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Title: The Support Process Directed to Palestinian Refugee Women Who Are Victims of Gender-based Violence in the Palestinian Refugee Camps in Beirut

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Abstract

In 1948, Palestinians were expelled from their homeland Palestine then were forced to seek refuge in multiple countries including Lebanon. During their temporary stay, Palestinian refugee women began to experience serious problems like gender-based violence. Accordingly, a support process was established by distinct organizations and stakeholders in cooperation with the Lebanese Ministry of Social Affairs. Therefore, this explorative research study aims to explore and understand how and to what extent the available support services are serving refugee women victims of GBV while dwelling in one of the refugee camps (Mar Elias, Burj Al Barajneh, & Shatila camps) in Beirut. Three theories and one perspective related to the social work field helped in shaping this paper: the theory of feminist solidarity & the perspective of intersectionality (as a way of analyzing the intersectional power structures), street-level bureaucracy theory, and the human service organization's theory. Face-to-face and online qualitative interviews were conducted with 9 stakeholders through strategic targeting meetings conducted beforehand. Two vignettes were utilized as a point of departure; they are a method that shapes the discussions "with pragmatic manipulation" related to examples with similar "characteristics/variables" aiming to navigate the interviewees' perspectives, ideologies, inputs, and views (McDonald, 2019; Converse, Barrett, Rich, and Reschovsky, 2015; Veloski, Tai, Evans, and Nash, 2005). The utilized vignettes in this study helped in answering the following research questions: (1) What are the organizations and the available services inside and outside the Palestinian refugee camps in Beirut offered to the Palestinian refugee women victims of GBV? (2) What legal protection laws are available for Palestinian refugee women victims of GBV in Lebanon? (3) What does the support process look like and how does it interact with intersections of power structures such as class, legal status, and patriarchy? And (4) What can be done to enhance the support process to make it better for the Palestinian refugee women victims of GBV? During the analysis, four themes were constructed: Stakeholders' Perspective on the support process, Legal Rights & Current Situation, Support Process & Levels of Trust in Different Actors, and Enhancing the Situation. Results showed that the overall support process is hindered by intersectional elements of patriarchy, bureaucracy, class distinction & financial

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independence, and religious affiliation, which allows only a few privileged women to attain legal support.

Keywords: Bureaucracy, Intersectionality, Feminist/Women Solidarity, Support Process, Victims of Gender-based Violence (GBV)

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CHAPTER 1: INTRODUCTION & HISTORICAL BACKGROUND

1.1 The Expulsion of Palestinian Refugees To Lebanon & Gender-based Violence

In 1948, the Israeli occupation forced six million native Palestinians to seek refugee globally, among them 450,000 were expelled from Palestine to Lebanon and then got distributed over twelve camps and informal gathering areas built specifically for them (Siklawi, 2019, p. 78). Among them, three are currently located today in Beirut, which are: Mar Elias refugee camp, Burj Al Barajneh refugee camp, and Shatila refugee camp (UNRWA, n.d). In year 1948, the UN General Assembly presented the “UN Resolution 194” stating that these refugees must attain the right to go back to Palestine, and despite all the external pressures made to abolish this resolution, Palestinians continued to resist all forms of oppression to end the occupation (Siklawi, 2019, p. 78). While waiting to return, refugees began to experience critical problems (Siklawi, 2019, p. 79), including “gender-based violence” encountered, specifically and regularly, by the stateless females (McGinn, 2000). Unfortunately, these women today almost completely refrain from reporting it due to social taboos as well as stigmas that are associated with reporting (Zimmerman, 1995). This issue is globally recognized as a problem facing asylum seekers and societies that deal with large influxes of refugees (Nikolic-Ristanovic, 2000). For example, at least 22 to 29.5 % of the Palestinian spouses in Lebanon face this problem yet only 10% of them report or speak out about it (Khawaja and Tewtel-Salem, 2004). To manage gender-based violence, the camps’ internal security, and the overall problems happening within them, leading “committees”-which are referred to as Lijan Al Shaabiya- gained consent in “1970” from the government of Lebanon to hold this responsibility (Refworld, 2014). This responsibility, however, is restricted without the power to interfere in any matter that can affect the legal power of the Lebanese government; other restrictions are also dependent on the

situation & their “capacity” (Refworld, 2014). For that reason, it’s vital to understand GBV from a research base, yet shockingly it’s still “difficult” to research it in this context (Usta & Masterson, 2015).

Adding to that, further challenges hinder today the security of these impacted refugee women due to the Lebanese 'discriminatory' system. One related example is the Lebanese National Social Security Fund that tends to notify stateless female Palestinians (who are involved in Lebanese working places) that they can’t be granted some important rights like “child-birth or maternity leave (Yasmine and Sukkar, 2019). NSSF also inhibits them from receiving medical treatments except the “injuries” that take place within their job time/place besides they only receive the “end-of-service compensation” after retirement (Yasmine and Sukkar, 2019), leaving refugee women less supported financially and medically than others.

1.2 Supportive Stakeholders & Their Level of Efficiency

In Lebanon, the “Ministry of Social Welfare” manages the societal protection services offered to families through an interdependent relationship with partnering institutions, agencies, and other service providers who are delegated to distribute the facilities and funds to people (Sleem, 2013, p.114). External donors also offer particular supportive programs (Sleem, 2013, p.115). Nevertheless, even when they do so (Fisher and Elnitsky, 2012), it still doesn’t mean that the work is completely supportive to everyone (Grell, Blom, and Ahmadi, 2022). This is mainly because when it comes to the refugee camps, the NGOs’ mode of intervention embodied within their support process lacks a state of equilibrium between “organizational specialization and organizational integration” (Haack, Matthiessen, and Zeeberg, 2018).

To bridge this gap and maintain proper support for Palestinian refugees females, UNRWA (n.d.) was established to officially place its “installations and offices” in the majority of areas in Lebanon, mainly around and within “the 12 camps and Palestinian gatherings” to offer these

refugees with “education, health care, relief, and social services, camp infrastructure and improvement, microfinance, and emergency” support. Although this is considered to be complementary to the work from the Ministry of Social Welfare, the agency remains fragile as it faces lots of challenges, which leaves the support process offered to these Palestinian refugee women hindered. Ongoing challenges in the context of Lebanon have also affected the socio-economic intersectional pillar of these refugees, something that triggered UNRWA (2022) to demand further support through a “Special Appeal 2022” asking funders to maximize the level and amount of donations given to the agency due to the financial burden it has been facing during critical times. Additionally, it has been requesting urgent funds to support these impacted refugees to access basic facilities in their camps UNRWA (2022). This has made them raise suspicious questions and skepticism about the level of efficiency and support offered by the stakeholders (AbiYaghi et al., 2019, p.2).

1.3 The Legal Framework of Gender-based Violence

To understand the overall support process offered to Palestinian victims of GBV, it’s vital to know what legal rights they’ve been granted so far and how these rights have been initially shaped. One example of the fundamental contribution of these rights is that when women decide to escape violence such as the one practiced during “marriage”, they might encounter “legal” problems and even could lose authority over their sub-systems (Human Rights Watch, 2015) if these legal rights are not robust enough to protect them. Therefore, when it comes to designing policies, “refugee-led organizations” globally must also ensure to participate fairly (Alio, et. al, 2020). Perhaps, this will help vulnerable refugee women express the way they could be supported and protected legally.

1.3.1 International Context

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After the establishment of official “conventions” and schemes on women’s rights, violence against females has become vividly recognized in national and international discourses; this includes the “Convention on the Elimination of All Forms of Discrimination against Women- CEDAW”, “Declaration on the Elimination of Violence against Women (DEVAW)”, and “2030 Agenda for Sustainable Development” (Warner, 2018). The first “Article” of (DEVAW) explains that violence against women is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life.” (Eid, 2022, p.7). CEDAW’s Article nineteen, part seven, emphasizes that gender-based violence is a serious type of segregation that inhibits females all around the world from pursuing the minimum yet their important “human rights” like the “right to life, right to be free from inhuman or degrading treatment, right to be free from cruel and inhumane treatment, right to safety and security of a person, right to receive equal protection under the law, right to the safety of one’s physical and mental health” (Eid, 2022, p. 7 & 8). Even violent behaviors geared towards them can influence their overall medical conditions and restricts them from taking an active role in their communities, impacts their financial situation, and inhibits them from practicing a “healthy sexual and reproductive life” (Eid, 2022, p. 8). This form of violence reduces females’ activeness, synergy, and level of confidence, and leads to significant “physical” besides emotional complications (Heise, 2005).

The “Universal Declaration of Human Rights (UDHR), the International Covenant on Civil and Political Rights, and the International Covenant on Economic Social and Cultural Rights (ICCPR)” are also rooted in this matter (Eid, 2022, p.8). For example, In the “UDHR”, the 3rd “Article” states that everyone should live freely and feel secure; the 7th “Article” mentions that people around the world have the right to attain equality “before the law and shall be free from any form of discrimination”; and the 8th “Article” argues that individuals must also be receptive of “remedies” through local governmental “courts” whenever every human right is breached (Eid, 2022, p.8). The second “Article” listed under “ICCPR” adds on by emphasizing a similar idea to the explained “Article” eight by saying that there is a “necessity of granting effective remedies for those whose fundamental rights and freedoms are violated” (Eid, 2022, p.8).

“ICESCR” 3rd “Article” also aims to promote fairness between males and females around the world by offering them the same access to financial, societal, and even “cultural” virtues (Eid, 2022, p.8).

These collective international agreements and treaties are extremely vital to initiating change at the level of local legal systems that control intersectional powers over vulnerable refugee women. Also, they constitute a fundamental legal/official base for the readers to understand the Lebanese legal system in regards to them.

1.3.2 Lebanon’s Legal Context & Female Refugees Status

To further understand these concepts within the context of Lebanon, it is necessary to explore what has so far been done about these international agreements and treaties within its legal system to guarantee the rights of Palestinian refugee females.

To begin with, Lebanon partially recognized and embodies some of the international agreements in its local laws (Eid, 2022, p. 70-71). Yet, in reality, it worsened it. Accordingly, Eid’s (2022, p. 6) study on GBV in Lebanon navigated the laws and policies designed and implemented by the “legislative and judicial systems” to highlight the layers of “power” embodied in the Lebanese legal agendas and schemes that also leave refugees like Palestinian women trapped in the loop of unfairness and negatively influenced by how decision-makers segregate and categorize people according to their “culture of impunity”. This was mainly accomplished by using overlapped research methodologies which are the “empirical” as well as “analytical” ones (Eid, 2022, p.4).

Results showed that available investigations on the reported violations and offenses regarding gender-based violence cases in the country were extremely fragile as well as not defined or even explained authentically because they were not fully recognized in official lawful discourses (Eid, 2022, p.68). In fact, “medical reports” along with other ones are hindered and not handled seriously/professionally when victims and stakeholders submit them immediately (Eid, 2022,

p.68). The intersection of the individual as well as “religious” power has also affected how the legislative and judicial governmental bodies legislate laws and take decisions according to them (Eid, 2022, p.68). Having no “proof” that the crimes conducted about GBV besides investing enough money for investigation have eventually affected the quality and number of reported cases (Eid, 2022, p.68). Sadly, this has been even worse when it came to GBV cases related to “honor killing” (Eid, 2022, p.69), “virginity crimes” and “gender type” (Eid, 2022, p.68).

Initially, a major law that was designed to tackle GBV in Lebanon is called Law 293 “For the Protection of Women and Other Family Members from Family Violence” (Kafa, n.d.). Moussawi and Yassin (2017, p.1) prepared a crucial “policy brief” that navigated the procedures that took place in formulating this law. This policy brief also examined the “policy dialogue” that happened in the same year to examine to what extent this “law” was robust, and accordingly, came up with suggestions to maintain effective security for the females encountering “domestic violence” in Lebanon. It was reported that starting from the day of establishing the law, only “175” legal security “orders” have been revealed until the date of report publishing, 14 females from Lebanon lost their life due to “domestic violence”, and only a few refugee females experiencing violence were secured by this bill (Moussawi and Yassin, 2017, p.1). Most importantly, “The Courts of Urgent Matters” showed that they’re extremely unable to produce commands to control the situation as well as manage “domestic violence”, thereby the policy brief emphasizes that “the parliament” should consider operating attentively when designing fair and equal “policies” when tackling serious problems related to males and females (Moussawi and Yassin, 2017, p.1). Another suggestion was that “civil society actors” must conduct more “awareness” on “domestic violence” besides how to utilize “Law 293” (Moussawi and Yassin, 2017, p.1). Further recommendation focuses on the official Lebanese “authorities” where they must ensure that an official analysis of the bill is cohesive, and a local financial support unit must be created for the aim of supporting those who are affected by the problem (Moussawi and Yassin, 2017, p.1).

1.3.3 Mobilizing the Legal Reporting

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On an international scale, the European Commission For Democracy Through Law (2022) issued “Opinion No. 1057 / 2021” that aimed to “Draft Law Amending Legislative Decree N° 150/1983 On The Organization Of The Judiciary” in Lebanon, which is a crucial positive initiative that may automatically change the performance of judges in legal courts to the better. Perhaps, this will also affect the religious courts.

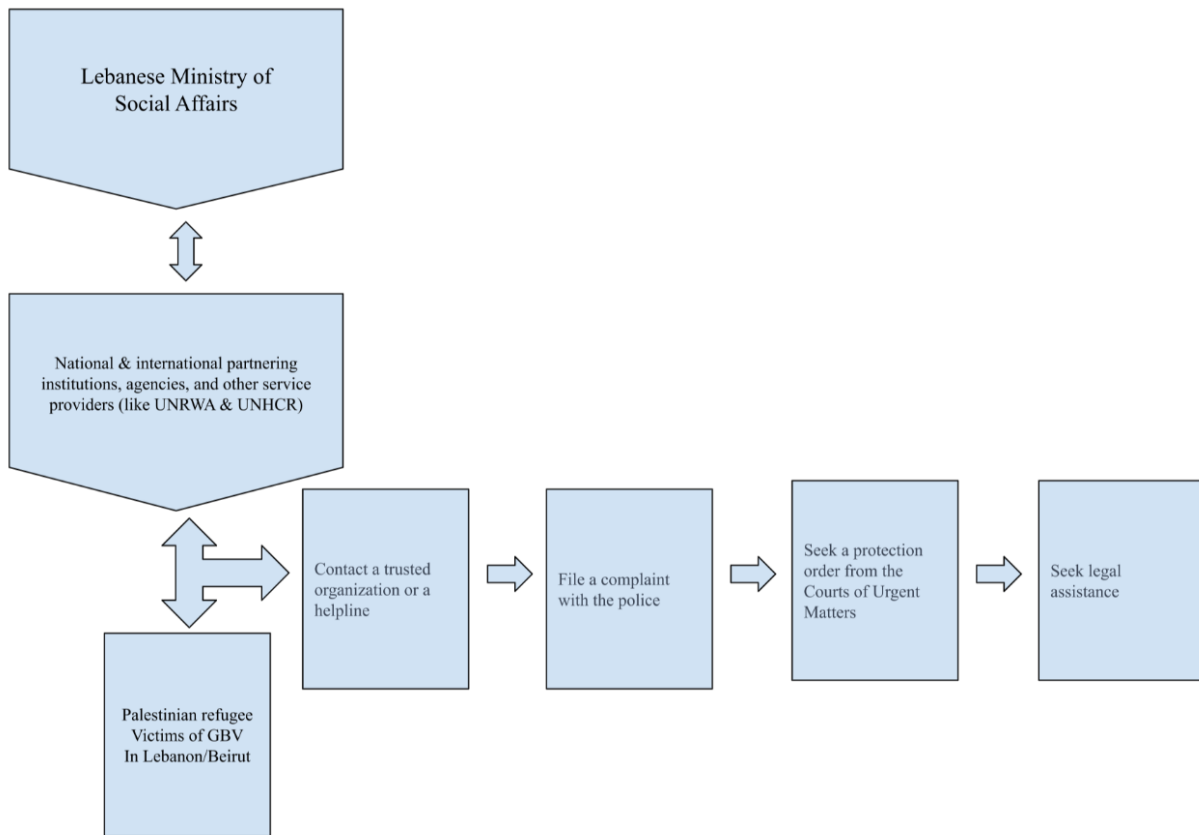


Figure 1. A model showcasing the available stages of support offered to GBV cases in Lebanon.

NGOs in Lebanon with official hotlines, such as Abaad (2021), KAFA (Enough) Violence & Exploitation (2021), and Dar Al Amal (n.d.), provide support for victims of gender-based violence. Alternatively, victims can submit a “complaint” to the police at the closest police office if they experience violence, which allows these legal actors to conduct further investigations (UN Women, 2020). Based on law 293, Victims have the right to ask the court to maintain their

security by requesting an official protection order that bans the abuser from contacting or coming near them. However, to guarantee a protective legal order, affected women/victims are obliged to provide evidence that they encountered an abusive incident and thus can submit/file a petition (United Nations Development Programme, 2018). In addition, they can request legal support from a lawyer to start filing that “complaint” to ensure that the protection order will be obtained, and accordingly will be able to pursue legal action against the abuser who initiated the violence (UNDP, 2018).

1.4 Research Problem

Eventually, eliminating GBV to maintain a non-violent and secure environment remains a major inevitable social problem within the field of “social work” (Edleson, Lindhorst, and Kanuha, 2015, p.3). Therefore, this field should continuously examine vital tactics as well as foster emerging “scientific” methods that contribute to tackling this serious social problem before it escalates further and proceeds with affecting the generation of today and tomorrow (Edleson et al., 2015, p.3). So, I believe that utilizing theoretical concepts and frameworks derived from the field of social work will surely detect the root causes of the problem and thus new ways could be presented to orient the intervention methods within this field whether within research or the physical contributions entitled to it. In some ways, the shreds of evidence, recommendations, and other outcomes of this paper will contribute to highlighting GBV within the refugee context in Beirut city, something that could help social workers operating there to recognize what should be done further to make the support process offered to the marginalizes Palestinian females victims of GBV there more beneficial and robust.

1.5 Purpose & Aim

In reference to the background information on Palestinian refugees in Lebanon and its direct relation with the social problem of gender-based violence encountered by stateless refugee

women in the three Palestinian refugee camps within Beirut (Mar Elias, Burj Al Barajneh, & Shatila camps), the purpose and aim of this exploratory study is to explore and understand how and to what extent the available support services are serving these refugee female victims of GBV dwelling in one of these camps. Three theories and one perspective supported in framing the study including the theory of feminist solidarity & the perspective of intersectionality (as a way of analyzing the intersectional power structures), street-level bureaucracy theory, and the human service organization's theory.

1.6 Research Questions

This will be mainly achieved through the utilization of the two vignettes during face-to-face and online qualitative interviews with stakeholders operating in NGOs and other service-providing structures and through answering the following research questions:

- (1) What are the organizations and the available services inside and outside the Palestinian refugee camps in Beirut offered to the Palestinian refugee women victims of GBV?
- (2) What legal protection laws are available for Palestinian refugee women victims of GBV in Lebanon?
- (3) What does the support process look like and how does it interact with intersections of power structures such as class, legal status, and patriarchy?
- (4) What can be done to enhance the support process to make it better for the Palestinian refugee women victims of GBV?

CHAPTER 2: LITERATURE REVIEW / KNOWLEDGE BASE

2.1 Introduction

Looking at the majority of the “refugee populations”, females constitute a big part of it yet are still denied of feeling secure and protected within the household as well as the entire country that hosts them (Martin, 2004). This happens mainly when they encounter “Gender-based Violence” (Khan et al., 2020). Nonetheless, the existing research on the issue has significant gaps when striving to understand it from all aspects, mainly when it takes place in contexts related to Palestinian refugee women dwelling in refugee camps in Beirut, Lebanon as there were completely no studies on that. Therefore, this literature review aims to explore relevant information that can bridge this gap and eventually highlight the suggestions made to improve the support process.

First of all, it’s important to understand the term “gender-based violence” (GBV). According to Sri, Das, Gnanapragasam, and Persaud (2021), gender-based violence is “a human rights violation with far-reaching negative consequences on survivors, their families, and children”. This problem is based on the person’s “sex or gender” (Dlamini, 2021), and it is encountered by females everywhere and at any time regardless of “their age, ethnicity, status, class, race or religion” (Eid, 2022, p. 6). Adult and/or young females tend to be highly exposed to gender-based violence practiced by their partners (Jatmiko, Syukron, and Mekarsari, 2020). They also become even more exposed to it when they get categorized as “vulnerable” as a result of their label and status in the community such as being an asylum-seeker (Eid, 2022, p.6). Unfortunately, a very minimum number of females who have been encountering this critical

social problem have reported that they are affected by this form of violence especially while they're dwelling with the abuser (Nordhues, Bhagra, Stroud, Vencill, and Kuhle, 2021).

2.2 Support Available for Victims of GBV & Stakeholders Involved

Badurdeen (2020) presented a study on “resolving trauma associated with sexual and gender-based violence in transcultural refugee contexts in Kenya”. In her research, Badurdeen (2020) utilized a “qualitative” data collection method when she interviewed adults as well as young female asylum-seekers located “in Dadaab and Kakuma refugee camps”. The results of the study succeeded in showcasing how these survivors of sexual and gender-based violence incidents were traumatized but then showed resilience via resorting to robust “social networks” as well as advanced medical facilities offered by NGOs/initiatives/UNHCR (Badurdeen, 2020). These supportive stakeholders seem to hold embedded layers of power that lift the overall support process for the affected women. One way to attain what Badurdeen (2020) discussed, was by finding staff operating in the medical and humanitarian fields who considered the impact of culture and “cultural interpretations” on traumatic events experienced by the victims, these staff enthused the women to use their “informal” types of connections. To ensure the SGBV survivors’ attainment of global “human rights”, they were able to ask for free-of-charge clinical support and other services such as attending mental health consultations and case management (Badurdeen, 2020).

Another important layer is the importance of understanding the nature of collaboration between stakeholders in the support process, something that's very related to what Raftery, Howard, Palmer, and Hossain (2022) presented in their similar research that showcased the collaborative connection between “humanitarian and public health emergencies”. The authors investigated tactics and strategies needed to respond swiftly to cases of gender-based violence anywhere around the world from the time they get reported as well as contribute to the prevention activities

to limit GBV. This was evident in Raftery et al. (2022)'s "scoping review" of cases that took place between "1990 and 2020" mainly in the contexts of "natural disasters" as well as "public health emergencies" within twenty-two "low or middle-income" states; they utilized a "thematic analysis" research approach in which they worked on advancing 6 prompts with the aim of synthesizing proofs related to efficient gender-based violence cooperation. Accordingly, Raftery et al. (2022) introduced specific suggestions that make this type of urgent coordination further robust. Looking at their results, they not only showed that a limited number of proofs of gender-based violence cases were detected within the field of "public health" but also proved that the fragile and inconsistent cooperation between multiple fields of work has automatically led to unreliable impeaching "systems" as well as lack of incorporation of those females who were already impacted in the first place (Raftery et al., 2022). This emphasized that "inclusive" communication and cooperation on gender-based violence cases are immediately required with the integration and supervision of regional decision-makers who can force the availability of a designated "GBV Information Management System" and sufficient finances to operate them (Raftery et al., 2022). This should not only be for a short period, yet must continue to be available later to establish a reliable system with clear cooperation that serves all women who have been left without reporting platforms and supportive professions (Raftery et al., 2022). In relevance to the authors' study, we can attest that cooperation between involved stakeholders is extremely vital to make the support process for survivors of GBV successful and secure, whether it was concerning medical services or any other ones.

