



الباروميتر العربي
ARAB BAROMETER

Arab Barometer VIII

Lebanon Report



September 2024

Executive summary

Lebanon continues to struggle with the long shadow of the 2019 financial collapse, made even worse by the onset of the COVID-19 pandemic and the August 2020 Beirut port explosion. In 2022, the International Monetary Fund (IMF) reached a Staff-Level Agreement (SLA) with Lebanese authorities which would provide the equivalent of three billion USD in aid conditional on significant political reforms (source). Two years later political maneuvering and in-fighting has successfully prevented the implementation of any of the required political reforms and none of the multi-billion-dollar aid has been released.

The citizens of Lebanon are suffering. Most citizens say they struggle to cover their monthly expenses, there has been a sharp increase in food insecurity, and all citizens, regardless of income, suffer near daily electricity outages. Lebanese citizens lay the blame for the pervasive socio-economic ills at the feet of their government. No one has confidence in the government's ability to solve the country's problems. The long-term crisis has resulted in increasing apathy towards the political system, especially among the less economically stable. Citizens are increasingly likely to say the type of government the country has does not matter for people like them.

Despite the expressed apathy, citizens of Lebanon still prefer democratic systems to non-democratic ones and see that generally their current system of governance is appropriate for their country. That is, Lebanese appreciate their competitive parliamentary system with positions reserved for certain sect members. When citizens express desire for reform, this reform would ideally be conducted without a complete overhaul of their system of governance.

Clearly what citizens want most from their government is to have their basic needs met. This theme is seen time and time again when discussing issues of governance and democracy. Lebanese citizens are most likely to say that the ability to access basic needs is the most important pillar of democracy, as well as foundational to human dignity. Though democracy always wins out, citizens are more willing to consider non-democratic alternatives if the government can guarantee basic needs, such as food, electricity, and healthcare, are provided.

Even with all the problems lambasting Lebanon, fewer than four in ten citizens say they are considering leaving the country, the same as in 2022 when Arab Barometer last surveyed Lebanon. Of those who are considering leaving, hardly any say they would leave without appropriate documentation.

Arab Barometer poses questions about many different topics affecting Lebanese citizens beyond government, including climate change, gender norms, and media use.

Lebanese citizens are deeply concerned about climate change and the environment. Many citizens, especially in rural areas, use solar panels to supplement their electricity consumption given the frequent disruptions. Lebanese citizens are supportive of phasing out fossil fuels and increasing the use of renewable energy.

Lebanon continues to have the most positive views towards gender equality of the countries surveyed by Arab Barometer. Lebanese are the most likely to believe in women's capacity for political leadership, the most likely to say men and women deserve equal opportunities at work, and the most likely to disagree that a man should have the final say in family decisions.

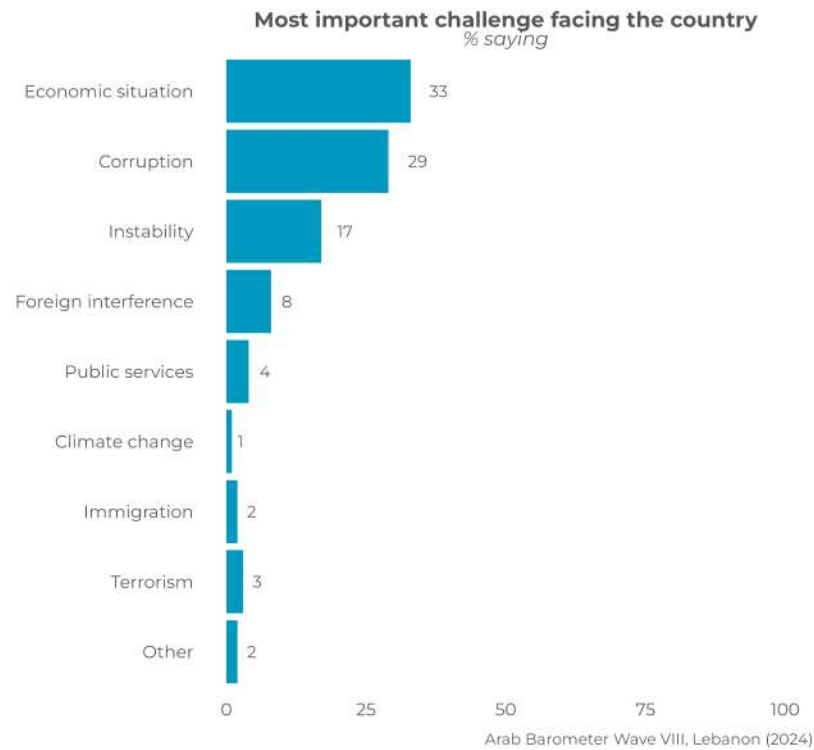
Despite dissatisfaction with the internet service in Lebanon, Lebanese citizens are among the most online in the region. We do not see a gender gap in time spent online, but there is a significant age gap. News is clearly spread rapidly online, with fewer citizens receiving breaking news from television than ever.

