awareness campaigns. They also added since we believe in the institutionalization of the state we work with the state. Participants from the three organizations reflected on the question whether the existing laws permit them to promote and develop their mission and reduce the effect of domestic violence through this question. They indicated that if law 293 was implemented properly, they would be able to work on different issues related to women's affairs and they would be able to work and place other important issues on their agenda. They indicated that addressing the problem will help them to direct their mission. Law, confessional system, patriarchal system, and the women themselves who deny their rights

stand against fully achieving their mission. Therefore, the constitution and the overall situation in the country do not provide protection. Thus, women in general lack the confidence in the legal system to prevail over the societal attitude toward them.

Seven participants out of 10 from NGO 1 indicated that the educational framework should not be separated from the legal framework. They indicated that all women's organizations worked on the Lebanese election laws and on the participation of women. Although there is no article in the law that prohibits women from participating in the voting process or being involved in the nomination for prosecution, women's candidacy for parliamentary elections in 2018 marked low. According to the participants, this is due to the educational and political frames that are not ready yet.

One theme arrived from these data.

- The necessity of addressing decision and policy makers then gathering a supportive public opinion to campaign for abolishing discriminatory laws.

**Interview Question 5.** How has the use of social media been efficient in supporting your work?

A participant from NGO 1 indicated that the media helps in the quick spreading of the idea. Before as an organization, they used to depend on social media for enthusiasm and for encouraging the women to go to demonstrations, but women used to attend virtually and a low number of women was present in the demonstration. For that, demonstrations in that way did not give the intended impact. Accordingly, one participant from NGO 1 stated as an organization they have to know how to foster the potential of

the social media, but they must not expect that the social media changes or topple systems or changes laws.

Social media plays an important role in spreading awareness of the issue. It leads in spreading the voice widely. Social media played a major role in abolishing law 522. The debate through the social media had a great effect even among those who were against it. The director of NGO 1 indicated that social media has become an important tool for activism and advocacy for social causes. Social media can easily influence a large population by using different media tools. She also noted that the flow of the organization campaign daily actions through different media tools created a wide impact on the targeted audience. She pointed out that this matter could be measured through the increase number of subscribers to the organization's facebook page. Moreover, she indicated that they are showing close to an equal gender balance on Facebook, 57 % females to 43 % males. According to a participant from NGO 3, social media draws the attention of public opinion about the existence of the law that protects their rights and about the discriminatory articles that need to be modified. However, she indicated too that sometimes media does not play a positive role. NGO 2's participants from the social media unit indicated that social media platforms play an important role in raising awareness and mobilizing the public around women's rights. Through its online presence and campaigns NGO 2

- reveals the discriminatory nature of the laws and the whole power structure
- addresses the patriarchal and sexist social practices and norms
- encourages women to speak out against gender-based violence

- informs the public about the hardships and threats that women are subject to in the private and public spheres
- presents an alternative feminist discourse and calls for action when necessary to pressure policy makers and legislators to change law and/or to adopt new ones.

Thus, social media platforms provide tools to communicate with women who are subject to gender-based violence and it links them with the organizations' social workers and legal experts. Moreover, social media platforms enable the organizations to build a network of supporters and volunteers who are interested in campaigning against all forms of discrimination against women. Furthermore, social media platforms help in building a supportive public opinion.

One theme arrived from these data.

- Social media has a positive role in the widespread of the issue and in creating a supportive public opinion.

**Interview Question 6.** What do you believe can be done to address domestic violence?

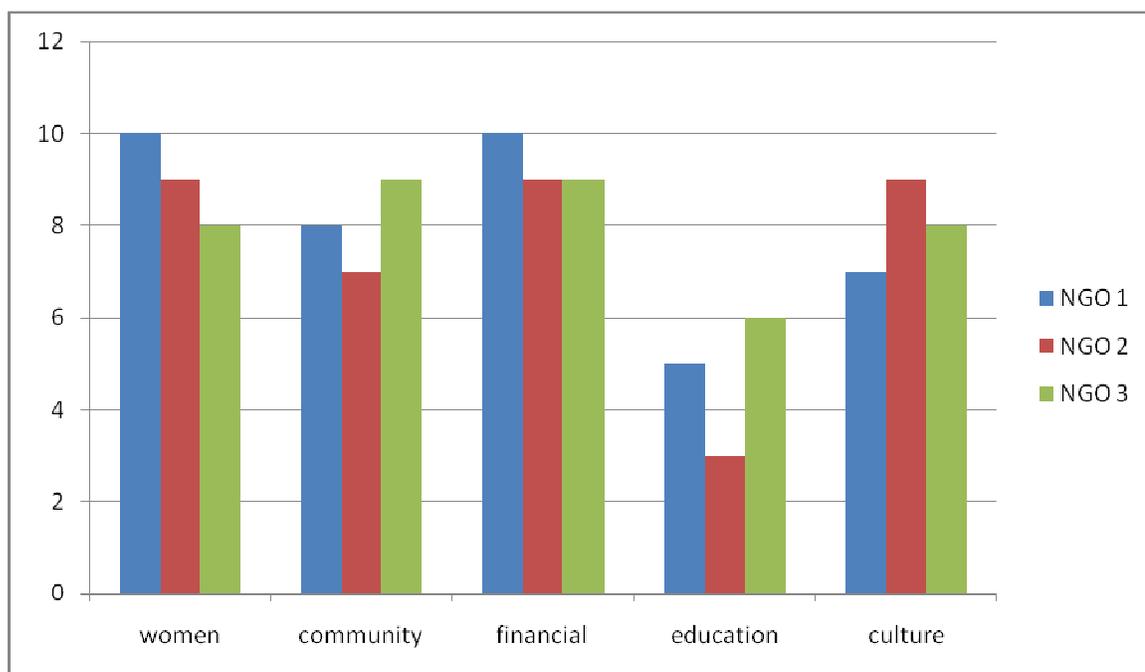
Participants from the three NGOs indicated that the best way to avert abuse is to stop people from becoming abusers. Thus, they agreed prevention programs support in reducing domestic violence and its effect on society. Prevention programs should include diverse themes such as how men treat women and how they express their own emotions. Accordingly, here I can add what Nancy Lemon, lecturer at the University of California-Berkeley Law School said: “we should raise boys and men so they know it’s fine to cry

and to show fear or other weakness and that expressing anger is not the only acceptable emotion for males” (Lemon, 2017). Participants also added the kids are the targets for intervention since the ones who are victims or witnesses to abuse in their homes are the ones who most probably become abusers later on. Furthermore, according to the participants, making penalties for domestic violence consistent and firm help in reducing the effect of domestic violence. Also, encouraging women to be economically independent may help in reducing domestic violence in society. They included that institutionalized training among experts, capacity-building of social services and impact of religious communities to teach the public would support systemic change.

Two themes arrived from these data.

- Prevention programs help in reducing the effect of domestic violence on society.
- Firm sanctions for violators may reduce the effect of domestic violence.

**Interview Question 7.** What are some of obstacles that might prevent the success of your NGOs efforts?



*Figure 2.* Obstacles that hinder the success of NGOs' efforts. The obstacles as indicated by most participants in the study are written along the x-axis whereas the number of participants who indicated the obstacle is on the y-axis.

Women themselves might be an obstacle since some women refuse to report domestic violence. Community also might be an obstacle since many communities consider talking about violence as prohibited. Silence means that they are normalizing violence. The continuation of the organization is bounded to the problem of finance. NGOs depend on financial support from different donors to carry on their mission; they need their continuous support. Culture as indicated by the participants may be obstacles that prevent the organization from succeeding in its mission. The themes emerged from these data are the obstacles summarized in Figure 2.

