

Gender Justice in Saudi Arabia: A Sociotechnical Institution's Approach to Addressing Domestic Violence Against Women and Men

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Abstract

This research aims to determine the effectiveness of a sociotechnical institutional approach in addressing domestic violence against women and men in Saudi Arabia, with a focus on promoting gender justice. It employs an extensive literature review, examining scientific studies, and official documents, and reports diverse sources to gain a comprehensive understanding of the issue. The analysis synthesises literature findings to explore the dynamics of domestic violence and assesses how sociotechnical strategies contribute to gender justice in Saudi Arabia. Findings reveal that domestic violence (KDRT) is a global issue approached differently across Islamic, Feminist and Western perspectives. The Islamic approach emphasizes justice, respect and reconciliation in marriage, advocating for women's rights and opposing violence within the framework of religious teachings. Feminist theories, particularly in Western contexts, highlight gender-based power imbalance and the need ~~urge~~ to address systemic inequality as a root cause. Meanwhile, ecological and family violence theories provide a broader perspective on the issue. In Saudi Arabia, sociotechnical institutions a crucial role in mitigating domestic violence. A multidisciplinary approach incorporating technology, legal reform, education, and community support fosters a safer environment for women. This study concludes that such an approach is effective in achieving gender justice and reducing domestic violence in the region.

Keywords

Domestic Violence; Gender; Saudi Arabia

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1. INTRODUCTION

Domestic violence (KDRT) is a pervasive global that affects various countries, including Saudi Arabia. Despite ongoing efforts to address this issue, domestic violence remains a significant challenge, requiring a multidimensional approach (Karakoç, 2015; Neo, 2020; Rabaan et al., 2021b). Research in Saudi Arabia indicates that cultural, social and legal intricacies influence the management of domestic violence. Consequently, an effective response must integrate not only legal measures but also socio-technical strategies combining social and technical elements in institutions tasked with addressing violence, such as legal institutions, healthcare providers and social organizations.



Violence against women is a universally encountered issue (Heise, 2018). According to United Nations data, approximately 30% of women worldwide have experienced domestic violence at least once in their lives (Sardinha et al., 2022). In Saudi Arabia, a report by the General Authority for Statistics (GaStat) highlights a rising prevalence of domestic violence in recent years. Types of violence frequently reported include physical, psychological and economic violence (Jiwatram-Negrón & Michalopoulos, 2024; Koç & Uzun, 2023). Data from the National Family Safety Program (NFSP) also reveals that existing treatment measures are still not fully effective in reducing the number of domestic violence (Almuneef & Al-Eissa, 2011).

The consequences of domestic violence are profoundly harmful to women, causing various health problems ranging from physical, psychological, and mental to sexual for survivors of this violence. There is evidence that a combination of advocacy and counselling interventions, as well as economic and social empowerment for women, education involving active participation, and increased law enforcement, can reduce levels of domestic violence between intimate partners. Especially in Arab countries, levels of domestic violence are recorded to be higher (Elghossain et al., 2019; Hawcroft et al., 2019). The United Nations estimates that at least 37% of Arab women have experienced domestic violence, and it is thought the true figure could be much higher (Elghossain et al., 2019). Alarmingly, less than 40% of Arab women seek help or assistance from such acts. Those who do often rely primarily on support from family members.

In Saudi Arabia, the issue of domestic violence receives serious attention (Alhalal et al., 2021). A study shows that 35% of women in this country have faced some form of domestic violence in their lives. Factors such as social stigma, fear of backlash, and lack of access to reporting institutions are the reasons why many women are reluctant to report incidents of violence they experience. To address this problem, the Saudi government passed the Protection from Abuse law in 2013 (Al-Eissa et al., 2018; Al-Saif et al., 2018).

