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Masculinity and Violence against Women among Lebanese and Iraqis in Lebanon

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About ABAAD - Resource Center for Gender Equality

ABAAD is a non-profit, non-politically affiliated, non-religious civil association that aims to achieve gender equality as an essential condition to sustainable social and economic development in the MENA region.

ABAAD seeks to promote women's equality and participation through policy development, legal reform, gender mainstreaming, engaging men, eliminating discrimination, and advancing and empowering women to participate effectively and fully in their communities.

ABAAD also seeks to support and collaborate with civil society organizations that are involved in gender equality programs and advocacy campaigns.

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About the International Medical Corps

The International Medical Corps has been working in Lebanon since 2006 on providing health and mental health services, and psychosocial support through providing consultations, follow-up, medication, and other services to the displaced, refugees, and residents of several areas in Lebanon (the North, the Bekaa, the South, Beirut, and Mount Lebanon) based on need. Services are provided by Case Management Teams comprising of the Case Manager (social worker), a psychotherapist, and a psychiatrist.

The IMC also worked in partnership with the Ministry of Public Health and the World Health Organization (WHO) on integrating mental health into primary healthcare through organizing and carrying out training sessions, as well as providing support and follow-up to the medical staff at dispensaries and primary healthcare centres operated by the Ministry of Public Health, the Ministry of Social Affairs, and local organisations.

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Table of Contents

I. Introduction	11
II. Objectives	11
III. Literature review	12
IV. Approach and Methodology	15
1. Phase One: Qualitative approach	18
a. Methodology	18
b. Tools	19
c. Recruitment	19
d. Moderation	19
2. Phase Two: Quantitative phase	22
a. Lebanese group structure and profile	22
b. Iraqi group structure and profile	23
c. Questionnaire	24
d. Field execution	25
V. Results and Discussions	25
1. Gender Roles	28
a.The Lebanese group	28
i. Difference in the role of men between today and the past	28
ii. Difference in the role of women between today and the past	30
b. The Iraqi group	32
i. Difference in the role of men between today and the past	32
ii. Difference in the role of women between today and the past	35
2. Masculinity	40
a. The Lebanese group	40
i. Main traits and behaviors associated with masculinity	40
ii. Positive and Negative traits and behaviors matched with masculinity	45
iii. Acceptable behaviors from a man towards his family members	53
b. The Iraqi group	56
i. Main traits and behaviors associated with masculinity	56
ii. Positive and Negative traits and behaviors matched with masculinity	58
iii. Acceptable behaviors from a man towards his family members	65

3. Domestic violence	68
a. The Lebanese group	68
i. Perception of domestic violence	68
ii. Perpetrator and Victim	72
iii. Actions to be taken by victims of domestic violence	74
iv. Causes that might lead to violence against women	75
v. Actions to fight violence against women	75
vi. Men's role in fighting violence against women	76
b. The Iraqi group	76
i. Perception of Domestic violence	76
ii. Perpetrator and Victim	79
iii. Actions to be taken by victims of domestic violence	80
iv. Causes that might lead to violence against women	81
v. Actions to fight violence against women	82
vi. Men's role in fighting violence against women	82
VI. Limitations	83
VII. Conclusion and Recommendations	83
VIII. References	86
Appendices	88
Appendix 1: Focus Groups Discussion Guide	89
Appendix 2: VAW English Questionnaire	94
Appendix 3: VAW Arabic Questionnaire	114

List of Tables

Table 1: Focus Groups Profiling	18
Table 2: Group split by religion, region as urban and rural, and marital status	23
Table 3: Iraqi group split by religion, marital status, and year of arrival to Lebanon	24
Table 4: Traits that apply to masculinity (Lebanese)	44
Table 5: Acceptable behaviors (Lebanese)	55
Table 6: Forms of Domestic Violence by gender, religious affiliation, place of living and marital	70
status (Lebanese)	
Table 7: Forms of domestic violence by gender, religious affiliation, place of living, and marital	79
status (Iraqi)	

List of Charts

Chart 1: Lebanese group split by age
Chart 2: Lebanese group split by region
Chart 3: Lebanese group split by sex
Chart 4: Iraqi group split by age
Chart 5: Iraqi group split by region of origin
Chart 6: Iraqi group split by sex
Chart 7: Difference in the roles of men between today and the past (Lebanese)
Chart 8: Roles played by men today, but not in the past (Lebanese)
Chart 9: Roles played by men in the past, but not today (Lebanese)
Chart 10: Roles played by men today (Lebanese)
Chart 11: Difference in the roles of women between today and the past (Lebanese)
Chart 12: Roles played by women today (Lebanese)
Chart 13: Roles played by women in the past, but not today (Lebanese)
Chart 14: Roles played by women today, but not in the past (Lebanese)
Chart 15: Difference in the roles of men between today and the past (Iraqi)
Chart 16: Roles played by men today, but not in the past (Iraqi)
Chart 17: Roles played by men in the past, but not today (Iraqi)
Chart 18: Roles played by men today (Iraqi)
Chart 19: Difference in the roles of women between today and the past (Iraqi)
Chart 20: Roles played by women today (Iraqi)
Chart 21: Roles played by women in the past, but not today (Iraqi)
Chart 22: Roles played by women today, but not in the past (Iraqi)
Chart 23: Masculinity traits (Lebanese)
Chart 24: Masculinity traits as perceived by men versus women (Lebanese)
Chart 25: Positive traits and behaviors matched with masculinity (Lebanese)
Chart 26: Positive impacts of being "Respectful" on the family (Lebanese)
Chart 27: Positive impacts of being "Respectful" on the society (Lebanese)
Chart 28: Positive impacts of being "A family income provider" on the family (Lebanese) 47
Chart 29: Positive impacts of being "A family income provider" on the society (Lebanese) 47
Chart 30: Positive impacts of being "Responsible" on the family (Lebanese)
Chart 31: Positive impacts of being "Responsible" on the society (Lebanese)

Chart 32: Negative traits and benaviors matched with masculinity (Lebanese)	49
Chart 33: Negative impacts of being "Violent" on the family (Lebanese)	50
Chart 34: Negative impacts of being "Violent" on the society (Lebanese)	50
Chart 35: Negative impacts of being "Tyrannical" on the family (Lebanese)	51
Chart 36: Negative impacts of being "Tyrannical" on the society (Lebanese)	51
Chart 37: Negative impacts of being "Stubborn" on the family (Lebanese)	52
Chart 38: Negative impacts of being "Stubborn" on the society (Lebanese)	52
Chart 39: Acceptable behaviors from a man towards his family members (Lebanese)	53
Chart 40: Masculinity Traits (Iraqi)	56
Chart 41: Masculinity traits as perceived by men versus women (Iraqi)	57
Chart 42: Positive traits and behaviors matched with masculinity (Iraqi)	58
Chart 43: Positive impacts of being "A family income provider" on the family (Iraqi)	59
Chart 44: Positive impacts of being "A family income provider" on the society (Iraqi)	59
Chart 45: Positive impacts of being "Respectful" on the family (Iraqi)	60
Chart 46: Positive impacts of being "Respectful" on the society (Iraqi)	60
Chart 47: Positive impacts of being "Responsible" on the family (Iraqi)	60
Chart 48: Positive impacts of being "Responsible" on the society (Iraqi)	61
Chart 49: Negative traits and behaviors matched with masculinity (Iraqi)	61
Chart 50: Negative impacts of being "Violent" on the family (Iraqi)	62
Chart 51: Negative impacts of being "Violent" on the society (Iraqi)	62
Chart 52: Negative impacts of being "Stubborn" on the family (Iraqi)	63
Chart 53: Negative impacts of being "Stubborn" on the society (Iraqi)	63
Chart 54: Negative impacts of being "Tyrannical" on the family (Iraqi)	64
Chart 55: Negative impacts of being "Tyrannical" on the society (Iraqi)	64
Chart 56: Acceptable behaviors from a man towards his family members (Iraqi)	65
Chart 57: Forms of domestic violence (spontaneous recall) (Lebanese)	68
Chart 58: Trends of Masculinity (TOM) spontaneously recalled forms of domestic violence	69
(Lebanese)	
Chart 59: Perceived percentage of households with domestic violence (Lebanese)	71
Chart 60: Number of violence victims they know (Lebanese)	72
Chart 61: Perpetrator (Lebanese)	72
Chart 62: Victim (Lebanese)	73

Chart 63: Types of actions a victim of domestic violence can take (Lebanese)	74
Chart 64: Causes that might lead a man to practice domestic violence (Lebanese)	75
Chart 65: Men's roles in fighting violence against women (Lebanese)	76
Chart 66: Forms of domestic violence (spontaneous recall) (Iraqi)	77
Chart 67: TOM spontaneously recalled forms of domestic violence (Iraqi)	77
Chart 68: Perceived percentage of households with domestic violence (Iraqi)	78
Chart 69: Number of violence victims they know	79
Chart 70: Perpetrator (Iraqi)	79
Chart 71: Victim (Iraqi)	80
Chart 72: Type of actions a victim of domestic violence can take (Iraqi)	80
Chart 73: Causes that might lead a man to practice domestic violence (Iraqi)	81
Chart 74: Causes that might lead a man to practice domestic violence in Men's and Women's	8′
opinion (Iraqi)	
Chart 75: Men's roles in fighting violence against women (Iragi)	82

I. Introduction

The subjection of women to violence is an omnipresent problem, existing globally regardless of the diverse political, economic, cultural, and religious factors in their home countries. For example, violence occurs in 50% of American homes at least once a year (Marianner Yashioka, Jennifer Dinoia and Komal Ullah, 2001). In Switzerland, 20% of women reported facing physical assault (Lucienne Gillioz, 1997). In Egypt, for instance, 35% of women reported being beaten by their husbands at some point in their marriage (Fatma El-Zanaty, 1996). Although this global issue has been under a worldwide spotlight, it only recently began attracting a minimal amount of attention in the Arab World.

Establishing laws against violence is not enough to prevent it. Being aware of ways which will eradicate sources of negative perceptions can have much more powerful results. A radical solution is empowered by ideas, discussions, and awareness from the part of both women and men. All concerned parties must be taken into consideration in order to solve a problem, as omitting one from the equation cripples the entire process. Because domestic violence involves the perceptions, opinions, and attitudes of both, men and women, solutions become weak if either group is neglected. Thus, including both groups in solution strategies is essential.

This study, to the best of our knowledge, is the first of its kind in Lebanon and the Middle East and North Africa region. It highlights both men's and women's perceptions, opinions, and attitudes towards masculinity, gender roles, and violence against women. It also attempts to understand how men can be better involved in solving this problem, in addition to the role of non-governmental organizations in this regard.

The outcome of this study will help provide concerned parties with substantial information to assess the core of the problem and its stimulus; both considered unclear to this day. Knowing what triggers violent behavior can help the prevention of future similar incidents and the development of further strategies to solve this problem.

II. Objectives

The aims of this study are based upon three main concepts within the Lebanese society: gender roles, masculinity, and violence against women. This study targets Lebanese residents and Iraqi refugees residing in Lebanon. The findings will be used to build better strategies that will help fight domestic violence and involve men in this process.

The study's purpose consists of giving a clear and accurate image of women's and men's perceptions in general, opinions, attitudes toward their roles in society, and their perceptions of masculinity and violence against women.

11

The main objectives are:

- Identify how men and women perceive gender roles in society
- Understand the perception of "masculinity" by both Lebanese residents and Iraqi refugees residing in Lebanon
- Report the knowledge of men and women regarding domestic violence and its types
- Determine whether men play a role in women's anti-violence advocacy and identify these roles

Ultimately, the goal will be to find different techniques, strategies, and programs to enhance women's situations and men's reactions and attitudes towards women. In this area, civil society organizations can help enhance the role of men in women's anti-violence advocacy.

III. Literature Review

Violence against women began attracting the world's attention during the last century, however, it had existed for much longer than that: "Some historians believe that the history of violence against women is tied to the history of women being viewed as property, and a gender role assigned to be subservient to men and also other women." (Harvey & Gow, 1994)

Article 1 in the United Nations Declaration on the Elimination of Violence against Women defines violence against women as the following:

"For the purposes of this Declaration, the term "violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life." (Article 1, United Nations Declaration on the Elimination of Violence against Women)

Moreover, Article 2 in the same declaration recognizes the following types of violence: "Violence against women shall be understood to encompass, but not be limited to, the following: (a) Physical, sexual and psychological violence occurring in the family, , including battering, sexual abuse of female children in the household, dowry-related violence, , marital rape, female mutilation

- (b) Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;
- (c) Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs." (Article 2, United Nations Declaration on the Elimination of Violence against Women)

Violence against women has always been a threat to a healthy, prosperous life for women on all levels - physical, psychological and economic. This violence is defined on multiple strata: "Intimate partner violence, defined as physical or psychological maltreatment perpetrated by men against

women to gain control, power, or authority." (American Psychological Association, 1996; Murphy & Cascardi, 1993) Thus, violence is an act perpetrated by an adult partner who usually uses it repetitively against a woman, but for different reasons.

In order to understand these definitions of intimate violence, we must recognize the perception of masculinity of both men and women in different cultures and societies. For instance, an Australian study found that adults born in non-English-speaking countries had more negative attitudes towards domestic violence than those born in Australia or other western countries (ANOP research services, 1995). On the other hand, NCP2001 showed that persons who agreed with the use of violence were more likely to have Middle Eastern or Asian roots.

Religion is one main factor in the forming of culture; it influences the perception of society and individuals. In Muslim countries, certain attitudes towards violence against women encourage such acts. According to scholars, male guardians in Islamic societies – whether it is the father, son, or husband – have the right to be firm and enforce authority. Thus, violence against their spouses, daughters, or mothers is not considered a violation, but rather an educative and disciplinary act. (Katalova, 1993; Blanchet, 2001; Rozario, 2001)

The attitude of society – especially that of men – towards violence has great influence on the perception of violence against women. "Men with more traditional, rigid, and misogynistic gender-role attitudes are more likely to practice marital violence." (Heise, 1998; O'Neil & Harway, 1997)

Many theories show that a threat to a man's role can provoke violent behavior, especially in the event of an intellectual or economic threat to his position as head of the household. "In partnerships characterized by status inconsistency, atypical disadvantages of the male partner may provoke him to use violence to reassert his dominance or masculinity." (Anderson 2005, Connell 1995, Thoits 1992) This theory shows the relation between masculinity concepts and violence; in their attempt to regain what they consider their "masculinity" and their role, men can either consciously or unconsciously behave in a violent way.

Copenhaver and Eisler (1996) define five components of masculinity: the capability of performing heavy physical tasks, the ability to have financial power, having a decisive and confident personality,

acquiring external recognition as sexually active and having career achievements, and possessing firmness and lack of emotional expression to maintain masculinity norms. Any threat to these components can provoke negative attitudes and behaviors in a man. In terms of the first component, Copenhaver and Eisler explain that any failure in sexual performance or a perception of low sexual capability can upset men. In terms of the second component, an equal or superior economic level for women can threaten men.

Studies have concluded that gender roles are determined according to gender role stereotypes and norms. Since these norms are based on social effects, the understanding of masculinity and femininity is relative and founded on society. However, it is subject to change. (Kimmel, 1996) The gap between gender norms affects the difference in stereotypes and traditional traits of masculinity

and femininity, thus making it hard to break this stagnant closed circle of understanding.

The gender roles are also defined by traditions and childhood-taught values. One specific gender-based role is childcare, which is a stereotypically feminine activity. (Risman and Myers, 1997) Another gender-based role is household labor, which is also typically related to women. Scholars such as Cunningham (2001) and Orbuch & Eyster (1997) contend that early childhood socialization is considered essential to the formation and maintenance of gender role attitudes. However, other scholars conclude that men, at times, change their concepts of gender roles, especially those living alone and having to perform household tasks by themselves.

Other factors can also influence gender roles. According to researchers, race, socioeconomic status, and education have a positive impact on egalitarian ideological beliefs.

In its book "Gender Equality and Men: Learning From Practice," Oxfam GB presents different topics that offer the experiences of its employees, researchers, and others both inside and outside of the organization, that encourage the involvement of men in building a framework of equity for society. The book focuses on how men perceive gender equality and how to best pursue this goal. "If we want to transform gender relations, we need to provide models and an alternative vision of what we want that change to look like, and we have to be able to show how it could benefit both men and women." (Gender Equality and Men, "What Men Think about Gender Equality: Lessons from Oxfam GB Staff in Delhi and Dhaka," Sharon Rogers, p.177-p.193). Present models and examples of equality encourage such positive attitudes, instead of simply noting negative experiences in society. For instance, given the media's influence on society, new models for media outlets should be encouraged. The media should cover these extraneous models to avoid the bias in presenting cases of rape and discrimination.

New models face challenges, however. Men believe they are facing constraints in their attempt to help women attain their goal of acquiring egalitarian rights. Reports from India indicate that men have faced various barriers, such as fear of condemnation and conservative interpretations of Islam. (Lessons from Oxfam GB Staff in Delhi and Dhaka)

In the workforce, companies could ensure equity among their staff through various methods. Endorsing regulations such as paternity leave is vital to dispel the stereotypes that only women deserve leave after the birth of a child, and that childcare is strictly associated with female roles.

Furthermore, companies can implement policies against harassment and discrimination and guarantee the punishment of such behavior. (Lessons from Oxfam GB staff in Delhi and Dhaka)

Further initiatives to incite a new attitude in men towards gender equality are described in Oxfam GB's book. The men's initiative of the White Ribbon Campaign (WRC) aimed at ending men's silence about violence against women (Gender Equality and Men, Transforming our Interventions for Gender Equality by Addressing and Involving Men and Boys: a Framework for Analysis and Action, Michael Kaufman, p.19-p.27).

The book also proposes several principles to be followed when involving men:

- Find the adequate language to be used when addressing men
- Empower men by educating them
- Emphasize the importance of men's voices, because men see their masculinity through other men's perceptions
- Encourage men to express their emotions and talk about their emotional life

There is always hope to have a better understanding of these terms, one that can facilitate different aspects of relationships and enhance a woman's life. Once it becomes easier to eliminate the threat a man feels from a woman, it would be easier to redefine the roles and build new functional and more effective ways of attaining the ultimate goal of this study.

IV. Approach and Methodology

In order to achieve the objectives set for this study, qualitative and quantitative approaches were followed. The study targeted Lebanese citizens and Iraqi refugees in Lebanon. Iraqi refugees were included in the group due to the large influx of refugees in recent years. The possibility of differing concepts of masculinity could impact the approach in the creation of an adequate program for this population.



Phase One: Qualitative Approach

Since, to our knowledge, this study is the first of its kind in Lebanon and the region, it was important to start with the qualitative phase that would give deep insights about the concepts under study. These concepts would be tested later in the quantitative phase.

Thus, this phase aimed at:

- Understanding how the Lebanese and the Iraqi refugees perceive gender roles
- Evaluating the concept of masculinity over time
- Highlighting the repercussions of masculinity on society in general and on families in particular
- Determining awareness of domestic violence, its types, and its relation to masculinity
- Deciphering the role of men in abolishing violence against women
- Drawing a conclusion about the current situation of men and women in the Lebanese socety

a. Methodology

Nine focus groups comprising of six to 10 respondents were conducted for an average duration of two hours to two hours and 30 minutes each: two Iraqi groups, one consisting of females and one of males, as well as seven Lebanese groups which were split by sex as follows: four female groups and three male groups, by religion as follows: four Muslim groups and three Christian groups.

Table 1: Focus Groups Profiling

Nationality	Sex	Age Group	NGO – Region	Religion	Focus Group
Lebanese Lebanese Lebanese Lebanese Lebanese Lebanese Lebanese Iraqi Iraqi	Females Females Males Males Females Males Females Males Females Males	25-35 25-35 25-35 36-55 18-24 36-55 18-24 25-35 18-24	AMEL – Tyre IMC – Haret Hreik AMEL – Tyre AMEL – Tyre IMC – Haret Hreik AFL – Sin El Fil Deir Al Ahmar IMC – Haret Hreik NRC – Sid Bouchrieh	Muslim Muslim Christian Muslim Muslim Christian Christian Muslim Christian	G2 G4 G5 G6 G7 G8 G9 G1 G3

b. Tools

A discussion guide was developed to direct the flow of the interviews. The discussion guide covered the following main topics:

Perception of gender roles in society

This topic included different parts in which the respondents had to define the roles of men and women while indicating the effect of parents, peers, school, marriage, or other external or internal factors in defining gender roles.

Perception of masculinity

This covered how both men and women perceive masculinity, how they think the other sex perceives it, and where they agree or disagree on its definition.

Masculinity over time and social perspective

This investigated the changes in the concept of masculinity over time, if any exist, in addition to similarities with the past and the reasons for a stagnant state of this concept, including social perspectives of masculinity and the way it affects people either negatively or positively.

Masculinity in child rearing

This part considered the effect of child rearing on basic elements of gender roles and the way mothers as well as fathers distribute roles and responsibilities according to the child's sex. It also covered what wives like or dislike in their husbands' child rearing traits.

Domestic violence

This section focused on the recognition of violence and its varying degrees pertaining to domestic abuse and its triggers, its relation to masculinity, and whether violence is considered a necessary part of family life.

Awareness campaigns

This part studied awareness of domestic violence campaigns, advertisements, messages recognized, and what the group liked and disliked about these campaigns.

The discussion guide was developed in English then translated into Arabic to ensure good interaction with respondents, knowing that Arabic is their mother tongue.

c. Recruitment

IMC and ABAAD were responsible for recruiting the respondents who participated in the focus groups. This was done through haphazard sampling by way of partner organizations. The two organizations also chose and offered the venue where the sessions took place.

d. Moderation

IMC and ABAAD were in charge of the focus group moderation. Their moderators received full training from IPSOS, a worldwide market research firm. IPSOS qualified moderators were present during most of the group sessions. They offered advice, assistance, and insights when they found it necessary.



Phase Two: Qualitative Phase

This phase aimed at testing and quantifying the findings of the qualitative phase. The group consisted of 1,000 Lebanese citizens and 250 Iraqi refugees living in Lebanon.

a. Lebanese group structure and profile

A group of 1,000 Lebanese respondents was randomly selected nationwide by IPSOS, a company that has done regular research in Lebanon. Random selection was used in order to ensure that the group was representative of the Lebanese population. The group structure is defined in the charts and table below:

Chart 1: Lebanese group split by age

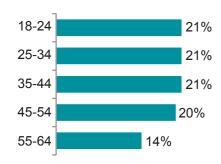


Chart 2: Lebanese group split by region

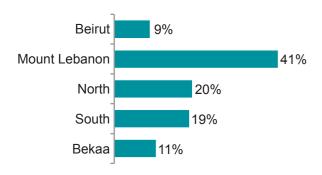
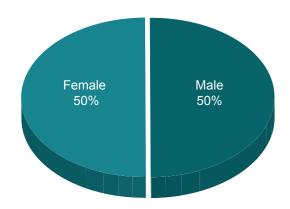


Chart 3: Lebanese group split by sex



Besides age, gender, and region, the respondents were 62% Muslim and 38% Christian; 67% lived in urban areas and 33% in rural areas; 69% were married and 31% were single, as illustrated in table 2 below:

Table 2: Group split by religion, region as urban and rural, and marital status

Religious A	ffiliation	Region (ι	urban vs. rural)	Marital Status			
Muslim	62%	Urban	67%	Married	69%		
Christian	38%	Rural	33%	Single	31%		

b. Iraqi group structure and profile

A group of 250 Iraqi refugees living in Lebanon was interviewed. The respondents were recruited by partner NGOs in areas accessible to IMC. The group structure is defined in the charts and table below:

Chart 4: Iraqi group split by age

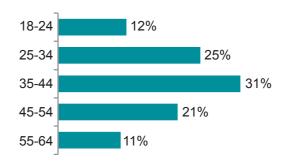


Chart 5: Iraqi group split by region of origin

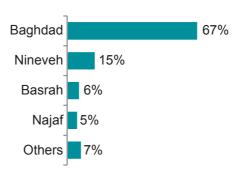


Chart 6: Iraqi group split by gender

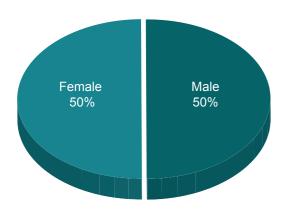


Table 3: Iraqi Group split by religion, marital status, and year of arrival in Lebanon

Religious Affiliation		Marital Status		Year of Arrival in Lebanon			
Shiite 3 Sunni 8	54% 35% 8% 3%	Married Single Widowed/Divorced	74% 20% 6%	Before 2008 2009 – 2010 2011 – 2012 Refused	11% 37% 34% 18%		

Statistical Analysis

T-tests comparing pairs or groups were performed using a 95% confidence level (alpha = .05). Tests were performed using the number of responses and means in each category. Statistical significance is highlighted in tables 4 through 7.

c. Questionnaire

A structured questionnaire was designed in order to collect the data. In principle, the same questionnaire was used for both groups; however, some slight changes were made to the questionnaire used with the Iraqi group to make it more adaptable to their situation (see Appendix). The questionnaire was developed in English and translated into Arabic to ensure a good understanding of the questions and therefore more accurate results from respondents given that Arabic is their mother tongue.

The questionnaire ensured the anonymity of respondents, the confidentiality of information revealed, and the freedom to withdraw at any point during the study. A comfortable environment was provided for the respondents in order for them to feel relaxed and to facilitate the answering process.