Table 5

*Summary of Second Set of Interview Questions*

Questions	Themes	NGO 1	NGO 2	NGO 3
1. What are some of your major areas of concern for violence against women?	Legal reform	10 out of 10	10 out of 10	10 out of 10
	Amendment of policies and practices	10 out of 10	10 out of 10	10 out of 10
	Influencing public opinions	8 out of 10	9 out of 10	6 out of 10
2. What are the barriers that restrain domestic violence victims from reporting the incidents and seeking assistance?	Children, Social factors, Financial factors, state of isolation, women themselves	10 out of 10	10 out of 10	10 out of 10
3. To what extent do you perceive the existing law as an effective way to reduce domestic violence?	All the participants believed that a protective law is definitely a must; however, its proper implementation is more important.	10 out of 10	10 out of 10	10 out of 10
	The influence of the patriarchal and confessional system on personal status issues.	10 out of 10	10 out of 10	10 out of 10
4. How do you campaign to abolish discriminatory laws that have a deteriorating effect on society?	Addressing decision and policy makers then gathering a supportive public opinion to campaign for abolishing discriminatory laws.	8 out of 10	10 out of 10	7 out of 10
5. How has the use of social media been efficient in supporting your work?	Social media has a positive role in the widespread of the issue and in creating a supportive public opinion.	6 out of 10	8 out of 10	9 out of 10
6. What do you believe can be done to address domestic violence?	Prevention programs help in reducing the effect of domestic violence on society.	10 out of 10	10 out of 10	10 out of 10
	Firm sanctions for violators may reduce the effect of domestic violence	10 out of 10	9 out of 10	8 out of 10
7. What are some of obstacles that might prevent the success of your NGOs efforts?	Women	10 out of 10	9 out of 10	8 out of 10
	Community	8 out of 10	7 out of 10	9 out of 10
	Financial	10 out of 10	9 out of 10	9 out of 10
	Educational	5 out of 10	3 out of 10	6 out of 10
	Culture	7 out of 10	9 out of 10	8 out of 10

### **Summary**

Chapter 4 presented the study results and the themes that emerged from the responses of the participants to the interview questions. Participants from the NGOs determined that culture, customs, patriarchal and confessional system as well as mentality and women themselves are the cause of domestic violence. Furthermore, they indicated that domestic violence has an effect on society. Also, participants referred that their NGOs work toward legal reforms and amendments of policies and practices. Therefore, they indicated that a protective law is a must to supplement Law 293; however, the follow-up and the implementation are more important than the law itself. Moreover, they indicated that the patriarchal and confessional system have a negative effect on the implementation of the laws. In addition, the barriers to report domestic violence incidents as well as the obstacles that prevent the organization from fully attaining their mission are represented in this chapter. Chapter 5 presents the study's findings, interpretation of the findings results in relation to the literature presented in Chapter 2. Chapter 5 will conclude the discussion on the impact of NGOs in promoting and developing women's human rights in Lebanon, conclusion, and recommendations.

## Chapter 5: Discussion, Conclusions, and Recommendations

### **Introduction**

The purpose of this qualitative case study was to identify approaches applied by three NGOs to advance and sustain women's human rights in Lebanon. I explored to what extent existing Lebanese laws helped these NGOs to promote and develop women's human rights. A case study approach allowed the investigation of a contemporary phenomenon within its real-life context. All the participants were recruited and interviewed in March and April 2018. Participants were localized in Beirut and Tripoli and had experience working with victims of domestic violence and campaigning to abolish and modify discriminatory articles. All participants agreed to share their perceptions and experiences. Ten prominent themes emerged from the data analysis:

1. culture, customs, patriarchal system, and mentality lead to domestic violence.
2. women themselves can be the cause of domestic violence.
3. domestic violence has a great effect on society.
4. legal reform, amendment of policies and practices, influencing public opinions is important.
5. a protective law is needed; however, its proper implementation is more important.
6. The patriarchal and confessional system can influence personal status issues.
7. The necessity of addressing decision and policy makers then gathering a supportive public opinion to campaign for abolishing discriminatory laws.

8. Social media has a positive role in the widespread of the issue and in creating a supportive public opinion
9. Prevention programs help in reducing the effect of domestic violence on society.
10. Firm sanctions for violators may reduce the effect of domestic violence.

In addition to these themes, participants agreed that certain articles need amendments to promote and develop women's human rights. Furthermore, they said that in campaigning for discriminatory laws, they first address decision and policy makers then the public opinion.

### **Interpretation of the Findings**

In this study, there were diverse responses to the themes that emerged from participants responses. The themes that emerged from the interview questions indicated that participants are aware of the effects of domestic violence on society. They were also aware of the importance of protective laws to reduce the effects of domestic violence.

Domestic violence affects Lebanese women's psychological and social life. Domestic violence also affects the economic structure, social structure, and educational structure of society in addition to productivity. This is supported by previous research such as Naron (2015), who indicated that domestic violence has deteriorating economic and social consequences. Giridhar (2012) also stressed that domestic violence effects spread to affect not only the individuals but also society as a whole. Therefore, according to Blanco and Martinez (2014) and Suilleabhain (2014), violence against women is seen as a significant social problem. It is important to engage men in the efforts to abolish

domestic violence against women because it is not just a women's issue but a social problem (Fanslow & Robinson, 2010; Suilleabhain, 2014).

Findings also revealed that discrimination between genders in Lebanon is expressed through culture and customs, which leads to women not reporting domestic violence. Lebanese families retain the features of male patriarchal authority. Patriarchy represents a regulated system arranging and placing men and women in positions of different unequal value and unequal access to self-determination (Stephan, 2010). In these societies, violence against women is rooted in gender and the power men have to impose authority over women such as violence against women in the Middle East (Hamieh et al., 2016). Women in patriarchal societies are raised in an environment where men are given higher status, power, and control (Linos et al., 2012). Therefore, they are more likely to not report domestic violence because they view it as an accepted cultural norm; it is in this way that women, and a lack of reporting, are a reason domestic violence continues.

Culture, norms, education, and religion were perceived by most participants as causes of domestic violence. These results support findings from Hamieh et al. (2016), as they indicated that the effect of domestic violence relates to the traditional cultures of communities. The results also support findings from Abeya, Afework, and Yalew (2011), Fulu et al. (2013), Suad (2011), and Waghmode et al. (2013), Saredine (2016), and Suad (2011), who conducted studies aimed at understanding the causes of violence against women. For example, Waghmode et al. (2013) stated that the lack of education is the most common reason for violence against women. Suad (2011) also illustrated that

the outcomes of personal status law being under the control of each confessional division instead of the government is another factor contributing to domestic violence.

Another findings from the study is that children, social factors, financial factors, and isolation inhibit women from reporting domestic violence incidents. Most women do not report domestic violence incidents due to the fear of losing custody of their children, society influences, lack of confidence in the judicial system, or lack of financial means. These results support findings from Awad et al. (2014), who noted that many women decided to stay in an abusive relationship due to family or social pressures as well as the lack of financial means to support themselves and the children. Moreover, women fear that their partner may take away their children (Awad et al., 2014). Alhamadan (2015) also cited that poverty and gender inequality as well as the tendency to keep abuse as a private family matter are factors in Lebanese society preventing women from leaving a violent relationship.

Laws are important to reduce domestic violence within society and to attain women's human rights; however, as indicated by the participants, more important than the laws themselves is the implementation of these laws. Mahserjian (2016) stated that the absence of legislation, insufficient legislation, and the measurements taken to enforce these laws leave women unprotected. For example, the high rate of domestic violence in the United States may be due to the poor enforcement of the laws (Mahserjian, 2016). Brydon (2013) stated that the implementation of laws has been an obstacle in diverse countries around the globe because of a problem with implementing and enforcing the laws. UN Women (2011 b) also indicated that challenges exist in the implementation of

the laws. For example, despite the ratification of CEDAW by the Indonesian government in 1984 and the initiated law 23 in 2004 on the elimination of domestic violence, domestic violence is still prevalent in Indonesia due to the weak enforcement of the law and the measures that were taken to enforce its implementation (Nilan et al., 2014).

Poor implementation and enforcement of laws is also affecting domestic violence in Lebanon. There are many loopholes in law 293 that keep women unprotected from their perpetrators. Family law 293 is part of the civil law; however, religious courts have in practice a higher position regarding family issues. This is supported by Obeid (2017), who indicated that law 293 encouraged many women who are subject to violence to seek protection orders but it did not stop the violence. Additionally, many women in Lebanon are still not aware of the existence of the laws and that conflict between family law 293 and personal status law leads to conflict (Obeid, 2017). Joumana Merhi, Chair of the Arab Institute of Human Rights indicated that the efficiency of law 293 is hindered due to its intersection with personal status law.

To address these issues with law, NGOs campaign for legal reforms address at the first-level the decision makers at the executive, judicial, and legislative level. Reflected in participant responses is that social media assist NGOs in spreading the idea and having a supportive public opinion. The reform for law includes firm and consistent penalties against domestic violence perpetrators. Alhamadan (2015) indicated that establishing penalties for domestic violence communicates that the costs of beating a family member outweigh any reward for gaining control over the other person.

### **Limitations of the Study**

A limitation of qualitative analysis is the inability of exploratory information to be applied to a bigger population. The major limitation of this study is the small quantity of data due to the small number of participants recruited. Thus, the finding from this research could not be generalized. Selection bias can have influence on the trustworthiness of this research if the participants do not meet the selection criteria.