This law defines abuse as any form of physical violence, sexual assault, emotional abuse, or neglect directed at a woman or child by someone in a position of power or influence over them through authority, responsibility, parenting, family relationships, or guardianship (Mathews & Collin-Vézina, 2019). Included in the category of abuse is the act of ignoring or not fulfilling obligations or responsibilities in providing for the basic needs of family members or dependent people under legal or religious provisions. However, although this law recognises physical, emotional, and sexual violence as part of the problem of domestic violence in Saudi Arabia, it does not cover economic or social violence, including issues of rights to education, employment, inheritance, and marriage.

The Kingdom of Saudi Arabia (KSA) is included in the group of countries in the Middle East and North Africa (MENA) region, where Arab culture plays an important role in defining the identity of

these countries (Tabaja et al., 2021). Even though there are differences in Arab culture between regions and even within one country, in general, this culture prioritises values that are oriented towards human relations and collectivists. Priority is given to group harmony and well-being over individual interests, and the decision-making process tends to be consolidated in the hands of a primary authority such as the head of the family.

These cultures also value tradition and history, emphasise boundaries between in-group members and outsiders, and rarely question the individual's role in society. Similar to other MENA countries, society in Saudi Arabia is predominantly tribal, divided into hundreds of tribes and sub-tribes. The country is conservative in religious matters, adopting the Sunni Hanbali school of thought as the basis of its official religion and national legal system. In the context of gender culture, men are considered protectors (or guardians) of women within the family, and Women, on the other hand, are expected to maintain family honour by adhering to prevailing social norms. While the initial goal was to create relationships that were socially perceived as positive, the concept of "man as protector" became an obstacle for women when this norm was entrenched through guardianship laws. These laws bound women to male authority in nearly every aspects of life.

The guardianship system, known as Wali or wassi, (meaning "guardian"), systematically grants this authority to male relatives (for example, father, husband, uncle, son) ostensibly to provide legal protection for the woman concerned. Some of the fundamental reasons that led to the cultural and social change in Saudi Arabia towards a more restrictive attitude include the significant influence of the ultra-conservative movement known as Sahwa (i.e. revivalism) in the 1970s, which resulted in new laws and regulations that redefining cultural norms in the kingdom. Another reason is that the gender relations currently occurring in Saudi are considered to be the result of capitalism and the intervention of American oil companies. While it is challenging to separate social and political events, both likely influenced the current state of gender-based social norms and laws.

Several previous studies have examined the dynamics of Saudi women in the workplace. Aldossari & Calvard, (2022) argue that their attitudes and behaviour in the workplace are influenced by resistance and conformity formed by political ethics, religious ethics, and socio-cultural meanings in Saudi society. These dynamics raise questions about feminist ethics and gender conformity in such contexts. Similarly, Hoza, (2019) highlights that Saudi women are actively defining their movement towards gender equality by challenging systems of oppression from within the framework of their culture and society, rather than simply following a Western feminist ideology. Furthermore, Mustafa & Troudi (2019) contribute to this understanding by critiquing essentialist, orientalist, and Westernized perspectives through insights gained from academic and professional interactions with Saudi women in Canada, the United Kingdom, the United States, and Saudi Arabia (Mustafa & Troudi, 2019).

The novelty of this research lies in the approach taken in studying the effectiveness of sociotechnical institutions in overcoming domestic violence against women and men in Saudi Arabia with an emphasis on achieving gender justice. This research will deepen our understanding of how cultural, social and religious factors influence the perception and handling of domestic violence in Saudi society, as well as the extent to which sociotechnical institutions can play a role in identifying, preventing and handling cases of such violence. Therefore, this research not only makes a new contribution to understanding the dynamics of domestic violence in the unique context of Saudi Arabia, but also offers insights into how efforts to achieve gender justice can be enhanced through a more holistic and integrated approach.

