BETTER TOGETHER
A YOUTH-LED APPROACH TO PEACEFUL COEXISTENCE IN LEBANON

CONFLICT PERCEPTIONS AND BASELINE ASSESSMENT

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ACKNOWLEDGEMENTS

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EXECUTIVE SUMMARY

INTRODUCTION
In light of the important role of youth in conflict mitigation, Search for Common Ground – Lebanon, in partnership with the Lebanese Organization for Studies and Training in North Bekaa and Development for People and Nature Association in South Lebanon, has embarked on a project entitled “Better Together: A Youth-led Approach to Peaceful Coexistence between Syrian Refugees and Lebanese Local Communities” funded by the European Union. This project targets Syrian refugee youth and Lebanese youth aged fifteen to twenty-five in North Bekaa (Ein-Hermei-Baalbek-Bednayel) and the South (Saida-Nabatieh-Sour-Jezzine).

The overall goal of the action is the development of trusting, empathetic and respectful relationships between the Syrian and Lebanese youths in Lebanon. The specific objectives are:

• Syrian and Lebanese youth develop non-adversarial relationships to increase trust in one another
• Syrian and Lebanese youth work collaboratively to implement peace building activities in their communities

Before the initiation of the project, and in line with Search for Common Ground’s experience in working with refugees globally, it was essential to understand the perceptions of those affected by the refugee crisis – both the refugees and the local communities – as a necessary first step to break down stereotypes, resentment, and information gaps that could hinder social cohesion and peaceful coexistence. For that, a baseline assessment had been carried out.

ASSESSMENT APPROACH
A quantitative and qualitative mixed method approach was used in this assessment, followed by a triangulation of collected data to bring the different strengths and overlapping weaknesses of the quantitative method together with those of the qualitative approach. Qualitative and quantitative data have been obtained through thirty focus group discussions with Lebanese and Syrian youth of both sexes aged fifteen to twenty-five, thirty-three in-depth interviews with the youth’s entourage (including parents, teachers and local organization representatives), and two hundred survey questionnaires administered to Lebanese and Syrian youth of both sexes aged fifteen to twenty-five.

MAIN FINDINGS
The youth’s perceptions towards their residing communities have been expressed within this assessment with reporting on how the Syrian crisis has influenced the youth’s individual lives, family dynamics and national contexts. Thus a temporal correlation is noted between the onset of the crisis and the increase in rivalry over job opportunities, the increase in competition over limited resources and the rise in feelings of insecurity among residents regardless of their nationality. A gender differentiation is also observed towards the youth’s response to the effects of the Syrian crisis. Lebanese males have a positive view towards their residing communities, but they also have concerns regarding the effects of the Syrian crisis on Lebanon. Lebanese females, on the other hand, are focused on their own realities with worries about how they are perceived and accepted by their communities. Syrian males are coping with the temporary living conditions in Lebanon through low-wage employment, while Syrian females are struggling with the daily hardships in Lebanon with minimal coping mechanisms. And although the interpretation of the youth’s perceptions can be associated with their gender further in-depth research is necessary to find direct associations between youth and their perceptions towards their residency and the coping mechanisms used to adapt to their daily lives.

Although tension and conflict within the targeted communities are rarely reported by the residents, nevertheless present. Generally, Syrian youth underreport the incidence of conflicts; they stress that their refugee status and disadvantaged positioning has negatively impacted their lives without discussing their personal experiences. They further mention being humiliated by local communities with limited options to defend themselves. Thus, hostility exists between Lebanese communities and Syrian refugees. Lebanese youth, on the other hand, never link the reasons for a conflict beginning to nationality. Furthermore, the normalization of certain incidences of conflict and their interpretation as ordinary “survival of the fittest” incidences indicates that conflict is prevalent and accepted as part of ordinary life in the Lebanese and Syrian communities. For that, further observations and analyses are required within the communities to achieve direct monitoring and attention to the situation at hand.

When considering youth’s gender, male youth generally report engaging in conflict more than their female counterparts. During data collection, fieldworkers have realized how the youth’s gender permeates the conflict dynamics within the targeted communities. This phenomenon can be due to females’ caring, cooperative and peaceful attributes. Another explanation can be the patriarchy found within the targeted communities that provides a superior advantage to males for expressing their conflict experiences, exaggerating realities and suppressing females’ conflict experiences. As a result, the social construction of these communities must be considered while implementing any form of conflict resolution or peace-building activity by providing special attention on gender categorization, especially since gender is often connected to the way youth perceive conflict and social change.

The youth’s residing communities and relationships with their parents and friends greatly impact their ambitions and adoption of certain life skills. The residing communities specifically and the Lebanese government generally lack a support system that provides Syrian and Lebanese youth with the necessary resources to pursue employment, ongoing education and strive for a better future. When comparing nationalities, Syrian youth are seen to face a challenging situation, where they perceive providing financial support to their families as a priority and thus have put a hold on their ambitions and goals. When comparing genders, Lebanese and Syrian females are viewed to be greatly influenced by societal perceptions towards females, therefore their decision making, problem solving skills, future ambitions and goals are being shaped in a matter that will be accepted by their society.

Youth’s access to education is absent amongst the Syrians as a result of their displacement and their need to financially support their families. The shift in curriculum language methods is also a detrimental factor for the Syrians. The Lebanese, on the other hand, do not face this problem. The Syrian youth’s lack of education impacts their wellbeing negatively. Thus, alternative methods of teaching that targets Syrian youth should be agreed upon.

Youth’s involvement in the labor market differs greatly from their involvement in education. The majority of Syrian males and many Syrian females are working, while the majority of Lebanese males are complaining about the current competition with Syrians on limited job opportunities. Lebanese females, on the other hand, do not express any interest in participating in the labor market before finishing their education. It is essential to highlight that Syrians are usually occupying jobs that the Lebanese generally shy away from; consequently the Lebanese complaints within this assessment and other reports suggest that this matter needs further investigation to clearly understand and articulate their root causes.

The initiation of social cohesion and interaction is minimally implemented in both educational and social settings amongst Lebanese and Syrian youth. And although the youth’s entourage encourages them to overcome stereotypes and prejudices, there is a clear indication that the majority of parents and teachers are fraught with these very same stereotypes. This concept is not fully understood and needs to be tested within the targeted communities to be transformed from a platonic concept into practical implementation.

Youth from both nationalities and genders express minimal involvement in communal activities. Although youth and their entourage show enthusiasm towards ventures that increase youth’s role and promote art-related activities as a form of expression, certain factors need to be considered. The assessment highlights that the residing communities have a few activities targeting the youth where their active role is rarely acknowledged by the youth themselves and their entourage. In addition, the majority of the youth, especially females, have minimal freedom of movement. Accordingly, these factors can act as barriers to youth’s involvement in communal activities in North Bekaa and the South.
SUMMARY OF RECOMMENDATIONS
In view of the main findings of this assessment, there are very minimal distinctions between North Bekaa and the South. Thus the suggested recommendations can be adopted for all the targeted communities within this assessment.

Future Fieldwork Operations
The unification of future fieldwork processes should be considered due to the valuable input of all partners involved. This can be achieved through the preparation and adoption of a fieldwork manual that would facilitate the work of all actors within the project by minimizing any unnecessary miscommunication.

Project partners should make use of the momentum present within these communities to achieve greater project impact and facilitate its evaluation through collaboration with community gatekeepers.

Integration of Conflict-Sensitive Approach
The assessment indicates that the roots of the conflicts vary among communities; therefore, it is crucial to be cautious of the “one size fits all” approach and rather focus on understanding the uniqueness of each situation. Special focus is needed in Jezzine, where stigmatization is high and both Lebanese males and females show remarkable hostility and prejudice towards the Syrians. It is also recommended to introduce the “conflict sensitivity” to the youth's entourage through activities that target youth’s parents, teachers and NGO representatives if the project funding allows for such an addition.

Youth are in favor of art-based activities as a tool to mitigate conflicts; they show a strong willingness to participate in such projects. In this light, the arts-based activities that have been scheduled for implementation within the project should remain, since they will facilitate understanding and interaction among Syrian and Lebanese youth.

Emphasis of Youth’s Active Role within the Targeted Communities
Highlighting the role of youth in their community and lobbying for public initiatives that promote the importance of youth’s civic engagement in close proximity with their families and surroundings is essential. Consequently, it is imperative for any program targeting youth in the selected communities to take into account the motivational forces of the youth and involve them early on in the planning process to safeguard the creation of a sense of ownership.

Geographical proximity and time flexibility are two key determinants that need to be considered for the successful involvement of youth in communal activities, particularly for females and employed youth.

Adoption of Culture and Gender-Sensitive Approach
The assessment highlights gender differences in youth's coping mechanisms, their involvement in communal activities and their freedom of movement. In accordance with this, it is suggested to bring in experts with a gender and social background who would guide the partners of this project during activity planning, implementation, monitoring and evaluation. Ultimately, this will ensure a gender-sensitive environment for the youth that respects the cultures present within the targeted communities and provides a safe space for self-expression and iteration of perceptions.

Acknowledgement of Youth's Entourage during Project Implementation
Parents and friends contribute enormously and in some instances shape the youth’s decision-making. Integrating parents and friends in the planned activities will increase the chances of success and will improve the social well-being of the youth. Gender equity might be enhanced through the participation of parents. In fact, parental participation may improve parents comfort in allowing their daughters to be part of the social activities.

Integration of Capacity Building Activities
Capacity building activities should be integrated in the form of communication and leadership skill building activities, activities that break the boundaries amongst the youth and help them in meeting new people and activities that promote tolerance, patience and respect.

INTRODUCTION
For the past four years, Syria has suffered from civil war. With the hardships experienced, three million Syrians have sought refuge in neighboring countries, namely Lebanon, Iraq, Jordan, Egypt, and Turkey.1 Lebanon's geographical location and its sociopolitical environment have made it highly susceptible and vulnerable to the various political and social changes taking place in Syria. Thus, it is of no surprise that Lebanon has been severely impacted by the Syrian crisis. Since 2011, Lebanon has witnessed the Syrian influx through a continuous flow and recently declared it is hosting the largest number of Syrian refugees in the Arab region.2

Since the onset of the crisis, the Government of Lebanon (GoL) has agreed to keep an open-borders policy, allowing thousands of refugees to reside in the presumably ‘safer’ haven.3 This policy has been highly encouraged and advocated by international and regional communities, with total endorsement by the United Nations (UN), as a way to decrease the Syrian suffering. Lebanon, however, is neither party to the 1951 UN convention related to the status of refugees, nor its 1967 protocol, thus displaced Syrians are not granted a legal refugee status.4

Hence, Syrian refugees have infiltrated and settled in Informal Tent Settlements (ITSs), or rented rooms and apartments throughout Lebanon, where the identification and count of the actual number of refugees has become impossible to estimate. Furthermore, considering the challenging livelihood in Lebanon, Syrians are residing in already impoverished areas where resources are meager and the public services already strained.5

SYRIAN REFUGEES IN LEBANON

Lebanon currently hosts 38% of the total Syrian refugee population and is a safe haven for these refugees. According to UNHCR data, Lebanon registered 441,693 refugees by the end of 2014. Conversely, the number of Syrian refugees registered by the United Nations High Commissioner for Refugees (UNHCR) in Lebanon has reached over 1,183,896, with an additional 30,968 awaiting registration and 53,000 reported to be Palestinian refugees from Syria.7 Demographics of these refugees also illustrate that half of the refugee population is female and about 53% is under 18 years of age.

The displacement of this great number of refugees, and for a prolonged period of time, has created an additional burden on Lebanon’s already weak infrastructure and has exceeded the adaptation abilities of local communities to cope with the situation, destabilizing social cohesion. According to the World Bank socio-economic impact assessment study of the Syrian crisis on Lebanon, the Syrian conflict is estimated to have caused losses of billions of dollars in wages, profits, private consumption and investment with a yearly 2.9% decrease in the total country Gross Domestic Product (GDP).8 This situation could cause nearly 17% of Lebanon’s GDP fall under poverty line and could increase the unemployment rate by 20%, especially amongst unskilled youth. Furthermore, the GoL is struggling in vain to manage the increasinggx negatively influenced, educational and health care. Poor living conditions, overcrowdedness and lack of proper sanitation are major health concerns for the refugees alone, causing a rise in communicable diseases and a high risk for the reintroduction of eradicated illnesses.9 The social security and stability within Lebanon is also threatened, where tension is constantly building between the Lebanese local community and the Syrian refugees, especially amongst the youth, due to limited available resources.10

RISE IN CONFLICT BETWEEN REFUGEES AND LOCAL COMMUNITIES

With no near solution to the crisis, the GoL and the various international agencies are struggling to provide a minimum level of protection and support to the refugees, while ensuring some level of equivalency in living levels and services between refugees and the Lebanese local communities.

