



BETTER TOGETHER

A YOUTH-LED APPROACH TO PEACEFUL COEXISTENCE IN LEBANON

CONFLICT PERCEPTIONS
AND BASELINE ASSESSMENT



Project funded by
the European Union

 **Search for
Common Ground**

Published November 2014

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TABLE OF CONTENT

PAGE

LIST OF ACRONYMS

4

ACKNOWLEDGEMENTS

5

EXECUTIVE SUMMARY

7

INTRODUCTION

7

ASSESSMENT APPROACH

7

MAIN FINDINGS

7

SUMMARY OF RECOMMENDATIONS

8

METHODOLOGY

13

MAIN FINDINGS

20

YOUTH AND TARGETED COMMUNITIES

20

CONFLICT WITHIN TARGETED COMMUNITIES

21

YOUTH'S DEVELOPMENT IN TARGETED COMMUNITIES

25

INTERACTION AND COEXISTENCE AMONGST YOUTH

28

YOUTH'S INVOLVEMENT IN COMMUNAL ACTIVITIES

30

SUGGESTED RECOMMENDATIONS

34

LIST OF APPENDICES

37

LIST OF ACRONYMS

DPNA

Development for People and Nature Association

FGD

Focus Group Discussion

GDP

Gross Domestic Product

GoL

Government of Lebanon

ITS

Informal Tented Settlement

LOST

Lebanese Organization for Studies and Training

LSU

Sagesse University

NGO

Non Governmental Organization

RC

Research Center

SFCG

Search for Common Ground

UN

United Nations

UNHCR

United Nations High Commission for Refugees

ACKNOWLEDGEMENTS

This assessment report is made possible by the support and advice of many contributing partners. Sincere gratitude goes to the Technical Unit at the Research Center at La Sagesse University for compiling this report.

Furthermore, appreciation is given to all fieldworkers who have been involved in the data collection process. Much gratitude is provided to Search for Common Ground – Lebanon, Development for People and Nature Association and Lebanese Organization for Studies and Training for their continuous feedback and support to the Research Center. Special thanks is given to the youth, their entourage and the communities visited who provided the Research Team with valuable input, without which this report would not have been possible.

Finally, much appreciation is given to the European Union for the financing of the "**Better Together - A Youth-Led Approach to Peaceful Coexistence**" project, including this assessment.

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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-Hermel-Baalbek-Bednaye) 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, resentments, 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 is utilized for 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 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. 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, they are 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 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 witnessing and 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 roles will affect 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 Lebanese and Syrian youth with the necessary resources to pursue employment, continue 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 youths. 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 and prejudices. 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 with 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.^{2,3}

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.^{3,4} 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.⁵

Hence, Syrian refugees have infiltrated and settled in Informal Tented Settlements (ITs), 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.⁶



Theater workshop, Jezzine Summer Camp 2014
Credit: Morgane Ortman

- 1 UN High Commissioner for Refugees. (Cartographer). (2014). [Data sheet of Syrian refugee registration trends in Lebanon] Registration trends for Syrians in Lebanon. Retrieved from <https://www.google.com.lb/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0CBoQFjAA&url=http%3A%2F%2Fdata.unhcr.org%2Fsyrianrefugees%2Fdownload.php%3Fid%3D6573&ei=jKvU-zAFoPD0QWM71CYDw&usq=AFQjCNG93IVFro1USM3x7cbvizwoTlknWg&sig2=WjpYpM-PbcAVII0UQTs3OQ&bvm=bv.73231344,d.d2k>
- 2 Brosnan, A., & Winkler, M. (2013). Syria: A regional crisis-the IRC commission on Syrian refugees. New York: International Rescue Commission. Retrieved from <http://www.rescue.org/sites/default/files/resource-file/IRCReportMidEast20130114.pdf>.
- 3 Abu Sa'Da, C. & Serafini, M. (2013). Humanitarian and medical challenges of assisting new refugees in Lebanon and Iraq. *Forced Migration Review*, 44, 70-72.
- 4 World Food Programme, UN High Commissioner for Refugees & UNICEF. (2013). Vulnerability assessment of Syrian refugees in Lebanon. Retrieved from https://www.google.com.lb/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0CCKQFjAA&url=http%3A%2F%2Fdata.unhcr.org%2Fsyrianrefugees%2Fdownload.php%3Fid%3D3853&ei=1qbvU86WCeKc0AWW-oAQ&usq=AFQjCNHXUGRN55hKT4rcPan_jotBLkem-w&sig2=YHHLJpxjAPwnRJA1HeWNUA&bvm=bv.73231344,d.d2k
- 5 Baassiri, R., Naassan, M., Ghali, G. & Ashkar, R. (2013). Two years on: Syrian refugees in Lebanon. Retrieved from <http://www.paxchristi.net/news/two-years-syrian-refugees-lebanon/2822#sthash.gcAjR6IE.dpbs>.
- 6 UN High Commissioner for Refugees. (2014). Health chapter. Retrieved from <http://reliefweb.int/report/lebanon/msna-sector-chapters-health>.



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.



Visual arts workshop, Bekaa Summer Camp 2014
Credit: Leila Alaoui

METHODOLOGY

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 Saida, Jezzine, Nabatieh and Sour in the South. The population profile of the targeted communities can be seen in the table below.¹⁹

The Bekaa Valley, with a length of 120 km and a width of 16 km, represents 42% of Lebanon's area²⁰. The Valley has a population of 540,000 and is divided into three main areas: North Bekaa (composed of Baalbek and Hermel), Central Bekaa (Zahle), considered the economic hub of the Bekaa Valley, and West Bekaa. North Bekaa is populated mainly by Shiite, although it is also a home to some Sunni and Christian pockets. 16% of the Lebanese residents in the Bekaa Valley are living below the poverty line. Bekaa is currently hosting almost 400,000 registered Syrian refugees, many living in the 730 informal settlements scattered across the Valley.

	Communities	Lebanese		Syrians		Total	
		Households	Persons	Households	Persons	Households	Persons
North Bekaa	Baalbek	7,736	48,664	4,121	18,539	11,857	67,203
	Ein	1,049	6,599	542	2,487	1,591	9,086
	Bednayel	960	6,039	479	2,326	1,439	8,365
	Hermel	4,450	30,732	1,110	5,284	5,560	36,016
South	Nabatieh	22,775	125,321	5,495	25,157	28,270	150,478
	Jezzine	4,990	20,184	562	2,499	5,552	22,683
	Saida	44,078	256,198	9,177	41,503	53,255	297,701
	Sour	34,460	200,949	6,213	27,456	40,673	228,405

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 Saida, Jezzine and

Sour) and El Nabatieh (consisting of El Nabatieh, Hasbaya, Marjaayoun and Bent Jbeil).²¹

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 Saida, 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)

²⁰ OCHA. (Cartographer). (2014). [Data sheet of Bekaa Governorate] Lebanon: Bekaa governorate profile. Retrieved from <http://10.130.196.11:2111/usg/ndx/ICC.htm?IP=10.130.196.11&MA=2016D8ABA82B&OS=http://data.unhcr.org%2Fsyrianrefugees%2Fdownload.php%3Fid%3D6817>

²¹ OCHA. (Cartographer). (2014). [Data sheet of South Governorate] Lebanon: South governorate profile. Retrieved from <http://10.130.196.11:2111/usg/ndx/ICC.htm?IP=10.130.196.11&MA=2016D8ABA82B&OS=http://data.unhcr.org%2Fsyrianrefugees%2Fdownload.php%3Fid%3D6816>

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 tools²². 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.²³ 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.



Music workshop, Bekaa Summer Camp 2014
Credit: Leila Alaoui

²² See Appendix A.

²³ See Appendices B to E.

QUANTITATIVE INDICATORS	MEANS OF VERIFICATION	DATA SOURCE	
Percentage of participants who believe they have the necessary skills to play a positive role within their residing communities	Survey - Q49.9	200	surveyed youth.
Percentage of youth who believe they have a role to play within the targeted communities	Survey - Q47	200	surveyed youth.
Percentage of Lebanese youth who like having friends from the Syrian nationality	Survey - Q45.1	100	surveyed youth.
Percentage of Syrian youth who like having friends from the Lebanese nationality	Survey - Q45.1	100	surveyed youth.
Percentage of youth who think all youth are similar despite their nationalities	Survey - Q45.2	200	surveyed youth.
Percentage of youth witnessing conflict within the targeted communities in the past four months	Survey - Q19	200	surveyed youth.
Percentage of youth engaging in conflict within the targeted communities in the past four months	Survey - Q24	200	surveyed youth.
Percentage of participants who believe they can initiate activities that can decrease tensions within their residing communities.	Survey - Q49.10	200	surveyed youth.
Percentage of youth who believe they can initiate activities that can decrease tensions amongst their family members	Survey - Q49.11	200	surveyed youth.
Percentage of youth who believe that conflict should be resolved through peaceful means	Survey - Q49.1	200	surveyed youth.
Percentage of youth who believe that they can play an active role in resolving conflict	Survey - Q49.2	200	surveyed youth.
Frequency of interaction of youth with others their age who are not of the same nationality	Survey - Q38	200	surveyed youth.
Percentage of youth who are comfortable if they are the only person amongst other people from other nationalities	Survey Q45.4	200	surveyed youth.
Percentage of Lebanese youth who prefer to have friends from their own nationality	Survey - Q45.3	100	surveyed youth.
Percentage of Syrian youth who prefer to have friends from their own nationality	Survey - Q45.3	100	surveyed youth.
Percentage of youth who believe their friends will accept them having friends from other nationalities	Survey - Q45.5	200	surveyed youth.
Percentage of Lebanese youth whose parents allow them to meet Syrian youth	Survey - Q45.6	100	surveyed youth.
Percentage of Syrian youth whose parents allow them to meet Lebanese youth	Survey - Q45.6	100	surveyed youth.
The individual reported to have the biggest influence on youth when they make decisions in their lives	Survey - Q46	200	surveyed youth.
Percentage of Lebanese participants who are currently involved in common activities with Syrian youth within their residing communities	Survey - Q43	100	surveyed youth.
Percentage of Syrian participants who are currently involved in common activities with Lebanese youth within their residing communities	Survey - Q43	100	surveyed youth.

QUANTITATIVE INDICATORS	MEANS OF VERIFICATION	DATA SOURCE
Percentage of youth who want to be engaged in common activities with youth from other nationalities	Survey - Q45.7	200 surveyed youth.
Percentage of youth who believe that youth participation from different nationalities is essential within community activities	Survey - Q49.4	200 surveyed youth.
Percentage of youth who are willing to participate in art activities with youth from other nationalities	Survey - Q51	200 surveyed youth.
Percentage of youth who want to spend more time volunteering or helping others in the targeted communities	Survey - Q45.8	200 surveyed youth.
Percentage of youth who believe that art can be used as a tool for youth to understand themselves and each other	Survey - Q49.5	200 surveyed youth.
Percentage of youth who are willing to participate in arts activities	Survey - Q50	200 surveyed youth.
Number of Lebanese females who are allowed to leave home whenever they wish	Survey - Q44	50 surveyed youth.
Number of Syrian females who are allowed to leave home whenever they wish	Survey - Q44	50 surveyed youth.
Percentage of youth who have enough time to participate in community activities.	Survey - Q49.8	200 surveyed youth.



Theater workshop, Jezzine Summer Camp 2014
Credit: Leila Alaoui

QUALITATIVE INDICATORS	MEANS OF VERIFICATION	DATA SOURCE
Influence of parents on youth's perceptions	FGDs and In - depth Interviews	30 FGDs and 33 In - Depth Interviews.
Influence of peers on youth's perceptions	FGDs and In - depth Interviews	30 FGDs and 33 In - Depth Interviews.
Interaction between Lebanese and Syrian youth	FGDs and In - depth Interviews	30 FGDs and 33 In - Depth Interviews.
Opposition from community leaders to the participation of youth of the community, especially young females, in the project's activities	In -depth Interviews	33 In -Depth Interviews.
Lebanese and Syrian youth appreciate the added value of participating in peace building projects	FGDs	30 FGDs .
Lebanese and Syrian youth are willing to attend classes together	FGDs	30 FGDs .
Youth's entourage encourages interaction between Lebanese and Syrian youth	FGDs and In - depth Interviews	30 FGDs and 33 In - Depth Interviews.
Youth willingness to participate in communal activities that bring together Lebanese and Syrian youth	FGDs	30 FGDs .
Youth willingness to participate in arts activities that bring together Lebanese and Syrian youth	FGDs	30 FGDs .
Perception of Lebanese youth befriending Syrian youth	FGDs and In - depth Interviews	16 FGDs and 33 In - Depth Interviews.
Perception of Syrian youth befriending Lebanese youth	FGDs and In - depth Interviews	14 FGDs and 33 In - Depth Interviews.

SAMPLING FRAMEWORK

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.