Finally, the ongoing conflict between Israel and Hamas in Gaza is inescapable when asking citizens of Lebanon about their views on international relations. Lebanese citizens' deep sympathy for Palestinians colors their views towards international actors around the globe. Hezbollah has been engaging in low-level conflict with Israel on Lebanon's southern border for months. Arab Barometer discusses the relationship Lebanese citizens have with Hezbollah, as well as how their own economic circumstances affect their views of international relations, in more detail the Foreign Affairs article, *What the Lebanese People Really Think of Hezbollah*.

The Economy

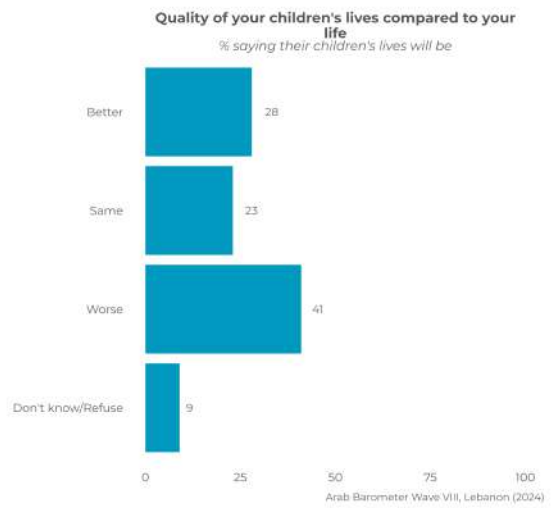
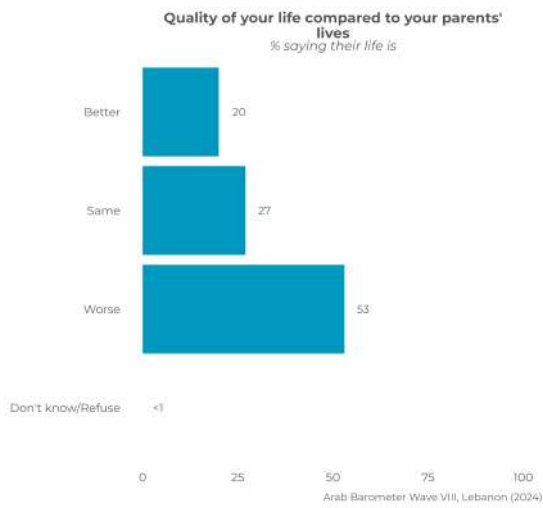
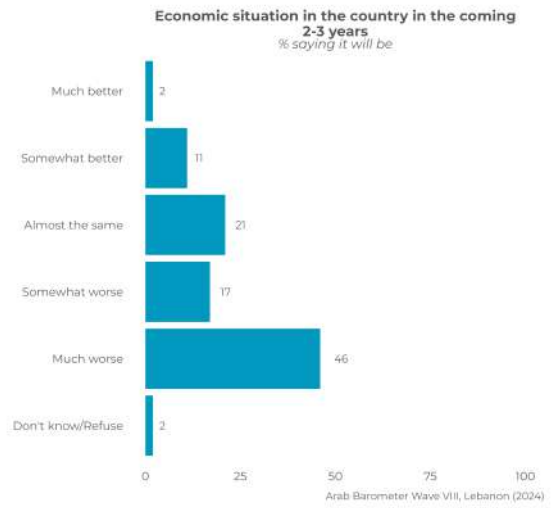
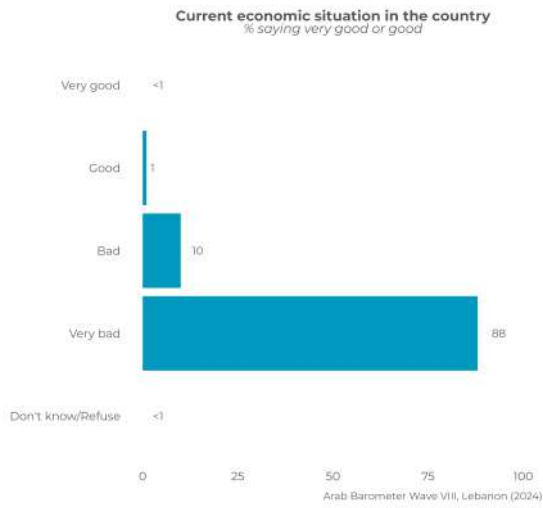
Lebanon continues to struggle after the devastating 2019 economic crash that was caused entirely by government mismanagement.