2.3 Enhancing Efforts to Combat Gender-based Violence

Khan et al. (2020) highlighted the unrecognized pain and suffering experienced by general refugee women and how the violence being practiced by their spouses could harshly influence them while residing in "South Africa", thus they suggested that the government must consider admitting that violent actions conducted by the close spouse should be justified as an "asylum claim" to centralize relevant and supportive "services" for the affective stateless women that

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become victims of GBV in the region; they also added that it's important to fix the narrative of the global and national laws and policies designed for women via making these licital commitments more revolutionary.

On another global layer, and in contribution to the reduction of all the hazardous forms and outcomes of GBV internationally within refugee camps and similar informal gatherings, “the International Organization for Migration (IOM)” in cooperation with “the Camp Coordination and Camp Management (CCCM)” decided to anticipate the direct relationship between female’s contributions to the “governance structures” with a focus on their ability to mitigate violence (IOM and WRC, 2016, p.4). Ensuring that women’s contributions are being represented ought to be a crucial step to enhance the level of work being done concerning “gender” besides “women’s empowerment” (IOM and WRC, 2016, p.4). People who reside in camps must be ensured to be included in the “decision-making” process along with the “camp governance structures” to end up having a successful “camp management” (IOM and WRC, 2016, p.4). The reason behind this effective integration helps, as IOM and WRC (2016, p.4) explained, in pushing the “humanitarian response, disaster risk reduction, holistic community support, and ultimately, accountability toward affected populations” to a better level. Moreover, it will help us understand how the involvement of multiple societies within these “displaced communities” can ease the way of clarifying, shaping, and responding to not only their distinct “needs”, abilities, and “expectations” but also the ones of others in the same position (IOM and WRC, 2016, p.4). We must not forget that females’ “representation” within the available leading committees remains until now small and narrow therefore we must ensure that the voices of women are being fully represented and amplified when they admit to expressing protection-related matters in addition to offering help in identifying “responses” to forms of gender-based violence (IOM and WRC, 2016, p.4).

In conclusion, Palestinian refugee women who are victims of GBV in Lebanon have been left with less support despite the national and international efforts made to enhance their legal rights. Also, witnessing the Lebanese government segregating the reported cases in the context of law based on the decision-makers individual “interest” to promote fairness on a local as well as

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global scale (Eid, 2022, p. 74), constitutes a huge gap in maintaining a transparent and clear support process.

Thus, this paper comes to bridge these gaps by understanding how and to what extent the available support services are serving these refugee female victims of GBV while they dwell in one of three refugee camps in Beirut. This will help in showcasing the urgent efforts that need to be taken to mobilize a change for women before the problem escalates further.

CHAPTER 3: THEORETICAL & ANALYTICAL FRAMEWORK

3.1 Theoretical Model: Overview

The research study was guided by the following theories that derive from the social work field and thus are able to help in analyzing the findings entitled to GBV as a social problem:

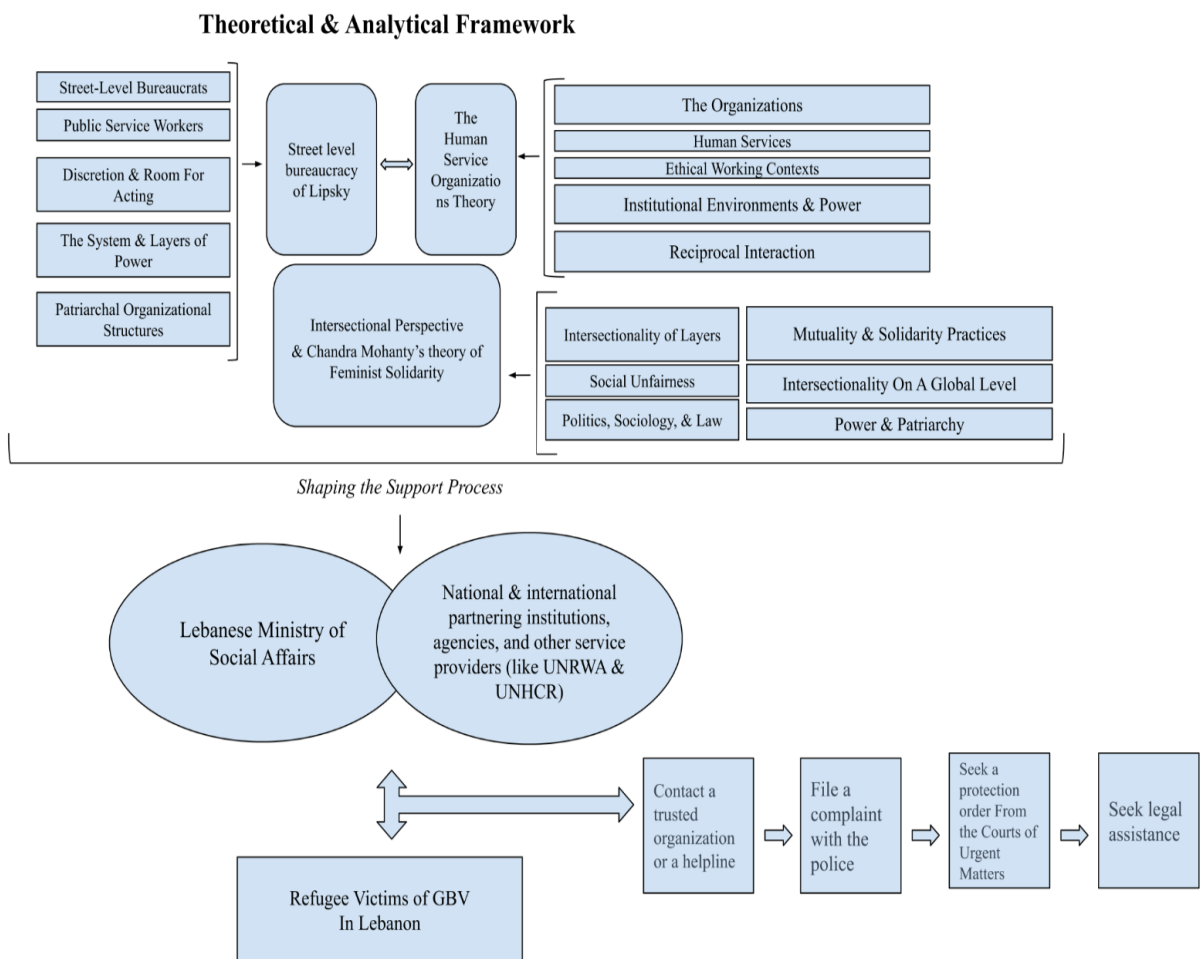


Figure 2. *A theoretical model showcasing the general overall theoretical concepts that shape the overall support process.*

3.2 Intersectional Perspective & Chandra Mohanty's theory of Feminist Solidarity

These come as one part and the backbone of this paper to support the overall study. Firstly, the metaphoric perspective of “intersectionality” was introduced by Kimberlé Williams Crenshaw back in 1989 (Crenshaw, 1989). Two years later, it was explained “as a provisional concept” that illustrated the limitations of “approaches” that divide oppressive “systems”, and marginalize by concentrating on one of them while disregarding the rest (Crenshaw, 1991). Crenshaw (2017, p.3) defines the term “intersectionality” as “the interconnectedness of social categories such as race, gender, class, and sexuality, and how they mutually construct one another.”.

The main argument was then that previous “approaches” to feminism and anti-racism were fragile when addressing what black females encounter especially when subjected to distinct types of tyranny (Crenshaw, 1991). Looking at people who are placed within diverse segregated communities, including “black” females, it can be seen that they encounter multiple segregating and oppressive incidents that have no justification when questioned separately (Crenshaw, 1991). The term succeeded in proving to be a useful concept/approach for examining societal unfairness as experts in multiple domains have utilized it such as those in “law, sociology, and political science (Crenshaw, 1989).

Patriarchy is seen to intersect with both “legal status and social class” with a focus on “black” females who experience them collectively (Crenshaw, 1989). In this regard, Crenshaw (1991, p.141) offers an example by saying: "Black women are subjected to racist, sexist, and classist practices that function together to further oppress them... the combination of race and sex, and class, create a distinct set of problems in the political, economic, and social realms". Crenshaw

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(1991, p.125) proceeds to build up on this layer of intersectionality by clarifying how a country's "legal system" tends to reinforce forms of tyranny when dealing with "women of color" via refraining from addressing the factors that exposed them to "violence and discrimination" as a result of neglect, something that was mentioned when she once said: "The experience of women of color cannot be understood in the absence of analyzing the simultaneous impact of racism, sexism, heterosexism, and economic exploitation...Intersectionality provides a way of understanding how multiple forms of inequality operate together and are experienced by individuals in various ways."

Secondly, Chandra Mohanty's theory of Feminist Solidarity is built on what Crenshaw has developed, therefore they are interlinked. To explain about Mohanty's theory, it is also called "the comparative feminist studies model", aimed to concentrate on both "the intersections of race, class, gender, nation, and sexuality" taking place within diverse societies where females dwell as well as on their "mutuality" and complexity. The theory recommends further consideration of how the "histories" of these listed elements connect and intersect on diverse levels (Mohanty, 2003). The author continued to centralize her efforts on exhibiting a dual emphasis on both personal and communal "experiences" when it comes to tyranny, mistreatment, defiance, and perseverance (Mohanty, 2003). Initially, the reason why she named this model the "feminist solidarity model" is that, in addition to emphasizing mutual support and shared concerns, it also entailed establishing inquiries on the relationship and detachment among "activist" females' mobilizations worldwide (Mohanty, 2003). And instead of conceptualizing "activism and agency" as something limited to particular and separate "cultures" and countries, this model enables people today to acknowledge "agency" and the capacity to act beyond national and cultural boundaries (Mohanty, 2003). Accordingly, this academic skeleton adopts a "comparative" perspective and examines how "power" is being used, predicting "distance" and contiguity with taking into consideration both particular and global factors within its "analytical" approach (Mohanty, 2003).

Both the theory and the perspective have been chosen to guide this research paper as it proves to be very relevant when answering the research questions, mainly when looking to understand the

interviewees' answers in the findings' section on how solidarity took place within the patriarchal structures, and whether there were any efforts against/with them. In the findings, they will be further explained on both how refugee women who were victims of GBV were trapped every time they sought support from the patriarchal structure and how then they collaborated with other organizations. It's vital to embrace the hindrances to women's solidarity work to combat violence and provide more protection.

In this context, linking patriarchy to the legal status as well as social strata from this theoretical framework, the participants in the findings elaborated on how diverse structures interacted together with a focus on the pillar of patriarchy and power exhibited when the support process was offered to refugee victims of GBV in the camps. Moreover, the vignettes utilized during the qualitative interviews strongly highlighted the concept of intersectionality as they presented two cases of GBV women having distinct socio-economic statuses, something that will be clarified and linked further to this theory within the findings and analysis section.

3.3 Street level bureaucracy of Lipsky Theory

The “Street Level Bureaucracy” theory belonged to Michael Lipsky more than 30 years ago (Lipsky, 1980). Initially, Lipsky (1980, p.3) targeted the “public service workers” who served in important professions inside communities in the United States and could communicate closely with residents of the country within their work context, something that automatically gave them an ultimate “work” privilege and power and thus made them shape “street-level bureaucracies”. These “bureaucrats” could be “teachers, police officers, and other law enforcement personnel, social workers, judges, public lawyers” and many more ones having vital work roles in their state projects (Lipsky, 1980, p.3), meaning that they also have the power to enforce “sanctions” that create more control over people’s that are socially and politically constructed (p.4). Two pillars were mainly addressed concerning this point, one about how the objectives of the state’s programs and facilities are entitled to the roles practiced by those bureaucrats, and another one

on how these workers influence the living conditions of the country's residents (Lipsky, 1980, p.4). Thereby, protection, medical support, and "education" of the nation are things to be maintained by the regime/state, and the involvement of the "bureaucrat" stakeholders decides whether the same nation will take advantage of these services or will abuse them by eliminating the pillar of security and trust with the public (Lipsky, 1980, p.6).

The aim of using Lipsky's theory in this research paper is to further understand how layers of power have taken place within the patriarchal organizational structures involved in the support process offered to the refugee victims of GBV in the camps. Also, it helped in understanding who the street bureaucrats were involved in that support process, starting from the interfering NGOs, and reaching the legal system in Lebanon. And since Lipsky looked at the street bureaucrats, it's important to highlight that he's also a scholar within the organizational theory that is utilized in this paper as well. Therefore, creating a linkage between the power of the street-level bureaucrats highlighted by the interviewees in the findings to the organizations they operate in will help us understand not only the overall support process but also detect the gaps within it by seeing how the different aspects influence the acts and discretion of the social worker, legal worker, etc. during the support process.

3.4 The Human Service Organizations Theory

Hasenfeld established the "Human Service Organizations Theory" as a solid base for multiple approaches to understanding the "analysis of the human services" considering its efficiency in having an "empirical" foundation as well as attributions that make a distinguished separation between the concepts of "human services" and the "organization" so a process of transformation can happen (Garrow and Hasenfeld, 2010, p.33). The "organizations" concept was utilized in respect to the "human services" to highlight multiple ideas including: (1) the engagement in ethical working contexts and how it should be motivated by ethical principles regarding a "desirable" individual action as well as the "good" community; (2) how these organizations originate initially from a bigger "institutional environment" that offers them recognition and

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power to serve the country's residents with the support of technology; (3) negotiations that tend to happen with superior stakeholders inside and outside these "organizations" aim to attain certain objectives via their practiced power on them; (4) focusing on the reciprocal interaction between service-providers and service-users so their objectives can be attained through an interaction involving the exhibition of feelings from both sides; (5) working of the organizations rely on "gender" in which females get higher focus believing that this gender type excels in showing "care"; (6) and contemplating that the core values of any organization are entitled to dominance and liberation (Garrow and Hasenfeld, 2010, p.33-34).

Within this theory, Hasenfeld offered an in-depth explanation of sub-approaches like the "Human Relations Approach" which has been seen as the most relevant one to this research study since it explains the "relation" between service providers in the organizations with the service users besides highlights how work environment and duties influence the workers and thereby the beneficiaries (Garrow and Hasenfeld, 2010, p.35). For example, the staff tends to be highly affected by the power practiced toward them by the leading individuals operating in higher structures within the same organization, something that showcases whether democracy exists there or not (Garrow and Hasenfeld, 2010, p.35). In case it doesn't, elements of "trust, positive values, and caring emotions" will vanish when the service providers operate closely with the people in need of the organization's services.

Departing from this approach and concerning the findings of this paper, we can see that the roles and contributions of the NGOs supporting victims of GBV in the refugee camps in Beirut are considered as the Mesosystem level in the support process as they interact with the women on a micro level, which will help us explain in the analysis section how this interaction impacts the overall support process offered by these organizations to the women with a focus on the power they have been given by their upper management. Additionally, the human service organization theory will support in clarifying what sort of human services are present to aid GBV victims to be able to conceptualize what the interviewees explained and then navigate the patriarchal power

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within the organizations that hinder women from reaching the final stage of legal support linking this through their multiple services the women to the legal system/courts in Lebanon.

CHAPTER 4: METHODOLOGY

The overall methodology of this research paper involved extensive methodological tools such as face-to-face interviews, strategic targeting, etc. within a methodological process that involved data collection, data analysis, and many other steps aiming to create a transparent and reliable research paper that could serve the field of social work and bridge the gaps detected in relevant studies to this paper's topic.

4.1 Research Tools

The data was collected in March 2023 during a visit to three Palestinian refugee camps located in the city of Beirut in Lebanon (Mar Elias refugee camp, Burj Al Barajneh refugee camp, and Shatila refugee camp). Two research methods along with the integration of vignettes as a supporting tool were used with 9 participants:

4.1.1 Face to Face & Online Qualitative Interviews

The face-to-face qualitative interviews involved open-ended questions. Each one took 30 to 40 minutes to be done. The overall interviews included 9 ones, 8 face-to-face, and 1 was adjusted to be through a WhatsApp call instead. The participants were recruited through the strategic targeting method that will be discussed below. Speaking of the flow of these interviews, they started with introducing myself as a student and researcher, then I explained again about the consent form and reinforced ideas that were mentioned in the information sheet handed previously to these participants when I met them in the three camps. The interview process departed with 2 vignette cases that will also be explained in the vignette section below. After that, 11 questions were asked thoroughly to each participant who answered almost all of them. Only a few participants found it hard to elaborate in their answers on specific ideas based on how the questions were relevant to them. After that, the participants were informed again that they

can reach out to me or my university in case they wanted to do any modifications to their answers or decided to completely withdraw from the study.

The aim behind using this method was to understand the informants' reflections on how women's different positions are related to the intersection of power structures and how they tend to impact the support they receive on different levels. Also, it helped in answering the research questions as the interviewees elaborated on the available services offered to victims of GBV, the protective and inclusive laws/legal rights in Lebanon, and the type of support available for these women. Moreover, they were given the space to express their opinion about what should be done to mobilize the current situation of affected refugee women, departing from the positions of these interviewees.

4.1.2 Vignette Method

As mentioned, 11 questions were asked to the participants. They were based on two vignettes that were introduced before asking the questions. The vignettes were two real anonymous stories about two Palestinian refugee women dwelling in one of the three refugee camps and who had the same refugee status in the country yet with different pillars of intersectionality. For example, one woman was educated, was financially independent, etc, while the other woman who was also in the same refugee status, had no educational privileges, was not financially independent, etc. So, the cases were used to base the questions on them and to ask the participants about their reaction and level of support geared toward both of the females when imagining that they faced them already within their field of work. Therefore, the vignettes focused on shaping the discussions “with pragmatic manipulation” related to examples with similar “characteristics/variables” aiming to navigate the interviewees' perspectives, ideologies, inputs, and views (McDonald, 2019; Converse et. al, 2015; Veloski et al., 2005). They also highly served in elaborating clearly on the judgments and actions exhibited by the interviewees within the context of “real-life scenarios” (Renold, 2002). As Payton, Kurlen, and Gould (2023) described, “the drivers of the decisions may be vital targets of interventions to reduce variation

and sustain improvements over time”. Some examples could be highlighted from the research field to show how some researchers utilized vignettes in their research work. For example, Nasr’s study (2022) on “Safe Spaces for Refugee Women: Towards Cultivating Feminist Solidarity” utilized the vignette methodology with asylum-seeking women to show how having ongoing “feminist solidarity” to overcome hardships is important, yet must not depend on misconceptions drawn around the stateless females’ “identity” as well as circumstances. Nasr (2022) continued to argue that using a “vignette” as a tactic of exploration is vital to know more about the participants as well as support in leading to an ongoing yet revolutionary change.

Examining to what extent this methodology can serve the research field as well as answer critical questions drawn around violence against stateless women in multiple refugee camps around the world, it is clear that vignettes open lots of doors to readers and researchers. For example, Fletcher, Gitter, & Wilhelm's study (2018) could be a good example as it was conducted on GBV practiced against children in “Nyarugusu Refugees Camp” yet concerning their caregivers, especially the women who were directly involved on all levels within this social problem. For instance, the researchers began their study by explaining that limited knowledge has been produced and formulated on the mechanisms utilized by locals in refugee camps to combat forms of violence (Erin et al., 2018). Therefore, Fletcher, Gitter, & Wilhelm (2018) used “fictional vignettes” with three hundred “child-parent pairs” of asylum seekers with “Burundian and Congolese” identities/nationalities dwelling in “Nyarugusu camp in Tanzania” in which the stories revolved around violence intending to test the caregivers’ and their subsystems’ understanding on how they can speak about violent incidents. Results of the study showed that both sides had almost the same ideologies presented in the fictional vignettes such as speaking about the violence in educational institutions instead of in other contexts such as the refugee camp (Erin et al., 2018).

4.1.3 Strategic Targeting Method

During my visit to the camps, I managed to attend general events arranged by the leading committees (Lijan Al Shaabiya) there. Accordingly, I was able to connect with potential

participants in my study as most of them were operating in NGOs. Thus, I distributed a general information sheet to the attendees to give them the option to read about the objective of the study, circulate the sheet around potential interviewees, and call back in case they decided to be interviewed. I also managed to inform some participants about my study on spot, which helped me take their initial consent to participate. This strategy facilitated the process of finding participants as it was a swift tactic to conduct interviews in a limited period and within the three refugee camps.

4.2 Targeted Participants

Table.1 in the Appendix shows the characteristics of the 9 interviewed participants who agreed to participate in the study. They were divided into the following 3 main categories:

4.2.1 Leading Committee (Lijan Al Shaabiya)

This included 1 member/decision-maker from one of the leading committees in one of the 3 refugee camps in Beirut: Mar Elias camp, Burj Al Barajneh camp, and Shatila camp. The leading committee is also called “Lijan Al Shaabiya”. It was chosen because it’s responsible for managing the communication between the existing social service providers inside the camp as well as the refugee population residing there. It also manages a secure environment for people there as well as collaborating with UNRWA, UNHCR, and other official international agencies operating for the sake of helping stateless refugees.

4.2.2 NGOs & Women Protection Units Existing Inside The Camps

They included 2 social workers and one psychologist operating in NGOs within the three described camps, two founders of local NGOs who were also active members in the women's

protection units (also called women committees), and 2 community mobilizers who participated in the study.

All of them have had enriched experiences in the humanitarian field and social work as they've been working for years inside the camps and they are extremely familiar with the social welfare system there, the gaps observed within it, and the expected needs of the people that the system has been failing to offer. They also had direct partnerships with the "Lijan Al Shaabiya" & UNRWA.

The 2 community mobilizers acted as supporters for GBV women residing in their refugee communities by facilitating communication between them and the services they might need. Some individuals from the community themselves act as supporters by offering their houses as a safe space.

4.2.3 Anonymous International Agency Supporting Refugees Legally

One staff with a background in law operating in an international agency that supports Palestinian refugees in the camp was chosen to be interviewed. Her inputs clarified the available legal services, what is missing, what has been done, and what could be done to enhance the situation of the GBV victims.

4.3 Personal Experience

Departing from my personal view as someone who was impacted by the experience of being a stateless Palestinian refugee in Lebanon as well as affected by the overall unfair legal context of Lebanon on GBV, it's vital to highlight that I have become more engaged with the overall refugee population's needs, rights and demands. In reality, being a refugee social worker has eventually enthused me to eagerly support the refugee women in the camps, mainly in Beirut,

from the lens of research via mobilizing around the situation encountered by survivors of gender-based violence. Thus, dedicated to my background knowledge and position, I was able to build trust and reach out to informants, something that opened doors for affected people to speak about experiences that differed from my perception of the issue.

4.4 Ethical Considerations

In their book, “Ethnography Principles in Practice”, Hammersley and Atkinson (2007, p.209) argued that “there are ethical issues surrounding social research, just as there are with any other form of human activity. Despite departing from my personal experience in this study, I remained keen and attentive not to fall into the trap of conflict of interest or falsified ethical consents and at the same time stick to the ethical principle of the research field. Therefore, I utilized two main documents that embody the research ethical principles in my study and made everything unbiased and ethical:

4.4.1 Consent Form For Participants

This had 2 versions, English and Arabic. Before recording and initiating the qualitative interviews, participants were offered both versions to sign on after I explained to them clearly and they consented that they’d read and understood the participant information sheet provided, questions about the research project were answered satisfactorily, their participation in this study is voluntary, and that they were given the freedom to withdraw their participation at any time until the data undergoes the analysis phase since their information will already be used and developed. This was a strict requirement for those who agreed to participate in the study as I explained to them that it will be very hard to remove their data from the analysis part in case they changed their mind. The time given for this paper to be done was very limited and thus setting a deadline for the withdrawal of participation was a key solution to proceed with writing the paper in an effective time manner.