Although previous studies have investigated the impact of domestic violence and legislative efforts to address it in Saudi Arabia, there is a research void in evaluating the effectiveness of sociotechnical institutional approaches specifically to the issue of domestic violence with a focus on gender justice. Many studies focus more on the legal and social aspects of domestic violence, thus providing less in-depth analysis of how sociotechnical solutions that combine information technology, social structures, and institutional practices can contribute to combating domestic violence and promoting gender equality. Additionally, existing research tends to ignore how domestic violence against men can also be influenced by prevailing gender norms and how sociotechnical approaches can offer innovative solutions for both genders.

This gap signals the need for more comprehensive research that not only identifies but also evaluates the potential of sociotechnical institutional approaches in addressing domestic violence against women and men in Saudi Arabia, to achieve greater gender equality. This research aims to determine the effectiveness of a sociotechnical institutional approach in overcoming domestic violence against women and men in Saudi Arabia with a focus on achieving gender justice.

2. METHOD

This research explores the concept of gender justice in Saudi Arabia, focusing on the role of sociotechnical institutional approaches in addressing domestic violence against women and men. To achieve this goal, we use comprehensive literature reviews, and analyze, and interpret literature relevant to the topic. We plan to explore various data sources, including scientific literature such as journal articles, books, theses, and official documents directly related to gender justice and domestic violence in Saudi Arabia, as well as statistics and reports from government agencies, non-government organizations, and international institutions(Thomas et al., 2020).

The data collection process will begin with a systematic and comprehensive literature search through various academic databases, including PubMed, Google Scholar, and manual searches in

related journal databases (Cooper et al., 2018; Tesema & Fathoni, 2023). Additionally, we also collect and evaluate official documents, reports and policies available online or in print that are relevant to issues of gender justice and domestic violence in Saudi Arabia.

Our data analysis techniques will include descriptive analysis, summarising the findings from our literature review as narrative descriptions (Booth et al., 2021). This approach aims to understand trends and patterns related to gender justice and domestic violence in Saudi Arabia. Next, we will conduct an interpretive analysis, examining the factors that influence the state of gender justice and domestic violence and exploring how sociotechnical institutional approaches can influence these issues in Saudi Arabia.

Finally, we will conduct a comparison and synthesis of findings from various data sources to gain a more comprehensive understanding of gender justice in Saudi Arabia, particularly in the context of domestic violence. We hope that through this research, we can provide a thorough analysis of the dynamics of gender justice and domestic violence in Saudi Arabia, as well as evaluate the effectiveness of sociotechnical institutional approaches in addressing these problems.

3. FINDINGS AND DISCUSSION

3.1. Domestic Violence from Islamic, Feminist and Western Perspectives

Sarah Wendt and Lana Zannettino (2014) emphasize that Intimate Partner Violence (IPV), is a prevalent form of domestic violence, including physical assault, sexual abuse, and psychological aggression used by one partner to dominate another (Rabaan et al., 2021). According to the Centers for Disease Control and Prevention (2019), physical violence includes hitting, pushing, pinching, biting, not providing medical care to a partner, or forcing drug use. Sexual violence involves non-consensual sexual acts, including marital rape, forced intercourse following physical abuse, or sexually demeaning behaviour. Psychological aggression includes emotional and verbal abuse, including insults and attempts to intimidate, isolate, or control someone (Gosangi et al., 2021).

John Flatley (2016) identifies another category of domestic violence: family violence. This refers to non-sexual abuse perpetrated by other family members, including physical, emotional, or financial abuse, or threats to harm the respondent or someone close to them. with them. by family members other than their partner (e.g. parents, stepfather/stepmother, or siblings). UN Women (2012) notes that values like collective harmony and well-being take precedence over individuality, and decision-making is generally centralized in the hands of a dominant authority figure, such as the head of the family. Tradition and historical customs are deeply respected in these settings (Lévesque et al., 2020).

Edward T. Hall (1976) describes Arab culture as rooted in relational and collectivist values (SARISAKALOĞLU, 2020). Sahar Alhabdan (2015) observed that although the introduced law

was able to address the problem of physical, emotional, and sexual violence in households in Saudi Arabia, it failed to cover forms of domestic violence of an economic or social nature, including the right to education, employment, inheritance, and the right to education. wedding(Rabaan, 2021).