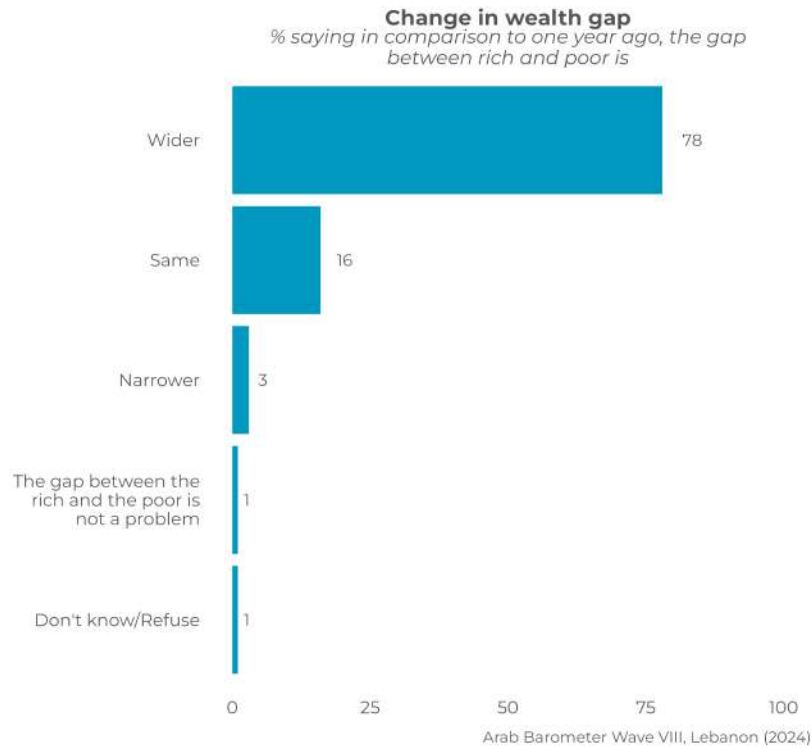
When asked to choose the most pressing issue facing Lebanon in 2024, a plurality of 33 percent of Lebanese say the economic situation, followed by 29 percent who say corruption. When asked about the most pressing economic issue specifically, 36 percent say inflation, 20 percent say poverty, and 18 percent say low wages.



The 98 percent of Lebanese who think the country's current economic situation is bad or very bad are likely reacting to the unresolved financial crash. Given the multi-year economic disaster and utter lack of progress towards a solution, it is unsurprising that 46 percent of the population think the economy will be much worse in two to three years, with an additional 17 percent who think it will simply be worse. These feelings are consistent with the views of 78 percent of Lebanese who say the wealth gap has grown wider since last year. Overall, 53 percent say their quality of life is worse than that of their parents and 41 percent think their children will have a lower quality of life than they do.