REGION	AREA	TARGET GROUP	TOOLS	NUMBER OF PARTICIPANTS
North Bekaa	Baalbek Ein Bednaye Hermel	Lebanese Males	FGD	47
			Survey Questionnaire	25
		Lebanese Females	FGD	54
			Survey Questionnaire	25
		Syrian Males	FGD	36
			Survey Questionnaire	25
		Syrian Females	FGD	46
			Survey Questionnaire	25
		Lebanese Parent	In-depth Interviews	4
		Syrian Parent	In-depth Interviews	4
Teacher	In-depth Interviews	4		
Local Organization Representative	In-depth Interviews	5		
South	Saida Jezzine Nabatiah Sour	Lebanese Males	FGD	32
			Survey Questionnaire	25
		Lebanese Females	FGD	38
			Survey Questionnaire	25
		Syrian Males	FGD	22
			Survey Questionnaire	25
		Syrian Females	FGD	33
			Survey Questionnaire	25
		Lebanese Parent	In-depth Interviews	4
		Syrian Parent	In-depth Interviews	4
Teacher	In-depth Interviews	4		
Local Organization Representative	In-depth Interviews	4		
Lebanese Males		8 FGD & 50 Survey Questionnaires		541 TOTAL PARTICIPANTS
Lebanese Females		8 FGD & 50 Survey Questionnaires		
Syrian Males		6 FGD & 50 Survey Questionnaires		
Syrian Females		8 FGD & 50 Survey Questionnaires		
Lebanese Parents		8 In - depth Interviews		
Syrian Parents		8 In - depth Interviews		
Teachers		8 In - depth Interviews		
Local Organization Representatives		9 In - depth Interviews		

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.

The instability and conflict incidences that took place during the time of assessment implementation challenged the completion of data collection, especially when targeting Syrian youth within the ITs. An incidence that took place in Nabatieh prevented the opportunity to promote the project implementation within the targeted communities and advocate its importance at different community levels. In particular, during the time of the assessment, fieldworkers were not allowed to enter the ITs without the accompaniment of municipality representatives to ensure their security. And although this step has its disadvantages, municipality representatives provided the necessary confidential environment where the fieldworkers could administer the surveys to the youth and hold the discussions with the guarantee of safety, confidentiality and security for the youth. Further, the Mayor of Nabatieh showed enthusiasm for the project in hand and expressed the Municipality's full commitment to assistance throughout project implementation. This indicates the need for identifying the gatekeepers for each community and involving them in the process of assessment and project implementation to increase the chances for project success.

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 highlight 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 dependent on their 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 unwelcomed 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 widening 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

²⁴ FGD, Syrian Male, Jezzine, July 22, 2014.

²⁵ FGD, Syrian Female, Ein, July 25, 2014.

²⁶ FGD, Syrian Female, Nabatieh, August 1, 2014.

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 "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 forementioned 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.^{28 29 30 31} 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.^{27 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 30}

The current assessment data adds to the abovementioned findings by demonstrating a gender differentiation towards the youth's response to the effects 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.

²⁷ ANERA. (2014). Youth at Risk in Lebanon. Lebanon.

²⁸ World Vision. (2013). Advocacy report: under pressure; the impact of the Syrian refugees crisis on host communities in Lebanon. Beirut: Lebanon. Retrieved from http://9bb63f6dda0f744fa444-9471a7fca5768cc513a2e3c4a260910b.r43.cf3.rackcdn.com/files/5413/7388/0401/Lebanon_report_under_pressure_final_v.pdf

²⁹ Mercy Corps. (2013). Things fall apart: political, economic and social instability in Lebanon. Portland: Mercy Corps. Retrieved from http://www.mercycorps.org/505D3DE7-E434-45BB-8CD1-584FED9BDC23/FinalDownload/DownloadId-F21114DC4FCCC9F055BAFF0274D1C56A/505D3DE7-E434-45BB-8CD1-584FED9BDC23/sites/default/files/MC%20Lebanon%20LivelihoodConflict_Assesment_%20Full%20Report%200913.pdf

³⁰ Harb, C., Saab, R. (2014). Social cohesion and intergroup relations: Syrian refugees and Lebanese nationals in the Bekaa and Akkar. Beirut: Lebanon. Retrieved from http://www.aub.edu.lb/ifi/publications/Documents/policy_memos/20140624_Social_Cohesion.pdf

³¹ FGD, Lebanese Male, Jezzine, July 22, 2014.

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 cited 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 unease within their residing 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 bit of prejudice and the Lebanese now say it's the Syrians' turn."³¹

Presence of tension in youth's residing community in the past four months	NORTH BEKAA				SOUTH			
	Lebanese Youth (N=50)		Syrian Youth (N=50)		Lebanese Youth (N=50)		Syrian Youth (N=50)	
	n	%	n	%	N	%	n	%
Yes	23	46	15	30	26	52	19	38
No	25	50	31	62	11	42	29	58
Doesn't know/Refuses to answer	2	4	4	8	3	6	2	4

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),

problems between refugees and local populations (n=15), the nationality of individuals involved (n=14) and limited employment opportunities (n=13). Furthermore, the conflict witnessed by the youth is reported to be both verbal and physical, where 23 youth mention that strangers were involved, 22 affirm that youth they know were involved, and 14 mention that their neighbors were involved.

Youth witnessing conflict in their residing community in the past four months	NORTH BEKAA				SOUTH			
	Lebanese Youth (N=50)		Syrian Youth (N=50)		Lebanese Youth (N=50)		Syrian Youth (N=50)	
	n	%	n	%	n	%	n	%
Yes	19	38	8	16	16	32	6	12
No	31	62	42	84	33	66	40	80
Doesn't know/Refuses to answer	-	-	-	-	1	2	4	8

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."³²

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"³³, and "Locals blame Syrians for ruining their lives and stealing their job opportunities."³⁴

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"³⁵, 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"³⁶ 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?"³⁷, and "We do not witness Lebanese-Syrian conflict as much as we see Syrian-Syrian conflicts here, but what is happening is totally normal."³⁸

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."³⁹



Theater workshop, Jezzine Summer Camp 2014
Credit: Leila Alaoui

³² FGD, Lebanese Male, Ein, July 25, 2014.

³³ FGD, Syrian Female, Jezzine, July 22, 2014.

³⁴ FGD, Syrian Male, Ein, July 25, 2014.

³⁵ In-depth Interview, Lebanese NGO Representative, Sour, July 31, 2014.

³⁶ In-depth Interview, Lebanese Parent, Bednayeel, July 26, 2014.

³⁷ In-depth Interview, Lebanese Parent, Sour, July 31, 2014.

³⁸ In-depth Interview, Lebanese NGO Representative, Nabatieh, August 1, 2014.

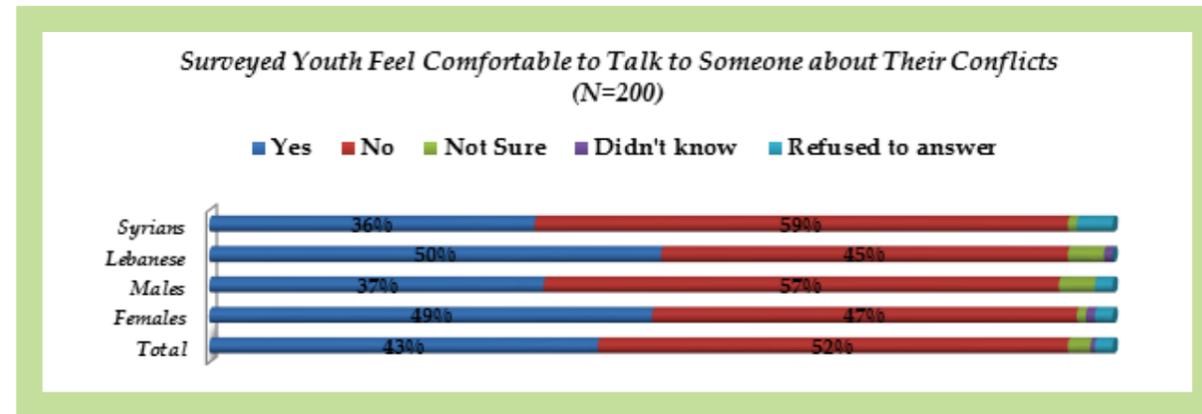
³⁹ FGD, Lebanese Male, Nabatieh, August 1, 2014

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 conflicts that have risen. Syrian males also provide diverse scenarios where they feel harassed and unwantingly 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."⁴⁰

No matter their level of engagement in conflicts, youth generally have someone to talk to 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.



YOUTH'S ROLE IN RESOLVING CONFLICT

The youth's perceptions towards resolving conflict are very positive.

Although 65.5% of surveyed youth perceive that they play an active role in violence, 76.5% strongly believe that conflict can be resolved through peaceful means, and 70% report that youth are key in that matter. Moreover, 43% of surveyed youth believe that they can initiate activities to decrease tensions in their residing communities and 43.5% think that they can initiate activities to decrease tensions amongst family members.

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 approach.

"The best thing is to get involved in activities together; you can't expect two people to sit together and love each other."⁴¹ 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."⁴²

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.^{43 44}

Generally speaking, Syrian youth underreport the incidence of conflicts; they focus on

⁴⁰ FGD, Syrian Male, Jezzine, July 22, 2014.

how their refugee status and disadvantaged positioning has negatively impacted their lives without discussing their personal experiences. They go on to bring up being humiliated by locals, armed with limited options to defend themselves. Hence, hostility between the locals and the Syrian refugees is present. These findings are supported by other reports which document how the Syrians' extended stay has contributed to the intolerant behavior of the Lebanese local communities.^{45 46}

Lebanese youth, on the other hand, never link the reasons for initiating conflict to nationality. Furthermore, the normalization of certain incidences of conflict and their interpretation as ordinary "survival of the fittest" episodes indicates that conflict is prevalent and is accepted as part of ordinary life in Lebanese local communities. To that end, additional 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 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 patriarchy 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"⁴⁷, 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."⁴⁸

⁴¹ FGD, Lebanese Male, Saida, July 21, 2014.

⁴² FGD, Lebanese Male, Jezzine, July 22, 2014.

⁴³ World Vision. (2013). Advocacy report: under pressure; the impact of the Syrian refugees crisis on host communities in Lebanon. Beirut: Lebanon. Retrieved from http://9bb63f6dda0f744fa444-9471a7fca5768cc513a2e3c4a260910b.r43.cf3.rackcdn.com/files/5413/7388/0401/Lebanon_report_under_pressure_final_v.pdf

⁴⁴ United Nations High Commission for Refugees. (2014). Syrian refugee situation analysis of youth in Lebanon. Beirut: Lebanon. Retrieved from

<http://10.130.196.11:2111/usg/NdxICC.htm?IP=10.130.196.11&MA=2016D8ABA82B&OS=http://data.unhcr.org%2Fsyrianrefugees%2Fdownload.php%3Fid%3D6765>

⁴⁵ United Nations International Children's Emergency Fund, United Nations Fund for Population Activities, United Nations Educational, Scientific and Cultural Organization, Save The Children, UNHCR. (2014). Situation analysis of youth in Lebanon: affected by the Syrian crisis. Beirut, Lebanon. Retrieved from <http://10.130.196.11:2111/usg/NdxICC.htm?IP=10.130.196.11&MA=2016D8ABA82B&OS=http://data.unhcr.org%2Fsyrianrefugees%2Fdownload.php%3Fid%3D6571>

⁴⁶ Global Community Partners of Good. (2013). Syrian refugees crisis: global communities rapid needs assessment. Beirut: Lebanon. Retrieved from <http://10.130.196.11:2111/usg/NdxICC.htm?IP=10.130.196.11&MA=2016D8ABA82B&OS=http://www.globalcommunities.org%2Fnode%2F37700>

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."*⁴⁷ 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.

⁴⁷ FGD, Lebanese Male, Saida, July 21, 2014.

⁴⁸ FGD, Syrian Female, Sour, July 31, 2014.

⁴⁹ FGD, Lebanese Female, Sour, July 31, 2014.

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



Visual arts workshop, Jezzine Summer Camp 2014
Credit: Morgane Ortmans

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}

⁵⁰ ANERA. (2014). *Youth at Risk in Lebanon*. Lebanon.

⁵¹ United Nations International Children's Emergency Fund, United Nations Fund for Population Activities, United Nations Educational, Scientific and Cultural Organization, Save The Children, UNHCR. (2014). *Situation analysis of youth in Lebanon: affected by the Syrian crisis*. Beirut, Lebanon. Retrieved from <http://10.130.196.11:2111/usg/ndxlcc.htm?IP=10.130.196.11&MA=2016D8ABA82B&OS=h>
<http://data.unhcr.org/%2Fsyrianrefugees%2Fdownload.php%3Fid%3D6571>

⁵² NRC and UNHCR. (2013). *Rapid Assessment Of The Education Situation Of Syrian Refugee Students Attending Lebanese*

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.^{52 53} 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 temperament 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.