The questionnaire was divided into four main parts and included 19 questions addressing the main objectives of the study, in addition to demographic questions. The first part was a screening phase to select the eligible respondents based on demographic data and required indicators. The second part of the questionnaire concentrated on gender roles in society, the perceptions of men and women towards gender roles, and the perception of "masculinity" by both Lebanese and Iraqi refugees. The fourth part included questions about domestic violence, means to fight violence, and the future role of men in women anti-violence advocacy.

d. Field execution

The fieldwork for the Lebanese group was conducted between June 2012 and July 2012. Surveys were conducted by interviewers trained by IPSOS. Prior to commencing the fieldwork, IPSOS briefed all interviewers about the best practices of administering the questionnaire.

In order to test for efficiency and effectiveness of the questionnaire, 50 surveys were completed as a pilot before proceeding with the study. This was done with small groups in the areas specified in the study to test and validate the questionnaire.

The fieldwork for the Iraqi group was conducted between June 2012 and August 2012 by IMC interviewers.

V. Results and Discussions

The following section presents and discusses the results that were extracted from the findings of the quantitative study with some insights from the qualitative study.



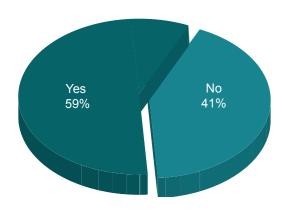
Gender Roles

a. The Lebanese group

i. Difference in the role of men between today and the past

Concerning the roles of men today and in the past, the study showed that more than half of the group (59%) agreed that there has been a change in this role. However, this was indicated more among females than males, and more among Christians than Muslims. More respondents with university level educations than respondents with lower levels of education indicated that roles have changed.

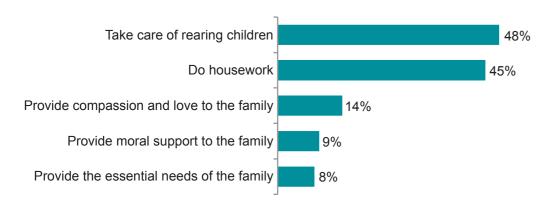
Chart 7: Difference in the roles of men today and in the past (Lebanese)



The change in men's roles consisted of two elements: newly introduced tasks, and tasks that are no longer part of their role.

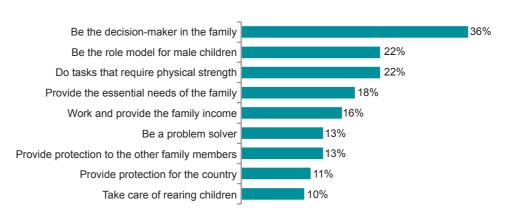
Some of the new tasks are rearing children (48%) and performing household chores (45%). Younger respondents (25 – 34 years old) indicated that these tasks are now a part of a man's role more than older respondents did, and more single respondents than married respondents indicated the same. This may reflect a more flexible attitude towards gender roles in the Lebanese society, especially among younger people (25 – 34 years old).

Chart 8: Roles played by men today but not in the past (Lebanese)



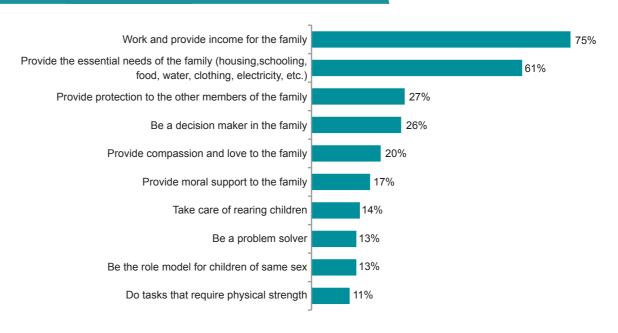
Results showed that decision-making is no longer considered solely a man's responsibility. More of the older respondents (55 – 64 years old) than the younger respondents indicated this, while more females than males indicated the same. More males than females, and more Christians than Muslims, indicated that men are the role models for male children, and that they perform tasks that require physical strength.

Chart 9: Roles played by men in the past but not today (Lebanese)



Two main roles continue to be associated with men. First, working and providing income for the family (75%) which requires the provision of the essential financial needs that cover housing, schooling, food, water, and clothing remains a man's role. The second role men have maintained is being in charge of the family by ensuring protection to all its members. Nevertheless, the fathering role of providing compassion and love to the family is still a more secondary role which only 20% of the group indicates as a masculine role.

Chart 10: Roles played by men today (Lebanese)

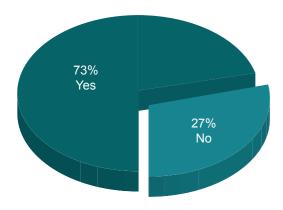


Both men and women believe that the roles men formerly held but have receded today are mostly being a decision maker in the family, doing tasks that require physical strength, and being a role model for male children. Both men and women believe that the roles which men hold today but not in the past are more domestically oriented, such as doing housework and taking care of the children.

ii. Difference in the role of women today and in the past

The studies show that 73% of respondents said that the role of women has changed over time. Younger people (18 - 34 years old) more than the other age groups, rural citizens more than urban ones, singles more than married, and respondents with a university level education more than those with lower levels of education, believe there is a difference between the roles women play today and the roles women played in the past in the Lebanese society.

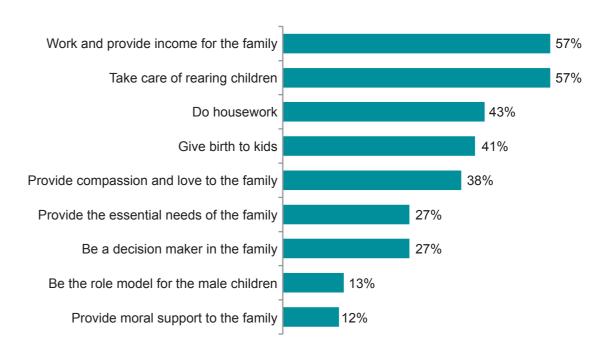
Chart 11: Difference in the roles of women today and in the past (Lebanese)



Fifty-seven percent agreed that a woman's role today mainly consists of working and providing for the family. This was indicated more among the younger rather than the older group, which demonstrates that a change in mentality has occurred in the new generation.

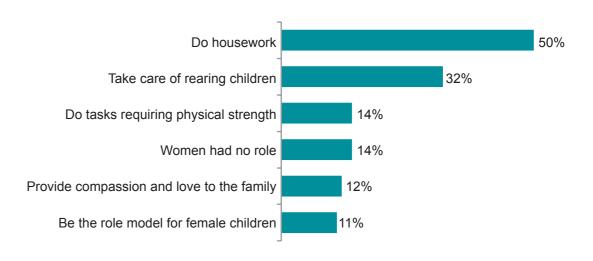
However, that a woman is still expected to perform household duties (43%), to carry on with her role as a mother (57%), and to be the birth giver (41%) was indicated more among Muslims than Christians.

Chart 12: Roles played by women today (Lebanese)



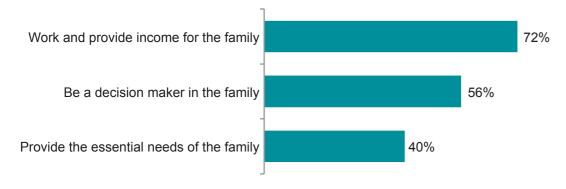
The tasks that no longer conform strictly as a woman's role are doing housework (50%) and taking care of rearing children (32%). More male than female respondents, and more respondents in the southern governorate compared to other regions, indicated these changes.

Chart 13: Roles played by women in the past but not today (Lebanese)



Lebanese women have acquired new roles such as providing for the family (72%), indicated more among Muslims than Christians, and in rural areas more than in urban; being a decision maker in the family (56%) indicated more in rural areas than in urban; and providing essential needs of the family (40%).

Chart 14: Roles played by women today but not in the past (Lebanese)



The results show that a change has occurred in the Lebanese society. Women gained several new roles that they did not have in the past. Nowadays, they share some of their roles with men, and this demonstrates a tremendous change in attitudes towards gender roles.

The shift in taking care of children and doing household tasks is a logical transition as women today also work to provide for their families; therefore, such tasks must be divided with their partners.

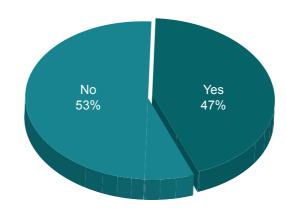
The role of men in the past was more dominant in all aspects of life, particularly in decision-making for the family. However, men have become more moderate, delegating some of their authority to their female partners. Being financially independent has given women a newfound confidence in making their own personal decisions, as well as making decisions in the family.

b. The Iraqi group

i. Difference in the role of men today and in the past

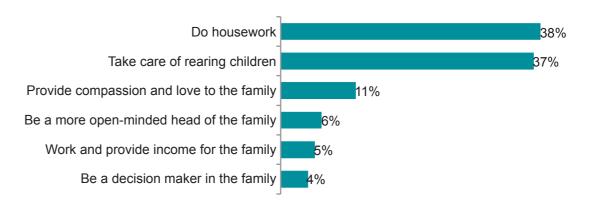
More than half of the Iraqi group (53%) believes that the role of men has not changed, while 47% believe that there is a difference in the roles of men between today and the past. This shows a stagnant viewpoint towards gender roles.

Chart 15: Difference in the roles of men today and in the past (Iraqi)



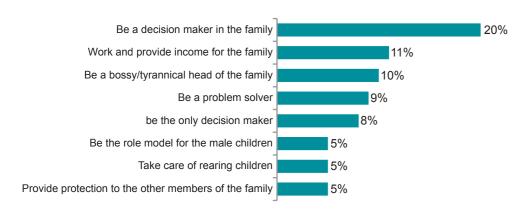
According to respondents who believe there is a difference in the roles of men today (47%), the two main roles that have been augmented are doing housework (38%), and rearing children (37%). More women than men indicated this modification. Showing compassion and love to the family (11%) is a new role for men, but only a modest number of respondents indicated this (11% out of the 47%).

Chart 16: Roles played by men today but not in the past (Iraqi)



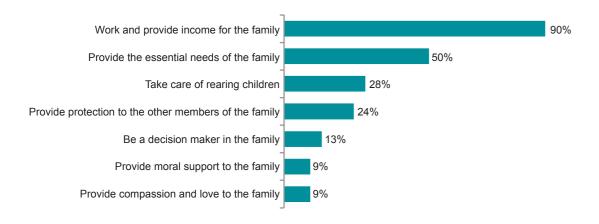
Responses have shown that there are some roles that men no longer engage in exclusively. These roles include decision making in the family (20%), providing income for the family (11%, indicated more by women than men) and being a tyrannical head of the family (10%). However, the low response rate may suggest that men are not yet willing to relinquish the roles typically related to masculinity.

Chart 17: Roles played by men in the past but not today (Iraqi)



The majority of answers showed that respondents believe the main roles of men today are working and providing income for the family (90%) and providing the essential needs of the family (50%). More men than women and more Muslims than Christians indicated this belief. Today, men's roles include rearing children (38%), indicated more by women than men.

Chart 18: Roles played by men today (Iraqi)

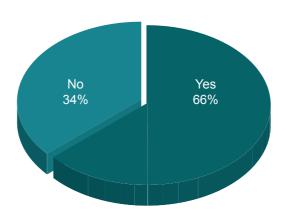


Both men and women perceive the roles of men today to be primarily working and providing income and providing essential needs for the family. To a lesser extent, men today have the role of rearing the children and protecting the other members of the family, whereas providing compassion and moral support comes as secondary role according to respondents.

ii. Difference in the role of women today and in the past

The majority of respondents believe that women's roles have witnessed a change over time. Sixty-six percent expressed that there is a difference in the role of women between today and the past, while 34% eschew any change.

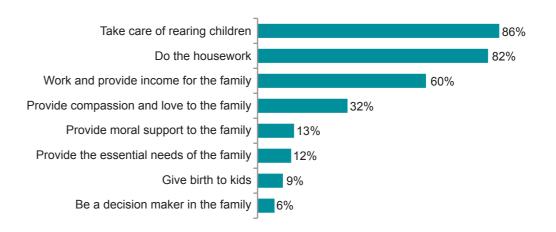
Chart 19: Difference in the roles of women between today and the past (Iragi)



According to respondents, the roles of women today are mainly rearing children (86%), doing housework (82%), and providing income for the family (60%); thus, in addition to their traditional roles, women are, to a large extent, responsible for providing income for their families.

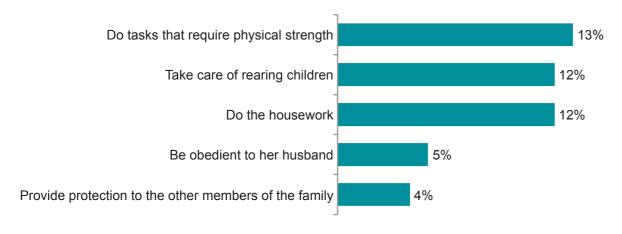
Meanwhile, providing moral support for the family (13%) was indicated more among Muslims than Christians.

Chart 20: Roles played by women today (Iraqi)



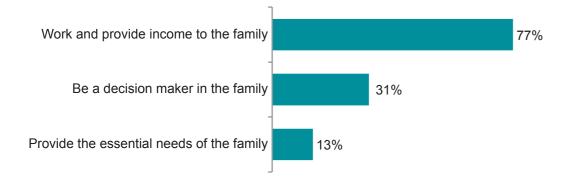
Meanwhile, the roles that women used to play in the past but not today are doing tasks that require physical strength (13%), rearing children (12%) and doing housework (12%). More women than men indicated these results.

Chart 21: Roles played by women in the past but not today (Iraqi)



Working and providing for the family (77%) is the main role that women have today but did not play in the past. According to respondents, Iraqi women enjoy the new role of being a decision maker in the family (33%).

Chart 22: Roles played by women today but not in the past (Iraqi)



Both men and women still perceive the roles of women to be, above all, rearing children and doing housework. However, on top of their main traditional roles, women today are expected to work and provide income for the family. Both also mainly agree that the role which women used to have but have stopped playing today is doing tasks that require physical strength.

On the other hand, being a decision maker in the family is a new role women have gained over time. Considering the stagnant perception of gender roles by both men and women, this reflects a positive prelude to a more flexible mind-set.

Respondents' answers show that decision making is not solely a man's role anymore, and men are participating, albeit to a limited extent, in rearing children and doing housework.



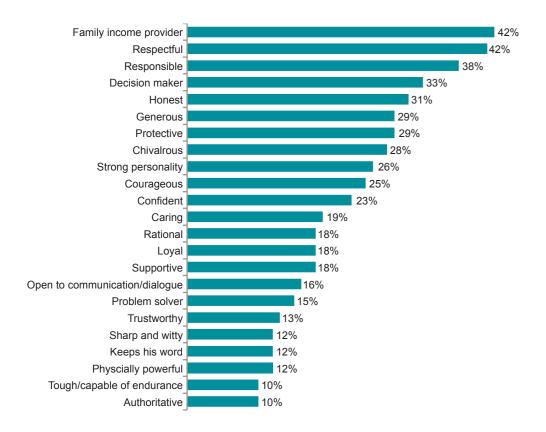
Masculinity

a. The Lebanese group

i. Main traits and behaviors associated with masculinity

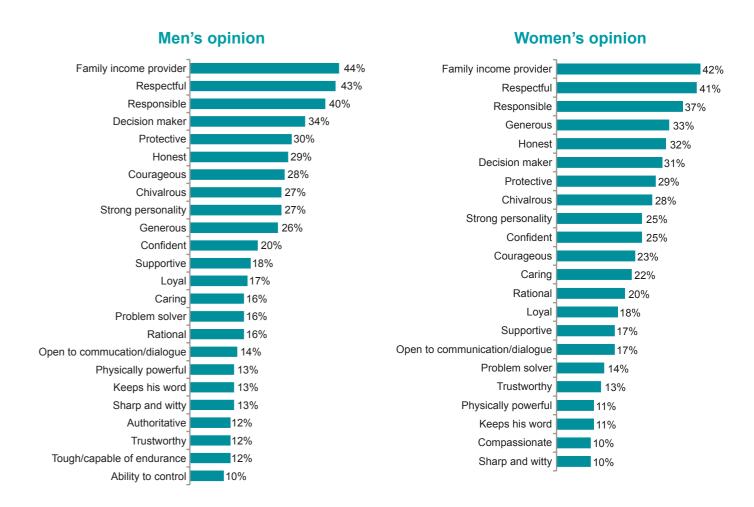
The Lebanese respondents mostly associate the following with masculinity: being a family income provider (43%), respectful (42%), responsible (38%), a decision maker (33%), honest (31%), and many other traits as shown below. Interestingly, almost all associations are positive attributes. However, 3% of respondents indicated violence as a trait of masculinity.

Chart 23: Masculinity Traits (Lebanese)



The frequency of responses for the attributes related to masculinity does not differ much between men and women. However, a divergence is noticed when women also associate masculinity with being generous, caring and compassionate, and men associate it with having authority and courage.

Chart 24: Masculinity traits as perceived by men versus women (Lebanese)



Comparing the results by region, some divergence between urban and rural is also noticed. While in the urban areas people distinctively consider problem solving as a trait of masculinity, in the rural areas they distinctively match it with being physically powerful and a decision maker. This corresponds with the lifestyle and culture specific to each area.

In addition, being a family income provider pertains more to masculinity among the older age group (55-64 y.o.) than the younger one, while having a strong personality is more related with the younger group's (25-34 years old) point of view.

The main masculinity trait in a male-centred culture is being a decision maker. A man is expected to be a responsible decision maker, backed up by a strong personality and courage, and having a certain level of intelligence and know-how, while being rational.

"As a decision maker, a man is capable of solving problems and having his word respected at home. On the social level, he is wise enough to make the appropriate choices." (Qualitative discussion)

"Besides being a decision maker, he becomes the natural leader others look up to. He naturally takes initiatives and makes things happen. A man who knows everything, who is sharp and witty, becomes a reference to those around him. Even as a child, he was raised to be in charge in the absence of his dad; to be the man of the house." (Qualitative discussion)

Having authority is predominantly more important for males than females and more so among young people (25-34 years old) than older age groups. Married men more than single men described the importance of being rational, a decision maker, and having authority.

Meanwhile, for a Lebanese man, having a good social image (respectful, honest, trustworthy, etc.) and preserving good harmony in relationships are highly important; mostly at home (protective, caring, supportive, loyal, open to dialogue, treating his family with respect, etc.) and in society (close to people, peaceful, kind, forgiving, etc.). This is noticeably important for people living in the South.

Being a generous, caring, compassionate, and trustworthy man is considered important, more so by women than by men. Masculinity is reflected through a man's affection and care towards his children, his love for his wife, and the protection of his family.

"A wife needs her husband's support when feeling down or in trouble, or whenever a decision needs to be made. He should also value her opinions and thoughts. These values give a woman a sense of security and peace of mind." (Qualitative discussion)

Being honest and open to communication/dialogue is important for Muslims. In the South more than in other regions, the traits of being respectful and keeping one's word define the man.

A man is expected to have financial power (43%) in the sense of being able to provide income for his family. This is important for married persons and people from the South in particular.

"A 'real man' is seen to be financially independent and responsible for his family's financial needs. He works hard to earn his family's living and is still considered the main source of income. It is believed that this gives him power and control. Nevertheless, it is now more accepted that a woman works. She is financially supporting her husband in order to meet the family's needs." (Qualitative discussion)

"A man can be unemotional and tough/capable of endurance because he is seen as rather distant; he does not show his emotions or share his thoughts. As a child, he is taught to be tough, and never to cry or be viewed as weak". (Qualitative discussion)

He can be also described as conservative, stubborn, violent, tyrannical, heartless and selfish.

Figures in table 4 are based off responses to a 5-point Likert Scale, where (1) was highly disagree, (2) was disagree, (3) was neither agree nor disagree, (4) was agree, and (5) was strongly agree. The results show that traits such as protective (avg. 4.6), responsible (avg. 4.6), and being a family income provider (avg. 4.6) apply the most to masculinity. Being protective is indicated more among Christians than Muslims, and being responsible and a family income provider is indicated more in rural than urban areas.

Table 4: Traits that apply to masculinity (Lebanese)

	Total group	Male	Female	Christian	Muslim	Urban	Rural	Single	Married
Protective	4.6	4.6	4.6	4.7*	4.5	4.6	4.6	4.5	4.6*
Responsible	4.6	4.6	4.5	4.6	4.5	4.5	4.7*	4.5	4.6
Be a family income provider	4.6	4.6	4.6	4.6	4.6	4.5	4.6*	4.5	4.6*
Supportive	4.5	4.6	4.5	4.7*	4.4	4.5	4.5	4.5	4.6
Chivalrous	4.5	4.6*	4.5	4.7*	4.4	4.6	4.5	4.5	4.6
Be a decision maker	4.5	4.6	4.5	4.6*	4.5	4.5	4.6	4.6	4.5*
Confident	4.5	4.5	4.4	4.5*	4.4	4.4	4.6*	4.4	4.5
Respectful	4.5	4.6	4.5	4.7	4.4	4.5	4.6	4.5	4.6
A strong personality	4.4	4.4	4.4	4.4	4.4	4.4	4.5	4.4	4.4
Courageous	4.4	4.4	4.3	4.4	4.3	4.3	4.5*	4.3	4.4*
Loyal	4.4	4.4	4.3	4.7	4.2	4.3	4.4	4.3	4.4
Trustworthy	4.4	4.4	4.3	4.5	4.3	4.3	4.4	4.3	4.4
Generous	4.4	4.4	4.4	4.5	4.3	4.4	4.4	4.4	4.4
Caring	4.3	4.2	4.3	4.5	4.1	4.2	4.3	4.2	4.3
Problem solver	4.3	4.4	4.3	4.5	4.2	4.3	4.4	4.3	4.4
Open to communication/dialogue	4.3	4.4	4.3	4.4	4.3	4.3	4.4	4.2	4.4
Tough	4.3	4.3	4.2	4.4	4.2	4.3	4.2	4.2	4.3
Keeps his word	4.2	4.3	4.2	4.4	4.1	4.2	4.3	4.3	4.2
Honest	4.2	4.3	4.2	4.5	4.1	4.2	4.3	4.1	4.3
Eloquent	4.2	4.2	4.2	4.2	4.2	4.2*	4.1	4.2	4.2
Sharp and witty	4.2	4.2	4.2	4.3	4.1	4.2	4.1	4.2	4.2
Rational	4.2	4.3	4.2	4.4*	4.1	4.2	4.3*	4.2	4.2
Compassionate	4.1	4.1	4.1	4.3*	4	4.1	4.1	4	4.1
Responsible for tasks requiring strength	4	4	4	4	4	4	4	4	4
Knows everything	4	4	3.9	4	3.9	4	3.8	3.9	4
Physically powerful	3.9	4	3.9	4*	3.8	3.9	3.9	3.9	3.9
Has the ability to control	3.9	4*	3.8	3.8	3.9	3.9	3.9	3.8	3.9*
Unemotional	3.9	4	3.9	4.1*	3.8	3.9	3.9	3.9	3.9
Sexually powerful	3.7	3.8*	3.6	3.7	3.6	3.7	3.6	3.6	3.7
Has authority	3.6	3.7	3.6	3.8	3.6	3.7	3.5	3.5	3.7
Conservative	3.2	3.2	3.2	3.2	3.2	3.2	3.1	3	3.3*
Stubborn	2.5	2.5	2.4	2.6*	2.4	2.6*	2.1	2.5	2.4
Violent	1.8	1.8	1.8	1.5	2*	1.8	1.8	1.8	1.8
Tyrannical	1.7	1.7	1.7	1.4*	1.8	1.7	1.6	1.7	1.6

^(*) indicates significance

Figures shown are based off responses to a 5-point Likert Scale, where (1) was highly disagree, (2) was disagree,

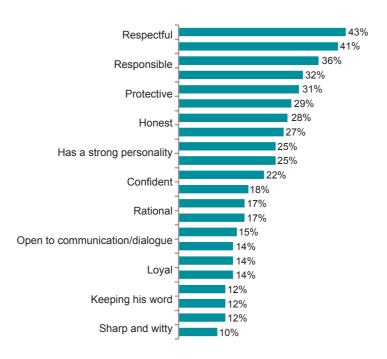
ii. Positive and negative traits and behaviors matched with masculinity

What do the Lebanese match with masculinity, specifically as positive or negative traits or behaviors? Which would they consider positive and which negative?

Positive traits and behaviors associated with masculinity and their positive impact on family and society

Being respectful (43%), a family income provider (41%), responsible (36%) and a decision maker (32%) remain again the most mentioned positive traits and behaviors matched with masculinity. (See chart 26)

Chart 25: Positive traits and behaviors matched with masculinity (Lebanese)



In the opinion of older more than younger respondents, being respectful is a distinguishing characteristic of a man.

For married people more than single people, masculinity is also about being both an income provider and a decision maker in the family.

A "real man" is seen to be financially independent and responsible for his family's financial needs. He works hard so as to earn his family's living and is considered to be the main source of income. Being the main income provider gives a man a sense of power and control, and it boosts his self-confidence. As a decision maker, a man is capable of solving problems and having his word respected at home. On the social level, he is wise enough to make the appropriate choices.

⁽³⁾ was neither agree nor disagree, (4) was agree, and (5) was strongly agree.

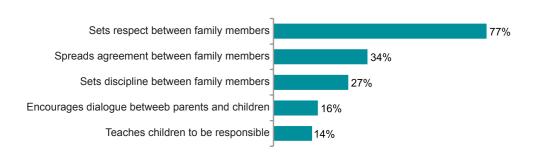
Not much divergence in the opinion between men and women on the positive attributes of masculinity was determined; however, women match generosity, caring, and loyalty with masculinity more than men do, and men match being tough/capable of endurance with masculinity more than women do.