Studies and assessments conducted thus far indicate the signs of the conflict arising between the Syrian refugees and the Lebanese local communities. The security situation in Lebanon generally, and in Tripoli and Arsal areas specifically, has documented multiple violent acts between the two communities. Furthermore, in a study conducted by the Norwegian research foundation (Fano), half of Lebanese surveyed believed Syrians should not be allowed to enter Lebanon and that those already in Lebanon should be placed within refugee camps. In addition, Lebanese believe the provision of aid and support for Syrians is unfair since many Lebanese need similar support.11

Another conflict scan study conducted by Search for Common Ground (SFCG) in Tripoli and South Lebanon shows a rising tension.12 This tension is associated with the struggle for survival and previous and locally-rooted conflicts, causing each other to rise in communicable diseases and a high risk for the reintroduction of eradicated illnesses.13 The social security and stability within Lebanon is also jeopardized, where tension is constantly building between the Lebanese local community and the Syrian refugees, especially amongst the youth, due to limited available resources.14

BEYOND THE LINES: A YOUTH-LED APPROACH TO PEACEFUL COEXISTENCE IN LEBANON

The SFCG Lebanon project "Better Together: A Youth-Lead Approach to Peaceful Coexistence between Syrian Refugee and Lebanese Local Communities" is committed to supporting sustainable development and human rights in Lebanon through youth-led initiatives and activities. This includes the rehabilitation of abandoned and neglected public spaces, which serve as a platform for youth to interact across sectarian lines, leading to sustainable and locally-owned transformation of the communities and hindering the two groups from being active positive members and elements of cohesion.15

THE SFCG PROJECT

Being aware of the important role of youth in conflict mitigation, SFCG – Lebanon, in partnership with the Lebanese Organization for Studies and Training (LOST) in North Bekaa and Development for People and Nature Association (DPNA) in South Lebanon, have implemented a project entitled “Better Together: A Youth-Lead Approach to Peaceful Coexistence between Syrian Refugee and Lebanese Local Communities” funded by the European Union.

The project addresses the specific problems described above by building relationships and breaking down stereotypes between Syrian and Lebanese youth. The engagement of this vulnerable population will take place through a series of customized activities, which aim to break the existing barriers between the refugees and local communities, while at the same time involving youth in activities that provide a space for self-expression and promoting non-adversarial approaches to dealing with conflicts.

Moreover, the project is committed to providing a “Youth-Friendly Space” at the four Youth Centers in the North Bekaa and South Lebanon governorates, where young Lebanese citizens already suffer from unemployment and need special assistance. The lack of assistance for these Lebanese citizens, in comparison with Syrians in the same area, contributes to feelings of marginalization and low sympathy for the refugees. As a result, both Lebanese and Syrian refugees are dealing with similar problems and a mutual feeling of exclusion.

With the already existing stereotype classifying Syrians as unskilled people, the intensity of the situation is exacerbated. Moreover, the GoL and the various international agencies are struggling to provide the minimum level of protection and support to the refugees, while ensuring some level of equivalency in living levels and services between refugees and the Lebanese local communities. However, almost half of the respondents have felt disconnected from others and have faced trouble making friends.

An International Rescue Committee and Save the Children assessment reported that many Syrian youth believed their living situation was worse in Lebanon than in Syria due to the lack of education, humiliation from others and absence of hope.16 Syrian youth are unable to make friends in Lebanon with whom they can share their fears and discuss the hard times they witnessed in Syria.

The Migration Policy Centre reported that the majority of Syrian refugees are concentrated in poor, economically underdeveloped areas of Lebanon, where younger Lebanese citizens already suffer from unemployment and need special assistance. The lack of assistance for these Lebanese citizens, in comparison with Syrians in the same area, contributes to feelings of marginalization and low sympathy for the refugees. As a result, both Lebanese and Syrian refugees are dealing with similar problems and a mutual feeling of exclusion.

As a result, both Lebanese and Syrian refugees are dealing with similar problems and a mutual feeling of exclusion.

The intervention is based on the theory of change, to build a community of motivated and capable young leaders, who are capable of bridging conflict, while simultaneously increasing the opportunity for youth to interact across sectarian lines, leading to sustainable and locally-owned transformation of the communities and hindering the two groups from being active positive members and elements of cohesion.
The overall goal of the action is the development of trusting, empathetic and respectful relationships between the Syrian and Lebanese youths in Lebanon. The specific objectives are:

- Syrian and Lebanese youth develop non-adversarial relationships to increase trust in one another
- Syrian and Lebanese youth work collaboratively to implement peace building activities in their communities

**PURPOSE OF ASSESSMENT**

Before the initiation of the project, and in line with SFCG’s experience in working with refugees globally, it has been essential to understand the perceptions of those affected by the refugee crisis – both the refugees and the local communities – as a necessary first step to break down stereotypes, resentments, and information gaps that could hinder social cohesion and peaceful coexistence.

Accordingly, the first phase of this project has consisted of an analytical study of the perceptions of young refugees and the youth from local communities, and their respective attitudes towards one another.

For that, the Research Center at La Sagesse University (RC-LSU) has been contracted to implement a baseline assessment that helped in:

- Discovering which stereotypes and prejudices youth have about each other
- Identifying the type of conflicts anticipated with the protraction of the refugees’ stay within the local communities.
- Identifying youth needs and interests that would help SFCG and its partners to fine-tune the content of the proposed activities.

**TARGETED COMMUNITIES**

Consultations with local and international organizations involved in providing assistance to Syrian refugees in Lebanon, and meetings with DPNA and LOST, who are partners within this venture, have highlighted the need to engage youth from North Bekaa and the South to mitigate tensions and promote peaceful coexistence. To that end, the targeted communities for this project are Baalbek, Ein, Bednayel, Hermel in North Bekaa, and Saïda, Jezzine, Nabatieh and Sour in the South. The population profile of the targeted communities can be seen in the table below.

<table>
<thead>
<tr>
<th>Communities</th>
<th>Lebanese Households</th>
<th>Lebanese Persons</th>
<th>Syrian Households</th>
<th>Syrian Persons</th>
<th>Total Households</th>
<th>Total Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>North Bekaa</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baalbek</td>
<td>7,736</td>
<td>48,664</td>
<td>4,121</td>
<td>18,539</td>
<td>11,857</td>
<td>67,203</td>
</tr>
<tr>
<td>Ein</td>
<td>1,049</td>
<td>6,599</td>
<td>542</td>
<td>2,487</td>
<td>1,591</td>
<td>9,086</td>
</tr>
<tr>
<td>Bednayel</td>
<td>960</td>
<td>6,039</td>
<td>479</td>
<td>2,326</td>
<td>1,439</td>
<td>8,365</td>
</tr>
<tr>
<td>Hermel</td>
<td>4,450</td>
<td>30,732</td>
<td>1,110</td>
<td>5,284</td>
<td>5,660</td>
<td>36,016</td>
</tr>
<tr>
<td><strong>South</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nabatieh</td>
<td>22,775</td>
<td>125,321</td>
<td>5,495</td>
<td>25,157</td>
<td>28,270</td>
<td>150,476</td>
</tr>
<tr>
<td>Jezzine</td>
<td>4,990</td>
<td>20,184</td>
<td>582</td>
<td>2,499</td>
<td>5,552</td>
<td>22,683</td>
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<tr>
<td>Saïda</td>
<td>44,076</td>
<td>256,198</td>
<td>9,177</td>
<td>41,503</td>
<td>53,255</td>
<td>297,701</td>
</tr>
<tr>
<td>Sour</td>
<td>34,469</td>
<td>200,949</td>
<td>8,213</td>
<td>27,456</td>
<td>40,673</td>
<td>228,405</td>
</tr>
</tbody>
</table>

However, there are three main concentration points: Aarsal, the area around Zahle, and Baalbek. The discontinuation of trade with and through Syria has hit Bekaa Valley particularly hard. There are indications that the once good relations between the local communities and refugees have started to deteriorate, especially following the fighting in and around Aarsal during the field assessment in July-August 2014 and the sporadic shelling of multiple villages in the eastern borders and in Hermel. In addition, substantial numbers of Lebanese laborers are being replaced by cheaper Syrian refugee workers, and social, health, and educational infrastructures are being stretched and overwhelmed by the tremendous pressure exerted by the Syrian influx.

Southern Lebanon consists of two governorates: South Lebanon (consisting of Saïda, Jezzine and Sour) and El Nabatieh (consisting of El Nabatieh, Hasbaya, Marjayoun and Bent Jebel).

The area was severely affected by the 2006 war. Whilst the influence of the central government is relatively weak in the South, the private sector and religious and political groups play an important role. 28% of the Lebanese residents in the South are living below the poverty line. 133,802 Syrian registered refugees are residing in the South mostly concentrated in and around Saïda, Sour and the city of Nabatieh. The security situation in Southern Lebanon has been relatively stable, although cross-border incidents continue to occur on a regular basis. Local authorities, communities and other groups have restricted the movement of Syrian refugees, and some municipalities have imposed night curfews on Syrians refugees to address a perceived increase in security and criminal threats.

19 The population profile is calculated from two sources: GIST for Lebanese distribution and UNHCR for Syrian distribution (data already computerized by the Research team for similar national household surveys)


Assessment Approach

A quantitative and qualitative mixed method approach is utilized for this assessment, followed by triangulation of collected data to combine the different strengths and overlapping weaknesses of the quantitative method with those of the qualitative approach.

Specifically, the triangulation design follows the single phase concurrent and convergent model, where both quantitative and qualitative data are collected during the same timeframe. This involves a simultaneous but separate collection and analysis of the quantitative and qualitative data, followed by a merge of the two data sets into one interpretation that couples the quantitative results with the qualitative findings. It is believed that such an approach facilitates the elucidation of the collected information in the topic thought to be controversial and difficult to tackle from a single angle, added to a priori assumption that the targeted audience might show reluctance to provide the required information.

Logframe, Indicators & Corresponding Tools

The logframe originally set for the project was used to formulate the necessary tools. The tools used during data collection included a FGD guide, an in-depth interview guide and a survey questionnaire, all of which are available in the appendices. The information collected from these tools includes general background information about the participants and their residing communities, conflict prevalence and determinants within the youth’s community, interaction amongst Lebanese and Syrian youth and their involvement in activities, and perceptions of youth towards peace building.

Qualitative and quantitative data have been obtained through three techniques: 30 Focus Group Discussions (FGDs) with Lebanese and Syrian youth of both sexes aged 15 to 25, 33 in-depth interviews with youth’s entourage (including parents, teachers and local organizations’ representatives), and 200 survey questionnaires administered to Lebanese and Syrian youth of both sexes aged 15 to 25.

During data analysis, the RC Team reformulated the preset indicators into quantitative and qualitative ones to ensure their reliability, feasibility and utility for project decision-making. The table below summarizes the indicators, their means of verification and data source.

<table>
<thead>
<tr>
<th>Quantitative Indicators</th>
<th>Means of Verification</th>
<th>Data Source</th>
</tr>
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<tbody>
<tr>
<td>Percentage of participants who believe they have the necessary skills to play a role in their residing communities</td>
<td>Survey - Q49.9</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of youth who believe they have a role to play within the targeted communities</td>
<td>Survey - Q47</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of Lebanese youth who like having friends from the Syrian nationality</td>
<td>Survey - Q45.1</td>
<td>100 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of Syrian youth who like having friends from the Lebanese nationality</td>
<td>Survey - Q45.1</td>
<td>100 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of youth who think all youth are similar despite their nationalities</td>
<td>Survey - Q45.2</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of youth witnessing conflict within the targeted communities in the past four months</td>
<td>Survey - Q19</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of youth engaging in conflict within the targeted communities in the past four months</td>
<td>Survey - Q24</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of participants who believe they can initiate activities that can decrease tensions within their residing communities</td>
<td>Survey - Q49.10</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of youth who believe they can initiate activities that can decrease tensions amongst their family members</td>
<td>Survey - Q49.11</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of youth who believe that conflict should be resolved through peaceful means</td>
<td>Survey - Q49.1</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of youth who believe they can play an active role in resolving conflict</td>
<td>Survey - Q49.2</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of youth who are comfortable if they are the only person amongst other people from other nationalities</td>
<td>Survey - Q45.4</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of Lebanese youth who prefer to have friends from their own nationality</td>
<td>Survey - Q45.3</td>
<td>100 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of Syrian youth who prefer to have friends from their own nationality</td>
<td>Survey - Q45.3</td>
<td>100 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of youth who believe their friends will accept them having friends from other nationalities</td>
<td>Survey - Q45.5</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of Lebanese youth whose parents allow them to meet Syrian youth</td>
<td>Survey - Q45.6</td>
<td>100 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of Syrian youth whose parents allow them to meet Lebanese youth</td>
<td>Survey - Q45.6</td>
<td>100 surveyed youth.</td>
</tr>
<tr>
<td>The individual reported to have the biggest influence on youth when they make decisions in their lives</td>
<td>Survey - Q48</td>
<td>200 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of Lebanese participants who are currently involved in common activities with Syrian youth within the inter residing communities</td>
<td>Survey - Q43</td>
<td>100 surveyed youth.</td>
</tr>
<tr>
<td>Percentage of Syrian participants who are currently involved in common activities with Lebanese youth within their residing communities</td>
<td>Survey - Q43</td>
<td>100 surveyed youth.</td>
</tr>
</tbody>
</table>
A convenient non-probability sampling technique was adopted to recruit participants for the FGDs and in-depth interviews, such that all partners involved have contributed to the recruitment process.