Roel Meijer (2010) reports that Islamic feminists find common themes in the Qur'an regarding marital relationships, which centre on respect, reconciliation, and justice. Meijer (2010) also stated that the Prophet Muhammad reportedly never behaved disrespectfully, insultingly, or aggressively towards his wife, family members, or strangers. Ian Nye (1979) refers to Gelles and his colleagues' argument that social exchange theory and social control theory can help explain the occurrence of domestic violence; the rewards for violent behaviour may outweigh the impacts(Larres & Wittlinger, 2019; Lopreato & Crippen, 2018; Muravyeva et al., 2020; Rabaan, 2021). Lori L. Heise (1998) proposed ecological theory to understand violence between intimate partners(Iglesias et al., 2019).

In households across the globe, including in Arabia, there exists a hidden yet destructive phenomenon: domestic violence (KDRT). This is a narrative of lives confined behind closed doors, where victims endure silent suffering inflicted by intimate partners or ~~even~~ other family members. Victim may experience various forms of abuse. Physical violence, manifests as punches, kicks, or restricted access to health services. There is also sexual violence, namely forced intimate relations without consent. And no less dangerous is psychological violence, which includes verbal abuse, control, and attempts to humiliate the victim.

This issue extends beyond acts of aggression to the underlying causes. Imbalances of power in relationships, cultural norms that justify or even reinforce violence, and sometimes undiagnosed psychiatric problems. When violence occurs, its impact is destructive and widespread. Victims suffer real physical trauma and deep psychological wounds. They may be isolated from family and friends, experience financial stress, and face constant fear.

Yet, this is also a story of hope. Preventive measures are gaining momentum, from public education about the impacts of violence to changes in legal policies that provide greater protection for victims. Support and intervention services are available for those who need help, as well as efforts to remove the stigma that accompanies experiences of domestic violence. Domestic violence is not a fate that cannot be avoided, but a challenge that can be overcome. With cooperation and shared concern, communities can shape a world where domestic violence is no longer accepted or ignored, but stopped and prevented. This is a story of struggle, hope, and the desire to create a safer and more peaceful future for everyone.

In exploring Islamic Perspectives on Domestic Violence, we are faced with a story that reveals a complex landscape of religious, cultural and legal interpretations.(Moghadam, 2019; Takyi & Lamptey,

2020). This story takes us through a corridor of various interpretations, starting from the holy verses of the Koran to the words of the Prophet Muhammad SAW, with all the nuances and controversies that accompany them. Starting from the basis of Islamic interpretation which refers to the main sources of law, such as the Koran, hadith and Sunnah. This is an important basis for understanding how religion regulates husband-wife relationships and handling cases of domestic violence.

From here we begin to explore the meaning of domestic violence from an Islamic perspective. Religious teachings emphasize the importance of mutual respect, love and maintaining harmony in the husband-wife relationship. However, this story also reveals the debates and controversies that arise in the interpretation of Koranic verses, especially regarding the husband's right to beat his wife. However, this story also tells about the power and rights given to women in Islam. They were given the freedom to negotiate marriage contracts, the right to file for divorce, and encouragement to oppose injustice and discrimination in husband-wife relationships.

Not only that, this story also underlines the importance of the role of institutions and mediation in dealing with marital conflict. By referring to religious teachings, Islamic activists and scholars call for resistance to domestic violence and promote the values of equality and justice. With all its complexity, the Islamic Perspective story on domestic violence conveys a message about the need for open dialogue, critical thinking, and emphasizing human values and justice. This is a story is about struggles and efforts to face complex problems, while remaining loyal to religious teachings that encourage peace, respect and harmony in human relations.