"For a woman, masculinity is reflected through a man's affection and care towards his children, love of his wife, and protection of his family. Loyalty is a critical value that a woman requires when it comes to evaluating masculinity." (Qualitative discussion)

Positive Impacts of Major Positive Traits of Masculinity [Respectful, Family Income Provider, Responsible] on Family and Society

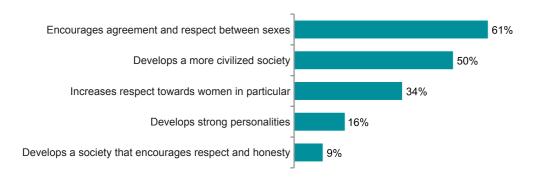
The majority of respondents believe that a man being respectful sets the tone of respect between all family members. Some respondents believe that it also spreads agreement and discipline within the family, and for some, this encourages dialogue between parents and children, and teaches children to be responsible.

Chart 26: Positive impacts of being "Respectful" on the family (Lebanese)



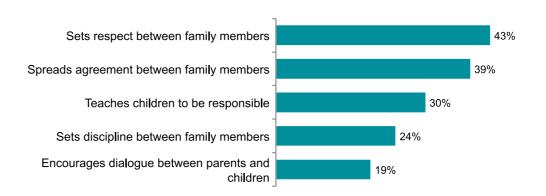
Respondents believe that being respectful has a positive effect on society in terms of encouraging respect and agreement between sexes, specifically towards women, as well as developing a more civilized society. A minority of respondents also indicated that respect influences the development of strong personalities.

Chart 27: Positive impacts of being "Respectful" on the society (Lebanese)



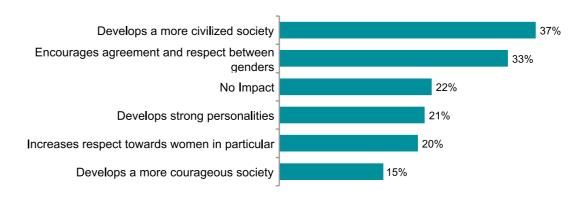
For many, a man being a family income provider also sets respect and agreement between family members and teaches children to be responsible.

Chart 28: Positive impacts of being "A family income provider" on the family (Lebanese)



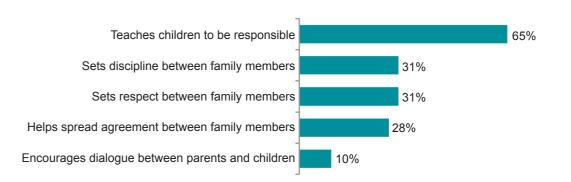
Less than half of respondents feel that being a family income provider helps develop a more civilized society (37%), and 33% believe it encourages agreement and respect between sexes.

Chart 29: Positive impacts of being "A family income provider" on the society (Lebanese)



Men who possess the trait of being responsible also teach children how to be responsible (65%) according to respondents. For some, this also sets discipline, respect, and agreement among the family members.

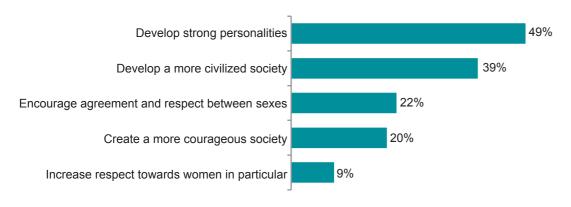
Chart 30: Positive impacts of being "Responsible" on the family (Lebanese)



Consequently, this can develop strong personalities in the community, as well as create a more civilized society.

"A man is the main example for a boy to follow. He is expected to play a major role when it comes to raising children and teaching them life values. He is responsible for the child's personal and social development." (Qualitative discussion)

Chart 31: Positive impacts of being "Responsible" on the society (Lebanese)



Negative traits and behaviors associated with masculinity and their negative impact on family and society

It was observed that both men and women have the same vision in terms of negative aspects of masculinity in Lebanon.

Being violent (76%) and tyrannical (66%) are the most mentioned negative characteristics of masculinity.

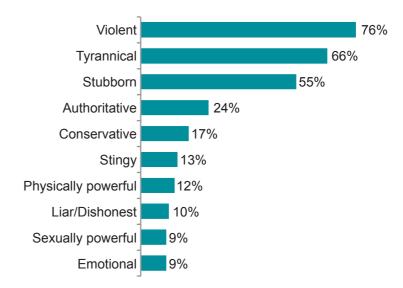
"A man should never take advantage of a woman's weaker physical stature by being brutal with her." (Qualitative discussion)

Another negative aspect of masculinity, often mentioned by the Lebanese group, is that men can behave in a stubborn manner (55%).

"Men are rather tough and stubborn; they sometimes impose their opinions and show no flexibility, thinking that this shows their masculinity." (Qualitative discussion)

"Women believe that a man does whatever he wants, whenever he wishes in spite of all circumstances. A woman can try to keep her husband satisfied, and does so by always being around him, attempting to please him and make sure nothing annoys him. This creates underlying tensions and pressures (his bossy character and masculine traits)." (Qualitative discussion)

Chart 32: Negative traits and behaviors matched with masculinity (Lebanese)



A noticeable divergence in the opinion between men and women is seen when a man having authority is considered, by women more than by men, as a negative trait of masculinity. Women believe that men are granted more authority than they should be and that they take advantage of that, especially misusing this authority over female members of the family.

Negative Impacts of major negative traits of masculinity [Violent, Tyrannical, Stubborn], on Family and Society

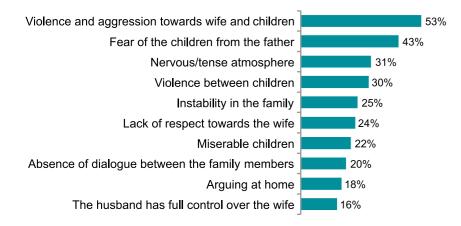
The Lebanese are aware that violent behavior in a man negatively affects the family on many levels: physical, psychological, and relational.

The direct effect, being the effect of the aggression itself on the wife and children, is the most mentioned impact (53%).

But some other indirect impacts are recognized: fear of the children of their father (43%), the nervous and tense atmosphere at home (31%), and children becoming violent with each other (30%).

To a lesser extent, other effects are mentioned: instability in the family (25%), the wife not being respected (24%), the children being miserable (22%), absence of dialogue in the family (20%), arguing in the family (18%), and full control of the husband over his wife (16%).

Chart 33: Negative impacts of being "Violent" on the family (Lebanese)

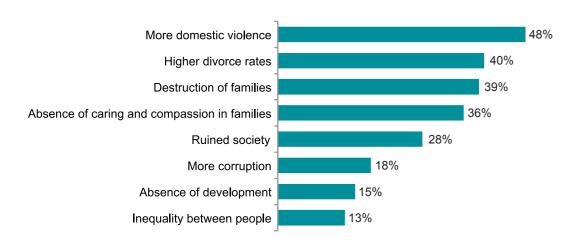


This leads to a society with even more domestic violence (48%), higher divorce rates (40%), destroyed families (39%), and deprivation of care and compassion (36%).

Consequently, the society would become ruined (28%), corrupted (18%), lacking in development (15%), and bearing inequality between its members (13%).

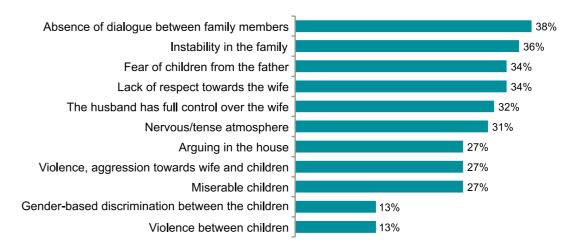
It is noticed that, in people's opinion, men's violence has a mainly familial scope of damage. It harms the wife and the children in some way or another, and causes discomfort or dysfunctionality.

Chart 34: Negative impacts of being "Violent" on the society (Lebanese)



A tyrannical man in the household causes, in the Lebanese group's opinion, many psychological and relational problems; these are mostly absence of dialogue between the family members (38%) and instability in the family (36%). It also instills children's fear of their father (34%), the wife being disrespected (34%), the husband having full control over his wife (32%) and the atmosphere of the house being tense and nervous (31%).

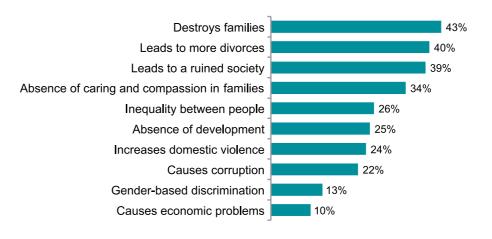
Chart 35: Negative impacts of being "Tyrannical" on the family (Lebanese)



This leads to a society with destroyed families (43%), higher divorce rates (40%), deprivation of care and compassion (34%) and more domestic violence (24%).

Consequently, this society would become ruined (39%), bearing inequality between its members (26%), lacking in development (25%) and corrupted (22%). It would also witness gender-based discrimination (13%) and economic problems (10%).

Chart 36: Negative impacts of being "Tyrannical" on the society (Lebanese)

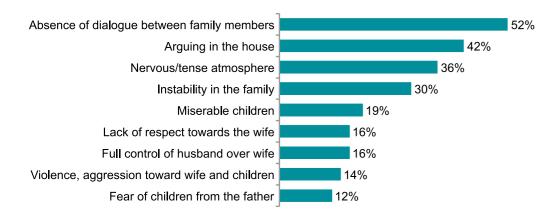


It was shown, in the respondents' opinions, that men's tyranny surpasses the family into the societal circle; since tyranny is more of an attitude, a way of thought and a belief, and can be expressed by reactions to different situations in life: a woman's relationship with her family, a woman's relationship with her friends, a woman's career path and jobs "and a woman's career path and jobs, among others." This would cause, with time, a "ruined" society that condones inequality between men and women, which would result in a lack of development and increased economic problems.

The presence of a stubborn man in the household leads to the absence of dialogue between the family members (52%), causes arguing in the house (42%), generates a nervous/tense atmosphere (36%), and creates instability in the family (30%).

For some, it also renders the children miserable (19%), the wife feeling disrespected (16%) and under her husband's full control (16%), the wife and children being subject to violence and aggression (14%), and the children fearing their father (12%).

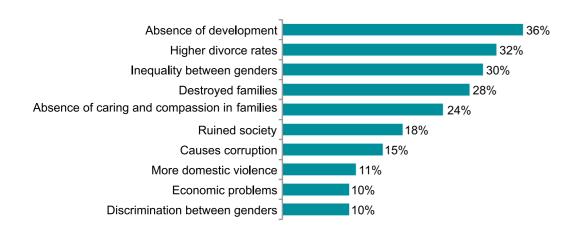
Chart 37: Negative impacts of being "Stubborn" on the family (Lebanese)



A man's stubbornness would lead to a society with higher divorce rates (32%), with families being destroyed (28%), deprived of care and compassion (24%), and with increased levels of domestic violence (11%).

Consequently, this society would lack development (36%) and would suffer from inequality between its members (30%). For some, it would be a ruined society (18%), corrupted (15%) with gender-based discrimination (10%) and economic problems (10%).

Chart 38: Negative impacts of being "Stubborn" on the society (Lebanese)



iii. Acceptable behaviors from a man towards his family members

A man who behaves in an acceptable manner towards his family does not resort to the use of power – physical, emotional or social – to solve any dispute. He solves disagreements rationally (94%) and does not use strength or power with his wife and children, neither to make them obey him nor to solve disputes.

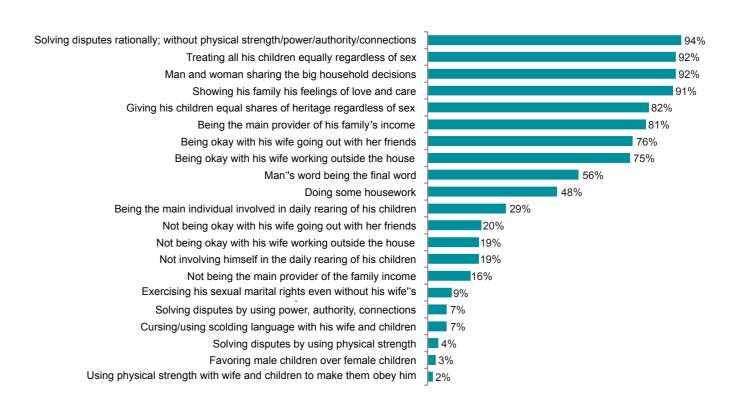
Few respondents believe that it is acceptable to exercise sexual marital rights without a wife's consent (9%), to solve disputes by using power, authority, or connections (7%) or to curse/use scolding language with a wife and children (7%).

Respondents indicated they believe a man should show his feelings of love and care (91%) and deal equally with all family members; he should treat children in the same manner regardless of their sex (92%) instead of favouring male children over female children; he should also divide inheritance equally among children regardless of sex (82%). A man also shares the big household decisions with his wife (91%).

It is still more acceptable for a man to be the main provider of his family's income (81%), rather than not being so (16%). It is more tolerable for a wife to hold a job outside the house (75%) rather than to stay home (19%).

It is controversially accepted for a man to do some housework (48%) and for a man's word to be the final word in the house (56%). Moreover, men are moderately accepting of their wives spending time with friends (76%).

Chart 39: Acceptable behaviors from a man towards his family members (Lebanese)



Behaviors which are more acceptable to females than males are: "man solving disputes rationally, not by using his physical strength/power/authority/connections," "man and woman sharing the big household decisions," "man showing his family his feelings of love and care," "man is okay with his wife working outside the house," "man is okay with his wife spending time with her friends," and "man doing some housework."

On the other hand, the following behaviors are more acceptable to males than females: "the man's word is the final word," "man exercising his sexual marital rights even without his wife's consent," man solving disputes by using his own power, authority, connections," "man cursing/using scolding language with his wife and children," "man solving disputes by using his physical strength," "man favoring his male children over his female children," and "man using his physical strength with his wife and children to make them obey him."

The following behaviours are more acceptable to Muslims than to Christians: "man is the main provider of his family>s income," "man is the main individual involved in daily rearing of his children," "man does not involve himself in the daily rearing of his children," and "man solves disputes by using his physical strength."

Table 5 illustrates in detail the acceptable behaviors from the total group, sex, religion, place of living, and marital status.

Table 5: Acceptable behaviors (Lebanese)

	Total group	Male	Female	Christian	Muslim	Urban	Rural	Single	Married
Man treating all his children equally regardless of sex	4.7	4.6	4.7	4.8*	4.6	4.6	4.7	4.7	4.6
Man solving disputes rationally, not by using his physical strength/power/authority/ "connections"	4.7	4.6	4.7*	4.8*	4.6	4.7	4.7	4.7	4.7
Man and woman sharing the big household decisions	4.6	4.5	4.8*	4.8*	4.6	4.7	4.6	4.7	4.6
Man showing his family his feelings of love and care	4.5	4.5	4.6*	4.7*	4.5	4.6	4.5	4.6	4.5
Man giving his children equal shares of his heritage regardless of sex	4.3	4.3	4.3	4.7*	4.1	4.3	4.2	4.4	4.3
Man being the main provider of his family's income	4.2	4.2	4.2	3.9	4.4*	4.2	4.2	4	4.3*
Man is okay with his wife working outside the house	4	3.9	4.1*	3.9	4	4	3.9	4.1*	3.9
Man is okay with his wife going out with her friends	4	3.9	4.1*	4	4	4	3.9	4.1	3.9
The man's word is the final word	3.3	3.5*	3.1	3.1	3.4	3.3	3.2	3	3.4*
Man doing some housework	3.2	3.1	3.4*	3.4*	3.1	3.4*	3	3.4*	3.2
Man is the main individual involved in the daily rearing of his children	2.6	2.6	2.6	2.4	2.7*	2.7*	2.4	2.5	2.6
Man does not involve himself in the daily rearing of his children	2.3	2.4	2.2	2.1	2.5*	2.3	2.4	2.2	2.4*
Man is not okay with his wife going out with her friends	2.2	2.3*	2.1	2	2.3*	2.2	2.1	2	2.2*
Man is not okay with his wife working outside the house	2.1	2.2	2	2.1	2.1	2.1	2	1.9	2.2*
Man not being the main provider of the family income	1.9	1.8	1.9	2*	1.8	1.8	1.9	2*	1.8
Man exercising his sexual marital rights even without his wife's consent	1.6	1.7*	1.5	1.5	1.7	1.7*	1.5	1.6	1.7
Man solving disputes by using his own power/authority/ "connections"	1.5	1.5*	1.4	1.2	1.6*	1.5	1.4	1.5	1.5
Man cursing/using scolding language with his wife and children	1.5	1.6*	1.4	1.4	1.5	1.5*	1.3	1.5	1.5
Man solving disputes by using his physical strength	1.3	1.4*	1.2	1.2	1.4*	1.3	1.3	1.3	1.3
Man favoring his male children over his female children	1.3	1.4*	1.2	1.1	1.4	1.3	1.3	1.3	1.3
Man using his physical strength with his wife and children to make them obey him	1.3	1.3*	1.2	1.2	1.3*	1.3	1.3	1.2	1.3

^(*) indicates significance

Figures shown are based off responses to a 5-point Likert Scale, where (1) was highly disagree, (2) was disagree,

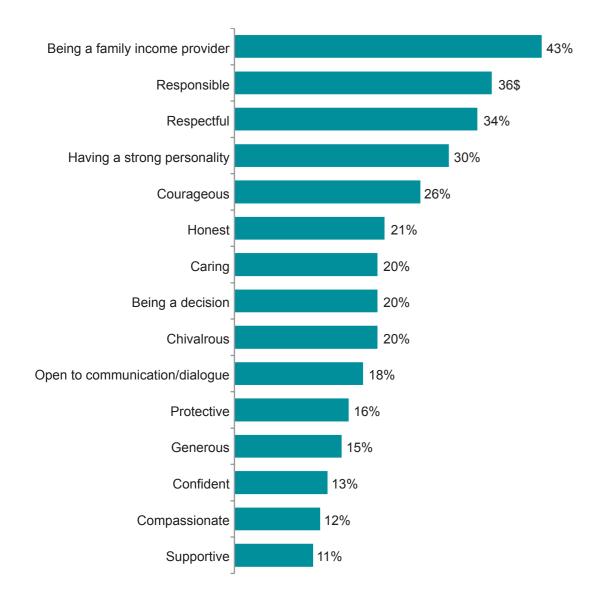
⁽³⁾ was neither agree nor disagree, (4) was agree, and (5) was strongly agree.

b. The Iraqi group

i. Main traits and behaviors associated with masculinity

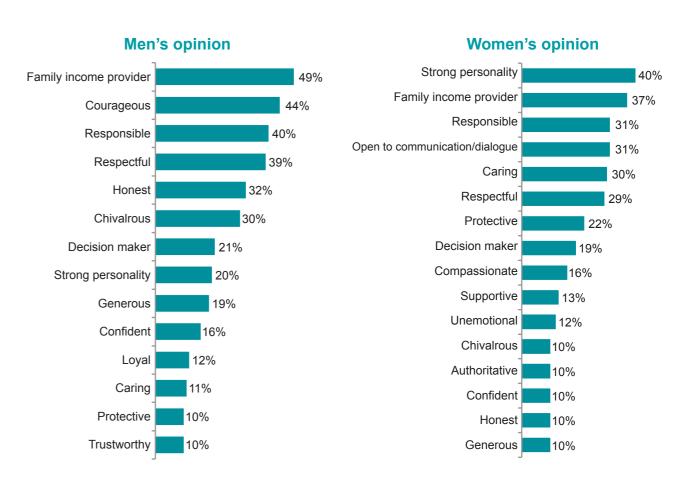
The Iraqi group mostly associated the following traits with masculinity: being a family income provider (43%), responsible (36%), respectful (34%), having a strong personality (30%), courageous (26%), among other statements shown below. Interestingly enough, almost all associations are positive attributes. However, women more than men associate masculinity with characteristics related to providing security like having a strong personality and being caring, protective, and supportive.

Chart 40: Masculinity Traits (Iraqi)



The frequency of mention of the attributes related to masculinity differs between men and women. Men associate masculinity with different characteristics such as being a family income provider, courageous, responsible, respectful, honest, and chivalrous. On the other hand, women associate masculinity with characteristics that are related to protection, support, and caring. These characteristics are: having a strong personality, being a family income provider, responsible, open to communication, caring, respectful and protective.

Chart 41: Masculinity traits as perceived by Men vs. Women (Iraqi)



An Iraqi man, similar to the Lebanese group, is mostly identified as having a strong decision-making character.

Masculinity within the Iraqi society in Lebanon is mainly associated with having various characteristics such as being responsible, courageous, a decision maker, possessing a strong personality.

The "masculine" man is expected to be the leader in the family and is the one who primarily protects and supports his family. He always assumes responsibility and makes courageous decisions that are in his family's best interest, thus ensuring good protection and support for all family members.

An Iraqi man is characterized as being respectful, chivalrous, honest, and generous. Furthermore, to Iraqis, masculinity is reflected as being able to encourage communication/dialogue, and being caring, protective and supportive.

A man is expected to have financial power (45%) in the sense of being able to provide income for his family.

Although being physically powerful has been considered a main trait of masculinity in traditional societies, it is the least mentioned attribute by the Iraqi respondents.

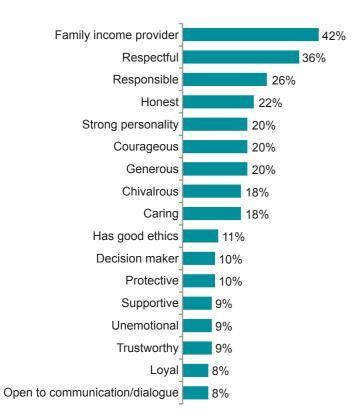
ii. Positive and Negative traits and behaviors matched with masculinity

What do the Iraqis match with masculinity, specifically as positive or negative traits or behaviors? Which do they consider positive and which do they view as negative?

Positive traits and behaviors associated with masculinity and their positive impact on family and society

Being a family income provider (42%), respectful (36%), responsible (26%), and honest (22%) remain again the most mentioned positive traits and behaviors matched with masculinity among the Iraqis residing in Lebanon.

Chart 42: Positive traits and behaviors matched with masculinity (Iraqi)

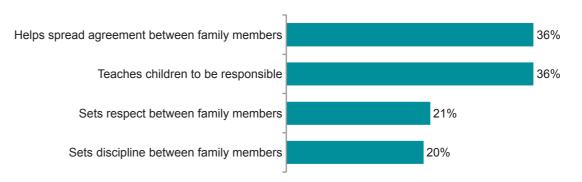


A "real man" is seen to be financially independent and responsible for his family's financial needs. He also should be respectful and honest. These two latter positive traits are more indicated by men than women.

Positive Impacts of major positive traits of masculinity [Family Income Provider, Respectful, and Responsible], on Family and Society

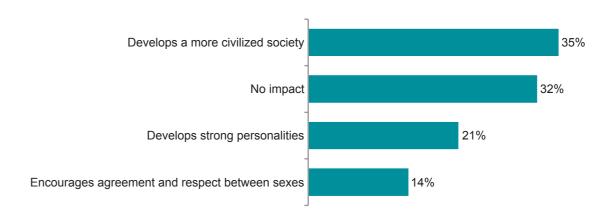
A man's being the family income provider helps spread agreement between family members (36%) and teaches the children to be responsible (36%). Some also believe that it establishes respect (21%) and discipline (20%) between family members.

Chart 43: Positive impacts of being "A family income provider" on the family (Iraqi)



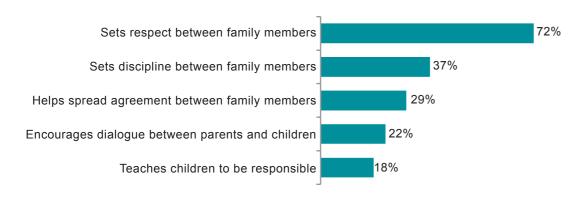
Despite the fact that a good percentage (32%) believes that being a family income provider does not have any impact on the society, slightly more respondents (35%) do think that this trait plays a role on the long run in terms of developing a more civilized society.

Chart 44: Positive impacts of being "A family income provider" on the society (Iraqi)



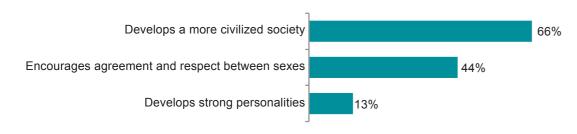
For many, a man being respectful also establishes respect (72%), discipline (37%), and agreement (29%) between family members.

Chart 45: Positive impacts of being "Respectful" on the family (Iraqi)



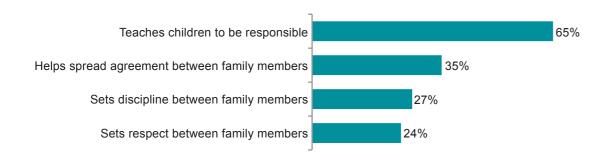
This would also develop a more civilized society (66%) and encourage agreement and respect between sexes (44%).

Chart 46: Positive impacts of being "Respectful" on the society (Iraqi)



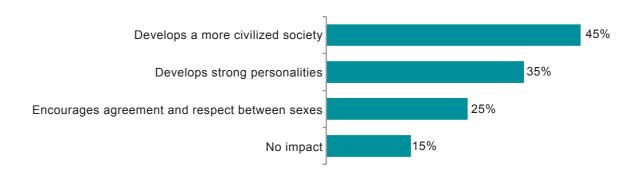
A man behaving responsibly would teach his children how to be responsible (65%). For some, this would also spread agreement (35%) and establish discipline (27%) and respect (24%) within the family.

Chart 47: Positive impacts of being "Responsible" on the family (Iraqi)



Consequently, this would develop a more civilized society (45%), with its members having stronger personalities (35%).