As for the survey questionnaire, the utilized method has been a two stage cluster approach whereby the target units, i.e. the youth within each cluster, are selected through visiting households. In a 95% confidence interval, with a 50% probability of perceiving the existence of conflicts (based on the literature review and the probability that leads to the higher sample size for a specific precision rate), a design effect of 2 (to compensate for the bias created unintentionally by the diversity layers) and a precision of 10%, the minimum required number for the power of the study is at 193 individuals. To facilitate division of clusters amongst the eight preselected areas, the number of survey questionnaires has been rounded up to 200, where two clusters are selected in the largest 2 areas (size and overcrowding), while one cluster is selected in the rest, for a total of 10 clusters. All clusters are homogeneous among each other and heterogeneous in regards to the independent variables.

**DATA COLLECTION & ANALYSIS**

Data collection has been achieved in a manner where all tools are conducted separately according to the sex and nationality of the participants in order to facilitate the discussions, interviews or survey administration.

Distribution of participants based on areas, numbers and tools are shown in the below table.
Qualitative data analysis has also been achieved using thematic analysis, where all transcripts have been coded, changed into themes and set within a matrix using Microsoft Office Excel 2007. Quantitative data analysis has been conducted using Stata. Means, standard deviations and confidence interval are used for continuous variables. (Demographic characteristics of all participants can be found in Appendix E).

**ETHICAL CONSIDERATIONS**

In order to ensure the confidentiality of participation and follow ethical considerations, oral consent has been requested from all participants for participation and recording. In addition, parental/legal guardian consent has been acquired for all youth aged 15 to 18.

**QUALITY ASSURANCE**

In order to assure quality standards for the assessment, the following have been implemented:

- All study tools have been pilot tested before being used during implementation. To be sure, the survey questionnaire was tested in Saida with 20 youth from similar backgrounds as the assessment target. These surveys were not included in data analysis. The FGD and in-depth interview guides were tested during the first two days of data collection, where refinements of questions were checked (the guides were not changed after pilot testing since the fieldwork did not indicate any necessity for change).
- All fieldworkers have received relevant training on administering the consent forms and tools to the targeted participants.
- Survey questionnaires have been randomly checked to ensure quality of the data.
- With participants’ approval for recording, all FGDS and in-depth interviews have been recorded and noted by hand to assure accuracy of the information.

**LIMITATIONS AND FIELDWORK PROCESS**

The challenges and limitations during fieldwork have been minimal; however, the data collection process has provided insights that can be helpful for project implementation and future interventions.

Data collection has been achieved through involving DPNA and LOST in participants recruitment and provision of facilities to administer the tools. Although this collaboration has its advantages, the varied involvement of partners specifically observed between North Bekaa and the South led to questioning of the partners’ connections, commitment and ability to be directly involved throughout the assessment. Further, the focal points designated by DPNA and LOST to help the RC team in fieldwork lacked a uniform approach on the ground, and delineated gaps in communication skills as well as real understanding of how the field operated in an emergency. On the other hand, the technical and professional team of SFCG showed extensive knowledge, leadership and guiding skills that helped the RC team throughout the course of preparation and implementation. For that, it is clear that certain proceedings should take place if such a collaborative effort is to be implemented.

Despite pilot testing the tools for the assessment, fieldworkers faced challenges during the FGDs, especially amongst the females and Syrians. The notes taken during the fieldwork process highlighted the fieldworkers’ concerns regarding youth masking certain perceptions and refraining from providing their viewpoints. Although fieldworkers for each FGD were of the same nationality and gender as the youth present, the challenges were persistent. It is clear in this case that other techniques should be incorporated throughout the fieldwork process to understand the complex nature of the youth’s behaviours, attitudes and practices towards conflict, and the dynamics of interactions amongst youth.
MAIN FINDINGS

YOUTH AND TARGETED COMMUNITIES

Data from the FGDs indicate that youth’s description of their residing communities is divided into clear differences by gender, nationality, and personal experiences.

The majority of Lebanese males are happily living in their communities, with minimal fear or hindrance. Lebanese females, on the other hand, generally dislike their communities. In their opinion, being a female adds multiple constraints to their lives, leaving them with confined freedom and the constant worry of how locals will react towards their actions and opinions.

In contrast, almost all Syrian youth express that their residency in Lebanon is temporary, and concentrate on accepting the changes to their living conditions when compared to their lives in Syria. Syrian males in general are coping faster than females since the wages they are making through their employment allow them to financially support their families and help them deal with the difficult living conditions in Lebanon. The majority of females are lacking when it comes to a coping mechanism. They constantly feel depressed and lack the hope to flourish, all of which are negatively affecting their lives and wellbeing.

What is more, almost all Syrian youth mention how they feel unwelcome and unwanted in the communities. Syrians dissociate safety with being accepted and welcomed. They elaborate on this idea by firmly stating that they are safe in Lebanon when compared to the bombings and life threatening situations in Syria. However, they are isolated from the locals in the communities by prejudice, disrespect and humiliation. Many Syrians point to the curfews, which are set within the communities to provide safety for all its residents, regardless of nationality, but are further amplifying the segregation, division and hostile attitudes of Lebanese towards the Syrians. Adding to that, quotes such as “A Syrian is always cornered and discarded” 24 and “We are being humiliated by the locals, and if we go back to Syria, our treatment and point of view of the Lebanese people will be much more different than before” 25 are recurrent in both North Bekaa and the South. And the hostile attitudes of the locals are influencing the Syrians, especially since they are expected to identify with the Lebanese during this crisis due to the 2006 war in Lebanon, when many Lebanese sought refuge in Syria. Naturally, the shocking difference in treatment experienced by the Syrians has created reluctance from the Syrian side when it comes to helping the Lebanese in the future, as the following quote highlights “You never know how the tables might turn in the future. Syria may be peaceful again and Lebanon can go to war, and the Lebanese will need the Syrians’ support as we need theirs now; we all remember and know how Syrians opened up their doors to Lebanese refugees during the 2006 war in Lebanon; Syrian families were relocating from their own homes and offering them as a shelter for Lebanese refugees, whereas all that the Lebanese people have offered us is humiliation.” 26

Along with describing the communities, the youth underline the difficulties faced in Lebanon as a result of the Syrian crisis. There is nonetheless a clear difference amongst the different nationalities describing the current harsh times. According to the Lebanese, the main difficulties include lack of employment leading to a deteriorated economic situation in Lebanon, increased immigration of youth due to the present hardships, the unsafe environment and political instability within the communities because of the presence of tension within the communities, with minimal fear or hindrance. More or less “strangers”, and increased scarcity of resources as a result of overpopulation. Syrians focus on the increased living and medical expenses as a result from their displacement, and feeling unwelcomed within the Lebanese local communities remains their major concern.

Youth’s perceptions towards the residing communities and their concerns in regard to the Syrian crisis and the way it is influencing their individual lives, familial dynamics and nation have been expressed within this assessment. The foremost constraints facing the youth are iterated in other reports, where a temporal correlation is noted between the onset of the crisis and the increase in rivalry over job opportunities, the increase in competition over limited resources and the rise in feelings of insecurity among residents regardless of their nationality. 27 In addition, assessments conducted by ANERA and World Vision Lebanon have noted the increased resentment by the Lebanese youth towards Syrians, especially due to the sentiment that Syrians are benefiting from international organizations. 28 Other studies conducted by Mercy Corps and Save the Children respectively, have associated locals’ rejection to integrate Syrians into the targeted communities with Syrian youth’s perception of feeling unwelcomed and their sense of hopelessness as a result of their displacement to Lebanon. 29

The current assessment data adds to the abovementioned findings by demonstrating a gender differentiation towards the youth’s response to the effect of the Syrian crisis. More specifically, Lebanese males have a positive view towards their residing communities; meanwhile they do have concerns regarding the effects of the Syrian crisis on the Lebanese. Lebanese females, on the other hand, are focused on their individual lives with worries of how they are perceived and accepted by their communities. Syrian males are coping with the temporary living conditions in Lebanon through low waged employment, while Syrian females are struggling with the daily hardships in Lebanon with minimal coping mechanisms.

Even though the interpretation of the youth’s perceptions can be associated with their gender, further in-depth search is necessary to find direct associations between youth and their perceptions towards their residency, and the coping mechanisms used to adapt to their daily lives.

CONFLICT WITHIN TARGETED COMMUNITIES

Conflict within the targeted communities in North Bekaa and the South is masked throughout the data collection process; nevertheless, it is present and requires attention.

Prevalence of and Reasons for Tensions within Targeted Communities

The quantitative data reports that 41.5% of surveyed youth acknowledge the presence of tension within their residing communities in the past four months, with higher percentages of tensions stated by the Lebanese youth in both North Bekaa and the South, as seen in the table below. The surveyed youth sited the following as sources of tension: tensions between youth themselves (n=39), tensions due to political views (n=34), tensions between refugees and local populations (n=33), tensions due to differences in nationality (n=31) and tensions over housing and/or water (n=30).

The majority of the youth from the FGDs deny the presence of tension within the communities, focusing more on providing scenarios of conflicts. Yet many of the Lebanese participants describe feeling a sense of unrest towards Syrian communities, as evidenced in the quote “Maybe there’s a lot of tension between Lebanese and Syrians due to the war history we have. There’s a lot of prejudice as the Lebanese now say it’s the Syrians turn.” 31

26 FGD, Syrian Female, Nabatiyeh, August 1, 2014.
The majority of the youth from the FGDs report that there is frequent conflict within their residing communities. The reported reasons for the conflict include ignorance, strangers within the community, and religious, political, economic and social problems. Some Lebanese mention how the Syrians within the communities are the main reason for conflict, identifying them as “strangers” as perceived in the quote “We have a lot of strangers causing problems as they aren’t clean; they’re mainly Syrian.”

Syrians, in contrast, express how Lebanese are looking for opportunities to blame Syrians for the effect of the Syrian crisis on Lebanon, as apparent in the quotes “Lebanese just search for anything to harass and annoy Syrians” and “Locals blame Syrians for ruining their lives and stealing their job opportunities.”

Unlike the youth themselves, their entourage reports that tensions and conflict are generally absent within the residing communities, stressing how Lebanese and Syrian youth rarely encounter problems with each other. Nonetheless, their answers reveal that the concepts of conflict and tension are not clearly defined, since several statements shed light on the fact that Lebanese have resentful feelings towards the Syrians. Quotes such as “We cannot deny the resentment Lebanese feel toward Syrians and it is not something new; Lebanese have been subjected to all types of harassment under the Syrian presence in Lebanon,” and “Lebanese youth feel provoked by the Syrians since they consider that they are taking away their job opportunities; the Syrian youth will sell you words and tell you anything you want to hear to please you” are indicative of the apprehension and intolerance between Lebanese and Syrians. These statements are considered a part of the normal behavior of individuals, more than evident in the quotes “There is something called the normal philosophy of life that assumes a natural competition between people; till when will the Lebanese keep this calm attitude towards individuals who are taking away their resources and opportunities?” and “We do not witness Lebanese-Syrian conflict as much as we see Syrian-Syrian conflicts here, but what is happening is totally normal.”

**PREVALENCE OF AND REASONS FOR CONFLICT WITHIN TARGETED COMMUNITIES**

When discussing presence of conflict, 24.5% of surveyed youth report having witnessed conflict within the communities in the past four months, with higher percentages amongst the Lebanese as seen in the table below. The main reasons for the witnessed conflict include different political views (n=17), disagreements among youth themselves (n=16), and social problems. Some Lebanese mention ignorance, strangers within the communities. The reported reasons for the conflict include ignorance, strangers within the community, and religious, political, economic and social problems. Some Lebanese mention how the Syrians within the communities are the main reason for conflict, identifying them as “strangers” as perceived in the quote “We have a lot of strangers causing problems as they aren’t clean; they’re mainly Syrian.”

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**YOUTH’S ENGAGEMENT IN CONFLICT**

Similar patterns are observed when comparing youth’s witnessing of conflict and their engagement in conflict. 14.5% of surveyed youth mention having engaged in conflict in the past four months, mainly due to disagreements amongst youth themselves (n=9), nationality of individuals involved (n=6), political views (n=6), and problems between refugees and local populations (n=5). In the majority of cases, the conflict is reported to be both verbal and physical. The conflicts were with strangers in 10 incidents, with known individuals in 9 incidents, and with neighbors in 6 incidents.