Western perspectives on Domestic Violence (DV) reveal a variety of approaches to understanding and addressing this phenomenon. In a sociological framework, domestic violence is often viewed from two main perspectives: the feminist approach and the family violence perspective (Nicolson, 2019; Wallace et al., 2019). Feminist approaches highlight gender issues in domestic violence, emphasizing male dominance in intimate relationships with partners and the gender norms that reinforce it. Feminist theory concerns the power gap between partners, where violence is used as a tool to maintain control and dominance. This increases the importance of analysing gender power structures in relationships and fighting for gender equality as a solution to overcome domestic violence.

On the other hand, the family violence perspective sees family violence as an expression of broader family conflict, without special emphasis on gender issues. Theories such as social exchange theory and social control theory are used to explain the dynamics of domestic violence as a result of the exchange of rewards and weak boundaries of social control. However, there have also been attempts to integrate these two approaches. The ecological theory of DV proposed by Heise attempts to unite feminist and non-gender aspects in the understanding of intimate partner violence. This emphasizes the importance of considering individual history, personality, and cultural norms in assessing DV. This approach

provides a more holistic and multifactorial perspective on this problem.

In the Western context, factors such as weak law enforcement and societal perceptions of masculinity are also thought to play a role in the occurrence of DV. This highlights the importance of understanding the cultural and social context in combating domestic violence. Researchers can provide a more comprehensive understanding of DV by adopting an integrative approach that combines multiple theories and pays attention to the personal, relationship, community, and societal levels. This makes it possible to develop effective intervention strategies that can be implemented both in the West and outside the West.

3.2. The Role of Sociotechnical Institutions in Handling Domestic Violence in Saudi Arabia

Malak al Shehri and Nasir M. (2019) argue that the current gender dynamics in Saudi Arabia stem from capitalism and the intervention of American oil companies. (Rabaan et al., 2021a). According to Jamil Hilal. (1971), a central tenet of Saudi gender culture is that men act as guardians within family, while women are expected to uphold family honor by adhering to social norms. (Al-Suwaidi, 2018; Butenschøn & Meijer, 2018).

Alharbi's research (2015) highlights protector role assigned to men, where guardianships-typically undertaken by male relatives such as fathers, husbands, uncles, or sons legally ensures the woman's welfare. Sara Salem- (2014) notes that mainstream feminism largely originated from the evolution of the first and second-wave feminist movements in Europe and America in the early 20th century, focusing on gender and systems of power and oppression. (Ilmonen, 2020). This feminism, rooted in secularism, and as an academic discipline, is heavily influenced by modernism and positivism.

Hatoon Ajwad Al Fassi (2019) describes that Islamic feminism aims "to undermine existing authority by entering the realm of sacred texts and presenting alternative readings and interpretations until authority is shaken, challenged, and paradigms shift." (Al Fassi, 2019a, 2019b). Similarly, Asma Barlas (2019) defines Islamic feminism as focusing on the study of gender and systems of power and oppression, as well as social movements that seek to create equal rights and opportunities in an Islamic context. Islamic feminism is also known as a new interpretation of Islam and gender based on *ijtihad*, where Islam is seen as applicable within a feminist framework. Women's empowerment occurs through ongoing reform and reinterpretation (Rueda, 2023).

In an Islamic feminist context, research on domestic violence (KDRT) in Saudi Arabia reveals women's practices in dealing with harassment, which is framed in three main practices: recognizing harassment, managing harassment, and working towards a future free from violence. (Krisvianti & Triastuti, 2020). This narrative highlights how Saudi women, facing domestic violence, interact with their cultural, religious, and political contexts, as well as the role of technology in facilitating or limiting

their agency. First, in recognizing harassment, women encounter serious challenges. Deeply ingrained social norms and the fear of losing community support often cloud their ability to perceive certain behaviours as abusive. Cognitive and emotional dissonance further complicates this recognition, as acceptance are one of the main barriers societal expectations promote acceptance of mistreatment. For example, P9 highlighted unfairness in the distribution of household responsibilities, indicating a dissonance between personal beliefs and expected social actions. These social norms and expectations not only reaffirm unfair gender roles but also limit women from recognizing harassment for what it is.