Chart 48: Positive impacts of being "Responsible" on the society (Iraqi)

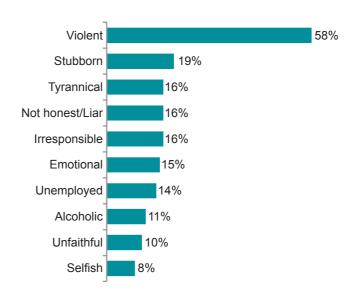


Negative traits and behaviors associated with masculinity and their negative impact on family and society

Both men and women have the same vision about negative aspects of masculinity in Lebanon. Being violent (58%) is the most mentioned negative characteristic of masculinity. Being stubborn (19%), tyrannical (16%), dishonest (16%), and irresponsible (15%) come next.

It is important to note here that being violent and tyrannical are indicated more by men than women, whereas being unemployed is indicated more by women than men as a negative trait.

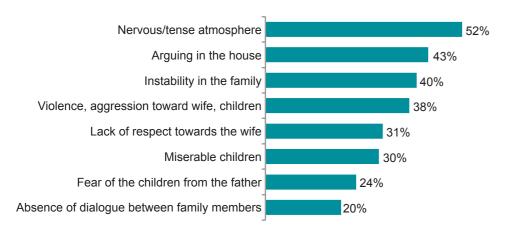
Chart 49: Negative traits and behaviors matched with masculinity (Iraqi)



Negative Impacts of major negative traits of masculinity [Violent, Tyrannical, Stubborn] on Family and Society

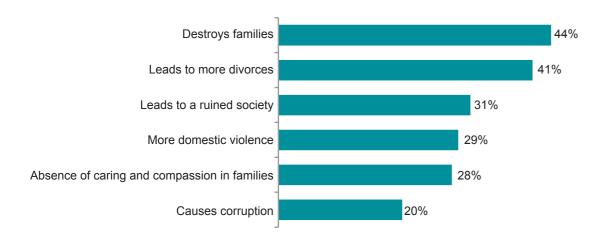
Iraqis are aware of the negative effects of a man's violent character on his family. In their opinion, the main effect is spreading a nervous and tense atmosphere in the house (52%). It also causes arguments in the house (43%), instability in the family (40%), and violence and aggression towards the man's wife and children (38%).

Chart 50: Negative impacts of being "Violent with the family (Iraqi)



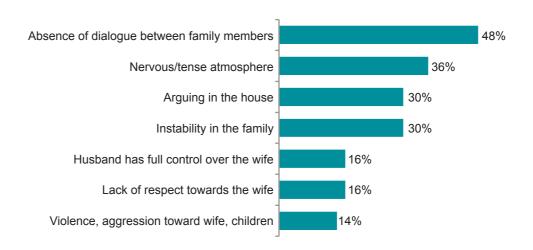
This would lead to a society with even more destroyed families (44%) and higher divorce rates (41%), and consequently a ruined society (31%) with more domestic violence (29%).

Chart 51: Negative impacts of being "Violent" on the society (Iraqi



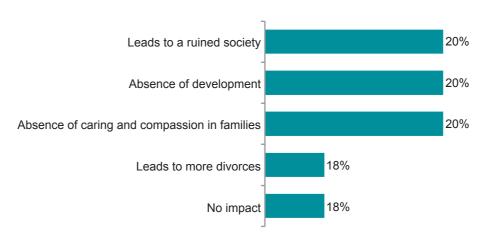
A stubborn man in the household leads to the absence of dialogue between the family members (48%), a nervous and tense atmosphere within the household (36%) with continuous arguing (30%), and instability in the family (30%).

Chart 52: Negative impacts of being "Stubborn" on the family (Iraqi)



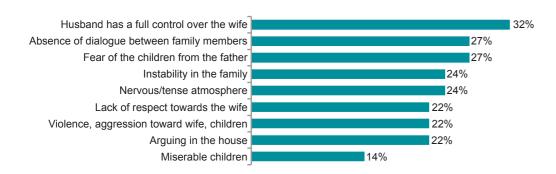
Being stubborn can lead to ruined societies (20%) where there is an absence of development (20%) and absence of care and compassion in families (20%).

Chart 53: Negative impacts of being "Stubborn" on the society (Iraqi)



A tyrannical man in the household leads to a husband having full control over his wife (32%), absence of dialogue between family members (27%), children fearing their father (27%), and instability in the family (24%).

Chart 54: Negative impacts of being "Tyrannical" on the family (Iraqi)



A tyrannical man also negatively impacts society, as his behavior leads to a ruined society (38%) with destroyed families (32%) and more inequality between the people (22%).

Chart 55: Negative impacts of being "Tyrannical" on the society (Iraqi)

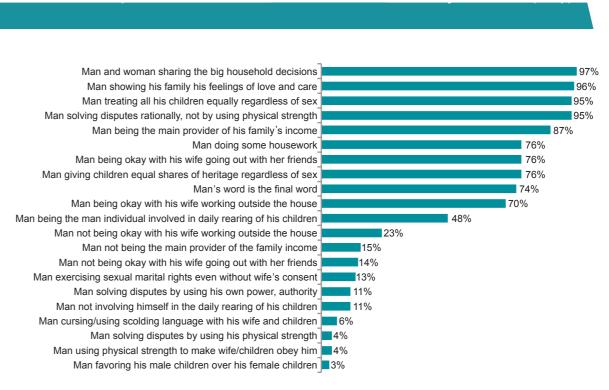


iii. Acceptable behaviors from a man towards his family members

A man who is considered as behaving in an acceptable manner towards his family is one who shares big household decisions with his wife (97%), shows his family his feelings of love and care (96%), treats his children equally regardless of their sex (95%), and does not resort to using power – physical, emotional or social – to solve any dispute. He solves disagreements rationally (95%).

On a secondary level, he has to be the main income provider for his family (87%) while accepting to carry out some of the household chores (76%), and being okay with his wife spending time with her friends (76%).

A small number of respondents believe that it is acceptable for a man to exercise sexual marital rights even without the wife's consent (13%), to solve disputes by using power, authority, or connections (11%), and curse at/use scolding language with his wife and children (6%).



More males than females believe that the "man is the main provider of his family's income." While for females it is acceptable (more than for males) if "the man is okay with his wife going out with her friends," at the same time they do not mind that "the man's word is the final word."

It can be inferred here that the females want the man to be the decision-maker in the household and be the one responsible for his family; at the same time they expect the man to be tolerant and respectful of the woman's rights and freedom.



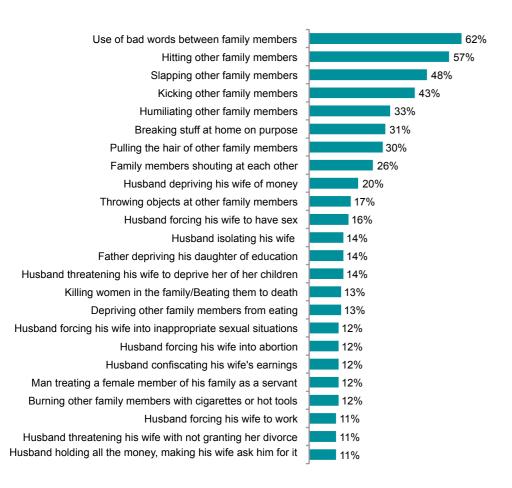
Domestic Violence

a. The Lebanese group

i. Perception of domestic violence

Physically abusive behaviors such as hitting (57%), slapping (48%), kicking (43%), and throwing objects at family members (17%) were the main type of domestic violence indicated by respondents. While most respondents perceived physical violence to be a form of domestic violence, verbal abuse (26%) was more likely to be viewed as a form of domestic violence by women than by men.

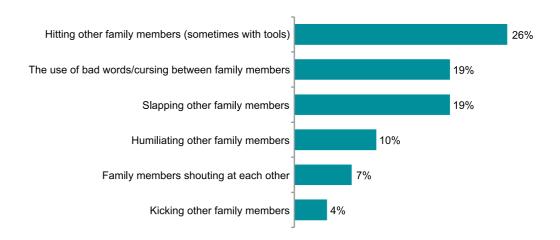
Chart 57: Forms of domestic violence (spontaneous recall) (Lebanese)



Responses based on spontaneous recall, thus the different categories for similar responses; for example, some may view slapping and kicking as hitting, while others may have felt the need to elaborate.

It is important to highlight the fact that "hitting" was the first form of domestic violence respondents spontaneously thought of when asked about the matter, scoring the highest percentage of respondents (26%), while the second main form mentioned was the use of bad words and slapping other family members (19%).

Chart 58: TOM spontaneously recalled forms of domestic violence (Lebanese)



Sexual abuse, on the other hand, was indicated more among Christians (21%) than Muslims (13%) as being a form of domestic violence.

Emotional abuse, such as the husband depriving his wife of money (20%) and the father depriving his daughter of an education (14%) registered the lowest percentage rates of response.

69

Table 6: Forms of Domestic Violence by sex, religious affiliation, place of residence and marital status (Lebanese)

The use of bad words/cursing between family members 62% 59% 64% 61% 62% 59% 66% 60% 62%		Total group	Male	Female	Christian	Muslim	Urban	Rural	Single	Married
Sometime with tools 57% 58% 56% 63% 53% 54% 63% 62% 55%	, and the second	62%	59%	64%	61%	62%	59%	66%*	60%	62%
Kicking other family members 43% 44% 41% 52% 37% 45% 37% 41% 43% 43% 441% 43% 43% 441% 36% 33% 3	·	57%	58%	56%	63%	53%	54%	63%*	62%*	55%
Humiliating other family members 33% 32% 34% 36% 31% 33% 33% 36% 32% 32% 33% 33% 32% 33% 33% 32% 33% 32% 33% 32% 33% 32% 33% 32% 33% 32% 33% 32% 33% 32% 33%	Slapping other family members	48%	47%	48%	47%	48%	48%	46%	48%	47%
Breaking things at home on purpose 31% 30% 33% 24% 36%* 34%* 26% 23% 35%* 24% 30% 28% 28% 31% 33% 39%* 24% 30% 28% 28% 31% 33% 39%* 24% 30% 28% 28% 31% 31% 33% 39%* 24% 30% 28% 28% 25% 31% 33% 39%* 24% 27% 27% 23% 28% 25	Kicking other family members	43%	44%	41%	52%	37%	45%	37%	41%	43%
Pulling the hair of other family members 30% 27% 33% 39%* 24% 30% 28% 28% 31% 28% 28% 31% 28% 28% 31% 28% 28% 31% 28	Humiliating other family members	33%	32%	34%	36%	31%	33%	33%	36%	32%
Rembers 30% 27% 33% 39% 24% 30% 28% 28% 31% 39% 24% 30% 28% 28% 31% 39% 39% 24% 27% 27% 23% 28% 25%	Breaking things at home on purpose	31%	30%	33%	24%	36%*	34%*	26%	23%	35%*
other Husband depriving his wife of money Throwing objects at other family members Husband forcing his wife to have sex with him Husband isolating his wife to have sex with him Husband isolating his wife (depriving her of visiting her family members or friends) Husband threatening to deprive his wife of the children Killing women in the family/Beating them to death Depriving other family members from eating Husband forcing his wife into aborting Husband forcing his wife into aborting Husband forcing his wife into aborting Husband confiscating his wife's earnings Man treating a female member of his family as a servant Burning other family members with cigarettes or hot tools Husband forcing his wife to work 12% 13% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12	·	30%	27%	33%	39%*	24%	30%	28%	28%	31%
Money	•	26%	26%	26%	24%	27%	27%	23%	28%	25%
members Husband forcing his wife to have sex with him 16% 14% 17% 21%** 13% 15% 16% 14% 16% Husband isolating his wife (depriving her of visiting her family members or friends) 14% 15% 14% 15% 16% 12% 15% 14% Husband threatening to deprive his wife of her children 14% 13% 15% 10% 16% 13% 15% 11% 15% Killing women in the family/Beating them to death 13% 14% 12% 16%* 12% 17%* 16%* 12% 16%* 12% 17%* 16%* 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 12% 13% 14% 11% 13% 14% 11% 13% 14% 11% 13% 14% 11% 13% 14% 11% 14% 11% 12% 12% 12% 12%	·	20%	19%	21%	21%	19%	22%	17%	15%	22%*
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from eating Husband forcing his wife into inappropriate sexual situations Husband forcing his wife into aborting Husband confiscating his wife's earnings Man treating a female member of his family as a servant Burning other family members with cigarettes or hot tools Husband forcing his wife to work 13% 13% 12% 12% 13% 14% 14% 11% 13% 14% 11% 13% 16% 10% 11% 10% 11% 10% 11% 12% 10% 12% 11% 11% 12% 11% 11% 12% 11% 11% 12% 11% 11		13%	14%	12%	16%*	12%	12%	17%*	16%*	12%
inappropriate sexual situations Husband forcing his wife into aborting Husband confiscating his wife's earnings Man treating a female member of his family as a servant Burning other family members with cigarettes or hot tools Husband forcing his wife to work 12% 11% 13% 16% 10% 11% 14% 12% 12% 12% 19% 14% 14% 10% 12% 12% 12% 10% 12% 12% 12% 11% 11% 12% 12% 11% 11% 12% 12%		13%	13%	12%	12%	13%	11%	16%*	12%	13%
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his family as a servant Burning other family members with cigarettes or hot tools Husband forcing his wife to work 12% 12% 11% 11% 11% 11% 12% 12	-	12%	9%	14%	14%	10%	12%	12%	14%	11%
12% 13% 10% 11% 12% 11% 13% 14% 11% 12% 11% 13% 14% 11% 12% 11% 12% 11% 12%	ŭ	12%	12%	11%	11%	12%	12%	12%	10%	12%
	,	12%	13%	10%	11%	12%	11%	13%	14%	11%
	Husband forcing his wife to work	11%	11%	12%	12%	11%	11%	12%	10%	12%
Husband threatening not to grant his wife a divorce 11% 11% 11% 7% 13% 11% 11% 13% 10%	Husband threatening not to grant his wife a divorce	11%	11%	11%	7%	13%	11%	11%	13%	10%
Husband holding all the money; making his wife ask him for it 11% 10% 11% 11% 10% 11% 10% 11% 10% 7% 12%		11%	10%	11%	11%	10%	11%	10%	7%	12%

^(*) indicates significance

Both females and males tend to limit domestic violence to physical and verbal abuse, giving little or no importance to emotional or sexual abuse.

When asked about the perceived percentage of households experiencing domestic violence, the results were as follows: according to the respondents, domestic violence exists in 37.5% of households, with females (39.4%) citing this more than males (35.5%), and Christians (43.5%) more than Muslims (33.5%). The belief that domestic violence occurs in households is geographically divided as follows: the highest percentage from Mount Lebanon at 45.6%, then the North (37.9%), then the Bekaa (37.4%) then Beirut (33.2%), and the lowest recorded percentage was from the South, at 21.1%.

The difference between rural and urban areas was very slight; rural respondents indicated an occurrence of 37% and urban respondents indicated an occurrence of 36.6%. Similar results between single and married people were identified, with 0.6% difference between married respondents (37.9%) and single respondents (37.3%).

Chart 59: Perceived percentage of households with domestic violence (Lebanese)

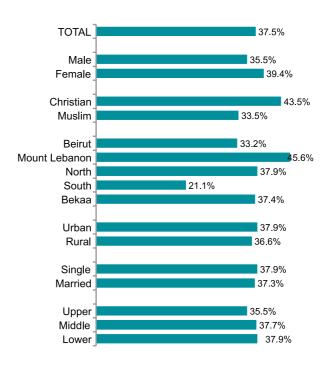
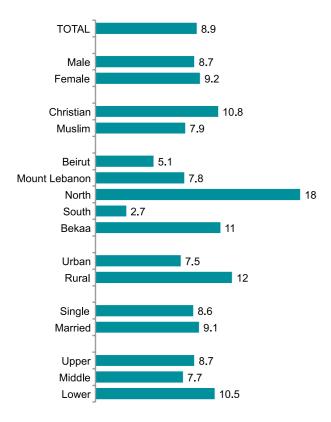


Chart 60: Number of violence victims (individuals) respondents mentioned they knew (Lebanese)



Admitting the existence of domestic violence is a great step in the Lebanese society. People are aware of it; it is threatening, in their opinion, and approximately one in four houses in Lebanon experience domestic violence. What is also worth highlighting is that the average number of violence victims respondents knew was 8.9.

ii. Perpetrator and Victim

According to respondents, the perpetrator of violence in Lebanese households is generally the father/husband (89%). As for the victim, it is mainly a female member of the family; a female child (71%) or the wife/mother (68%). Respondents also said that male children could be victims of domestic violence (61%).

Chart 61: Perpetrator (Lebanese)

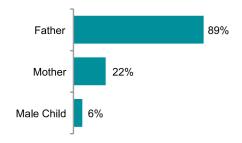
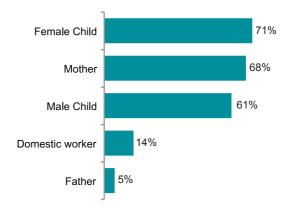


Chart 62: Victim (Lebanese)

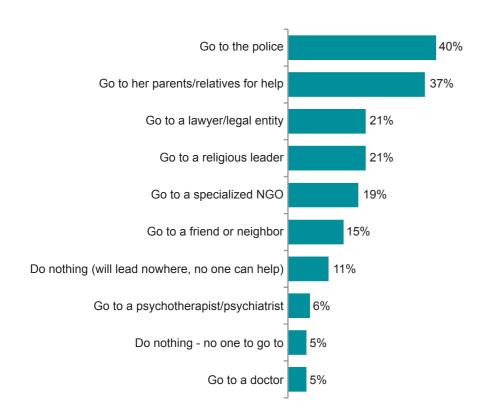


Although the females in the family are mainly abused, it is worth noting that, according to respondents, males are not only the abusers, but they can also be abused as well (61%). Being the target of abuse will later on manifest itself in the male's behavior.

iii. Actions to be taken by victims of domestic violence

The majority of respondents expressed awareness of actions that can be taken to obtain assistance (77%). The main types of actions recognized were "heading to the police station" (40%), "asking her parents or relatives for help" (37%), "going to a lawyer or a legal entity" (21%), and "resorting to a religious leader" (21%). "Going to a specialized NGO" was only mentioned by 19%. Some respondents, more Muslims than Christians, felt that it was best to do nothing (take no action). The reasons justifying inaction were the following: First, taking action would lead nowhere, as no one can help (11%) – this response was given more by female Muslims (14%) than female Christians (4%). This may indicate that the respondents do not trust in the existing systems' capability to protect violated persons or defend their rights, and that they do not believe that anything or anyone can change the current situation of violence. Second, there is no one to go to for help (5%).

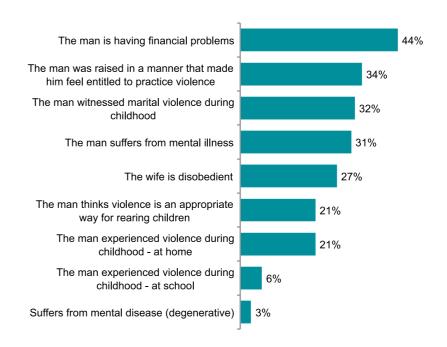
Chart 63: Types of actions a victim of domestic violence can take (Lebanese)



iv. Causes that might lead to violence against women

The "financial problems a man faces" was considered the main reason for violence against women, according to both men (41%) and women (48%). The second reason was "masculinity values the man acquired from his parents entitling him to use violence" (34%). The third reason was that the "man witnessed marital violence during his childhood" (32%). More male respondents (32%) than female respondents (22%) indicated this. The "wife being disobedient" is also considered a reason that can lead a man to practice domestic violence; in this case, both the probable perpetrators and possible victims were blaming the victim for being victimized and abused.

Chart 64: Causes that might lead a man to practice domestic violence (Lebanese)



v. Actions to fight violence against women

The respondents were asked to rank actions that could help fight violence against women on a scale from 1 to 12, where 1 is the most effective and 12 is the least effective. According to respondents, the most effective actions are legislating laws to protect women from domestic violence (avg: 4.27), educating women about their social and legal rights (avg: 5.05), educating men about healthy relationship dynamics (avg: 5.31), educating children about gender equality principles (avg: 5.35), awareness campaigns on the need to stop domestic violence (avg: 5.95), and establishing psychological rehabilitation programs for men that engage in violent behavior (avg: 6.29).

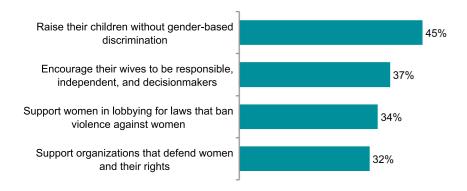
Therefore, surveys demonstrated that the actions to fight violence against women are mainly based on creating laws, and raising awareness among all members of the family.

vi. Men's role in fighting violence against women

The majority of respondents believe that men play an important role in fighting violence against Lebanese women in Lebanon (81%). This was indicated more among Christians (84%) than Muslims (79%), and more specifically among Christian females than Muslim females.

Thus, different ways to fight violence against women emerged in the results. The main solution was "men raising children without gender-based discrimination" (45%), "men encouraging their wives to be responsible, independent, and decision-makers" (37%), "men supporting women in lobbying for laws that ban violence against women" (34%), and "men supporting organizations that defend women and their rights" (32%).

Chart 65: Men's roles in fighting violence against women (Lebanese)



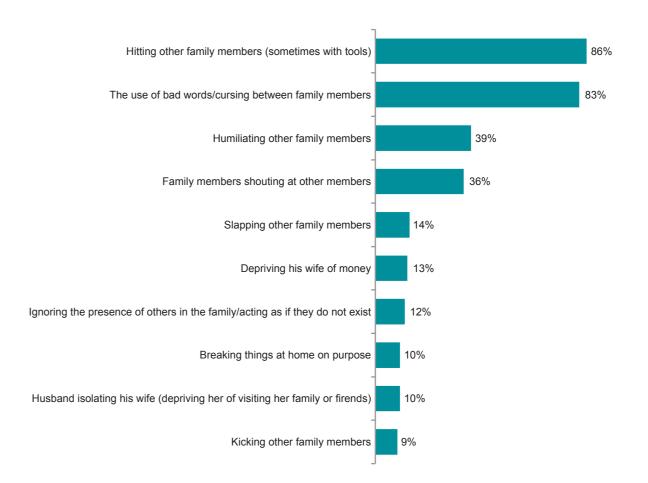
Before men can be socially active in fighting violence against women, they are encouraged to begin by changing any possibly negative behaviors, attitudes, or mentalities. This would endorse a strategy where men must first change their individual behaviors, paving the way for more gender equal and nonviolent societal values.

b. The Iraqi group

i. Perception of Domestic violence

According to the Iraqi group, similar to the Lebanese, physical abuse and verbal abuse are the most common types of violence. Hitting other family members (sometimes with tools) was the main type mentioned, at 86%. The "use of bad words/cursing" registered at 83%, while "humiliating other family members" registered at only 39%.

Chart 66: Forms of domestic violence (spontaneous recall) (Iraqi)



Physical abuse (56%) was the main form of domestic violence cited among the spontaneous responses for the Iraqi group, while verbal abuse came in second at only 20%. This may indicate that Iraqi refugees residing in Lebanon have more tolerance towards, or less awareness of, other forms of violence.

Chart 67: TOM spontaneously recalled forms of domestic violence (Iraqi)

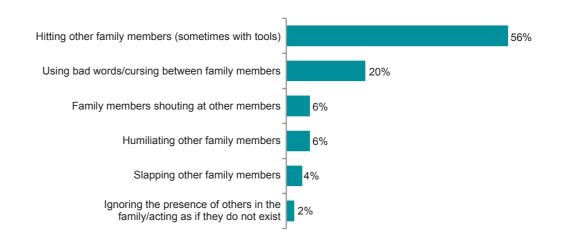


Table 7: Forms of domestic violence by sex, religious affiliation, place of living, and marital status (Iraqi)

	Total group	Male	Female	Christian	Muslim	Single	Married
Hitting other family members (sometimes	86%	84%	88%	81%	92%*	92%	85%
with tools)							
The use of bad words/cursing between	83%	83%	83%	85%	80%	82%	83%
family members	33,5	3373	33,0	3373	3373	0270	00,0
Humiliating other family members	39%	53%*	24%	31%	50%*	43%	38%
Family members shouting at other	36%	51%*	22%	28%	48%*	45%	34%
members	30 /0	3170	22 /0	2070	40 /0	4570	3470
Slapping other family members	14%	18%*	9%	16%	11%	4%	16%*
Husband depriving his wife of money	13%	10%	15%	10%	16%	14%	12%
Ignoring the presence of others in the	12%	13%	10%	6%	19%*	16%	11%
family/acting as if they do not exist	1270	13%	1076	070	1970	10%	1170
Breaking things at home on purpose	10%	8%	11%	7%	13%	4%	11%
Husband isolating his wife (depriving her	400/	C 0/	4.40/ *	440/	70/	00/	10%
of visiting her family or friends)	10%	6%	14%*	11%	7%	8%	10%
Kicking other family members	9%	10%	8%	12%	7%	6%	10%
Husband forcing his wife to have sex with	70/	F0/	00/	C 0/	00/	20/	00/
him	7%	5%	9%	6%	8%	2%	8%
Husband threatening his wife to deprive	00/	00/	00/	5 0/	70/	00/	5 0/
her of her children	6%	8%	3%	5%	7%	6%	5%

^(*) indicates significance

The perceived percentage of Iraqi households in Lebanon in which domestic violence took place was 32%. Fewer males believe households are subjected to domestic violence (30.6%) than females (33.5%), fewer Christians (27.8%) than Muslims (37.6%), and fewer married (31.2%) than single respondents (35.6%).