The qualitative findings support the quantitative data, where the majority of the youth mention not being engaged in conflict. At least one Lebanese male within each FGD discusses being engaged in conflict with others. The main reasons for the conflict are reported to be either youth-related issues such as fighting over a girl or disagreeing over a topic. Even when Syrians are involved in the conflict described by the Lebanese males, they call attention to the verity that the initiation of conflict is never a result of the nationality of those involved, which is clear in the statement “It’s not about the nationality of a Syrian; if a European or a Lebanese hits on a girl we will have the same reaction.”
Lebanese females alternatively refrain from initiating further discussion regarding their involvement and engagement in conflict. However, they point out that in the majority of cases, their conflicts generally involve siblings and family members.

Syrian females confer different examples of the types of clashes they face frequently, the majority associates their refugee status to the disadvantages and conflict that have risen. Syrian males also provide diverse scenarios where they feel harassed and unwittingly engage in a conflict with locals within the residing communities, knowing that they are at a disadvantage due to their refugee status, as seen in the quote “If a Syrian talks back to the locals, he will be beaten down directly. If not, they will follow him home and do it later. And when you try to complain to the authorities, you will not receive any empathy, rather the possibility of being thrown out of the community.”

No matter their level of engagement in conflicts, youth generally have someone to talk about their problems. From surveyed youth, 43% express being comfortable with talking to someone when faced with a conflict, with a higher percentage amongst the Lebanese as seen in the figure below. Moreover, the qualitative findings from FGDs indicate that youth rely on their parents and friends to resolve their problems, and they choose their confidant depending on the issue at hand.

Surveyed Youth Feel Comfortable to Talk to Someone about Their Conflicts (N=200)

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Not Sure</th>
<th>Didn’t know</th>
<th>Refused to answer</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lebanese Male</strong></td>
<td>56</td>
<td>34</td>
<td>9</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Lebanese Female</strong></td>
<td>52</td>
<td>28</td>
<td>12</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td><strong>Syrian Male</strong></td>
<td>36</td>
<td>30</td>
<td>25</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td><strong>Syrian Female</strong></td>
<td>37</td>
<td>30</td>
<td>18</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>166</td>
<td>98</td>
<td>49</td>
<td>4</td>
<td>16</td>
</tr>
</tbody>
</table>

‘The best thing is to get involved in activities together; you can’t expect two people to sit together and love each other.’ Conversely, some of the Lebanese believe that the adaptation of the Syrians to the Lebanese way of living is also necessary for social cohesion. “They should adapt to us and not us adapt to them and their dialect. Syrians should change; they should try. If we go to the United States, we will talk in English, we will adapt to them.”

Although tension and conflict within the targeted communities are rarely reported, they are nevertheless present. This was sensed by the fieldworkers during the FGDs and documented by other reports.

Within the FGDs, youth express that in order to resolve conflict of any type and promote social cohesion, particularly between the Lebanese and Syrian youth, mutual activities are the best form of conflict resolution or peace building.

When considering youth’s gender, male youth generally report witnessing and engaging in conflict more than their female counterparts. During data collection, fieldworkers have realized how youth’s gender permeates the conflict dynamics within the targeted communities. This phenomenon can be attributed to females’ caring, cooperative and peaceful attributes. Another explanation might be the patriarchal found within the targeted communities, providing an advantage for males to freely express their conflict experiences while exaggerating realities, and suppressing females’ conflict experiences. As a result, the social construction of these communities must be considered while implementing any form of conflict resolution or peace building activity, providing special attention to gender categorization, especially since gender roles will affect the way youth perceive conflict and social change.

Youth’s Development in Targeted Communities

Youth’s personal and professional development is very much linked to their gender and nationality.

Youth’s Decision Making and Problem Solving Skills

Both Lebanese and Syrian youth from North Bekaa and the South have similar viewpoints in regards to how they make decisions in their lives. Generally, almost all of them speak with their parents (specifically fathers for males, and mothers for females) or their friends before making the call or solving any problem, as indicated in both qualitative and quantitative data.

Out of 200 surveyed youth, 94 mention their mothers, 85 mention their fathers, 18 mention male friends and 17 mention female friends as having the biggest influence on their decision making. The qualitative data further elaborates that youth choose the person depending on the topic to be discussed, as expressed by youth from FGDs “Sometimes you can’t talk to your parents when you’re in a certain problem; you might feel better talking to your friends as they might understand you better”, and “[I would talk to] People who aren’t involved in the problem, therefore can assess it objectively, possibly giving you better solutions and affecting your decision positively.”

Youth’s Decision Making and Problem Solving Skills

Understanding differences acting on commonalities

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40 FGD, Syrian Male, Jezzine, July 22, 2014.
42 FGD, Lebanese Male, Jezzine, July 22, 2014.
Although the youth’s confidants are generally the same individuals, the decision-making process differs depending on the youth’s gender and nationality. All Lebanese males communicate that their parents advise them during their decision-making, but they ultimately take responsibility for their own choices. Whereas Lebanese females, Syrian males and Syrian females explain how their parents lead them to the right choices and have a major influence on their lives. Moreover, Lebanese and Syrian females explain how their residing communities have an essential role during their decision-making process, as they want to be perceived as positive role models. “We feel obliged to do something because of the society, we don’t feel alone, even if we say we don’t care about what people say but deep inside we do, if they blab behind our back we cry.” 46 Within the in-depth interviews with parents from both nationalities, parents stated their belief that the youth’s friends and society are the key actors affecting their decision-making.

Youth’s Ambitions

Throughout the targeted communities, Lebanese and Syrian youth from the FGDs convey similar ambitions and goals they anticipate to accomplish. Ideas such as continuing education, traveling abroad for work, having a family and finding a job are recurrent through the discussions. Additionally, all Syrian youth express their desire to return home and to see Syria as it was before the crisis.

Unfortunately, youth believe there are resources to help them fulfill their dreams. Specifically, Lebanese youth deem that nothing can be achieved in Lebanon unless the person has “wasta” and blame the Lebanese government for neglecting its youth. Many Lebanese also express that attending universities is challenging and needs financial investment, especially since these institutions are situated in Beirut. In that respect, youth from the South and North Bekaa face the financial burden of paying for their education and finding accommodation in Beirut while attending university.

The Syrian youth alternatively mention the need for societal, moral and financial support by the Lebanese government and relevant organizations to help them in employment and education. They stress the importance of patience in handling the disappointments facing them in Lebanon.

Youth’s Access to Education

Access to education is significantly low amongst the Syrians compared to the Lebanese youth. Data from 200 surveyed youth indicates that originally 85% of Syrians and 96% of Lebanese youth have attended school/university. Yet, only 2.3% of Syrians are currently attending school/university as opposed to 64.5% of Lebanese youth, with no differentiation between North Bekaa and the South.

It is clear that Syrian youth have stopped their education in Lebanon, due to multiple factors. The surveyed youth provide the following reasons: “they need to work and have no time to study” (n=20), “they do not enjoy learning” (n=15), “they want to start earning money” (n=14), “they do not know enough about it” (n=12), “war and their displacement does not allow them to pursue their education” (n=11).

Data from the FGDs and in-depth interviews support the quantitative findings. Within the FGDs, the majority of Lebanese youth are studying while almost all Syrians are not attending any educational institution. Few Syrians mention that attending English courses provided by NGOs within the communities is their only form of education. The youth from the FGDs and their entourage iterate that Syrian youth are obliged to support their families financially and thus drop out of school. Likewise, many Syrian youth reveal that they have had the opportunity to attend school in Lebanon, however they could not continue since they faced difficulties in the English or French-based Lebanese curriculum as opposed to the Arabic-based curriculum found in Syria.

Youth’s Employment Opportunities

The youth’s perceptions towards employment and the labor market differ depending on the nationality and gender of the youth. Within the FGDs, the majority of Lebanese males mention having trouble finding work, expressing how competition over employment is increasing, seeing as Syrians are taking advantage of all opportunities by accepting lower wages. Lebanese females are not working, and instead concentrate on their education before entering the labor market. It is worth noting that some females will not have the prospect to work once they graduate since women in their families are not allowed to work within their residing communities.

Many Syrian males and females are working as waiters, farmers, or technicians, or in such industries as cleaning and mobile shops. Unlike the Lebanese males who complain about the limited job availability, the majority of Syrian males repeatedly mention that job opportunities are available whenever needed.

As indicated in a finding conducted by ANERA, both Lebanese and Syrian youth are having trouble visualizing their future and will ultimately face challenges to progress, both on personal and professional levels. 50

The current review indicates how youth’s residing communities and relationships with their parents and friends impact their ambitions and adoption of certain life skills. The Lebanese government, generally, and the residing communities, specifically, lack a supportive system providing Lebanese and Syrian youth with the necessary resources to pursue employment, continue education and strive for a better future. When comparing nationalities, Syrian youth face a challenging situation, perceiving providing financial support to their families as a priority, thus putting their ambitions and goals on hold. When comparing genders, Lebanese and Syrian females are greatly influenced by societal perceptions towards females, in that light their decision-making, problem-solving skills, future ambitions and goals are being shaped in a manner that will be accepted by their society.

Youth’s access to education is absent amongst the Syrians as a result of their displacement and their need to financially support their families. The shift in curriculum language methods is also a detrimental factor for the Syrians. Lebanese on the other hand do not face this problem. The Syrian youth’s lack of education impacts their wellbeing negatively. Therefore, alternative methods of teaching that target Syrian youth should be agreed upon. 51 52

52 NRC and UNHCR. (2013). Rapid Assessment Of The Education Situation Of Syrian Refugee Students Attending Lebanon
Youth’s involvement in the labor market differs greatly from their involvement in education, where the majority of Syrian males and many Syrian females are working, while the majority of the Lebanese males are complaining about the current competition with Syrians on limited job opportunities. When it comes to Lebanese females, they do not express any interest in participating in the labor market before finishing their education.

The Lebanese youth’s concerns towards limited employment opportunities, and their constant blame of the Syrians for the deterioration of their living conditions have recurred in other reports. It is essential, however, to highlight that Syrians are usually occupying jobs which the Lebanese do not accept; consequently the Lebanese complaints within this assessment and other reports suggest that this matter needs further investigation to clearly understand and articulate their root causes.

INTERACTION AND COEXISTENCE AMONGST YOUTH

Interaction and coexistence are highly encouraged and accepted by the Lebanese youth, the Syrian youth and their respective entourage. The actual practice of this interaction is still challenging in both North Bekaa and the South.

Choice of Friendships

Within the FGDs, youth of both nationalities agree on certain characteristics they look for while choosing friends such as “good character”, “shared mentality”, “sociability”, “mutual interests”, and “identical moral standards and lifestyle”. The quantitative findings are similar to the FGDs, where 96 youth mention age, 85 youth mention common interests, 83 youth mention close temperaments and 65 youth mention the same values as the main factors they look for when choosing friends. The majority of the youth from the FGDs and surveys further elaborate that political and religious views are not criteria they take into consideration when befriending others.

Many Lebanese males initiate friendships with other males after a conflict, such as fighting over different opinions or competing over a girl they admire. They elaborate that such conflicts help them understand the other in a more comprehensive manner and decide whether a friendship can evolve.

Interaction between Lebanese and Syrian Youth

Many Lebanese and Syrian youth from the FGDs have befriended each other because of similar personality traits and mutual interests rather than nationality, which is apparent when one of them said “I don’t care what the person’s background is, where we have our social meetings, or what others tell me about him; I’ll be his friend as long as he’s treating me well.”

Many Lebanese draw attention to the socioeconomic status of the Syrians they interact with, by putting emphasis on the number of Syrians that do not portray the stereotypical picture of being of lower social, educational and economic class. This can be deduced from quotes such as “I have a Syrian friend who’s amazing; he’s very educated. He even speaks English better than I do although Syrians have difficulty with English. I got a scholarship and we will study together” and “Honestly I was surprised when I met a few Syrians in university, they are educated and I wondered where they were till now. We are alike, there are no differences, they are open-minded and some are even more open-minded than we are”. The surveyed youth also report interacting with other individuals of their age, but of different nationalities, with 37% interacting once per day (as seen in the figure below). These interactions are mostly taking place on the streets, as reported by 69 youth; at work, as reported by 59 youth; and at school, as reported by 30 youth.

Youth from both FGDs and surveys also agree that their interaction should take place in educational settings. 60.5% of surveyed youth agree that Lebanese and Syrians should attend classes together, with a higher percentage observed amongst the Syrians (73%) in comparison to the Lebanese (49%). Moreover, 55% of surveyed youth report feeling comfortable attending classes with Lebanese/Syrian students, from whom 67% are Syrians and 43% are Lebanese. The majority of the youth from the FGDs also strongly encourage this concept.

It is noteworthy that the Lebanese from Jezzine focus on the importance of ‘good hygiene’ for Syrians if they are to attend classes together and sarcastically question the educational abilities of Syrians as is evident in the quotes “I think we’re better than them…maybe there are Syrians who are more educated but Lebanese in general like us better than them”.

Despite the general positive attitude towards Lebanese and Syrian youth interaction, the observations of the surveyed youth contradict each other, as the majority like having a friend from the Syrian/Lebanese nationality but also prefers having friends from his/her own nationality. The youth from the FGDs express their positive attitudes towards the concept of interaction; nonetheless, when further probed, very few of them practice this interaction on a daily basis or within an educational setting.