Second, in managing harassment, women employ strategies to overcome or prevent harassment while adhering to societal and familial boundaries. Individual and social reflection is key in this process. Individual reflection allows women to review their experiences and social norms, while social reflection involves support from others. Through this reflection, women begin to identify and reject violent practices. Third, in efforts to achieve a future free from violence, women face significant social stigma and legal obstacles. The social, economic, and physical impacts of breaking up with an abuser can be severe and are exacerbated by social and legal systems that place women at a disadvantage. Fear of social repercussions frequently discourages separation or divorce.

The role of sociotechnical institutions in dealing with domestic violence in Saudi Arabia can be seen in that women often use the strategy of “working within limits” to overcome difficult situations. This strategy involves looking for loopholes in existing social and cultural systems to achieve their goals, even if it means having to compromise or be patient with difficult circumstances. One clear example of this strategy is when women try to apply for jobs and avoid mobility issues by interviewing from their homes. This is an example of how women use their personal and professional social networks to take advantage of existing opportunities within existing constraints.

Additionally, women also use compromise as a strategy to reduce or eliminate limitations imposed by their abuser while still maintaining the relationship. An example is when a woman decides to work according to her husband's wishes, even though it is not her dream job, just to gain a sense of independence and achievement. However, it is important to note that this strategy does not always provide positive results for women. Compromises often result in greater harm to women, especially by limiting their economic mobility and independence. Despite this, women still choose to use these strategies to survive and influence their lives. Furthermore, it appears that major changes in domestic violence situations can occur if there are structural changes, such as the death of the abuser or the move to a more sympathetic guardian through marriage or the law. However, these changes often depend on external factors and are not completely within the woman's control.

The Role of Sociotechnical Institutions in Overcoming Domestic Violence in Saudi Arabia reveals how technology and social networks help women build resilience and overcome domestic violence. In

this context, sociotechnical agency refers to a combination of social and technological factors, including the use of digital platforms, e-learning, and professional social networks to support women experiencing domestic violence.

1. Technology as a Tool for Empowerment

Technology plays an important role in enabling women to acquire new skills and knowledge through e-learning and online educational content. This includes professional development, learning new languages, and courses that can improve their job readiness and economic potential. Digital platforms also facilitate access to information and resources that can help women in situations of domestic violence to make informed decisions about the next steps, including seeking legal assistance and social support.

2. Social Networks as a Supporting Tool

Social networks, whether personal or professional, serve as a means of obtaining moral and practical support. In Saudi Arabia, where women's freedom of movement is often limited, platforms such as LinkedIn become an important tool to overcome these barriers. Women can use it to seek employment opportunities, undergo interviews, and even get a job without having to overcome physical obstacles or social restrictions imposed by their guardians. This highlights how technology can facilitate the path to financial and professional independence for women.

3. Building Resilience Through Technology

Women use technology to build their resilience. By maintaining routines, making time for self-care, and focusing on personal and professional development, women find ways to overcome restrictions placed on them by their husbands or families. Technology is not only a tool to overcome physical violence, but also a means to overcome financial and social oppression. We highlight two main strategies used by participants to actively interact with their abusers to stop or leave abusive situations: mediation and exit.

Mediation occurs when women use their connections to intervene against perpetrators of violence. These networks may involve direct support from family and close community members or broader support from influential leaders and professional services. Mediation often enables women to expand greater autonomy in their relationships and often results in temporary or permanent separation from their abuser.

Examples of mediation practices include family members stepping in to improve conditions and protect the victim from further abuse. In some cases, family intervention allows women to leave their abusers, provides housing, and financial and moral support, and protects against social stigma. However, the effectiveness of mediation frequently depends on the support of men who support women in the family or community, who use their position and power to support and advocate for

women. This reflects the patriarchal framework of Saudi society, where advice from respected and well-known men can be more sway than actions taken by women.