The participants were also informed that their information will remain confidential, except where there is a risk to life, their answers will not be released to anyone and their identity will remain anonymous, their names will not be kept on any record (they were identified in accordance to the nature of the organization; ex: Lijan Al Shaabiya, etc.), the nature of the organization might be identified in the research to draw comparisons about practice procedures. The participants gave consent for the interview to be recorded through Skype, zoom, teams, or face-to-face, and their recordings were transcribed by the researcher. All data were stored securely for the period of the study and thus will subsequently be destroyed later after the thesis is done and presented. Finally, participants were asked again if they would like to participate in this study.

4.4.2 Information Sheet

This sheet was presented to the participants explaining the mechanism of their participation in the study, the research's topic, aim, and purpose, along with expected hazards that might emerge, safety mechanisms, and other related information.

4.5 Interview Process

The participants were given the chance to choose to participate in semi-structured interviews either face-to-face or online via calling on WhatsApp, Zoom, Teams, or Skype either in English or Arabic language based on their own preference. Eight participants were able to be interviewed in person, while only one participant chose the online option as a more convenient one for her time. The overall interviews were conducted with each interview individually and not within a group context in order for them to have the opportunity to express themselves freely and safely without experiencing any type of pressure or embarrassment while answering the questions. No limitations or gaps were faced during the in-person and online interviews. In fact, the internet speed was very good so no repetition of questions was requested or made.

4.6 Audio Recordings & Transcriptions

All the interviews were audio-recorded and extra notes were taken once the participants were given again the full explanation of the study's details and purpose immediately after they signed a paper consent form either in Arabic or English, based on their preference. Each individual interview lasted for about 30 to 40 minutes and the majority of the answers were delivered and expressed by the participants in Arabic. Accordingly, I ensured to transcribe with the help of my native Arabic and English language skills all the audio recordings into the English language in order to match my study's delivery style.

The process of interviewing, transcribing, and analyzing the collected data has ensured a high level of transparency for the participants and the readers when reading the paper at the end. Although they required adequate time, the entire process has nonetheless contributed to bringing me closer "to the data" when reviewing them in both languages (Denscombe, 2017). Even when translating the data from Arabic to English, I ensured to be very attentive.

4.7 Storage of Transcriptions

All the recorded audio and transcriptions have been stored in a safe and locked file on my laptop and thus will be damaged and deleted after submitting the paper and when I pass my examination phase.

4.7.1 De-naturalism for Transcription

After collecting the data, I used a de-naturalism technique to make the transcriptions clear. Also, to maintain the participants' "lingual and contextual" layers (Denscombe, 2017). For example, I ensured to write down each word said by the participants by also using my translation skills as a native Arabic speaker who is very eloquent in English and who understands the actual meaning

of each word being mentioned during the interviews. Then, I focused on what the participants mainly said more than how they mentioned the information. To clarify, I removed all the unnecessary additives in the recordings such as the poses, the umm, the ahh, etc.

I believe that by doing this I will be able to not only shape and form the reality of each interview but also contribute to delivering their personal messages in an authentic way as well as in constructing their own biases about these realities aiming to fulfill the overall goal behind the research questions and the study. The most important thing to me was to clarify how the interviewees' perceptions on the topic were much more vital than how they just only communicated with me to express themselves; eventually the "latter" was impacted by distinct external reasons.

4.8 Analysis Process

To continue, thematic analysis was utilized with the aim of bringing to the surface of analysis the similar, distinct, and opposing ideas embodied in the participants' answers. On another note, the experience of being a Palestinian refugee who was born and raised in one of the refugee camps besides working as a social worker in Lebanon has supported me in relating to the data provided by the interviewee.

4.8.1 Coding

Since there were nine interviews, no software was used such as NVIVO 12, and thematic analysis along with the themes was designed and conducted manually. The chosen themes were matched to the aim and research questions, literature review, and theoretical background of the research paper. The overall 6 steps were followed according to Braun and Clarke's steps (2006) mentioned in the article of Xu and Zammit (2020, p.2): "familiarizing yourself with your data, generating initial codes, reviewing themes, defining and naming themes, and producing the

report”. Theoretically speaking, generating each code can happen in two ways as DeCuir-Gunby, Marshall, and McCulloch (2011) argued in Xu and Zammit’s article (2020, p.2): (1) extracting them “from the data itself” which is also called “inductive coding, (2) or through “particular theoretical or epistemological positions”, which can be referred by as “deductive coding”.

4.8.2 Thematic Analysis Process: Themes, Sub-themes, & Codes

Accordingly, the way I familiarized myself with the data is through understanding and following these 6 steps of Braun & Clarke (2006) through conducting a thematic analysis process:

First, I listened more than one time to the transcript and repeatedly read the notes I took during the interview process aiming to acquire further knowledge about what the participants specifically meant. I even tried to put myself in their shoes and think repeatedly about to what extent what they said made sense.

Secondly, I started taking notes about the common words that the participants collectively mentioned to understand if they can be transformed into codes later on or not. Only meaningful and related terms were highlighted which allowed me as well to group the quotes within coded sections of an Excel sheet. This facilitated the process of viewing similar quotes given by multiple participants as well as visualizing how they go in parallel with the highlighted terms that became codes later on.

Thirdly, codes were divided into themes based on what they meant. For example, if the participants talked about the legal support but were specific to the laws or religious courts, I ensured to list the quotes under a general theme on the legal support, then structured the sub-themes in order to be able to match the codes with them but also ensure they remain under the same umbrella.

Fourthly, I ensured to go over the sub-themes and coded multiple times to confirm that the groups and clusters were logical and relevant. Those who did not make sense or were less

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important were afterward removed from the Excel sheet and stored in a separate section so I can get back to them later in case I decided to entail an extra code or sub-theme. For the existing ones, I was keen to entitle them accurately based on the coded terms.

Fifthly, I was able afterward to create accurate themes that refer back to the codes and sub-themes. This required me to look for lots of explanations and definitions in the literature review that explain what each theme theoretically meant. This has helped me ensure a high level of credibility and transparency.

Sixthly, I moved to the final step of generating a clear table that explained this entire thematic analysis process besides clarifying visually to me the whole correlation between the themes, sub-themes, and codes. After that, I began to write my finding section based on the detailed Excel sheet that included all these groups and clusters. And in case a new layer was uncovered during this phase, I was able to go back to the stored and unused quotes and codes to re-integrate them, something that required extra time to re-do the whole process but surely clarified the correlations between the concepts extracted.

The following themes were concluded out of this analysis process:

	Themes	Sub-themes	Code (s)
1	Stakeholders' Perspective on the Support Process	Available Types of Support	Service providers' perceptions of the vignettes & ways of serving GBV cases
			Service-providing networks available inside the camps
			The capacity of intervention of service provided

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			Mental health support
			Legal consultations
			Detection & referral
			UNRWA's responsibility & intervention
			Social Work interventions
2	Legal Rights & Current Situation	Legal Process	Legal reporting/complaint Process & Protective policies/laws
			Negative implications of the legal process
			Positive implications of the legal process
			Status of civil and religious courts & recipient of written decisions
3	Support Process & Levels of Trust in Different Actors	Agencies and Non-governmental Organizations -NGOs	Types of interventions & services provided
			Limitations of intervention
			Geographical locations
			Social work intervention & ethical principles/policies

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			utilized
			Access to health support through NGOs
			The Intersection of Power elements concerning the vignette cases
		Women Committees / GBV Protection Units	Roles & responsibilities
			Limitations detected
		Official Leading Committee in the camp (Lijan Al Shaabiya)	Roles & responsibilities
			Limitations detected
			Impact of GBV on children
		Family Support & Community	Impact of patriarchal/conservative mindset & ideologies on GBV victims
			Neighbors' support and their reaction to cases of GBV in the same camp
			Role & feedback of community builders in the support process
		4	Enhancing the

Situation	& legal reporting
	At the level of Official Leading Committee in the camp (Lijan Al Shaabiya)
	At the level of Agencies / NGOs Interventions / Complaint Processes
	At the level of Women Committees / GBV Protection Units
	At the level of Family Support & Overall Community

Table.2: *Themes, Sub-themes, & Code (s) of the findings in the overall transcriptions.*

4.9 Validity, Transparency, & Reliability of the Study

Based on the descriptions provided under each section of this chapter, it can be showcased that the methodology of this study was based on methodological tools that aimed in the first place to ensure the validity, transparency, and reliability of the data collected and analyzed. In fact, collecting data from participants operating in the field and analyzing them through a chain of steps under the thematic analysis process prove that the generated information is reliable and was conducted by a transparent researcher. In addition, refraining from intersecting my personal experience as a refugee and researcher with the initial topic that is also concentrating on refugees from the same country has exhibited a sense of trustworthiness, especially since I strived to the maximum to ensure that I was not biased. This is mainly through presenting the reality of the

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data as it is and by taking it directly from credible participants and other researchers and placing it in different sections of the paper. The transparency can be shown in how I will formulate the logical correlations detected based on the generated themes, sub-themes, and codes and not on personal assumptions and the integration of personal feelings and prejudices. Also, using real vignette stories, general and specific information sheets, informed consent sheets, and many other methodological steps can contribute to how I'm keen to present explicitly the most reliable data possible.

CHAPTER 5: FINDINGS & ANALYSIS

5.1 Introduction

In this part of the research paper, the findings of the collected and transcribed data will be further discussed and presented through the themes presented in the *table.2* and in relation to the following research questions:

1. What are the organizations and the available services inside and outside the Palestinian refugee camps in Beirut offered to the Palestinian refugee women victims of GBV?
2. What legal protection laws are available for Palestinian refugee women victims of GBV in Lebanon?
3. What does the support process look like and how does it interact with intersections of power structures such as class, legal status, and patriarchy?
4. What can be done to enhance the support process to make it better for the Palestinian refugee women victims of GBV?

Four themes were deduced from the research questions and the collected data in the transcriptions: (1) Stakeholders' Perspective On The Support Process, (2) Legal Rights & Current Situation, (3) Support Process & Levels of Trust in Different Actors, and (4) Enhancing the Situation.

5.2 Stakeholders' Perspective on the Support Process

5.2.1 Available Types of Support

The nine participants who were interviewed in this study provided professional support to refugee women in one or more of the three refugee camps at the same time as explained in Figure 3. Their overall interventions included psychological support and case management/follow-ups, legal consultations, capacity building, and other distinct types of social work interventions.

Based on the two cases introduced in the vignettes at the beginning of the interviews, participants were able to closely elaborate on the available supportive services they offer when facing similar cases. It's vital to mention that the participants were considered as a small sample yet they represented a bigger network of social service that entailed supportive stakeholders who have a similar mission statement intersecting with that of the NGOs that the participants in this study operated in. The vignettes also played a major role in lifting many intersecting dimensions in relation to whom and how the support was given. This included distinct intersectional pillars of power, educational levels, socio-economic statuses/classes, and patriarchy that were associated with different women encountering the same issue of GBV in the camps (they will be further highlighted in the second and third themes). Eventually, the two vignette cases were utilized in a similar manner to that of Fletcher, Gitter, & Wilhelm's (2018) strategy from the literature review when they used them during the data collection process on GBV against children in "Nyarugusu Refugees Camp" with a link to their caregivers.

Starting with the general support and referral of GBV cases, it was mainly offered by *[P.1]* who was a *Member & Decision Maker of the Leading Committee in one of the three camps* said:

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“We offer general support to refugees in the camp including victims of GBV by understanding their needs and linking them to services available within the area and sometimes outside the camp. We also collaborate with UNRWA to facilitate its communication with the Palestinian refugees.”

In reference to what **[P.1. Member & Decision Maker of the Leading Committee]** explained, and who is placed in an extremely crucial decision-making position, it can be noticed that the role and capacity of intervention of the leading committee to support refugee victims of GBV inside her camp is considered as a connector. And by looking at Lipsky's perspective on this matter, we can see that these workers' intervention impacts in a way on the service users' lives (Lipsky, 1980, p.4), which are in this case, the female victims of GBV.

Moving to the legal support, it was mainly elaborated by the second participant **[P.2.]** who provides intervention in her capacity as a **[Senior Lawyer]** at an anonymous international agency that serves all Palestinian refugees in Lebanon, among them are the female victims of GBV located in the three targeted camps. The participant explained about the offered legal services through her agency by saying:

“As a lawyer operating the anonymous international agency, my team (who are also focal points in several Lebanese areas) and I offer formal legal support within the legal unit at the agency through conducting free-of-charge legal consultations by assigning a lawyer to refugees including women who require the service. Moreover, we offer psycho-social support with the help of a psychologist and a case management team. We also collaborate with the syndicate of lawyers in Lebanon that has lawyers everywhere across the country, so when a legal report is submitted and processed in a specific area in Lebanon, a chosen lawyer in that place handles the case/file.”

Based on this quote by **[P.2. Senior Lawyer]**, it can be realized that legal support is quite accessible for all women and constitutes a major step within the support process in case the

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victims of GBV decide to inquire about their legal rights and steps. In relation to the “Human Service Organizations Theory”, we can realize that the agency’s work is concerned with the females' needs, which could also mean that it strives to engage in an ethical working context to understand what is “desirable” by the individuals in this case, it’s the victims of GBV- as well as the “good” community (Garrow and Hasenfeld, 2010, p.33-34).

Another type of support mentioned by one of the participants who operated in the three camps as shown in **Figure 3**, is psychological help. This seemed to be a common service in the camp as deduced from the interview with **[P.5 Psychologist]** who operated in an NGO. She stated:

“We offer psychological support for refugee women through awareness sessions, group sessions, and consultations, something that lots of NGOs do to help victims of GBV inside the camps.

According to what **[P.5 Psychologist]** mentioned, mental health support and case management can be perceived as a crucial service to be common among service providers who offer them at the early stages of the support process designed for the refugee victims of GBV.

Moving forward to a different type of support, two participants fulfilled the role of community mobilizers in one or more of the three targeted refugee camps. Despite the commonality in their intervention and scope of work, each one had a unique way of supporting refugee women who were victims of GBV. For example, **[P.6. Community Mobilizer 1]** said:

“I worked previously with national and international NGOs as a Social Worker, and now I support women who can approach me and/or other NGOs and community mobilizers to ask for a referral to seek services like legal help/consultations besides inquiring about who and where it is being provided. So, I help by referring and/or linking her to the service providers.”

As deduced from this quote provided by **[P.6. Community Mobilizer 1]**, community mobilizers seem to play a vital role in facilitating and bridging the connection/communication between

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female victims of GBV and the targeted NGOs. This could be due to their past experiences and intervention work with multiple organizations, which has made it easier for them to scan what services are there and who needs them the most. This can also be noticed in the answer of [P.7] who was also the *second community mobilizer* interviewed in this study. [P.7 *Community Mobilizer 2*] said:

“I worked previously with multiple NGOs in Beirut which made me interfere in the three camps: Mar Elias Camp, Burj Al Barajneh Camp, and Shatila Camp via supporting women by linking them to NGOs I know.”

Here, we can understand that the community mobilizer has a vital role in the camp to support the females similar to the first community mobilizer. Both seem to bridge the communication between women in need and the service providers, which also shows that they operate, at a similar yet narrowed level, like the leading committees as described by Participant 1.

Moving forward, the overall support provided by NGOs in the camps involved also social workers and female leaders/decision-makers who operated within their NGO structures in order to facilitate the support process for women. Based on the result embodied in the answers provided by the 9 participants during the interviews, it was noticed that some of the available NGOs who knew each other already had internal and direct referral pathways between each other. This is mainly because if one NGO doesn't offer a specific service, then the other one could, and accordingly they ensure to receive the referred case and provide the support needed. To moderate this referral and exchange of GBV cases, women's protection units were established in some of the three camps. This was elaborated by [P.8] who was the *Founder of an anonymous NGO & Member of A Women Protection Unit*. She said:

“As a founder of an NGO (anonymous), I am located in one of the Palestinian refugee camps in Beirut where I offer support to refugee women through the implementation of empowering

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capacity-building programs. Each organization participating in the women's protection unit in the camp tries to support the other one so all women get help in the best way."

Building on what **[P.8. Founder of A Women-led NGO & Member of A Women Protection Unit]** mentioned, a wide range of support seemed to be offered in a collective manner, at least in one of the three targeted camps. This reinforces the theoretical concept of "feminist solidarity" presented by Mohanty (2003) through exhibiting a sense of mutual and reciprocal support as well as concern.

In this manner, **[P.9]** who was also a **Founder of An anonymous NGO & Member of A Women's Protection Unit**, spoke about the services offered by her NGO in relation to that unit by saying:

"My NGO supports the children of women affected by GBV educationally. And by being part of both the women and children protection units in the camp, I'm able to understand how support can be given to both the moms and their children."

Based on this quote, it can be confirmed that the camps are somehow equipped with a structured support system offered to the GBV cases as women along with their children have access to services and are ready to be heard and supported at any time.

As discussed, social workers take part in these NGOs, so understanding their professional intervention is vital, something that can be explained by **[P.3 Social Worker 1]** who added:

"I operate at an Organization in a Palestinian refugee camp in Beirut. The NGO supports women with a deep focus on their children's development. This through offering social work activities and capacity building related to children's education."

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Here, it can be seen that the NGO's mission is to support women and children parallelly in order to detect family problems and ease the method of intervention to tackle them. This raises some concerns when recalling Mohanty's theory (2003), especially when inquiring about the relationship and detachment among "activists"-like the NGOs in the camp- females' mobilizations. It's important to understand to what extent these NGOs actively cooperate in the camp, and whether their support process operates in a collective manner like other camp cases. In all cases, **[P.4 Social Worker 2]** continued to explain about her NGO's scope of work by saying:

"I work at an NGO in a refugee camp where we offer legal and capacity-building support for all people there. We focus mostly on children through vocational activities. I'm also here to provide group awareness sessions and different types of support to the female caregivers, and in case they decide to report a GBV case, I can seek the support of the psychologist in our center."

Ending with **[P.4 Social Worker 2]**, it can be deduced that social workers are also contributing positively to ensure that the support process is well-established and available. Eventually, the theme has helped in shaping and understanding what type of services are presented to the refugee females who are victims of GBV inside the three camps in Beirut. Therefore, the following model was deduced:

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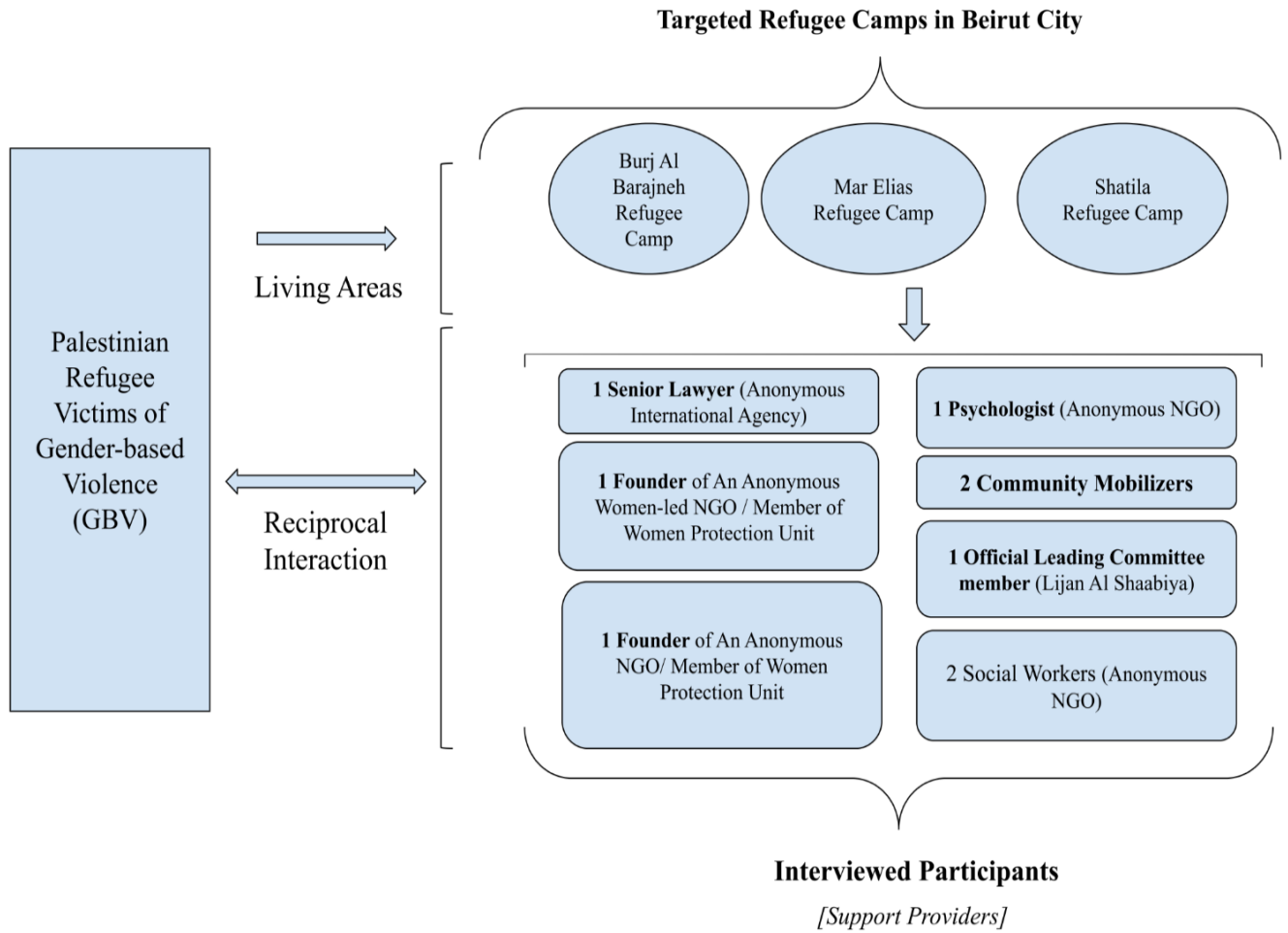


Figure 3. A model explaining the positions of the selected interviewees who offered support to Palestinian women victims of GBV in the three Palestinian camps in Beirut, Lebanon.

5.3 Legal Rights & Current Situation

5.3.1 Legal Process

The second crucial theme that was highlighted by multiple interviewees during the interview phase is the GBV cases' legal rights and the current legal situation in Lebanon which comes to introduce a deep focus on the laws and policies that were designed, accordingly a perspective will be shaped on whether the rights of Palestinian refugee women affected by the problem in the country are guaranteed or not. This step is very crucial because the problem continues to occur in front of an uncountable number of ladies dwelling in multiple places regardless of “their age, ethnicity, status, class, race or religion” (Eid, 2022, p. 6). Nonetheless, out of the 9 interviewees, only one participant was fully informed about the legal context due to the enriched educational and professional legal background knowledge she has gained. In fact, **[P.2. Senior Lawyer]** said:

“For those facing GBV, we tend to look at Law 293 to know which religious court we need to report to. And when recalling the cases you told me about, I can tell that supporting the second case tends to be much easier than the first one because the woman decided to approach us and she had full awareness about not being afraid to report, so in that situation we can easily offer her the services.”