52 NRC and UNHCR. (2013). Rapid Assessment Of The Education Situation Of Syrian Refugee Students Attending Lebanese Public Schools In North Lebanon (Excluding Akkar). Lebanon.
53 Search For Common Ground. (2014). Dialogue And Local Response Mechanism To Conflict Between Host Communities and Syrian Refugees In Lebanon. South Lebanon and Tripoli.
54 FGD, Syrian Male, Baalbek, July 22, 2014.
56 FGD, Lebanese Male, Nabatieh, August 4, 2014.
58 FGD, Lebanese Female, Jezzine, July 22, 2014.
59 FGD, Lebanese Male, Baalbek, July 24, 2014.
60 FGD, Syrian Female, Nabatieh, August 4, 2014.
This minimal interaction justifies why youth who participated in the baseline put so much importance on their differences rather than their similarities. Within the FGDs, the majority of Lebanese and Syrian youth bring up that they have different habits, mentalities, accents, and educational levels. The only similarities mentioned by the youth are that they are both young and have similar ambitions in life such as finding decent jobs, having families, and continuing education. The surveyed youth also highlight similarities and differences mentioned within the FGDs, as seen in the figures below.

### Differences Expressed by Surveyed Youth

<table>
<thead>
<tr>
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<th>Lebanese</th>
<th>Syrian</th>
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<td>34</td>
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### Similarities Expressed by Surveyed Youth

<table>
<thead>
<tr>
<th>Similarity</th>
<th>Lebanese</th>
<th>Syrian</th>
</tr>
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<td>45</td>
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<tr>
<td>Language</td>
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<td>37</td>
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<tr>
<td>Being Young</td>
<td>34</td>
<td>39</td>
</tr>
<tr>
<td>Having Same Goals</td>
<td>32</td>
<td>32</td>
</tr>
<tr>
<td>Financial Struggle</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>Unemployment</td>
<td>13</td>
<td>23</td>
</tr>
</tbody>
</table>

### Entourage’s Viewpoint on Interaction between Lebanese and Syrian Youth

NGO representatives, teachers, and parents representing the youth's entourage highly encourage their interaction by affirming that youth should focus on the person’s character rather than nationality. This form of encouragement is appreciated by the majority of youth who joined FGDs and 56% of surveyed youth.

Moreover, throughout the interviews, the entourage stresses the fact that such interaction is the key to changing negative perceptions and is an opportunity to build trust, enhance communication, and share values and knowledge. However, among these different groups, certain challenges will always be present due to the existing religious and political conflicts, geographical distance, lack of communication, and variations in culture and mentality.

Teachers in particular use discriminatory statements to underscore this point of view focusing on the socio-economic challenges Syrians face and the advancement and open-mindedness of the Lebanese through quotes like “Syrians can easily be recognized by their appearance; a Lebanese could be poor but will always want to look classy and trendy while a Syrian could be rich and still not care about the way he looks.”

“You cannot compare someone who lives in the desert in the middle of nowhere with someone from here with a history of resistance and culture.”

“Most Lebanese here are educated and civilized unlike the Syrian refugees; hence, you cannot have full social integration because of this gap in the educational level.”

These comments clearly question the purpose of the aforementioned interaction and its consequences on all parties involved.

The initiation of social cohesion and interaction is modestly applied in both educational and social settings amongst Lebanese and Syrian youth. Although the youth's entourage encourages them to overcome stereotypes and prejudices, there is a clear indication that the majority of parents and teachers are fraught with them.

Similar reports targeting the youth have addressed the concepts of introducing social cohesion and youth interaction through awareness, livelihoods and social projects.

These reports have shown the critical nature of such initiatives in the youth’s development; still have not provided practical recommendations to be adopted. Concurrently, the concept is not fully comprehended and needs to be tested within the targeted communities in order to be transformed from a platonic concept into a practical implementation.

### YOUTH’S INVOLVEMENT IN COMMUNAL ACTIVITIES

Lebanese and Syrian youth’s involvement and interest in communal activities is based on their interests and freedom to leave home whenever they wish. Their perceived role within North Bekaa and the South also seems to affect their involvement in communal activities.

### Youth’s Interests

Youth within the FGDs express similar interests in both quantitative and qualitative findings. The majority of the youth account for spending their day working, their time with friends, going out mostly to cafes, and practicing different types of sports (including football, basketball and swimming). Surveyed youth also report similar interests including practicing sports (33.5%), visiting friends at home (30%), going for coffee outside the home (28%), listening to music (27%) and having friends over (25.5%).

### Youth’s Perceived Role within the Communities

The perception of youth’s role varies between the quantitative and qualitative findings. The majority of surveyed youth (56.5%) believe they have a role to play within their residing communities, where this belief is higher among the Lebanese youth as seen in the figure below.

**Surveyed Youth Have a Role to Play in their Communities (N=200)**

- Total: 67% Yes, 28% No, 5% Didn’t know, 0% Refused to answer
- Males: 67% Yes, 29% No, 4% Didn’t know, 0% Refused to answer
- Lebanese: 67% Yes, 28% No, 5% Didn’t know, 0% Refused to answer
- Syrians: 61% Yes, 26% No, 5% Didn’t know, 8% Refused to answer
- Females: 63% Yes, 27% No, 4% Didn’t know, 6% Refused to answer

**Visual arts workshop, Jezzine Summer Camp 2014**

Credit: Morgane Ortmans

60 In-depth Interview, Lebanese Male, Bsharri, July 16, 2014.
61 In-depth Interview, Lebanese Male, Bsharri, August 1, 2014.
In contrast, the majority of the Lebanese and Syrian youth from the FGDs do not believe that they have any pivotal role, expressing that they are too young and unable to visualize their future in their residing communities or in Lebanon. A few believe their role within the residing communities to be focused on raising awareness about health and social topics, to increase awareness amongst the youth through joint efforts with different campaigns within their communities. Likewise, they stress on how change in the targeted communities can only be achieved when youth unite, thus concentrating on the importance of group effort rather than individual attempts.

It is important to note that youth’s perception of their role within the residing communities is closely linked to the opinion of their entourage regarding this matter. Data specifically indicate that the observations of the entourage towards the roles of the youth vary across the targeted communities, as some deem the youth as playing an active role while others think they are too young to take such initiatives. Data from surveyed youth also indicate that the difference in the entourage’s opinion is acknowledged by the youth themselves, which might effect the youth’s own perceptions towards this concept.

Youth’s Involvement in Activities

Both quantitative and qualitative data demonstrate that youth are not involved in any activity within their residing communities. More specifically, 87% of surveyed youth, regardless of their nationality, report not being involved in any activity, as seen in the figure on the right. The activities detailed by those involved include scouts, camping and recreational activities. Furthermore, youth state within the FGDs that very few youth-oriented activities take place in their residing communities. They also declare that in the majority of cases these activities are usually sports-related.

Information also indicates that Lebanese and Syrian youth are not involved in common activities. In particular, 90.5% of surveyed youth and the majority of youth from the FGDs report this lack of common involvement. Regardless, 47.4% of surveyed youth and almost all of the youth from the FGDs express enthusiasm about taking part in such a venture.

Youth’s Involvement in Any Activity within Their Residing Communities

<table>
<thead>
<tr>
<th>Activity</th>
<th>Total (N=200)</th>
<th>Female</th>
<th>Male</th>
<th>Syrian</th>
<th>Lebanese</th>
<th>Jdeideh</th>
<th>Jalal</th>
<th>Joula</th>
<th>Sinjar</th>
<th>% Y</th>
<th>% N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Music</td>
<td>13%</td>
<td>17%</td>
<td>9%</td>
<td>3%</td>
<td>15%</td>
<td>5%</td>
<td>3%</td>
<td>9%</td>
<td>6%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Art</td>
<td>87%</td>
<td>93%</td>
<td>91%</td>
<td>93%</td>
<td>91%</td>
<td>91%</td>
<td>91%</td>
<td>91%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sports</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Communication</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
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Youth’s Freedom to Movement

Youth’s lack of involvement in communal activities can be explained by their freedom of movement. Data from surveyed youth clearly indicate that 56% of the Lebanese have the freedom of leaving their homes as opposed to 22% of the Syrians. Besides, when classified according to gender, 64% of male youth have the freedom of leaving home as opposed to 14% of the female youth, as seen in the figure below.

Youth’s Willingness to Participate in Arts Activities

Surveyed youth expressed their willingness to participate in arts activities that would involve youth from other nationalities within their residing communities.

The quantitative data indicate that 59.9% of youth are willing to participate in such activities. In addition, 54.1% are willing to participate with youth from other nationalities. The youth strongly agree with the statements “Youth participation from different nationalities is essential within community activities” (67%), and “Art can be used as a tool for youth to understand themselves and each other” (64.5%), both of which clearly portray the youth’s keenness to be involved in such a venture.

The qualitative findings are very similar, where almost all participants express their readiness and refer to the added value of such an activity like promoting cohesion, facilitating collaboration and understanding amongst both nationalities, in addition to highlighting the similarities shared by both. This is evident in the quote “It gives a good image to all those participating; it breaks boundaries and changes how Lebanese think about Syrians. For example, we always perceive Syrians as those wearing torn pants, slippers with a full bottle of oil on their heads, but there are Syrians who are very decent and don’t even look like the stereotypical Syrians.”

In addition, the youth stated that they have certain skills such as communication, leadership, music, acting, entertainment, social skills, open-mindedness, helpfulness, and arts that would be of significance within such activities. As for the skills they want to gain from these endeavours, the youth mention further communication skills, leadership skills, knowing how to meet new people, accepting others’ viewpoints and respecting others.

Youth from both nationalities and genders express minimal involvement in common communal activities. Although the youth from both nationalities and genders state that their entourage show enthusiasm towards ventures that increase youth’s role and promote art related activities as a form of expression, certain factors need to be considered.

The assessment highlights that the residing communities have a few activities targeting the youth where their active role is rarely acknowledged by the youth themselves and their entourage. Besides, the majority of the youth (especially females) have minimal freedom of movement. In short, these factors can act as barriers to youth’s involvement in communal activities in North Bekaa and the South.
SUGGESTED RECOMMENDATIONS

In view of the main findings of this assessment, there are very minimal distinctions between North Bekaa and the South. Therefore, the suggested recommendations can be adopted for all the targeted communities within this assessment.

FUTURE FIELDWORK OPERATIONS

Three main recommendations have been underscored as a result of the fieldwork process. These recommendations can be implemented throughout project monitoring and evaluation.

First, the RC team suggests the unification of future fieldwork processes, considering the valuable input of all partners involved (including DPNA and LOST representatives, focal points designated for each area, and SFCG representatives). This can be achieved through the preparation of a manual that documents the fieldwork process, the work plan to be adopted, the recruitment criteria for participants, the means for introducing the assessment/evaluation and the required facilities within each community. The importance of the written manual is that it would facilitate the work of all actors within the project by minimizing any unnecessary miscommunication. And for the successful adoption of this manual, training of all partners on fieldwork implementations and regular meetings where partners examine the fieldwork process are essential, especially since the topic at hand is of complex nature.

Second, all gatekeepers of the targeted communities have shown enthusiasm towards getting involved in the project implementation and evaluation. Thus the project partners should make use of the momentum present within these communities to achieve greater project impact and facilitate its evaluation.

Lastly, although all tools used for this assessment have been pilot tested, fieldworkers faced difficulty during discussions with females generally and Syrians specifically. To that end, the RC team suggests the integration of certain activities, designed by conflict specialists who have previous experience with youth, to be used as icebreakers or warm-ups for any activity with the youth within the targeted communities. This small gesture will optimize youth’s willingness to share perceptions by building trust between activity facilitators and the targeted youth.

Integration of Conflict Sensitive Approach

Although the majority of youth deny the existence of conflict within their communities, it is clear that tension is building up between the Syrian refugees and the Lebanese local community. The assessment indicates that the roots of the clashes vary among communities; thus it is crucial to be cautious against the “one size fits all” approach and rather focus on understanding the peculiarity of each situation. For that purpose, it is essential during the Summer Camps in Phase One to implement certain exercises where youth from the targeted communities map the similarities and differences of each community that can be used as the road map for the project partners, while moving forward with project implementation. Special focus is needed in Jezzine where stigmatization is high, and both Lebanese males and females show remarkable hostility and prejudice towards the Syrians.

Youth are in favor of arts-based activities as a tool to mitigate conflicts; they show a strong willingness to participate in such projects. Therefore, the arts-based activities that have been planned to be applied within the project should be kept since they will facilitate the interaction among Syrian and Lebanese youth.

It is also recommended to introduce the ‘conflict sensitivity’ to the youth’s entourage through activities that target youth’s parents, teachers and NGO representatives, if the project funding allows for such an addition. The endeavours should address how to identify conflict and denormalize its occurrence. This integration is of special importance seeing as the assessment highlights the misconception found amongst the youth’s entourage regarding what conflict is and how it affects the youth.