Mediation strategies carry risks, such as when allies turn into abusers, or when guardianship changes hands after the father's death, creating a new source of abuse and exploitation. Situations like this show the enormous power granted by guardianship laws, which can facilitate the exploitation of women. Beyond family mediation, there are also mediation efforts through community leaders and professional services, which can help determine conditions that allow women to return home safely. However, in KSA, institutions such as the police or family centers tended to be less prominent or effective, with shelters being virtually unknown to our participants and public services regarded as unreliable.

Women are frequently reluctant to report or file charges against perpetrators of violence for fear of damaging their families' reputations or fear of retaliation from perpetrators who use their influence to drop cases. In this context, mediation and escape strategies are critical yet complicated, and their success depends largely on family support, social position, and the ability to access effective resources and legal protection.

The Role of Sociotechnical Institutions in Combating Domestic Violence in Saudi Arabia highlights how technology and social structures play a role in overcoming the problem of domestic violence. The focus is on how Saudi women use sociotechnical resources to recognise, navigate, and avoid harassment and how institutions and technology can bolster their efforts. Here are some important points from the analysis:

- 1) Use of Technology for Safety and Reporting

Technology plays an important role in providing access to information and services that can help women in situations of domestic violence. Mobile apps and social media platforms are used to gain knowledge about legal rights, get advice, and access resources to confront or escape violent situations. The example of using a ride-sharing app to escape a dangerous situation shows how technology can directly support women's safety.

- 2) Legal System and Bureaucracy

Analysis reveals that while legal frameworks exist to protect women from domestic violence, the justice process is frequently hindered by bureaucracy, inconsistent rulings, and the burden of evidence. This highlights the importance of systemic reforms to enhance the justice system's responsiveness and accessibility for survivors. A socio-technical approach could involve developing and promoting digital tools that facilitate the reporting of violence and access to legal resources.

- 3) Social Networks and Community Support

This analysis underscores the importance of social support from family and community. In many

cases, the family is the main source of support for women facing domestic violence. However, cultural norms and social pressures often prevent women from leaving violent situations. Sociotechnical initiatives can include awareness campaigns to change these norms and support the building of stronger community support networks.

4) Education and Empowerment

Knowledge of legal rights and access to information are important tools for women in facing domestic violence. Educational programs and mobile apps that provide information about women's rights and how to navigate the legal system can strengthen their position in seeking justice and protection.

5) The Role of Institutions in Overcoming Structural Barriers

Institutions, including government agencies, NGOs and the private sector, play a crucial role in addressing the systemic obstacles women face in cases of domestic violence. They can develop and support socio-technical solutions that improve access to justice, health, and social support services while fostering changes in social norms to uphold women's rights and well-being.

In summary, the theme "The Role of Sociotechnical Institutions in Addressing Domestic Violence in Saudi Arabia" highlights the value of a collaborative approach that blends technology, legal reform, education and community engagement. Sociotechnical initiatives can contribute to a safer and more supportive environment for women, allowing them to access the resources necessary to safeguard themselves and begin the process of recovery from violence.

4. CONCLUSION

This study highlights that the sociotechnical institutional approach holds significant potential in addressing domestic violence (KDRT) in Saudi Arabia, aiming to achieve gender equity. This approach integrates technology, legal reform, education, and community engagement to foster a safer and empowering environment for women. The findings indicate that domestic violence is a global issue addressed variably through Islamic, feminist and Western lenses. The Islamic perspective focuses on justice, respect and reconciliation, whereas the feminist viewpoint identifies gender inequality as the fundamental cause. In Saudi Arabia, sociotechnical institutions play a vital role in employing multidisciplinary strategies to mitigate domestic violence and advance gender justice. Future research should focus on detailed empirical and qualitative studies to explore the experiences of domestic violence survivors and assess the effectiveness of sociotechnical strategies across different settings.

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