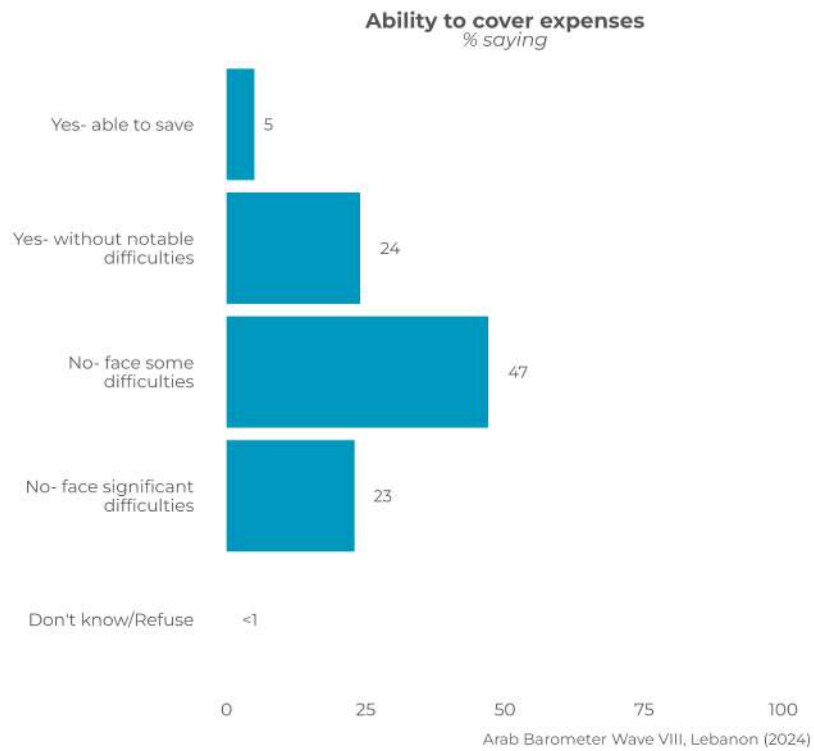
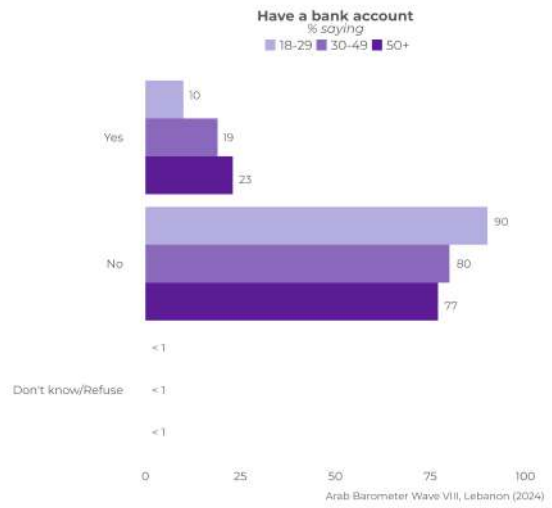
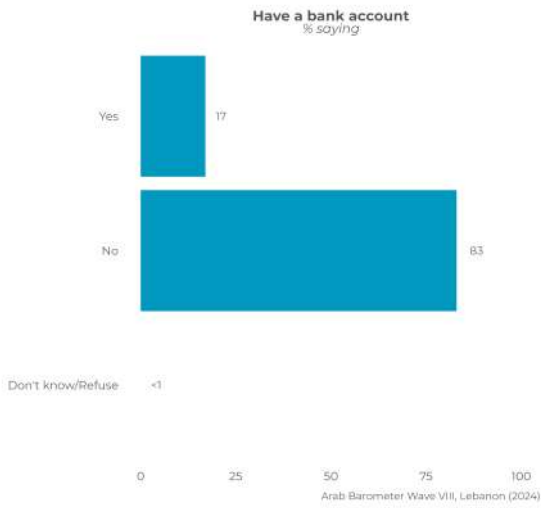
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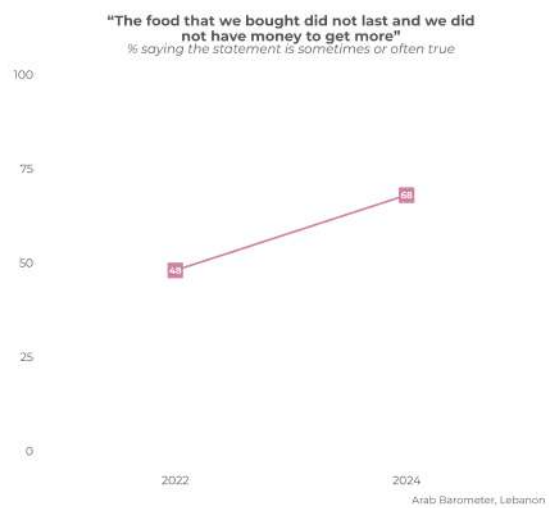
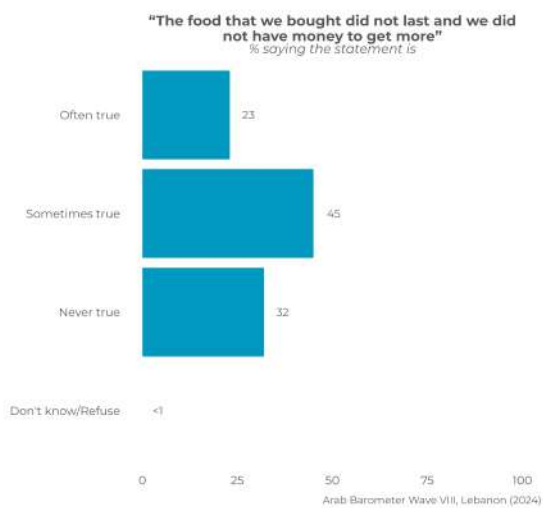
The collapse of the banking sector in 2019 resulted in 83 percent of Lebanese citizens not having a bank account in 2024, including 90 percent of youth 18- to 29-year-olds. The dearth of bank accounts is underscored by the 76 percent of Lebanese who report having no savings. Only five percent of Lebanese say they can cover their monthly expenses and put aside some savings, while 70 percent say they have at least some difficulties covering their monthly expenses.