Chart 68: Perceived percentage of households with domestic violence (Iraqi)

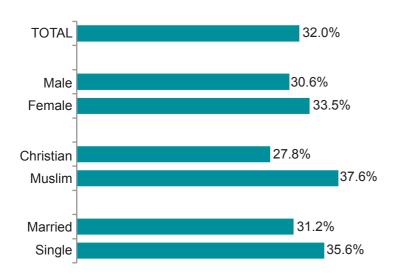
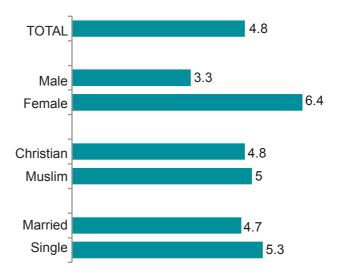


Chart 69: Number of violence victims they know



The average number of people suffering from domestic violence was 4.8 according the Iraqi group. More females (6.4) than males (3.3) believed this.

ii. Perpetrator and Victim

According to Iraqi respondents, the perpetrator of violence in Iraqi households in Lebanon is the father (94%). Although the victim is believed to be mainly the female member of the family; the mother (81%) or a female child (65%), a significant number of respondents also mentioned that male children can be victims (64%).

Chart 70: Perpetrator (Iraqi)

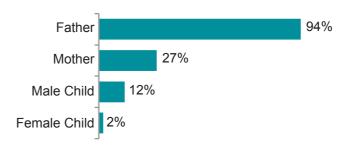
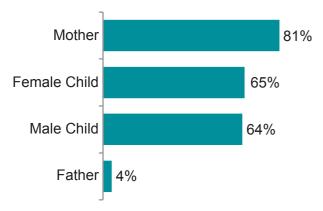


Chart 71: Victim (Iraqi)

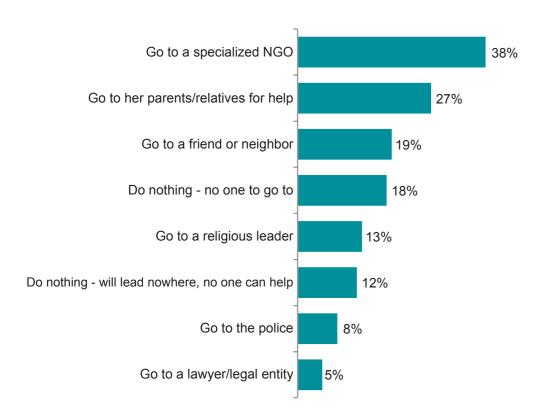


Similar to the Lebanese group, this shows that male children also experience violence. This may induce a male child's violent behavior as an adult.

iii. Actions to be taken by victims of domestic violence

Sixty-two percent of the Iraqi group is aware of actions that can be taken by a victim of domestic violence. The actions that respondents mentioned most were: "going to specialized NGOs" (38%) and "going to parents/relatives for help" (27%). Going to the police (8%) or legal entities (5%) were the least mentioned; this may be because they are not citizens of Lebanon.

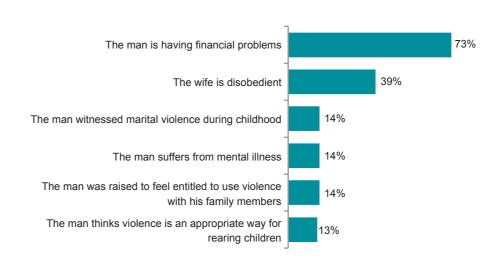
Chart 72: Type of actions a victim of domestic violence can take (Iraqi)



iv. Causes that might lead to violence against women

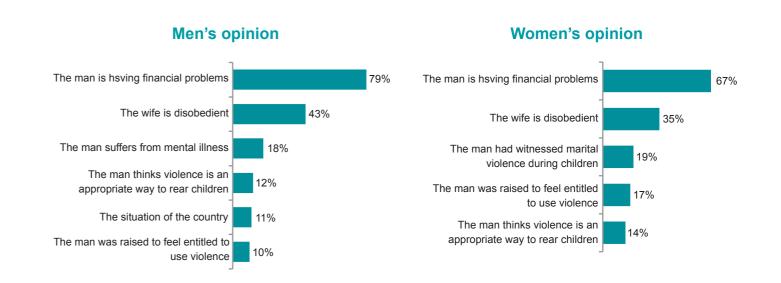
The most frequently mentioned cause that might lead to violence against women according to Iraqis was the man having financial problems (73%). "The woman is disobedient" was the second most frequently cited cause at 39%.

Chart 73: Causes that might lead a man to practice domestic violence (Iraqi)



"The man having financial troubles" was cited more by men (79%) than women (67%) as a cause of domestic violence. It is also worth highlighting that men indicated "men suffering from mental illness" (18%) as a cause significantly more than women did.

Chart 74: Causes that might lead a man to practice domestic violence in men's and women's opinion (Iraqi)



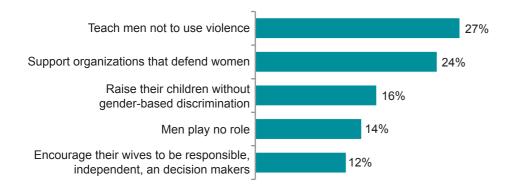
v. Actions to fight violence against women

The respondents were asked to rank actions that might help fight violence against women on a scale from 1 to 12, where 1 is most effective and 12 is least effective. According to respondents, the most effective actions are "legislating laws to protect women from domestic violence" (avg. 4.58), "establishing psychological rehabilitation programs for men who engage in violent behaviors" (avg. 5.22), "educating men on positive relationship dynamics" (avg. 5.35) and "educating women about their social and legal rights" (avg. 6.1).

vi. Men's role in fighting violence against women

Twenty-seven percent of respondents believe that a man plays no role in fighting violence against women. Meanwhile, 24% believe that by "empowering his wife" (16%) and "raising his children without gender-based discrimination" (16%), a man is fighting violence against women. Surprisingly, "teaching men to not use violence" (14%) and "supporting organizations that defend women" (12%) came at the bottom of the list

Chart 75: Men's role in fighting violence against women (Iraqi)



VI. Limitations

The outcome of this study should be interpreted taking into consideration some limiting factors in the qualitative phase.

First, the participants of the focus groups which were recruited by IMC were not randomly selected to represent the Lebanese population and the Iraqi refugee population. They did not represent all regions; they were rather regions where IMC had centers or accessibility to venues. Also, most of them belonged to middle to low socio-economic classes.

Although IMC moderators were trained prior to the focus groups by experienced IPSOS moderators, some were moderating groups for the first time and lacked the necessary experience, which required some intervention from the IPSOS moderators during the sessions.

Furthermore, because most moderators were IMC social workers, they faced slight issues distancing themselves from their usual jobs and playing strictly moderating roles.

VII. Conclusion and Recommendations

The main focus of the study was to understand people's perception of gender roles, masculinity, and violence against women in the Lebanese society.

A significant improvement was detected in the perception of gender roles, which is an encouraging step. Women's role in the Lebanese society is no longer limited to giving birth, household tasks, and child rearing. Men's perceptions of gender roles have become more flexible, allowing for Lebanese women to engage in different fields of work. Women gained some remarkable authority in terms of family decisionmaking. This is mainly due to their increasing participation in the work field, thus becoming financially independent and taking part in decisionmaking and providing for the family.

In addition, the perception of masculinity by both women and men has greatly transformed. While in the past, masculinity was widely associated with firmness and violence, it was the least important among respondents' answers in this study. Respondents mainly viewed men through their decisive and confident personalities, high moral values, and their ability to generate harmony in relationships. Therefore, proper communication skills in order to create a good environment of understanding in a relationship are now seen as crucial. Qualifying this as a component of masculinity indicates the awareness among the Lebanese people of the necessity of good communication rather than the use of force or coercion.

Masculinity, to a large extent, is perceived similarly by men and women. However, divergence is noticed when women associate masculinity with being generous, caring, and compassionate, while men associate it with having authority and courage.

Despite the fact that the Lebanese society admits the occurrence of domestic violence in Lebanese households, this rate varied according to different factors such as region, age, sex, and religion.

Analyzing the responses of the sample population demonstrates a seeming trend indicating they felt that the main victim of violence is the female child. The mother is the second victim. The third victim is the male child, with a percentage remarkably close to that of the second victim's. Meanwhile, the main perpetrator is believed to be the father.

Awareness and education programs can be very helpful; however they are more efficient with younger age groups who interact more often with society. On the other hand, teaching parents best practices in child rearing in order to build a future non-violent society is very essential. Nonetheless, older age groups appear to be less flexible with education and awareness groups.

Religion plays a role in attitudes towards masculinity as well as violence against women. Muslims and Christians react differently to domestic violence; their tendency of publicly declaring the occurrence of violence in their own families varies widely. Thus, approaching each case as a private individual case might help them in resorting to specialized experts to treat their violent behavior. For example, working with religious leaders might be a strategy worth considering in combatting gender based violence.

The Iraqi group results, similar to those of the Lebanese group, showed that Iraqi refugees residing in Lebanon have changed their perceptions concerning masculinity, gender roles, and violence against women. However, due to the fact that the Iraqi group showed a less remarkable change, working on creating more positive change would require more intensive programs.

In closing, the study shows that men are becoming more flexible. Consequently, gender roles are changing and women in the Lebanese society now have more power and authority. Nevertheless, violence against women is still common. Results have shown many helpful insights to eliminate the stimuli of such behavior.

First, men whose behavior is violent are believed to suffer from financial pressure. Additional explanations were the man going through abuse as a child, or being taught to behave violently by replicating the behavior of his father or that of older males in the family.

Second, men tend to use authority excessively to emphasize their masculinity and their control over their significant other. Thus, providing a relaxing environment can help men relieve the stress of work and financial pressures in alternative non-violent ways. Treating the psychological effects of childhood abuse can limit and eventually end this violent behavior. Moreover, promoting constructive messages of masculinity, such as accentuating the positive traits of communication and highlighting its developmental effects on the family, can help men understand that engaging in healthy communication dynamics does not threaten their masculinity.

A person learns to be violent from childhood, and such behavior, which can at times have deadly results, passes from one generation to the next. Assisting the perpetrator of violence is a main factor in eradicating the negative effects of his behavior on himself and the members of his family.

Along with the work taking place on women's empowerment, the involvement of men in this process can be a great step towards ending violence.

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Appendices

Appendix 1: Focus Groups Discussion Guide

INTRODUCTION (5 minutes)

IPSOS INTRODUCTION

Hello, my name is and I work at International Medical Corps.

I thank you for joining us today in this group session.

As a moderator, I am here to gather everyone's opinions. My job is to move the conversation along and make sure that we cover several different subjects and ensure that everyone here gets to participate. Please do not be offended if I redirect the discussion.

As participants, you have all read and signed a paper (consent by omission) in which you have willingly expressed your agreement to participate. As a general rule, I want you to feel confident that there is no right or wrong answer to any of the questions asked, so do not worry about that. The purpose is to find out what your personal opinions are, and everyone's opinion is equally important to us. You have the right to not answer each and every question, but the more you participate, the more you will enrich our gathering.

We have to record the discussion in order to understand carefully all your thoughts after the session but I want to assure you that everything you say will be kept totally confidential and no comments will be publicly attributed to anyone.

Important rule: one person speaking at one time. Because we want to respect everyone and make sure that everyone is heard, we must have an organized session and we will allow only one person to speak at a time.

The purpose of our meeting today is to gain a greater understanding of Lebanese / Iraqi perceptions towards Masculinity and Violence against women and your contribution is highly valuable.

WARM UP

Let the participants start by providing brief introductions of themselves

Masculinity Perception (1Hour- 15 minutes)

ROLES IN GENERAL

- 1. Generally speaking, what in your opinion is the role of a man?
- 2. What is the role of a woman?
- 3. Based on what did/do you construct the role of a man & the role of a woman? Moderator: is it from their parents, peers, school, her own marriage, etc.

MASCULINITY

(check moderator's instruction sheet)

Masculinity in general

- 4. When I say 'Masculinity', what is the first thing that comes to your mind? Please specify any feelings, words, thoughts, etc..
- 5. Nowadays, what is the meaning of Masculinity? What are the standard measures for defining masculinity?

- 6. In Lebanon (select nationality of respondents), do men and women talk/ think about Masculinity in the same way?
- a. How, in your opinion, does a woman talk/ think about Masculinity (values, feelings, etc..)?
- b. How, in your opinion, does a man talk/ think about Masculinity (values, feelings, etc..)?
- c. Where do Lebanese men and women agree about Masculinity? Where do they disagree? Explain reasons of agreement and disagreement from the point of view of each gender

Concept of Masculinity Over Time

7. How would you compare the masculinity norms and behaviors of our time with the ones held by our parents?

What is still the same? What are the reasons for still having these masculinity norms and behaviors from previous generations to yours?

What has changed? What fostered this change?

What was 'socially' accepted and isn't anymore?

8. What do you foresee as other changes in the coming generations? Explain

Social Perspective

- 9. Nowadays, what are the Masculinity norms and behaviors doing to our society?
- 10. Are there any masculinity norms and behaviors improving our society? Which ones? What is it affecting in a positive manner?
- 11. Are there any masculinity norms and behaviors affecting negatively our society? Which ones? In what sense? What would change in our society if these masculinity norms and behaviors ceased to prevail?

Moderator: Check how masculinity norms and behaviors are affecting economy, politics, health, etc.

12. If, with a magic wand, you can make changes to the masculinity norms and behaviors, what would you change? What would you keep?

Opinions about Parents child rearing

- 13. Do you think there is any difference in parents' child rearing for boys as compared to that for girls? Why do you say so?
- 14. Specifically, does the mother teach the SAME values of masculinity to both her daughter as well as her son? If no, what values does she teach to her daughter versus what values does she teach to her son? Please specify different roles, responsibilities between your boys and daughters education
- 15. How are the masculinity norms and behaviors regulating the relations within your family (between parents, parents children, between children)? any benefits? Any problems/disadvantages?
- 16. Do you usually discuss Masculinity subject with anyone? With whom? Get spontaneous reactions then probe on (friends, family / parent, colleagues, etc..)

Women's evaluation to their husbands' masculinity (TO BE ASKED FOR FEMALE GROUPS)

17. What are the masculine traits you like about your husband/ future husband? Benefits to her and children?

18. Only for married women: what are the masculine traits that you wish your husband can change? How are you/ your family coping with these masculine traits?

Domestic Violence Perception (1 hour)

DOMESTIC VIOLENCE IN GENERAL

- 1. When I say 'Violence', what is the first thing that comes to your mind? Please specify any feelings, words, thoughts, etc..
- 2. What about Domestic violence? What does it remind you of or make you feel?
- 3. What are the different types of domestic violence that you are aware of? (Physical emotional
- financial etc..). please give examples on each. Tell us some stories about domestic violence
- 4. Who is, in your opinion, the perpetrator doing the domestic violence?
- 5. Do you see any relation between domestic violence and masculinity? How are they related? Which one leads to the other?
- 6. Do you think it is the man's role in the family to use violence when necessary? Explain

DOMESTIC VIOLENCE WORLD

Personality of violent versus non-violent man - FANA ANTI FANA TECHNIQUE Let them speak spontaneously then prompt about the following

- 7. Describe a violent man in terms of:
- o Age
- Personality traits
- o Beliefs & Values
- o Education
- o His childhood
- Social class
- His own justification of his violent behavior
- 8. Now describe a non-violent man.

Repeat same criteria as before

Society with Domestic Violence – PLANET TECHNIQUE

Let us imagine that there is a certain planet. In the planet, domestic violence exists.

- 9. As soon as you land on this continent and start your visit, what draws your attention mostly?
- 10. How would you describe this planet? Environnent, ambiance, houses, etc...
- 11. Who is violent on this planet? Men alone? Women? Or both?
- 12. Specify what type of violence exists on this planet? (Physical, verbal, psychological, etc..)
- 13. How do you see the relation between men and women on this planet? How do they interact? how would you describe the dynamics of their relationship?
- 14. How do men feel on this planet? How do women feel?
- 15. How would you expect the woman/ man to react when they face domestic violence?
- 16. Did you feel close or distant from this planet and the people on this planet? Please specify your feelings

Ideal Society - PLANET TECHNIQUE

Now let us imagine another planet where no existence for domestic violence.

- 17. What is different from the first planet we visited?
- 18. What are the feelings of women on this planet? What are the feelings of men?
- 19. What are the values of each of the men and women on this planet?
- 20. How do they (men and women) interact?
- 21. Why in your opinion there is no violence on this planet? Who drove the change? What exist to prevent violence?
- 22. What convinced a violent man/ woman to change his/her behavior? Who / what convinced him/ her? Did the change come from the man himself, the women, governmental /non-governmental organizations, etc..?

Personality of a man working to abolish VAAW- FANA TECHNIQUE Let them speak spontaneously then prompt about the following

- 23. If we want to describe a man who works to abolish violence against women in terms of
- a. Age
- b. Personality traits
- c. Beliefs & Values
- d. Education
- e. His childhood
- f. Social class
- g. His motivations for abolishing violence

VAW AWARENESS CAMPAIGNS / PLANS (15 minutes)- Optional /depending on time- If possible, prompt about "Beating is Shamelful" campaign

AWARENESS OF PLANS

- 1. Are you aware of any plans that are done to curb down the violence against women? Tell us about each and every plan
- a. What does this plan consist of?
- b. How did you know about this plan?
- c. Do you know who is behind or endorsing such a plan?
- d. How do you evaluate this plan? What do you like about it? What do you dislike about it? Moderator: repeat for other recalled plans
- 2. Do you know about any Lebanese laws against violence? Tell us about these laws
- 3. Do you know about any associations working against violence? Name these associations and assess their performance
- 4. In your opinion, would you say that these plans were successful? Explain

CAMPAIGNS AWARENESS

5. Do you remember any campaigns focusing on the violence against women? List different campaigns

- 6. Where did you recall seeing this campaign? (TV, billboards, magazines, internet, etc..)
- 7. What was the main message of the recalled campaign?
- 8. For each campaign recalled, ask: how did you find it? Any likes? Any dislikes? Repeat questions for each campaign

SUGGESTIONS To cover individually

9. In your opinion, what can be done to eradicate violence against women without damaging the image of masculinity in Lebanon / Iraqi societies?

Thanks respondents for their time and give them a thank you gift

Appendix 2: VAW English Questionnaire

Study: Masculinity & Domestic Violence / 06-2012	IPSOS Dekwaneh, Lebanon Tel : 01-494136
Interviewer Name:	REGION:
Interviewer code:	DATE:
Questionnaire #	

"Good Morning / Afternoon / Evening" I am from IPSOS, one of the leading research Co. in the Middle East. Currently we are doing a study on Masculinity & Domestic Violence within the Lebanese / Iraqi society for IMC and ABAAD and would like to ask you a few questions.

There are no right or wrong answers, and I am not selling anything. Before we start, I would like to tell you that everything you say holds a lot of importance for us.

The information collected will stay confidential and your identity will be anonymous and will never be revealed to anybody. Your responses will be pooled with those of the other respondents and presented as a group opinion to our client.

Also you are free to stop answering my questions at any time and withdraw without any consequences on you or your family.

Do you have any questions? If not, we can start whenever you feel ready.

Thank you very much in advance for your time and cooperation.

SCREENING

S1 SEX

Please write down the respondent gender

1	Male
2	Female

S.2 AGE

As we are looking for people of specific age groups, could you please tell me your exact age?

RECORD AGE PRECISELY, AND THEN CIRCLE CORRESPONDING AGE CATEGORY. IF OVER 65 OR UNDER 18, TERMINATE INTERVIEW

Write	down	the	exact	age
			_	

1	Under 18	Terminate
2	18-24	
3	25-29	
4	30-34	
5	35-39	
6	40-44	Continue
7	45-49	
8	50-54	
9	55-59	
10	60-64	
11	65 or more	Terminate

S.3 Nationality

Please specify your nationality:

1	Lebanese	Continue
2	Iraqi	
3	Others	Terminate

MAIN QUESTIONNAIRE

Roles of Men & Roles of Women in Society

Q1- Taking into consideration the society you live in, what in your opinion are the roles that <u>men</u> play in the Lebanese society / Iraqi society in Lebanon <u>today</u>? (DO NOT READ, MULTIPLE ANWERS, PROBE)

<u></u>	NEAD, MOETH LE ANVERO, I NOBE
1	Work & provide income to the family
2	Provide the essential needs of the family (housing, schooling, food, water, clothing,
~	electricity, etc.)
3	Be a decision maker in the family
4	Provide protection to the other members of the family
5	Take care of rearing children
6	Provide moral support to the family
7	Be a problem solver
8	Do tasks that require physical strength
9	Provide compassion and love to the family
10	Do the housework: cooking, cleaning, etc.
11	Be the role model for the male children
12	Provide protection for the country
	Other (specify)

Q2- Do you think there is a difference between the roles of these men today and the roles of men around 30 years ago? (SINGLE ANSWER)

1	Yes	CONTINUE
2	No	GO TO Q4

Q3a- What were the roles that <u>men</u> played in the Lebanese / Iraqi society around 30 years ago, <u>and they stopped playing them today</u>? (DO NOT READ, MULTIPLE ANWERS, PROBE)

Q3b- What are the roles that <u>men</u> play in the Lebanese / Iraqi society today, <u>and they didn't play those around 30 years ago</u>? (DO NOT READ, MULTIPLE ANWERS, PROBE)

	Q3a. Roles were played and stopped playing today	Q3b. Roles now playing and didn't play before
Work & provide income to the family	1	1
Provide the essential needs of the family (housing, schooling, food, water, clothing, electricity, etc.)	2	2
Be a decision maker in the family	3	3
Provide protection to the other members of the family	4	4

I support to the family 6 6
solver 7 7
require physical strength 8 8
passion and love to the family 9 9
work: cooking, cleaning, etc. 10 10
odel for the male children 11 11
ction for the country 12 12
y)
require physical strength 8 8 passion and love to the family 9 9 pwork: cooking, cleaning, etc. 10 10 podel for the male children 11 11 potion for the country 12 12

Q4- Taking into consideration the society you live in, what in your opinion are the roles that <u>women</u> play in the Lebanese society / Iraqi society in Lebanon <u>today</u>? (DO NOT READ, MULTIPLE ANWERS, PROBE)

	READ, MOETH LE AUVERO, I ROBE)
1	Work & provide income to the family
2	Provide the essential needs of the family (housing, schooling, food, water, clothing,
	electricity, etc.)
3	Be a decision maker in the family
4	Provide protection to the other members of the family
5	Take care of rearing children
6	Provide moral support to the family
7	Be a problem solver
8	Do tasks that require physical strength
9	Provide compassion and love to the family
10	Do the housework: cooking, cleaning, etc.
11	Be the role model for the female children
12	Give birth to kids
	Other (specify)

Q5- Do you think there is a difference between the roles of <u>these women today</u> and <u>the roles of women around 30 years ago?</u> (SINGLE ANSWER)

1	Yes	CONTINUE
2	No	GO TO Q7

Q6a- What were the roles that <u>women</u> played in Lebanese / Iraqi society around 30 years ago <u>and they stopped playing them today</u>? (DO NOT READ, MULTIPLE ANWERS, PROBE)

Q6b- What are the roles that <u>women</u> play in Lebanese / Iraqi society today <u>and they didn't play those around 30 years ago?</u> (DO NOT READ, MULTIPLE ANWERS, PROBE)

	Q6a. Roles were played and stopped playing today	Q6b. Roles now playing and didn't play before
Work & provide income to the family	1	1
Provide the essential needs of the family (housing, schooling, food, water, clothing, electricity, etc.)	2	2
Be a decision maker in the family	3	3
Provide protection to the other members of the family	4	4
Take care of rearing children	5	5

Provide moral support to the family	6	6
Be a problem solver	7	7
Do tasks that require physical strength	8	8
Provide compassion and love to the family	9	9
Do the housework: cooking, cleaning, etc.	10	10
Be the role model for the female children	11	11
Give birth to kids	12	12
Other (specify)		

Defining Masculinity

Now we will <u>NOT</u> talk about the man's roles or duties, but about the <u>meanings</u> of masculinity.

Q7- Generally, what are the traits and behaviors that you would match with masculinity?