The main focus of the research was to interview participants from three NGOs who work on abolishing discriminatory laws and aim to reduce the effect of domestic violence on society. The limitation of the purposeful sampling is that the results cannot be generalizable to areas not impacted by the same laws and cultural norms as Lebanon. The limitation is suitable in that the results add to the current body of literature by supporting results from prior research. If the participants were not honest during the interview, another limitation could be created.

Furthermore, in this research self-selection bias occurred when the participants were given the opportunity to decide if they want to participate in the study. Self-selection bias as well as respondent bias was reduced. Respondent bias was reduced by asking clear and precise research questions. Self-selection bias was also minimized by making sure that the participants were representative of the population being studied. Also, reasonable measures to address limitations within this study were obtained through research credibility. The credibility in data quality was established and validated through triangulation.

Patton (2015) stated that the verification and validation of triangulation may involve checking for data consistency within the sources and findings using diverse data collection. Within this study, purposeful sampling selected participants based on their knowledge and work on reducing domestic violence in society and working toward the development and promotion of women's human rights. Therefore, we conclude that qualitative research is not generalizable but transferrable in which results might be transferrable to locations that have similar laws and similar societal norms.

Some of the themes that were emerged from this study could stimulate larger primary data collection efforts of similar populations. The information collected is limited to the opinions of the participants involved in the study and is not a total representation of the population as a whole.

### **Recommendations**

The impact of this study indicates that it can have a positive social change among supporters of women human rights and those who advocates for eliminating discriminatory laws. It helps in providing awareness programs to enhance survivors and their children's quality of life. The recommendations include establishing a page on google to support domestic violence victims. This page infers to the areas in which each NGO can support victims of domestic violence. Furthermore, NGOs launch on this page the laws that protect women from domestic violence and how they can make use of these laws in order to support themselves. Billboards on the road help in drawing the attention of public opinion about the existence of the laws.

Since it is a social problem that affects the whole society, NGOs must have counseling centers where men and women can have support. These centers must have an equipped staff that has the ability to listen to the victims and provide them with the appropriate counseling and support men with the necessary advice to avoid anger management. Moreover, NGOs should have a broader scope for reconciliation of women to be able to feel secure to report about domestic violence incidents and seek assistance. Psychiatric health issues and change of mentality must be resolved in order to reduce domestic violence issues.

Another recommendation is that NGOs have to work on preventive programs. They have to work on educating the population on the concept of equality and equity between genders. NGOs work must include education and awareness-raising efforts that promote equality and human rights. NGOs must also have more awareness programs to inform women about their rights and to urge them to seek education and to be financially independent in order to support themselves. NGOs must start awareness programs at school years and monitor them. They have to instill in boys through education the respect of girls and women. Moreover, through education also, they have to instill in boys that male responsibilities in the family life include respect and prevention of violence against women and children. NGOs have to engage men and boys more in the struggle to end domestic violence. Thus, prevention will be more important than mitigation and protection. NGOs have to work in accordance with the judicial system in order for women to gain trust in this system. Furthermore, the Internal Security Forces must be

more trained how to deal with issues related to domestic violence. The educational framework should not be separated from the legal framework.

Another recommendation is the demand for a comprehensive law, civil code of personal status. A comprehensive law is necessary to equalizes among all the sects and to remove family matters and issues from the hand of religious leaders. The need for national policies to reduce violence against women is another recommendation. National policies should be included in all ministries, national administrations, ministry of education, media, and ministry of foreign affairs. Thus, the issue of domestic violence has to be a joint effort among health sector, legal sector, justice system, International Security Forces, and security system.

Also, there must be a combined approach of having laws implemented with education. Laws should be well monitored and put in place with policies and measures to ensure that is effective, and it definitely protects women. Furthermore, NGOs must work together as one entity in order to have an impact or an influence on the political party.

Women must learn and recognize the early signs of intimate partner violence. Women experiencing domestic violence must know their rights, must have access to the mechanism of justice, and also support for restitution. Women facing domestic violence should report in order to support each other move from victimization to strength and self confidence.

Justice forms the basis to stop domestic violence and break the cycle of abuse that destroys relationships, families, and communities. Thus, the state must undertake greater efforts to raise awareness about the damage caused by violence against women

specifically to the women exposed to it and indirectly to society and to spread to the citizens that violence against women will not be tolerated.

### **Implications**

The social change implication of this study is to raise greater awareness of the impact of domestic violence on Lebanese women as well as society as a whole. Moreover NGOs staff members perceive the importance of implementing preventive programs to reduce the effect of domestic violence. Furthermore, this study can make a significant contribution to the knowledge base literature related to domestic violence based on the perception of the participants: to what extent do they perceive the prevalence of domestic violence on society, and how do they campaign to abolish discriminatory laws and make use of the laws to prevent the deteriorating effects of domestic violence.

The goal of laws is to provide preventive measurements for women and harsh measurements for those who commit domestic violence against women. This study was able to present exploratory data from the participants' perception based on the research question how do the existing Lebanese laws on domestic violence impact on NGOs to promote women's human rights and reduce the effect of domestic violence on society? Also, the participants' responses could contribute to the knowledge base related to the preventive role of the laws and what role are they playing in eliminating domestic violence. Finally, the social change implication regarding the perceptions of and the extent to which laws prevent domestic violence is significant because it may increase awareness on the importance of laws. Furthermore, it could help to inform larger studies through knowledge base literature.

Data collection using in-depth interviews captured live experiences and perceptions of NGOs staff members through emerging themes identified in analysis. Data analysis helped to determine the effect of domestic violence, the limitation of the implementation of the laws, and the barriers that prevent NGOs from fully perceiving their vision.

### **Conclusion**

Many studies have explored the deteriorating effects of domestic violence on the victims as well as on society. However, in this study I explored the role of NGOs in preventing domestic violence and to what extent do the existing laws enable them to perceive their role. The study's findings can contribute to the literature because there is not enough research on the role of laws in supporting women's human rights and abolishing domestic violence also the role of NGOs in using these laws in order to promote, develop, and sustain women's human rights and abolish domestic violence. The research question was developed to explore to what extent did the laws enable NGOs to perceive their role and mission. The social change implication of this study is that greater awareness of the effect of domestic violence on society will be raised. Moreover, it will provide helpful information for future research. The study's findings reveal that the laws are vital in reducing the effect of domestic violence; however, the implementation and the follow up are more important.

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## Appendix A: Articles 487-488-489

المادة - 487 تعاقب المرأة الزانية بالحبس من ثلاثة أشهر إلى سنتين. ويقضى بالعقوبة نفسها على شريك الزانية إذا  
 كك تزوجا وإلا فبالحبس من شهر إلى سنة.  
 فيما خلا الإقرار القضائي والجنحة المشهودة لا يقبل من أدلة الثبوت على الشريك إلا ما نشأ عنها عن الرسائل  
 والوثائق الخطية التي كتبها.

Article 487: The adulterous woman is punished by imprisonment from three months to two years. The same sentence shall be imposed on the partner of the harlot if he is married or else he shall be imprisoned from one month to one year. In the case of the judicial declaration and the infamous misdemeanor, the evidence of the partner shall not be accepted except for the letters and written documents he has written.

المادة- 488 يعاقب الزوج بالحبس من شهر إلى سنة إذا ارتكب الزنا في البيت الزوجي أو إتخذ له خليفة جهارا في أي كك كك. وتنزل العقوبة نفسها بالمرأة الشريك.

Article 488: The husband shall be punished by imprisonment from one month to one year if he commits adultery in the marital home or takes a virgin to him. The same sentence shall be inflicted on the partner woman.

المادة - 489 لا يجوز كك كك فعل الزنا إلا بشكوى الزوج وإتخاذه صفة المدعي الشخصي. لا يلاق الشريك أو المتدخل إلا والزوج كك كك لا تقبل الشكوى من الزوج الذي تم الزنا برضاه.  
 لا تقبل الشكوى بإنقضاء ثلاثة أشهر على اليوم الذي إتصل فيه الجرم بعلم الزوج.  
 إسقاط الحق عن الزوج أو الزوجة يسقط دعوى الحق العام والدعوى الشخصية عن سائر المجرمين. إذا رضي الزوج باستئناف الحياة المشتركة تسقط الدعوى.

Article 489: It is not permissible to prosecute adultery except with the complaint of the husband and his status as a personal prosecutor. The complaint is not accepted by the husband who has committed adultery. The complaint shall not be accepted by the expiry of three months from the day on which the offense was committed with the knowledge of the husband. The removal of the right from the husband or wife drops the claim of the public right and the personal claim against the other criminals. If the man agrees to resume the joint life, the complaint shall be dropped.