Here, **[P.2. Senior Lawyer]** is referring to the religious intersectional layer of power of the refugee women as this seems to help her identify which court is responsible for her case. This also means that by doing so the lawyer will have a much easier legal linkage and referral process to the courts. Moreover, although “Law 293” works “For the Protection of Women and Other Family Members from Family Violence” (Kafa, n.d.), it can be understood that women who have the willingness to seek support by initiating the reporting step tend to find further supportive environments from the service providers as it makes the process easier for them, which also means that shared responsibility is being established from both sides. Perhaps, this also has to do

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with the element of reciprocal interaction between this service provider and service-users-GBV victims- so the objectives of the agency can be attained via that positive interaction that also requires the exhibition of reciprocal feeling from both of them (Garrow and Hasenfeld, 2010, p.33-34). Although the availability of this vital law to protect women, **[P.2. Senior Lawyer]** believed that lots of negative implications remain hidden within it and unfortunately overpower the positive ones; she continued to explain how CEDAW-that was highlighted in the introduction in this paper- functions within the Lebanese legal system by stating:

*“Although Lebanon has signed international treaties including CEDAW to protect women (and juveniles) from violence within families, the overall change and impact remain controversial. We are 18 sects [people who have similar religious beliefs] in Lebanon, each one has a religious court with specific laws that are being implemented differently which makes the entire system very complicated and hard to analyze thoroughly part by part. We have The Courts with Judges of Urgent Matters who are only effective for temporal problems when giving legal written decisions, but eventually, everything will be referred to these religious courts, something that CEDAW and other treaties have failed to tackle.” **[P.2. Senior Lawyer]**.*

As per what **[P.2. Senior Lawyer]** explained, it can be confirmed that even the Judges of Urgent Matters and religious courts have not properly handled cases of GBV as expected from an international point of view, something that the literature reinforced when explained how the formulation of “Law 293”, only “175” cases were reported and handled by getting legal security “orders” and surprisingly those cases of refugee women affected by the problem were totally neglected (Moussawi and Yassin, 2017, p.1).

This was also agreed on by **[P.3 Social Worker 1]** who linked it to how the women dwelling in the refugee camps in Beirut have been facing negative outcomes by highlighting that there are no guaranteed legal rights for them as they are offered temporal solutions although they have the same legal process as Lebanese women; it’s also because the risk of violence that leads to ending their lives might be increased. **[P.2. Senior Lawyer]** then elaborated:

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“Even the judges at these religious courts tend to stand with the man due to the dominance of their male chauvinist mindset which also increases the fragility of the laws.”

Here, we can notice that intersectionality between patriarchy that works through religion interferes with the legal status of the GBV case, something that can be reinforced by Crenshaw’s concept of intersectionality because patriarchy is influencing how women should be dealt with legally when patriarchal males are controlling key laws that could’ve been served women in a liberating way if only they were placed in that powerful position. Also, Eid (2022, p. 68) has already built on this idea in the literature when he argued that even after the reporting takes place by the women, the process might not be fully examined or followed up on by the legal stakeholders. For example, previous governmental inspections regarding the violations and offenses entitled to GBV incidents were not robust enough as expected as they were also left without a concrete definition or authentic explanation since the official lawful discourses did not recognize them properly (Eid, 2022, p. 68). In all cases, both participants **[P.3 Social Worker 1]** and **[P.2. Senior Lawyer]** touched on how the intersections of power as legal status, religion, and patriarchy intersect when the refugee woman meets the court (if she does).

Proceeding with **[P.2. Senior Lawyer]** who was well informed on the matter as a result of dealing with cases encountering the same issue, she criticized the legal process by saying:

“Women and children who encounter violence can submit a report to the public prosecution or the judge of the urgent matter demanding protection by being placed in a shelter and the decision must be issued within 48 hours of submitting the report. The issued decision tends to be only temporal and thus doesn’t grant the victim his/her full right, especially the woman such as her right to child custody, the right to divorce, etc. Perhaps it can grant an urgent alimony right yet not an infinite or long-term one.”

This idea of **[P.2. Senior Lawyer]**, hints at how support in acute crises might be easier than the one that leads to a major change in the life spent with a violent partner. However, this legal process has further implications that are specific to the situation of the women within refugee camps. Still, the professor of middle east politics in 2014 in Canada who was mentioned in the

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Immigration and Refugee Board of Canada's article by Refworld (2014) proved that this has led to creating distinct types of abilities to implement that "internal policing", yet generally Lebanon's protection/policing "forces" remain outside these refugee "camps". Something that **[P.2. Senior Lawyer]** fully reinforced when she said:

"The police can't access some camps in Beirut without the confirmation of the legal committees there. As for my camp, I'm not really sure yet I think they can't as well."

The explanation of the overall police & committees' intervention in the camps along with what **[P.2. Senior Lawyer]** stated on the temporal law and the capacity of the Judges of Urgent Matters, give us a hint on whether women in high-risk cases could be reached out in case they were not able to report. Moreover, we can see that the element of power is scattered among different stakeholders within the support process and the involved acting structures, and thereby, we need to see how the influence of this power has eased or slowed down the pace of support to the females. This can be measured in reference to Lipsky's theory of "Street Level Bureaucracy" to understand how the state's programs and facilities are entitled to the roles practiced by those bureaucrats, besides how these workers influence the living conditions of the country's residents (Lipsky, 1980, p.4).

Most of the participants agreed that UNRWA is the official UN agency that is responsible for providing support for all Palestinian refugees dwelling in Lebanon including those residing in the a in Beirut (UNRWA, n.d.), and their collaboration with the police as discussed by the literature, introduction, and **[P.2. Senior Lawyer]** is crucial.

Nonetheless, the main concern was also about women who are at extremely high risk but still unable to report. **[P.2. Senior Lawyer]** explained how women can be still supported in this case by saying:

"UPEL- L'Union Pour La Protection de L'Enfance Au Liban NGO- supports the Lebanese police in this matter by accessing the camps instead in collaboration with the committees there. I even

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heard that UNRWA has a legal office with a unit of lawyers who support GBV cases in reporting to the courts”.

According to this quote, it can be deduced that there’s a level of interaction between the service providers themselves, something that reinforces the concept of solidarity presented in the theoretical framework. Perhaps, this has also given a “room for acting” as Lipsky explained (1980).

[P.1 Member & Decision Maker of the Leading Committee] in one of the camps continued to elaborate on how UNRWA supports the camp by saying:

“UNRWA as well tends to visit the camp to conduct awareness on the legal rights of refugees so they can understand the mechanism of reporting their cases, especially the GBV ones when needed. Even an international NGO once cooperated with us as a leading committee in my camp to conduct a free-of-charge legal support session in which 200 people from the camp attended so they can seek support about cases they’d like to report like divorce matters”.

According to this quote, it seems that reciprocal interaction between service providers and service users exists (Garrow and Hasenfeld, 2010, p.33-34), especially since UNRWA initiated a mutual exchange so people can report their needs.

The ***2nd community mobilizer, [P.7]*** had an opposing opinion regarding the available stakeholders involved as she said:

“Personally as a community builder, I don't believe that I will ever report a GBV case to the Lijan Al Shaabiya (leading committees) considering how limited they are when it comes to properly conceiving violence against women in the camps and women must be protected. I might ask for the help of a psychologist who could refer the case to a legal support office.”

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Here, we can see that the trust element in the key stakeholders was absent, which seems to hinder the overall support process. Perhaps, because the participants also believe that the committee was not professionally guided by UNRWA as a responsible actor in this matter. In fact, UNRWA (2022) as mentioned in the introduction strived to support Palestinians to solve their matter yet refugees remain stuck and extremely hopeless. Another issue could be the lack of trust in referring cases to the legal courts. For example, when 14 ladies in the country lost their lives as a result of “domestic violence”, shockingly, just 5 asylum-seekers who were exposed to this obscene problem were given the hand of support due to the “bill”, at a time that “The Courts of Urgent Matters” confessed their inability to give instructions/decisions on the mechanisms of controlling the phenomena of violence against women (Moussawi & Yassin, 2017, p.1).

Relating to this, ***[P.8 Founder of An Anonymous Women-led NGO & Member of A Women Protection Unit 1]***, expressed more about the elements of mistrust and hopelessness linked to the nature of communication between UNRWA and refugees by adding:

“If NGOs don’t offer UNRWA the hand of helping them spread the messages about their programs/services that could benefit refugees within the camps, they won’t do it. Even when a UNRWA staff member decides to go on maternity leave, the agency refrains from hiring an alternative temporary staff to deal with urgent women’s cases/matters, which is also a big limitation.”

Here, it can be hypothesized that, as Lipsky highlighted (1980), “public service workers” automatically were given an ultimate “work” privilege and power and thus became “street-level” bureaucrats.

Speaking of the reporting process in relation to the medical staff who meet GBV cases and should have a powerful role in documenting GBV incidents that could serve and support the cases legally when defending themselves, Eid (2022, p. 68) made it clear in the introduction that the situation seems to be depressing as well. For instance, even the “medical reports” have been

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continuously hindered and not considered in a serious and professional manner every time a victim of GBV along with a stakeholder stands up for an abusive incident and decides to submit a report immediately. In relation to this, **[P.4 Social Worker 2]** even reported that she doesn't fully believe that the medical staff operating in the primary health center/clinic in the refugee camp tend to even report GBV cases while offering them medical support/consultations. This proves that these "bureaucrats" have had a vital work role (Lipsky, 1980, p.3) in the support process but also were the reason behind hindering the delivery of transparent support to victims of GBV.

This was agreed on by **[P.8 Founder of A Women-led NGO & Member of A Women Protection Unit]** as she added:

"We have medical staff in multiple medical service centers. I was even among the most cooperative partners to them. Yet, I still see that they have many limitations and gaps even in their programs and campaigns to support women in reporting GBV incidents legally. In most cases, they will not even mention in their medical reports that the reason behind the deterioration of the health of a specific woman is actually GBV."

The introduction reinforced the concept of the power of stakeholders inspired by this quote around how what the legislative and judicial governmental units usually decide is mainly influenced by the "religious" power and dominance they carry with them which leads to less fairness the moment they design/amend a law (Eid, 2022, p. 68). It clearly seems that the intersections of power like the patriarchal and religious ones are integrated into all structures of the support process, whether within the NGO staff, medical service providers, or even the judicial/court system.

This is something that leads us to what **[P.2. Senior Lawyer]** explained about how the Lebanese system has failed to be robust in the provision of legal support for these women, by mentioning:

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“This makes the women fear to report directly to the court, they prefer to stay with the abuser and depend on him financially rather than resorting to the law and daring to lose their children, financial support, and even sometimes their lives.”

Accordingly, we can see that, as the theory of Human Services Organization debated, engagement in ethical working contexts can be motivated by ethical principles regarding a “desirable” individual action as well as the “good” community (Garrow and Hasenfeld, 2010, p.33-34), yet in the case of the refugee victims of GBV here, the legal courts have failed from promoting that concept of goodness and thus made women fear to resort to them.

The literature added to this pillar of losing trust in the legal system and the overall actors involved in the support process, this was mainly when Eid (2022, p. 68) mentioned that missing clear “proof” that the gender-based violence behavior actually happened doesn’t qualify the system to prove that enough cases have happened, and the fact that there is no financial support for these courts to hire staff who are responsible for investigating the cases is on its own a disaster that diminishes the quality of the government’s work. Then, the medical staff won’t even have the courage to proceed with reporting because the system doesn't give full attention to GBV, which is what *[P.5 Psychologist]* added when she said:

“We rarely see a doctor within the refugee camps that I have been operating in reporting a case of GBV that he/she encountered while offering medical consultations unless the victim asked for his support frequently.”

Shockingly, the problem explained in the above quote further escalates the moment it’s related to “honor killing”, “virginity crimes”, and “gender type” as Eid (2022, p.68-69) highlighted in their paper. Nonetheless, when asked about the positive aspect of law 293, *[P.2. Senior Lawyer]* answered:

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“Although the solution of protecting women within the first 48 hours of reporting their GBV incident is temporal and will be dealt with shortly by the judges at the Courts of Urgent Matters, this also could be a good start for women to proceed with a divorce, child custody, inheritance, and other matters when they’re referred to the religious court entitled to her based on the religion she follows. We see a glimpse of hope in this area, but the women must be patient and have to know that it’s a long process.”

According to what this quote hinted, the introduction also reinforced this idea by linking it to how the European Commission For Democracy Through Law (2022) enforced urgent change at the level of the Lebanese courts’ judges through introducing further mandatory work requirements and ethical characteristics for the selected judges, something that enthused it to even “Draft Law Amending Legislative Decree N° 150/1983 On The Organization Of The Judiciary” as a vital step to attain that. Still, there’s no clear information on how the law in 2022 specifically influenced another one designed in 1983. Any way perhaps continuing to set these initial requirements will keep on affecting the amendment of the available laws on domestic violence and GBV. **[P.2. Senior Lawyer]** tried to link this point by adding:

“The Lebanese government cannot at all force these international treaties on the religious courts. Meanwhile, we are seeing some of the judges in these courts accepting to modify some of their laws. For example, the Durzi, Christian-Orthodox, and Muslim-Sunni courts have raised the age of child custody so the moms can stay with their children for a longer time.”

Eventually, this quote proves that this might lead women to report the violence as they might not lose the custody of their children. It also seems that power is embodied in every decision-making structure of the legal system in Lebanon. And as long as patriarchy is integrated within it, change will remain far from being attained. This is because the acting staff is extremely influenced by the power and orders required by them- in our case, it’s the overall legal system- given by the leading individuals operating in higher structures within the same system, something that assumes if democracy exists there or not (Garrow and Hasenfeld, 2010, p.35).

The following Figure 4 shows a model that sums up how the legal support process can be hindered:

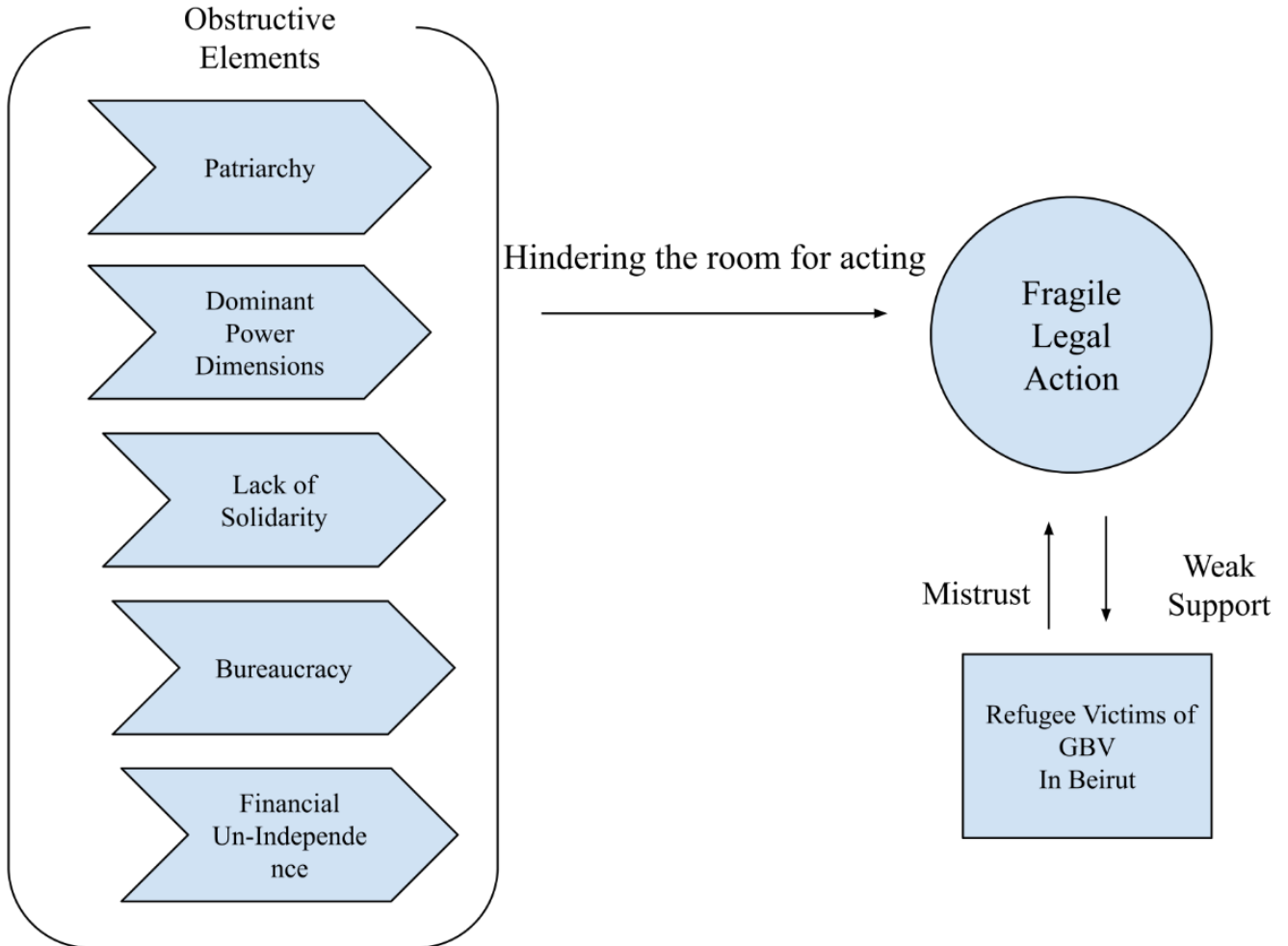


Figure 4. A model explaining the obstructive elements that hinder the support process offered to Palestinian women victims of GBV in the three Palestinian camps in Beirut, Lebanon.

5.4 Support Process & Levels of Trust in Different Actors

5.4.1 Agencies and Non-governmental Organizations -NGOs

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This third theme is a continuous part of the second theme as it aims to emphasize how the interviewees interfere in the support process and whether refugee women are trusting them according to their performances. The interviewees touched on the pillar of trust that women tend to express based on how the power structures impacted them and whether they made them more or less vulnerable. This will clarify later on in this theme how the support available is interconnected with the trust pillar especially since the interviewees believed that the process was not only layered but also complex as it involves major actors such as decision-makers operating in NGOs, women committees/protection units, camps' leading committees, family members, and community actors who were responsible for maintaining or reducing the trust element.

Although the introduction highlighted the "Ministry of Social Welfare" as the official governing body that has the duty to maintain decent societal protection services for everyone in the country, this ministry doesn't conduct that solely, instead, it is directly connected to a wide chain of support involving formal non-governmental organizations and institutions (whether local or international) and others (Sleem, 2013, p.114). In this context, participants have highlighted that refugee women within Beirut tend to resort to these stakeholders to seek support when encountering GBV incidents. One of the services is legal support explained by *[P.2. Senior Lawyer]* who said:

"We have hotlines and tend to hang banners in the NGOs and medical centers' corridors in the refugee camps to announce their free-of-charge legal services including working on cases like granting the mom the child's custody, activating protection laws, attaining divorce, etc. To facilitate the outreach process, we ensure to distribute brochures and share videos & campaigns for people to be able to reach out to them. Thus, cases can target us in all ways by calling on the hotline, visiting the office, sending an email, or being referred through an NGO or anybody else."

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In relation to what **[P.2. Senior Lawyer]** explained, this work could be complementary to what was said about UNRWA (n.d.) in the introduction when it announced on its website about having “installations and offices” that were built across almost all the areas in Lebanon, particularly around as well as within “the 12 camps and Palestinian gatherings”. The same participant, **[P.2. Senior Lawyer]** compared the work of her agency to UNRWA’s larger capacity of interference by adding:

“We don't have the right to interfere even when the women are placed in violent physical and sexual danger. In this case, we cooperate with the Lijan Al Shaabiya (leading committees), existing NGOs/agencies operating inside the camp, and even the police in extreme cases.”

Based on what **[P.2. Senior Lawyer]** highlighted, we can deduce that this source of collaboration between different stakeholders promotes an effective official yet indirect way of support. Something that other participants linked to by explaining the idea that all actors must be attentive not to reveal information about the case to the public so it won’t be placed in a harmful situation. For instance, **[P.1 Member & Decision Maker of the Leading Committee]** argued:

“When I face cases like the 2nd one you told me about, especially if they dwell with very abusive husbands that are very hard to deal with, I then wisely reconsider my intervention before stepping into the house although I’m an official actor inside the camp and my responsibility is to promote safety for all refugees. I cannot immediately go to the female’s house and invade it as the abuser might have already locked the door on her & the kids, I need to communicate with the NGO involved in GBV services and they can conduct a home visit. We rarely tend to collaborate with Lebanese police officers, but that’s an option too. If the violence is extreme, we place the husband outside the house as a warning and a method of protection for the women and children.”

Nonetheless, this explanation reinforces what has been mentioned by multiple participants in the first theme regarding the idea of supporting in a limited manner in some cases placed in risky

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situations. For instance, **[P.1 Member & Decision Maker of the Leading Committee]** helped us compare how differences between women can lead to different types of responses to their situations. In fact, she said:

“It differs from one woman to another; the one who’s educated and working can support herself financially, but if she requires empowerment, we can offer her capacity-building services to be able to survive financially”.

Badurdeen (2020) explained in the literature that these differences tend to force refugee women to try their best to use an effective method in all cases to support themselves in the critical times they pass through during and after a traumatic GBV experience yet they also fear reporting for many reasons, such as not trusting the NGO or the support process itself. **[P.2. Senior Lawyer]** agreed on this point as she said:

“Women sometimes fear to proceed with the legal pathways in relation to the GBV case because they’ve been dwelling with the abuser for years and thus get extremely scared of his/her reaction in case it was revealed, which also might lead to killing her. Therefore, they think that even if they get support from a formal NGO/agency, the result will remain the same.”

Here, we can see how solidarity works in relation to the struggles faced by women and how the resistance from patriarchal structures intersects with different pillars like religion in addition to other community organizations. The literature of this paper emphasized that sometimes when a civil society organization decides to offer a hand of support, by either generating short or long-term solutions, still, a sense of skepticism emerges as service users don’t fully trust their mechanism of intervention (AbiYaghi, Yammine, & Jagarnathsingh, 2019, p.2). Nonetheless, all the participants operating in NGOs ensured that their ethics of social work intervention besides the internal principles/policies followed, will mostly protect the rights of GBV women. For example, **[P.4 Social Worker 2]** noted that:

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“Our policies ensure that we don’t speak about perceived victims of GBV based on their political and religious beliefs/entitlements. We serve everyone equally.”

We can notice here that this idea was reinforced by the theory of Human Services Organizations who spoke about how contemplating the niche values of an organization is related to dominance and liberation (Garrow and Hasenfeld, 2010, p.33-34).

Moreover, **[P.8 Founder of A Women-led NGO & Member of A Women Protection Unit 1]** answered similarly to what **[P.4]** said by adding that:

“In the women and children protection units, we share social work codes of conduct and policies within its system that preserve the rights of their beneficiaries. We develop them collectively by undergoing multiple relevant training sessions offered by external partners such as Terre Des Homme and UNRWA. This way, It ensures that we are working in parallel towards tackling similar problems.”

Here, we can see how solidarity between decision-makers within the camp was chosen as a core guide for the participating NGOs in the committee so they can work in unison towards maintaining a proper support system for the victims of GBV. Mohanty’s theory of Feminist Solidarity highlighted this, aiming to acknowledge “agency” and the capacity to act beyond national and cultural boundaries (Mohanty, 2003).