Emphasis of Youth’s Active Role within the Targeted Communities

Highlighting the role of youth in their community and lobbying for public initiatives that promote the importance of youth’s civic engagement in close proximity with their families and surroundings is essential. In fact, young women and men flourish when they are surrounded by adults, families, and communities that value them by respecting their rights and recognizing their contributions. Youth involvement in the design and administration of programs and policies increases effectiveness and contributes to their development. So it is imperative for any program targeting youth in the selected communities to take into account the motivational forces of the youth and involve them early on in the planning process to safeguard the creation of a sense of ownership. The creation of the Youth Advisory Group in Phase One of the project will do just that, by providing the youth with the opportunity to be directly involved in the implementation of the project activities.

Geographical proximity and time flexibility are two key determinants that need to be considered for successful involvement of youth in communal activities, mainly for the females and the employed youth.

Adoption of Culture and Gender Sensitive Approach

The intermingling of both genders would be ideal during project implementation within the targeted communities. However, the assessment highlights gender differences in youth’s coping mechanisms, their involvement in communal activities and their freedom of movement. Female youth tend to act the way they are expected to by patriarchal societies. Therefore, it is recommended to bring in experts with a gender and a social background, who would guide the partners of this project during activity planning, implementation, monitoring and evaluation. Ultimately, this will ensure a gender sensitive environment for the youth that respects the cultures present within the targeted communities, providing a safe space for self-expression and iteration of perceptions.

Acknowledgement of Youth’s Entourage during Project Implementation

Parents and friends contribute enormously and in some instances shape the youth’s decision-making. Integrating parents and friends in the planned activities will increase the chances of success and will improve the social well-being of the youth. Gender equity might be enhanced through the participation of the parents, and because of their partaking they might loosen the rebuttal to allow their daughters to be part of the social activities. Within Phase Two of project implementation, there is the opportunity to target parents, teachers, NGOs and youth’s peers through specific activities: “Pen Pal Exchanges”, “Theatre Workshops and Plays on Coexistence and Social Cohesion”, “Music for Peace” and “Video Workshops”. It is suggested to use the resulting products from each of these activities and demonstrate them during communal events, which can take place within schools or as part of Municipality activities in the targeted communities in order to ensure a communal involvement for this project, the youth being the leading agents for implementation.
Integration of Capacity Building Activities

Capacity building activities should be integrated throughout all phases of the project in the form of communication and leadership skill building activities, ones that break down boundaries amongst the youth and help them meet new people, others that promote tolerance, patience and respect. The youth who participated in the assessment have specifically emphasized their interest in these activities; accordingly their integration would help in sustaining their attendance and involvement in the project.

Special attention should be provided to Syrian females in need of necessary coping mechanisms to actively participate in any project/endeavor taking place within their residing communities. Thus, it is recommended to target Syrian youth, in general, and Syrian females, specifically, while implementing Phase Two: Trauma Healing through Improvisational Theater, since that would help them gain the means to deal with the daily hardships they face.

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APPENDIX A: ORIGINAL PROJECT LOG FRAME INDICATORS

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<th>Baseline Focus</th>
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<th>Means of Verification</th>
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<td>Overall objectives</td>
<td>Indicator 1: Number of youth in the targeted communities who voluntarily spend social time with counterparts on other sides.</td>
<td>Survey and FGs + interviews</td>
<td>90 youth surveyed + 32 FGs with youth</td>
<td>Gender, Nationality, geographic</td>
<td>Bekaa: An, Bedroug, Hermel and Baabda South: Saida, Jezzine, Sour and Nabatieh</td>
<td>split the FGD between SY and Lebanese men and women to ensure the participants feel free to talk, gender sensitivity</td>
</tr>
</tbody>
</table>

Specific objectives | Indicator 1: Average number of participants who contributed to a fruitful interaction between Lebanese and Syrians in the last week. | Survey and FGs | 90 youth surveyed + 32 FGs | Gender, Nationality, geographic | Bekaa: An, Bedroug, Hermel and Baabda South: Saida, Jezzine, Sour and Nabatieh | importance of the neutrality of the facilitator |

Indicator 2: Average # of friends that each participant has from the other community. | Survey and FGs | 90 youth surveyed + 32 FGs | Gender, Nationality, geographic | Bekaa: An, Bedroug, Hermel and Baabda South: Saida, Jezzine, Sour and Nabatieh | carefully choose the venue |

Expected results | 1.1 Indicator 1: % of youth participants who say they are comfortable if they are the only person in a room with people from the other community. | Survey and FGs | 90 youth surveyed + 32 FGs with youth | Gender, Nationality, geographic | Bekaa: An, Bedroug, Hermel and Baabda South: Saida, Jezzine, Sour and Nabatieh | the data collectors have to be seen as neutral = SY data collector for SY and the same for LB |

1.2 Indicator 1: % of participants who are able to work on common projects with youth from the other community. | Survey and FGs | 90 youth surveyed + 32 FGs with youth | Gender, Nationality, geographic | Bekaa: An, Bedroug, Hermel and Baabda South: Saida, Jezzine, Sour and Nabatieh | be clear about why we are asking these questions and the anonymity of respondents |

2.2 Indicator 1: % of participants who feel confident in their own ability to contribute to peaceful coexistence in their communities. | Survey and FGs + interviews | 90 youth surveyed + 32 FGs with youth | Gender, Nationality, geographic | Bekaa: An, Bedroug, Hermel and Baabda South: Saida, Jezzine, Sour and Nabatieh | importance of the preparation phase for not having any troubles with any kind of authorities |

Impact of the project on youth; Encourage parents, families, community, school peers, etc. | Survey and FGs + interviews | 90 youth surveyed + 32 FGs with youth | Gender, Nationality, geographic | Bekaa: An, Bedroug, Hermel and Baabda South: Saida, Jezzine, Sour and Nabatieh | |

APPENDIX B: FGD GUIDE FOR LEBANESE YOUTH IN ENGLISH & ARABIC

FGD GUIDE

**Background**

1. How do you normally spend your day? a. What do you usually do?

   b. What can you tell me about (name the location of the community)?

   c. Has your community faced any difficulties lately? If yes, what are they?

   d. In your opinion, who are the individuals leading your community? What role are they playing?

2. What role do young people such as yourself have within your community? leading agents for implementation.

**Youth’s Future Ambitions**

1. What do you want to become in the future?

   a. What are your ambitions?

   b. What would help you reach your goals?

2. Who amongst you is currently studying? Where?

   a. Are there Syrian peers within your classroom?

   b. What would help you reach your goals?

   c. How should the education be improved in Lebanon?

3. Who amongst you is currently working? Where?

**Interaction among Lebanese and Syrian Youth**

1. How do you usually choose your friends?

   a. What are the features that would stop you from being friends with someone?

2. What do you think about having friends from the Syrian community?

   a. What would stop you from befriending a Syrian youth?

   b. What would your community think about your friendship with a Syrian youth?

3. In your opinion, what do you have in common with Syrian youth? And what are the differences?

---

Understanding differences acting on commonalities

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facebook.com/sfcg.lebanon twitter.com/sfcg_lebanon
Youth Interaction with their Environment

1. Who do you feel comfortable talking to about your problems?
   - a. Your parents?
   - b. Your friends?
   - c. Other adults?

2. Who would you say has a major effect on the decisions you take about your life?
   - a. Your parents?
   - b. Your teachers?
   - c. Others?

Youth’s Understanding of Conflict and Peace building

1. Would you say that conflict exists within this community?
   - a. Yes, why?
   - b. No, why not?

2. In your opinion, how can social cohesion between the Syrians and Lebanese be promoted by the youth?

3. In general, what is the role of youth in solving conflicts in this community?

4. In general, what is the role of youth in initiating conflicts in this community?

Youth’s Involvement in Projects

1. Are you aware of or involved in any youth activity taking place in your community?
   - a. Yes, what do you do?
   - b. No, why not?

2. What skills do you have that can help in youth activities?
   - a. Communication, active listening, leadership, …?

3. To what extent do you feel capable in making a change within this community?

4. Would you be interested to participate in a project that would bring Lebanese and Syrian youth together where you would learn about each other and participate to common activities?
   - a. Yes, what would be the added value of such a project in your community?
   - b. No, why not?

5. Would you consider working on a common artistic creation between Lebanese and Syrian youth?
   - a. Yes, what would be the added value of such a project in your community?
   - b. No, why not?

Closing of Discussion

1. Would you like to add anything else that we did not cover?
2. Thank you all for the time provided. Your views have been very helpful.
1. How do you normally spend your day? 
   a. What do you usually do? 
   b. How are you coping with the changes you have faced ever since you left Syria? 

2. What can you tell me about (name the location of the community)? 
   a. Do you feel safe and secure? If no, why not? 
   b. Do you feel welcomed? If no, why not? 
   c. In your opinion, who are the individuals leading this community? What role are they playing? 
   d. What role do young people such as yourself have within this community? 

Youth’s Future Ambitions 

1. Who do you want to become in the future? 
   a. What are your ambitions? 
   b. What would your community think about your future plans? 

2. Who amongst you is currently studying? Where? 
   a. Are there Syrian peers within your classroom? 
   b. Do you feel comfortable studying with Syrian peers or do you prefer they attend classes where all of you are from the same nationality? 
   c. Those who are not studying, why? 
   d. How should the education be improved in Lebanon? 

3. Who amongst you is currently working? Where? 

Interaction amongst Syrian and Lebanese Youth 

1. How do you usually choose your friends? 
   a. What are the features that would stop you from being friends with someone? 

2. What do you think about having friends from the Lebanese community? 
   a. What would you stop from befriending Lebanese youth? 
   b. What would your community think about your friendship with Lebanese youth? 
   c. Do you currently have Lebanese friends? If yes, how did you become friends? If no, why not? 

3. In your opinion, what do you have in common with Lebanese youth? 
   a. What are the differences?
APPENDIX D:
IN-DEPTH INTERVIEW GUIDE IN ENGLISH & ARABIC

IN-DEPTH INTERVIEW GUIDE

Background

1. What can you tell me about (name the location of the community)?
   a. Has this community faced any difficulties lately? If yes, what are they?
   b. In your opinion, who are the individuals leading this community? What role are they playing?

2. How would you describe the Lebanese and Syrian youth within this community?
   a. How has the crisis affected Lebanese youth?
   b. How has the crisis affected Syrian youth?
   c. What role are the youth playing within this community?

Interaction among Lebanese and Syrian Youth

1. What do Lebanese and Syrian youth have in common? And how are they different?
   a. What are Lebanese youth’s views towards Syrian youth?
   b. What are Syrian youth’s views towards Lebanese youth?

2. How would you describe the interaction between Lebanese and Syrian youth?
   a. Have you heard or witnessed any kind of conflict between Lebanese and Syrian youth? If yes, what were the reasons and how did they get resolved?
   b. Have you heard or witnessed any kind of cooperation between Lebanese and Syrian youth? If yes, could you elaborate?

3. What do you think about Lebanese and Syrian youth becoming friends?
   a. Would you support it? Why?
   b. Would you refuse the idea? If yes, how would you stop this friendship?

4. Are you aware of or involved in any youth activity taking place in your community?
   a. If yes, what does it focus on?
   b. If no, why not?

5. Would you be interested to participate in a project that would bring Lebanese and Syrian youth together where you would learn about each other and participate to common activities?
   a. If yes, what would be the added value of such a project in your community?
   b. If no, what type of project would you prefer?

6. Would you consider working on a common artistic creation between Lebanese and Syrian youth?
   a. If yes, what would be the added value of such a project in your community?
   b. If no, why not?

Closing of Discussion

1. Would you like to add anything else that we did not cover?

2. Thank you all for the time provided. Your views have been very helpful.
Community’s Interaction with its Youth

1. How would you describe your relationship with your son/daughter/students/scouts?
   a. Jake/In touch/In touch
   b. Talkative
   c. Expo
   d. Don’t know what he/she is like

2. Who would you say has a major effect on the youth’s views and decisions?
   a. If yes, what does it focus on?
   b. If no, what would you recommend for youth to join a youth activity?

Youth’s Involvement in Projects

1. Are you aware of any youth activity taking place in this community?
   a. If yes, what role do parents play in youth’s views and decisions?
   b. Would this role change depending on whether the youth is female or male?

2. Do you think youth would be interested in participating in a project that would bring Lebanese and Syrian youth together to learn about each other and participate in common activities?
   a. If yes, what would be the added value of such a project in this community?
   b. If no, why not? And what type of project would youth prefer?
   c. What do you think about such a project?
   d. Would you encourage youth to participate in such a project? If yes, why? If no, why not?