Music workshop, Jezzine Summer Camp 2014
Credit: Morgane Ortmans

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

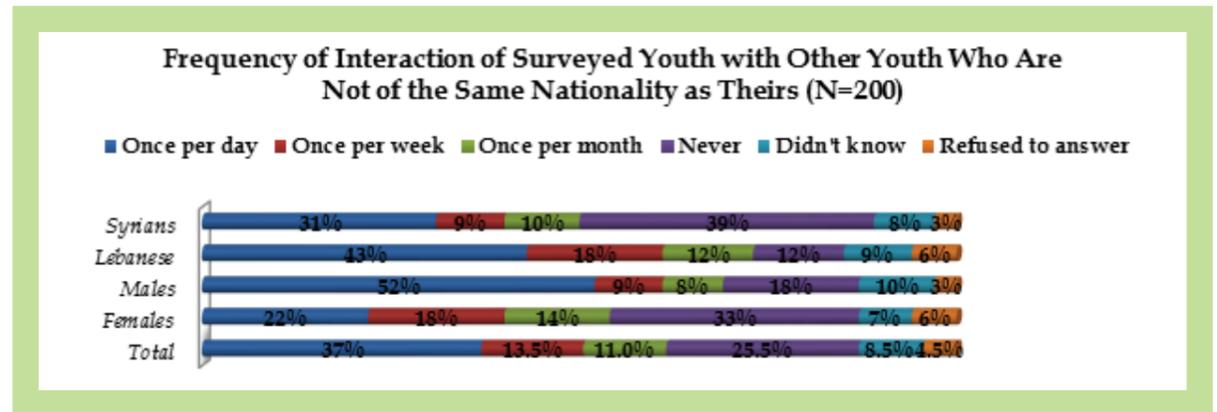
Interaction between Lebanese and Syrian Youth

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".⁵⁴

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; he got a scholarship and we will study together"⁵⁵, 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".⁵⁶

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 (72%) 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

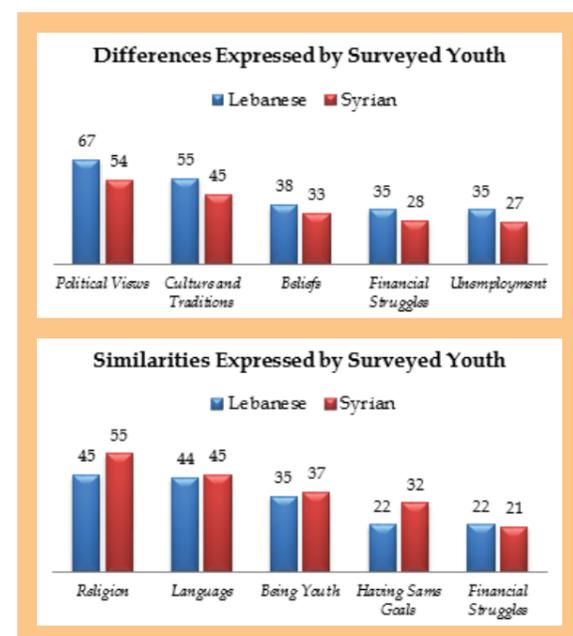
better than them...maybe there are Syrians who are more educated but Lebanese in general like to make fun of others. They even make fun of Canadians so they would definitely make fun of a Syrian"⁵⁷, and "If they are clean, then why not? We don't have a problem."⁵⁸

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.

54 FGD, Syrian Male, Baalbek, July 24, 2014.
55 FGD, Lebanese Male, Bednayeil, July 24, 2014.
56 FGD, Lebanese Male, Nabatieh, August 1, 2014.
57 FGD, Lebanese Male, Jezzine, July 22, 2014.
58 FGD, Lebanese Female, Jezzine, July 22, 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.



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"⁵⁹ "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"⁶⁰, and "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."⁶¹ 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.^{62 63}

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.

⁵⁹ In-depth Interview, Lebanese Female, Bednayeel, July 26, 2014.

⁶⁰ In-depth Interview, Lebanese Male, Jezzine, July 22, 2014.

⁶¹ In-depth Interview, Lebanese Male, Nabatieh, August 1, 2014.

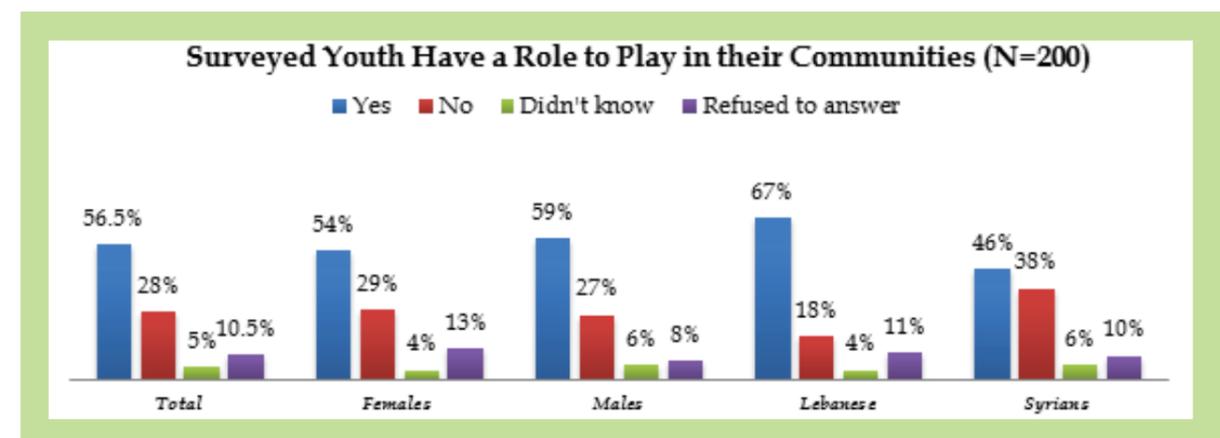
Youth's Interests

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.



⁶² ANERA. (2014). Youth at Risk in Lebanon. Lebanon.

⁶³ United Nations High Commission for Refugees. (2014). Syrian refugee situation analysis of youth in Lebanon. Beirut: Lebanon. Retrieved from <http://10.130.196.11:2111/usg/ndx/ICC.htm?IP=10.130.196.11&MA=2016D8ABA82B&OS=http://data.unhcr.org%2Fsyrianrefugees%2Fdownload.php%3Fid%3D6765>

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 questions regarding 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

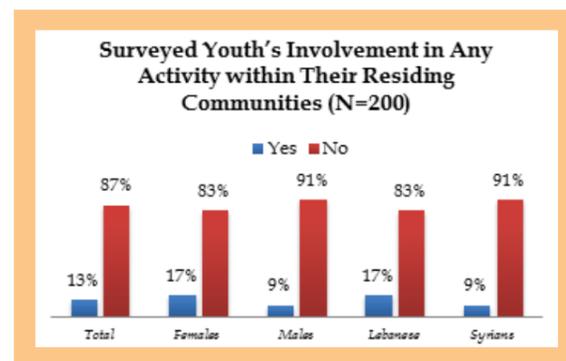
Both quantitative and qualitative data demonstrate that youth are not involved in any activity within their residing communities. More specifically, 87% of surveyed youth, regardless of their nationality, report not being involved in any activity, as seen in the figure on the right. The activities detailed 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 at taking part in such a venture.

The youth's entourage, mainly the majority of interviewed parents and NGO representatives, also support implementing common activities between the Lebanese and Syrian youth and stress on its positive impact in breaking down stereotypes and encouraging the exchange of culture, peace and dialogue. This can clearly be deduced from the quotes *"I encourage youth to participate in such a project for sure. They will love, and understand each other. This will decrease and eliminate differentiation and discrimination."*

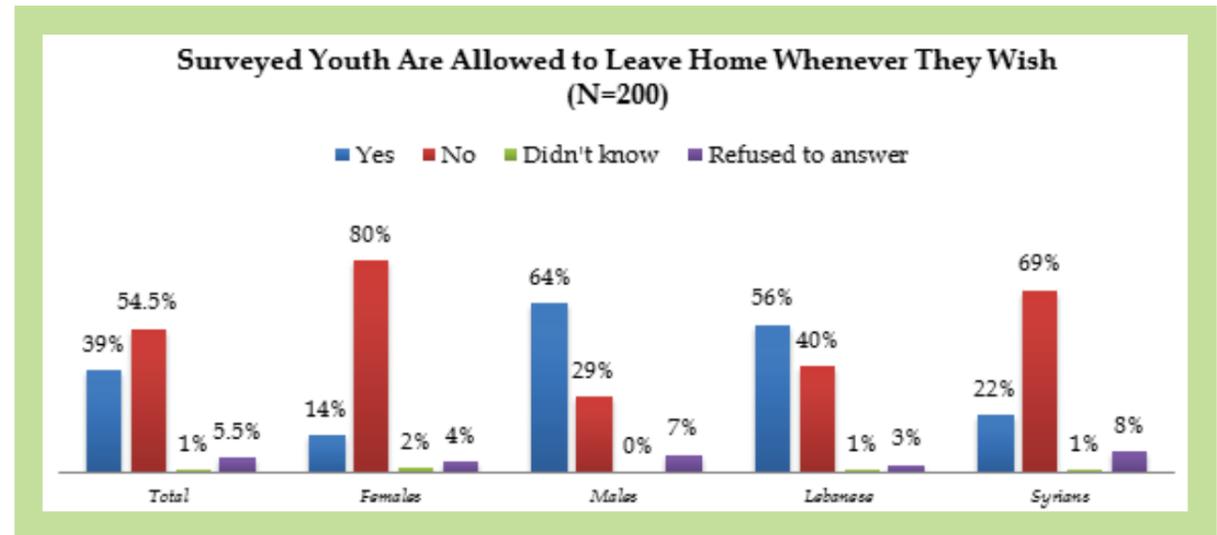
"They must treat each other as humans"⁶⁴, and "I support activities where both Lebanese and Syrians would participate. This will create a platform for these youth to better invest their time, to help their societies and to exchange knowledge and experiences."⁶⁵

On the other hand, some teachers doubt the willingness of the Lebanese youth to participate in such activities, conveying how Lebanese youth might not accept the difference in social status with Syrian refugees.



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 gel on their heads, but there are Syrians who are very decent and don't even look like the stereotypical Syrians"*.⁶⁶ 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 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. 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.

⁶⁴ In-depth Interview, Syrian Female, Baalbek, July 24, 2014.

⁶⁵ In-depth Interview, Lebanese Male, Nabatieh, August 1, 2014.

⁶⁶ FGD, Lebanese Male, Bednaye, July 26, 2014.

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.



Music workshop, Jezzine Summer Camp 2014
Credit: Morgane Ortman

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 their 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.



Video workshop, Jezzine Summer Camp 2014
Credit: Morgane Ortman

LIST OF APPENDICES

APPENDIX A	ORIGINAL PROJECT LOG FRAME INDICATORS
APPENDIX B	FGD GUIDE FOR LEBANESE YOUTH IN ENGLISH & ARABIC
APPENDIX C	FGD GUIDE FOR SYRIAN YOUTH IN ENGLISH & ARABIC
APPENDIX D	IN-DEPTH INTERVIEW GUIDE IN ENGLISH & ARABIC
APPENDIX E	SURVEY QUESTIONNAIRE IN ENGLISH & ARABIC
APPENDIX F	DEMOGRAPHIC CHARACTERISTICS OF PARTICIPANTS
APPENDIX G	SUGGESTED QUANTITATIVE INDICATORS
APPENDIX H	SUGGESTED QUALITATIVE INDICATORS