Additionally, **[P.5 Psychologist]** agreed with both participants **[P.4]** and **[P.8]** by commenting that:

“The NGO that I operate in has policies and laws that maintain consent and confidentiality with the GBV cases especially since it's located in communities where lots of taboos are entitled to women. We also ensure transparency and never impose our opinions and decisions on any female. So, if I meet a woman passing through the same situation encountered by the 1st case that you presented to me, I will then not be able to directly decide on her behalf as she has to

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give me the 'okay' about proceeding with the referral and reporting step to other NGOs who might help her further. Otherwise, it will be difficult to interfere in her situation. Unlike the 2nd case whose situation seems to be more vivid and easy to support, I can help her directly of course."

This quote highly relates to the Human Services Organizations that also spoke about reciprocal interaction and how they tend to base that on embracing feelings from both sides (Garrow and Hasenfeld, 2010, p.33-34). Nonetheless, the support is more linear in that it does not adapt to intersectionality and leaves women in intersectional oppressive conditions without any support since the ones offered are understood by the stakeholders in which interventions can cause more harm. This leads us to reconsider to what extent the service providers who have shaped a support process for the victims of GBV and who at the same time operate in organizations and agencies have had, as Mohanty (2003) explained, the capacity to act beyond national and cultural boundaries. It's clear that the intersectional elements have not only influenced the actions of these service providers but also, as Crenshaw (2017, p.3) argued, "the ways in which they mutually construct one another."

Speaking of the access to service in the camp with respect to the medical support available for GBV women, **[P.6 Community Mobilizer 1]** commented by saying:

"There is no health/medical support for women who encounter GBV in my camp. We only have the UNRWA clinic where Palestinian refugees can visit to receive basic medical support/consultations such as treating a headache. Even these services exclude non-Palestinians in the camp such as the migrant workers, Iraqis, & Syrians."

Based on what this participant argued, Sri et al. (2021) connected the literature to this idea by arguing that since gender-based violence is formally perceived as "a human rights violation with far-reaching negative consequences on survivors, their families, and children", then this must

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imply that it requires medical consideration to make the support process cohesive. Here, we can clearly see that some NGOs/agencies have failed in dealing with this aspect as well. For instance, **[P.9 Founder of AN NGO & Member of A Women Protection Unit 2]** gave an example of this aspect. She said:

“Not all medical staff report GBV cases as they believe that it’s a private matter happening within a private context of the family and thus they must not interfere. UNRWA for instance has a holistic program including mental health case managers, psychologists, medical staff, social workers, and lawyers so women receive these services, something that makes the staff and the women not report the hospitals for example outside the camps and instead limit the issue to mental health and legal support kind of.”

We can notice here that although the support providers are striving to widen their areas of intervention to support refugee women, they disregard the importance of equipping major staff like the medical ones who are also involved in the support process. This could be linked to the theory of Human Service Organizations when it highlighted how the objectives of the offered programs can be linked to the roles practiced by the bureaucrats (Lipsky, 1980, p.4).

Moreover, **[P.8 Founder of A Women-led NGO & Member of A Women Protection Unit 1]** agreed with **[P.9]** by adding:

“Most of the time, UNRWA announces their services on the website although they clearly know that lots of women are unable to access the technology due to educational limitations.”

This quote helps in understanding how stakeholders try to step in and support, yet their misunderstanding of how to approach the community can hinder the mechanism of support and thus inhibits it from being delivered properly to the female refugees inside the camps who have different intersectional layers such as different educational backgrounds as the intersectionality perspective highlighted previously. Perhaps, women who are educated can easily deal with

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technology and access websites, unlike those who were not privileged enough to attain that skill due to their low socio-economic status as well.

Another emphasizing answer on the same point was given by **[P.7 Community Mobilizer 2]** who said:

“Medical staff have conservative beliefs and mindset assuming that they can protect women in that way. Even when women report to the police, they can sometimes give them a medical kit yet that doesn't mean it's a sufficient step to support physical and sexual GBV.”

Here, we can see that **[P.1 Member & Decision Maker of the Leading Committee]** disagreed with both of these participants with respect to the context of the camp, where she's operating. She said:

“Medical staff usually see women inside the camp. Speaking of UNRWA's clinic, when the doctor encounters a GBV case coming to seek medical service, he tries to advise her to go to the psychologist working at UNRWA and share her situation for help, he doesn't report GBV cases but he still offers help as part of UNRWA.”

This quote showcases how the staff's patriarchal mindset and level of power are controlling the path of support offered to the victims of GBV. Lipsky (1980, p.4) steps in here by adding that these bureaucrats have the power to enforce rules and thus limit people with them, and they could even be socially and politically constructed.

[P.7 Community Mobilizer 2] continued to explain how she proceeds with the support process based on the type of women she deals with. She said:

If I face cases like the one you told me about, I will react differently. This is because, for case 1, the violent abuser is not easy to deal with so I believe that there must be a monitoring service for

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the house where the case currently dwells where they monitor the hours when the abuser is not there to make sure that the victim can express safely to us the situation she's going. After that, in case the woman decides to report later, we can help her set a plan without forcing her. As for case 2, if she already came to me without being forced, that means she wasn't afraid to make a change in her situation, something that will make the support much faster."

However, that doesn't change the reality that they're also affected by the layers of power and patriarchy that the abusers have in relation to the types and mechanisms of support. Additionally, their understanding of intersectionality has clearly defined who must be supported further and who must be left unsupported completely. In all cases, we still see an element of female solidarity among them all as they all aspire to break the cycle of violence that women have been placed in, a pillar that directly relates to "Mohanty's theory of Feminist Solidarity" as she helped us navigate the personal and communal "experiences" when highlighting tyranny and mistreatment (Mohanty, 2003) embodied in the different experience of female victims of GBV. Mohanty (2003) also clarified the concept of "solidarity", mutual support, and shared concerns. This was mainly when we saw both community mobilizers striving their best to support the women who needed certain services they were unable to reach alone.

5.4.2 Women Committees / GBV Protection Units

The literature review showed that on a global level, refugee females are born and raised in insecure living environments whether on the level of the "family" or the "government", thus they continue to be "vulnerable" (Martin, 2004). Something that urged the women-led organizations in some of the Palestinian refugee camps in Beirut to stand in solidarity together by establishing women committees & protection units as a solid and formal support system for all women residing in the camps whether they are experiencing high, moderate, or low GBV risk. This section is directly linked to Mohanty's theory of Feminist Solidarity which helps us understand further how women inside and outside these committees support each other and what the power dynamics are linked to them.

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For instance, **[P.9. Founder of AN NGO & Member of A Women Protection Unit]** gave a clear explanation of being an active member of the women protection unit/committee in the refugee camp where the NGOs along with her NGO come together to support refugee women in the area. She said:

“There is an official hotline for this women's committee/unit so that women who are in a risky situation or who require normal consultations on mental health, legal support, etc. can call and ask us. This actually helps them receive guidance on how to deal with different matters like anger and abuse in case they were experiencing that.”

Although this **[P.9]** along with other members from diverse NGOs seem to be active on the matter of supporting GBV cases and refugee women in general, nonetheless, other camps don't have this vital supportive unit as some leading committees there consider that working on the child protection unit directly contributes to women's rights/support. In reality, this was brought up by this participant during the interview when she commented:

“We gathered this week with most of the NGOs here in the camp to proceed with re-launching the child protection unit that will automatically support affected female caregivers who for example experience GBV. This is because violence always affected them both.”

Here, we can see that the concept of solidarity is reinforced again. In all cases, as IOM and WRC (2016, p.4) explained in the literature, having women in these committees constitutes a pillar for representing those affected females who are unable to be heard in the camps. Yet, the fact that females' "representation" within these leading/governing committees for a long time and until today is still constricted as well as seized is a big challenge that faces women.

Adding to that, **[P.9. Founder of An NGO & Member of A Women Protection Unit 2]** continued to elaborate on the type of support she could provide within the support process available in her camp based on the 2 vignettes by arguing:

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“Women who report their GBV problem by themselves to us in the protection unit are dealt with swiftly and more easily than those who require physical interference in their household to stop the violence.”

Here, the concept of reciprocal support doesn't seem to be well established here as there's still fear at the level of service providers when physical violence is included, and at the same time, women remain scared to report in case they experience serious GBV. This can be entitled to the theory of “Human Service Organizations”, mainly to how these organizations derive from a bigger “institutional environment”-which in the case is the women's protection unit as it includes NGOs that have common objectives- and are being recognized and powerful in a way while serving the service users (Garrow and Hasenfeld, 2010, p.33-34), yet remain fragile to dismantle the impact of patriarchy and dominance on reporting violence.

In all cases, participants who are in leading positions and engaged in empowering committees face uncountable serious challenges that threaten their overall work and its sustainability, which is also a reason why they fear advocating for a sudden change. One incident was elaborated on by ***[P.8 Founder of A Women-led NGO & Member of A Women Protection Unit 1]*** when she explained:

“We live in a male patriarchal society where each woman lives her own experience with violence. I see that through the projects I moderate under my NGO and within the women's protection committee/unit in my camp. We had the 16 days of activism campaign a few weeks ago in which the women-led NGOs came together to raise awareness of topics like GBV. An anonymous man with a patriarchal mindset successfully triggered the entire men in the camp along with the religious and political leaders there to oppose our campaign and totally stop it claiming that we are aiming to eradicate the authentic values of the Palestinian family and triggering the woman to become more powerful than her man. This was the most threatening experience I've been through during my 10 years of work in this domain. I represent lots of women in my area and at a certain time I felt lost & unable to think... It was a battle! But I and

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other female representatives from the committee managed to sit with the religious and political leaders and explained our intentions. Fear was noticed in all female governing structures even in those who are placed at home in risky situations. This proves that active listening alone and short-term programs offered to women are not enough! Physical interference is required to save the lives of women. Some are dying out of depression. NGOs follow the donors' goals but never consider the bigger impact that our females require to feel supported enough."

By looking at this quote, we can see how patriarchy strongly threatens the solidarity of women to advocate for their basic rights and maintain a strong support process that was established to walk vulnerable women through the basic steps toward liberation from violence.

Another emphasis was provided by **[P.9 Founder of An NGO & Member of A Women Protection Unit 2]** in the refugee camp. She said:

"Although the campaign was arranged formally in collaboration with UNRWA, still all of our programs related to women empowerment and GBV have been posed."

What this participant has mentioned can be linked to IOM and WRC (2016, p.4) who continued to argue in the literature that it's extremely important to ensure that women are contributing on multiple levels as it automatically enhances the standard of efforts done concerning "gender" as well as "women's empowerment". It's also because it eases their decision-making process and strengthens the support process they build for more underprivileged women.

5.4.3 Official Leading Committee in the camp (Lijan Al Shaabiya)

As described in theme 1, the leading committees (Lijan Al Shaabiya) in the Palestinian refugee camp cooperate with NGOs, including the international agency that **[P.2 Senior Lawyer]**

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operates to support women in reporting incidents and seeking support. In this manner, **[P.8 Founder of A Women-led NGO & Member of A Women Protection Unit 1]** agreed by saying:

“Women experiencing violence tend to resort to us secretly for support or could be referred through an NGO, neighbor, etc. Our work is formal and collaborative with UNRWA and the available NGOs. We follow up on the women’s situation to know how the NGOs have been dealing with them.”

Here, we can notice that this strategy of cooperation seems to be a direct and somehow official way to detect and follow up on GBV cases with the support of NGOs and leading committees. We should not forget that, as Human Rights Watch (2015) expressed in the literature, women remain to encompass serious “legal” problems in case they decided to detach from the violent marital life, this included the loss of winning child “custody” if they wanted to marry again for example. Therefore, **[P.1 Member & Decision Maker of the Leading Committee]** believes that other solutions could be used before moving toward any legal reporting. She said:

“We believe that mitigating violence in families is not by increasing divorce cases as it’s not always the solution. So, sometimes we try to find a job for the husband (or a job from home for the women) who’s initiating the violence as he might be triggered by the loss of his job due to the economic stressors in the country.”

Nonetheless, not everyone agrees with **[P.8]** as the efforts of the leading committees and NGOs in the camps are still perceived as fragile and limited. For example, **[P.4 Social Worker 2]** contradicts **[P.8]** by saying:

“I noticed that there’s weak communication between the NGOs inside the camp, not everyone knows each other’s work perhaps because here in the camp we still don’t have an official unified NGO committee which also doesn’t help us when we want to refer a case to each other. This also made women resort less to us and instead depend on their children financially by letting them

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work in case the husband wasn't supporting them sufficiently, which also leads us to witness problems at the level of children's rights."

Here, we see that solidarity and levels of interaction among decision-makers are not unified among the three targeted camps. Instead, they vary from one to another based on the personal motivation of each NGO to participate and contribute to the sustainability of effective women protection units that definitely make a change at the level of the support process offered to refugee victims of GBV.

5.4.4 Family Support & Community

Participants highlighted the importance of mediation and finding solutions within the family system as a whole without breaking up the marriage between the woman and the violent husband because family and community supporters play a vital role in making the support process successful and alive. However, they also mentioned that the process will be hindered once the supportive stakeholders are guided by taboos and patriarchal ideologies that also have to influence power on the victims of GBV. And when the two vignettes were used in the interviews, they showcased how some participants were able to thoroughly describe the families' conservative and patriarchal mindsets and the taboos they enforce on women are demotivating GBV cases to believe that a change could happen to their harsh realities. One example is the feedback of **[P.8 Founder of A Women-led NGO & Member of A Women Protection Unit 1]**

On this matter:

"Women don't receive adequate family support when they encounter GBV. Instead, they only hear their parents and family relatives saying 'You have to be patient', 'this is your destiny', and 'it's a private matter and you shouldn't report it'. That's also what the women are being raised to by the community from childhood; to be submissive and not so focused on education as they assume it won't help them succeed in life like when marrying a man."

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Based on what this participant said, verbal violence could be assumed to be practiced toward women by their families. We can then witness how the females' activeness, synergy, and confidence got reduced, which also leads to vivid "physical" and emotional complications (Heise, 2005). At the same time, **[P.8 Founder of A Women-led NGO & Member of A Women Protection Unit 1]** explained how patriarchy affects women in decision-making by saying:

"I see this when particular women in decision-making positions tend to unconsciously internalize these taboos from a patriarchal lens in our discussions during the committee meetings on GBV in the camp. This is definitely a big threat to our vision and advocacy plan as collective women working for the same goal."

Here, we can see that patriarchy has a huge impact on the role of women wherever they were placed, something that **[P.6 Community Mobilizer 1]** built on by giving an example of a case that was affected by GBV, and how decision-makers were incapable of helping her because of how they were deeply affected by and afraid of the concept of patriarchy. She said:

"I faced a similar severe case to the uneducated woman's story you told me about at the beginning of the interview. Yet, none of the decision-makers, including the Lijan Al Shaabiya, was able to interfere as the husband who abused her had political power. We spoke to him multiple times to tackle the issue yet he was stubborn, so the woman remained to experience abuse at home. We try to help as much as possible, even the neighbors do. But, not every time we are able to reach a final secure solution".

Accordingly, we can notice that patriarchy does have a big impact on the role of women and sometimes it disrupts their ability to intervene as they believe that it has risky implications. For example, **[P.7 Community Mobilizer 2]** who had extensive experience with NGOs working on GBV, emphasized this idea when saying:

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“It’s very hard to detect an accurate number of GBV cases since not all women report to anyone, even to their neighbors. The neighbors might hear some voices and perhaps report it yet they don’t communicate directly with the women all the time. There are even men who don’t allow their wives to join women’s committees/gatherings in the camps, which I sometimes moderate because they are afraid that the women become powerful enough to enforce their rights on them. One example is when I support the NGOs in managing the distribution of refreshments or vouchers; we don’t see the women collecting them, it’s only the men, though the women are the ones who cook at home and know more about how to utilize these refreshments. Perhaps, the men want to sell what they get and use them in a way without telling the wives.”

To confirm this idea, we can see that the patriarchy has influenced women’s decisions on reporting their cases, especially when they belong to a specific socio-economic class. Eventually, based on what the participants described in regard to the support process, a model can be deduced in *Figure 5* to showcase the mechanism of cooperation between these interviewees and stages of support during the overall support process offered to Palestinian female victims of GBV in Beirut.

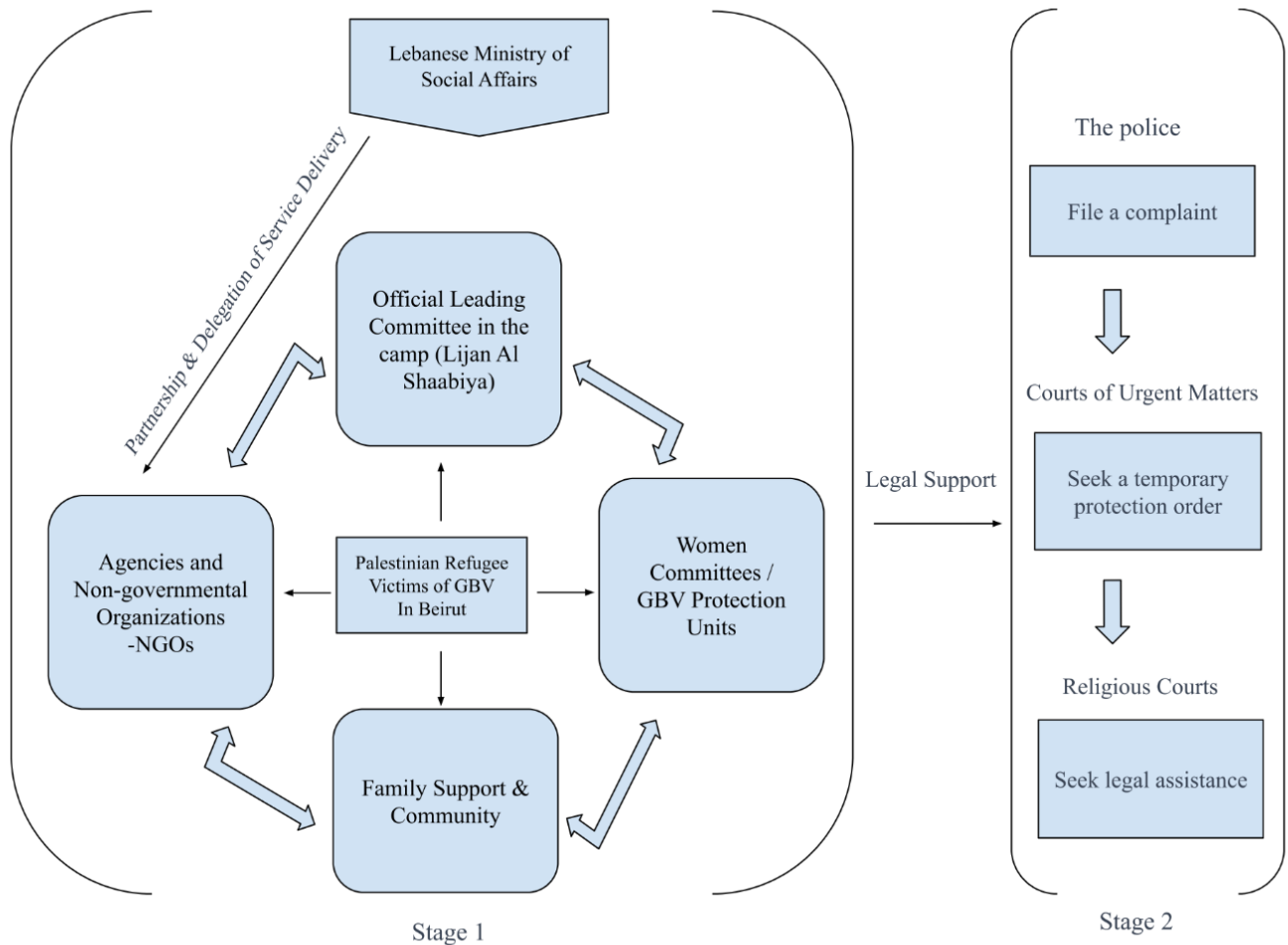


Figure 5. A structural model showing the mechanism of cooperation between the study’s interviewees and stages of support during the overall support process offered to Palestinian female victims of GBV in Beirut.

5.5 Enhancing the Situation

5.5.1 A Better Mobilization

All the participants contributed to shaping this section of the theme as they exhibited eagerness and aspiration towards making/witnessing a change in the females' lives.

5.5.1.1 At the level of laws, policies, & legal reporting

In the literature review, it was shown that Moussawi and Yassin (2017, p.1) designed a robust “policy brief” on the available laws related to GBV and then offered multiple effective solutions that could be involved in “the parliament’s work”. This included the cruciality of being conscious about the fair as well as equal “policies” they collectively set when aiming to mitigate the impact of the problem (Moussawi and Yassin, 2017, p.1). Even when analyzing related bills, the country’s “authorities” should be keen to ensure the cohesiveness of their overall analysis (Moussawi and Yassin, 2017, p.1). Accordingly, *[P.2. Senior Lawyer]* linked to this point by arguing:

“We need more firm laws and an active role from the government’s side as we are still far away from attaining equity and fairness due to the limited laws we have. Besides that, more funds should be invested in the legal support units and services available in Lebanon for refugee women so they can easily have access to further ones that are free of charge.”

In relation to what this participant argued, Alio et. al (2020) highlighted in the literature earlier that in a global context, asylum-seekers along with “refugee-led organizations” have had the ability to showcase how effective they are in offering assistance as well as data on relevant topics. This was proven during “the pandemic”, meaning that, when considering policy-making, refugees should not be excluded in that process yet they have to participate in a fair manner. Perhaps, this could swiftly amplify the voices of GBV refugee cases. The country should even consider having a legal unit that offers financial support geared toward the individuals that are

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negatively influenced by the problem (Moussawi & Yassin, 2017, p.1). This idea was confirmed by **[P.5 Psychologist]** who said:

“Legal support must be offered within the refugee camps and not outside of it.”

We can see that this quote is also related to what **[P.2. Senior Lawyer]** proposed in regards to a similar way of helping yet at the level of her agency. She added:

“To enlarge our outreach capacity, we will start implementing a mobile legal unit by rotating around the refugee camps in Lebanon to spend one day in each one and sit with the refugees individually. The aim is to listen to their demands and assess the detected cases then offer suitable legal support. We will also send WhatsApp messages to the common groups in the camps to inform refugees about the dates and times of our visits.”

This shows that the legal aspect concerns lots of female refugees, and thus positive efforts seem to be worked on in order to enhance the situation swiftly.

5.5.1.2 At the level of Official Leading Committee in the Camp

Going back to IOM and WRC, 2016 (p.4) in the literature, refugees must be placed in the front when any decision related to them and their living situation is planned to be taken. This is mainly because this type of inclusiveness for refugees, as IOM and WRC (2016, p.4) argued, contributes to enhancing the “humanitarian response, disaster risk reduction, holistic community support, and ultimately, accountability toward affected populations”. Therefore, **[P.1 Member & Decision Maker of the Leading Committee]** built on this idea by arguing:

“Even if we are offering the support needed while governing the camp, we still need more participatory workshops and capacity building for women so they can get out of the home, speak in safe spaces, and participate in finding solutions.”

In relation to what IOM, WRC, and **[P.1]** were striving to explain, we can notice that it's definitely a good tactic to identify those societies that could support in identifying and responding to their own "needs", abilities, and "expectations" as well as to the ones of others residing in the same area (IOM and WRC, 2016, p.4). Therefore, maximizing females' participatory leadership role within their camps will give them a channel to amplify the security "concerns" besides help in detecting further answers on how to decrease reported gender-based violence hazards (IOM and WRC, 2016, p.4).