Closing of Discussion

1. Would you like to add anything else that we did not cover?
2. Thank you for the time provided. Your views have been very helpful.
10. What is the educational level of ______?  
10.1 Your father?  
1 literate  
2 He knows how to read and write  
3 Primary/complementary level  
4 Secondary level  
5 Post school technical level  
6 University level  
7 You don’t know  
8 You refuse to answer  
10.2 Your mother?  
1 literate  
2 She knows how to read and write  
3 Primary/complementary level  
4 Secondary level  
5 Post school technical level  
6 University level  
7 You don’t know  
8 You refuse to answer  
11. Do you get a monthly salary/allowance?  
1 Yes  
2 No (move to Q14)  
3 You refuse to answer (move to Q14)  
12. Where do you get your monthly salary/allowance from? (I will go through the options, please choose all that apply)  
1 Parents  
2 Relatives  
3 Organizations  
4 Political party  
5 Full time job, can you please specify?  
6 Part time job, can you please specify?  
7 Other, can you please specify?  
8 You refuse to answer  
13. How do you spend your monthly salary/allowance? (I will go through the options, please choose all that apply)  
1 House expenses  
2 Helping out parents  
3 Personal expenses  
4 Health expenses  
5 Transportation  
6 Hobbies/recreational activities  
7 Other, can you please specify?  
8 You refuse to answer  
14. Is your family receiving support?  
1 Yes  
2 No (move to Q16)  
3 You refuse to answer (move to Q16)  
15. Who is the major source of this support?  
1 Relatives  
2 Friends  
3 Organizations  
4 UN agencies  
5 Other, can you please specify?  
6 You refuse to answer  
16. In general, how do you perceive the socio-economic status of your family?  
1 Very poor  
2 Poor  
3 Moderate  
4 Good  
5 Very good  
6 You refuse to answer  
PART TWO: CONFLICT WITHIN THE YOUTH’S COMMUNITY  
17. Was there any tension in your community in the past 4 months?  
1 Yes  
2 No (move to Q19)  
3 You Don’t know (move to Q19)  
4 You refuse to answer (move to Q19)  
18. In your opinion, what were the main reasons for these tensions? (I will go through the options, please choose all that apply)  
1 Tensions due to differences in nationality  
2 Tensions due to religion  
3 Tensions due to scarcity of money  
4 Tensions due to political views  
5 Tensions between males and females  
6 Tensions between youth and adults  
7 Tensions between youth themselves  
8 Tensions over access to health services  
9 Tensions over access to education  
10 Tensions over housing and/or water  
11 Tensions between refugees and local populations  
12 Tensions over differences in values  
13 Tensions over differences in lifestyle  
14 Tensions over aid distribution  
15 Tensions over employment  
16 Other, can you please specify?  
17 You don’t know  
18 You refuse to answer  
19. Did you personally witness conflict within this community in the past 4 months?  
1 Yes  
2 No (move to Q24)  
3 You don’t know (move to Q24)  
4 You refuse to answer (move to Q24)  
20. Was the conflict?  
1 Verbal  
2 Physical  
3 Both  
4 You don’t know  
5 You refuse to answer  
21. How often did you witness conflict in this community? (I will go through the options, please choose all that apply)  
1 At least once per day  
2 At least once per week  
3 At least once per month  
4 You don’t know  
5 You refuse to answer  
22. In the last conflict you witnessed, who was involved? (I will go through the options, please choose all that apply)  
1 Members of your family  
2 Your neighbors  
3 Schoolmates/University mates  
4 Youth you know  
5 Strangers  
6 Other, can you please specify?  
7 You don’t know  
8 You refuse to answer  
23. In your opinion, what were the main reasons for the conflict? (I will go through the options, please choose all that apply)  
1 Rumors  
2 Nationality of individuals involved in the conflict  
3 Political views  
4 Religion  
5 Disagreement between youth and adults  
6 Disagreement amongst youth themselves  
7 Absence of constructive communication  
8 Inequities between men and women (unequal opportunities)  
9 Unequal access to aid  
10 Limited employment opportunities  
11 Difference in social and educational background  
12 Limited access to health services  
13 Problems between refugees and local populations  
14 Other, can you please specify?  
15 You don’t know  
16 You refuse to answer  
24. Were you engaged in a conflict in the past 4 months?  
1 Yes  
2 No (move to Q28)  
3 You don’t know (move to Q28)  
4 You refuse to answer (move to Q28)  
25. Was the conflict?  
1 Verbal  
2 Physical  
3 Both  
4 You don’t know  
5 You refuse to answer  
26. In the last conflict you were engaged in, who was the person(s) you had conflict with? (I will go through the options, please choose all that apply)  
1 A member of your family  
2 A neighbor  
3 A schoolmate/University mate  
4 Youth you know  
5 Strangers  
6 Other, can you please specify?  
7 You don’t know  
8 You refuse to answer  
27. In your opinion, what were the main reasons for the conflict? (I will go through the options, please choose all that apply)  
1 Rumors  
2 Nationality of individuals involved in the conflict  
3 Political views  
4 Religion  
5 Disagreement between youth and adults  
6 Disagreement amongst youth themselves  
7 Absence of constructive communication  
8 Inequities between men and women (unequal opportunities)  
9 Unequal access to aid  
10 Limited employment opportunities  
11 Difference in social and educational background  
12 Limited access to health services  
13 Problems between refugees and local populations  
14 Other, can you please specify?  
15 You don’t know  
16 You refuse to answer  
28. Do you feel comfortable to talk to someone about your conflict?  
1 Yes, can you please specify the person(s)?  
2 No  
3 You are not sure  
4 You don’t know  
5 You refuse to answer
PART THREE: YOUTH AND EDUCATION

29. Have you ever attended school/university?
   1 Yes
   2 No, can you please specify the reason?
   3 You refuse to answer

30. Are you currently attending school/university?
   1 Yes, private school
   2 Yes, public school
   3 Yes, private university
   4 Yes, public university
   5 No, can you please specify the reason?
   6 You refuse to answer

31. What could prevent you from pursuing your education? (I will go through the options, please choose all that apply)
   1 You prefer to do something practical rather than studying from books
   2 You want to start earning money
   3 You do not enjoy learning
   4 You don’t feel capable
   5 You need to work and have no time to study
   6 You do not know enough about it
   7 Most of your friends are not planning to continue their education
   8 Your teacher is encouraging you to do something else
   9 Other, can you please specify?
   10 You don’t know
   11 You refuse to answer

32. Do you agree of Lebanese and Syrian students attending classes together?
   1 Yes
   2 No
   3 It makes no difference
   4 You don’t know
   5 You refuse to answer

33. Would you feel comfortable to attend classes with Lebanese/Syrian students? (facilitator will take into consideration the Nationality of participant being surveyed)
   1 Yes
   2 No
   3 It makes no difference
   4 You don’t know
   5 You refuse to answer

PART FOUR: INTERACTION AMONGST YOUTH AND INVOLVEMENT IN ACTIVITIES

34. What do you think Lebanese and Syrian youth in this community have in common? (I will go through the options, please choose all that apply)
   1 Religion
   2 Political views
   3 To be youth
   4 Have the same goals
   5 Financial struggle
   6 Unemployment
   7 Language
   8 Beliefs
   9 Face the same challenges
   10 Culture and traditions
   11 Other, can you please specify?
   12 You don’t know
   13 You refuse to answer

35. What do you think are the differences between Lebanese and Syrian youth in this community? (I will go through the options, please choose all that apply)
   1 Religion
   2 Political views
   3 Have different goals
   4 Financial struggle
   5 Unemployment
   6 Language
   7 Beliefs
   8 Face different challenges
   9 Culture and traditions
   10 Other, can you please specify?
   11 You don’t know
   12 You refuse to answer

36. How do you choose your friends? (I will go through the options, please choose all that apply)
   1 Age
   2 Sex of individual (being a male or female)
   3 Religion
   4 Nationality
   5 Political views
   6 Social status
   7 Educational level
   8 Common interests
   9 Same values
   10 Close temperament
   11 Living in the same area
   12 Involved in the same recreational activities
   13 Other, can you please specify?
   14 You don’t know
   15 You refuse to answer

37. How many close friends do you have from other nationality?
   1 Number:
   2 Which nationality:
   3 You don’t know
   4 You refuse to answer

38. How often do you interact with youth who are not of the same nationality as yours?
   1 Once per day
   2 Once per week
   3 Once per month
   4 Never (move to Q40)
   5 You don’t know (move to Q40)
   6 You refuse to answer (move to Q40)

39. Where do you meet? (I will go through the options, please choose all that apply)
   1 At home
   2 At school
   3 At work
   4 In the street
   5 During religious meetings
   6 During communal activities
   7 During sports activities
   8 Public spaces, can you please specify?
   9 Other, can you please specify?
   10 You don’t know
   11 You refuse to answer

40. What do you like to do in your free time? (I will go through the options, please choose all that apply)
   1 Sports
   2 Play music
   3 Listen to music
   4 Go to theater/cinema
   5 Paint
   6 Play video games
   7 Read
   8 Dance
   9 Visit friends at home
   10 Go for coffee outside homes
   11 Have friends over
   12 Other, can you please specify?
   13 You don’t know
   14 You refuse to answer

41. What do you like to do in your free time but don’t have access to? (I will go through the options, please choose all that apply)
   1 Sports
   2 Play music
   3 Listen to music
   4 Go to theater/cinema
   5 Paint
   6 Play video games
   7 Read
   8 Dance
   9 Visit friends at home
   10 Go for coffee outside homes
   11 Have friends over
   12 Other, can you please specify?
   13 You don’t know
   14 You refuse to answer

42. Are you involved in any activity within this community?
   1 Yes, can you please specify the type of the activity
   2 No
   3 You don’t know
   4 You refuse to answer

43. Are you involved in common activities with Syrian/Lebanese youth in this community?
   1 Yes, can you please specify the type of the activity
   2 No

44. Are you allowed to leave home whenever you wish?
   1 Yes
   2 No
   3 You don’t know
   4 You refuse to answer

Understanding differences acting on commonalities

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Facebook.com/sfcg.lebanon Twitter.com/sfcg_lebanon

51
45. What do you think about the following statements? (I will go through the statements, please rank them as 5=strongly agree, 4=agree, 3=neutral, 2=disagree, 1=strongly disagree)

<table>
<thead>
<tr>
<th>Statement</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
<th>You don’t know</th>
<th>You refuse to answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. You like having friends from Syrian/Lebanese nationality. (Facilitator will take into consideration the Nationality of the participant)</td>
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<td>2. You think all youth are similar despite their nationalities</td>
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<td>3. You prefer having friends from your own nationality.</td>
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<td>4. Amongst other people, you feel comfortable being the only person from your nationality.</td>
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<td>5. Your friends accept you having friends from other nationalities</td>
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<td>6. Your parents allow you to meet with Syrian/Lebanese youth. (Facilitator will take into consideration the Nationality of the participant)</td>
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<td>7. You want to be engaged in common activities with youth from other nationalities</td>
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<td>8. You want to spend more time volunteering or helping others in this community</td>
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</table>

46. Who has the biggest influence on you when you take decisions in your life? (I will go through the individuals, please choose all that apply)
1. Mother
2. Father
3. Sister
4. Brother
5. Relatives (e.g. aunt, uncle, etc.): __________
6. Female friends
7. Male friends

47. Do you think you have a role to play in this community?
1. Yes
2. No
3. You don’t know
4. You refuse to answer

48. How do you think that you and other youth are perceived by adults in this community? (I will go through the sentences, please rank them as 5=strongly agree, 4=agree, 3=neutral, 2=disagree, 1=strongly disagree)

<table>
<thead>
<tr>
<th>Statement</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
<th>You don’t know</th>
<th>You refuse to answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. They think it is essential for youth to get engaged in the community</td>
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<td>2. They think youth are the future generation, thus they should play an active role within the community</td>
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<td>3. They think youth are too young</td>
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<td>4. They think youth have very limited experience</td>
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<td>5. They think youth are trouble makers</td>
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<td>6. Other, can you please specify?</td>
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49. What do you think of the following statements? (I will go through the statements, please rank them as 5=strongly agree, 4=agree, 3=neutral, 2=disagree, 1=strongly disagree)

<table>
<thead>
<tr>
<th>Statement</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
<th>You don’t know</th>
<th>You refuse to answer</th>
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</thead>
<tbody>
<tr>
<td>1. Conflict should be resolved through peaceful means</td>
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<td>2. Youth can play an active role in resolving conflict</td>
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<td>3. Youth participation is essential within community activities</td>
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<td>4. Youth participation from different nationalities is essential within community activities</td>
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<td>5. Art can be used as a tool for youth to understand themselves and each other</td>
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<td>6. Youth play an active role in violence</td>
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<td>7. You are already engaged in community activities</td>
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<td>8. You have enough time to participate in community activities</td>
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<td>9. You believe you have the necessary skills to play a positive role model within this community</td>
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<td>10. You believe you could initiate activities that can decrease tensions within this community</td>
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<td>11. You believe you could initiate activities that can decrease tensions amongst your family members</td>
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50. Are you willing to participate in art activities?
1. Yes
2. No
3. You don’t know
4. You refuse to answer