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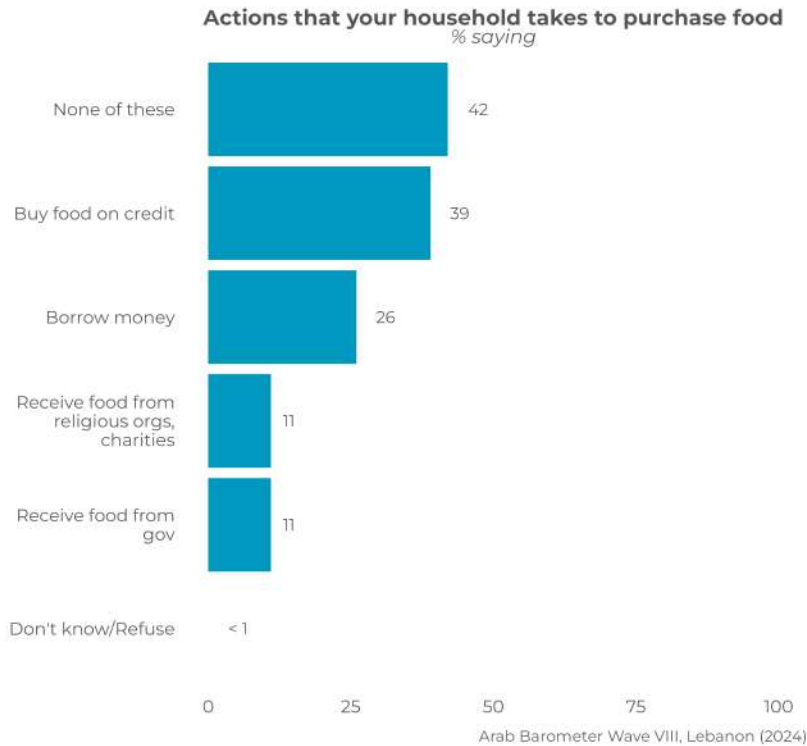
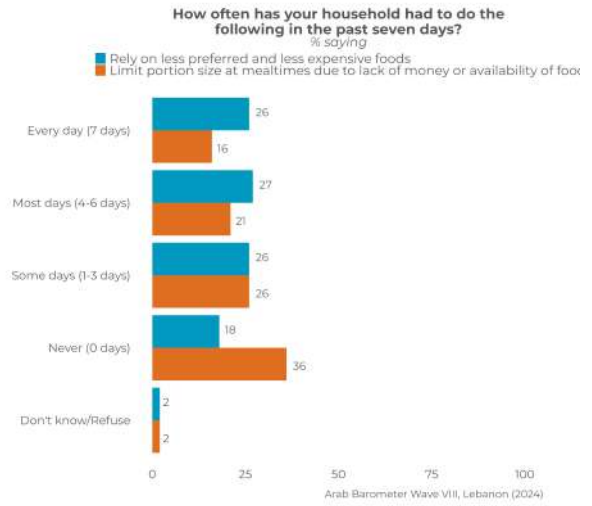
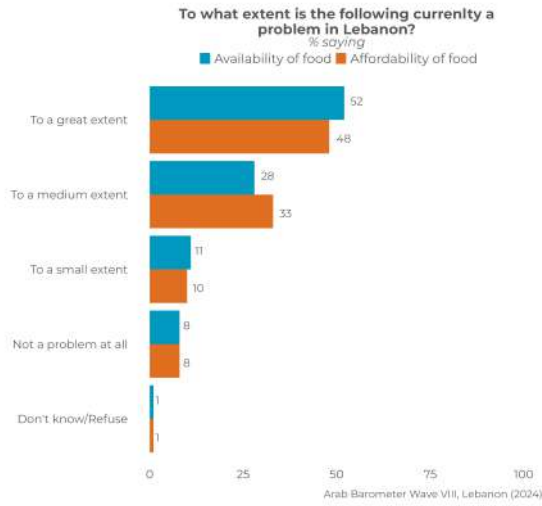
Food Insecurity