5.5.1.3 At the level of Agencies / NGOs Interventions / Complaint Processes

Moving to the "Civil society actors" who are considered stakeholders in this research topic, Moussawi and Yassin (2017, p.1) emphasize in the literature that they should embrace further "awareness" regarding "domestic violence" in addition to the way they tend to use "Law 293" in the country. This is also something that most of the participants highlighted when linking the role of agencies and NGOs to how a successful complaint process can take place for GBV cases in the camps. For example, **[P.2. Senior Lawyer]** commented on this by saying:

"Media and awareness campaigns must be worked (by NGOs for example) on so women can have the ability to understand how to go through the correct reporting steps within the complaint process. Also, GBV cases must target specialists to have adequate support and not imitate other GBV cases like what her friends and the people in the community do as everyone undergoes different legal processes/laws based on their religious background/court, otherwise, they will have a falsified misconception on what to expect from the law."

Based on what **[P.2. Senior Lawyer]** mentioned and according to Raftery et al. (2022) built on in the literature, this tactic can prove that "inclusive" networking between these formal actors who could initiate successful referrals of gender-based violence cases are rooted robustly in a common system supervised by local decision-makers who would be able to produce effective

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and long-term “GBV Information Management System” that provides a good model of self-management and self-financing to operate itself.

Similarly, **[P.3 Social Worker 1]** embraced an aligned perspective on what **[P.2. Senior Lawyer]** and Raftery et al. (2022) mentioned by explaining:

“NGOs from outside the camp who proved to have successful working models on GBV cases and family protection must step into the camps and offer support as their approaches will serve the NGO sector. Social workers must also be knowledgeable about the available NGOs and services in the camp they operate in so that bigger cooperation can be attained.”

Clearly, we can see that these participants agree on how the role of NGOs whether inside the camp or outside of it can contribute to the overall enhancement of the situation of GBV cases. To emphasize that, **[P.4 Social Worker 2]** built on what has been discussed above by adding:

“These NGOs could include Abaad, KAFA (Enough) Violence & Exploitation, and Amel. The element of competitiveness between NGOs must also be eliminated and instead, a unified thinking on how to benefit in parallel all affected women should be followed.”

All these suggestions by the participants seem to be effective to a large extent. Yet, **[P.8 Founder of A Women-led NGO & Member of A Women Protection Unit 1]** addressed this issue from a different angle when she proposed that:

“Women must be more empowered in education as it’s considered to be a great weapon for them to become self-independent.”

Based on what this participant mentioned, we can agree that education can play a vital role in empowering underprivileged women. This directly related to the dimension of power especially when Mohonty spoke about the intersectionality of pillars that included education.

5.5.1.4 At the level of Women Committees / GBV Protection Units

Raftery et al. (2022) highlighted in the literature that collective efforts must not be temporary but should proceed to be available later on so a robust response system can remain with a clear spirit of coordination that serves all underprivileged women who have been denied a unified reporting platform as well as supportive professionals (like social work). In fact, as Bilginer (2009) also proposed, this helps in motivating a large number of “feminists” and advocates for women’s rights to maintain a real solidarity to support other underprivileged women who cannot practice their basic rights in the same area. Thereby, *[P.3 Social Worker 1]* preferred to see more efforts being made by the formal network of women and/or the GBV protection unit as she mentioned:

“It’s extremely important to be available in the camp as it preserves the rights of women who are encountering violence at home.”

Here, this participant has proposed that the role of decision-makers in women’s committees can make a huge difference in voicing out the needs of those women whose voices remain unheard. Therefore, *[P.4 Social Worker 2]* agreed by saying:

“It helps in documenting GBV cases and responding to them in a holistic and collective way.”

What this participant added actually serves to show that the demand for an urgent fund to access hospitals and basic facilities in their camps (UNRWA, 2022) will definitely make a difference. Here, the women's committees could surely bridge the gap of lack of medical support for GBV cases. Something that *[P.6 Community Mobilizer 1]* agreed on by mentioning:

“Committees and NGOs must communicate together to know about each other’s services so they don’t offer the same service inside the camp to the same beneficiaries as is happening now.”

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UNRWA must collaborate with them all to know more about their scope of work and strive to work in a complementary manner.”

Realistically speaking and in relation to what **[P.6 Community Mobilizer 1]** said, having flexible medical staff and social workers in agencies besides utilizing adjusting strategies to analyze specific events will help in offering the best treatment to the refugee female victims who come to seek their support (Badurdeen, 2020). Accordingly, **[P.7 Community Mobilizer 2]** proceeded to agree by saying:

“And when women get invited to women committee gatherings but don't show up, they must investigate why, perhaps they're not satisfied or placed at risk but can't confess.”

Therefore, Raftery et al. (2022) continue to demand based on what **[P.7 Community Mobilizer 2]** proposed, that collaboration between the “humanitarian and public health emergencies” must happen continuously so a better understanding of the strategies for responding to gender-based violence cases can take place swiftly. We also had **[P.5 Psychologist]** bridging a gap in this point by adding a new pillar when arguing that:

“Men must also be targeted in GBV services to mitigate their violence in families. They need to relieve stress so no more projection of violence on wives and children can take place. For example, couple therapy could be offered.”

Based on what **[P.5 Psychologist]** proposed, the idea of including men in the solution through offering them support, could be a key solution to the entire problem and might even inhibit it from escalating later on. In this manner, one last example of how to tailor the work of NGOs to be more concentrated on mitigating GBV in camps was suggested by **[P.7 Community Mobilizer 2]** who proposed that NGOs and committees must initiate the efforts of submitting proposals that target marginalized camps with high levels of violence.

This suggested by the participant could definitely offer more control to the society to address its own problems instead of just allowing the donors themselves to assume what the objectives of the proposals must be.

5.5.1.5 At the level of Family Support & Overall Community

Reaching the last point of this theme, Badurdeen (2020) suggested that the importance of navigating the “cultural interpretations” connected to traumatic incidents is vital. Speaking of the participants in this study, they believed that families have a big impact on how, why, when, and to whom GBV cases report their incidents. For example, *[P.8 Founder of A Women-led NGO & Member of A Women Protection Unit 1]* said:

“Having a supportive family that can mobilize women when they’re advocating for their rights like me is mandatory. My family constituted 50% of my activism and support. Moms need to be educated on parenting styles and child raising so they refrain from using violence that their husbands project on them. Teaching them how to become financially independent is a key solution as most of the women accept returning to an abusive community for that reason.”

Based on what this participant explained, we can notice that family support occupies a big part in shaping the solution to the main problem discussed in this paper. This is actually because, as Badurdeen (2020) added, staff working in the medical and humanitarian fields are also impacted by the culture they operate in as they see how victims make use of “informal” types of connections to overcome problems. This means that if the family was not addressed in the right way, then the performances of staff that are stakeholders in the matter and are positioned in professional settings will be affected negatively. In this manner, *[P.2. Senior Lawyer]* ensured that:

“family and financial support is needed.”

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We also had [**P.1 Member & Decision Maker of the Leading Committee**] who proposed the following:

“Awareness sessions in schools must be given on violence because they are affecting the children as well.”

Here, this participant focused on the solutions to not be limited to the parents and abusers only, but also to children who constitute a major part of the family unit in the camps. Therefore, [**P.4 Social Worker 2**] stepped in to suggest that:

“Supporting children who witness GBV at home will mitigate their integration in child labor and early forced marriage so they can stop escaping from their reality.”

In this manner, we can deduce that participants aimed to end their interviews by aspiring for hope and better support communities that accept women without entitling them to patriarchal taboos that hinder the overall support process. For instance, [**P.9 Founder of An NGO & Member of A Women Protection Unit 2**] closed the interview process by shedding light on an important aspect:

“We hope that all the community members are convinced that violence is not a solution. We don't aim to eradicate the concept of a robust family by increasing the number of divorce cases. What we actually need is to create better solutions to make existing and upcoming family units and communities more solid and long-lasting.”

Ending with this quote from the last presented participant, we can see that women remain trapped in the pool of patriarchy in all interacting support systems and change might be far from becoming real.

CHAPTER 6: DISCUSSION & ANALYSIS

Based on the data presented in the introduction, literature review, two vignette cases, and the findings, this section of the paper comes to reinforce important theoretical concepts that help in summarizing the most fundamental results of the study. Moreover, *Figure 6* was accordingly deduced from the overall parts of the research paper explaining the flow of the support process in regard to two different GBV refugee cases that have distinct intersectional elements of power.

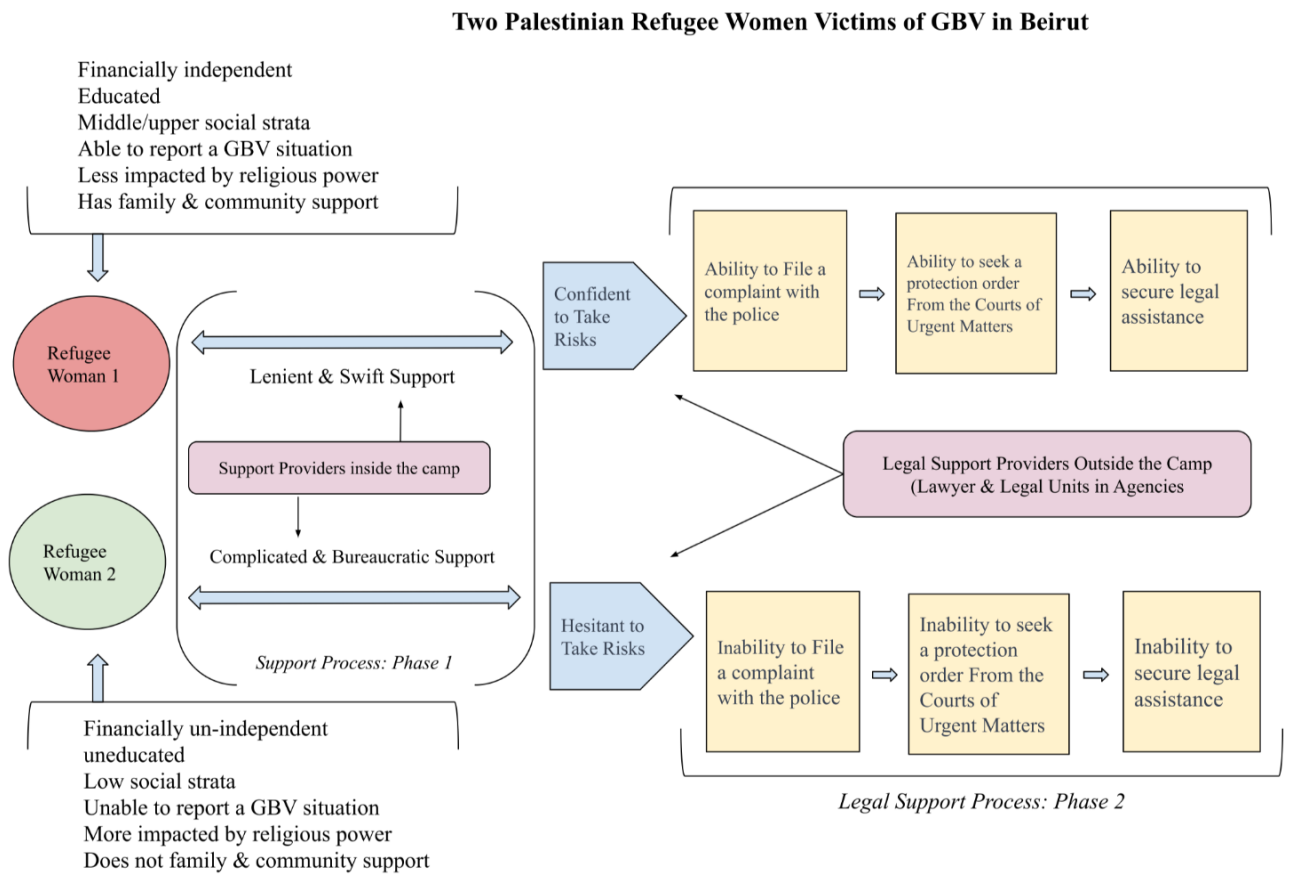


Figure 5. A structural model showing the overall level of support that can be provided by the service providers during the support process offered to Palestinian female victims of GBV in Beirut.

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Based on the model inspired by the two vignette cases and the overall information gathered, the support process seemed to actively begin mainly when the refugee female victims of GBV dwelling in one of the three refugee camps in Beirut (Mar Elias Refugee Camp, Burj Al Barajneh Refugee Camp, and Shatila Refugee Camp) take the step of seeking the support from available NGOs (located mainly inside these camps) via either calling on a specific hotline, approaching a community mobilizer, or through participating in events and awareness sessions moderated by the social workers operating in NGOs in the area. In some cases, NGOs and leading committees could step into the house of the victim to limit the violence yet this remained controversial as these service providers were hesitant to interfere in households where the patriarchal power was extremely vivid in relation to multiple severe abusers there. In all cases, NGOs developed their own internal referral systems and pathways to refer GBV cases among each other to ease and fasten the pace of support that included a range of services like mental health case management, legal consultations, capacity building, and services for the females' children. Based on these findings, we can deduce that there was a mutual exchange of people's sufferings (Garrow and Hasenfeld, 2010, p.33-34) and a level of interaction was established between the service provider and the service users, which also proves that a room for acting was established (Lipsky, 1980).

Nonetheless, both concepts were restricted by the overall power and patriarchy that the abusers had, something that makes us question to what extent the service providers were concerned about the females' emotions and the overall human sense as described by both authors. Yet, these 2 vignettes showcase that although both women have refugee status in the Lebanese community, yet are positioned differently based on the intersections of their own elements of patriarchy, class, legal status, etc. In fact, it can be acknowledged that women who even have access to education can easily reach information on the available services and their legal rights, which also facilitates their attainment to the final step in the whole support process.

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Moving forward, results also showed that patriarchy is part of the intersections of power as well. This clearly contradicts the theoretical concept of solidarity presented by Mohanty (2003) who perceived it oppositely when she spoke about mutual support and shared concerns in regard to solidarity practices on a global scale. In fact, these participants were all females and almost all of them came from or have been operating for a long time in a social work context, thus they were fully aware of the importance of serving all women equally and collectively, yet it seemed that the concept of solidarity was not well established among them as their perception towards who and based on what intersectional pillar to help has created a class distinction among the female victims of GBV when it comes to receiving decent support. We can also deduce here that on a structural level, the decision-makers in the women's protection committees have not strived for a new type of mobilization that aims to abolish this selective service-providing attitude. Instead, they seemed to continue promoting a sense of bureaucracy as they were the ones to set the work objectives and end goals (Lipsky, 1980).

Adding to that, results hinted that solidarity among decision-makers and actors operating in the social work field and within the women's protection committees varied from one camp to another due to the existence and absence of these committees who played a vital role in showcasing a sense of feminist solidarity and collective support to the underprivileged refugee women inside the camps. Nevertheless, the dominant patriarchal ideologies embodied even within these existing committees have promoted a sense of mistrust for the vulnerable women who encountered GBV and thus made a noticeable number of them unsure whether to report it or not, assuming that change is far from attainable. Aside from having this concept linked again to Mohanty's concept of solidarity, it also directly emphasizes what the Human Organizations Theory mentioned on the negotiations happening between these superior stakeholders inside and outside their "organizations" and that directly influence the objectives of the services via their practiced power on them (Garrow & Hasenfeld, 2010, p.33-34). We can see that 'mistrust' has resulted from these negotiations that are influenced by patriarchy, which eventually affected the relationship between the front-liners of the NGOs and the females in need of their services, which feeds the concept of bureaucracy even more.

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Another major factor behind why women remain locked inside the camp and unable to attain the final step of support is the economic element. As shown in Figure 6, the refugee women who had a better economic status were able to easily proceed with legal support. This is because she will be able to support herself financially later on in case she decides to separate from the abuser. Unlike the other woman who is completely dependent financially on the abuser and who will eventually fear to take further steps in the support process. This also proves that extremely few refugee women have access to financial wealth. And considering how bureaucratic the service providers are, it seems that they refrained from focusing on the element of financial empowerment for these vulnerable females to unlock them from the camps and help them reach the final step toward liberation. Adding to that, these service providers are reproducing poverty among women as they're unable to alter their mechanism of support by empowering women through capacity building such as educational support, job-seeking opportunities, advancing personal and professional skills, etc. Instead, they mimicked each others' support strategies reinforcing why women don't navigate the outer professional world outside the camps. This is highly relatable to what Lipsky (1980) and the Human Service Organizations Garrow and Hasenfeld (2010, p.33-34) hinted at in their theories about how the objectives of service providers influence people's lives.

Speaking of other service providers including the legal support units and even UNRWA which was already established to serve Palestinian refugees, they demotivated women when they received clarifications on how unfairly the legal system operated as a result of the different religious courts created to serve women based on their religious affiliations, an important pillar as to why women also refrained from proceeding with the legal reporting as well. In addition to that, the decision of the court might be influenced by the power as well as patriarchal/conservative ideologies that the judges in these courts had. Moreover, having these support providers located outside the camp contributes to the misunderstanding of the needs of women as they don't fully observe them in their real-life context while experiencing a social problem. This is extremely problematic since they represent a key conjunction/connector

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between the legal system and the GBV women. In fact, it was already highlighted in the results that these service providers are the ones who receive referred cases that require legal support and they are the active soldiers who refer the cases to the courts afterward. For example, although it was shown in the results that women received clarification from the legal service providers in the NGOs on where they'll be heading in case they decided to proceed with the legal reporting, yet they were warned about the negative consequences that might occur at a later stage.

Eventually, the four theories served the research topic by framing it from a theoretical lens and linking it to relevant concepts like bureaucracy, patriarchy, feminist/women solidarity, service organizations, and much more. This linkage supported in examining and explaining the issue of GBV in relation to the context of Palestinian refugee women in the three camps: Mar Elias, Burj Al Barajneh, and Shatila refugee camps. In fact, after explaining them within the chapter of the theoretical framework, they proved the validity, credibility, and transparency of the hypothesis of this study especially when being reinforced and digested in both the findings and discussion sections. This has contributed to conceptualizing the research topic and lifting up the implicit knowledge hinted by the analysis of this study, which eventually created a solid and comprehensive base for the entire study. For instance, they proved that although international treaties like CEDAW have strived to make a change, women were left fragile in the support process especially when they believed that power and patriarchy were present in each stage of support whether at the level of the family, the NGOs, and committees, or the legal courts. Lipsky also shows us that bureaucrats can be the key change-makers for the females' situation and overall support process if the work objectives embodied in their services can be alternated in order to create better discretion and room for acting, which will definitely enhance the mutual and reciprocal exchange of emotions between both of them as the Human Organizations theory emphasized. Eventually, this has made the study unique, successful, and able to bridge the gaps detected in the literature review.

CHAPTER 7: LIMITATIONS & CONCLUSION

7.1 Limitations

Multiple limitations were entailed to this study, so it's important to touch upon them to make it further reliable, transparent, and credible. First, the time frame given for this paper to be conducted as well as for the data to be collected and analyzed was very short. In fact, if the time frame was expanded, more face-to-face and online qualitative interviews could've been done. Second, the interviewees played a vital role in representing a bigger network of service providers and stakeholders who contribute to the overall support process. Nonetheless, other perspectives could've been included if more relevant interviewees were involved. For example, this paper did not fully interview those individuals who know more about the Lebanese laws, political influence, and the accurate status of the religious courts regarding their support of Palestinian refugee women in Beirut. Moreover, other mainstream resources outside UNRWA who also support the victims of GBV were not interviewed due to the time limitation. Third, additional information could've been extracted from some anonymous Palestinian refugee women who were directly affected by GBV inside the three camps. Having their voices included would have helped in exploring more covered areas as well as raised additional questions about how they're getting supported and where the gaps are exactly, which also gives a more concrete image of the research topic. Fourth, the voices of other refugees and migrant workers who reside in the same refugee camps as the Palestinian women could have been interviewed in order to make a comparison at the level of support they collectively receive from the same or different stakeholders. Fifth, I studied only three camps within Beirut but I did not cover the entire twelve Palestinian refugee camps in Lebanon that might have different situations in regards to the Palestinian refugee women residing there. Sixth, the literature review of this paper remained

limited to very few studies on the matter, and thereby a lack of explanation of it from a local and global context deeply exists. This is also because the available data conducted on the prompt within Lebanon are old and updated as the Palestinian refugee population continues to enlarge in numbers, which puts a big pressure on the NGOs and UNRWA's shoulders to study them as discussed in the introduction and literature review. This also affects the study in utilizing accurate and relevant key terms that could be directly related to what the interviewees hint at during the interview process. Seventh, the study reported in specific sections fundamental data conducted by NGOs and international agencies like Abaad, KAFA, Dar Al Amal, and UNRWA. This is due to, as discussed previously, having the Lebanese Ministry of Foreign Affairs delegating most of the social work to them, which also grants the ability to collect data and archive it. This data is vital to look at when trying to understand the context of GBV in relation to Palestinian refugee women in the country. Additionally, fewer studies were conducted on this issue there, which leaves this study partially helpless to excavate into the literature review to find available data from an actual research lens/perspective.

Overall, despite these limitations, the study was able to cover, to a certain extent, crucial data to answer the four research questions of this paper. Although this paper strived to bridge major gaps in the research field that is concerned with Palestinian female victims of GBV in Lebanon, further studies should be initiated to fill the gaps discussed above.

7.2 Conclusion

In this very last section of the research paper, I reinforce the purpose and aim constructed at the beginning which is to acknowledge how and to what extent the available support services in Lebanon are supporting Palestinian refugee females who are victims of GBV, specifically those who live in one of the following three Palestinian refugee camps in Beirut: Mar Elias refugee camp, Burj Al Barajneh refugee camp, and Shatila refugee camp. The analysis took part based on different aspects mentioned in the four research questions of this paper. They entail navigating

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the structures and the available services inside and outside these camps, understanding the legal protection laws designed to protect these vulnerable victims, visualizing how the overall support process looks like and how it interacts with intersections of power structures such as class, legal status, and patriarchy, and finally knowing what can be done to enhance the whole support system/process.

The purpose, aim, and objectives behind exploring and understanding the topic within this explorative research study were successfully attained with the help of the information collected from semi-structured interviews, eight of them took place face-to-face, and only one was conducted online via a WhatsApp call. Most of the interviews were in Arabic then got translated into English. The information was then thematized based on two vignette cases: (1) Stakeholders' Perspective on the Support Process, (2) Legal Rights & Current Situation, (3) Support Process & Levels of Trust in Different Actors' Perspectives, and (4) Enhancing the Situation.

Three theories contributed to shaping and analyzing these results including the theory of feminist solidarity & intersectional theory, street-level bureaucracy theory, and the human service organizations theory. Accordingly, a summary of the themes showcased that although women who were victims of GBV in the three camps are associated with a "refugee label/status", the intersectionality of multiple powerful layers such as patriarchy, social status, financial independence, religious affiliation, family support, and education constituted a vital motive for the victims to initiate a reporting process with the support of stakeholders inside and outside the camps. Results also proved that women facing deprivation due to key intersectional layers were extremely hesitant to start the support. This has created a sense of "mistrust" for the vulnerable women as they believed that patriarchy and bureaucracy were embodied within each and every step that constitutes the overall support trajectory. Moreover, they were vividly embodied at the structural levels of the support providers. This proved what Nordhues et al. (2021) mentioned in the literature about the fact that only a very minimum number of females encountering this brutal social problem will eventually confess, especially if they're dwelling on the abusive person.