It is not permissible to prosecute adultery except with the complaint of the husband and his status as a personal prosecutor.

## Appendix B: Articles 503-504-505-506-513-515-522-627-753

الجماع المادة – 503 □ ن أكره غير زوجه بالعنف والتهديد على عوقب بالأشغال الشاقة لمدة خمس سنوات على الأقل. ولا تنقص العقوبة □ ن سبع سنوات إذا كل □ المعتدى عليه لم يتم الخلاء □ سنة عشرة □ ن عمرهز

Article 503: A person who coerces other than his wife with violence and threats to intercourse is punished by hard labor for five years at least. The penalty shall not be less than seven years if the victim is under 15 years of age.

المادة- 504 يعاقب بالأشغال الشاقة المؤقتة □ ن جلاع شخصاً غير زوجه لا يستطيع المقاومة □ بسبب نقص جدي أو نفسي أو بسبب □ ا إستعمل نحوه □ ن ضرو □ الخداع.

Article 504: A person who coerces a person other than his wife who cannot resist because of physical or psychological deficiency or the cause of deception shall be temporarily punished by hard work.

المادة – 505 □ عدلة وفقاً للمرسوم الإشتراعي 112 تاريخ 16/9/1983

□ ن جلاع قاصراً دو □ الخلاء □ سنة عشرة □ ن عمره يعاقب بالأشغال الشاقة المؤقتة. ولا تنقص العقوبة عن خمس سنوات إذا كل □ الولد لم يتم الثانية عشرة □ ن عمره. □ ن جلاع قاصراً أتم الخلاء □ سنة عشرة □ ن عمره ولم يتم الثانية عشرة عوقب بالحبس □ ن شهرين إلى سنتين

Article 505: Modified by legislative decree 112 date 16/9/1983. The person who coerces a minor under 15 years to intercourse shall be punished by hard work. The sentence shall not be less than five years if the child is less than 12 years. And who intercourse a minor between the age of 15 and 18 shall be punished by imprisonment from 2 to 6 months.

المادة – 506 إذا جلاع قاصراً بين الخلاء □ سنة عشرة □ ن عمره □ د أصوله شرعياً كل □ أو غير شرعي أو □ د أصهاره لجهة الأصول وكل شخص يمار □ عليه سلطة شرعية أو فعلية أو □ د خدم أولئك الأشخاص عوقب

بالأشغال الشاقة المؤقتة. ويقضي بالعقوبة نفسها إذا كل المجرم وظفا أو رجل دين أو كل دبير كتب إستخدام أو عا لا فيه فارتكب الفعل سينا أستعمال السلطة أو التسهيلات التي يستمدها ن الوظيفة.

Article 506: A person who coerces a minor between the age of 15 and 18 to intercourse whether she was one of his legal or illegal assets or he exercises a legitimate or actual authority is sentenced temporarily by hard work. The same penalty shall be imposed if the offender is an employee or a religious person or a director of an employment office or a worker in which he committed an act that is abusive to the use of the authority or facilities he derives from the job.

المادة – 513 كل وظف راود عن نفسها زوجة سجين أو وقوف أو شخص خاضع لرقابته أو سلطته أو راود دى قريبات ذلك الشخص عوقب بالحبس ن ثلاثة أشهر إلى سنة. وتنزل العقوبة نفسها بالموظف الذي يراد عن نفسها زوجة أو قريبة شخص له قضية نوط فصلها به أو برؤسائه. تضاعف العقوبة إذا نال المجرم أربه ن دى النساء المذكورات أنفا.

Article 513 Every employee who has sought refuge in the custody of a prisoner's wife, a detainee, or a person under his guardianship or authority or a relative of that person is punished by imprisonment from three months to one year. The same penalty shall be imposed on the employee who has sought refuge in the custody of the wife or relative of a person with a case to be dismissed by him or his superiors. The punishment shall be doubled if the offender receives a bribe from one of the women mentioned above.

المادة – 515 ن خطف بالخداع أو العنف أ د الأشخاص ذكرا كل أو أنثى بقصد إرتكاب الفجور به عوقب بالأشغال الشاقة المؤقتة و إذا إرتكب الفعل المذكور فلا تنقص العقوبة عن سبع سنوات.

Article 515 Anyone who has been abducted by deception or violence by a male or female for the purpose of committing debauchery shall be punished by temporary hard labor and if he commits the said act, the penalty shall not be less than seven years.

المادة – 522 عدلة وفقا للقانون تاريخ 5/2/1948.

إذا عقد زواج صحيح بين رتكب إحدى الجرائم الواردة في هذا الفصل وبين المعتدى عليها أو قفت الملائمة وإذا كان صدر الحكم بالقضية علق تنفيذ العقاب الذي فرض عليه. يعاد إلى الملائمة أو تنفيذ العقوبة قبل إنقضاء ثلاث سنوات على الجنحة وإنقضاء خمس سنوات على الجناية إذا انتهى الزواج بالطلاق للمرأة دون سبب شرعي أو بالطلاق المحكوم به لمصلحة المعتدى عليها.

Article 522 *In the event a legal marriage is concluded between the person who committed any of the crimes mentioned in this chapter [including rape, kidnapping, and statutory rape], and the victim, prosecution shall be stopped and in case a decision is rendered, the execution of such decision shall be suspended against the person who was subject to it. Prosecution or the execution of the penalty shall be resumed before the lapse of three years in cases of misdemeanors, and five years in cases of felonies, in the event such marriage ends by the divorce of the victim without a legitimate reason or by a divorce which is decided by court in favor of the victim.*

المادة – 627 يستحق العقوبات نفسها صاحب الحانة الذي يستخدم في إقامته بنات أو نساء غير عيلته دون الحادية والعشرين من العمر.

Article 627 The same punishment applies to the owner of the bar who employs in his bar girls or women other than his dependents and less than the age of 21.

المادة- 753 عدلة وفقا للمرسوم الإشتراعي 112 تاريخ 16/9/1983 والقانون 239 تاريخ 27/5/1993.

□□ ديري المسارح والسينما □□ ستخد□ بهم الذين يقبلو □ عند عرض□ سر□ية أو فيلم□ ما هو□ حظر على الأولاد، ولدا أو□ ر هقا ذكرا ك□ أم أنثى أو ابنة لم تبلغ الثالثة عشرة□ ن عمرها غير□ صحوبة بأبيها أو أمها أو وليها أو □د أقاربها الأدينين البالغين، يعاقبو□ بالحبس□ تى ثلاثة أشهر على الأكثر وبالغرامة□ ن أربعين ألف إلى أربعمئة ألف ليرة، أو بل□دى هاتين العقوبتين.

في□الة التكرار يمكن □ يؤ□ر بإقفال المحل لمدة تتراوح بين الثلاثة ايام والثلاثة أشهر.

Article 753 In accordance with legislative decree 112 dated 16/9/1983 and law 239 dated 27/5/1993. Theater directors and filmmakers and their users who accept a play or film that is prohibited to children or adolescent, male or female, or a child under the age of 18 years unaccompanied by her father, mother, guardian or one of her adult relatives, shall be liable to imprisonment to three months at most and a fine of forty thousand to four hundred thousand Lebanese lire, or one of these two penalties.

In case of repetition, the place may be ordered to be closed from three days to three months.

## Appendix C: Law 293

Retrieved from [www.isf.gov.lb/files/293.pdf](http://www.isf.gov.lb/files/293.pdf)

الجمهورية اللبنانية

قانون رقم 293 تاريخ 7/5/2014

قانون مائة النساء وسائر أفراد الأسرة من العنف الأسريأقر مجلس النواب،  
وينشر رئيس الجمهورية القانون التالي نصه:

مادة ومادة:

- صدق مشروع القانون الوارد بالمرسوم رقم 4116 تاريخ 28/5/2010 الرابي إلى مائة النساء من العنف الأسري كما عدلته اللجان النيابية المشتركة.  
- يعمل بهذا القانون فور نشره في الجريدة الرسمية.

بعيدا 7/5/2014  
الإضاء: إيشال سليما

صدر عن رئيس الجمهورية

رئيس مجلس الوزراء

الإضاء: تمام سلام

رئيس مجلس الوزراء

الإضاء: تمام سلام

قانون

قانون مائة النساء وسائر أفراد الأسرة من العنف الأسري

المادة الأولى: تطبيقاً كما بدأ القانون على قضايا العنف الأسري وفق القواعد المبينة في المواد اللائحة

المادة 2: يقصد بالمصطلحات الآتية، أينما وردت في القانون، ما يأتي:

الأسرة: تشمل أي من الزوجين والأب والأم لأي منهما والأخوة والأخوات والأصول والفروع اشريعيين كانوا أم غير شرعيين ومن تجمع بينهم رابطة التبني أو المصاهرة من الدرجة الثانية أو الوصاية أو الولاية أو تكفل اليتيم أو زوج الأم أو زوج الأب.

