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EXECUTIVE SUMMARY

Lebanon is often regarded as one of the most liberal Arab countries. Article 13 of the Lebanese constitution explicitly states that “freedom to express one’s thoughts by word or pen, freedom of the press, freedom of assembly and freedom of association, are guaranteed within the limits set by law.”\(^1\) However, despite this constitutional protection, some journalists have paid a high price, including their lives, for upholding their commitment to free speech. Samir Kassir, Salim Allawzi, Gebran Tuéni, and Lokman Slim, along with other survivors of attacks,\(^2\) are tragic examples of this.

In light of these challenges, the Samir Kassir Foundation (SKF) partnered with IPSOS to conduct research aimed at assessing Lebanese citizens’ awareness of freedom of expression violations. The study’s objectives included identifying the public’s understanding of these violations and fostering a multisectoral supportive group to safeguard and promote this fundamental right without fear of censorship, legal sanction, or retaliation.

The study found that most respondents support banning films that feature same-sex kisses and intimate scenes in cinemas. Additionally, a majority of respondents disagreed with the notion that gay rights are human rights. This indicates that most Lebanese people are ready to express their discomfort with the LGBTQ+ community.

Nearly half the respondents agreed that Islam guarantees women all their rights, with the majority of Shia and Sunni respondents in agreement. Conversely, less than one-third of respondents from other religious sects believed that Islam guarantees women all their rights.

Regarding child sexual harassment scandals within the church, more than half of Christians agreed that the allegations were a conspiracy against the Christian religion. In contrast, the majority of respondents from other religious sects disagreed with this statement. This highlights how protective each religious sect is of its faith, regardless of whether the statement is inherently true.

Opinions on the *kafala* system, which provides legal sponsorship for foreign domestic workers in Lebanon, were evenly split among male and female respondents. Most residents of Akkar and Bekaa


agreed with the statement that the *kafala* system is a protection for Lebanese housewives from the perceived dangers of employing female domestic workers. However, Druze respondents disagreed with the statement the most out of all the religious sects.

Nearly half of the respondents agreed that security services sponsor and guarantee freedom of the press and media, with residents of Beirut showing the strongest disagreement with the statement. Furthermore, respondents aged 25–30 disagreed with the statement more than any other age group.

Regarding the prohibition of insulting the Presidency of the Republic on social and other media platforms, half of the respondents agreed with the statement. Shias, as well as and residents of North Lebanon and Nabatieh, agreed with the statement more than other groups. Conversely, half of the respondents agreed that insulting political leaders is acceptable due to their public office. Christians, residents of Beirut, and respondents aged 25–30 were more likely to agree with the statement.

The majority of respondents strongly agreed that Syrian refugees are a burden on Lebanon and must return to their country, with more than 80% of each group agreeing with this statement. Notably, residents of Bekaa, which hosts the largest number of registered refugees in the country, agreed with the statement the most. Additionally, more than half of the respondents agreed with the statement that most Lebanese people are racist towards refugees. Due to the aforementioned reason, the Bekaa region recorded the highest percentage of agreement with the statement.

Most respondents disagreed with the idea of dictatorship being the solution to the Lebanese political system. Over one-third of Beirut residents agreed with it. The Druze community showed the highest percentage of disagreement with the statement compared to other religious sects.

The majority of respondents also disagreed with the notion that social media is a reliable source of accurate news. Notably, disagreement with the statement increased with age, which could be attributed to a decrease in social media usage among older individuals. Druze respondents disagreed with the statement the most compared to other religious sects.

Residents of Baalbek-Hermel showed the most neutral stance towards the different statements compared to other regions.

There is a negative correlation between agreeing that films containing kisses and intimate scenes between people of the same sex must be banned in cinemas and agreeing that gay rights are human rights. Among the respondents, 81% of those who agreed that such films should be banned disagreed that gay rights are human rights. In contrast, 66% of those who disagreed that such films should be banned agreed that gay rights are human rights.

On the other hand, there is no correlation between agreeing that the religion of Islam guarantees women all their rights and agreeing that gay rights are human rights. Among the respondents, 82%
of those who agreed that Islam guarantees women all their rights disagreed with gay rights being human rights. Similarly, 63% of those who disagreed that Islam guarantees women all their rights also disagreed that gay rights are human rights.

There is a positive correlation between agreeing that security services guarantee freedom of the press and agreeing that it is forbidden to insult the Presidency of the Republic on different media platforms. More than half the respondents (57%) who agreed that security services guarantee freedom of the press also agreed that it is forbidden to insult the Presidency of the Republic on media platforms. More than half the respondents (53%) who disagreed with the notion that security services guarantee freedom of the press also disagreed that it is forbidden to insult the Presidency of the Republic on different media platforms.

More than half the respondents (60%) who agreed that it is forbidden to insult the Presidency of the Republic disagreed that it is allowed to insult political leaders because of their position in the public office. In addition, the majority of respondents (71%) who disagreed that it is forbidden to insult the Presidency of the Republic agreed that it is allowed to insult political leaders because of their position in public office.

Half of the respondents who agreed that dictatorship is the solution to the Lebanese political system also agreed that it is forbidden to insult the Presidency of the Republic on different media platforms. Almost half the respondents (49%) who disagreed that dictatorship is the solution to the Lebanese political system agreed that it is forbidden to insult the Presidency of the Republic on different media platforms. Forty-two percent of respondents also disagreed with dictatorship being the solution to the Lebanese political system and that it is forbidden to insult the Presidency of the Republic on different media platforms.

More than half the respondents (54%) who agreed that Syrian refugees are a burden on Lebanon and must be returned to their country also agreed that most Lebanese people are racist towards refugees. In contrast, the majority of respondents (61%) who disagreed with the statement that Syrian refugees are a burden on Lebanon and must be returned to their country also agreed that most Lebanese people are racist towards refugees. These results suggest that regardless of respondents’ belief about Syrian refugees being a burden on Lebanon and whether they should be returned to their country or not, most respondents agreed that Lebanese people are racist towards refugees.