APPENDIX A: ORIGINAL PROJECT LOG FRAME INDICATORS

Baseline Focus	Indicators or Lines of inquiry	Means of Verification	Data source and target	Disaggregation	Location of data collection	Conflict considerations
Overall objectives	Indicator 1: Number of youth in the targeted communities who voluntarily spend social time with counterparts on other side.	Survey and FGDs	-160 youth surveyed + 32 FGDs	Gender, Nationality, geographic	Bekaa: Ain, Bednayeel, Hermel and Baalbeck South: Saida, Jezzine, Sour and Nabatieh	split the FGD between SY/LB and men and women to ensure the participants feel free to talk + gender sensitivity
Specific objective	Indicator 1: Average number of participants who contributed to a hostile interaction between Lebanese and Syrians in the last week.	Survey and FGDs	-160 youth surveyed + 32 FGDs	Gender, Nationality, geographic	Bekaa: Ain, Bednayeel, Hermel and Baalbeck 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 FGDs	-160 youth surveyed + 32 FGDs	Gender, Nationality, geographic	Bekaa: Ain, Bednayeel, Hermel and Baalbeck 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 FGDs	-160 youth surveyed + 32 FGDs	Gender, Nationality, geographic	Bekaa: Ain, Bednayeel, Hermel and Baalbeck 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 accept to work on common projects with youth from the other community	Survey and FGDs	-160 youth surveyed + 32 FGDs	Gender, Nationality, geographic	Bekaa: Ain, Bednayeel, Hermel and Baalbeck South: Saida, Jezzine, Sour and Nabatieh	be clear about why we are asking those questions and the anonymity of responders
	2.2 "Indicator 1": % of participants who feel confident in their own ability to contribute to peaceful coexistence in their communities.	Survey and FGDs	-160 youth surveyed + 32 FGDs	Gender, Nationality, geographic	Bekaa: Ain, Bednayeel, Hermel and Baalbeck South: Saida, Jezzine, Sour and Nabatieh	importance of the preparation phase for not having any troubles with any kind of authorities
Secondary Changes	Impact of the project on youth entourage (parents, families, communities, school peers, etc)	Survey and FGDs + interviews	-160 youth surveyed + 32 FGDs with youth + 32 interviews with entourage		Bekaa: Ain, Bednayeel, Hermel and Baalbeck South: Saida, Jezzine, Sour and Nabatieh	
Lines of inquiries (linked to risks and assumptions)	Which perceptions, stereotypes, attitudes are prevalent between youth from the two communities	Survey and FGDs + interviews	-160 youth surveyed + 32 FGDs with youth + 32 interviews with entourage	Gender, Nationality, geographic	Bekaa: Ain, Bednayeel, Hermel and Baalbeck South: Saida, Jezzine, Sour and Nabatieh	
	To which extend are the youth ready to work under the supervision of someone of the other nationality?	Survey and FGDs	-160 youth surveyed + 32 FGDs	Gender, Nationality, geographic	Bekaa: Ain, Bednayeel, Hermel and Baalbeck South: Saida, Jezzine, Sour and Nabatieh	

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

FGD GUIDE

دليل النقاش

Background

الخلفية

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

١. كيف بتقدّوا يومك عادةً؟
a) شو بتعملوا عادةً؟

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

٢. شو فيكن تخبروني عن (إسم موقع المجتمع)؟
a) هل واجه مجتمعك أي صعوبات مؤخراً؟ إذا نعم، شو هن؟

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

b) برأيك، مين هن الأشخاص يللي عمبيقودوا مجتمعك؟ شو الدور يللي عميلعبو؟
c) شو دور الشباب مثلكن بمجتمعك؟

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

c. What role do young people such as yourself have within your community?

leading agents for implementation.

Youth's Future Ambitions

طموحات الشباب

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

١. شو أهدافك المستقبلية؟

a. What are your ambitions?

a) شو هن طموحاتك؟

b. What would help you reach your goals?

b) شو هن الأشياء يللي ممكن يساعودكن تتوصلوا للأهدافك؟

2. Who amongst you is currently studying? Where?

٢. مين منكن عميدرس حالياً؟ وين؟

a. Are there Syrian peers within your classroom? Do you feel comfortable studying with Syrian peers or do you prefer they attend classes where all of you are from the same nationality?

a) بترتاحوا تكونوا موجودين بنفس الصف مع السورية ولا بتفضلوا تدرسوا بصف كلكن من نفس الجنسية؟
b) يللي ما عميدرسوا، ليش؟
c) كيف ممكن يتحسن التعليم بلبنان؟

b. Those who are not studying, why?

c. How should the education be improved in Lebanon?

3. Who amongst you is currently working? Where?

٣. مين منكن عميشغل حالياً؟ وين؟

Interaction among Lebanese and Syrian Youth

التفاعل بين الشباب السوري واللبناني

1. How do you usually choose your friends?

١. كيف بتنقو رفقاتك عادةً؟

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

a) شو هن المواصفات يللي بخلوكن تبطلوا رفقة مع حدا؟
٢. كم رفيق عندكن هلاً؟
a) كيف صرتو رفقة مع بعض؟
b) كيف ضللتو رفقة مع بعض؟

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

٣. شو رأيك انو يكون عندكن رفقة سوريين؟
a) شو هن الأسباب يللي يمكن يمنعكن انكن تكونوا رفقة مع الشباب السوري؟
b) شو يكون نظرة مجتمعك الكن اذا صرتو رفقة مع الشباب السوري؟
c) عندكن رفقة سوريين هلاً؟ اذا أي، كيف صرتو رفقة؟ اذا لا، ليش؟

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

b) شو رأيك انو يكون عندكن رفقة سوريين هلاً؟ اذا أي، كيف صرتو رفقة؟ اذا لا، ليش؟

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

c. Do you currently have Syrian friends? If yes, how did you become friends? If no, why not?

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

٤. برأيك، بشو بيشبهن الشباب السوري وكيف بتختلفوا عن بعض؟

Youth Interaction with their Environment

تفاعل الشباب مع مجتمعهم

1. Who do you feel comfortable talking to about your problems?

a. How would you describe your relationship with your parents?

2. Who would you say has a major effect on the decisions you take about your life?

a. What role do your parents play in your decision making?

b. What roles do your community members play in your decision making?

١. مع مين بترتاحوا تحكو عن مشاكلكن؟
a) كيف بتوصفوا علاقتكن مع أهلكن؟

٢. مين الأشخاص يللي بأثروا بقراراتكن الخاصة؟
a) شو هو الدور يللي بيلعبوا أهلكن باتخاذ قراراتكن؟
b) شو هو الدور يللي بيلعبوا أعضاء مجتمعكن باتخاذ قراراتكن؟

Youth's Understanding of Conflict and Peace building

مفهوم الشباب لحل الصراع وبناء السلام

1. Would you say that conflict exists within this community?

a. If yes, which kind? Who is creating this conflict? What are the reasons? How do they usually get resolved?

b. Can you give an example where you were involved in a conflict recently? How did you deal with it? Was the issue resolved? Now thinking about it, what do you think was the best way to deal with that situation?

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?

١. هل الصراع موجود بهل مجتمع؟
a) إذا أي، شو نوع الصراع؟ مين هن الأشخاص يللي عمبسببوا هلصراع؟ شو هن الأسباب؟ كيف عمينحل هل صراع عادة؟
b) فيكن تعطوني مثل وين شاركتموا بصراع مؤخرًا؟ كيف تعاملتموا مع الوضع؟ انحل الصراع؟ هلاً لما تفكروا عن الحادثة كان في طريقة أحسن تتعاملوا مع الوضع؟

٢. برأيكن، كيف بيقدروا الشباب يعززوا التماسك الاجتماعي بين السوريين واللبنانيين؟

٣. بشكل عام، شو هو دور الشباب بحل الصراع؟

٤. بشكل عام، شو هو دور الشباب بخلق الصراع؟

Youth's Involvement in Projects

مشاركة الشباب في مشاريع

1. 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, what would encourage you to join a youth activity?

c. How do adults perceive youth role in your community?

2. What skills do you have that can help in youth activities?

a. What skills would you like to gain or improve (for probing use examples such as for example 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. 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?

5. 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?

١. عندكن علم أو بتشاركوا بأنشطة بتستهدف الشباب بمجتمعكم؟

a) إذا أي، عشو برکزوا هل أنشطة؟
b) إذا لا، شو بشجعكن تشاركوا بهيك أنشطة؟
c) شو نظرة الكبار لدور الشباب بمجتمعكن؟

٢. شو عندكن مهارات بتساعد بأنشطة بتستهدف الشباب؟

a) شو هن المهارات يللي بترغبوا تكتسبونها أو تحسنونها (مثل التواصل، الاستماع الفعال، القيادة...)?

٣. لأي درجة بتحسوا حالكن قادرين تخلقوا تغيير بمجتمعكن؟

٤. بيهمكن تشاركوا بمشروع بيجمع الشباب اللبناني والسوري لتتعلموا عن بعض وتشاركوا بأنشطة المشتركة؟

a) إذا أي، شو هي القيمة المضافة لهل النوع من المشاريع بمجتمعكن؟
b) إذا لا، كيف بتفضلوا يكونوا المشاريع؟

٥. بتكونوا مهتمين انكن تشاركوا بعمل فني مشترك بين الشباب اللبناني والسوري؟

a) إذا أي، شو هي القيمة المضافة لهل النوع من العمل الفني؟
b) إذا لا، ليش؟

Closing of Discussion

ختام المقابلة

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.

١. بتحبوا تضيفو شي ما حكينا عنو؟

٢. شكرًا الكن على وقتكن، آراكن كانت كثير مفيدة لنا.

APPENDIX C: FGD GUIDE FOR SYRIAN YOUTH IN ENGLISH & ARABIC

FGD GUIDE

دليل النقاش

Background

الخلفية

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?

1. كيف بتقدّموا يومكم عادةً؟
a) شو بتعملوا عادةً؟
b) كيف عمتمتأقلموا مع التغييرات يللي عمبتواجهوها من وقت ما فليتوا من سوريا؟
2. شو فيكن تخبروني عن (اسم موقع المجتمع)؟
a) حاسين بأمان؟ اذا لا، ليش؟
b) حاسين انو مرحب فيكن؟ اذا لا، ليش؟
c) برأيكن، مين هن الأشخاص يللي عمبيقودوا المجتمع يللي ساكنين فيه؟ شو الدور يللي عميلعبو؟
d) شو دور الشباب مثلكن بهل مجتمع؟

Youth's Future Ambitions

طموحات الشباب

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

1. شو أهدافكن المستقبلية؟
a) شو هن طموحاتكن؟
b) شو هن الأشياء يللي ممكن يساعودكن تتوصلوا للأهدافكن؟
2. مين منكن عميدرس حالياً؟ وين؟
a) بترتاحوا تكونوا موجودين بنفس الصف مع اللبنانية ولا بتفضلوا تدرسوا بصف كلكن من نفس الجنسية؟ ولا بتفضلوا تدرسوا بصف كلكن من نفس الجنسية؟
b) يللي ما عميدرسوا، ليش؟
c) كيف ممكن يتحسن التعليم بلبنان؟

Interaction amongst Syrian and Lebanese Youth

التفاعل بين الشباب السوري واللبناني

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 stop you 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? And what are the differences?

1. كيف بتنقو رفقاتكن عادةً؟
a) شو هن المواصفات يللي بخلوكن تبطلوا رفقة مع حدا؟
2. شو رأيكن انو يكون عندكن رفقة لبنانية؟
a) شو هن الأسباب يللي يمكن يمنعن انكن تكونوا رفقة مع الشباب اللبناني؟
b) شو بكون نظرة مجتمعكن الكن اذا صرتوا رفقة مع الشباب اللبناني؟
c) عندكن رفقة لبنانية هلاً؟ اذا أي، كيف صرتوا رفقة؟ اذا لا، ليش؟
3. برأيكن، بشو بيبيهكن الشاب اللبناني؟ وكيف بتختلفوا عن بعض؟

Youth Interaction with their Environment

تفاعل الشباب مع مجتمعهم

1. Who do you feel comfortable talking to about your problems?
a. How would you describe your relationship with your parents?
2. Who would you say has a major effect on the decisions you take about your life?
a. What role do your parents play in your decision making?
b. What role do the community members where you are currently living play in your decision making?

1. مع مين بترتاحوا تحكو عن مشاكلكن؟
a) كيف بتوصفوا علاقتكن مع أهلكن؟
2. مين الأشخاص يللي بأثروا عقاراتكن الخاصة؟
a) شو هو الدور يللي بيلعبوا أهلكن باتخاذ قراراتكن؟
b) شو هو الدور يللي بيلعبوا أعضاء المجتمع يللي ساكنين فيه باتخاذ قراراتكن؟

Youth's Understanding of Conflict and Peace building

مفهوم الشباب لحل الصراع وبناء السلام

1. Would you say that conflict exists within this community?
a. If yes, which kind? Who is creating this conflict? What are the reasons? How do they usually get resolved?
b. Can you give an example where you were involved in a conflict recently? How did you deal with it? Was the issue resolved? Now thinking about it, what do you think was the best way to deal with that situation?
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?

1. هل الصراع موجود بهل مجتمع؟
a) إذا أي، شو نوع الصراع؟ مين هن الأشخاص يللي عمبسببوا هلصراع؟ شو هن الأسباب؟ كيف عمينحل هل صراع عادةً؟
b) فيكن تعطوني مثل وين شاركتوا بصراع مؤخرًا؟ كيف تعاملتوا مع الوضع؟ انحل الصراع؟ هلاً لما تفكروا عن الحادثة كان في طريقة أحسن تتعاملوا مع الوضع؟
2. برأيكن، كيف بيقدروا الشباب يعززوا التماسك الاجتماعي بين السوريين واللبنانيين؟
3. بشكل عام، شو هو دور الشباب بحل الصراع؟
4. بشكل عام، شو هو دور الشباب بخلق الصراع؟



Youth's Involvement in Projects

مشاركة الشباب في مشاريع

1. 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, what would make you want to join a youth activity?
 - c. How do adults perceive youth role in this community?
2. What skills do you have that can help in youth activities?
 - a. What skills would you like to gain or improve (for probing use examples such as for example 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. 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?
5. 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 this community?
 - b. If no, why not?