العنف الأسري: أي فعل أو إلتناع عن فعل أو التهديد بهما يرتكب من أحد أعضاء الأسرة ضد فرد أو أكثر من أفراد الأسرة وفق المفهوم المبين في تعريف الأسرة، يتناول أحد الجرائم المنصوص عليها في هذا القانون ويترتب عنه قتل أو إيذاء جسدي أو نفسي أو جنسي أو إقتصادي.

المادة 3: أ- يعاقب على جرائم العنف الأسري على الشكل الآتي:

تعديل المادة 618 من قانون العقوبات لتصبح كالآتي:

المادة 618 الجديدة: من دفع قاصرا دون الثالثة عشرة من عمره إلى التسول عوقب بالحبس من ستة إلى سنتين وبغرامة تتراوح بين الحد الأدنى للأجور و ضعفه.

تعديل المادة 523 من قانون العقوبات لتصبح كالآتي:

المادة 523 الجديدة: من ض شخصا أو أكثر ذكرا كذا أو أنثى لم يبلغ الحادية والعشرين من عمره على الفجور والغساد أو سهلها له أو ساعده على إتيانها عوقب بالحبس من شهر إلى سنة وبغرامة تتراوح بين الحد الأدنى للأجور وثلاثة أضعافه.

يعاقب بالعقوبة ذاتها من تعاطى الدعارة السرية أو سهلها.

مع الإلتفاظ بأحكام المادة 529 معطوفة على المادة 506 تشدد العقوبة وفقا لأحكام المادة 257 من هذا القانون إذا وقع الجرم ضمن الأسرة وذلك دون الإعتداد بسن الشخص الواقع عليه الجرم.

3-تعديل المادة 527 من قانون العقوبات ويضاف إليها فقرة جديدة بحيث تصبح كالآتي

المادة 527 الجديدة :

كل من يرى يعتمد في كسبه عيشته أو بعضها على دعارة الغير عوقب بالحبس من ستة أشهر إلى سنتين وبغرامة تتراوح بين الحد الأدنى للأجور و ضعفه.

مع الإبقاء على المادة 529 عطف على المادة 506 من هذا القانون تشدد العقوبة وفقا للمادة 257 من قانون العقوبات إذا وقع الجرم ضمن الأسرة ، وتضاعف العقوبة إذا رافق الجرم أي شكل من أشكال العنف والتهديد.

4- تضاف على المادة 547 من قانون العقوبات فقرة جديدة تصبح كالآتي:

المادة 547 الجديدة: من قتل إنسانا قصدا عوقب بالأشغال الشاقة من خمسة عشرة سنة إلى عشرين سنة. تكون العقوبة من عشرين سنة إلى خمس وعشرين سنة إذا ارتكب فعل القتل ضد الزوجين ضد الآخر.

5- تعدل المادة 559 من قانون العقوبات بحيث تصبح كالآتي

المادة 559 الجديدة

تشدد العقوبات المذكورة في هذه النبذة وفاقا لأحكام المادة 257 إذا إقترف الفعل بإحدى الحالات المبينة في الفقرة الثانية من المادة 547 وفي المادتين 548-549 من هذا القانون.

6- تعدل المواد 487-488-489 من قانون العقوبات بحيث تصبح كالآتي:

المادة 487 الجديدة:

يعاقب على الزنا الذي يرتكبه أي من الزوجين بالحبس من ثلاثة أشهر إلى سنتين ويقضي بالعقوبة نفسها على شريك الزنى إذا كلن تزوجا وإلا بالحبس من شهر إلى سنة.

المادة 488 الجديدة:

يعاقب أي من الزوجين بالحبس من شهر إلى سنة إذا إتخذ له خليلا جهارا في أي مكان. وتنزل العقوبة نفسها بالشريك.

المادة 489 الجديدة:

لا يجوز لافة فعل الزنا إلا بشكوى من الزوجين وإتخاذ قدم الشكوى صفة المدعي الشخصي.

لا يلاق الشريك أو المتدخل إلا والزاني معا.

لا تقبل الشكوى من الزوج الذي تم الزنا برضاه.

لا تقبل الشكوى بإنقضاء ثلاثة أشهر على اليوم الذي إتصل فيه الجرم بعلم الشاكي.

إسقاط الحق عن الزوج أو الزوجة يسقط دعوى الحق العام والدعوى الشخصية عن سائر المجرمين.

إذا رضي المدعي بإستئناف الحياة المشتركة تسقط الدعوى.

7-أ-□ ن أقدّم بقصد إستيفائه الحقوق الزوجية في الجماع أو بسببه على ضرر □ زوجه أو إيذائه عوقب بـ□ دى العقوبات المنصوص عليها في المواد 554 إلى 559□ ن قانون□ العقوبات.

في□□ال□ عاودة الضرر□ والإيذاء ، تشدد العقوبة وفقاً لأ□□المادة 257□ ن قانون□ العقوبات. □ تنازل الشاكي يسقط دعوى الحق العام في الدعاوى التي تطبق عليها المواد 554-555□ ن قانون□ العقوبات.

تبقى الأ□□كام التي ترعى□الات التكرار وإعتياد الإجرام نافذة في حال توفر شروطها.

7 - □ -□ ن أقدّم بقصد ستيقائه الحقوق الزوجية في الجماع أو بسببه على تهديد زوجه عوقب بـ□ دى العقوبات المنصوص عليها في المواد 573 إلى 578□ ن قانون□ العقوبات. في□□ال□ عاودة التهديد تشدد العقوبة وفقاً لأ□□كام المادة 257□ ن قانون□ العقوبات.

□ تنازل الشاكي يسقط دعوى الحق العام في الدعاوى التي تطبق عليها المواد 577 و 578□ ن قانون□ العقوبات.

تبقى الأ□□كام التي ترعى□الات التكرار وإعتياد الإجرام نافذة في□□ال□ توفر شروطها.

المادة 4: يكلف النائب العام الإستئنافي□□حاً□يا علماً أو أكثر في المحافظة بتلقي الشكاوى المتعلقة بحوادث العنف الأسري و□تابعتها.

المادة 5: ينشأ لدى المديرية العامة لقوى الأمن الداخلي، قطعة□ تخصصه بجرائم العنف الأسري تتولى□هام الضابطة العدلية في الشكاوى المقدّمة□□المحالة إليها وفقاً□□كام هذا القانون□.

تنظم القطعة وفق القوانين والأنظمة التي ترعى قوى الأمن الداخلي لتغطي الأراضي اللبنانية كافة.

يراعى في تشكيل القطعة □ تضم عناصر□□ن الإناث و□□ يكون□ عناصرها□□دربين التدريب الكافي على□□ل النزاعات والتوجيه الإجتماعي. يجري أفراد القطعة تحقيقاتهم بحضور□□ساعدين إجتماعيين، عارفين بالشؤون□□الأسرية وبحل النزاعات، يختارون□□□ قائمة تضعها وزارة الشؤون□□الإجتماعية.

يبقى إختصاص القطعة قائماً في□□ال الإشتراك الجري□□ي.

لعناصر القطعة □ ينتقلوا إلى□□سرح الجريمة كلما دعت الحاجة وفي□□دود القوانين المرعية الإجراء.

المادة 6: فضلا عن الإختصاص المكاني وفق القواعد العامة يكون للضحية الحق في إقالة الدعوى في حل إقالتها المؤقت أو الدائم.

المادة 7: مع رعاة أحكام المادة 41 من قانون أصول المحاكمات الجزائية، على أشخاص الضابطة العدلية، الإنتقال إلى كل وقوع العنف الأسوي دون تباطؤ، بعد إعلام المحلّي العام المكلف النظر في قضايا العنف الأسوي وذلك: في حال تحقيق جريمة العنف الأسوي المشهودة.

في حال إعلامهم بوجود أمر مائة في شأن العنف الأسوي يتم خرقه.

المادة 8: يعاقب الضابط العدلي، الذي يقدم على محاولة إكراه المعنف أو مارسة الضغط عليه بهدف رجوع هذا الأخير عن شكواه، بالعقوبة المقررة في المادة 376 من قانون العقوبات.