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In this manner, suggestions can be made to mobilize change for these victims and make the support process less hindering and more beneficial/rewarding. This includes providing financial and educational capacity building for women who are affected by these intersectional layers of power. This is because they collectively constitute a powerful tool for women to break through the consequences of the GBV problem and will help them understand from early on their legal rights. Moreover, shelter is fundamental to secure temporal protection for the females while they're escaping from abusive and patriarchal partners that threaten their lives. Likewise, women must be linked to direct stakeholders who are placed outside the camp and who are also connected to the Lebanese legal courts.

Additionally, perhaps further media awareness campaigns and narratives must concentrate on this specific population. Palestinian women lack the capacity and power to express their needs and struggles due to the high levels of vulnerability they encounter as a result of the hindering pillars of intersectionality like patriarchy. So, amplifying their voices in the Lebanese media could be a key step to attract more funders and donors who are interested to tackle the issue of GBV within the three Palestinian refugee camps focused on in this study. Indeed, this could even influence the SDG agendas set by the UN, and international communities tend to keep a close eye on what the media reproduces in relation to people's needs. Eventually, this is one of the most fundamental human rights that the SDG agendas must tackle to grant these stateless refugees their basic needs and access to safety.

The last suggestion is to strengthen the concept of feminist solidarity among service providers who are impacted by patriarchy that is embodied in the objectives of their services offered to the females, besides more modification of the service providers' objectives and goals must be done. This will mitigate or perhaps eradicate the level of bureaucracy within all serving structures. This will also inhibit the reproduction of poverty among Palestinian refugee women and will support them through the steps of the process until they attain safety.

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Overall, this exploratory study/research succeeded in exploring and understanding the problem as it filled the gaps in the literature review, broke down sophisticated concepts in the analysis phase, and answered the research questions accordingly. It also offered unique and valid suggestions that will collectively contribute to the evolution of knowledge needed today about understanding the research problem thoroughly and accordingly presenting what new actions could be implemented to make the entire support process successful and secure for all Palestinian refugee women who have distinct pillars of intersectionality. These suggestions will surely help the readers and the overall stakeholders who will read this paper to reconsider how they perceive, utilize, and react daily to vital concepts like intersectionality, patriarchy, feminist solidarity, services organizations, and many others, something that will guide and shift their work approaches to make the overall intervention more fruitful, fair, and transparent.

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Appendix 1: Informed consent - English Version

Title: The Support Process Directed to Palestinian Refugee Women Who Are Victims of Gender-based Violence in the Palestinian Refugee Camps in Beirut

The research project is a part of our education in the International Masters program in Social Work (or MFamily) at the University of Gothenburg, Sweden. In order to assure that our project meets the ethical requirements for good research we promise to adhere to the following principles. Please, read through the statements carefully then tick the boxes next to each statement in case you agreed on it:

- My questions about the research project have been answered clearly and satisfactorily.
- I was given the space to ask freely and openly about any unclear information provided.
- I understand that my participation in this study is voluntary and that I am free to withdraw my participation at any time until the point of transcription of the interviews, which is one month starting today.
- I understand that the information I provide will remain confidential, except where there is a risk to life.
- I understand that my answers will be released with an anonymous identity (my name and other important personal information will not be mentioned), except for my role, position, and the location of the camp where I tend to conduct my intervention.
- I understand that my name will not be kept in any record. I will be identified in accordance with the nature of the organization/general position (ex: community mobilizer, Local NGO, International NGO, etc.).

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- I give my consent for the interview to be recorded via voice note, note-taking, and/or online applications like Skype, Zoom, Teams, WhatsApp call, etc. then transcribed by the researcher.
- I understand that all data will be stored securely in a locked file with a password on the researcher's phone and/or laptop for the period of the study and will subsequently be destroyed later on, and no unauthorized person can view or access it.
- I have the right to decline to answer any questions or terminate the interview without giving an explanation.
- I accept that the interviews can be conducted in either Arabic or English according to my preference.
- I have read and understood the participant information sheet provided.
- I would like to participate in this study.
- I can contact the researcher in case I have any questions.

By typing my name and contact information below, I confirm that I have read and understood the above statements and thus am happy to participate in the study. Typing my name below constitutes either a physical signature and/or an E-signature for the purposes of this consent form.

Participant name: _____ *Position:* _____

Phone number: _____ *Email:* _____

Date: ___ / ___ / _____

Researcher's contact information:

Manal Makkieh / gusmakkma@student.gu.se / manal.makkieh@gmail.com



Erasmus
Mundus

الموافقة المسبقة - النسخة العربية - Appendix 2: Informed consent - Arabic Version

عنوان الدراسة: عملية الدعم الموجهة للاجنات الفلسطينيات ضحايا العنف القائم على النوع الاجتماعي في مخيمات اللاجئين الفلسطينيين في بيروت

يعد مشروع البحث جزءاً من تعليمنا في برنامج الماجستير الدولي في العمل الاجتماعي (أو MFamily) في جامعة جوتنبرج، السويد. من أجل ضمان أن مشروعنا يلبي المتطلبات الأخلاقية للبحث الجيد، فإننا نعد بالالتزام بالمبادئ التالية. يرجى قراءة البيانات بعناية ثم وضع علامة في المربعات المجاورة لكل عبارة في حالة موافقتك عليها:

- تمت الإجابة على أسئلتني حول المشروع البحثي بشكل واضح ومرضٍ.
- لقد أعطيت مساحة لأن أسأل بحرية وصراحة عن أي معلومات غير واضحة تم تقديمها.
- أفهم أن مشاركتني في هذه الدراسة طوعية وأنتي حر في سحب مشاركتني في أي وقت حتى وقت نسخ المقابلات ، وهو شهر واحد يبدأ اليوم.
- أفهم أن المعلومات التي أقدمها ستظل سرية ، إلا إذا كان هناك خطر على الحياة.
- أفهم أنه سيتم الكشف عن إجابتي بهوية مجهولة (لن يتم ذكر اسمي والمعلومات الشخصية المهمة الأخرى) ، باستثناء دوري وموقعي وموقع المخيم حيث أميل إلى إجراء تدخلي.
- أفهم أنه لن يتم حفظ اسمي في أي سجل. سيتم تحديد هويتي وفقاً لطبيعة المنظمة / المنصب العام (على سبيل المثال: حشد المجتمع ، منظمة غير حكومية محلية ، منظمة غير حكومية دولية ، إلخ).
- أُمح موافقتي على أن يتم تسجيل المقابلة عبر الملاحظات الصوتية ، وتدوين الملاحظات ، و / أو التطبيقات عبر الإنترنت مثل Skype ، و Zoom ، و Teams ، اتصال هاتفي عبر الواتساب، وما إلى ذلك ، ثم نسخها بواسطة الباحث.
- أفهم أنه سيتم تخزين جميع البيانات بشكل آمن في ملف مغلق بكلمة مرور على هاتف الباحث و / أو الكمبيوتر المحمول لفترة الدراسة وسيتم إتلافها لاحقاً ، ولا يمكن لأي شخص غير مصرح له الاطلاع عليها أو الوصول إليها.
- لدي الحق في رفض الإجابة على أي أسئلة أو إنهاء المقابلة دون إبداء أسباب.
- لقد قرأت وفهمت ورقة معلومات المشارك المقدمة.
- أوافق على أن المقابلات يمكن إجراؤها إما باللغة العربية أو الإنجليزية حسب تفضيلاتي.

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أود المشاركة في هذه الدراسة.

يمكنني التواصل مع الباحث في حال كان لدي أي أسئلة.

من خلال كتابة اسمي ومعلومات الاتصال الخاصة بي أدناه ، أؤكد أنني قد قرأت وفهمت البيانات المذكورة أعلاه ، وبالتالي يسعدني المشاركة في الدراسة. تشكل كتابة اسمي أدناه إما توقيعًا فعليًا و / أو توقيعًا إلكترونيًا لأغراض نموذج الموافقة هذا.
اسم المشارك: _____ المنصب: _____

رقم الهاتف: _____ البريد الإلكتروني: _____
تاريخ: ____ / ____ / ____

معلومات الاتصال بالباحث:

منال مكية / gusmakkma@student.gu.se / manal.makkieh@gmail.com

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Appendix 3: Specific Interview Information sheet -English Version

Title of Study: The Support Process Directed to Palestinian Refugee Women Who Are Victims of Gender-based Violence in the Palestinian Refugee Camps in Beirut

This research project is undertaken by Manal Makkieh, as part of the Master in Social Work Family and Children at the University of Gothenburg.

Overview of the Research:

The project aims to understand how and to what extent the available services are supporting refugee women being victims of GBV in Palestinian Refugee Camps in Lebanon. You and other minimum 6 service providers working in the camps are invited to participate in the research project by undergoing an individual interview online and/or in person. Please take time to carefully read through this participant information sheet. During the interview, participants will be asked to discuss fictive cases through so-called vignettes constructed by the researcher.

Research's Ethics & Information Details:

- All your questions about the research project will be answered clearly and satisfactorily.
- You will be given the space to ask freely and openly about any unclear information provided.
- The information you provide will be only used within the scope of this research.
- Your participation in this study is voluntary and you are free to withdraw your participation at any time until the point of transcription of the interviews, which is one month starting the day you sign the consent form and information sheet.
- The information you provide will remain confidential, except where there is a risk to life.

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- All your answers will be released with an anonymous identity as far as it's possible (your name and other important personal information will not be mentioned), except for your role, position, and the location of the camp where you tend to conduct your intervention.
- Your name will not be kept in any record. You will be identified following the nature of the organization/general position (ex: community mobilizer, Local NGO, International NGO, etc.).
- The interview will be recorded via voice note, note-taking, and/or online applications like Skype, Zoom, Teams, etc. then transcribed by the researcher.
- All data will be stored securely in a locked file with a password on the researcher's phone and/or laptop for the period of the study and will subsequently be destroyed later on, and no unauthorized person can view or access it.
- There are no known risks, harms, or discomforts associated with this study. The research abides by all commonly acknowledged ethical codes and the research project has been reviewed and approved by the course supervisor at the University of Gothenburg.
- You Have the right to decline to answer any questions or terminate the interview without explaining.
- You can share this information sheet with anybody you know who might be relevant to the study and they can get in touch with the researcher within the month of March 2023 in case they decide to participate.
- Key themes that emerge from the interviews will be identified, analyzed, and presented in the final study. A summary of the research will be made available to the participants after the study is completed.
- The interviews can be conducted in either Arabic or English according to the preference of the participant, then they will be transcribed into English in all cases.
- You have read and understood the participant information sheet provided and thus would like to participate in this study once you sign the sheet.
- You can contact the researcher and his/her supervisor in case you have any questions at any time:

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Violence in the Palestinian Refugee Camps in Beirut*

Student name & email

Manal Makkieh

gusmakkma@student.gu.se

manal.makkieh@gmail.com

Supervisor name & email

Charlotte Melander

charlotte.melander@socwork.gu.se

Interviewee's name: _____

Interviewee's signature: _____ Date: __/__/__



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Mundus

ورقة معلومات المقابلة الخاصة - *Appendix 4: Specific Interview Information sheet -Arabic Version* -
النسخة العربية

عنوان الدراسة: عملية الدعم الموجهة للجانبات الفلسطينيات ضحايا العنف القائم على النوع الاجتماعي في مخيمات اللاجئين الفلسطينيين في بيروت

أود أن أدعوك للمشاركة في مشروع بحثي من خلال إجراء مقابلة فردية عبر الإنترنت و / أو شخصيًا. تم تنفيذ هذا المشروع البحثي من قبل منال مكية ، في جامعة جوتنبرج كجزء من أطروحة ماجستير في العمل الاجتماعي الأسرة والأطفال يرجى تخصيص بعض الوقت لقراءة ورقة معلومات المشارك بعناية. لمزيد من المعلومات ، أو إذا كان لديك أي أسئلة بخصوص الدراسة البحثية ، يرجى التواصل مع منال مكية على

gumakkma@student.gu.se

نظرة عامة على الدراسة:

يهدف هذا المشروع إلى فهم إلى أي مدى تكون خدمات الدعم المتاحة داعمة لحالات العنف القائم على النوع الاجتماعي للاجئين هناك. سيتم تحقيق ذلك من خلال استخدام أدوات المقالة القصيرة أثناء المقابلات النوعية مع الشخص الذي تمت مقابلته للإجابة على أسئلة البحث. الغرض من هذه المقابلة هو اكتساب فهم لوجهة نظر العاملين في الخطوط الأمامية وصناع القرار والناشطين الاجتماعيين العاملين في مخيمات اللاجئين الفلسطينيين في بيروت والذين هم جزء من الوكالات القانونية وغير القانونية والمنظمات غير الحكومية والمنظمات الرسمية. / المؤسسات غير الرسمية.

مشاركون:

مشاركتك في هذه الدراسة البحثية تطوعية. يمكنك سحب مشاركتك في أي وقت دون إبداء الأسباب. يمكنك رفض الإجابة على أي من الأسئلة المطروحة. بعد المقابلة ، يمكنك سحب بياناتك في أي وقت قبل إجراء النسخ. لن يتم الكشف عن إجاباتك لأي شخص وستظل هويتك مجهولة. في البحث ، يمكن تحديد طبيعة موقف المشارك (على سبيل المثال: منظمة غير حكومية محلية ، منظمة غير حكومية دولية ، وكالة خدمات قانونية ، حشد مجتمعي ...) في البحث لإجراء مقارنات حول إجراءات الممارسة المتعلقة بالموضوع.

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سيتم استخدام المعلومات التي تقدمها فقط في نطاق هذا البحث. سيتم تسجيل المقابلة بعد مقدمة حفظ المعلومات الشخصية. ستشمل الدراسة ما لا يقل عن 6 مشاركين قد يدعمون إحالة المحاور إلى المزيد من المشاركين المهتمين في إطار أسلوب البحث المتكرر. سيتم ترجمة المقابلات ، إذا لزم الأمر ، ونسخها. سيتم تحديد المواضيع الرئيسية التي تظهر من المقابلات وتحليلها في الأطروحة النهائية. سيتم توفير ملخص البحث المشاركون ومؤسساتهم بعد الانتهاء من الدراسة. يضمن ذلك عدم الكشف عن هويتهم للمشاركين في العينة الصغيرة المدروسة

لا توجد مخاطر أو أضرار أو مضايقات معروفة مرتبطة بهذه الدراسة بخلاف تلك التي نواجهها في الحياة اليومية العادية. يلتزم البحث بجميع القواعد الأخلاقية المعترف بها بشكل عام وقد تمت مراجعة المشروع البحثي والموافقة عليه من قبل مشرف الدورة في جامعة جوتنبرج

اسم المشرف والبريد الإلكتروني

شارلوت ميلاندر

charlotte.melander@socwork.gu.se

اسم الطالب والبريد الإلكتروني

منال مكية

gusmakma@student.gu.se

manal.makkieh@gmail.com

توقيع الشخص الذي تتم مقابله

Appendix 5: General Interview Information sheet -English Version

Title of Study: The Support Process Directed to Palestinian Refugee Women Who Are Victims of Gender-based Violence in the Palestinian Refugee Camps in Beirut

This research project is undertaken by Manal Makkieh, as part of her Master in Social Work Family and Children at the University of Gothenburg.

Overview of the Research:

Manal's project aims to understand how and to what extent the available services are supporting refugee women being victims of GBV in Palestinian Refugee Camps in Lebanon. Interested participants who read this general information sheet and other minimum 6 service providers working in the camps are invited to participate in the research project by undergoing an individual interview online and/or in person. Interested participants reading this paper can take time to carefully read through this participant information sheet. During the interview, participants will be asked to discuss fictive cases through so-called vignettes constructed by the researcher.

Research's Ethics & Information Details:

- All the participants' questions about the research project will be answered clearly and satisfactorily.
- Participants will be given the space to ask freely and openly about any unclear information provided.
- The information participants provide will be only used within the scope of this research.
- Participants' participation in this study is voluntary and they are free to withdraw their participation at any time until the point of transcription of the interviews, which is one month starting the day they sign the consent form and information sheet.
- The information participants provide will remain confidential, except where there is a risk to life.

The Support Process Directed to Palestinian Refugee Women Who Are Victims of Gender-based Violence in the Palestinian Refugee Camps in Beirut

- All participants' answers will be released with an anonymous identity as far as it's possible (their name and other important personal information will not be mentioned), except for your role, position, and the location of the camp where they tend to conduct their intervention.
- Participants' names will not be kept in any record. Participants will be identified following the nature of the organization/general position (ex: community mobilizer, Local NGO, International NGO, etc.).
- The interview will be recorded via voice note, note-taking, and/or online applications like WhatsApp calls, Skype, Zoom, Teams, etc. then transcribed by the researcher.
- All data will be stored securely in a locked file with a password on the researcher's phone and/or laptop for the period of the study and will subsequently be destroyed later on, and no unauthorized person can view or access it.
- There are no known risks, harms, or discomforts associated with this study. The research abides by all commonly acknowledged ethical codes and the research project has been reviewed and approved by the course supervisor at the University of Gothenburg.
- Participants have the right to decline to answer any questions or terminate the interview without explaining.
- Participants can share this information sheet with anybody they know who might be relevant to the study and they can get in touch with the researcher within the month of March 2023 in case they decide to participate.
- Key themes that emerge from the interviews will be identified, analyzed, and presented in the final study. A summary of the research will be made available to the participants after the study is completed.
- The interviews can be conducted in either Arabic or English according to the preference of the participant, then they will be transcribed into English in all cases.
- Participants have read and understood the participant information sheet provided and thus would like to participate in this study once they sign the sheet.
- Participants can contact the researcher and his/her supervisor in case they have any questions at any time.

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Violence in the Palestinian Refugee Camps in Beirut*

Student name & email

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Supervisor name & email

Charlotte Melander

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**Appendix 6: النسخة العربية - ورقة معلومات المقابلة العامة - General Interview Information sheet - Arabic
Version**

**عنوان الدراسة: عملية الدعم الموجهة للاجنات الفلسطينيات ضحايا العنف القائم على النوع الاجتماعي في مخيمات اللاجئين
الفلسطينيين في بيروت**

نفذت هذا المشروع البحثي منال مكية ، كجزء من درجة الماجستير في العمل الاجتماعي والأسرة والأطفال في جامعة
غوتنبرغ.

نظرة عامة على البحث

يهدف مشروع منال إلى فهم كيف وإلى أي مدى تدعم الخدمات المتاحة للاجنات لكونهم ضحايا للعنف القائم على النوع
الاجتماعي في مخيمات اللاجئين الفلسطينيين في لبنان. المشاركون المهتمين الذين قرأوا ورقة المعلومات العامة هذه ومقدمي
خدمة 6 آخرين على الأقل يعملون في المخيمات مدعون للمشاركة في مشروع البحث من خلال إجراء مقابلة فردية عبر
الإنترنت و / أو شخصياً. يمكن أن يستغرق المشاركون المهتمين الذين يقرؤون هذه الورقة بعض الوقت لقراءة ورقة معلومات
المشاركين هذه بعناية. خلال المقابلة ، سيطلب من المشاركين مناقشة الحالات الوهمية من خلال ما يسمى المقالات القصيرة
التي أنشأها الباحث.

أخلاقيات البحث وتفاصيل المعلومات

سيتم الرد على جميع أسئلة المشاركين حول المشروع البحثي بشكل واضح ومرضي.
سيتم منح المشاركين مساحة للسؤال بحرية وصراحة عن أي معلومات غير واضحة يتم تقديمها.
سيتم استخدام المعلومات التي يقدمها المشاركون فقط في نطاق هذا البحث.
مشاركة المشاركين في هذه الدراسة طوعية وهم أحرار في سحب مشاركتهم في أي وقت حتى وقت نسخ المقابلات ، وهو شهر
واحد يبدأ من اليوم الذي يوقعون فيه على نموذج الموافقة وورقة المعلومات.
ستبقى المعلومات التي يقدمها المشاركون سرية ، إلا في حالة وجود خطر على الحياة.

سيتم إصدار إجابات جميع المشاركين بهوية مجهولة قدر الإمكان (لن يتم ذكر أسمائهم وغيرها من المعلومات الشخصية
المهمة) ، باستثناء دورك وموقعك وموقع المخيم حيث يملون إلى إجراء تدخلهم .

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لن يتم الاحتفاظ بأسماء المشاركين في أي سجل. سيتم تحديد المشاركين وفقاً لطبيعة المنظمة / المنصب العام (على سبيل المثال: حشد المجتمع ، منظمة غير حكومية محلية ، منظمة غير حكومية دولية ، إلخ).

سيتم تسجيل المقابلة عبر الملاحظات الصوتية ، وتدوين الملاحظات ، و / أو التطبيقات عبر الإنترنت مثل مكالمات WhatsApp ، و Skype ، و Zoom ، و Teams ، وما إلى ذلك ، ثم يتم نسخها بواسطة الباحث.

سيتم تخزين جميع البيانات بشكل آمن في ملف مغلق بكلمة مرور على هاتف الباحث و / أو الكمبيوتر المحمول لفترة الدراسة وسيتم إتلافها لاحقاً ، ولا يمكن لأي شخص غير مصرح له الاطلاع عليها أو الوصول إليها.

لا توجد مخاطر أو أضرار أو مضايقات معروفة مرتبطة بهذه الدراسة. يلتزم البحث بجميع القواعد الأخلاقية المعترف بها بشكل عام وقد تمت مراجعة المشروع البحثي والموافقة عليه من قبل مشرف الدورة في جامعة جوتنبرج.

يحق للمشاركين رفض الإجابة على أي أسئلة أو إنهاء المقابلة دون توضيح.

يمكن للمشاركين مشاركة ورقة المعلومات هذه مع أي شخص يعرفونه قد يكون ذا صلة بالدراسة ويمكنهم الاتصال بالباحث في غضون شهر مارس 2023 في حال قرروا المشاركة.

سيتم تحديد الموضوعات الرئيسية التي تظهر من المقابلات وتحليلها وتقديمها في الدراسة النهائية. سيتم توفير ملخص البحث للمشاركين بعد الانتهاء من الدراسة.

يمكن إجراء المقابلات باللغتين العربية والإنجليزية حسب تفضيل المشارك ، ثم يتم تحويلها إلى اللغة الإنجليزية في جميع الأحوال.

لقد قرأ المشاركون وفهموا ورقة معلومات المشارك المقدمة ، وبالتالي يرغبون في المشاركة في هذه الدراسة بمجرد توقيعهم على الورقة.

يمكن للمشاركين الاتصال بالباحث والمشرف عليه في حالة وجود أي أسئلة لديهم في أي وقت.

اسم المشرف والبريد الإلكتروني

اسم الطالب والبريد الإلكتروني

*The Support Process Directed to Palestinian Refugee Women Who Are Victims of Gender-based
Violence in the Palestinian Refugee Camps in Beirut*

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Appendix 7: Probes for the Interview / Research Questions - English Version

1. Tell me about your position, professional role, educational background, gender, experience in the field, and/or status (refugee / none-refugee) in relation to the Palestinian refugee camps in Beirut, Lebanon.
2. I will give you now two sample cases reconstructed from the real life of female refugee victims of gender-based violence from anonymous Palestinian refugee camps in Beirut and would like you to accordingly answer my following questions it:

First Case:

A 35 years old Muslim Palestinian refugee woman lives in a refugee camp in Beirut. She is married to a 50-year-old Palestinian man who also lives with her in the same house. At the age of 10, the woman was forced by her parents to drop out of school in order to sell roses on the streets to support the family financially. So, she has been left without education since then. She got married to her husband at the age of 17 after meeting him on the street multiple times and now they have 3 kids, two boys, and one girl. The husband is also uneducated as he left school at the age of 11 after his parents died in a car accident. Two months ago, the husband lost his job as a cleaner in a restaurant due to the economic inflation in the country, thus he felt extremely pressured and started projecting his anger onto his wife. He beats her every day, he locks the house's door on her and their kids every time he leaves the camp. Last weeks ago, the wife's neighbors saw and spoke to her from the house's window and she mentioned that her husband abused and raped her sexually 4 times in a row in front of their kids and left her without food since then. Although she needs an urgent hospitalization, the wife is extremely scared to report her case of gender-based violence as she doesn't believe that she'll be protected in any way and instead, she might be killed by her husband; which made her neighbors come to you and speak about this incident due to its severity.