The majority of respondents agreed that the kafala system offers protection for Lebanese housewives from domestic workers, regardless of whether they believed that Lebanese people are racist towards refugees. Of those who acknowledged that most Lebanese people are racist towards refugees, 60% also agreed that the kafala system safeguards Lebanese housewives from domestic workers. On the other hand, of those who disagreed with the assertion that Lebanese people are racist towards refugees, 52% still believed that the kafala system protects housewives from the hazards of employing domestic workers.
In addition to the above analysis, SKF identified profiles of allies based on the three primary themes of the survey: free speech, anti-discrimination, and religion-related issues:

- The findings revealed that out of the 800 respondents, 18 (i.e., 2.25% only) could be considered staunch free speech allies. Most of these individuals reside in Mount Lebanon, are aged between 18 and 30 years, have completed secondary education, and are presently employed.

- Regarding anti-discrimination, four respondents could be identified as full allies, ranging in age from 26 to 46 years old. Three of these individuals are Christian, and the remaining individual is Druze. Two reside in Mount Lebanon, one in North Lebanon, and one in Beirut.

- Regarding questions related to religion, the Druze respondents, among all religious affiliations, were found to be the most critical of the adverse impact of some religious traditions have on human rights. Sixty-seven percent of all Druze respondents disagreed with the statement that Islam guarantees women’s rights. In contrast, a majority of 70% of Shia and Sunni respondents agreed with the same statement. Similarly, a majority of 52% of Christian respondents believed that reports on child sexual harassment within the Church were part of a conspiracy against the Christian religion.
INTRODUCTION

GENERAL CONTEXT

Multiculturalism has led, not to integration, but to segregation. (…) The politics of freedom risk descending into politics of fear. (…) A culture of victimhood sets group against group, each claiming that its pain, injury, oppression or humiliation is greater than that of others.³

Lebanon is a country characterized by its multicultural and multi-confessional nature, where political and social dynamics are deeply interconnected with the alliances and rivalries of 18 sects and political forces across various regions. Public opinion in Lebanon has been shaped by different factors, including generational differences. Those who lived through the war have developed beliefs that can differ from those of individuals born after the conflict. Younger generations have also introduced new perspectives to public opinion.

Lebanese citizens’ perceptions are influenced by various factors such as the region of their birth or residence, their religious affiliation, their age group, as well as historical events and their psychological effects, political leanings, and perceptions of belonging to groups, clans, or families.

Within the context of a national political system (such as Lebanon), the existence of strong communal attachment means that the primary loyalty of citizens is focused on constituent subgroups, and, whenever there is a conflict of interest between particular groups and the national society, members have always supported the group to which they belong.⁴

An individual’s attitude towards fundamental human rights is highly influenced by the perception and beliefs of the group they belong to regarding free speech and discrimination. Moreover, “the tendency to perceive others who do not partake of the same background as ‘outsiders’ rather than ‘fellow citizens’ reduces the inclination of any community to moderate its demands.”

From a legal standpoint, paragraph B of the Lebanese Constitution’s preamble affirms that: “Lebanon is a founding and active member of the United Nations Organization and abides by its covenants and by the Universal Declaration of Human Rights. The Government shall embody these principles in all fields and areas without exception.”

In addition to the different universal declarations, the United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted the Declaration on Cultural Diversity in 2001 at its thirty-first session. Article 4 of the declaration connects human rights and cultural diversity, stating that “the defense of cultural diversity is an ethical imperative, inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope.”

Nine years after the adoption of the declaration, a group of UN human rights experts issued a statement to mark World Day for Cultural Diversity for Dialogue and Development, emphasizing that defending diversity is linked to respecting the dignity of individuals. They argued that “Cultural diversity can only thrive in an environment that safeguards fundamental freedoms and human rights. (...) It [cultural diversity] can be protected and promoted only if human rights and fundamental freedoms, such as the freedom of expression, information and communication, the freedom from discrimination of any kind, as well as the ability of individuals to choose cultural expressions, and their right to participate or not to participate in the cultural life of given communities, are guaranteed.”

This report examines the various opinions held by different segments of the Lebanese population regarding human rights. “One of the key problems of multiculturalism is the guaranteeing of human rights, in particular the achievement of a public consensus on the totality of human rights which is mandatory for all members of society regardless of any cultural differences.”

5 Idem.
After the 2019 protests and the 2020 Beirut blast, human rights violations in Lebanon have been on the rise. In 2022, the country suffered from various crises affecting multiple sectors, including finance and economy, transportation, healthcare, and politics. The independent media has played a critical role in highlighting these violations, but state authorities and non-state actors alike have shut down freedom of expression, one of the most essential liberties. Unfortunately, other human rights, such as the right to health, security, and equality, are violated daily in the country. Without the freedom of speech to monitor and assess human rights, all other rights can be quickly compromised. Therefore, free speech acts as a safeguard for other human rights, and any crackdown on it, like the one that followed the 2019 protests through police brutality, arbitrary detention, and torture, has a negative impact on marginalized groups, including migrant workers, refugees, women, children, and LGBTQIA+ individuals.

RELEVANCE OF THE STUDY

The objectives of this survey, conducted by IPSOS, were to understand the extent to which the public is aware of violations of freedom of expression in Lebanon, and to build a multisectoral supportive group for freedom of expression. This group would push for a regulatory framework that guarantees and promotes this intrinsic right without fear of retaliation, censorship, or legal sanction. In addition to the survey findings, this analytical report aims to identify potential supporters of human rights and set an action plan to engage with them as allies in the struggle for protecting and upholding human rights in Lebanon.

STUDY METHODOLOGY

Survey Tools

Eight hundred interviews were conducted targeting Lebanese citizens aged 18 years and above, living in all Lebanese governorates. The fieldwork took place from September 19 to October 10, 2022. The data collection methodology used was CAPI (Computer-Assisted Personal Interviewing). A ten-minute questionnaire was administered to respondents face-to-face, using handheld devices programmed with iField software. Below is the sample distribution per age, gender, region, education, employment status, and religious affiliation.