يعتبر إهمال الضابط العدلس للشكاوى والإخبارات في جرائم العنف الأسوي ذنبا هيا وفقا لأحكام المادة 130 فقرة 2 من القانون رقم 17 تاريخ 6/9/1990 (تنظيم قوى الأمان الداخلي) وبحال ارتكبه إلى المجلس التأديبي.

المادة 9: تقوم الضابطة العدلية عند تلقي الشكاوى والإخبارات وبعد راجعة المحلّي العام المكلف بالنظر في قضايا العنف الأسوي وتحت إشرافه:

باستماع الضحية والمشتبه بهم، بحضور المندوب الإجتماعي المذكور في المادة 5 من هذا القانون، بعد إعلامهم بالحقوق المنصوص عليها في المادة 47 من قانون أصول المحاكمات الجزائية.

باستماع شهود العنف الأسوي بمن فيهم الأولاد القاصرون بحضور المندوب الإجتماعي المنصوص عليه في المادة 34 من القانون 422 تاريخ 6/6/2002.

المادة 10: على أشخاص الضابطة العدلية، إعلام الضحية بحقها في الحصول على أمان الحماية وفقا لأحكام المادة 12 وما يليها من هذا القانون، وبالإستعانة بمحام إذا رغبت بذلك، إضافة إلى إعلامها بسائر الحقوق المنصوص عليها في المادة 47 من قانون أصول المحاكمات الجزائية.

المادة 11: للمحلّي العام المكلف تلقي الشكاوى المتعلقة بالعنف الأسوي، وقبل صدور أمان الحماية عن المرجع المختص، تكليف الضابطة العدلية وتحت إشرافه باتخاذ تدابير أكثر من التدابير الآتية:

أ- الحصول على تعهد المشكوك به بمنع التعرض للضحية ولسائر الأشخاص المعددين في المادة 12 من هذا القانون والتحرير على التعرض لهم تحت طائلة تطبيق البند (1) من الفقرة (ب) من هذه المادة.

ب- في حال وجود خطر على الأشخاص ذاتهم:

1- منع المشكوك به من دخول البيت الأسري لمدة 48 ساعة قابلة للتمديد مرة واحدة، إذا لم تكن هناك وسيلة أخرى لتأمين الحماية للضحية وأطفالها وسائر الأشخاص المعددين في المادة 12 من هذا القانون.

2- تجاوز المشكوك به وفقاً للمادة 47 من قانون أصول المحاكمات الجزائية.

3- نقل الضحية وسائر الأشخاص المعددين في المادة 12 إذا رغبوا إلى مكان آخر على نفقة المشكوك به وفق قدرته.

ج- إذا نتج عن العنف ما يستوجب علاجاً طبياً أو إستشفائياً، تنقل ضحايا العنف إلى المستشفى على أن يسلف المشكوك به نفقات العلاج.

إذا نتج المشكوك به عن تسليف النفقات المبينة في البند 3 من الفقرة (ب) وفي الفقرة (ج) من هذه المادة، تطبق بحقه الأصول المتبعة لتنفيذ أحكام النفقة في قانون أصول المحاكمات المدنية. خلافاً للمادة 999 من قانون أصول المحاكمات المدنية، يصدر قرار بس المشكوك به الممتنع عن تسليف النفقات المذكورة آنفاً عن النيابة العامة. المادة 12: أثار الحماية تدبيراً وُفت يصدر عن المرجع القضائي المختص وفق أحكام هذا القانون بمناسبة النظر في قضايا العنف الأسري.

يهدف أثار الحماية إلى حماية الضحية وأطفالها. أما باقي الفروع وسائر المقيمين معها، فيستفيدون من أثار الحماية إذا كانوا عرضين للخطر، وكذلك المساعدون الإجماعيون والشهود وأي شخص آخر يقدم المساعدة للضحية، وذلك لمنع استمرار العنف أو التهديد بتكراره. يقصد بالأطفال المشمولين كما بيّن أثار الحماية أولئك الذين هم في سن الحضانة القانونية وفق أحكام قوانين الأوال الشخصية وسائر القوانين المعمول بها.

المادة 13: يقدم طلب الحماية أمام قاضي التحقيق الواضع يده على الدعوى أو المحكمة الجزائية النازرة فيها، ويجري النظر فيه في غرفة المذاكرة.

يصح، في كل الأوال، تقديم الطلب أمام قاضي الأوال المستعجلة بالصورة الرجائية.

يقبل القرار الصادر عن قاضي التحقيق أو القاضي المنفرد بالإستئناف وفق الأصول القررة في قانون أصول المحاكمات الجزائية.

يقبل القرار الصادر عن قاضي الأور المستعجلة الطعن وفق الأصول القررة للقرارات الرجائية في قانون أصول المحاكمات المدنية.

إستئناف القرار المتضمن أأر الحماية، أأر الطعن به، لا يوقف التنفيذ، ما لم تقرر المحكمة المختصة خلاف ذلك

إ القرار الصادر عن أي رجوع من المراجع القضائية المذكورة في هذه المادة لا يقبل التمييز.

يصدر القرار في الحالتين المبينتين في الفقرتين الأولى والثانية من هذه المادة ضمن مهلة أقصاها ثما وأربعو ساعة.

المادة 14: يتضمن أأر الحماية إزام المشكو نه بول أو أكثر من التدابير الآتية:

1- نغ التعرض للضحية ولسائر الاشخاص المعددين في المادة 12 من هذا القانون أو التحريض على التعرض لهم.

2- عدم التعرض لإستمرار الضحية والأشخاص المقيمين معها المشمولين بالحماية في إشغال نزل الأسرة.

3- إخراج رتكب العنف من المنزل، وقتا ولفترة يحددها المرجع المختص، لدى إستشعار أي خطر على الضحية.

4- إخراج الضحية والمقيمين معها المشمولين بالحماية لدى إستشعار أي خطر فعلي عليها قد ينتج عن إستمرارهم في إشغال نزل الأسرة، إلى سكن وقت آن ولائم.

في مال إخراج الضحية من المنزل يخرج معها كما أطفالها الذين هم في سن الحضنة القانونية، كما يخرج معها سائر الأولاد والمقيمين إذا كانوا عرضيين للخطر.

على المشكو نه، وفق قدرته ، تسليف نفقات السكن.

5- تسليف بلغ ، وفق قدرة المشكو نه، للمأكل والملبس والتعليم، لمن هو لزم بهم.

- 6- تسليف □ بلغ، وفق قدرة المشكو □ نه، على □ سا □ النفقات الازمة للعلاج الطبي أو الإستشفائي للضحية  
ولسائر الأخاص المعددين في المادة 12 □ ن هذا القانون □ إذا نتج عن العنف المرتكب □ ما يوجب هذا العلاج.
- 7- الإتناع عن إلحاق الضرر بأي □ ن الممتلكات الخاصة بالضحية وبالأشخاص المشمولين بآر الحماية.
- 8- الإتناع عن إلحاق الضرر بالأثاث المنزلي وبالأ □ وال المشتركة المنقولة □ ن التصرف بهما.
- 9- تمكين الضحية أو □ ن تفوضه في □ مال ترك المنزل □، □ ن دخوله لأخذ □ ممتلكاتها الشخصية بموجب □ حضر  
إستلام. في كل تسليف □ وقت يبقى للضحية أو للمشكو □ نه □ ق □ راجعة المحاكم المختصة للحصول على  
الحكم المناسب وفق القواعد المعمول بها لديها.
- تنفيذ □ كم النفقة الصادر عن المحاكم المختصة يوقف السلفة المقررة في آر الحماية.
- المادة 15: □ تقديم طلب الحماية لا يحول دور □ ق الضحية أو المشكو □ نه في إقابة الدعوى أو □ تابعتها □ ام  
المحاكم على إختلاف أنواعها وإختصاصاتها.
- المادة 16: يقدم طلب الحماية بدو □ الحاجة إلى للإستعانة بمحام ويعفى □ ن الرسوم والنفقات القضائية.
- المادة 17: يكون □ آر الحناية الصادر عن القضاء المستعجل نافذا على أصله.  
ينفذ □ آر الحماية الصادر عن القضاء الجزائي بواسطة النيابة العامة □ الإستئنافية.
- لكل □ ن الضحية وسائر المستفيدين □ ن آر الحماية وللمشكو □ نه أو المدعى عليه □ يطلب إلى المرجع الذي  
أصدر الأ □ ر أو □ ن المحكمة الناظرة في الدعوى الغاءه أو تعديله لدى ظهور ظروف جديدة.  
تطبق على القرار القاضي بالإلغاء أو التعديل آلية المراجعة الملحوظة في المادة 13 □ ن هذا القانون.
- المادة 18: كل □ ن خالف □ آر الحماية عوقب بالحبس □ تي ثلاثة أشهر وبغرامة □ دها الأقصى أربعة أضعاف  
الحد الأدنى للأجور. تضاعف العقوبة في □ مال التكرار.
- المادة 19: تجري المحاكمة □ ام المراجع الناظرة في جرائم العنف الأسري بصورة سرية.
- المادة 20: بالإضافة إلى العقوبات المقررة وفق □ كام هذا القانون □، للمحكمة □ تلزم □ رتكب جرم العنف  
الأسري، بالخضوع لدورات تأهيل ضد العنف في □ مراكز □ تخصصه.