Second Case

Another Christian Palestinian refugee woman is also 40 years old and was born and raised in a Palestinian refugee camp in Beirut. She works as an accountant in one of the small companies located next to the camp. She is married to a 50 years old Palestinian man who works as a receptionist at one of the hotels in the city. They married a long time ago after meeting on campus at their university, and now they have a young son. The wife's financial condition became better after she was promoted at work, unlike her husband whose salary is limited. Although their marriage is because of a love story, the couple's work status has created conflicts within the family as the husband felt less powerful financially, which led him to abuse the wife orally and emotionally for five months. Last week, the wife came up to you with severe body signs such as blue spots on her skin, red eyes, and a broken tooth. She told you that her husband beat her severely twice because he was jealous of her, so she decided to escape the house and report this problem to you.

Now, let's imagine that these cases happened in one of the Palestinian refugee camps in Beirut, where you are based now:

1. What are the services for gender-based violence available inside the camp that these female refugee victims can access now to seek support?
2. Is it possible to complain, and what are the legal rights available for a Palestinian refugee woman? Who can report, and who cannot?
3. Do you have any idea about the laws and regulations that are being followed by the front-liners, stakeholders, and social workers engaged in services related to GBV?
4. How does the reporting process happen/take place inside the camp? And are there any steps for that? (from the initial phase until the last one)
5. Do victims of gender-based violence receive a written decision?
6. Have you faced similar cases like these 2 in the Palestinian refugee camps? How did you react?
7. Accordingly, what are, in your opinion, the gaps and limitations realized when accessing the available gender-based violence services?

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8. How can the overall services in the camp be mobilized in case a gender-based violence incident takes place? What can be done to improve that, and how should people access them?
9. Is there any formal network of women?
10. How does the religious sect of the Palestinian refugee woman impact the support process on GBV matters?
11. What does the health support look like for GBV cases? If the woman needs hospital care, who pays for it? Economic support shelter? Protection for the children of the GBV case?

Please, note that you are welcome to circulate the general information sheet among potential participants you may know and recommend to participate in this study. They should be able to help me understand the situation of GBV and the status of refugee victims in one or more of the three refugee camps in Beirut: Mar Elias refugee camp, Burj Al Barajneh refugee camp, and Shatila refugee camp.

Appendix 8: Probes for the Interview / Research Questions (Arabic)

أخبرني عن منصبك ، ودورك المهني ، خلفيت التعليمية ، ونوعك، وخبرتك في المجال ، و/أو وضعك (لاجئة/غير لاجئة) فيما يتعلق بمخيمات اللاجئين الفلسطينيين في بيروت ، لبنان
سأعطيك الآن نموذجين من الحالات أعيد بناؤها من الحياة الحقيقية للاجئات ضحايا العنف القائم على النوع الاجتماعي من مخيمات اللاجئين الفلسطينيين المجهولة في بيروت ، وأود منكم أن تجيبوا على أسئلتني التالية بناءً على ذلك

الحالة الأولى

لاجئة فلسطينية مسلمة تبلغ من العمر 35 عامًا تعيش في مخيم للاجئين في بيروت. وهي متزوجة من فلسطيني يبلغ من العمر 50 عامًا ويعيش معها أيضًا في نفس المنزل. في سن العاشرة ، أجبر والديها المرأة على ترك المدرسة لبيع الورود في الشوارع لدعم الأسرة ماديًا. لذلك ، تُركت دون تعليم منذ ذلك الحين. تزوجت من زوجها في سن 17 بعد مقابلته في الشارع عدة مرات ولديهما الآن 3 أطفال ، ولدان ، وفتاة واحدة. الزوج أيضًا غير متعلم حيث ترك المدرسة في سن الحادية عشرة بعد وفاة والديه في حادث سيارة. منذ شهرين ، فقد الزوج وظيفته كعامل نظافة في مطعم بسبب التضخم الاقتصادي في البلاد ، لذلك شعر بضغوط شديدة وبدأ في إلقاء غضبه على زوجته. يضربها كل يوم ويغلق باب المنزل عليها وعلى أطفالهم في كل مرة يغادر فيها المخيم. قبل أسابيع ، شاهدها جيران الزوجة وتحدثوا إليها من نافذة المنزل وذكرت أن زوجها أساء إليها واعتصبها جنسيًا 4 مرات متتالية أمام أطفالهم وتركها دون طعام منذ ذلك الحين. على الرغم من أنها بحاجة إلى دخول المستشفى بشكل عاجل ، إلا أن الزوجة خائفة للغاية من الإبلاغ عن حالتها الخاصة بالعنف القائم على النوع الاجتماعي لأنها لا تعتقد أنها تتمتع بالحماية بأي شكل من الأشكال وبدلاً من ذلك ، قد تتعرض للقتل على يد زوجها ؛ الأمر الذي جعل جيرانها يأتون إليك ويتحدثون عن هذه الحادثة لشدتها.

الحالة الثانية

لاجئة فلسطينية مسيحية أخرى تبلغ من العمر 40 عامًا أيضًا ولدت ونشأت في مخيم للاجئين الفلسطينيين في بيروت. تعمل محاسبة في إحدى الشركات الصغيرة المجاورة للمخيم. وهي متزوجة من رجل فلسطيني يبلغ من العمر 50 عامًا يعمل كموظفة استقبال في أحد الفنادق في المدينة. تزوجا منذ فترة طويلة بعد لقائهما في الحرم الجامعي في جامعتهم ، والآن لديهما ابن صغير. وتحسن وضع الزوجة المادي بعد ترقيتها في العمل على عكس زوجها الذي راتبه محدود. على الرغم من أن زوجها كان بسبب قصة حب ، إلا أن حالة عمل الزوجين قد أحدثت صراعات داخل الأسرة حيث شعر الزوج بضعف مالي أقل ، مما دفعه إلى الإساءة للزوجة شفهيًا وعاطفيًا لمدة خمسة أشهر. في الأسبوع الماضي ، اقتربت منك الزوجة بعلامات شديدة على الجسم مثل بقع زرقاء على جلدها ، وعيون حمراء ، وكسر في الأسنان. أخبرتك أن زوجها ضربها ضرباً مبرحاً مرتين لأنه كان يشعر بالغيرة منها ، فقررت الهروب من المنزل وإبلاغك بهذه المشكلة.

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الآن ، لنتخيل أن هذه الحالات حدثت في أحد مخيمات اللاجئين الفلسطينيين في بيروت ، حيث تقيم الآن:

1. ما هي خدمات العنف القائم على النوع الاجتماعي المتوفرة داخل المخيم والتي يمكن للنساء اللاجئات الوصول إليها الآن لطلب الدعم؟
2. هل يمكن التظلم وما هي الحقوق القانونية المتاحة لللاجئة الفلسطينية؟ من يستطيع الإبلاغ ومن لا يستطيع؟
3. هل لديك أي فكرة عن القوانين واللوائح التي يتم اتباعها من قبل العاملين في الخطوط الأمامية وأصحاب المصلحة والأخصائيين الاجتماعيين المشاركين في الخدمات المتعلقة بالعنف المبني على النوع الاجتماعي؟
4. كيف تتم عملية الإبلاغ داخل المخيم؟ وهل هناك خطوات لذلك؟ (من المرحلة الأولية حتى المرحلة الأخيرة)
5. هل يتلقى ضحايا العنف القائم على النوع الاجتماعي قرارًا مكتوبًا؟
6. هل واجهت حالات مماثلة مثل هاتين الحاليتين في مخيمات اللاجئين الفلسطينيين؟ كيف كانت ردة فعلك؟
7. وفقًا لذلك ، ما هي ، برأيك ، الفجوات والقيود التي تم تحقيقها عند الوصول إلى خدمات العنف القائم على النوع الاجتماعي المتاحة؟
8. كيف يمكن تعبئة الخدمات العامة في المخيم في حالة وقوع حادث عنف قائم على النوع الاجتماعي؟ ما الذي يمكن فعله لتحسين ذلك ، وكيف يجب على الناس الوصول إليه؟
9. هل توجد أي شبكة رسمية للنساء؟
10. كيف تؤثر الطائفة الدينية لللاجئة الفلسطينية على عملية الدعم في قضايا العنف القائم على النوع الاجتماعي؟
11. كيف يبدو الدعم الصحي لحالات العنف القائم على النوع الاجتماعي؟ إذا كانت المرأة بحاجة إلى رعاية في المستشفى فمن يدفع لها؟ ماوى الدعم الاقتصادي؟ حماية الأطفال من قضية العنف القائم على النوع الاجتماعي؟

من فضلك ، لاحظ أنه نرحب بك لتعميم ورقة المعلومات العامة بين المشاركين المحتملين الذين قد تعرفهم وتوصيهم بالمشاركة في هذه الدراسة. يجب أن يكونوا قادرين على مساعدتي في فهم حالة العنف القائم على النوع الاجتماعي ووضع ضحايا اللاجئين في واحد أو أكثر من مخيمات اللاجئين الثلاثة في بيروت: مخيم مار الياس للاجئين ، مخيم برج البراجنة ، ومخيم شاتيلا.

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Appendix 9: *Agreement regarding degree report Master level 30 credits (Degree report SW2579)*

Following agreement is settled between the department of social work, University of Gothenburg and Manal Makkieh.

The department of social work appoints, in cooperation with the student, a supervisor for each degree report. The department of social work guarantees supervision for maximum four terms regarding.

The student is entitled to 32 hours of supervision. This amount of time includes both individual supervision as well as reading all texts. If the student chooses to change subjects no extra time will be allocated to supervision.

The student has to sign up for the degree report course to have access to Canvas. The student also has access to the library including one meeting with a librarian. The student has to make this appointment by herself/himself.

If the student is not able to submit the degree report on time, he/she has to, in cooperation with the supervisor, set up a new and realistic plan for the rest of the work. On the initiative of the student the work plan will be revised one time only.

Student's name & signature: Manal Makkieh

Supervisor's name & signature: Charlotte Melander

Course leader signature:

Date: __/__/2023

Gothenburg, Sweden

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Appendix 10: Table 1: Characteristics of the interviewed participants

Participant	Role/Position	Organization	Educational Qualifications	Gender
P.1	Member & Decision-Maker	Leading Committee (Lijan Al Shaabiya)	Secondary School	Female
P.2	Senior Lawyer	Anonymous International Agency	Law	Female
P.3	Social Worker 1	Anonymous NGO	Social Work	Female
P.4	Social Worker 2	Anonymous NGO	Music & Social Work	Female
P.5	Psychologist	Anonymous NGO	Psychology	Female
P.6	Community Mobilizer 1	Worked previously with national and international NGOs as a Social Worker	Business Management & Psychology	Female
P.7	Community Mobilizer 2	Worked previously with NGOs in Beirut	Business Management & Social Work	Female

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P.8	Founder & Member 1	Anonymous Women-led NGO -Women Protection Unit	Foster Care & Social Work	Female
P.9	Founder & Member 2	Anonymous NGO -Women Protection Unit	Sociology & Psychology	Female

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Appendix 11: Extracts from Interview Transcript

1	Theme	Sub-theme	Code	Answers												
2	Stakeholders' Perspective on the Support Process	Available Types of Support	Service providers' perceptions of the vignettes & ways of serving GBV cases	"We offer general support to refugees in the camp including victims of GBV by understanding their needs and linking them to services available within the area and sometimes outside the camp. We also collaborate with UNRWA to facilitate its communication with the Palestinian refugees.P.1	"As a lawyer operating the anonymous international agency, my team (who are also focal points in several Lebanese areas) and I offer formal legal support within the legal unit at the agency through conducting free-of-charge legal consultations by assigning a lawyer to refugees including women who require the service. Moreover, we offer psycho-social support with the help of a psychologist and a case management team. We also collaborate with the syndicate of lawyers in Lebanon that has lawyers everywhere across the country, so when a legal report is submitted and processed in a specific area in Lebanon, a chosen lawyer in that place handles the case/file." P.2	"We offer psychological support for refugee women through awareness sessions, group consultations, and something that lots of NGOs do to help victims of GBV inside the camps. P.5	"I worked previously with national and international NGOs as a Social Worker, and now I support women who can approach me and/or other NGOs and community mobilizers to ask for a referral to seek services like legal help/consultation besides inquiring about who and where it is being provided. So, I help by referring and/or linking her to the service providers."P.6	"I worked previously with multiple NGOs in Beirut which made me interfere in the three camps: Mar Elias Camp, Burj Al Barajneh Camp, and Shatila Camp via supporting women by linking them to NGOs I know."P.7	"As a founder of an NGO (anonymous), I am located in one of the Palestinian refugee camps in Beirut where I offer support to refugee women through the implementation of empowering capacity-building programs. Each organization participating in the women's protection unit in the camp tries to support the other one so all women get help in the best way." P.8	"My NGO supports the children of women affected by GBV educationally. And by being part of both the women and children protection units in the camp, I'm able to understand how support can be given to both the moms and their children."P.9	"I operate at an Organization in a Palestinian refugee camp in Beirut. The NGO supports women with a deep focus on their children's development. This through offering social work activities and capacity building related to children's education."P.3	"I work at an NGO in a refugee camp where we offer legal and capacity-building support for all people there. We focus mostly on vocational activities. I'm also here to provide group awareness sessions and different types of support to the female caregivers, and in case they decide to report a GBV case, I can seek the support of the psychologist in our center." P.4				
3			Service-providing networks available inside the camps													
4			The capacity of intervention of service provided													
5			Mental health support													
6			Legal consultations													
7			Detection & referral													
8			UNRWA's responsibility & intervention													
9			Social Work interventions													
10																
11																
12																
13																
14																
15																

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Merged Transcripts & Themes/Sub-themes/Codes													
A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	Theme	Sub-theme	Code	Answers									
2	Legal Rights & Current Situation	Legal Process	Legal reporting/complaint Process & Protective policies/laws	"For those facing GBV, we tend to look at Law 293 to know which religious court we need to report to. And when recalling the cases you told me about, I can tell that supporting the second case tends to be much easier than the first one because the woman decided to approach us and she had full awareness about not being afraid to report, so in that situation we can easily offer her the services." P.2	"Although Lebanon has signed international treaties including CEDAW to protect women (and juveniles) from violence within families, the overall change and impact remain controversial. We are 18 sects [people who have similar religious beliefs] in Lebanon, each one has a religious court with specific laws that are being implemented differently which makes the entire system very complicated and hard to analyze thoroughly part by part. We have 'The Courts with Urgent Matters' who are only effective for temporal problems when giving legal written decisions, but eventually, everything will be referred to these religious courts, something that CEDAW and other treaties have failed to tackle." [P.2. Senior Lawyer].	"Even the judges at these religious courts tend to stand with the man due to the dominance of their male chauvinist mindset which also increases the fragility of the laws." P.2	"Women and children who encounter violence can submit a report to the public prosecution or the judge of the court. I'm not really sure yet I think they can't as well." P.2	"The police can't access some camps in Beirut without the confirmation of the legal committees there. As for my camp, I'm not really sure yet I think they can't as well." P.2	"UPEL- L'Union Pour La Protection de L'Enfance Au Liban NGO- supports the Lebanese police in this matter by accessing the camps instead in collaboration with the committees there. I even heard that UNRWA has a legal office with a unit of lawyers who support GBV cases in reporting to the courts". P.2	"UNRWA as well tends to visit the camp to conduct awareness on the legal rights of refugees so they can understand the mechanism of reporting their cases, especially the GBV ones when needed. Even an international NGO once cooperated with us as a leading committee in my camp to conduct a free-of-charge legal support session in which 200 people from the camp attended so they can seek support about cases they'd like to report like divorce matters". P.1	"Personally as a community builder, I don't believe that I will ever report a GBV case to the Lijan Al Shaabiya (leading committees) considering how limited they are when it comes to properly conceiving violence against women in the camps and women must be protected. I might ask for the help of a psychologist who could refer the case to a legal support office." P.7	"If NGOs don't offer UNRWA the hand of helping them spread the messages about their programs/services that could benefit refugees within the camps, they won't do it. Even when a UNRWA staff member decides to go on maternity leave, the agency refrains from hiring an alternative temporary staff to deal with urgent women's cases/matters, which is also a big limitation." P.8	"We have medical staff multiple medical service centers even the most cooperative partners to offer UNRWA. Yet, I still see they have me limitations a gaps even in campaigns to report wrong reporting incidents leg. In most cases they will not mention in the medical report that the reason behind the deterioration of the health of specifically won't actually GBV P.8

Merged Transcripts & Themes/Sub-themes/Codes													
A	B	C	D	E	F	G	H	I	J	K	L	M	N
1	Theme	Sub-theme	Code	Answers									
2	Support Process & Levels of Trust in Different Actors	Agencies and Non-governmental Organizations -NGOs	Types of interventions & services provided Limitations of intervention Geographical locations Social work intervention & ethical principles/policies utilized Access to health support through NGOs The Intersection of Power elements concerning the vignette cases	"We have hotlines and tend to hang banners in the NGOs and medical centers' corridors in the refugee camps to announce their free-of-charge legal services including working on cases like granting the mom the child's custody, activating protection laws, attaining divorce, etc. To facilitate the outreach process, we ensure to distribute brochures and share videos & campaigns for people to be able to reach out to them. Thus, cases can target us in all ways by calling on the hotline, visiting the office, sending an email, or being referred through an NGO or anybody else." P.2	"We don't have the right to interfere even when the women are placed in violent physical and sexual danger. In this case, we cooperate with the Lijan Al Shaabiya (leading committees), existing NGOs/agencies operating inside the camp, and even the police in extreme cases." P.2	"When I face cases like the 2nd one you told me about, especially if they dwell with very abusive husbands that are very hard to deal with, I then wisely reconsider my intervention before stepping into the house although I'm an official actor inside the camp and my responsibility is to promote safety for all refugees. I cannot immediately go to the female's house and invade it as the abuser might have already locked the door on her & the kids, I need to communicate with the NGO involved in GBV services and they can conduct a home visit. We rarely tend to collaborate with Lebanese police officers, but that's an option too. If the violence is extreme, we place the husband outside the house as a warning and a method of protection for the women and children." P.1	"It differs from one woman to another, the one who's educated and working can support herself financially, but if she requires empowerment, we can offer her capacity-building services to be able to survive financially". P.1	"Women sometimes fear to proceed with the legal pathways in relation to the GBV case because they've been dwelling with the abuser for years and thus get extremely scared of his/her reaction in case it was revealed, which also might lead to killing her. Therefore, they think that even if they get support from a formal NGO/agency, the result will remain the same." P.2	"Our policies ensure that we don't speak about perceived victims of GBV based on their political and religious beliefs/entitlements. We serve everyone equally." P.2	"In the protection work we do within rights of women, we develop and undergo sessions such as UNRW. We are tackling			
9	Women Committees / GBV Protection Units	Roles & responsibilities Limitations detected	"There is an official hotline for this women's committee/unit so that women who are in a risky situation or who require normal consultations on mental health, legal support, etc. can call and ask us. This actually helps them receive guidance on how to deal with different matters like anger and abuse in case they were experiencing that." P.9	"We gathered this week with most of the NGOs here in the camp to proceed with re-launching the child protection unit that will automatically support affected female caregivers who for example experience GBV. This is because violence always affected them both." P.9	"Women who report their GBV problem by themselves to us in the protection unit are dealt with swiftly and more easily than those who require physical interference in their household to stop the violence." P.9	"We live in a male patriarchal society where each woman lives her own experience moderate under my NGO and within the women's protection committee/unit in my camp. A few weeks ago in which the women-led NGOs came together to raise awareness of the patriarchal mindset successfully triggered the entire men in the camp along with the woman to become more powerful than her man. This was the most threatening experience in this domain. I represent lots of women in my area and at a certain time I felt and other female representatives from the committee managed to sit with the religious intentions. Fear was noticed in all female governing structures even in those who are that active listening alone and short-term programs offered to women are not enough lives of women. Some are dying out of depression. NGOs follow the donors' goals but females require to feel supported enough." P.8							

The Support Process Directed to Palestinian Refugee Women Who Are Victims of Gender-based Violence in the Palestinian Refugee Camps in Beirut

Merged Transcripts & Themes/Sub-themes/Codes

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1	A	B	C	D	E	F	G	H	I	J	K	L	M	N	
1	Theme	Sub-theme	Code	Answers											
2	Enhancing The Situation	A Better Mobilization	At the level of laws, policies, & legal reporting	"We need more firm laws and an active role from the government's side as we are still far away from attaining equity and fairness due to the limited laws we have. Besides that, more funds should be invested in the legal support units and services available in Lebanon for refugee women so they can easily have access to further ones that are free of charge." p.2				"Legal support must be offered within the refugee camps and not outside of it." p.5		"To enlarge our outreach capacity, we will start implementing a mobile legal unit by rotating around the refugee camps in Lebanon to spend one day in each one and sit with the refugees individually. The aim is to listen to their demands and assess the detected cases then offer suitable legal support. We will also send WhatsApp messages to the common groups in the camps to inform refugees about the dates and times of our visits." p.2					
3															
4				At the level of Official Leading Committee in the camp (Lijan Al ...)	"Even if we are offering the support needed while governing the camp, we still need more participatory workshops and capacity building for women so they can get out of the home, speak in safe spaces, and participate in finding solutions." p.1										
5															
6				At the level of Agencies / NGOs Interventions / Complaint Processes	"Media and awareness campaigns must be worked (by NGOs for example) on so women can have the ability to understand how to go through the correct reporting steps within the complaint process. Also, GBV cases must target specialists to have adequate support and not imitate other GBV cases like what her friends and the people in the community do as everyone undergoes different legal processes/laws based on their religious background/court, otherwise, they will have a falsified misconception on what to expect from the law." p.2				"NGOs from outside the camp who proved to have successful working models on GBV cases and family protection must step into the camps and offer support as their approaches will serve the NGO sector. Social workers must also be knowledgeable about the available NGOs and services in the camp they operate in so that bigger cooperation can be attained." p.3			"These NGOs could include Ahsan, KAFA (E) Violence & Exploitation, and Amel. The competitiveness between NGOs must also be parallel and instead, a unified thinking on how to benefit all affected women should be followed." p.4			
7															
8				At the level of Women Committees / GBV Protection Units	"It's extremely important to be available in the camp as it preserves the rights of women who are encountering violence at home." p.3		"It helps in documenting GBV cases and responding to them in a holistic and collective way." p.4		"Committees and NGOs must communicate together to know about each other's services so they don't offer the same service inside the camp to the same beneficiaries as is happening now. UNRWA must collaborate with them all to know more about their scope of work and strive to work in a complementary manner." p.6			"And when women get invited to women committee gatherings but their views don't show up, they must investigate why, perhaps they're not satisfied or placed at risk but can't confess." p.7		"Men in their view no more can take offered." p.5	
9															
10				At the level of	"Having a supportive family that can mobilize women when they're advocating for their rights." family and "Awareness "Supporting children who witness "We hope that all the comm										

2. Legal Rights & Current Situation 3. Support Process & Levels of Trust in Different Actors 4. Enhancing the Situation Part < > Explore <