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Survey Population Breakdown

**Figure 1. Breakdown by Religious Affiliations**

- Christian: 34%
- Shia: 28%
- Sunni: 28%
- Druze: 10%
- Alawite: 0.2%

**Figure 2. Breakdown by Age Range**

- 18-24: 21%
- 25-30: 13%
- 31-35: 13%
- 36-40: 11%
- 41-45: 7%
- 46-50: 9%
- 51-55: 7%
- 56-60: 9%
- 61-65: 5%
- 65+: 10%
Figure 3. Geographical Breakdown

- Mount Lebanon: 42%
- North Lebanon: 14%
- South Lebanon: 2%
- Nabatieh: 8%
- Beirut: 7%
- Akkar: 7%
- Bekaa: 6%
- Baalbek-Hermel: 5%

Figure 4. Gender Breakdown

- Women: 52%
- Men: 48%
Figure 5. Breakdown by Employment Status

- Working full time: 25%
- Looking after home/family: 24%
- Working - self-employed: 22%
- Student: 9%
- Working part-time: 9%
- Not working and seeking a job: 6%
- Retired: 5%
- Not working for some other reason: 1%

Figure 6. Breakdown by Educational Level

- Secondary: 29%
- Primary: 25%
- University: 25%
- Technical: 12%
- Knows reading and writing: 5%
- Postgraduate studies: 3%
- Illiterate: 1%
Survey Questions and Indicators

Introduction

- Nationality
- Gender
- Age
- Residence

Questions (Q)

Q1. Films containing kisses and intimate scenes between two people of the same sex should be banned in cinemas.

Q2. The Islamic religion guarantees women all their rights.

Q3. Gay rights are human rights.

Q4. The kafala system is a protection for Lebanese housewives from the dangers of female domestic workers.

Q5. The security services sponsor and guarantee freedom of the press/media.

Q6. It is forbidden to insult the Presidency of the Republic on social media and on other media platforms.

Q7. Insulting political leaders is allowed because of their position in public office.

Q8. Syrian refugees are a burden on Lebanon and must be returned to their country.

Q9. Most of the Lebanese people are racist towards refugees.

Q10. What is being said about child sexual harassment scandals within the church is a conspiracy against the Christian religion.

Q11. Dictatorship is the solution to the Lebanese political system.

Q12. Social media is a reliable source for accurate news.
Other Information

- Marital Status
- Highest Educational Level
- Employment Status
- Religious Affiliation

The survey utilized a five-point Likert scale, and respondents were asked to select one of the following answers: totally disagree, disagree, neutral, agree, or totally agree.

In order to be considered a supporter of all human rights addressed by the survey questions/statements, an individual would have to cumulatively select the “agree” or “totally agree” option for each statement. However, **out of the 800 respondents, none met this criterion.**

D: Disagree and Totally Disagree
A: Agree and Totally Agree

<table>
<thead>
<tr>
<th>Q1</th>
<th>Q2</th>
<th>Q3</th>
<th>Q4</th>
<th>Q5</th>
<th>Q6</th>
<th>Q7</th>
<th>Q8</th>
<th>Q9</th>
<th>Q10</th>
<th>Q11</th>
<th>Q12</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>D</td>
<td>A</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>A</td>
<td>D</td>
<td>A</td>
<td>D</td>
<td>D</td>
</tr>
</tbody>
</table>

**ASSUMPTIONS**

The purpose of segmenting Lebanese citizens into groups and subgroups is to assess their varying levels of awareness, support, and knowledge regarding human rights. Opinions and beliefs are influenced by factors such as cultural backgrounds, religious convictions, and education levels. Given Lebanon’s multicultural and multi-sectarian nature, SKF expects to draw divergent conclusions based on respondents’ profiles and group affiliations.
DETAILED RESULTS

After conducting a quantitative analysis of the 800 responses gathered by IPSOS, SKF used a qualitative approach to further categorize the data into three main sections based on the topics of the questions: free speech issues, anti-discrimination issues, and religion-related issues.

The objective of this study, as previously stated, is to identify potential supporters of human rights initiatives so that SKF and other rights groups can create an action plan to raise awareness and strengthen the foundations of human rights in Lebanon.

FREE SPEECH ISSUES

To be considered an ally supporting free speech, a respondent’s answers must align with the following cumulative formula:

<table>
<thead>
<tr>
<th></th>
<th>Q1</th>
<th>Q5</th>
<th>Q6</th>
<th>Q7</th>
<th>Q11</th>
<th>Q12</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>A</td>
<td>D</td>
<td>D</td>
</tr>
</tbody>
</table>

Why this Formula?

<table>
<thead>
<tr>
<th>Q1</th>
<th>Films containing kisses and intimate scenes between two people of the same sex should be banned in cinemas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td></td>
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</table>

Censorship, by banning films from being screened, constitutes an unlawful repression and limitation of freedom of expression.

Response Overview

The majority of respondents agreed that films depicting kisses and intimate scenes between two people of the same sex should be banned from cinemas.
Females (81%) agreed with the statement slightly more than males (75%).

The statement was most strongly agreed with by respondents living in South Lebanon (97%) and Nabatieh (95%), while those living in Baalbek-Hermel (54%) showed the least agreement.
The agreement with the statement showed an increase with age, with the highest percentage among individuals aged 61 years and above (85%). Furthermore, there were variations observed among different religious sects, with Sunnis (92%) agreeing the most and Christians (62%) agreeing the least.

![Figure 10.](image)

There are no set criteria for pre-approvals, but there are general themes that can be used to censor productions. Productions that are found to raise sectarian tensions, disturb the civil peace, offend modesty or undermine religion and the state may be censored.9

In Lebanon, there are two outdated laws regulating censorship of films:

- The 1947 Law10 mandates that all cinematic reels or tapes should be subject to censorship controls. Mhanna, SKF director, explained that this law is being breached since General Security is the sole censorship authority in Lebanon. According to this law, "a committee of ministerial representatives should oversee pre-approval procedures."11

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10 Lebanese Law enacted on October 27, 1947.

The Decree-Law No. 2873/1959, which provides the legal grounds regulating the General Security’s system, empowers the General Security to exercise strict censorship and control over the import and distribution of DVDs of films and television series, particularly in its Article 9.

Q5 The security services sponsor and guarantee freedom of the press/media.

In the wake of the Lebanese protests of October 2019, the security services have extensively repressed, arrested, and detained journalists and activists who express their opinions through traditional or digital media outlets.

Response Overview

Nearly half of the respondents (48%) disagreed with the statement that the security services sponsor and guarantee freedom of the press.

Females (44%) agreed with the statement slightly more than males (39%).
Respondents residing in Akkar (63%) agreed with the statement the most, while those living in Beirut (60%) disagreed with the statement the most.