المادة 21: ينشأ صندوق خاص ، يتمتع بالشخصية المعنوية وبالاستقلال المالي والإداري ، يتولى مساعدة ضحايا العنف الأسري وتأمين الرعاية لهم، وتوفير السبل الآيلة إلى الحد من جرائم العنف الأسري والوقاية منها وتأهيل رتكبيها.

يمول الصندوق ن:

□ ساهمات الدولة، ويرصد لهذه الغاية اعتماد إسمي في الموازنة السنوية لوزارة الشؤون □ الإجتماعية.

الهيئات

يحدد نظام الصندوق بمرسوم يتخذ في □ جلس الوزراء بناء على إقتراح وزير العدل والشؤون □ الإجتماعية.

يطبق على الصندوق النظام العام للمؤسسات العامة الصادر بالمرسوم رقم 1972/4517.

يخضع الصندوق لوصاية وزير الشؤون □ الإجتماعية.

المادة 22: بإستثناء قواعد إختصاص □ حاكم الأ □ وال الشخصية و □ كام الأ □ وال الشخصية التي تبقى □ طبقة دو □

سواها في □ جال إختصاصها، و □ كام القانون □ رقم 422 تاريخ 6/6/2002 □ مائة الأ □ داث المخالفين للقانون □ أو

المعرضين للخطر ، تلغى جميع النصوص المخالفة لهذا القانون □ أو التي لا تتفق □ مع □ ضمنه.

المادة 23: يعمل بهذا القانون □ فور نشره في الجريدة الرسمية.

**UNOFFICIAL TRANSLATION**

Retrieved from <http://www.kafa.org.lb/FOA-PDF-11-635120756422654393.pdf>

**Bill for the Protection of Women and Other Family Members from Family Violence**

**Article 1:** The provisions of the present law shall apply to family violence as per the rules established in the articles below.

**Article 2:** The terms below, wherever stated in the present law, shall carry the meaning hereafter:

\*Family: the spouse, the mother, father, brother, sister, ascendant or descendent of the same, legal or illegal, as well as persons related thereto by adoption, marriage, guardianship or custody up to the fourth degree, orphans in the care thereof, or stepmothers or stepfathers.

\*Family violence: Family violence includes every act of violence, abstinence or threat thereof committed by one family member against one or more members as per the definition of family, encompassing one of the crimes stipulated herein, the consequences of which may cause death or physical, psychological, sexual and economical injury.

**Article 3:** Crimes of family violence shall be punished as follows:

1. Article 618 of the Penal Code shall be amended as follows:

Article 618: Whoever shall incite a minor aged less than 18 years to begging shall be sentenced to a term of imprisonment of no less than one month and no more

than one year and shall be subject to a fine of no less than the minimum wage and no more than double its amount.

2. Article 523 of the Penal Code shall be amended as follows:

Article 523: Whoever shall instigate one person or more, male or female, that has not completed the age of twenty-one to engage in prostitution or corruption, and whoever shall facilitate the same by aiding or abetting, shall be sentenced to imprisonment between one month and one year and shall be subject to a fine varying between the minimum wage and three folds the same.

Shall be subject to the same sentence whoever is involved in secret prostitution or engages in the facilitation thereof.

Without prejudice to the provisions of Article 529 annexed to Article 506, the sentence shall be increased as per the provisions of Article 257 of the present Law where the crime is committed within the family regardless the age of the person against whom the crime is committed.

3. Article 527 of the Penal Code shall be amended, a new paragraph shall be added there to as follows:

Whoever shall rely on the prostitution of a third party to gain his/her living, whether fully or partially, shall be sentenced to a term of imprisonment of no less than six months and no more than two years and shall be fined not less the minimum wage and not more double its amount.

Without prejudice to the provisions of Article 529 added to Article 506 of the Present law, the sentence shall be increased where the crime involves violence or threat.

4. A new paragraph shall be added to Article 547 of the Penal Code as follows:

Article 547: Whoever shall commit homicide purportedly shall be sentenced to hard labor between fifteen and twenty years. The sentence shall vary between twenty and twenty-five years, where homicide is committed by one spouse against the other.

5. Amending Article 559 of the Penal Code to read as follows:

The sentences herein shall be increased as per the provisions of Article 257 where the offense is committed in one of the cases established in Paragraph two of Articles 547 and 549 of the present Law.

6. Articles 487, 488 and 489 of the Penal Code shall be amended as follows:

Article 487: Adultery committed by one of the spouses shall be sentenced to a term of imprisonment of no less than three months and no more than two years. The same sentence shall apply to partners in adultery where they are married; otherwise they shall be sentenced to imprisonment for not less than one month and not more than one year.

Article 488: The spouse shall be punished to imprisonment for not less than one month and not more than one year where he/she takes a lover in public. The partner shall be subject to the same sentence.

Article 489:

- Adultery shall only be prosecuted upon the complaint of one of the spouses and where the plaintiff associates in a court action with the public prosecutor;
- Partners or accomplices shall only be prosecuted together with the adulterer;
- A complaint filed by the spouse having given his/her consent to the adultery shall be null;
- A complaint filed three months after the plaintiff became informed of the crime shall not be accepted;
- Depriving the spouse of his/her right, results in annulling public and private actions against the offenders;
- Where the plaintiff accepts to resume life in common, charges are dropped.

7. (a) Whoever shall with the intent of redeeming marital rights to intercourse or because of the same, beat the spouse or inflict harm thereto, shall be subject to one of the sentences established in Articles 554 to 559 of the Penal Code.

Where beating or harming recurs, the sanction shall be increased as per the provisions of Article 257 of the Penal Code.

Where the plaintiff drops charges, public action subject to Articles 554 and 555 of the Penal Code shall be refuted.

Provisions governing recidivism shall remain applicable, where conditions are satisfied.

- (b) Whoever shall with the intent of redeeming marital rights to intercourse or because of the same, threaten the spouse, shall be subject to one of the sentences established in articles 573 to 578 of the Penal Code.

Where threat recurs, the sanction shall be increased as per the provisions of Article 257 of the Penal Code.

Where the plaintiff drops charges, public action subject to Articles 577 and 578 of the Penal Code shall be refuted.

Provisions governing recidivism shall remain applicable, where conditions are satisfied.

**Article 4:** The State Prosecutor shall appoint one public attorney or more in the Mohafaza and entrust him/her with receiving the complaints on family violence and following up on the same.

**Article 5:** A special unit on family violence shall be established at the Directorate General of the Internal Security Forces (ISF), shall carry tasks similar to the judiciary police and shall examine the complaints submitted before the same and referred thereto according to the provisions of the present law.

The Unit shall be established as per the laws and regulations governing the ISF so as to cover the entire Lebanese territories.

The Unit shall be composed of three women, members shall be adequately trained to solve conflicts and carry social guidance.

Unit members shall carry investigations in presence of social assistants who are acquainted with family affairs and conflict resolution and who shall be selected from a list prepared by the Ministry of Social Affairs.

The Unit shall have jurisdiction in the event of complicity.

Unit members may inspect the crime scene where necessary as per the applicable laws.

**Article 6:** In addition to territorial jurisdiction governed by the general rules, the victim shall have the right to initiate proceedings in his/her temporary or permanent domicile.

**Article 7:** Without prejudice to the provisions of Article 41 of the Code of Criminal Proceedings (CCP), the judiciary police shall without delay set off to the crime scene where family violence is committed after informing the competent Public Attorney:

- where a witnessed family violence crime is committed;
- where the police is informed that a restraining order relevant to family violence is violated.

**Article 8:** The judiciary agent who attempts by means of coercion to force the victim of violence or exert pressure thereupon to drop charges, shall be subject to the sentence stipulated in Article 376 of the Penal Code.

Any neglect by the judiciary agent to deal with the complaint and information related to family violence shall be considered a major offense as per the provisions of Article 130, Paragraph 2 of Law number 17 dated 6/9/1990 (on organizing the ISF). The offender shall appear before the Disciplinary Council.