1. عندك علم أو بتشاركوا بأنشطة بتستهدف الشباب بهل مجتمع؟
 - a) إذا أي، عشو بركزوا هل أنشطة؟
 - b) إذا لا، شو بشجعك تشاركوا بهيك أنشطة؟
 - c) شو نظرة الكبار لدور الشباب بهل المجتمع؟
2. شو عندك مهارات بتساعد بأنشطة بتستهدف الشباب؟
 - a) شو هن المهارات يللي بتربغوا تكتسبونها أو تحسنونها (مثل التواصل، الاستماع الفعال، القيادة...)?
3. لأي درجة بتحسوا حالكن قادرين تخلقوا تغيير بهل مجتمع؟
4. بتمكن تشاركوا بمشروع بيجمع الشباب اللبناني والسوري لتتعلموا عن بعض وتشاركوا بأنشطة المشتركة؟
 - a) إذا أي، شو هي القيمة المضافة لهل النوع من المشاريع بهل مجتمع؟
 - b) إذا لا، كيف بتفضلوا يكونوا المشاريع؟
5. بتكونوا مهتمين انكن تشاركوا بعمل فني مشترك بين الشباب اللبناني والسوري؟
 - a) إذا أي، شو هي القيمة المضافة لهل النوع من العمل الفني؟
 - b) إذا لا، ليش؟

Closing of Discussion

ختام المقابلة

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. بتحبو تضيفو شي ما حكينا عنو؟
2. شكراً الكن على وقتكن، آراكن كانت كثير مفيدة لنا.

APPENDIX D: IN-DEPTH INTERVIEW GUIDE IN ENGLISH & ARABIC

IN-DEPTH INTERVIEW GUIDE

دليل المقابلة

Background

الخلفية

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?

1. شو فيك/فيكي تخبرني/تخبريني عن (إسم موقع المجتمع)؟
 - a) هل واجه هل مجتمع أي صعوبات مؤخراً؟ إذا أي، هن؟
 - b) برأيك، مين هن الأشخاص يللي عمبيقودوا هل مجتمع؟ شو الدور يللي عميلعبو؟
2. كيف بتوصف/بتوصفي الشباب اللبناني و السوري ب هل مجتمع؟
 - a) كيف أثرت الأزمة على الشباب اللبناني؟
 - b) كيف أثرت الأزمة على الشباب السوري؟
 - c) شو دور يللي عميلعبو الشباب ب هل مجتمع؟

Interaction among Lebanese and Syrian Youth

التفاعل بين الشباب السوري واللبناني

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? Can 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?

1. برأيك، بشو يبشيهو بعضن الشباب اللبناني و السوري بعض؟ وكيف بيختلفوا عن بعض؟
 - a) شو هي نظرة الشباب اللبناني تجاه الشباب السوري؟
 - b) شو هي نظرة الشباب السوري تجاه الشباب اللبناني؟
2. كيف بتوصف/بتوصفي التفاعل بين الشباب السوري واللبناني؟
 - a) هل سمعت عن أو شهدت أي نوع صراع بين الشباب اللبناني والسوري؟ إذا أي، شو هي الأسباب وكيف نحلّت؟
 - b) هل سمعت عن أو شهدت أي نوع تعاون بين الشباب اللبناني والسوري؟ فيك/فيكي تفسرلي/تفسريلي أكثر؟
3. شو رأيكن انو يكون الشباب اللبناني و السوري رفقة؟
 - a) هل بتدعم/بتدعمي هل الرفقة؟ لي؟
 - b) هل بترفض/بترفضني هل فكرة؟ إذا أي، كيف بتمنع/بتمنعي هل الرفقة؟

Community's Interaction with its Youth

تفاعل المجتمع مع الشباب

1. How would you describe your relationship with your son/daughter/students/scouts?
2. Who would you say has a major effect on youth's views and decisions?
 - a. 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?
 - c. Who are the community members who influence youth's views and decisions?
 - d. Would this role change depending on whether the youth is female or male?

١. كيف بتوصف/بتوصفي علاقتك مع ابنك/بنتك/تلاميذك/عضو كشافة؟

٢. مين الأشخاص يللي بأثروا عقارات وارهء الشباب الخاصة؟

(a) شو هو الدور يللي بيلعبوا الأهل بقرارات وارهء الشباب؟

(b) هل بيتغير هل الدور اذا كان شاب أو صبية؟

(c) شو هو الدور يللي بيلعبو هل مجتمع بقرارات وارهء الشباب؟

(d) هل بيتغير هل الدور اذا كان شاب أو صبية؟

Youth's Involvement in Projects

مشاركة الشباب في مشاريع

1. Are you aware of any youth activity taking place in this community?
 - a. If yes, what does it focus on?
 - b. If no, what would encourage youth to join a youth activity?
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 you know to participate in such a project? If yes, why? If no, why not?

١. عندكن علم بأنشطة بتستهدف الشباب بهل مجتمع؟

(a) إذا أي، عشو بركزوا هل أنشطة؟

(b) إذا لا، شو بشجع الشباب يشاركوا بأنشطة شبابية؟

٢. هل بهم الشباب يشاركوا بمشروع بيجمع الشباب اللبناني والسوري ليتعلموا عن بعض ويشاركوا بأنشطة المشتركة؟

(a) إذا أي، شو هي القيمة المضافة لهل النوع من المشاريع بهل المجتمع؟

(b) إذا لا، شو المشاريع يللي بفضلوها الشباب؟

(c) شو رأيك انت بهيك مشروع؟

(d) هل بتشجع/بتشجعي شباب بتعرفن/بتعرفين انو يشاركوا بهيك مشروع؟ إذا أي، لي؟ إذا لا، لي؟

Closing of Discussion

ختام المقابلة

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.

١. بتحب/بتحبي تضيف/تضيفي شي ما حكينا عنو؟

٢. شكراً لك على وقتك، آراءك/آرائك كانت كتير مفيدة لنا.

APPENDIX E:
SURVEY QUESTIONNAIRE IN ENGLISH & ARABIC

COMMUNITY CODE		DATE			SURVEY NUMBER	
		DAY	MONTH	YEAR		
				2014		

Youth Led Approach to Peaceful Coexistence between Syrian Refugee and Lebanese Local Communities

PART ONE: BACKGROUND CHARACTERISTICS

1. What is your age?

1 _____ years

2 You refuse to answer

2. Participant's sex:

(facilitator will choose without asking)

1 Male

2 Female

3. What is your nationality?

1 Lebanese (move to Q6)

2 Syrian

3 Other, can you please specify? _____

4 You refuse to answer (move to Q6)

4. When did you come to Lebanon?

1 Before 2012

2 After 2012

3 You refuse to answer

5. Are you registered at UNHCR?

1 Yes

2 No

3 You refuse to answer

6. What is your religion?

1 Muslim Shiite

2 Muslim Sunni

3 Druze

4 Christian

5 Other, can you please specify? _____

6 You refuse to answer

7. Where are you currently residing?

1 Owned house

2 Rented house

3 School

4 Informal Tented Settlement

5 Collective shelter

6 Other, can you please specify? _____

7 You refuse to answer

8. Who do you live with? (I will go through the options, please choose all that apply)

1 Mother

2 Father

3 Stepmother

4 Stepfather

5 Sister(s)

6 Brother(s)

7 With my spouse

8 With my children

9 Grandmother

10 Grandfather

11 Other relative(s)

12 People who are not relatives

13 Other, can you please specify? _____

14 You refuse to answer

9. What is your educational level?

1 You don't know how to read and write

2 You know how to read and write

3 Primary/complementary level

4 Secondary level

5 Post school technical level

6 University level

7 You refuse to answer

10. What is the educational level of ____?

10.1 Your father?

- 1 Illiterate
- 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 Illiterate
- 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?
_____ (move to Q32)
- 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 Your parents don't want you to go
- 6 You need to work and have no time to study
- 7 You do not know enough about it
- 8 Most of your friends are not planning to continue their education
- 9 Your teacher is encouraging you to do something else
- 10 Other, can you please specify? _____
- 11 You don't know
- 12 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, can you please specify the reason?

- 3 You don't know
- 4 You refuse to answer

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)

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

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 | 8 Leaders within this community |
| 2 Father | 9 Religious leaders |
| 3 Sister | 10 Political parties |
| 4 Brother | 11 What you see on TV or hear on radio, or read on internet |
| 5 Relatives (e.g. aunt, uncle, etc.) : _____ | 12 Other, can you please specify? _____ |
| 6 Female friends | 13 You don't know |
| 7 Male friends | 14 You refuse to answer |

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

PART FIVE: YOUTH AND PEACE BUILDING

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)

		5	4	3	2	1	You don't know	You refuse to answer
1	They think it is essential for youth to get engaged in the community							
2	They think youth are the future generation, thus they should play an active role within the community							
3	They think youth are too young							
4	They think youth have very limited experience							
5	They think youth are trouble makers							
6	Other, can you please specify? _____							

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)

		5	4	3	2	1	You don't know	You refuse to answer
1	Conflict should be resolved through peaceful means							
2	Youth can play an active role in resolving conflict							
3	Youth participation is essential within community activities							
4	Youth participation from different nationalities is essential within community activities							
5	Art can be used as a tool for youth to understand themselves and each other							
6	Youth play an active role in violence							
7	You are already engaged in community activities							
8	You have enough time to participate in community activities							
9	You believe you have the necessary skills to play a positive role model within this community							
10	You believe you could initiate activities that can decrease tensions within this community							
11	You believe you could initiate activities that can decrease tensions amongst your family members							

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



رقم الاستمارة	التاريخ			رمز المجتمع	
	اليوم	الشهر	السنة		
			2014		

مع بعض أحلى النهج الشبابية للتعايش السلمي

الخصائص الديموغرافية

- أ. أدي عمرك؟
١ _____ سنوات
٢ بترفض/بترفضي الاجابة
٢. جنس المشارك/ المشاركة: (بيختار المُيسر الخيار الصحيح بدون ما يسأل)
١ ذكر
٢ أنثى
٣. شو جنسيتك؟
١ اللبنانية (انتقل إلى Q6)
٢ سورية
٣ غيره، فيك/فيكي تحدد/تحددي _____
٤ بترفض/بترفضي الاجابة (انتقل إلى Q6)
٤. ايمتي جيت/جيتي ع لبنان؟
١ قبل ال ٢٠١٢
٢ بعد ال ٢٠١٢
٣ بترفض/بترفضي الاجابة
٥. مسجل/ مسجلة بالمفوضية العليا لشؤون اللاجئين؟
١ أي
٢ لا
٣ بترفض/بترفضي الاجابة
٦. شو ديانتك؟
١ مسلم سنّي/مسلمة سنّية
٢ مسلم شيخي/ مسلمة شيخية
٣ درزي/ درزية
٤ مسيحي/ مسيحية
٥ غيره، فيك/فيكي تحدد/تحددي: _____
٦ بترفض/بترفضي الاجابة
٧. وين ساكن/ساكني هلاً؟
١ منزل ملك
٢ منزل مستأجر
٣ مدرسة
٤ مخيمات غير رسمية
٥ مأوى جماعي
٦ غيره، فيك/فيكي تحدد/تحددي _____
٧ بترفض/بترفضي الاجابة
٨. مع مين ساكن/ساكنة؟ (حأعطيك الإحتمالات، وإختار/إختاري كل إلي ينطبق)
١ أمك
٢ بيك
٣ زوجة بيك
٤ زوج أمك
٥ اختك/اخواتك
٦ خيك/اخواتك
٧ زوجك/زوجتك
٨ ولادك
٩ ستك
١٠ جدك
١١ قرايبين غير
١٢ أشخاص ما بيقربوك
١٣ غيره، فيك/فيكي تحدد/تحددي _____
١٤ بترفض/بترفضي الاجابة
٩. شو مستواك العلمي؟
١ ما بتعرف/بتعرفي تقراً/تقري وتكتب/تكتبي
٢ بتعرف/بتعرفي تقراً/تقري وتكتب/تكتبي
٣ إبتدائي أو متوسط
٤ ثانوي
٥ مهني
٦ جامعي
٧ بترفض/بترفضي الاجابة