(DO NOT READ, MULTIPLE ANWERS, PROBE)

1	Protective
2	Supportive
3	Chivalrous
4	Being a decision maker
5	Responsible
6	Being a family income provider
7	Caring
8	Problem solver
9	Physically powerful
10	Responsible for tasks requiring physical strength
11	Has a strong personality
12	Has authority
13	Has the ability to control
14	Confident
15	Courageous
16	Violent
17	Tyrannical
18	Compassionate
19	Respectful
20	Loyal
21	Sexually powerful
22	Keeping his word
23	Stubborn
24	Conservative
25	Honest
26	Open to communication/ dialogue
27	Trustworthy
28	Generous
29	Eloquent
30	Sharp & witty
31	Knows everything
32	Tough/ Capable of endurance
33	Rational
34	Unemotional
	Other (specify)

C +	onal 34 34 34	33	32 32 32	32 32 32	21 21 21	vitty 30 30 30	29 29	28 28	20 20 20	Trustworthy 27 27 27 27	Open to communication/ 26 26 26 26		7ative 24 24 24	23 23 23	113 WOLU 22 22 22 22 22 22 22 22 22 22 22 22 22	22 22 22	ally powerful 21 21 21	20 20 20	19 19	nate 18 18 18	17 17	16 16	40 10 10 10 10 10 10 10 10 10 10 10 10 10	15 15	14 14 14 1	v to control 13 13 13	Has authority 12 12 12 12	Has a strong personality 11 11 11 11 11	ength	tasks	erful 9 9 9	n solver	Caring 7 7 7 7	er o	amily income & & &	5 5	cision maker 4	Chivalrous 3 3 3 3	2 2	Protective 1 1 1 1		answer) answer) (mu	ruon z menuon s menuon	ond montion	TRAITS IN	(AIT MENTIONED IN THE SECOND COLUMN, THE THIRD TRAIT	O THE TRAIT EIRST	al, would match with masculinity? (DO NOT READ, MULTIPLE	positive traits and behaviors that
	34	33	32	3 -	2 (30	29	20	200	27	26	25	24	23	200	22	21	20	19	18	17	16	5 0	<u>1</u> π -	14	13	12	11	10	•	9	8	7	C	D)	5	4	3	2	_	answers)	(multiple	ntions	All other	N THE FORTH	IT MENTIONED	THE SECOND	IPLE ANWERS,	that neonle in

Q8b1. Now I would like to know what are the various positive impacts that these masculinity traits and behaviors you mentioned, would have on the <u>family</u>. <u>Interviewer</u>: For each of the <u>THREE FIRST ANSWERS</u> in Q8a, ask: What are the positive impacts of being (read answer from Q8a) on <u>family</u>? (DO NOT READ OPTIONS, MULTIPLE ANWERS, PROBE)

	Q8a) on <u>family</u> ? (DO NOT		ositive impact		O, I NOBL)		
		No Impact	Helps spreading agreement between family members	Encourages dialogue between parents and children	Sets discipline between family members	Sets respect between family members	Teaches children to be responsi ble	Other (specify)
1	Protective	1	2	3	4	5	6	
2	Supportive	1	2	3	4	5	6	
3	Chivalrous	1	2	3	4	5	6	
4	Being a decision maker	1	2	3	4	5	6	
5	Responsible	1	2	3	4	5	6	
6	Being a family income provider	1	2	3	4	5	6	
7	Caring	1	2	3	4	5	6	
8	Problem solver	1	2	3	4	5	6	
9	Physically powerful	1	2	3	4	5	6	
10	Responsible for tasks requiring strength	1	2	3	4	5	6	
11	Has a strong personality	1	2	3	4	5	6	
12	Has authority	1	2	3	4	5	6	
13	Has the ability to control	1	2	3	4	5	6	
14	Confident	1	2	3	4	5	6	
15	Courageous	1	2	3	4	5	6	
16	Violent	1	2	3	4	5	6	
17	Tyrannical	1	2	3	4	5	6	
18	Compassionate	1	2	3	4	5	6	
19	Respectful	1	2	3	4	5	6	
20	Loyal	1	2	3	4	5	6	
21	Sexually powerful	1	2	3	4	5	6	
22	Keeping his word	1	2	3	4	5	6	
23	Stubborn	1	2	3	4	5	6	
24	Conservative	1	2	3	4	5	6	
25	Honest	1	2	3	4	5	6	
26	Open to communication/ dialogue	1	2	3	4	5	6	

27	Trustworthy	1	2	3	4	5	6	
28	Generous	1	2	3	4	5	6	
29	Eloquent	1	2	3	4	5	6	
30	Sharp & witty	1	2	3	4	5	6	
31	Knows everything	1	2	3	4	5	6	
32	Tough	1	2	3	4	5	6	
33	Rational	1	2	3	4	5	6	
34	Unemotional	1	2	3	4	5	6	
	Other (specify)	1	2	3	4	5	6	
	Other (specify)	1	2	3	4	5	6	
	Other (specify)	1	2	3	4	5	6	

Q8b2. Now I would like to know what are the various positive impacts that these masculinity traits and behaviors you mentioned, would have on the <u>society</u>. <u>Interviewer</u>: For each of the <u>THREE FIRST ANSWERS</u> in Q8a, ask: What are the positive impacts of being (read answer from Q8a) on <u>society</u>? (DO NOT READ OPTIONS, MULTIPLE ANWERS, PROBE)

		Q8b2. F	Positive impa	acts on society	,	,			
		No Impact	A more courageo us society	Develop strong personalities	Develop a more civilized society	Encourage agreement and respect between genders	Develop the society as a result of women working outside the house	Increase the respect towards women in particular	Other (specify)
1	Protective	1	2	3	4	5	6	7	
2	Supportive	1	2	3	4	5	6	7	
3	Chivalrous	1	2	3	4	5	6	7	
4	Being a decision maker	1	2	3	4	5	6	7	
5	Responsible	1	2	3	4	5	6	7	
6	Being a family income provider	1	2	3	4	5	6	7	
7	Caring	1	2	3	4	5	6	7	
8	Problem solver	1	2	3	4	5	6	7	
9	Physically powerful	1	2	3	4	5	6	7	
10	Responsible for tasks requiring strength	1	2	3	4	5	6	7	
11	Has a strong personality	1	2	3	4	5	6	7	
12	Has authority	1	2	3	4	5	6	7	
13	Has the ability to control	1	2	3	4	5	6	7	
14	Confident	1	2	3	4	5	6	7	
15	Courageous	1	2	3	4	5	6	7	

16	Violent	1	2	3	4	5	6	7	
17	Tyrannical	1	2	3	4	5	6	7	
18	Compassionate	1	2	3	4	5	6	7	
19	Respectful	1	2	3	4	5	6	7	
20	Loyal	1	2	3	4	5	6	7	
21	Sexually powerful	1	2	3	4	5	6	7	
22	Keeping his word	1	2	3	4	5	6	7	
23	Stubborn	1	2	3	4	5	6	7	
24	Conservative	1	2	3	4	5	6	7	
25	Honest	1	2	3	4	5	6	7	
26	Open to communication/ dialogue	1	2	3	4	5	6	7	
27	Trustworthy	1	2	3	4	5	6	7	
28	Generous	1	2	3	4	5	6	7	
29	Eloquent	1	2	3	4	5	6	7	
30	Sharp & witty	1	2	3	4	5	6	7	
31	Knows everything	1	2	3	4	5	6	7	
32	Tough	1	2	3	4	5	6	7	
33	Rational	1	2	3	4	5	6	7	
34	Unemotional	1	2	3	4	5	6	7	
	Other (specify)	1	2	3	4	5	6	7	
	Other (specify)	1	2	3	4	5	6	7	
	Other (specify)	1	2	3	4	5	6	7	

Q9a. Now in specific, what are the <u>negative</u> traits and behaviors that people, in general, would match with masculinity? (DO NOT READ, MULTIPLE ANWERS, PROBE) RECORD THE TRAIT FIRST MENTIONED IN THE FIRST COLUMN, THE SECOND TRAIT MENTIONED IN THE SECOND COLUMN, THE THIRD TRAIT MENTIONED IN THE THIRD COLUMN, AND ALL THE OTHER TRAITS IN THE FORTH

COLUMN.	יוער זייער			
1st	1st mention	2 nd mention	3 rd mention	All other
(sin	(single		(single	(multiple
ans	answer)	answer)	answer)	answers)

Caring
Problem solver
Physically powerful

9 8

9 8

9 8

9 8

Responsible

ð

tasks

10

requiring strength

Being a provider

family

income

6

6

6

6

Being a decision maker

4 7

4 7

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Chivalrous

Responsible

Q9b1. Now I would like to know what are the various negative impacts that these masculinity traits and behaviors you mentioned, would have on the <u>family</u>. <u>Interviewer</u>: For each of the <u>THREE FIRST ANSWERS</u> in Q9a, ask: What are the negative impacts of being (read answer

Sharp & witty
Knows everything

27 29 29 29 31 31 34

33 34 33 34 34 34

34 33 37 38 33 34 33 37 37

27 28 29 30

Other (specify)

Rational

Jnemotional

Eloquent

Generous

rustworthy

Honest Open to

communication/

26

26

26

26

24 25 23

Conservative

23 24 25

23 24 25

Keeping his word Stubborn

Sexually powerful

19 20 21 22

19 20 21 22

19 20 21 23 23 25

21

_oyal

dialogue

Compassionate Respectful

18

18

18

8

19 20

16

15 16

14

14

141

16 17

Violent

yrannical

Courageous

Confident

Has the ability to control

Has a strong personality
Has authority

	from Q9a)	on fam	ily? (DO	NOT REA	AD OPTIC	NS, MU	LTIPLE A	WERS,	PROBE)					•
		Q9b1.	Negative	e impacts	on family									
		No Impact	The husband has a full control over the wife	arguing	Nervous/ tended atmosph ere	Lack of respect towards the wife	Absence of dialogue between the family members	Misera- ble children	Instability in the family	Violence and aggressi- on on the wife and children	Discrimin- ation between the children based on gender	Fear of the children from the father	Violence between children	Other (specify)
1	Protective	1	2	3	4	5	6	7	8	9	10	11	12	
2	Supportive	1	2	3	4	5	6	7	8	9	10	11	12	
3	Chivalrous	1	2	3	4	5	6	7	8	9	10	11	12	
4	Being a decision maker	1	2	3	4	5	6	7	8	9	10	11	12	
5	Responsible	1	2	3	4	5	6	7	8	9	10	11	12	
6	Being a family income provider	1	2	3	4	5	6	7	8	9	10	11	12	
7	Caring	1	2	3	4	5	6	7	8	9	10	11	12	
8	Problem solver	1	2	3	4	5	6	7	8	9	10	11	12	
9	Physically powerful	1	2	3	4	5	6	7	8	9	10	11	12	
10	Responsible for tasks requiring strength	1	2	3	4	5	6	7	8	9	10	11	12	
11	Has a strong personality	1	2	3	4	5	6	7	8	9	10	11	12	
12	Has authority	1	2	3	4	5	6	7	8	9	10	11	12	
13	Has the ability to control	1	2	3	4	5	6	7	8	9	10	11	12	
14	Confident	1	2	3	4	5	6	7	8	9	10	11	12	
15	Courageous	1	2	3	4	5	6	7	8	9	10	11	12	
16	Violent	1	2	3	4	5	6	7	8	9	10	11	12	
17	Tyrannical	1	2	3	4	5	6	7	8	9	10	11	12	

18	Compassion- ate	1	2	3	4	5	6	7	8	9	10	11	12	
19	Respectful	1	2	3	4	5	6	7	8	9	10	11	12	
20	Loyal	1	2	3	4	5	6	7	8	9	10	11	12	
21	Sexually powerful	1	2	3	4	5	6	7	8	9	10	11	12	
22	Keeping his word	1	2	3	4	5	6	7	8	9	10	11	12	
23	Stubborn	1	2	3	4	5	6	7	8	9	10	11	12	
24	Conservative	1	2	3	4	5	6	7	8	9	10	11	12	
25	Honest	1	2	3	4	5	6	7	8	9	10	11	12	
26	Open to communicati on/ dialogue	1	2	3	4	5	6	7	8	9	10	11	12	
27	Trustworthy	1	2	3	4	5	6	7	8	9	10	11	12	
28	Generous	1	2	3	4	5	6	7	8	9	10	11	12	
29	Eloquent	1	2	3	4	5	6	7	8	9	10	11	12	
30	Sharp & witty	1	2	3	4	5	6	7	8	9	10	11	12	
31	Knows everything	1	2	3	4	5	6	7	8	9	10	11	12	
32	Tough	1	2	3	4	5	6	7	8	9	10	11	12	
33	Rational	1	2	3	4	5	6	7	8	9	10	11	12	
34	Unemotional	1	2	3	4	5	6	7	8	9	10	11	12	
	Other (specify)	1	2	3	4	5	6	7	8	9	10	11	12	
	Other (specify)	1	2	3	4	5	6	7	8	9	10	11	12	
	Other (specify)	1	2	3	4	5	6	7	8	9	10	11	12	

Q9b2. Now I would like to know what are the various negative impacts that these masculinity traits and behaviors you mentioned, would have on the <u>society</u>. <u>Interviewer</u>: For each of the <u>THREE FIRST ANSWERS</u> in Q9a, ask: What are the negative impacts of being (read answer from Q9a) on <u>society</u>? (DO NOT READ OPTIONS, MULTIPLE ANWERS, PROBE)

	Q9b2. Negative impacts on society												
		Q9b2.	ivegative	impacts (У							
		No Impact	Destroys families	Lead to more divorces	Leads to a ruined society	Causes economic problems	Inequality between people	Absence of develop-ment	Causes corrupti- on	Absence of caring and compassion in families	More domestic violence	Discrimi- nation between genders	Other (specify)
1	Protective	1	2	3	4	5	6	7	8	9	10	11	
2	Supportive	1	2	3	4	5	6	7	8	9	10	11	
3	Chivalrous	1	2	3	4	5	6	7	8	9	10	11	
4	Being a decision maker	1	2	3	4	5	6	7	8	9	10	11	
5	Responsible	1	2	3	4	5	6	7	8	9	10	11	
6	Being a family income provider	1	2	3	4	5	6	7	8	9	10	11	
7	Caring	1	2	3	4	5	6	7	8	9	10	11	
8	Problem solver	1	2	3	4	5	6	7	8	9	10	11	
9	Physically powerful	1	2	3	4	5	6	7	8	9	10	11	
10	Responsible for tasks requiring strength	1	2	3	4	5	6	7	8	9	10	11	
11	Has a strong personality	1	2	3	4	5	6	7	8	9	10	11	
12	Has authority	1	2	3	4	5	6	7	8	9	10	11	
13	Has the ability to control	1	2	3	4	5	6	7	8	9	10	11	
14	Confident	1	2	3	4	5	6	7	8	9	10	11	
15	Courageous	1	2	3	4	5	6	7	8	9	10	11	

11	10	6	8	7	9	2	4	3	2	~	Other (Specify)	
11	10	6	8	7	9	2	4	3	2	~	Other (Specify)	
11	10	6	8	2	9	2	4	3	2	~	Unemotional	34
11	10	6	8	7	9	2	4	3	2	~	Rational	33
11	10	6	8	7	6	2	4	3	2	~	Tough	32
11	10	6	8	7	9	2	4	3	2	_	everything	31
7	,	ď	c	1	(ı		·		٦	Knows	3
11	10	6	8	2	9	2	4	က	2	-	Sharp & witty	30
11	10	6	8	2	9	2	4	က	2	-	Eloquent	29
11	10	6	8	2	9	2	4	3	2	-	Generous	28
11	10	6	8	2	9	2	4	3	2	7	Trustworthy	27
				,					l		dialogue	
11	10	6	80	7	9	2	4	က	7	_	unication	26
•)	,			,	,)	ı		0,000)
11	10	6	8	7	9	2	4	3	2	_	Honest	25
11	10	6	8	7	9	2	4	က	2	~	Conservative	24
11	10	6	8	7	9	2	4	က	2	~	Stubborn	23
11	10	6	8	7	9	2	4	က	7	~	Keeping his word	22
11	10	6	8	7	6	2	4	3	7	_	sexually powerful	21
11	10	6	8	2	9	2	4	3	2	_	Loyal	20
11	10	6	8	2	9	5	4	3	2	_	Respectful	19
11	10	6	8	7	9	2	4	က	2	~	Compassionate	18
11	10	6	8	7	9	2	4	က	2	~	Tyrannical	17
11	10	6	8	2	9	2	4	3	2	~	Violent	16

SHOW CARD

Q10- Now I will read to you a list of traits. On a scale from 1 to 5 where 1 means "doesn't apply at all" and 5 means "totally applies" please tell me how much, in your opinion, each of the following statements applies on masculinity?

Read each statement, single answer per row.
Rotate statements from one questionnaire to the other. Tick the start point.

	Doesn't	Somewhat	Neither applies	Somewhat	Totally
	apply at all	doesn't apply	nor doesn't apply	applies	applies
Protective	1	2	3	4	5
Supportive	1	2	3	4	5
Chivalrous	1	2	3	4	5
Being a decision maker	1	2	3	4	5
Responsible	1	2	3	4	5
Being a family income provider	1	2	3	4	5
Caring	1	2	3	4	5
Problem solver	1	2	3	4	5
Physically powerful	1	2	3	4	5
Responsible for tasks requiring strength	1	2	3	4	5
Has a strong personality	1	2	3	4	5
Has authority	1	2	3	4	5
Has the ability to control	1	2	3	4	5
Confident	1	2	3	4	5
Courageous	1	2	3	4	5
Violent	1	2	3	4	5
Tyrannical	1	2	3	4	5
Compassionate	1	2	3	4	5
Respectful	1	2	3	4	5
Loyal	1	2	3	4	5
Sexually powerful	1	2	3	4	5
Keeping his word	1	2	3	4	5
Stubborn	1	2	3	4	5
Conservative	1	2	3	4	5
Honest	1	2	3	4	5
Open to communication/ dialogue	1	2	3	4	5
Trustworthy	1	2	3	4	5
Generous	1	2	3	4	5
Eloquent	1	2	3	4	5
Sharp & witty	1	2	3	4	5
Knows everything	1	2	3	4	5
Tough	1	2	3	4	5
Rational	1	2	3	4	5
Unemotional	1	2	3	4	5

SHOW CARD

Q11- I will read to you a list of <u>man's behavior towards his family members</u>. On a scale from 1 to 5 (where 1 means "<u>totally unacceptable</u>" and 5 means "<u>totally acceptable</u>") I would like you to tell me to which extend do you find these behaviors acceptable.

Read each statement, single answer per row.

Rotate statements from one questionnaire to the other. Tick the start point.

Trotate statements from one questions				0	T-4-II
	Totally Unacceptable	Somewhat Unacceptable	Uncertain	Somewhat acceptable	Totally acceptable
The Man's word is the final word	1	2	3	4	5
Man is not ok with his wife to work outside the house	1	2	3	4	5
Man solving disputes by using his physical strength	1	2	3	4	5
Man solving disputes by using his own power, authority, "connections"	1	2	3	4	5
Man favoring his male children over his female children	1	2	3	4	5
Man using his physical strength with his wife and children to make them	1	2	3	4	5
Man not being the main earner of the family income	1	2	3	4	5
Man treating all his children equally regardless of their sex	1	2	3	4	5
Man solving disputes rationally, not by using his physical strength/ power/ authority/ "connections"	1	2	3	4	5
Man cursing/ using scolding language with his wife and children	1	2	3	4	5
Man is ok with his wife to work outside the house	1	2	3	4	5
Man showing his family his feelings of love and care	1	2	3	4	5
Man doing some housework	1	2	3	4	5
Man is the main individual involved in daily rearing of his children	1	2	3	4	5
Man is ok with his wife to go out with her friends	1	2	3	4	5
Man and woman sharing the big household decisions	1	2	3	4	5
Man giving his children equal shares of his heritage regardless of their sex	1	2	3	4	5
Man exercising his sexual marital rights even without his wife's consent	1	2	3	4	5
Man is not ok with his wife to go out with her friends	1	2	3	4	5
Man being the main provider of his family's income	1	2	3	4	5
Man does not involve himself in the daily rearing of his children	1	2	3	4	5

Domestic Violence

Q12. What behaviors do you believe fall into domestic violence? (DO NOT READ, MULTIPLE ANWERS, PROBE)
RECORD BEHAVIOR FIRST MENTIONED SEPARATELY IN Q12a (SINGLE CODE). RECORD THE OTHER BEHAVIORS IN Q12b (MULTIPLE ANSWERS ALLOWED).

ALLOWED).	Q12a.	Q12b.
	TOM	Other mentions
The use of bad words / cursing between family members	1	1
Family members shouting at other members	2	2
Humiliating other family members	3	3
Slapping other family members	4	4
Hitting other family members (sometime with tools)	5	5
Pulling the hair of other family members	6	6
Kicking other family members	7	7
Breaking stuff at home on purpose	8	8
Throwing objects on other family members	9	9
Burning other family members with cigarettes or hot tools	10	10
Depriving other family members from eating	11	11
Depriving other family members from health care	12	12
Ignoring the presence of others in the family / acting as if they do not exist	13	13
Husband holding all the money, making his wife ask him for it	14	14
Husband depriving his wife from money	15	15
Husband confiscating his wife's earning	16	16
Husband depriving his wife from work	17	17
Husband forcing his wife to work	18	18
Father depriving his daughter from education	19	19
Embarrassing on purpose other family members in front of others	20	20
Man treating a female member of his family as a maid	21	21
Man threatening a female member of his family to kill her	22	22
Husband threatening his wife to deprive her from her children	23	23
Husband threatening his wife to not give her the divorce	24	24
Husband isolating his wife (deprive her to visit her family members or friends)	25	25
Husband bringing a girlfriend home when his wife is present	26	26
Husband threatening his wife to leave her and marry another one	27	27
Husband forcing his wife to have sex with him	28	28
Forcing a female member of the family to marry someone	29	29
Forcing a female member of the family to early marriage	30	30
Incest	31	31
Husband forcing his wife into inappropriate sexual situations	32	32
Husband forcing his wife to abortion	33	33
Husband forcing his wife to make sexual relationships with other men	34	34
Killing women in the family/ Beating them till death	35	35
Other (specify)		

Q13a. From the Lebanese/ Iraqi households in Lebanon, in your opinion what *percentage* of them have domestic violence?

% of households which have
domestic violence

Q13b. How many persons do you know being victims of domestic violence?

Number of persons who are victims
of domestic violence

Q14a. Who in your opinion usually <u>practices</u> violence within the Lebanese/ Iraqi household in Lebanon?

Q14b. And who in your opinion is usually victim of violence within the Lebanese/ Iraqi household in Lebanon?

DO NOT READ. MULTIPLE ANSWERS

	Q14a	Q14b
Mother	1	1
Father	2	2
Male Child	3	3
Female Child	4	4
(Domestic maid)	5	5
Don't Know	6	6
Other, specify		

Q15a. In case of domestic violence, do you know what actions the Lebanese/ Iraqi victim of violence can take in Lebanon?

1	Yes	ASK Q15b
2	No	GO TO Q16

Ask Q15b, if Q15a = 1

Q15b. What are these actions? DO NOT READ. MULTIPLE ANSWERS.

<u> </u>	5. Triidt die 11000 delleile. De 1101 (12/12/11021).					
1	Do nothing; no one to go to					
2	Do nothing; will lead to nowhere; no one can help					
3	Go to the police					
4	Go to a specialized NGO rights					
5	Go to a lawyer/ legal entity					
6	Go to her family of origin/relatives for help					
7	Go to a friend or neighbor					
8	Go to a doctor					
9	Go to a psychotherapist/psychiatrist					
10	Go to a religious leader					
	Other (specify)					

Q16. What in your opinion could be the causes that lead a man to practice domestic violence?

DO NOT READ. MULTIPLE ANSWERS . PROBE

1	The man had witnessed marital violence during childhood
2	The man had experienced violence during childhood – at home
3	The man had experienced violence during childhood – at school
4	The wife is disobedient
5	The man is having financial problems
6	The man suffers from mental sickness
7	He thinks violence is an appropriate way for rearing children
8	The man was raised that being a man makes him eligible to use violence with his family members
	Other (specify)

Fighting Violence

SHOW CARDS

Q17- I will read to you some statements about the actions that could be done to fight violence against Lebanese/ Iraqi women in Lebanon. Could you please rank them from 1 to 12 from the one you think is the most effective (1) to the one you think is the least effective (12)? READ

		Rank 1 to 12
Α	Legislate laws to protect women from domestic violence	
В	Educate women about their social and legal rights	
С	Educate men on couple relationships	
D	Have more community behavioral-change awareness campaigns on need to stop Domestic Violence	
Е	Establish psychological rehabilitation programs or men engaged in violence behaviors	
F	Early education of children of both genders on principles of gender equality	
G	Organize community awareness sessions on domestic violence and its negative consequences	
Н	Develop curriculum for parents on non-violent and gender equal motherhood and fatherhood	
I	Ensure availability of supporting victims services at national level	
J	Ensure engaging men in the combat against domestic violence	
K	Conduct national survey on the magnitude of domestic violence in Lebanon	
L	Reforming some of the articles under the Personal Status Codes or Penal Codes	

Q18- Do you think men have a role to play in fighting violence against Lebanese/ Iraqi women in Lebanon?

1	Yes	ASK Q19
2	No	GO TO D1

ASK Q19, IF Q18 = 1

Q19- What roles could men play in fighting violence against Lebanese/ Iraqi women in Lebanon? DO NOT READ. MULTIPLE ANSWERS

1	Help women lobby for laws that ban violence against women
2	Raise their children without discrimination on the basis of gender
3	Encourage their wives to be responsible, independent, and decision makers
4	Support organizations that defend women
5	No role for men to play
	Others Specify

DEMOGRAPHICS

D1 – Marital Status

1	Single	
2	Married	
3	Widowed	
4	Divorced	

D2 – Which level of education did you reach?

1	Never entered school	
2	Elementary	
3	Intermediate	
4	Secondary	
5	University	
6	Higher-specialized education	

D3 – What is your occupation?

4	Unner management: Deard of	0	Out of office ampleyees
l I	Upper management: Board of	8	Out-of-office employee:
	directors/managing director		sales person
2	Middle management: branch or unit	9	Skilled worker: carpenter,
	manager/officer		technician
3	Specialized, self employed: doctor,	10	Lineidie de condens de mante d
	lawyer, pharmacist		Unskilled worker: porter
4	Specialized, employed: doctor, lawyer,	11	Student
	pharmacist		Student
5	Has his own business	12	Unemployed
6	Farming	13	Housewife
7	Office employee	14	Retired

D4 – Are you the primary income provider of the family?