Among different age groups, respondents aged 25-30 disagreed with the statement the most (60%), while other age groups had a similar attitude towards it.

Regarding religious sects, Druze disagreed with the statement the most (62%), whereas Shias were the least likely to disagree with it (40%).
Q6. It is forbidden to insult the Presidency of the Republic on social media and other media platforms.

The practice of insulting the Presidency should be tolerated, as it is in all established democracies. However, it is important to note that SKF and other rights organizations do not condone hateful language. At this stage, the President’s right to redress could be exercised through an independent judiciary process, which should be studied under civil courts.

Response Overview

Nearly half of the respondents (49%) agreed with the statement that insulting the Presidency of the Republic is forbidden on social media and other media platforms.

Females (54%) agreed with the statement more than males (44%).

Respondents residing in Beirut (56%) disagreed with the statement the most, while those living in North Lebanon (62%) agreed with it the most.
The statement was agreed with the most by respondents aged 51-60 (63%), while those aged 25-30 disagreed with it the most (54%). Among all religious sects, Shias (57%) agreed with the statement the most, while Druze (61%) disagreed with it the most.
Q5 and Q6 Cross Analysis

There is a positive correlation between agreeing with the security services guaranteeing freedom of the press and agreeing that it is forbidden to insult the Presidency of the Republic on different media platforms. More than half of the respondents (53%) who disagreed with the security services guaranteeing freedom of the press also disagreed that it is forbidden to insult the Presidency of the Republic on different media platforms. Almost half of these respondents (46%) were from Mount Lebanon.

<table>
<thead>
<tr>
<th>Q7</th>
<th>Insulting political leaders is allowed because of their position in public office.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
</tr>
</tbody>
</table>

The stance on insulting political leaders is comparable to that regarding the Presidency. Free speech entails the right to use strong language against public officials without apprehension of reprisal or the security and judicial systems being manipulated for the benefit of such officials.

Response Overview

Half the respondents agreed that insulting political leaders is allowed because of their position in public office (49%).

![Figure 19](image)

Male respondents (52%) agreed with the statement slightly more than females (47%).
The statement was most agreed with by respondents aged 25-30 (58%), while those aged 51-60 disagreed with it the most (56%). Christians (53%) agreed with the statement the most among all religious sects, while over half of the Druze disagreed with the statement (57%).
Q6 and Q7 Cross Analysis

Of the respondents who disagreed that it is forbidden to insult the Presidency of the Republic, the majority (71%) agreed that it is permissible to use harsh language against political leaders due to their public position. Almost half of these respondents (44%) were from Mount Lebanon.

Response Overview

The majority of Lebanese people disagreed with dictatorship being the solution to the Lebanese political system (75%).
Female respondents (78%) disagreed with the statement slightly more than males (72%).

Residents of Beirut (40%) agreed with the statement the most, while residents of Nabatieh (91%) disagreed with the statement the most.
The statement that it is forbidden to insult political leaders was disagreed with the most by respondents aged 41-50 and above 61 (79%). The Druze sect had the highest percentage of disagreement (89%) with this statement, while the Shia sect, although mostly opposed to it, had the highest percentage of agreement (24%) compared to other sects.

"Dictatorial regimes (...) remained [a] major source of human rights violations around the world. The policies of countries bucking the world democratic trend warranted the interest of the [UN] Commission, which was established to provide a voice for those denied by their own governments the right to speak."¹²

While it is true that some questions showed patterns of allies, this particular question stands out. The majority of respondents across all segments of the population disagreed with the idea of dictatorship being a solution. This is a promising result.

Q6 and Q11 Cross Analysis

Half of the respondents who agreed that dictatorship is the solution to the Lebanese political system also agreed that insulting the Presidency of the Republic on different media platforms is forbidden. Shias (42%) were the most likely among all religions to agree with both Q6 and Q11.

Lebanon has been experiencing a surge of fake news and misinformation for several years now, with a significant rise in topics pertaining to health, particularly the Covid-19 pandemic.

Response Overview

The majority of respondents disagreed with social media being a reliable source of accurate news (70%).

Residents of Beirut (83%) and Nabatieh (83%) disagreed with the statement the most, while respondents living in Bekaa (39%) agreed with it the most compared to other regions.
There was a decrease in agreement with the statement as age increased, with a 16% low among respondents aged above 61. Among all religious sects, Druze (84%) disagreed with the statement the most, while Christians (67%) disagreed with it the least.
Who Are the Free Speech Allies?

Out of the total 800 respondents, there are 18 individuals who responded according to the given formula, indicating that they can be regarded as staunch allies of free speech.
Additional Notes

**Figure 33. Free Speech Allies - Q5 and Q6**

<table>
<thead>
<tr>
<th>Q5</th>
<th>Security services do <strong>not</strong> guarantee free speech</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><img src="chart1.png" alt="Bar Chart" /> 53%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q6</th>
<th>Insulting the presidency should be <strong>allowed</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><img src="chart2.png" alt="Bar Chart" /> 46% 46% of them reside in Mount Lebanon</td>
</tr>
</tbody>
</table>

**Figure 34. Free Speech Allies - Q6 and Q7**

<table>
<thead>
<tr>
<th>Q6</th>
<th>Insulting the presidency <strong>should not</strong> be allowed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><img src="chart3.png" alt="Bar Chart" /> 71% 44% of them reside in Mount Lebanon</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q7</th>
<th>Insulting political leaders should be <strong>allowed</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><img src="chart4.png" alt="Bar Chart" /> 39% of them are Christians</td>
</tr>
</tbody>
</table>
**Figure 35. Free Speech Allies – Q6 and Q11**

Q11

"Dictatorship is not the solution"

Q6

"Insulting the presidency should not be allowed"

- 42%
  - 32% of them are Sunnis
  - 31% of them are Christians

**Figure 36. Free Speech Opponents – Q5 and Q6**

Q5

"Security services guarantee free speech"

Q6

"Insulting the presidency should not be allowed"

- 57%
  - 34% of them are Christians
  - 32% of them are Shia
Figure 37. Free Speech Opponents - Q6 and Q7