١٤. عم تحصل عيلتك على أي دعم؟
١ أي
٢ لا (انتقل إلى Q16)
٣ بترفض/بترفضي الاجابة (انتقل إلى Q16)
١٥. شو أهم مصدر لهل الدعم؟
١ القرايب
٢ الرفقة
٣ الجمعيات
٤ منظمات الامم المتحدة
٥ غيره، فيك/فيكي تحدد/تحددي _____
٦ بترفض/بترفضي الاجابة
١٦. كيف بتوصف/بتوصفي وضع عيلتك الإجتماعي والاقتصادي؟
١ فقير جداً
٢ فقير
٣ متوسط
٤ جيد
٥ جيد جداً
٦ بترفض/بترفضي الاجابة
١٧. هل شهدت توتر بأخر أربع شهور هون (بسمي المُيسر إسم المنطقة)؟
١ أي
٢ لا (انتقل إلى Q19)
٣ ما بتعرف/ما بتعرفي (انتقل إلى Q19)
٤ بترفض/بترفضي الاجابة (انتقل إلى Q19)
١٨. برأيك، شو كانت أسباب هل توتر هون (بسمي المُيسر إسم المنطقة) (حأعطيك الإحتمالات، وإختار/إختاري كل إلي ينطبق)
١ توترات ناتجة عن الاختلاف بالجنسية
٢ توترات ناتجة عن الدين
٣ توترات ناتجة عن قلة المصاري
٤ توترات ناتجة عن الأراء السياسية
٥ توترات بين شباب وبنات
٦ توترات بين الشباب والأكبر ممن
٧ توترات بين الشباب بين بعض
٨ توترات خصها بالحصول على الخدمات الصحية
٩ توترات خصها بالحصول على التعليم
١٠ توترات خصها بالسكن أو بالمقي
١١ توترات بين المجتمع المحلي واللاجئين
١٢ توترات ناتجة عن الاختلاف بالقيم
١٣ توترات ناتجة عن إختلاف بطريقتة الحياة
١٤ توترات خصها بتوزيع المساعدات
١٥ توترات خصها بالحصول على شغل
١٦ غيره، فيك/فيكي تحدد/تحددي _____
١٧ ما بتعرف/بتعرفي
١٨ بترفض/بترفضي الاجابة
١٩. شو المستوى العلمي ل _____؟
١ أي
٢ بيك
٣ بيجرف يقرأ ويكتب
٤ خالص الإبتدائي / المتوسطي
٥ خالص الثانوي
٦ معو شهاده مهنية
٧ ما بتعرف/بتعرفي
٨ بترفض/بترفضي الاجابة
٢٠. أمك؟
١ أمية
٢ بتعرف تقراً وتكتب
٣ خلصت الإبتدائي / المتوسطي
٤ خلصت الثانوي
٥ معا شهاده مهنية
٦ خلصت جامعة
٧ ما بتعرف/بتعرفي
٨ بترفض/بترفضي الاجابة
٢١. بتاخذ/بتاخلي معاش/خرجية بالشهر؟
١ أي
٢ لا (انتقل إلى Q14)
٣ بترفض/بترفضي الاجابة (انتقل إلى Q14)
٢٢. من وين بتاخذ/بتاخلي معاشك/خرجيتك بالشهر؟
حأعطيك الإحتمالات، وإختار/إختاري كل إلي ينطبق)
١ أهلك
٢ قرايبينك
٣ جمعيات
٤ احزاب سياسية
٥ شغل بدوام كامل: فيك/فيكي تحدد/تحددي _____
٦ شغل بدوام جزئي: فيك/فيكي تحدد/تحددي _____
٧ غيره، فيك/فيكي تحدد/تحددي _____
٨ بترفض/بترفضي الاجابة
٢٣. كيف بتصرف/بتصرفي معاشك أو خرجيتك بالشهر؟
حأعطيك الإحتمالات، وإختار/إختاري كل إلي ينطبق)
١ مصاريف منزلية
٢ مساعدة الأهل
٣ مصاريف شخصية
٤ مصاريف صحية
٥ نقل
٦ هوايات/نشاطات ترفيهية
٧ غيره، فيك/فيكي تحدد/تحددي _____
٨ بترفض/بترفضي الاجابة

١٩. هل شهدت شخصياً أي صراع هون) بسمي الميسر
إسم المنطقة) بأخر أربع أشهر؟
أ أي
٢ لا (انتقل إلى Q24)
٣ ما بتعرف/بتعرفني (انتقل إلى Q24)
٤ بترفض/بترفضي الاجابة (انتقل إلى Q24)

٢٠. هل كان الصّراع؟

١ بالحكي
٢ جسدي
٣ بالحكي وجسدي
٤ ما بتعرف/بتعرفني
٥ بترفض/بترفضي الاجابة

٢١. كم مرّة شهدت هيك صراع هون) بسمي الميسر
إسم المنطقة)؟ (حأعطيك الإحتمالات، وإختار/إختاري كل
إلي بينطبق)
١ على الأقل مرة باليوم
٢ على الأقل مرة بالجمعة
٣ على الأقل مرة بالشهر
٤ ما بتعرف/بتعرفني
٥ بترفض/بترفضي الاجابة

٢٢. بأخر صراع شفوتو/شفتي، مين كان مشارك؟
(حأعطيك الإحتمالات، وإختار/إختاري كل إلي بينطبق)

١ حدا من عيلتك
٢ جيرانك
٣ شباب من المدرسة أو الجامعة
٤ شباب بتعرفن/ بتعرفيون
٥ أشخاص ما بتعرفن/ بتعرفيون
٦ غيره، فيك/فيكي تحدد/تحددني
٧ ما بتعرف/بتعرفني
٨ بترفض/بترفضي الاجابة

٢٣. برأيك، شو الأسباب الرئيسية لهل صراع؟ (حأعطيك
الإحتمالات، وإختار/إختاري كل إلي بينطبق)

١ الإشاعات
٢ جنسية المشاركين بالصراع
٣ الآراء السياسية
٤ الذين
٥ الاختلاف بين الشباب والأكبر ممن
٦ الاختلاف بين الشباب بين بعض
٧ غياب التّواصل البنّاء
٨ عدم الانصاف بين الشب والبنث
٩ عدم المساواة بالحصول على المساعدات
١٠ نقص بفرص العمل
١١ الاختلاف بالخلفية الثقافية والتعليمية
١٢ النقص بالخدمات الصّحية
١٣ مشاكل بين اللّاجئين والمجتمع المحلي
١٤ غيره، فيك/فيكي تحدد/تحددني
١٥ ما بتعرف/بتعرفني
١٦ بترفض/بترفضي الاجابة

٢٤. بأخر أربع أشهر، شاركت/شاركتي بشي صراع؟
أ أي
٢ لا (انتقل إلى Q28)

٣ ما بتعرف/بتعرفني (انتقل إلى Q28)
٤ بترفض/بترفضي الاجابة (انتقل إلى Q28)

٢٥. هل كان الصّراع؟

١ بالحكي
٢ جسدي
٣ بالحكي وجسدي
٤ ما بتعرف/بتعرفني
٥ بترفض/بترفضي الاجابة

٢٦. بأخر صراع شاركت في، مع مين علقت/علقتي؟
(حأعطيك الإحتمالات، وإختار/إختاري كل إلي بينطبق)

١ حدا من عيلتك
٢ حدا من جيرانك
٣ حدا بالمدرسه أو الجامعة
٤ شباب بتعرفن/ بتعرفيون
٥ أشخاص ما بتعرفن/ بتعرفيون
٦ غيره، فيك/فيكي تحدد/تحددني
٧ ما بتعرف/بتعرفني
٨ بترفض/بترفضي الاجابة

٢٧. برأيك، ما شو الأسباب الرئيسية لهل الصّراع؟
(حأعطيك الإحتمالات، وإختار/إختاري كل إلي بينطبق)

١ الإشاعات
٢ جنسية المشاركين بالصراع
٣ الآراء السياسية
٤ الذين
٥ الاختلاف بين الشباب والأكبر ممن
٦ الاختلاف بين الشباب بين بعض
٧ غياب التّواصل البنّاء
٨ عدم الانصاف بين الشب والبنث
٩ عدم المساواة بالحصول على المساعدات
١٠ نقص بفرص العمل
١١ الاختلاف بالخلفية الثقافية والتعليمية
١٢ النقص بالخدمات الصّحية
١٣ مشاكل بين اللّاجئين والمجتمع المحلي
١٤ غيره، فيك/فيكي تحدد/تحددني
١٥ ما بتعرف/بتعرفني
١٦ بترفض/بترفضي الاجابة

٢٨. بتحس/بتحسني حالك مرتاح/مرتاحة تحكي مع حدا
عن صراعك؟

أ أي، فيك/فيكي تحدد/تحددني مين:
٢ لا
٣ مش مأكد/مأكدة
٤ ما بتعرف/بتعرفني
٥ بترفض/بترفضي الاجابة

الشّباب والعلم

٢٩. شي مرة فتت/فتّي عل المدرسه أو عل الجامعة؟
(بفسر الميسر إذا المشارك/المشاركة التحق/التحقت
بالصفوف)

أ أي
٢ لا، فيك/فيكي تحدد / تحددني ليش
٣ بترفض/بترفضي الاجابة (انتقل إلى Q32)

٣٠. هلأ عم تروح/تروحي عل المدرسة أو الجامعة؟

أ أي، مدرسة خاصّة
٢ أي، مدرسة رسميّة
٣ أي، جامعة خاصّة
٤ أي، جامعة رسميّة
٥ لأفيك/فيك تحدد / تحددني ليش
٦ بترفض/بترفضي الاجابة

٣١. شو يلي معقول يخليك/يخليكي توقف/توقفي
الدراسة؟ (حأعطيك الإحتمالات، وإختار/إختاري كل إلي
بينطبق)

١ بتفضل/بتفضلي تقوم/تقومني بأمر أكثر عملية
٢ بدك تبلش/تبلشي اطلع/اطلعي مصاري
٣ ما بتحب/بتحبي الدرس
٤ ما بتحس/بتحسني حالك قادر/قادرة
٥ أهلك ما بدّن
٦ لازم تشتغل/تشتغلي وما عندك وقت للدرس
٧ ما بتعرف/بتعرفني كثير عن الموضوع
٨ أغلب أصحابك مش ناوين يكملو دراسة
٩ أساتذتك عم يشجعوك/يشجعوكي ع غير شي
١٠ غيره، فيك/فيكي تحدد / تحددني
١١ ما بتعرف/بتعرفني
١٢ بترفض/بترفضي الاجابة

٣٢. بتأيّد/بتأيّدي إنو التلاميذ اللبنانيي والسوريي
يحضرو صفوف سوي؟

أ أي
٢ لا
٣ ما بتفرق
٤ ما بتعرف/بتعرفني
٥ بترفض/بترفضي الاجابة

٣٣. بتحس/بتحسني حالك بترتاح/بترتاحي تحضر/
تحضري صفوف مشتركة بين السوربي و اللبنانيي؟
(ياخذ الميسر بعين الإعتبار جنسية المشارك)

أ أي
٢ لا
٣ ما بتفرق
٤ ما بتعرف/بتعرفني
٥ بترفض/بترفضي الاجابة

التّفاعل بين الشّباب ومشاركتهم في النّشاطات

٣٤. برأيك، شو هي الأمور المشتركة بين الشّباب اللبنانيي
والسوري هون) بسمي الميسر إسم المنطقة)؟
(حأعطيك الإحتمالات، وإختار/إختاري كل إلي بينطبق)

١ الذين
٢ الآراء السياسيّة
٣ انن تنيتنن شباب
٤ أهداف مشتركة
٥ المشاكل الماليّة
٦ البطالة
٧ اللّغة
٨ المعتقدات
٩ عندن نفس التحديات
١٠ الثّقافة والتّقاليد
١١ غيره، فيك/فيكي تحدد / تحددني
١٢ ما بتعرف/بتعرفني
١٣ بترفض/بترفضي الاجابة

٣٥. برأيك، بشو بيختلفو عن بعض الشباب اللبنانيي
والسوري هون) بسمي الميسر إسم المنطقة)؟
(حأعطيك الإحتمالات، وإختار/إختاري كل إلي بينطبق)

١ الذين
٢ الآراء السياسيّة
٣ أهداف مختلفة
٤ المشاكل الماليّة
٥ البطالة
٦ اللّغة
٧ المعتقدات
٨ تحديات مختلفة
٩ الثّقافة والتّقاليد
١٠ غيره، فيك/فيكي تحدد/تحددني
١١ ما بتعرف/بتعرفني
١٢ بترفض/بترفضي الاجابة

٣٦. كيف بتختار/بتختاري رفقاتك؟ (حأعطيك الإحتمالات،
وإختار/إختاري كل إلي بينطبق)

١ العمر
٢ الجنس
٣ الذين
٤ الجنسية
٥ الآراء السياسيّة متقاربة
٦ الوضع الاجتماعي
٧ المستوى التعليمي
٨ إهتمامات مشتركة
٩ القيم نفسا
١٠ الطبع القريب
١١ ساكنين بنفس المنطقة
١٢ بتشاركو بنفس النّشاطات سوي
١٣ غيره، فيك/فيكي تحدد / تحددني
١٤ ما بتعرف/بتعرفني
١٥ بترفض/بترفضي الاجابة