51. Are you willing to participate in art activities with youth from other nationalities?
1. Yes
2. No
3. You don’t know
4. You refuse to answer
### التحليل والترشح المعياري

#### أهمية الدور الاجتماعي
1. مع اتصال النهج الشبابي للتعايش السلمي
2. مع بعض حالات ستاند للتعاليم السماوي
3. مع بعض حالات ستاند للتعاليم السماوي

### التحليل والترشح المعياري

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### التفاعلات بين المجتمع المحلي واللاجئين

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### التواصل والتعاون

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### التعبير عن المواقف والمشاعر

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### التعلم والتعليم

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### التحديات والآمال

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### التوصيات والاحتياجات

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</table>

### التدريبات والبرامج

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<th>التدريبات والبرامج</th>
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<tr>
<td>2</td>
<td>تدريبات وبرامج</td>
</tr>
</tbody>
</table>
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1. شو رأيك ب....؟ (حعدد عبارات وبدي منك تقلي/تقوليلي)
2. إذا كنت متفق/متفقة، فيك/فيكي تفيد/تفيدي برأيك
3. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
4. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
5. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
6. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
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54. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
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56. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
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58. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
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60. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
61. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
62. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
63. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
64. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
65. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
66. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
67. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
68. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
69. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
70. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
71. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
72. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
73. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
74. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
75. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
76. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
77. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
78. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
79. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
80. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
81. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
82. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
83. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
84. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
85. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
86. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
87. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
88. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
89. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
90. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
91. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
92. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
93. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
94. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
95. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
96. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
97. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
98. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
99. إذا بتأيد/بتأيدي، فيك/فيكي تفيد/تفيدي
100. إذا ما عندك تعليق، فيك/فيكي تفيد/تفيدي:
### APPENDIX F: DEMOGRAPHIC CHARACTERISTICS OF PARTICIPANTS

**DISTRIBUTION OF SURVEYED YOUTH (N=200)**

<table>
<thead>
<tr>
<th></th>
<th>Total (N=200)</th>
<th>Gender</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Females (50%)</td>
<td>Males (50%)</td>
<td>Lebanese (50%)</td>
<td>Syrians (50%)</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>19.2</td>
<td>19.4</td>
<td>19.1</td>
<td>19.9</td>
<td>18.5</td>
</tr>
<tr>
<td>Standard deviation</td>
<td>± 3.4</td>
<td>± 3.5</td>
<td>± 3.2</td>
<td>± 3.1</td>
<td>± 3.5</td>
</tr>
<tr>
<td>Refused to answer</td>
<td>1.5%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Religion</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muslim Shi'ite</td>
<td>28.5%</td>
<td>27%</td>
<td>30%</td>
<td>56%</td>
<td>1%</td>
</tr>
<tr>
<td>Muslim Sunni</td>
<td>61%</td>
<td>63%</td>
<td>59%</td>
<td>25%</td>
<td>97%</td>
</tr>
<tr>
<td>Christian</td>
<td>5%</td>
<td>7%</td>
<td>3%</td>
<td>10%</td>
<td>0%</td>
</tr>
<tr>
<td>Refused to answer</td>
<td>5.5%</td>
<td>2%</td>
<td>9%</td>
<td>9%</td>
<td>2%</td>
</tr>
<tr>
<td><strong>Residing Location</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Owned house</td>
<td>46.5%</td>
<td>47%</td>
<td>46%</td>
<td>88%</td>
<td>5%</td>
</tr>
<tr>
<td>Rented house</td>
<td>22.5%</td>
<td>20%</td>
<td>25%</td>
<td>10%</td>
<td>35%</td>
</tr>
<tr>
<td>School</td>
<td>1.5%</td>
<td>3%</td>
<td>0%</td>
<td>0%</td>
<td>3%</td>
</tr>
<tr>
<td>Informal tented settlement</td>
<td>25.5%</td>
<td>23%</td>
<td>28%</td>
<td>1%</td>
<td>50%</td>
</tr>
<tr>
<td>Collective shelter</td>
<td>3%</td>
<td>6%</td>
<td>0%</td>
<td>0%</td>
<td>6%</td>
</tr>
<tr>
<td>Other</td>
<td>1%</td>
<td>1%</td>
<td>1%</td>
<td>1%</td>
<td>1%</td>
</tr>
<tr>
<td>Refused to answer</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td><strong>Participants Living With</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mother</td>
<td>78%</td>
<td>84%</td>
<td>74%</td>
<td>86%</td>
<td>72%</td>
</tr>
<tr>
<td>Father</td>
<td>72.5%</td>
<td>79%</td>
<td>66%</td>
<td>80%</td>
<td>65%</td>
</tr>
<tr>
<td>Stepmother</td>
<td>3%</td>
<td>2%</td>
<td>4%</td>
<td>1%</td>
<td>5%</td>
</tr>
<tr>
<td>Stepmother</td>
<td>2%</td>
<td>2%</td>
<td>2%</td>
<td>1%</td>
<td>3%</td>
</tr>
<tr>
<td>Sister(s)</td>
<td>53.5%</td>
<td>51%</td>
<td>56%</td>
<td>53%</td>
<td>54%</td>
</tr>
<tr>
<td>Brother(s)</td>
<td>58.5%</td>
<td>55%</td>
<td>58%</td>
<td>50%</td>
<td>57%</td>
</tr>
<tr>
<td>With spouse</td>
<td>8%</td>
<td>7%</td>
<td>9%</td>
<td>7%</td>
<td>9%</td>
</tr>
<tr>
<td>With children</td>
<td>4.5%</td>
<td>5%</td>
<td>4%</td>
<td>2%</td>
<td>7%</td>
</tr>
<tr>
<td>Grandmother</td>
<td>2.5%</td>
<td>3%</td>
<td>2%</td>
<td>5%</td>
<td>0%</td>
</tr>
<tr>
<td>Grandfather</td>
<td>1%</td>
<td>1%</td>
<td>1%</td>
<td>2%</td>
<td>0%</td>
</tr>
<tr>
<td>Other relative(s)</td>
<td>13%</td>
<td>10%</td>
<td>16%</td>
<td>1%</td>
<td>25%</td>
</tr>
<tr>
<td>People who are not relatives</td>
<td>1.5%</td>
<td>0%</td>
<td>3%</td>
<td>1%</td>
<td>2%</td>
</tr>
<tr>
<td>Other</td>
<td>1%</td>
<td>1%</td>
<td>1%</td>
<td>0%</td>
<td>2%</td>
</tr>
<tr>
<td>Refused to answer</td>
<td>0.5%</td>
<td>0%</td>
<td>1%</td>
<td>1%</td>
<td>0%</td>
</tr>
</tbody>
</table>
### Educational Level of Surveyed Youth and Their Parents (N=200)

<table>
<thead>
<tr>
<th>Educational Level of Participants</th>
<th>Gender</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Females (50%)</td>
</tr>
<tr>
<td>Did not know how to read and write</td>
<td>9%</td>
<td>7%</td>
</tr>
<tr>
<td>Knew how to read and write</td>
<td>5%</td>
<td>6%</td>
</tr>
<tr>
<td>Primary/Complementary level</td>
<td>37.5%</td>
<td>35%</td>
</tr>
<tr>
<td>Secondary level</td>
<td>21.5%</td>
<td>24%</td>
</tr>
<tr>
<td>Post school technical level</td>
<td>9.5%</td>
<td>5%</td>
</tr>
<tr>
<td>University level</td>
<td>19%</td>
<td>22%</td>
</tr>
<tr>
<td>Refused to answer</td>
<td>1.5%</td>
<td>1%</td>
</tr>
</tbody>
</table>

### Age and Nationality Distribution of Youth Who Joined the FGDS

- **Males**: Saida 19, Jezzine 13, Hermel 8, Baalbek 24, Ein 21, Bshayel 30, Sour 18, Nabatieh 6
- **Females**: Saida 16, Jezzine 19, Hermel 21, Baalbek 25, Ein 30, Bshayel 24, Sour 19, Nabatieh 19

### Distribution of Areas Where In-Depth Interviews Were Conducted with Parents, Teachers and NGO Representatives

- Lebanon 63, Syrian 109, Nabatieh 84
- 15 - 18 years: Lebanon 50, Syrian 109
- 19 - 25 years: Lebanon 63, Syrian 84

**Understanding differences acting on commonalities**

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AGE & GENDER DISTRIBUTION OF PARENTS, TEACHERS AND NGO REPRESENTATIVES WHO JOINED THE IN-DEPTH INTERVIEWS

Understanding differences acting on commonalities

APPENDIX G: SUGGESTED QUANTITATIVE INDICATORS

<table>
<thead>
<tr>
<th>QUANTITATIVE INDICATORS</th>
<th>VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of participants who believe they have the necessary skills to play a</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>positive role within their national communities</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who believe they have a role to play within the targeted communities</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who have friends from the Syrian nationalities</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Percentage of Syrian youth who have friends from the Lebanese nationalities</td>
<td>N/A</td>
</tr>
<tr>
<td>Percentage of youth who think youth are similar despite their nationalities</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>Percentage of youth witnessing conflict within the targeted communities in the past year</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Percentage of youth engaging in conflict within the targeted communities in the past year</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who believe they can initiate activities that can decrease</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>tensions and conflicts among their family members</td>
<td></td>
</tr>
<tr>
<td>Percentage of youth who believe that conflict should be resolved through peaceful</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>means and dialog</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Frequency of interaction with others that are of the same nationality</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who believe that they can play an active role in resolving</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>conflict</td>
<td></td>
</tr>
<tr>
<td>Percentage of youth who believe that they are the only persons amongst other people</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>who have friends from their own nationalities</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Percentage of Lebanese youth who prefer to have friends from their own nationalities</td>
<td>N/A</td>
</tr>
<tr>
<td>Percentage of Syrian youth who prefer to have friends from their own nationalities</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who believe that they are the only persons amongst other people</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>who have friends from other nationalities</td>
<td></td>
</tr>
<tr>
<td>Percentage of Lebanese youth whose parents allow them to meet Syrian youth,</td>
<td>N/A</td>
</tr>
<tr>
<td>Percentage of Syrian youth whose parents allow them to meet Lebanese youth</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>Percentage of Syrian participants who are currently involved in common activities with</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Syrian youth within their community</td>
<td></td>
</tr>
<tr>
<td>Percentage of Lebanese participants who are currently involved in common activities</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>with Lebanese youth within their community</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who want to be engaged in common activities with youth from</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>other nationalities</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who believe that youth participation from different nationalities is essential in their community activities</td>
<td>N/A</td>
</tr>
<tr>
<td>Percentage of youth who are willing to participate in art activities with youth from other nationalities</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who want to spend more time witnessing or helping others in the targeted communities</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who believe that art can be used as a tool for youth to understand humanitarian and peace efforts</td>
<td></td>
</tr>
<tr>
<td>Percentage of youth who are willing to participate in art activities</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>Number of Lebanese who are allowed to leave home whenever they wish</td>
<td>Syrian (N=100)</td>
</tr>
<tr>
<td>Number of Syrian who are allowed to leave home whenever they wish</td>
<td>Lebanese (N=100)</td>
</tr>
<tr>
<td>Percentage of youth who have enough time to participate in community activities</td>
<td>Syrian (N=100)</td>
</tr>
</tbody>
</table>

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## APPENDIX H: SUGGESTED QUALITATIVE INDICATORS

<table>
<thead>
<tr>
<th>QUALITATIVE INDICATORS</th>
<th>VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Influence of parents on youth’s perceptions.</td>
<td>High</td>
</tr>
<tr>
<td>Influence of peers on youth’s perceptions.</td>
<td>High</td>
</tr>
<tr>
<td>Interaction between Lebanese and Syrian youth.</td>
<td>Low</td>
</tr>
<tr>
<td>Opposition from community leaders to the participation of youth of the community, especially young females, in the project’s activities.</td>
<td>Absent</td>
</tr>
<tr>
<td>Lebanese and Syrian youth appreciate the added value of participating in peace building projects.</td>
<td>High</td>
</tr>
<tr>
<td>Lebanese and Syrian youth willing to attend classes together.</td>
<td>High</td>
</tr>
<tr>
<td>Youth’s entourage encourages interaction between Lebanese and Syrian youth.</td>
<td>High</td>
</tr>
<tr>
<td>Youth willingness to participate in communal activities that bring together Lebanese and Syrian youth.</td>
<td>High</td>
</tr>
<tr>
<td>Youth willingness to participate in arts activities that bring together Lebanese and Syrian youth.</td>
<td>High</td>
</tr>
<tr>
<td>Perception of Lebanese youth befriending Syrian youth.</td>
<td>High</td>
</tr>
<tr>
<td>Perception of Syrian youth befriending Lebanese youth.</td>
<td>N/A</td>
</tr>
</tbody>
</table>

Credit: Morgane Ortmans

Outdoor Painting, Jezzine Summer Camp 2014

Credit: LOST

Group picture, Bekaa Summer Camp 2014

Credit: LOST
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