Q6

Insulting the presidency should not be allowed

60%

Q7

Insulting political leaders should not be allowed

40%

of them reside in Mount Lebanon

Figure 38. Free Speech Opponents - Q6 and Q11

Q11

Dictatorship is the solution

50%

Q6

Insulting the presidency should not be allowed

42%

of them are Shia
<table>
<thead>
<tr>
<th>Figure 39. Free Speech Neutral Answer to Q6, Potential Allies - Q6 and Q7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q6</td>
</tr>
<tr>
<td>\textbf{Neutral to:} Insulting the presidency should be allowed</td>
</tr>
<tr>
<td>Q7</td>
</tr>
<tr>
<td>\textbf{Insulting political leaders should be allowed}</td>
</tr>
<tr>
<td>47%</td>
</tr>
<tr>
<td>49% of them are Shia</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Figure 40. Free Speech Neutral Answer to Q11, Potential Allies - Q6 and Q11</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q11</td>
</tr>
<tr>
<td>\textbf{Neutral to: Dictatorship is the solution}</td>
</tr>
<tr>
<td>Q6</td>
</tr>
<tr>
<td>\textbf{Insulting the presidency should not be allowed}</td>
</tr>
<tr>
<td>47%</td>
</tr>
<tr>
<td>67% of them are females</td>
</tr>
<tr>
<td>42% of them are Sunnis</td>
</tr>
</tbody>
</table>
ALLIES
- NO to dictatorship (Q11), to forbidding insulting the Presidency (Q6), and that security services guarantee free press and media (Q5).
- YES to allowing insulting political leaders (Q7).

53% of respondents who disagreed with Q5 also disagreed with Q6. 46% of them reside in Mount Lebanon.

71% of those who disagreed with Q6 agreed with Q7. 44% of them reside in Mount Lebanon and 39% are Christians.

42% of those who disagreed with Q11 also disagreed with Q6. 32% of them are Sunnis and 31% Christians.

OPPONENTS
- NO to allowing insulting political leaders (Q7).
- YES to dictatorship (Q11), to forbidding insulting the Presidency (Q6) and that security services guarantee free press and media (Q5).

57% of those who agreed with Q5 also agreed with Q6. 34% of them are Christians and 32% Shia.

60% of those who agreed with Q6 disagreed with Q7. 40% of them reside in Mount Lebanon.

50% of those who agreed with Q11 also agreed with Q6. 42% of them are Shia.

NEUTRAL = POTENTIAL ALLIES
47% of those who answered neutrally to Q6, agreed with Q7. 49% of them are Shia.

47% of those who answered neutrally to Q11, agreed with Q6. 67% of them are female and 42% of them are Sunnis.

49% of those who disagreed with Q11 agreed with Q6. 34% of them are Christians, with 32% Shia. 60% of them are female.

ANTI-DISCRIMINATION ISSUES

Cumulative answers as follows:

<table>
<thead>
<tr>
<th></th>
<th>Q1</th>
<th>Q2</th>
<th>Q3</th>
<th>Q4</th>
<th>Q8</th>
<th>Q9</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>D</td>
<td>D</td>
<td>A</td>
<td>D</td>
<td>D</td>
<td>A</td>
</tr>
</tbody>
</table>

Why this Formula?

Q1 | Films containing kisses and intimate scenes between two people of the same sex should be banned in cinemas.

This question’s responses were presented previously in an overview (in the section on “Free Speech Issues” paragraph “Why this formula?”).
Censorship is a form of repression that limits freedom of expression. The issue at hand goes beyond banning intimate scenes and revolves around accepting LGBTQIA+ individuals in society. There have been several recent incidents highlighting discrimination against the LGBTQIA+ community. For example, on June 24, 2022, a group of men who call themselves “Soldiers of God” shared a video of them ripping a rainbow-colored flower arrangement in a neighborhood in Ashrafieh, Beirut. As they destroyed the installation, they were shouting verses from the Bible to proclaim their beliefs, with statements such as “homosexuality is a sin fatal to the body and soul”. Following this incident, the Minister of Interior ordered security forces to “immediately take necessary measures to prevent any kind of celebration, meeting, or gathering” of LGBTQIA+ individuals. According to the Minister, “the pretext of freedom of expression is not sufficient to justify the promotion of such activities that are contrary to divine principles.” The principle of indivisibility of human rights demands that freedom of religion and belief, as well as freedom of expression, must coexist. One should not guarantee one right and disregard the other. Therefore, individuals should be free to express themselves without limitations related to another person’s beliefs.

<table>
<thead>
<tr>
<th>Q2</th>
<th>The Islamic religion guarantees women all their rights.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td></td>
</tr>
</tbody>
</table>

Lebanon’s personal status laws, which are enforced by religious courts, reflect Islam’s interpretation of women’s rights. However, reports from multiple NGOs over the years indicate that women’s rights are violated under these laws.

Response Overview

Almost half the respondents agreed that Islam guarantees women all their rights, whereas 40% disagreed with the statement.

Over half of the male respondents agreed that Islam guarantees women all their rights, whereas one-third disagreed with the statement. Regarding female respondents, 43% agreed with the statement, while 46% disagreed with it.

There were observed variations among different regions of Lebanon. Respondents living in Akkar agreed with the statement the most (80%), while those living in Mount Lebanon agreed with the statement the least (32%).

In terms of age groups, those aged 31-40 (51%) and above 51 agreed with the statement the most, while respondents aged 25-30 agreed with it the least (43%). Regarding the different religious sects, most Sunnis (76%) agreed with the statement, while only one-third of Christians agreed that Islam guarantees women all their rights.
The patriarchal culture that has prevailed in Lebanon for decades has contributed to gender-discriminatory practices.

From a legal standpoint, the Lebanese state ratified the 1981 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which outlines women’s social, economic, political, and civil rights and emphasizes non-discrimination and equality.

In the CEDAW Committee’s latest submission, it was stated, “The legal provisions and practices detailed in this submission highlight the failure of the State to comply with its duty to provide equal protection under the law.”

Additionally, there are no civil courts overseeing personal status law cases in Lebanon (except for subsidiary matters related to religious courts), with spiritual courts for Christians and Sharia courts for Muslims. Judges in these courts are priests and clerics. As a result, courts being under the influence of religions, there are instances of inequality between men and women, as exemplified below.

- In Sharia courts, inheritance rulings are often based on the Quran principle, “For the male is the like of the portion of two females,” as per verse 11 of the Women Surah in the Quran.