1	Yes	Go to D6
2	No	Continue

D5 – The occupation of the primary income provider of the family

1	Upper management: Board of directors/managing director	8	Out-of-office employee: sales person
2	Middle management: branch or unit manager/officer	9	Skilled worker: carpenter, technician
3	Specialized, self employed: doctor, lawyer, pharmacist	10	Unskilled worker: porter
4	Specialized, employed: doctor, lawyer, pharmacist		Student
5	Has his own business	12	Unemployed
6	Farming	13	Housewife
7	Office employee	14	Retired

D6– Personal monthly income

1	More than \$9,000
2	\$7,001 - \$9,000
3	\$5,001 - \$7,000
4	\$3,001 - \$5,000
5	\$2,501 - \$3,000

\$2,001 - \$2,500	10	\$501 - \$750
\$1,501 - \$2,000s	11	\$500 & less
\$1,001 - \$1,500	12	Refused
\$751 - \$1,000	13	No personal income

D7 - Total household monthly income (including rentals, exploitation of agricultural land or other, or any other type of income)

and or ourself, or any ourself, type or moonie,				
1	More than \$9,000		6	\$2,001 - \$2,500
2	\$7,001 - \$9,000		7	\$1,501 - \$2,000
3	\$5,001 - \$7,000		8	\$1,001 - \$1,500
4	\$3,001 - \$5,000		9	\$751 - \$1,000
5	\$2,501 - \$3,000			

10	\$501 - \$750
11	\$500 & less
12	Refused

D8 - Including yourself, how many persons are living in your house (excluding maid. driver...)?

maia, anvoi,		
1	1 person	
2	2 persons	
3	3 persons	
4	4 persons	
5	5 persons	

6	6 persons	
7	7 persons	
8	8 persons	
9	9 persons	or
	more	

D9a. Place of living:

Write down the exact region

Exact region	

Then code accordingly:

East Beirut West Beirut
Darabata
Baabda
Southern Suburbs
Metn
Chouf
Aley
Kesrwan
Jbeil
Tripoli

11	Koura
12	Zgharta
13	Batroun
14	Akkar
15	Bchareh
16	Saida
17	Sour
18	Jezzine
19	Nabatieh
20	Bent Jbeil

21	Marjayoun
22	Hasbaya
23	Zahle
24	West Bekaa
25	Baalbek
26	Hermel
27	Rashaya

D9b. Is the area:

1	Urban
2	Rural

D10. What is your religion?

<u> </u>
Maronite
Greek Orthodox
Greek Catholic
Other Christian

5	Sunni
6	Shiite
7	Druz
8	Other Muslim
99	Refused

D11. In which year did you come to Lebanon?

1	Pre- 2006
2	2006
3	2007
4	2008

ı	ie to Lebanon:					
	5	2009				
	6	2010				
	7	2011				
I	8	2012				

AT THE END, THANK YOU FOR YOUR COOPERATION

Appendix 3: VAW Arabic Questionnaire

سوس دکوانهٔ، لبنان	الدراسة: الرجولة والعنف ا	لأسَري)6 / c	12 -(20		
قم الهاتف: 01-494136							
منطقة:	إسم الباحث:						
تاريخ:	رمز الباحث:						
رقم الإستمارة:	•						

....... من إبسوس، إحدى الشركات الرائدة في مجال الأبحاث في الشرق الأوسط. نحن نُجري "طاب يو مك/ مساؤك أنا حالياً دراسة لصالح الهيئة الطبية الدولية ومؤسسة أبعاد حول الرجولة والعنّف الأسّري في المجتمع اللبناني/العراقي في لبنان ونود طرح بعض الأسئلة عليك.

ما من إجابات صحيحة أو خاطئة ولا أنوي بيعك أي شيء. قبل البدء، أود إعلامك بأنّ كل ما تقوله مهم جداً بالنسبة إلينا.

إنّ المُعلُومات المستقاة ستّبقى سرية ولن يُكشف عنّ هوّيتك لأحد. ستُجمّع إجاباتك معّ إجابات المستفتين الآخرين وتُقدَّم للجهة المعدة

وأيضاً ، لديك ُ حرية في التوقف عن الإجابة عن أسئلتي في أي وقت كان وإيقاف المقابلة بدون أية تبعات عليك أو على عائلتك. إن لم يكن لديك أسئلة , يمكننا البدء حالما تصبح مستعداً."

أشكرك مسبقاً على الوقت الذي تخصصه لنا وعلى تعاونك.

سجّل رجاءً جنس المجيب

ذكر	1
أنثى	2

بما أننا نستهدف أشخاص من فئات عمرية محددة، هل يمكنك إطلاعي على عمرك بالضبط؟

. سجّل العمر بالضبط ثم دوّر الفئة العمرية المناسبة. إذا كان يتخطّى عمره الـ 65 سنة أو يقل عن 18، أوقف المقابلة

 سجّل العمر بالضبط

توقف	أقل من 18	1
	24 -18	2
	29 – 25	3
	34 – 30	4
	39 – 35	5
تابع	44 – 40	6
	49 – 45	7
	54 – 50	8
	59 – 55	9
	64 – 60	10
توقف	65 سنة أو أكثر	11

حدد رجاء جنسيتك:

تابع	لبناني	1
	عراقي	2
توقف	أخرى	3

الإستمارة الرئيسية

أدوار الرجال والنساء في المجتمع

Q1. مع الأخذ بعين الإعتبار المجتمع الذي تعيش فيه، ما هي برأيك الأدوار التي يلعبها <u>الرجال</u> في المجتمع اللبناني/العراقي في لبنان اليوم؟ (لا تقرأ إجابات عدة حثّ)

/	(,
1	العمل وتأمين المدخول للأسرة
2	تأمين الإحتياجات الأساسية للأسرة (السكن، التعليم، الطعام، الماء، الثياب، الكهرباء، إلخ)
3	أن يكون من أصحاب القرار في الأسرة
4	تأمين الحماية لأفراد الأسرة الآخرين
5	الإهتمام بتربية الأولاد
6	تقديم الدعم المعنوي للأسرة
7	أن يقوم بحل المشاكل (حّلال مشاكل)
8	القيام بالمهام التي تتطلّب قوة جسدية
9	توفير الحب والحنان للأسرة
10	القيام بالأعمال المنزلية: الطبخ، التنظيف، إلخ
11	المثال الأعلى للأولاد من الذكور
12	حماية الوطن
	غيره (حدد)

Q2. هل نظنّ أنّ ثمة فرق بين أدوار هؤلاء الرجال اليوم وأدوار الرجال من حوالي 30 سنة؟ (إجابة واحدة)

5	 ری	 	• • •
	تابع	نعم	1
	انتقل إلى Q4	A	2

Q3a. ما هي الأدوار التي كان يلعبها الرجال في المجتمع اللبناني/العراقي من حوالى 30 سنة ، ولم يعودوا يلعبونها اليوم ؟ (لا تقرأ، إجآبات عدة حثّ)

Q3b. ما هي الأدوار التي يلعبها الرجال في المجتمع اللبناني/العراقي اليوم ، وما كانوا يلعبونها من حوالي 30 سنة؟ (لا تقرأ إجابات عدة حثّ)

(' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' ' '		
	Q3a	Q3b
	أدوار كانت ولم تعد	أدوار أصبحت ولم تكن
العمل وتأمين المدخول للأسرة	1	1
تأمين الإحتياجات الأساسية للأسرة (السكن، التعليم، الطعام، الماء، الثياب،	2	2
الكهرباء، إلخ)	2	2
أن يكون من أصحاب القرار في الأسرة	3	3
تأمين الحماية لأفراد الأسرة الآخرين	4	4
الإهتمام بتربية الأولاد	5	5
تقديم الدعم المعنوي للأسرة	6	6
أن يقوم بحل المشاكل (حّلال مشاكل)	7	7
القيام بالمهام التي تتطلُّب قوة جسدية	8	8
توفير الحب والحنان للأسرة	9	9
القيام بالأعمال المنزلية: الطبخ، التنظيف، إلخ	10	10
المثال الأعلى للأولاد من الذكور	11	11
حماية الوطن	12	12
غيره (حدد)		
. ,		
1		1

Q4. مع الأخذ بعين الإعتبار المجتمع الذي تعيش فيه، ما هي برأيك الأدوار التي تلعبها <u>النساء</u> في المجتمع اللبناني/العراقي في لبنان <u>اليوم؟</u>

	<u> بيره.</u>
أ. إجابات عدة ، حثّ)	
العمل وتأمين المدخول للأسرة	1
تأمين الإحتياجات الأساسية للأسرة (السكن، التعليم، الطعام، الماء، الثياب، الكهرباء، إلخ)	2
أن تكون من أصحاب القرار في الأسرة	3
تأمين الحماية لأفراد الأسرة الآخرين	4
الإهتمام بتربية الأولاد	5
تقديم الدعم المعنوي للأسرة	6
أن تقوم بحل المشاكل (حَلالة مشاكل)	7
القيام بالمهام التي تتطلّب قوة جسدية	8
توفير الحب والحنان للأسرة	9
القيام بالأعمال المنزلية: الطبخ، التنظيف، إلخ	10
المثال الأعلى للأولاد من الإناث	11
إنجاب الأولاد	12
غيره (حدد)	

Q5. هل تظنّ أنّ ثمة فرق بين أدوار هؤلاء النساء اليوم وأدوار النساء من حوالي 30 سنة؟ (إجابة واحدة)

	(-		7;
تابع	ŕ	نعا	1
انتقل إلى Q7		X	2

Q6a. ما هي الأدوار التي كانت تلعبها النساء في المجتمع اللبناني/العراقي من حوالى 30 سنة، ولم يعودوا يلعبونها اليوم ؟ (لا تقرأ إجابات عدة صفة)

(٤ تر٠، بِعِبَات تعا، تعا)		
	Q6a	Q6b
	أدوار كانت ولم تعد	أدوار أصبحت ولم تكن
العمل وتأمين المدخول للأسرة	1	1
تأمين الإحتياجات الأساسية للأسرة (السكن، التعليم، الطعام،	2	2
الماء، الثياب، الكهرباء، إلخ)	4	2
أن تكون من أصحاب القرار في الأسرة	3	3
تأمين الحماية لأفراد الأسرة الآخرين	4	4
الإهتمام بتربية الأولاد	5	5
تقديم الدعم المعنوي للأسرة	6	6
أن تقوم بحل المشاكل (حّلالة مشاكل)	7	7
القيام بالمهام التي تتطلّب قوة جسدية	8	8
توفير الحب والحنان للأسرة	9	9
القيام بالأعمال المنزلية: الطبخ، التنظيف، إلخ	10	10
المثال الأعلى للأولاد من الإناث	11	11
إنجاب الأولاد	12	12
غیره (حدد)		
, ,		

تعريف الرجولة

لن نتطرّق الآن إلى أدوار الرجل ومهامه بل إلى معاني الرجولة.

Q7. بشكل عام، ما هي الصفات والتصرّفات التي قد تربطها أنت بالرجولة؟ (لا تقرأ، إجابات عدة، حثّ)

، (جابات عده، حت)	رلا تقرا
يقدّم الحماية	1
يقدّم الدعم	2
شهم	2 3 4 5
صاحب قرار	4
مسؤول	5
معيل للأسرة	6 7
حنون	7
يحل المشاكل	8
قوي جسدياً	9
مسؤول عن المهام التي تتطلّب قوة جسدية	10
صاحب شخصية قوية	11
لديه سلطة	12
لديه القدرة على التحكّم	13
واثق بنفسه	14 15
شجاع	15
عنيف	16
طاغية / مستبدّ	17
عطوف	18
محترَم	19
وفيّ	20
فوي جنسياً	21
يفي بو عوده	22
عنيد	23
منحفظ	24
صادق	25
مستعد للمناقشة/ للحوار ("بياخذ وبيعطي")	26
جدير بالثقة	27
کریم	28
فصیح / متحدث لبق	29 30 31
ذكي / حاذق	30
يعرف كل شيء	31
صلب / له قدرة على التحمّل	32
عقلاني	33
غير إنفعالي	34
غيره (حدد)	

Q8a. والأن بالتحديد، ما هي الصفات والتصرّفات الإيجابية التي قد يربطها الناس إجمالاً بالرجولة؟ (لا تقرأ إجابات عدة حتّ) سجل الأجابة ألاولى في العمود الأول (إجابة واحدة)، الأجابة الثانية في العمود الثاني (إجابة واحدة)، الأجابة الثالثة في العمود الثالث (إجابة واحدة)، وكل الإجابات الأخرى في العمود الرابع (إجابات عدة)

ألإجابات الأخرى	الأجابة الثالثة	الأجابة الثانية	الأجابة الاولى	
(أجابات عدة)	(إجابة واحدة)	(إجابة واحدة)	(إجابة واحدة)	
1	1	1	1	يقدّم الحماية
2	2	2	2	يقدّم الدعم
3	3	3	3	شهم
4	4	4	4	صاحب قرار
5	5	5	5	مسؤول
6	6	6	6	معيل للأسرة
7	7	7	7	حنون
8	8	8	8	يحل المشاكل
9	9	9	9	قوي جسدياً
10	10	10	10	مسؤول عن المهام التي تتطلّب قوة جسدية
11	11	11	11	صاحب شخصية قوية ۛ
12	12	12	12	لديه سلطة
13	13	13	13	لديه القدرة على التحكم
14	14	14	14	واثق بنفسه
15	15	15	15	شجاع
16	16	16	16	عنيف
17	17	17	17	طاغية / مستبدّ
18	18	18	18	عطوف
19	19	19	19	محترَم
20	20	20	20	وفي
21	21	21	21	قوي جنسيا
22	22	22	22	يفي بو عوده
23	23	23	23	عنید متحّفظ
24	24	24	24	2
25	25	25	25	صادق
26	26	26	26	مستعد للمناقشة/ للحوار ("بياخذ وبيعطي")
27	27	27	27	جدير بالثقة
28	28	28	28	کریم
29	29	29	29	فصیح / متحدث لبق
30	30	30	30	نکي / حانق
31	31	31	31	يعرف كل شيء
32	32	32	32	صلب / له قدرة على التحمّل
33	33	33	33	عقلاني
34	34	34	34	غير إنفعالي
				غيره (حدد)

. Q8b1 الأن أريد أن أعرف ما هي مختلف التأثيرات ا<u>لإيجابية</u> التي تسببها الصفات والتصرّفات الرجولية التي ذكرتها على <u>العائلة.</u> <u>للمندوب:</u> لكل من الإجابات الثلاثة المذكورة في 90a إسأل: ما هي التأثيرات ا<u>لإيجابية</u> لأن يكون الرجل (إقرأ الايجابة من 90a) على <u>العائلة</u> (لا تقرأ الإحتمالات إجابات عدة حثّ)

تعلّم الأولاد المسؤولية

غيره (حدد)	تعلّم الأولاد المسؤولية	تفرض الإحترام بين أفراد الأسرة	تفرض الإنضباط بين أفراد الأسرة	تشجّع على الحوار بين الأهل والأولاد	تساعد على نشر التوافق والإنسجام بين أفراد الأسرة	لا تأثير		
	6	5	4	3	2	1	لدیه سلطة	12
	6	5	4	3	2	1	لديه القدرة على التحكّم	13
	6	5	4	3	2	1	واثق بنفسه	14
	6	5	4	3	2	1	شجاع	15
	6	5	4	3	2	1	عنيف	16
	6	5	4	3	2	1	طاغية / مستبدّ	17
	6	5	4	3	2	1	عطوف	18
	6	5	4	3	2	1	محترَم	19
	6	5	4	3	2	1	و فيّ	20
	6	5	4	3	2	1	قوي جنسياً	21
	6	5	4	3	2	1	يفي بو عوده	22
	6	5	4	3	2	1	عنيد	23
	6	5	4	3	2	1	متحفظ	24

غیره (حدد)	تعلّم الأولاد المسؤولية	تفرض الإحترام بين أفراد الأسرة	تفرض الإنضباط بين أفراد الأسرة	تشجّع على الحوار بين الأهل والأولاد	تساعد على نشر التوافق والإنسجام بين أفراد الأسرة	لا تأثير		
	6	5	4	3	2	1	صادق	25
	6	5	4	3	2	1	مستعد للمناقشة/ للحوار ("بياخذ وبيعطي")	26
	6	5	4	3	2	1	جدير بالثقة	27
	6	5	4	3	2	1	کریم	28
	6	5	4	3	2	1	فصيح / متحدث لبق	29
	6	5	4	3	2	1	ذكي / حاذق	30
	6	5	4	3	2	1	يعرف كل شيء	31
	6	5	4	3	2	1	صلب / له قدرة على التحمّل	32
	6	5	4	3	2	1	عقلاني	33
	6	5	4	3	2	1	غير إنفعالي	34
	6	5	4	3	2	1	غیره (حدد)	
	6	5	4	3	2	1	غیره (حدد)	
	6	5	4	3	2	1	غیره (حدد)	

التأثيرات الإيجابية على المجتمع .Q8b2									
غیره (حدد)	تزيد الإحترام تجاه النساء بشكل خاص	تنمّي المجتمع نتيجة لعمل النساء خارج المنزل	تشجّع التوافق والإحترام بين الجنسين	تؤسس مجتمعاً أكثر حضارة	تنمّي شخصيات قوية	مجتمع أكثر شجاعة	لا تأثير		
	7	6	5	4	3	2	1	يقدّم الحماية	1
	7	6	5	4	3	2	1	يقدّم الدعم	2
	7	6	5	4	3	2	1	شهم	3
	7	6	5	4	3	2	1	صاحب قرار	4
	7	6	5	4	3	2	1	مسؤول	5
	7	6	5	4	3	2	1	معيل للأسرة	6
	7	6	5	4	3	2	1	حنون	7
	7	6	5	4	3	2	1	يحل المشاكل	8
	7	6	5	4	3	2	1	قوي جسدياً	9
	7	6	5	4	3	2	1	مسؤول عن المهام التي تتطلّب قوة جسدية	10

غيره (حدد)	تزید الإحترام تجاه النساء بشکل خاص	ننمّي المجتمع نتيجة لعمل النساء خارج المنزل	تشجّع التوافق والإحترام بين الجنسين	تؤسس مجتمعاً أكثر حضارة	تنمّي شخصيات قوية	مجت <i>مع</i> أكثر شجاعة	لا تأثير		
	7	6	5	4	3	2	1	صاحب شخصية قوية	11
	7	6	5	4	3	2	1	لديه سلطة	12
	7	6	5	4	3	2	1	لدیه القدرة علی التحكم	13
	7	6	5	4	3	2	1	واثق بنفسه	14
	7	6	5	4	3	2	1	شجاع	15
	7	6	5	4	3	2	1	عنيف	16
	7	6	5	4	3	2	1	طاغية / مستبدّ	17
	7	6	5	4	3	2	1	عطوف	18
	7	6	5	4	3	2	1	محترَم	19
	7	6	5	4	3	2	1	و فيّ	20
	7	6	5	4	3	2	1	ق <i>وي</i> جنسياً	21
	7	6	5	4	3	2	1	يفي بو عوده	22
	7	6	5	4	3	2	1	عنيد	23

	24	25	26	27	28	29	30	31	32	33	34			
	متحقظ	صادق	مستعد للمناقشة/ للحوار ("بياخذ وبيعطي")	جدير بالثقة	كريز	فصيح / متحدث لبق	ذكي / حاذق	يعرف كل شيء	صلب / له قدرة على التحمّل	عقلاني	غير إنفعالي	غيره (حدد)	غيره (حدد)	غيره (حدد)
۲ کائیر تائیر	-	-	1	1	-	-	1	-	1	1	-	-	-	-
مجتمع اکثر شجاعة	2	2	2	2	2	2	2	2	2	2	2	2	2	2
ننصِّ شخصيات قوية	3	3	3	3	3	3	3	3	3	3	3	3	3	3
توسس مجتمعاً اکثر حضارة	4	4	4	4	4	4	4	4	4	4	4	4	4	4
تشجّع التوافق والإحترام بين الجنسين	\$	\$	5	3	\$	S	5	S	5		8	5	5	5
تنقي المجتمع نتيجة لعمل النساء خارج المنزل	9	9	9	9	9	9	9	9	9	9	9	9	9	9
تزيد الإخترام تجاه النساء بشكل خاص	7	7	7	7	7	7	7	7	7	7	7	7	7	7
غيره (حدد)														

الذكورية والعنف الأسَري

Q9a. والآن بالتحديد، ما هي الصفات والتصرّفات السلبية التي قد يربطها الناس إجمالاً بالرجولة؟ (لا تقرأ إجابات عدة حتّ) - حل الأملة ألادل في المدرد الأمل (لمارة واحدة) الأملية الثانية في المدرد الثان (لمارة واحدة) الأحارة الثالثة في المدرد

رة لعرا إجباب عدن على المعمود الأول (إجابة واحدة)، الأجابة الثانية في العمود الثاني (إجابة واحدة)، الأجابة الثالثة في العمود الثالث (إجابة واحدة)، وكل الإجابات الأخرى في العمود الرابع (إجابات عدة)

ألإجابات الأخرى	الأجابة الثالثة	الأجابة الثانية	الأجابة الاولى	
(أجابات عدة)	(إجابة واحدة)	(إجابة واحدة)	(إجابة واحدة)	
1	1	1	1	يقدّم الحماية
2	2	2	2	يقدّم الدعم
3	3	3	3	شهم
4	4	4	4	صاحب قرار
5	5	5	5	مسؤول
6	6	6	6	معيل للأسرة
7	7	7	7	حنون
8	8	8	8	يحل المشاكِل
9	9	9	9	قوي جسدياً
10	10	10	10	مسؤول عن المهام التي تتطلّب قوة جسدية
11	11	11	11	صاحب شخصية قوية
12	12	12	12	لدیه سلطة
13	13	13	13	لديه القدرة على التحكّم
14	14	14	14	واثق بنفسه
15	15	15	15	شجاع
16	16	16	16	عنيف
17	17	17	17	طاغية / مستبدّ
18	18	18	18	عطوف
19	19	19	19	محترَم
20	20	20	20	وفيّ
21	21	21	21	قوي جنسياً
22	22	22	22	يفي بو عوده
23	23	23	23	عنيد
24	24	24	24	متحفظ
25	25	25	25	صادق
26	26	26	26	مستعد للمناقشة/ للحوار ("بياخذ وبيعطي")
27	27	27	27	جدير بالثقة
28	28	28	28	کریم
29	29	29	29	فصيح / متحدث لبق
30	30	30	30	ذكي / حاذق
31	31	31	31	يعرّف كل شيء
32	32	32	32	صلب / له قدرة على التحمّل
33	33	33	33	عقلاني
34	34	34	34	غير إنفعالي غيره (حدد)
				غیره (حدد)

Q9b1. الأن أريد أن أعرف ما هي مختلف التأثيرات السلبية التي تسببها الصفات والتصرّفات الرجولية التي ذكرتها على العائلة. <u>المندوب</u>: لكل من <u>الإجابات الثلاثة</u> المذكورة في Q9a إسأل: ما هي التأثيرات السلبية لأن يكون الرجل (إقرأ الايجابة من Q9a) على العائلة. (لا تقرأ الإحتمالات, إجابات عدة, حثّ)

التأثيرات السلبية على العائلة.Q9b1														
غیره (حدد)	عنف بين الأو لاد	خوف الأولاد من الأب	تمييز بين الأولاد الذكور والإناث	عنف وعدائية تجاه الزوجة والأولاد	انعدام الإستقرار في العائلة	أو لاد تُعَساء	غياب الحوار بين أفراد الأسرة	قلة الإحترام تجاه الزوجة	يوتّر جوّ المنزل	تخلق الجدالات في المنز ل	يملك الزوج السلطة الكاملة على الزوجة	لا تأثير		
	12	11	10	9	8	7	6	5	4	3	2	1	يقدّم الحماية	1
	12	11	10	9	8	7	6	5	4	3	2	1	يقدّم الدعم	2
	12	11	10	9	8	7	6	5	4	3	2	1	شهم	3
	12	11	10	9	8	7	6	5	4	3	2	1	صاحب قرار	4
	12	11	10	9	8	7	6	5	4	3	2	1	مسؤول	5
	12	11	10	9	8	7	6	5	4	3	2	1	معيل للأسرة	6
	12	11	10	9	8	7	6	5	4	3	2	1	حنون	7
	12	11	10	9	8	7	6	5	4	3	2	1	يحل المشاكل	8
	12	11	10	9	8	7	6	5	4	3	2	1	قوي جسدياً	9
	12	11	10	9	8	7	6	5	4	3	2	1	مسؤول عن المهام التي تتطلّب قوة جسدية	10

الذكورية والعنف الأسَري

غیره (حدد)	عنف بين الأولاد	خوف الأولاد من الأب	تمييز بين الأولاد الذكور والإناث	عنف وعدائية تجاه الزوجة والأولاد	انعدام الإستقرار في العائلة	أولاد تُعَساء	غياب الحوار بين أفراد الأسرة	قلة الإحترام تجاه الزوجة	يوتّر جوّ المنزل	تخلق الجدالات في المنزل	يملك الزوج السلطة الكاملة على الزوجة	لا تأثير		
	12	11	10	9	8	7	6	5	4	3	2	1	صاحب شخصية قوية	11
	12	11	10	9	8	7	6	5	4	3	2	1	لديه سلطة	12
	12	11	10	9	8	7	6	5	4	3	2	1	لديه القدرة على التحكم	13
	12	11	10	9	8	7	6	5	4	3	2	1	واثق بنفسه	14
	12	11	10	9	8	7	6	5	4	3	2	1	شجاع	15
	12	11	10	9	8	7	6	5	4	3	2	1	عنيف	16
	12	11	10	9	8	7	6	5	4	3	2	1	طاغية / مستبدّ	17
	12	11	10	9	8	7	6	5	4	3	2	1	عطوف	18
	12	11	10	9	8	7	6	5	4	3	2	1	محترَم	19
	12	11	10	9	8	7	6	5	4	3	2	1	وفيّ	20
	12	11	10	9	8	7	6	5	4	3	2	1	قوي جنسياً	21
	12	11	10	9	8	7	6	5	4	3	2	1	يفي بو عو ده	22
	12	11	10	9	8	7	6	5	4	3	2	1	عنيد	23