The impact of the crisis is demonstrated by the high reports of food insecurity. The availability of food is currently a problem to a great extent for 52 percent of Lebanese and to a medium extent for 28 percent. When food is available, roughly half (48 percent) of Lebanese say affordability of food is a problem to a great extent and a third (33 percent) say it is a problem to a medium extent. Two thirds (68 percent) of Lebanese say it was sometimes or often true they ran out of food before they could afford to buy more in the past 30 days, up 20 points since 2022. Similarly, 63 percent say at least once in the past week they have limited their portion sizes to conserve food.



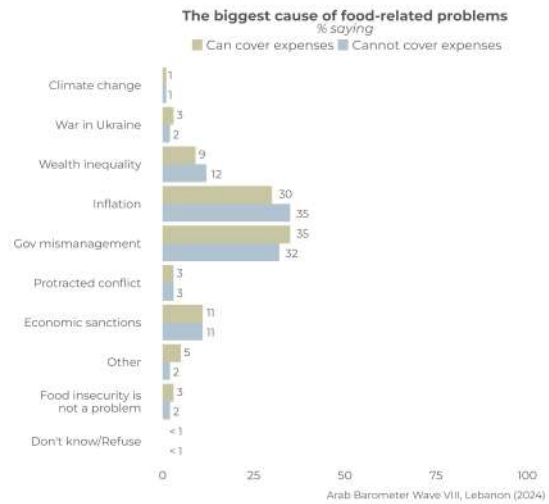
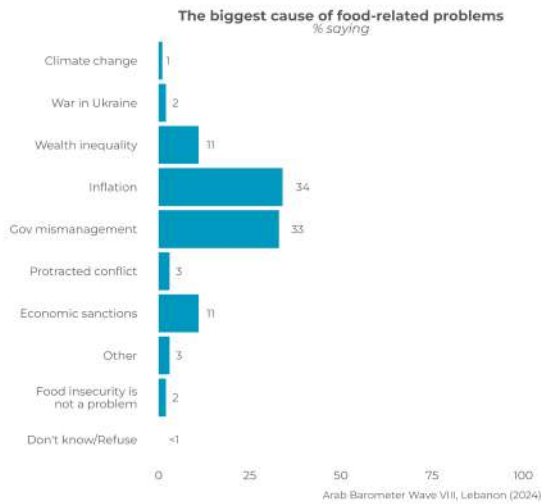
Further emphasizing the difficulties related to purchasing food, 26 percent of Lebanese citizens say they have borrowed money to buy food and 39 percent say they have bought food on credit. Nearly one-in-ten citizens say they have received food from charities or the government. Overall, 80 percent of Lebanese say they have relied on less preferred and less expensive food in the past week.