---

- A man can easily **divorce** in Sharia courts, while a woman has to meet many conditions to be able to do so, and only in specific cases, with the consequences of losing some of her rights.

- While fathers’ rights in terms of **child custody** are extensive, mothers’ rights are limited in time, conditional, and reversible. Even though recent rulings by religious courts have prioritized the child’s best interest, discrimination against women still exists. In certain cases, women are forced to waive custody in exchange for divorce. For instance, Liliane Shaito fell into a coma after the Beirut blast. When she woke up, she was denied the right to see her two-month-old child, as the court had ruled that she was “brain dead.” The court’s justification was based on the child’s best interest, stating that seeing his mother in the hospital could cause him mental trauma. As a result, the child was taken to his father in Africa.

- Some courts have agreed that the husband has the **right to discipline** his wife “lightly” if she breaches her marital duties, such as the duty to obey. This right is one of the factors that result in domestic violence, which can take the form of physical, psychological, sexual, or financial abuse. Lebanese Law 293/2014 contains discrepancies and is not enough to protect women and other family members from domestic violence, despite its aim to do so. Attempts to amend this legislation have been thwarted by most conservative Muslim members of parliament.

- Until August 16, 2017, the Lebanese Penal Code allowed a man who raped a woman to avoid penalty (five years of hard labor) if he could provide an official contract of marriage, even if the **act of rape** succeeded. Fortunately, the Lebanese parliament finally abolished Article 522 of the Lebanese Penal Code on that date.
Gay rights are human rights.

Response Overview

The majority of respondents disagreed that gay rights are human rights (71%).

Respondents living in Mount Lebanon agreed with the statement the most (36%), while respondents living in Akkar disagreed with the statement the most (96%).
The percentage of respondents agreeing with the statement varied by age group, with those aged 25-30 having the highest agreement rate at 31%, and the agreement rate decreasing as age increased, with the lowest rate among respondents above the age of 61 at 13%.

In terms of religious sects, Sunnis disagreed with the statement the most, at 89%, while Christians and Druze had similar attitudes towards the statement, with disagreement rates of 38% and 37%, respectively.
**Q1 and Q3 Cross Analysis**

A negative correlation exists between agreeing that films containing kisses and intimate scenes between people of the same sex must be banned and agreeing that gay rights are human rights. In fact, the majority of respondents (81%) who agreed that films depicting same-sex kisses and intimate scenes should be banned in cinemas (Q1) also disagreed that gay rights should be considered human rights (Q3).

The majority of respondents (67%) who disagreed with the ban on intimate scenes and agreed that gay rights are human rights were Christians. Among all age groups, those who were 18-24 years old (32%) disagreed with the ban on intimate scenes and agreed that gay rights are human rights the most. This suggests that there is greater support for the LGBTQ+ community among the younger demographic.
Agreeing with the statement in question (Q3) indicates support for gay rights as part of human rights, and therefore, such respondents can be considered allies in the fight against discrimination.

From a legal perspective, Article 534 of the Lebanese Penal Law criminalizes sexual relations that are deemed “contradicting the laws of nature” (or “unnatural sexual intercourse”), which can result in up to one year of imprisonment. The interpretation of this article lies in the hands of judges and courts in Lebanon, who determine whether LGBTQIA+ individuals fall under the category of “unnatural sexual intercourse” or not. However, a groundbreaking ruling by a district court of appeal in Lebanon on July 12, 2018, declared that consensual sex between people of the same sex is not unlawful. This ruling follows similar judgments from lower courts between 2007 and 2017, declining to convict gay and transgender people of “sexual intercourse contrary to nature.” This decision moves Lebanon further towards decriminalizing homosexual conduct.\(^5\)

Despite this progress, discrimination and lack of acceptance towards the LGBTQIA+ community are still prevalent, particularly in recent circulars issued by Minister of Interior Bassam Mawlawi, who referred to the fight for LGBTQIA+ rights as “the phenomenon of sexual deviance.”

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Q4  The *kafala* system is a protection for Lebanese housewives from the dangers of female domestic workers.

Response Overview

More than half of the respondents (57%) agreed that the *kafala* system provides protection for Lebanese housewives against the potential dangers posed by female domestic workers. However, no significant differences were observed between genders.

![Figure 52.](image)

Respondents living in Akkar (91%) and Bekaa (92%) agreed with the statement the most, while those living in Nabatieh disagreed with the statement the most (64%).

![Figure 53.](image)
Among religious sects, Druze disagreed with the statement the most (54%), while Christians agreed with the statement the most (63%).

The *kafala* system is considered by many to be a modern form of slavery. Respondents who affirmed the statement in Q4, which suggests that the system is a necessary means of protecting Lebanese housewives from the perceived dangers of female domestic workers, may be seen as justifying its use and revealing a discriminatory attitude towards migrant workers. In contrast, respondents who
disagreed with the statement can be considered allies in the fight against the kafala system and the discrimination it perpetuates.

Q8

Syrian refugees are a burden on Lebanon and must be returned to their country.

The second part of the statement needs to be highlighted: “Syrian refugees must be returned.” This statement indicates a desire to forcibly send them back to Syria. This represents a racist attitude, where a marginalized community is seen as one on which measures can be imposed without their consent. It is important to note that the refugees themselves would not be the actors of the return since they would be “returned” rather than “returning.”

Response Overview

The majority of respondents agreed that Syrian refugees are a burden on Lebanon and must be returned to their country (84%).

Figure 56.
No significant differences were observed among males and females; more than 80% of both genders agreed with the statement. Bekaa residents agreed with the statement the most (92%), while residents of South Lebanon agreed the least (62%).

No significant differences were observed among different age groups as more than 80% of each age group agreed with the statement. When it comes to religious sects, 91% of Christians agreed with the statement, whereas Sunnis were the least to agree (75%).
Most of the Lebanese people are racist towards refugees.

Response Overview

More than half the respondents agreed that the Lebanese people are racist towards refugees (55%).

The majority of Bekaa residents agreed with the statement (74%), while almost half the residents of Nabatieh disagreed with it (51%).
The level of agreement increased among respondents aged 18-31 and decreased among those aged above 61, with a peak of 49%. Regarding religious sects, Sunnis showed the highest agreement (60%), while Druze had the lowest agreement (42%).