٣٧. أديّ عندك أصحاب من غير جنسيتك؟

- ١ العدد
٢ من أية جنسية
٤ ما بتعرف/بتعرفي
٥ بترفض/بترفضي الاجابة

٣٨. أديّ بتتعاطي/بتتعاطي مع شباب من جنسية مختلفة؟

- ١ مرّة بالنهار
٢ مرّة بالاسبوع
٣ مرّة بالشهر
٤ أبداً (انتقل إلى Q40)
٥ ما بتعرف/بتعرفي (انتقل إلى Q40)
٦ بترفض/بترفضي الاجابة (انتقل إلى Q40)

٣٩. وين بتلتقو ؟ (حأعطيك الإحتمالات، وإختار/إختاري كل إلي بينطبق)

- ١ بالبيت
٢ بالمدرسه/الجامعة
٣ بالشغل
٤ بالشارع
٥ بلقاءات دينية
٦ بنشاطات إجتماعية
٧ بلقاءات رياضية
٨ محلات عامة، فيك/فيكي تحدد/تحددي:
٩ غيره، فيك/فيكي تحدد/تحددي:
١٠ ما بتعرف/بتعرفي
١١ بترفض/بترفضي الاجابة

٤٠. شو بتحب/بتحبي تعمل/تعملي بوقت فراغك؟ (حأعطيك الإحتمالات، وإختار/إختاري كل إلي بينطبق)

- ١ تمارس/ تمارسي الرياضة
٢ تلعب/تلعبي موسيقى
٣ تسمع/تسمعي موسيقى
٤ تروح/تروحي على المسرح / سينما
٥ ترسم/ترسمي
٦ تلعب/تلعبي ألعاب الالكترونية
٧ تقرا/تقري
٨ ترقص/ترقصي
٩ تزور/تزوري أصحابك بالبيت
١٠ تروح/تروحي تشرب/تشربي قهوة بزا
١١ يجو أصحابك لعندك
١٢ غيره، فيك/فيكي تحدد/تحددي
١٣ ما بتعرف/بتعرفي
١٤ بترفض/بترفضي الاجابة

٤١. شو بتحب/بتحبي تعمل/تعملي بأوقات الفراغ بس ما عندك وصول لالو؟ (حأعطيك الإحتمالات، وإختار/إختاري كل إلي بينطبق)

- ١ تمارس/ تمارسي الرياضة
٢ تلعب/تلعبي موسيقى
٣ تسمع/تسمعي موسيقى
٤ تروح/تروحي على المسرح / سينما
٥ ترسم/ترسمي
٦ تلعب/تلعبي ألعاب الالكترونية
٧ تقرا/تقري
٨ ترقص/ترقصي
٩ تزور/تزوري أصحابك بالبيت
١٠ تروح/تروحي تشرب/تشربي قهوة بزا
١١ يجو أصحابك لعندك
١٢ غيره، فيك/فيكي تحدد/تحددي
١٣ ما بتعرف/بتعرفي
١٤ بترفض/بترفضي الاجابة

٤٢. عم تشارك/تشاركي هلا بشي نشاط إجتماعي هون (بسمي الميسر إسم المنطقة)؟

- ١ أي، فيك/فيكي تحدد/تحددي نوع النشاط
٢ لا
٣ ما بتعرف/بتعرفي
٤ بترفض/بترفضي الاجابة

٤٣. عم تشارك/تشاركي هلا بنشاطات مشتركة بين الشباب اللبناني والسوري هون (بسمي الميسر إسم المنطقة)؟

- ١ أي، فيك/فيكي تحدد/تحددي نوع النشاط
٢ لا
٣ ما بتعرف/بتعرفي
٤ بترفض/بترفضي الاجابة

٤٤. فيك/فيكي تفل/تفلي من البيت ساعة إلي بدك؟

- ١ لا، فيك/فيكي تحدد/تحددي الأسباب
٢ لا
٣ ما بتعرف/بتعرفي
٤ بترفض/بترفضي الاجابة

٤٥. شو رأيك ب...؟ (حعدد عبارات وبدي منك تقلي/تقوليلي):

٥: إذا بتأييد/بتأيدي كثير، ٤: إذا بتأييد/بتأيدي، ٣: إذا ما عندك تعليق، ٢: إذا بتعارض/بتعارض، ١: إذا بتعارض/بتعارض كثير

بترفض/بترفضي الاجابة	ما بتعرف/بتعرفي	1	2	3	4	5
١	بتهب/بتهبي يكون عندك رفقة من الجنسية السورية / اللبنانية (ببأخذ الميسر بعين الاعتبار جنسية المشارك)					
٢	بتشوف/بتشوفي إنو كل الشباب بيبيهو بعض بغض النظر عن جنسيتن					
٣	بتفضل/بتفضلي يكونو رفقاتك من جنسيتك					
٤	إذا كنت/كنتي وحدك مع مجموعة من جنسية ثانية، بتحس/بتحسي حالك مرتاح/مرتاحة					
٥	رفقاتك بيقبلو صداقتك مع أشخاص من جنسية ثانية					
٦	أهلك بخلوك/بخلوكي تشوف/تشوفي أشخاص من الجنسية السورية / اللبنانية (ببأخذ الميسر بعين الاعتبار جنسية المشارك)					
٧	بذك تشارك/تشاركي بنشاطات مع أشخاص من جنسية ثانية					
٨	بذك تقضي وقت أكبر بالتطوع وتساعد/تساعدني غيرك					

٤٦. مين عندو أكبر تأثير عليك إنت وعم تاخذ/تاخذي قرار؟ (حأعطيك الإحتمالات، وإختار/إختاري كل إلي بينطبق)

- ١ أمك
٢ بيك
٣ اختك
٤ خيك
٥ قرايينك (خالتك، عمك، خالك...)
٦ رفقاتك البنات
٧ رفقاتك الشباب
٨ المسؤولين بمجتمعك
٩ رجال الدين
١٠ الأحزاب السياسية
١١ يلي بتشغو/بتشوفي على التلفزيون أو بتسمعو/
بتسمعي على الراديو أو يلي بتقرا/بتقري على الانترنت
١٢ غيره فيك/فيكي تحدد/تحددي
١٣ ما بتعرف/بتعرفي
١٤ بترفض/بترفضي الاجابة

٤٧. بتعتقد/بتعتقدني إنو عندك دور بهيدا المجتمع؟

- ١ أي
٢ لا
٣ ما بتعرف/بتعرفي
٤ بترفض/بترفضي الاجابة

الشباب وبناء السلام

٤٨. كيف برأيك بشوفك الكبار إنت والشباب بهيدا المجتمع؟ (حعدد عبارات وبدي منك تقلي/تقوليلي):

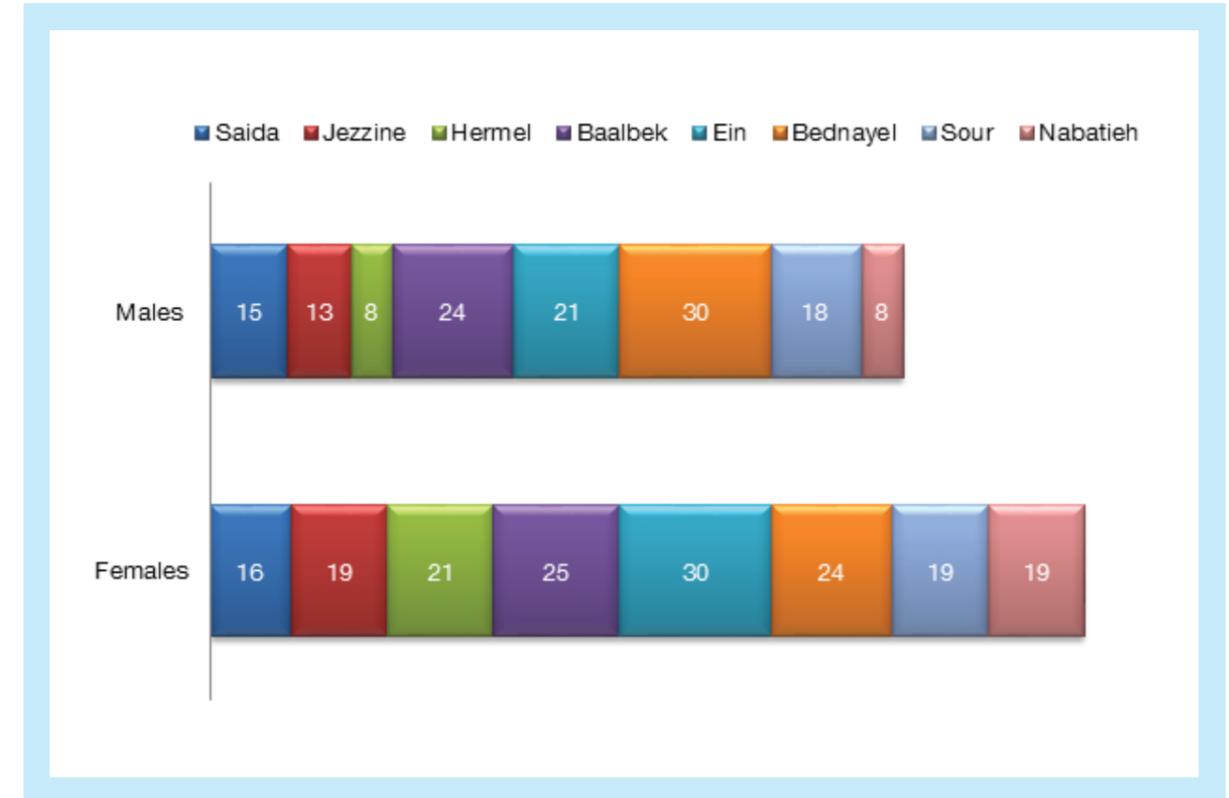
٥: إذا بتأييد/بتأيدي كثير، ٤: إذا بتأييد/بتأيدي، ٣: إذا ما عندك تعليق، ٢: إذا بتعارض/بتعارض، ١: إذا بتعارض/بتعارض كثير

بترفض/بترفضي الاجابة	ما بتعرف/بتعرفي	1	2	3	4	5
١	برأين مشاركة الشباب ضرورية بالمجتمع					
٢	برأين الشباب هني جيل المستقبل لهيك لازم يكون عندن دور فغال بالمجتمع					
٣	برأين إنو الشباب كثير زغار					
٤	برأين إنو خبرة الشباب كثير محدودة					
٥	برأين إنو الشباب مشاعبين					
٦	غيره، فيك/فيكي تحدد/تحددي					

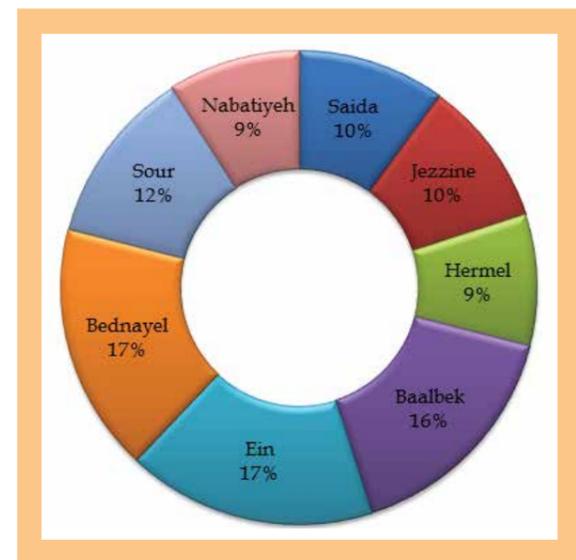
EDUCATIONAL LEVEL OF SURVEYED YOUTH AND THEIR PARENTS (N=200)

	Total (N=200)	Gender		Nationality	
		Females (50%)	Males (50%)	Lebanese (50%)	Syrians (50%)
Educational Level of Participants					
Didn't know how to read and write	6%	7%	5%	0%	12%
Knew how to read and write	5%	6%	4%	1%	9%
Primary/Complementary level	37.5%	35%	40%	20%	55%
Secondary level	21.5%	24%	19%	25%	18%
Post school technical level	9.5%	5%	14%	18%	1%
University level	19%	22%	16%	34%	4%
Refused to answer	1.5%	1%	2%	2%	1%
Educational Level of Participants' Mothers					
Illiterate	17.5%	20%	15%	4%	31%
Knew how to read and write	8%	9%	7%	9%	7%
Primary/Complementary level	17%	18%	16%	18%	16%
Secondary level	14.5%	18%	11%	22%	7%
Post school technical level	1%	1%	1%	1%	1%
University level	11.5%	13%	10%	23%	0%
Didn't know	27%	19%	35%	19%	35%
Refused to answer	3.5%	2%	5%	4%	3%
Educational Level of Participants' Fathers					
Illiterate	13%	13%	13%	2%	24%
Knew how to read and write	6.5%	8%	5%	10%	3%
Primary/Complementary level	20%	22%	18%	18%	22%
Secondary level	9.5%	9%	10%	11%	8%
Post school technical level	3.5%	6%	1%	6%	1%
University level	15%	18%	12%	27%	3%
Didn't know	31.5%	23%	40%	25%	38%
Refused to answer	1%	1%	1%	1%	1%