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The blame for the widespread food insecurity is predominantly placed on gov-

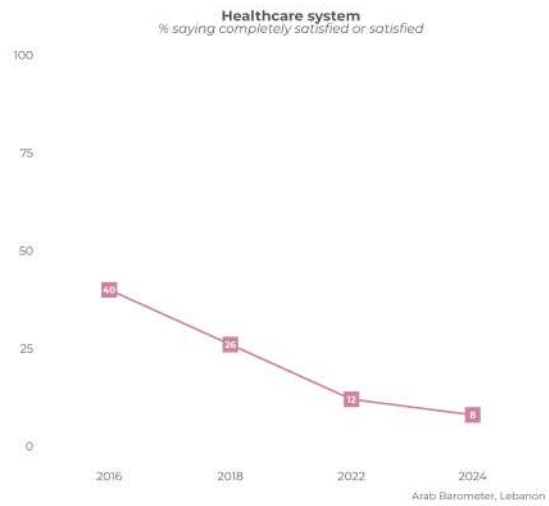
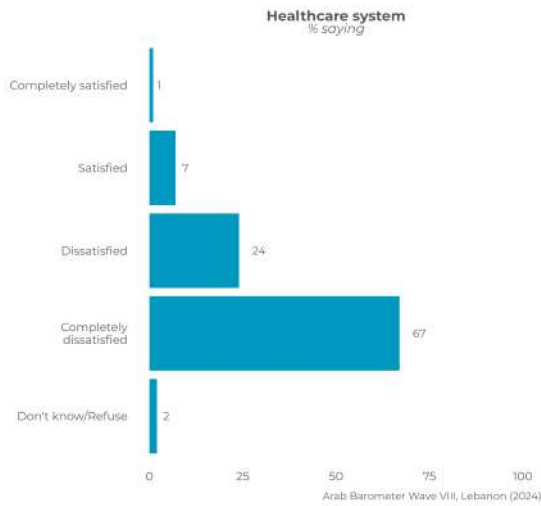
ernment mismanagement (33 percent) and inflation (34 percent). Lebanese who can cover their monthly expenses and those who cannot order the two potential causes slightly differently, though there is still a general consensus on the main drivers of food insecurity across income groups.



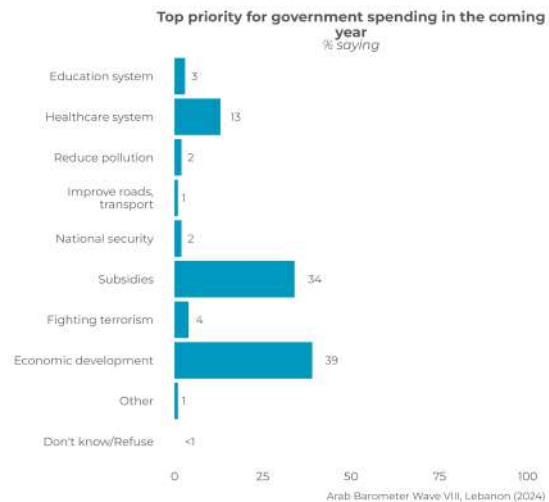
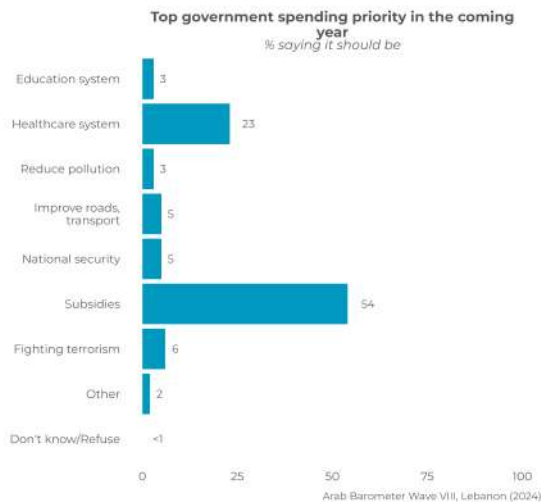
Health Care

The healthcare system in Lebanon continues to struggle amidst the economic turmoil. Satisfaction with the healthcare system fell four points since 2022, continuing a trend of increasing dissatisfaction. In 2016, when Arab Barometer first asked Lebanese citizens about their satisfaction with their healthcare system, four-in-ten said they felt satisfied. Every Arab Barometer survey since has seen fewer and fewer citizens viewing their healthcare system favorably. This year, 2024, just eight percent of Lebanese say they are satisfied or completely satisfied with the healthcare system, the lowest percentage of any surveyed country. Overall, two thirds (67 percent) of Lebanese say they are completely dissatisfied.