Recognizing that most Lebanese people are racist towards refugees is one of the first steps to realize the importance of fighting against discriminatory practices. Disagreeing with such a statement

Figure 62.

<table>
<thead>
<tr>
<th>Region</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>55%</td>
<td>7%</td>
<td>38%</td>
</tr>
<tr>
<td>Beirut</td>
<td>54%</td>
<td>5%</td>
<td>40%</td>
</tr>
<tr>
<td>Mount Lebanon</td>
<td>55%</td>
<td>6%</td>
<td>39%</td>
</tr>
<tr>
<td>North Lebanon</td>
<td>56%</td>
<td>6%</td>
<td>39%</td>
</tr>
<tr>
<td>Akkar</td>
<td>61%</td>
<td>9%</td>
<td>30%</td>
</tr>
<tr>
<td>Bekaa</td>
<td>74%</td>
<td>10%</td>
<td>16%</td>
</tr>
<tr>
<td>Baalbek-Hermel</td>
<td>59%</td>
<td>18%</td>
<td>23%</td>
</tr>
<tr>
<td>South Lebanon</td>
<td>47%</td>
<td>5%</td>
<td>48%</td>
</tr>
<tr>
<td>Nabatieh</td>
<td>44%</td>
<td>5%</td>
<td>51%</td>
</tr>
</tbody>
</table>

Figure 63.

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>55%</td>
<td>7%</td>
<td>38%</td>
</tr>
<tr>
<td>18-24</td>
<td>56%</td>
<td>7%</td>
<td>36%</td>
</tr>
<tr>
<td>25-30</td>
<td>59%</td>
<td>8%</td>
<td>33%</td>
</tr>
<tr>
<td>31-40</td>
<td>61%</td>
<td>6%</td>
<td>33%</td>
</tr>
<tr>
<td>41-50</td>
<td>56%</td>
<td>8%</td>
<td>37%</td>
</tr>
<tr>
<td>51-60</td>
<td>50%</td>
<td>3%</td>
<td>47%</td>
</tr>
<tr>
<td>61+</td>
<td>49%</td>
<td>9%</td>
<td>43%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sect</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shia</td>
<td>53%</td>
<td>8%</td>
<td>39%</td>
</tr>
<tr>
<td>Sunni</td>
<td>60%</td>
<td>7%</td>
<td>33%</td>
</tr>
<tr>
<td>Christian</td>
<td>57%</td>
<td>6%</td>
<td>37%</td>
</tr>
<tr>
<td>Druze</td>
<td>42%</td>
<td>4%</td>
<td>54%</td>
</tr>
</tbody>
</table>
might reveal denial or a lack of knowledge that could fuel further discriminatory practices. While some may proudly consider themselves racist towards Syrian refugees, acknowledging the existence of racism can serve as the first step towards abolishing it. For instance, respondents who agreed with this statement (even if they are not ashamed of being racists) can participate in focus-group discussions and awareness sessions, which may help to overcome their racist attitude. However, respondents who disagreed with the statement are less likely to be convinced to attend discussions and awareness sessions on racism towards Syrian refugees, as they do not believe it exists in Lebanon.

Q8 and Q9 Cross Analysis

Regardless of whether respondents believe Syrian refugees are a burden on Lebanon and must be returned to their country or not, most respondents agreed that Lebanese people are racist towards refugees.

Who Are the Anti-discrimination Allies?

There were only two respondents who answered the survey using the aforementioned formula. Both of them were Christians, currently employed, and had a university degree. One resided in Mount Lebanon, while the other in North Lebanon. One was between 25 and 30 years old, while the other was between 36 and 40 years old.

Due to the limited number of allies and insufficient data to draw a profile, another formula was put in place. It is similar to the previously mentioned formula, but with a twist in Q8’s response, as neutral answers were included.

<table>
<thead>
<tr>
<th>Q1</th>
<th>Q2</th>
<th>Q3</th>
<th>Q4</th>
<th>Q8</th>
<th>Q9</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>D</td>
<td>A</td>
<td>D</td>
<td>N + D</td>
<td>A</td>
</tr>
</tbody>
</table>

Why this Second Formula?

| Q8         | Syrian refugees are a burden on Lebanon and must be returned to their country. |
| N + D      | One of the most common arguments used by racists to justify their discrimination against Syrian refugees is to perceive them as a burden on Lebanon. |
**Who Are the Anti-discrimination Allies Including Neutral Responses to Q8?**

There are four respondents who could be considered allies against discrimination, aged between 26 and 46 years old. Three of them are Christians, and the remaining is Druze. Two reside in Mount Lebanon, one in North Lebanon, and one in Beirut.

**Why this Third Formula?**

<table>
<thead>
<tr>
<th>Q1</th>
<th>Q2</th>
<th>Q3</th>
<th>Q4</th>
<th>Q8</th>
<th>Q9</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>D</td>
<td>A</td>
<td>D</td>
<td>A + N + D (all)</td>
<td>A</td>
</tr>
</tbody>
</table>

This third formula aims to gather more data on potential allies by including all respondents who answered Q8, even those who might be considered opponents if the question were studied separately.

**Who Are the Anti-discrimination Allies Excluding Q8 on Syrian Refugees?**

Based on the third formula, there are 29 individuals who are considered allies, excluding those who answered Q8. The profile of these individuals is as follows:

*Figure 64.*

- **55%** From the younger generation (aged between 16 and 29 years old)
- **72%** Currently working
- **41%** University education
- **69%** Christians
- **72%** Residing in ML

29 respondents
Figure 65. Residing in Mount Lebanon, Aged between 16 and 29 years old, Completed university education, Currently working

ANTI-DISCRIMINATION ALLY

Additional Notes

Figure 66. Anti-Discrimination Allies – Q1 and Q3

Q1

Films containing intimate scenes should not be banned

Q3

Gay rights are human rights

66%

67% of them are Christians

32% of them are aged 18-24 yo and

20% of them are aged 25-30 yo
Figure 67. Anti-Discrimination Allies – Q2 and Q3

Q2

Islamic religion does not guarantee women their rights

Q3

Gay rights are human rights

63%

50%
of them reside in Mount Lebanon

Figure 68. Anti-Discrimination Allies – Q8 and Q9

Q8

Syrian refugees are not a burden on Lebanon and should not be returned

Q9

Most Lebanese are racists towards Syrian refugees

61%

36%

reside in South Lebanon

49%
of them are Sunnis
Figure 69. Anti-Discrimination Opponents - Q1 and Q3

Q1

Films containing intimate scenes should be **banned**

Q3

Gay rights are **not** human rights

- 81%
  - 36% of them are Sunnis
  - 90% of them reside in South Lebanon and 89% in Nabatieh