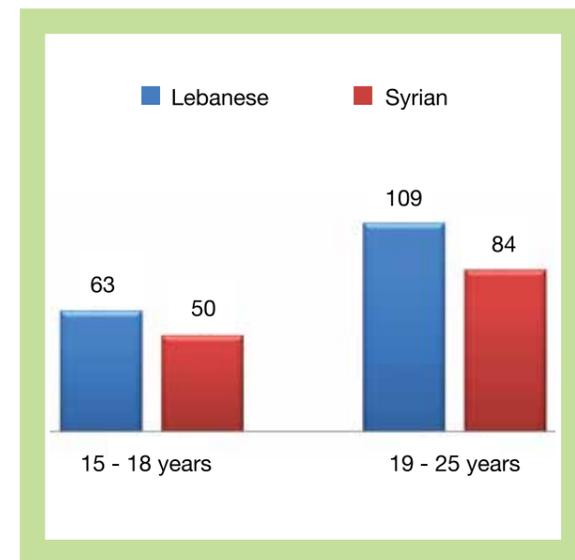
AGE AND NATIONALITY DISTRIBUTION OF YOUTH WHO JOINED THE FGDS



DISTRIBUTION OF AREAS WHERE FGDS WERE CONDUCTED WITH YOUTH



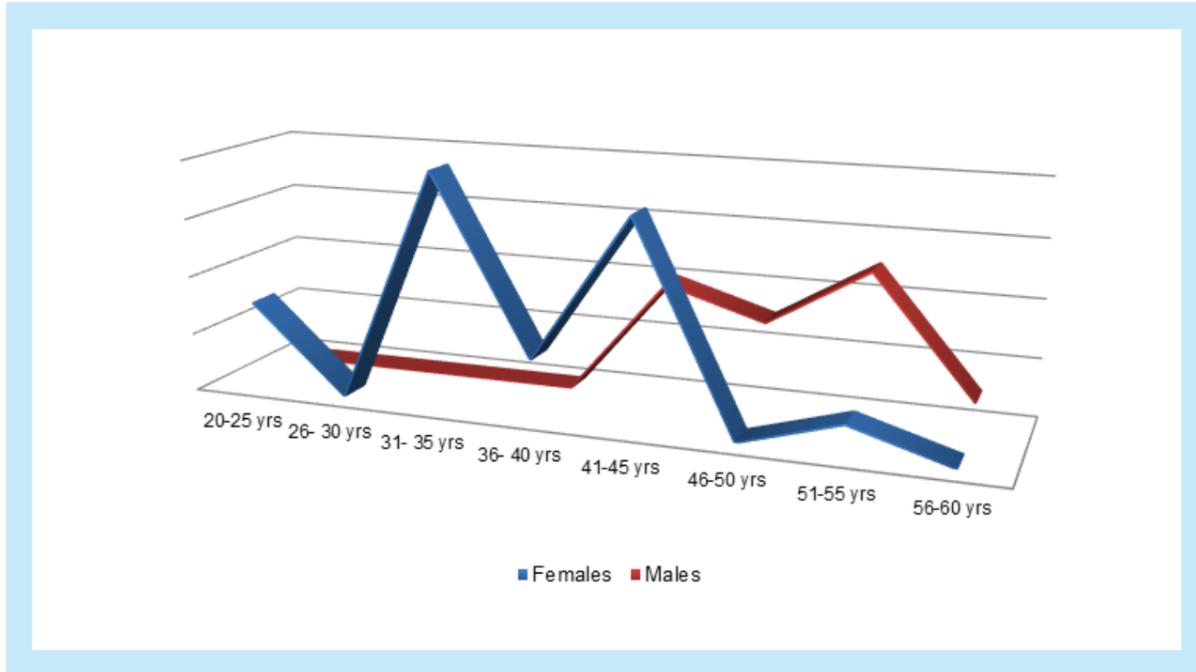
AGE AND NATIONALITY DISTRIBUTION OF YOUTH WHO JOINED THE FGDS



DISTRIBUTION OF AREAS WHERE IN-DEPTH INTERVIEWS WERE CONDUCTED WITH PARENTS, TEACHERS AND NGO REPRESENTATIVES



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



APPENDIX G:
SUGGESTED QUANTITATIVE INDICATORS

QUANTITATIVE INDICATORS	VALUE	
	Lebanese (N=100)	Syrian (N=100)
Percentage of participants who believe they have the necessary skills to play a positive role model within their residing communities.	"Strongly Agree" •Total (n=51, 51%) •Males (n=22, 44%) •Females (n=29, 58%)	"Strongly Agree" •Total (n=37, 37%) •Males (n=11, 22%) •Females (n=26, 52%)
Percentage of youth who believe they have a role to play within the targeted communities.	•Total (n=67, 67%) •Males (n=34, 68%) •Females (n=33, 66%)	•Total (n=46, 46%) •Males (n=25, 50%) •Females (n=21, 42%)
Percentage of Lebanese youth who like having friends from the Syrian nationality.	"Strongly Agree" •Total (n=44, 44%) •Males (n=22, 44%) •Females (n=22, 44%)	N/A
Percentage of Syrian youth who like having friends from the Lebanese nationality.	N/A	"Strongly Agree" •Total (n=60, 60%) •Males (n=26, 52%) •Females (n=34, 68%)
Percentage of youth who think all youth are similar despite their nationalities.	"Strongly Agree" •Total (n=41, 41%) •Males (n=23, 46%) •Females (n=18, 36%)	"Strongly Agree" •Total (n=44, 44%) •Males (n=21, 42%) •Females (n=23, 46%)
Percentage of youth witnessing conflict within the targeted communities in the past four months.	•Total (n=35, 35%) •Males (n=26, 52%) •Females (n=9, 18%)	•Total (n=14, 14%) •Males (n=7, 14%) •Females (n=7, 14%)
Percentage of youth engaging in conflict within the targeted communities in the past four months.	•Total (n=18, 18%) •Males (n=10, 20%) •Females (n=8, 16%)	•Total (n=11, 11%) •Males (n=5, 10%) •Females (n=6, 12%)
Percentage of participants who believe they can initiate activities that can decrease tensions within their residing communities.	"Strongly Agree" •Total (n=47, 47%) •Males (n=23, 46%) •Females (n=24, 48%)	"Strongly Agree" •Total (n=39, 39%) •Males (n=15, 30%) •Females (n=24, 48%)
Percentage of youth who believe they can initiate activities that can decrease tensions amongst their family members.	"Strongly Agree" •Total (n=49, 49%) •Males (n=23, 46%) •Females (n=26, 52%)	"Strongly Agree" •Total (n=38, 38%) •Males (n=15, 30%) •Females (n=23, 50%)
Percentage of youth who believe that conflict should be resolved through peaceful means.	"Strongly Agree" •Total (n=74, 74%) •Males (n=38, 76%) •Females (n=38, 76%)	"Strongly Agree" •Total (n=37, 37%) •Males (n=37, 74%) •Females (n=40, 80%)
Percentage of youth who believe that they can play an active role in resolving conflict.	"Strongly Agree" •Total (n=74, 74%) •Males (n=36, 72%) •Females (n=38, 76%)	"Strongly Agree" •Total (n=66, 66%) •Males (n=29, 58%) •Females (n=37, 74%)
Frequency of interaction of youth with others their age who are not of the same nationality.	"Once per day" •Total (n=43, 43%) •Males (n=28, 56%) •Females (n=15, 30%)	"Once per day" •Total (n=31, 31%) •Males (n=24, 48%) •Females (n=7, 14%)
Percentage of youth who are comfortable if they are the only person amongst other people from the other nationalities.	"Strongly Agree" •Total (n=39, 39%) •Males (n=22, 44%) •Females (n=17, 34%)	"Strongly Agree" •Total (n=31, 31%) •Males (n=12, 24%) •Females (n=19, 38%)
Percentage of Lebanese youth who prefer to have friends from their own nationality.	"Strongly Agree" •Total (n=51, 51%) •Males (n=26, 52%) •Females (n=25, 50%)	N/A
Percentage of Syrian youth who prefer to have friends from their own nationality.	N/A	"Strongly Agree" •Total (n=69, 69%) •Males (n=36, 72%) •Females (n=33, 66%)
Percentage of youth who believe their friends will accept them having friends from other nationalities.	"Strongly Agree" •Total (n=57, 57%) •Males (n=29, 58%) •Females (n=28, 56%)	"Strongly Agree" •Total (n=43, 43%) •Males (n=21, 42%) •Females (n=22, 44%)
Percentage of Lebanese youth whose parents allow them to meet Syrian youth.	"Strongly Agree" •Total (n=56, 56%) •Males (n=31, 62%) •Females (n=25, 50%)	N/A
Percentage of Syrian youth whose parents allow them to meet Lebanese youth.	N/A	"Strongly Agree" •Total (n=56, 56%) •Males (n=26, 52%) •Females (n=30, 60%)
The individual reported to have the biggest influence on youth when they take decisions in their lives.	"Father" •Total (n=49) •Males (n=32) •Females (n=17)	"Father" •Total (n=45) •Males (n=20) •Females (n=25)
Percentage of Lebanese participants who are currently involved in common activities with Syrian youth within their residing communities.	•Total (n=9, 9%) •Males (n=5, 10%) •Females (n=4, 8%) Types of activities (Males): •Recreational activities (n=1) •Camp (n=1) Types of activities (Females): •Cultural activities (n=2)	N/A
Percentage of Syrian participants who are currently involved in common activities with Lebanese youth within their residing communities.	N/A	•Total (n=8, 8%) •Males (n=1, 2%) •Females (n=7, 14%) Types of activities (Males): •None mentioned Types of activities (Females): •Educational courses (n=2)
Percentage of youth who want to be engaged in common activities with youth from other nationalities.	"Strongly Agree" •Total (n=45, 45%) •Males (n=20, 40%) •Females (n=25, 50%)	"Strongly Agree" •Total (n=47, 47%) •Males (n=18, 36%) •Females (n=29, 58%)
Percentage of youth who believe that youth participation from different nationalities is essential within community activities.	"Strongly Agree" •Total (n=66, 66%) •Males (n=36, 72%) •Females (n=42, 84%)	"Strongly Agree" •Total (n=68, 68%) •Males (n=35, 70%) •Females (n=37, 74%)
Percentage of youth who are willing to participate in art activities with youth from other nationalities.	•Total (n=52, 52%) •Males (n=24, 48%) •Females (n=28, 56%)	•Total (n=54, 54%) •Males (n=23, 46%) •Females (n=31, 62%)
Percentage of youth who want to spend more time volunteering or helping others in the targeted communities.	"Strongly Agree" •Total (n=41, 41%) •Males (n=17, 34%) •Females (n=24, 48%)	"Strongly Agree" •Total (n=47, 47%) •Males (n=19, 38%) •Females (n=28, 56%)
Percentage of youth who believe that art can be used as a tool for youth to understand themselves and each other.	"Strongly Agree" •Total (n=67, 67%) •Males (n=31, 62%) •Females (n=36, 72%)	"Strongly Agree" •Total (n=62, 62%) •Males (n=27, 54%) •Females (n=35, 70%)
Percentage of youth who are willing to participate in arts activities.	•Total (n=61, 61%) •Males (n=27, 54%) •Females (n=34, 68%)	•Total (n=57, 57%) •Males (n=23, 46%) •Females (n=34, 68%)
Number of Lebanese females who are allowed to leave home whenever they wish.	•Total (n=9, 9%) •Males (N/A) •Females (n=9, 18%)	N/A
Number of Syrian females who are allowed to leave home whenever they wish.	N/A	•Total (n=5, 5%) •Males (N/A) •Females (n=5, 10%)
Percentage of youth who have enough time to participate in community activities.	"Strongly Agree" •Total (n=24, 24%) •Males (n=12, 24%) •Females (n=12, 24%)	"Strongly Agree" •Total (n=31, 31%) •Males (n=15, 30%) •Females (n=16, 32%)



APPENDIX H: SUGGESTED QUALITATIVE INDICATORS

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



Outdoor Painting, Jezzine Summer Camp 2014
Credit: Morgane Ortman

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Group picture, Bekaa Summer Camp 2014
Credit: LOST

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Project funded by
the European Union



This publication has been produced with the support of the European Union. The contents of this publication are the sole responsibility of Search for Common Ground and can in no way be taken to reflect the views of the European Union.

تتفقد هذه المطبوعة بدعم من الاتحاد الأوروبي. إن **Search for Common Ground** هو المسؤول الوحيد عن محتويات هذه المطبوعة التي لا يمكن بأي حال أن تعكس وجهات نظر الاتحاد الأوروبي.