**Article 9:** The Judiciary Police shall upon receiving complaints and information and upon the review of the Attorney General entrusted with matters of family violence and under the supervision thereof:

- listen to the victim and suspect upon their wish in presence of the social assistant referred to in Article 5 of the present law, and shall inform them with this right as well as with all their rights stipulated in Article 47 of the CCP,
- listen to all witnesses of family violence including minor children, in presence of the social assistant as per Article 34 of Law 422, dated June 6, 2002.

**Article 10:** The Judicial police shall inform the victim with his/her right to obtain a restraining order as per Article 12 of the present law and to assign an attorney if he/she wishes to. It shall also inform the victim with all other rights stipulated in Article 47 of the CCP.

**Article 11:** The Public Attorney shall receive all complaints related to family violence and prior to the issuing of the restraining order by the relevant authority, shall entrust the judiciary police under his/her supervision to take one of the measure below:

1. Ensure that the defendant undertakes to refrain from causing harm to the victim and other persons established in Article 12 of the present law or refrains from instigating anyone to cause them harm subject to implementing clause 1, paragraph (b) of the present article.
2. Where the same persons are exposed to violence:

- a. the defendant shall be prohibited from accessing the household for a period of 48 hours renewable once, if no other means is available to protect the victim, his/her children and the persons enumerated in Article 12 of the present law;
  - b. the defendant shall be held in custody as per Article 12 of the CCP;
  - c. the victim and the persons enumerated in Article 12 shall, upon their request, be transferred to a safe place at the expense of the defendant and with due consideration of his/her means.
3. Where violence results in medical or hospital therapy, the victim of violence shall be transferred to hospital provided the defendant pays for treatment expenses in advance. Where the defendant refrains from paying treatment expenses in advance as per clause “c” of paragraphs (2) and (3) of the present Article, he/she shall be subject to the provisions applicable to alimony in the Code of Civil Procedures.

Contrarily to Article 999 of the Code of Civil Procedures, the decision to lock the defendant having refrained from paying the aforementioned expenses shall be made by the Public Prosecutor.

**Article 12:** A restraining order is a temporary measure made by the relevant authorities as per the provisions of the present law and in the course of examining the cases of family violence.

The restraining order aims at protecting the victim and his/her children. As for other descendants and persons living with him/her, they shall benefit from the restraining order where they are in danger. Social assistants, witnesses and any other person providing the victim with assistance shall as well benefit from the restraining order in order to prevent violence or the threat thereof from continuing or recurring.

Children involved de facto in the restraining order mean those children who are in the age of legal custody as per the provisions of the Codes on Personal Statute and other applicable laws.

**Article 13:** The request to obtain a restriction order shall be filed before the relevant investigating judge or the Penal Court entrusted with the same and shall be examined in the deliberation room.

The request may as well be submitted before the judge in chambers to apply for summary procedures.

The decision made by the investigating judge or the single appellate magistrate as per the CCP provisions shall be accepted.

Lodging an appeal to challenge the decision relevant to their restraining order shall not stop implementation thereof unless the relevant court decides otherwise.

The decision issued by any of the legal authorities mentioned in the present Article shall not be challenged.

The decision shall be rendered in the cases established in paragraphs one and two of the present article within no more than forty-eight hours.

**Article 14:** The restraining request shall compel the defendant to take one or more of the measures below:

1. Refrain from holding prejudice to the victim and other persons established in Article 12 of the present law or instigating the same;
2. Refrain from holding prejudice to the continued presence of the victim and persons living with him/her and covered by the restraining order in the household;
3. Compel the offender to leave the house temporarily and for a period determined by therelevant authority when the victim is found to be in danger;
4. Move the victim and other cohabitants outside the house when they are believed to be in danger and subject to a threat that could be the result of a continued presence in the household and transfer them to a temporary safe and convenient residency. When the victim moves out, children who are of a legal age shall move out with him/her along with any other at-risk children or cohabitants. The defendant shall pay the accommodation fees in advance according to his/her means.
5. Compel the defendant, with due consideration of his/her capacities, to pay in advance an amount of money adequate to cover the fees for food, cloth and education fees for dependent persons. Compel the defendant as per his/her capacities to pay the fees necessary for medical treatment or the hospitalization of the victim and other persons established in Article 12 of the present law where violence resulted in the need fortherapy.

6. Refrain from holding prejudice to any of the victim private assets or the persons included in the restraining order.
7. Refrain from holding prejudice to furniture, movable joint funds and prohibit any right to dispose thereof.
8. Enable the victim or whoever he/she might delegate when leaving the house to access the house and recover personal belongings against acknowledgment of receipt. In any temporary settlement, the victim or the defendant may resort to competent jurisdiction to obtain a ruling adequate to the applicable rules. The payment of alimony as decided by competent courts shall end the payment established in the restraining order.

**Article 15:** Filing a restraining request does not prevent the victim or defendant from filing legal actions or pursuing the same before courts of all kinds and jurisdictions.

**Article 16:** The restraining request shall be submitted without a lawyer. Legal fees and expenses shall not arise from the same.

**Article 17:** The restraining order issued by the judge in chambers shall be automatically effective.

The restraining order issued by the criminal court shall be implemented by the appellate public prosecution.

The victim along with the parties benefiting from the restraining order and the defendant may request from the authority having issued the restraining order or from the relevant court to cancel the Order or amend the same upon discovering new facts.

The decision to cancel or amend shall be subject to the review mechanism established in Article 13 of the present law.

**Article 18:** Whoever shall challenge the restraining order, shall be subject to imprisonment up to three months and shall be fined no less than double the minimum salary or shall be subject to one of these two sanctions.

Where the violation is accompanied by the use of violence, the offender shall be subject to imprisonment up to one year and shall be fined no more than four folds the minimum wage. Where the offense recurs, the sentence shall be doubled.

**Article 19:** Trial shall be held secretly before the competent authorities.

### **Concluding Provisions**

**Article 20:** In addition to the sanctions established as per the provisions of the present law, the tribunal shall compel the offender to take rehabilitation sessions on violence at specialized centers.

**Article 21:** A special fund having moral personality and financial and administrative autonomy shall be established to assist the victims of family violence, provide them with

care and the means necessary to limit the crimes of family violence, prevent the same and rehabilitate the perpetrators thereof.

The Fund shall be funded as follows:

- State contributions: a credit shall be established in the yearly budget of the Ministry of Social Affairs;
- Donations.

The Fund's structure shall be determined by Cabinet decree upon the suggestion of the Ministers of Justice and Social Affairs. The Fund shall be subject to the system on Public Institutions issued as per decree number 4517/1972. The Fund shall be under the supervision of the Minister of Social Affairs.

**Article 22:** Except for the rules of jurisdiction of the Personal Status Courts and the provisions on Personal Status that remain solely applicable in their field of jurisdiction, and the provisions of law number 422 dated 6/6/2002 (Protection of Juvenile Offenders at Risk Act), any/all contrary provisions shall be hereby annulled.

**Article 23:** The present law shall enter into force upon its publication in the Official Gazette.

## Appendix D: Interview Protocol

Name: \_\_\_\_\_

NGO: \_\_\_\_\_

Date: \_\_\_\_\_

Hello, my name is Wissam A. El-Haybi, and I am a doctoral student in public administration at the University of Walden-Minneapolis. I am the primary investigator for this study. I would like to thank you for taking time to participate in this study. Please, feel free to let me know if at any time you wish either to take a break or to withdraw from the study. Here is the informed consent form. I will go over it with you to sign it and date it afterwards. Do you have any questions?

As you already know, this study is to investigate to what extent did the existing Lebanese Laws on domestic violence affected the role of NGOs and enabled them to perceive a positive social change.

Domestic Violence Background

1. To what extent is domestic violence prevalent in Lebanon?
2. How would you describe the impact of domestic violence on Lebanese women's lives?
3. What mostly influences Lebanese women to seek help for domestic violence?
4. What are the reasons behind domestic violence?

5. What are the implications of domestic violence on society?

### The Organization

1. What are some of your major areas of concern for violence against women?
2. What are the barriers that restrain domestic violence victims from reporting the incidents and seeking assistance?
3. To what extent do you perceive the existing laws as an effective way to reduce domestic violence?
4. Does the persistent family law 293 help reducing the effect of domestic violence for society?
5. How do you campaign to abolish discriminatory laws that have a deteriorating effect on society?
6. How do the persisting laws enable you to promote and develop your mission and reduce the effect of domestic violence?
7. How has the use of social media been efficient in supporting your work?
8. What do you believe can be done to address domestic violence?
9. What are some obstacles that might prevent the success of your (NGOs) efforts?