Figure 70. Anti-Discrimination Opponents - Q2 and Q3

Q2

**Islamic religion guarantees** women their rights

Q3

Gay rights are **not** human rights

- 82%
  - 50% of them are Sunnis
  - 76% of them reside in Akkar
Figure 71. Anti-Discrimination Opponents - Q4 and Q9

Q9  Not most Lebanese are racists towards Syrian refugees

Q4  The *kafala* system is a *protection* for Lebanese housewives from the dangers of female domestic workers

52%
- 45% of them reside in Mount Lebanon
- 35% of them are Christians

Figure 72. Anti-Discrimination Opponents - Q8 and Q9

Q8  Syrian refugees are a burden to Lebanon and *should be returned*

Q9  Not most Lebanese are racists towards Syrian refugees

54%
- 46% of them reside in Mount Lebanon
- 38% of them are Christians
RELIGION-RELATED ISSUES

The purpose of this section is to assess respondents’ opinions on religious topics that relate to human rights. Specifically, a formula has been developed to determine whether individuals prioritize their religious affiliation over human rights.

To be classified as an ally, a respondent must meet the following cumulative criteria in their responses:

<table>
<thead>
<tr>
<th>Q2</th>
<th>Q10</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Islamic religion guarantees women all their rights.</td>
<td>What is being said about child sexual harassment scandals within the church is a conspiracy against the Christian religion.</td>
</tr>
<tr>
<td>D</td>
<td>D</td>
</tr>
</tbody>
</table>

Response Overview

The opinions regarding the statement were equally divided between those who agreed and disagreed. There was almost no difference in opinion between males and females.

Among the residents, those living in Beirut (51%) agreed with the statement the most. However, none of the residents of Baalbek-Hermel agreed with the idea that the child sexual harassment scandals within the church are a conspiracy against the Christian religion.

Figure 73.
The agreement with the statement showed an increase with age, reaching its highest percentage among those aged 61 and above, with 55% agreeing with the statement. Among Christians, the majority (55%) agreed with the statement, whereas only one-third of individuals from other religious sects agreed with it.

Who Defend the Rights of Women and Children the Most?

There are 169 respondents (out of the 800) who disagreed to both Q2 and Q10, segregated as follows:
The ally’s profile is illustrated below.

**Figure 76.** Per educational level

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Postgraduate studies</td>
<td>1.8%</td>
</tr>
<tr>
<td>Technical education</td>
<td>12.4%</td>
</tr>
<tr>
<td>Primary education</td>
<td>26.6%</td>
</tr>
<tr>
<td>University education</td>
<td>28.4%</td>
</tr>
<tr>
<td>University education</td>
<td>29.6%</td>
</tr>
<tr>
<td>Did not complete primary education, knows how to read and write</td>
<td>1.2%</td>
</tr>
</tbody>
</table>

**Figure 77.**

- Residing in ML: 54%
- Christians: 41%
- From the younger generation (aged between 18 and 30 years old): 52%
- Secondary education (grade 10-12): 30%

Total respondents: 169
ALLIES ON RELIGIOUS-RELATED ISSUES

Additional Notes

The answers below are filtered according to respondents’ religious affiliation, and the percentages are calculated based on the total number of respondents from each respective religious group.

<table>
<thead>
<tr>
<th>Q2</th>
<th>The Islamic religion guarantees women all their rights.</th>
<th>Q 10</th>
<th>What is being said about child sexual harassment scandals within the church is a conspiracy against the Christian religion.</th>
</tr>
</thead>
<tbody>
<tr>
<td>➞ Islamic respondents’ answers below.</td>
<td>➞ Christian respondents’ answers below.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Q2 respondents who are Shia and Sunnis (Figure 79 below)</td>
<td>Q2 respondents who are Druze (Figure 80 below)</td>
<td>Q10 respondents who are Christians (Figure 81 below)</td>
<td></td>
</tr>
<tr>
<td>Opponents: 73% agreed (314 out of 429 persons)</td>
<td>Opponents: 27% agreed (25 out of 94 persons)</td>
<td>Opponents: 55% agreed (148 out of 268 persons)</td>
<td></td>
</tr>
<tr>
<td>Allies: 25% disagreed (109 out of 429 persons)</td>
<td>Allies: 71% disagreed (54 out of 94 persons)</td>
<td>Allies: 35% disagreed (95 out of 268 persons)</td>
<td></td>
</tr>
<tr>
<td>Neutral Answers: 1% answered neutrally (26 out of 429 persons)</td>
<td>Neutral Answers: 2% answered neutrally (2 out of 94 persons)</td>
<td>Neutral Answers: 9% answered neutrally (25 out of 268 persons)</td>
<td></td>
</tr>
</tbody>
</table>
Figure 79. Q2 Shia and Sunnis Respondents

- Agreed (Opponents): 73.2%
- Disagreed (Allies): 25.4%
- Neutral Answer (Potential Allies): 1.4%

Figure 80. Q2 Druze Respondents

- Agreed (Opponents): 26.6%
- Disagreed (Allies): 71.3%
- Neutral Answer (Potential Allies): 2.1%

Figure 81. Q10 Christian Respondents

- Agreed (Opponents): 55.2%
- Disagreed (Allies): 35.4%
- Neutral Answer (Potential Allies): 9.3%
To summarize, among all religious affiliations, Druze can be considered the most supportive as the majority of Druze respondents (71%) disagree with Q2, which claims that the Islamic religion guarantees women’s rights.

In contrast, the majority of Shia and Sunni respondents oppose this view, with 73% agreeing that the Islamic religion guarantees women’s rights (Q2). Likewise, a majority of Christian respondents disagree with the statement that child sexual harassment in church is part of a conspiracy against the Christian religion, with 55% agreeing (Q10).