غیره (حدد)	عنف بين الأو لاد	خوف الأولاد من الأب	تمييز بين الأولاد الذكور والإناث	عنف وعدائية تجاه الزوجة والأولاد	انعدام الإستقرار في العائلة	أولاد تُعَساء	غياب الحوار بين أفراد الأسرة	قلة الإحترام تجاه الزوجة	يوتّر جوّ المنزل	تخلق الجدالات في المنزل	يملك الزوج السلطة الكاملة على الزوجة	لا تأثير		
	12	11	10	9	8	7	6	5	4	3	2	1	متحفظ	24
	12	11	10	9	8	7	6	5	4	3	2	1	صادق	25
	12	11	10	9	8	7	6	5	4	3	2	1	مستعد للمناقشة/ للحوار ("بياخذ وبيعطي")	26
	12	11	10	9	8	7	6	5	4	3	2	1	جدير بالثقة	
	12	11	10	9	8	7	6	5	4	3	2	1	کریم	28
	12	11	10	9	8	7	6	5	4	3	2	1	فصيح / متحدث لبق	29
	12	11	10	9	8	7	6	5	4	3	2	1	ذكي / حاذق	30
	12	11	10	9	8	7	6	5	4	3	2	1	يعرف كل شيء	31
	12	11	10	9	8	7	6	5	4	3	2	1	صلب / له قدرة على التحمّل	32
	12	11	10	9	8	7	6	5	4	3	2	1	عقلاني	33
	12	11	10	9	8	7	6	5	4	3	2	1	غير إنفعالي	34
	12	11	10	9	8	7	6	5	4	3	2	1	غیره (حدد)	
	12	11	10	9	8	7	6	5	4	3	2	1	غیره (حدد)	
	12	11	10	9	8	7	6	5	4	3	2	1	غیره (حدد)	

الذكورية والعنف الأسَري

Q9b2. الأن أريد أن أعرف ما هي مختلف التأثيرات السلبية التي تسببها الصفات والتصرّفات الرجولية التي ذكرتها على المجتمع. المندوب: لكل من الإجابات الثلاثة المذكورة في Q9a إسأل: ما هي التأثيرات السلبية لأن يكون الرجل (إقرأ الايجابة من Q9a) على المجتمع. (لا تقرأ الإحتمالات, إجابات عدة, حثّ)

التأثير ات السلبية على المجتمع.Q9b2													
غيره (حدد)	تمييز بين الجنسين	المزيد من العنف الأسّري	انعدام العطف والحنان في العائلات	تسبب الفساد	انعدام التطوّر	عدم المساواة بين الأفراد	تسبب مشاكل اقتصادية	تؤدّي إلى دمار المجتمع	تؤدّي إلى زيادة نسبة الطلاق	تدمّر العائلات	لا تأثير		
	11	10	9	8	7	6	5	4	3	2	1	يقدّم الحماية	1
	11	10	9	8	7	6	5	4	3	2	1	يقدّم الدعم	2
	11	10	9	8	7	6	5	4	3	2	1	شهم	3
	11	10	9	8	7	6	5	4	3	2	1	صاحب قرار	4
	11	10	9	8	7	6	5	4	3	2	1	مسؤول	5
	11	10	9	8	7	6	5	4	3	2	1	معيل للأسرة	6
	11	10	9	8	7	6	5	4	3	2	1	حنون	7
	11	10	9	8	7	6	5	4	3	2	1	يحل المشاكل	8
	11	10	9	8	7	6	5	4	3	2	1	ق <i>وي</i> جسدياً	
	11	10	9	8	7	6	5	4	3	2	1	مسؤول عن المهام التي تتطلّب قوة جسدية	10
	11	10	9	8	7	6	5	4	3	2	1	صاحب شخصية قوية	11

غيره (حدد)	تمييز بين الجنسين	المزيد من العنف الأسّري	انعدام العطف والحنان في العائلات	تسبب الفساد	انعدام التطوّر	عدم المساواة بين الأفراد	تسبب مشاكل اقتصادية	تؤدّي إلى دمار المجتمع	تؤدّي إلى زيادة نسبة الطلاق	تدمّر العائلات	لا تأثير		
	11	10	9	8	7	6	5	4	3	2	1	لديه سلطة	12
	11	10	9	8	7	6	5	4	3	2	1	لدیه القدرة علی التحکّم	13
	11	10	9	8	7	6	5	4	3	2	1	واثق بنفسه	14
	11	10	9	8	7	6	5	4	3	2	1	شجاع	15
	11	10	9	8	7	6	5	4	3	2	1	عنيف	16
	11	10	9	8	7	6	5	4	3	2	1	طاغية / مستبدّ	17
	11	10	9	8	7	6	5	4	3	2	1	عطوف	18
	11	10	9	8	7	6	5	4	3	2	1	محترَم	19
	11	10	9	8	7	6	5	4	3	2	1	وفيّ	20
	11	10	9	8	7	6	5	4	3	2	1	قوي جنسياً	21
	11	10	9	8	7	6	5	4	3	2	1	يفي بو عوده	22
	11	10	9	8	7	6	5	4	3	2	1	عنيد	23
	11	10	9	8	7	6	5	4	3	2	1	متحّفِظ	24

الذكورية والعنف الأسَري

غیره (حدد)	تمييز بين الجنسين	المزيد من العنف الأس <i>ّري</i>	انعدام العطف والحنان في العائلات	تسبب الفساد	انعدام التطوّر	عدم المساواة بين الأفراد	تسبب مشاكل اقتصادية	تؤدّي إلى دمار المجتمع	تؤدّي إلى زيادة نسبة الطلاق	تدمّر العائلات	لا تأثير		
	11	10	9	8	7	6	5	4	3	2	1	صادق	25
	11	10	9	8	7	6	5	4	3	2	1	مستعد للمناقشة/ للحوار ("بياخذ وبيعطي")	26
	11	10	9	8	7	6	5	4	3	2	1	جدير بالثقة	
	11	10	9	8	7	6	5	4	3	2	1	کریم	28
	11	10	9	8	7	6	5	4	3	2	1	فصیح / متحدث لبق	29
	11	10	9	8	7	6	5	4	3	2	1	ذكي / حاذق	30
	11	10	9	8	7	6	5	4	3	2	1	يعرف كل شيء	31
	11	10	9	8	7	6	5	4	3	2	1	صلب / له قدرة على التحمّل	32
	11	10	9	8	7	6	5	4	3	2	1	عقلاني	33
	11	10	9	8	7	6	5	4	3	2	1	غير إنفعالي	34
	11	10	9	8	7	6	5	4	3	2	1	غیره (حدد)	
	11	10	9	8	7	6	5	4	3	2	1	غيره (حدد)	
	11	10	9	8	7	6	5	4	3	2	1	غيره (حدد)	

الذكورية والعنف الأسَري الذكورية والعنف الأسَري

اعرض البطاقة

 $\widetilde{Q10}$. سأقرأ لك الآن لائحة من الصفات؛ على مقياس من 5 درجات حيث أنّ 1=Y تنطبق إطلاقاً و0=Y من فضلك أُخبرني الى أي مدى برأيك تنطبق أو لا تنطبق كلّ من العبارات التالية على الرجولة؟ اقرأ كلُّ عبارة. إجابة وأحدة في كل سطر.

بدُّل ترتيب العبارات من استمارة إلى أخرى. ضع إشارة حيث تبدأ

			· · · · · · · · · · · · · · · · · · ·	اعرى. صع إساره ـ	بدن ترتیب العبارات من استماره إلى
تنطبق تماماً	تنطبق إلى حدّ ما	ر أي محايد	لا تنطبق إلى حدّ ما	لا تنطبق إطلاقاً	
5	4	3	2	1	يقدّم الحماية
5	4	3	2	1	يقدّم الدعم
5	4	3	2	1	شهم
5	4	3	2	1	صاحب قرار
5	4	3	2	1	مسؤول
5	4	3	2	1	معيل للأسرة
5	4	3	2	1	حنون
5	4	3	2	1	يحل المشاكل
5	4	3	2	1	قوي جسدياً
5	4	3	2	1	مسؤول عن المهام التي تتطلّب قوة جسدية
5	4	3	2	1	صاحب شخصية قوية
5	4	3	2	1	لديه سلطة
5	4	3	2	1	ت لديه القدرة على التحكّم
5	4	3	2	1	واثق بنفسه
5	4	3	2	1	شجاع
5	4	3	2	1	عنيف
5	4	3	2	1	طاغية / مستبدّ
5	4	3	2	1	عطوف
5	4	3	2	1	محترَم
5	4	3	2	1	وفيّ
5	4	3	2	1	قوي جنسياً
5	4	3	2	1	يفي بوعوده
5	4	3	2	1	عنيد
5	4	3	2	1	متحّفِظ
5	4	3	2	1	صادق
5	4	3	2	1	مستعد للمناقشة/ للحوار ("بياخذ وبيعطي")
5	4	3	2	1	جدير بالثقة
5	4	3	2	1	کریم
5	4	3	2	1	فصيح / متحدث لبق
5	4	3	2	1	فصيح / متحدث لبق ذكي / حاذق يعرف كل شيء صلب / له قدرة على التحمّل
5	4	3	2	1	يعرف كل شيء
5	4	3	2	1	صلب / له قدرة على التحمّل
5	4	3	2	1	عقلاني
5	4	3	2	1	عقلاني غير إنفعالي

اعرض البطاقة

بدّل ترتيب العبارات من استمارة إلى أخرى. ضع إشارة حيث تبدأ

مقبول تماماً	مقبول إلى حدّ ما	غير متأكّد	غير مقبول إلى حدّ ما	غير مقبول إطلاقاً	
5	4	3	2	1	الرجل يكون صاحب الكلمة الاخيرة
5	4	3	2	1	الرجل يمانع أن تعمل زوجته خارج المنزل
5	4	3	2	1	الرجل يحلّ الخلافات باستخدام قوته الجسدية
5	4	3	2	1	الرجل يحلّ الخلافات باستخدام سلطته، نفوذه،
					"جماعته" ("بيأخذ حقه بإيده")
5	4	3	2	1	الرجل يفضّل أبناءه على بناته
5	4	3	2	1	الرجل يستخدم قوّته الجسدية مع زوجته وأولاده ليطيعوه
5	4	3	2	1	الرجل لا يكون المسؤول الأساسي عن تأمين دخل الأسرة
5	4	3	2	1	الرجل يعامل أولاده الذكور والإناث بالتساوي
5	4	2	2	1	الرجل يحل الخلافات بعقلانية، وليس باستخدام
5	4	3	2	1	قوته الجسدية، سلطته، نفوذه، "جماعته"
5	4	3	2	1	الرجل يشتم/ينتقد بغضب زوجته وأولاده
5	4	3	2	1	الرجل لا يمانع أن تعمل زوجته خارج المنزل
5	4	3	2	1	الرجل يُظهر مشاعر الحب والحنان لأسرته
5	4	3	2	1	الرجل يقوم ببعض الأعمال المنزلية
5	4	3	2	1	الرجل هو المعني الأساسي بالرعاية اليومية الولده
5	4	3	2	1	الرجل لا يمانع أن تخرج زوجته مع صديقاتها
5	4	3	2	1	الرجل و المرأة يتشاركان القرارات المهمة المتعلقة بالأسرة
5	4	3	2	1	الرجل يعطي أولاده الذكور والإناث حصصاً متساوية من الإرث
5	4	3	2	1	الرجل يمارس حقوقه الزوجية الجنسية مهما كانت إرادة زوجته
5	4	3	2	1	الرجل يمانع أن تخرج زوجته مع صديقاتها
5	4	3	2	1	الرجل هو المعيل الأساسي لأسرته
5	4	3	2	1	الرجل لا يساهم بالرعاية اليومية لأولاده

العنف الأسَري ا

Q12. ما هي التصرّفات التي تقع برأيك ضمن أشكال العنف الأسري؟ (لا تَقُرأ ، إجابات عدّة ، حثّ)

ر. سجّل التصرّف الأول المذكور على حدة في Q12a (إجابة واحدة). سجّل التصرّفات الأخرى المذكورة في Q12b (إجابات عدة)

1 7		
	· ·	.Q12b الإجابات الأخرى
فراد الأسرة 1 .	1	1
د آخرین 2	2	2
3	3	3
4	4	4
ناً مستخدمین أدوات) 5	5	5

الذكورية والعنف الأسَري الذكورية والعنف الأسَري

6	6	شد شعر أفراد آخرين من الأسرة
7	7	ركل أفراد آخرين من الأسرة ("لبيط")
8	8	كسر أغراض في المنزل عمداً
9	9	رمي أغراض على أفراد آخرين من الأسرة
10	10	حرق أفراد أخرين من الأسرة بالسجائر أو أدوات ساخنة
11	11	حرمان أفراد آخرين من الأسرة من الأكل
12	12	حرمان أفراد آخرين من الأسرة من الرعاية الصحية
13	13	تجاهل وجود أفراد آخرين من الأسرة / التصرّف وكأنهم غير موجودين
14	14	زوج يحتفظ بكل المال فتُضطر زوجته إلى طلب المال منه
15	15	روج يحرم زوجته من المال
16	16	زوج یصادر راتب زوجته
17	17	ر زوج يحرم زوجته من العمل
18	18	زوج يجبر زوجته على العمل
19	19	أب يحرم ابنته من التعليم
20	20	إحراج أفراد آخرين من الأسرة عمداً أمام الناس
21	21	رجل يعامل فرد من أفراد الأسرة ألإناث كخادمة
22	22	رجل يهدد فرد من أفراد الأسرة ألإناث بالقتل
23	23	زوج يهدد زوجته بحرمانها من أولادها
24	24	زوج يهدد زوجته بمنعها من الطلاق
25	25	زوج يعزل زوجته (يمنعها من زيارة عائلتها أو أصدقائها)
26	26	زوج يُحضر عشيقته ("صاحبته") إلى المنزل بحضور زوجته
27	27	زوج یهدد زوجته بترکها والزواج من امرأة أخری
28	28	زوج يجبر زوجته على ممارسة الجنس معه
29	29	إجبار فرد من أفراد الأسرة ألإناث على الزواج من شخص معيّن
30	30	إجبار فرد من أفراد الأسرة ألإناث على الزواج في عمر صغير
31	31	سفاح القربي (علاقة جنسية بين أفراد الأسرة)
32	32	زوج يجبر زوجته على ممارسة أمور جنسية غير لائقة
33	33	زوج يجبر زوجته على الإجهاض
34	34	زوج يجبر زوجته على إقامة علاقات جنسية مع رجال آخرين
35	35	قتل فرد من أفراد الأسرة الإناث / ضربها حتى القتل
		غیره (حدد)

Q13a. من بين العائلات اللبنانية/العراقية في لبنان، ما هي برأيك نسبة العائلات التي تحتوي على عنف أسري؟

|--|

Q13b. ما هو عدد الأشخاص الذين تعرفهم وهم ضحايا العنف الأسّري؟

عدد الأشخاص الذين هم ضحايا العنف الأسري

Q14a. مَن برأيك يمارس عادة العنف في الأسرة اللبنانية/العراقية في لبنان؟ Q14b. مَن برأيك هو المعنّف (ضحية العنف) في الأسرة اللبنانية/العراقية في لبنان؟ لا تقرأ، إجابات عدة

		,) -
Q14b	Q14a	
1	1	الأم
2	2	الأب
3	3	الولد الذكر
4	4	الولد الأنثى
5	5	(الخادمة المنزلية)
6	6	لا أعلم
		غیره (حدد)

Q15a. في حال حصول عنف أسري فل تعرف ما هي الإجراءات التي يمكن أن يتخذها المعنّف (ضحية العنف) اللبناني/العراقي في لبنان؟

اطرح Q15b	نعم	1
انتقل إلى Q16	K	2

اطرح السؤال Q15b إذا Q15a = 1 Q15b. ما هي هذه الإجراءات؟ لا تقرأ الموارات ودقر واثناً

إجابات عدة ، حثَّ	لا تقرأ،
لا شيء؛ لا أحد يمكن اللجوء إليه	1
لا شيء؛ لا نفع من ذلك؛ لا أحد يستطيع المساعدة	2
الذهاب الى الشرطة/ "الدرك"	3
الذهاب إلى منظمة غير حكومية متخصصة	4
توكيل محامي/ اللجوء إلى القضاء	5
الذهاب إلى العائلة الأساسية/ الأقارب طلباً للمساعدة	6
الذهاب الى صديق أو جار	7
الذهاب الى طبيب	8
الذهاب الى معالج نفسي	9
الذهاب الى رجل دين	10
غیره (حدد)	

Q16. ما هي برأيك الأسباب التي قد تدفع الرجل لممارسة العنف الأسري؟ لا تقرأ , إجابات عدة , حت

الرجل شهد عنفا أسريا بين أهله في طفولته	1
الرجل تعرّض للعنف في طفولته – في المنزل	2
الرجل تعرّض للعنف في طفولته – في المدرسة	3
الزوجة غير مطيعة	4

المعلومات الشخصية

D1 الحالة الاحتماعية:

	- ۱م جنت حي	.DI
ſ	أعزب	1
	متزوّج	2
	أرمل	3
ſ	مطلّق	4

D2. ما هو أعلى مستوى علمي و صلت إليه؟

* 4	، ی رو ی	
	لم أدخل المدرسة	1
	المرحلة الإبتدائية	2
	المرحلة المتوسطة	3
	المرحلة الثانوية	4
	الجامعة	5
	دراسات عليا	6

D3. ما هي مهنتك؟

موظف يعمل خارج المكتب: بائع متجوّل	8	إدارة عليا: مجلس إدارة/ مدير شركة	1
عامل ذو مهارة: نجّار/ عامل فنّي	9	إدارة وسطى: مدير فرع اقسم/ضابط	2
عامل بدون مهارة: عتّال	10	متخصص يعمل لحسابه: طبيب/ محامي/ صيدلي	3
طالب	11	متخصص يعمل موظفاً: طبيب/ محامي/ صيدلي	4
عاطل عن العمل	12	يملك عمله الخاص	5
ربة منزل	13	مزارع	6
متقاعد	14	موظف يعمل داخل المكتب	7

D4. هل أنت صاحب الدخل الرئيسي في الأسرة؟

انتقل إلى D6	نعم	1
تابع	A	2

D5. ما هي مهنة صاحب الدخل الرئيسي في الأسرة ؟

1	إدارة عليا: مجلس إدارة/ مدير شركة	8	موظف يعمل خارج المكتب: بائع متجوّل
2	إدارة وسطى: مدير فرع اقسم/ضابط	9	عامل ذو مهارة: نجّار/ عامل فنّي
3	متخصص يعمل لحسابه: طبيب/ محامي/ صيدلي	10	عامل بدون مهارة: عتّال
4	متخصص يعمل موظفاً: طبيب/ محامي/ صيدلي	11	طالب
5	يملك عمله الخاص	12	عاطل عن العمل
6	مزارع	13	ربة منزل
7	موظف يعمل داخل المكتب	14	متقاعد

D6 كم يبلغ دخلك الشخصي شهرياً؟

بيح دست السستني شهريا.	ىر. –،
أكثر من 9000\$ شهرياً	1
\$7001 – 9000	2
\$5001 – 7000	3
\$3001 - 5000	4
\$2501 – 3000	5

أكثر من 9000\$ شهرياً

\$7001 - 9000 \$5001 - 7000 \$3001 - 5000

\$2501 – 3000

\$2001 – 2500	6
\$1501 – 2000	7
\$1001 – 1500	8
\$751 1000	0

\$501 – 750	10	\$2001 – 2500	(
500\$ أو أقل	11	\$1501 – 2000	7
لا جواب	12	\$1001 – 1500	8
لا مدخول فر د <i>ي</i>	13	\$751 – 1000	9

D7. كم يبلغ إجمالي دخل الأسرة الشهري (بما في ذلك الإيجارات. إستثمار الأراضي الزراعية أو غيرها. أو أيّ نوع آخر من

\$501 – 750	10	\$2001 -	- 2500
500\$ أو أقل	11	\$1501 -	- 2000
رفض	12	\$1001 -	- 1500
		\$751 -	- 1000

\$2001 – 2500	6
\$1501 – 2000	7
\$1001 – 1500	8
\$751 – 1000	9

الرجل يواجه مشاكل مادية	5
الرجل يعاني من مرض عقلي	6
الرجل يظن أن العنف هو طريقة ملائمة لتربية الأولاد	7
الرجل تربّى على أنه, كونه رجلا, هو مؤهل أن يستعمل العنف مع أفراد عائلته	8
غيره (حند)	

مكافحة العنف

اعرض البطاقات

Q17. سأفرأ لك بعض العبارات حول الإجراءات التي يمكن اتّخاذها لمكافحة العنف ضد النساء اللبنانيات/العراقيات في لبنان. من فضلك هل يمكنك ترتيبها من 1 إلى 12 بحيث تُعطى المرتبة رقم 1 للإجراء الذي تعتبره الأكثر فعالية والمرتبة 12 للإجراء الذي تعتيره الأقل فعالية؟ أقرأ

	لاقل فعالية: اقرا	
الترتيب 1 إلى 12		
	سَنّ قو انين لحماية النساء من العنف الأسري/المنز لي	Α
	تثقيف النساء حول حقوقهن الإجتماعية و القانونية	В
	تثقيف الرجال حول أساليب التعاطي بين الرجل والمرأة كثنائي	С
	زيادة حملات التوعية لتغيير سلوكيات المجتمع بهدف وقف العنف الأسري	D
	إنشاء برامج إعادة تأهيل نفسي للرجال الذين لديهم سلوكيات عنفية	Е
	تثقيف مبكر للأولاد من الجنسين على مبادئ المساواة بين الذكور والأناث	F
	تنظيم دورات توعية للمجتمع حول العنف الأسري و نتائجه السلبية	G
	تطوير مناهج للأهل حول أمومة وأبوّة ترتكزان على اللاعنف والمساواة بين الذكور والأناث	Н
	الحرص على وجود خدمات دعم للمعنّفين (ضحايا العنف) على المستوى الوطني	- 1
	الحرص على إشراك الرجال في جهود مكافحة العنف الأسري	J
	القيام بدراسة على المستوى الوطني حول حجم العنف الأسري في لبنان/ في المجتمع العراقي في لبنان	K
	تعديل بعض المواد في قانون الأحوال الشخصية أو الجزائية	L

018. هل تظنّ أنّ الرجال لديهم دور يلعبونه في مكافحة العنف ضد المرأة اللبنانية/العراقية في لبنان؟

ي	J. 1 J. 7 1 01 0 1 3	, , , ,	1410
	اسأل Q19	نعم	1
	انتقل إلى D1	Y	2

اطرح السؤال Q19 إذا Q18 = 1

Q19. ما الأدوار التي يمكن أن يلعبها الرجال في مكافحة العنف ضد المرأة اللبنانية/العراقية في لبنان؟ لا تقرأ إجابات عدة حثّ

, ,	4 **;
1	مساعدة النساء في المطالبة بقوانين تمنع العنف ضد المرأة
2	تربية أولادهم بدون تفرقة بين الذكور والأناث منهم
3	تشجيع زوجاتهم على أن يكنّ مسؤولات، مستقلات وصاحبات قرار
4	دعم المنظمات التي تدافع عن النساء
	غيره (حدد)

2

D8. بمن فيهم أنت، ما مجموع الأشخاص المقيمين في منزلك (باستثناء العاملة الأجنبية /الخادمة، السائق...)؟

ستة	6
سبعة	7
ثمانية	8
تسعة أو أكثر	9

٠ د ک	70.0	
	واحد	1
	اثنان	2
	ثلاثة	3
	أربعة	4
	خمسة	5

D9a. مكان الإقامة:

سجّل مكان الإقامة بالضبط ثم دوّر المنطقة المناسبة

مكان الإقامة بالضبط

مرجعيون	21
حاصبيا	22
زحلة	23
البقاع الغربي	24
بعلبك	25
الهرمل	26
راشيا	27

الكورة	11
زغرتا	12
البترون	13
عكار	14
بشري	15
صيدا	16
صور	17
جزين	18
النبطية	19
بنت جبیل	20

بيروت الشرقية		1
بيروت الغربية		2
بعبدا		3
الضاحية الجنوبية		4
المتن		5
الشوف		6
عاليه	7	
كسروان	8	
جبيل	9	
طرابلس	10	

D9b. هل مكان الإقامة:

, -	
مدينة	1
ريف	2

D10. إسأل اللبنانيين فقط: ما هو انتماؤك الدينى؟

ستي	5
شيعي	6
درزي	7
مسلم آخر	8
رفض	99

1010. إمان التباليين تعلق ما مو		
ماروني	1	
روم أرثوذكسي	2	
روم كاثوليكي	3	
مسيحي آخر	4	

باقي الأسئلة للعراقيين فقط

D11. في أية سنة أتيت الى لبنان؟

2009	5
2010	6
2011	7
2012	8

	ي	
	قبل 2006	1
	2006	2
	2007	3
	2008	4
-		

هو انتماؤك الديني؟	D10.ما
سٽي	5
شيعي	6
مسيحي	9
ر فض	99

D12. من إي محافظة في العراق أنت؟

المثنّى	16
القادسية	17
ذ <i>ي</i> قار	18

داهوك	11
إربيل	12
السليمانية	13
البصرة	14
میسان	15

النجف	6
صلاح الدين	7
واسط	8
نینوی	9
التأميم / كركوك	10

ر الـ	اِي محافظه في	112. من
	الأنبار	1
	بابل	2
	بغداد	3
	ديالي	4
	كربلاء	5

D13. من أي أصل أنت؟

کر د <i>ي</i>	5
تركماني	6
غيره	7

1 D 1 کی اس	
عربي	1
أرمني	2
أشوري	3