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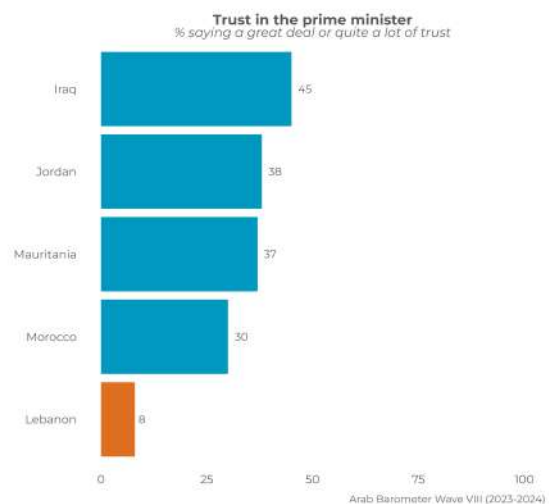
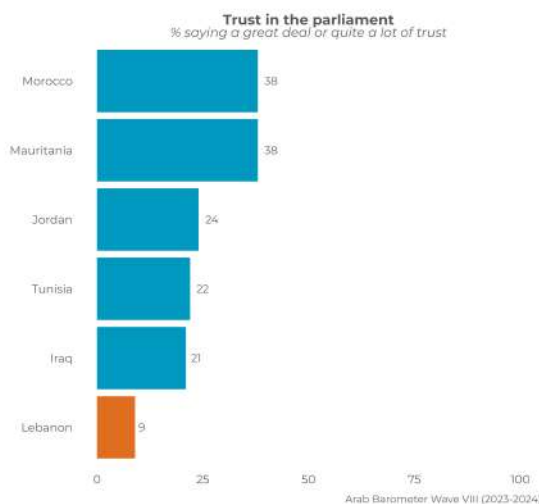
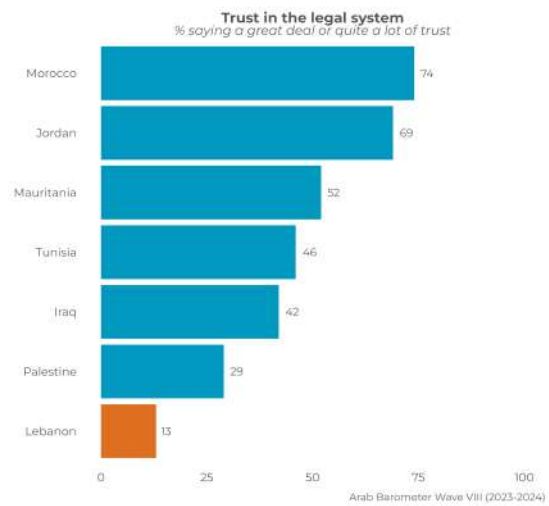
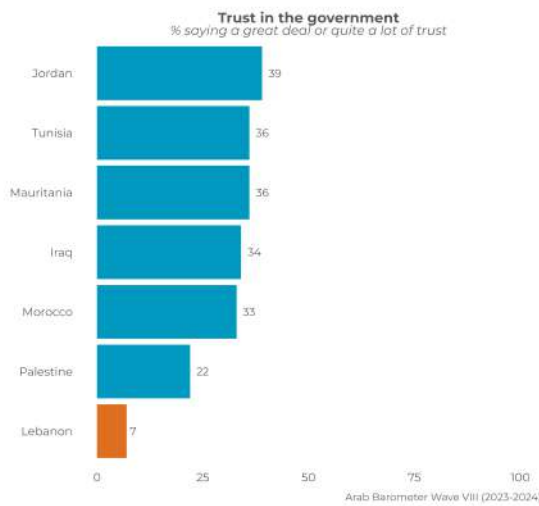
When given a list of options of potential spending priorities for the government in the coming year that excludes economic development, roughly a quarter (23 percent) of Lebanese said the healthcare system should be the top priority, second only to subsidies. When the list includes economic development, the healthcare system is the third most common answer, after economic development and subsidies. Concern over the healthcare system trumps concern over education, infrastructure, and national security.



Trust & Satisfaction

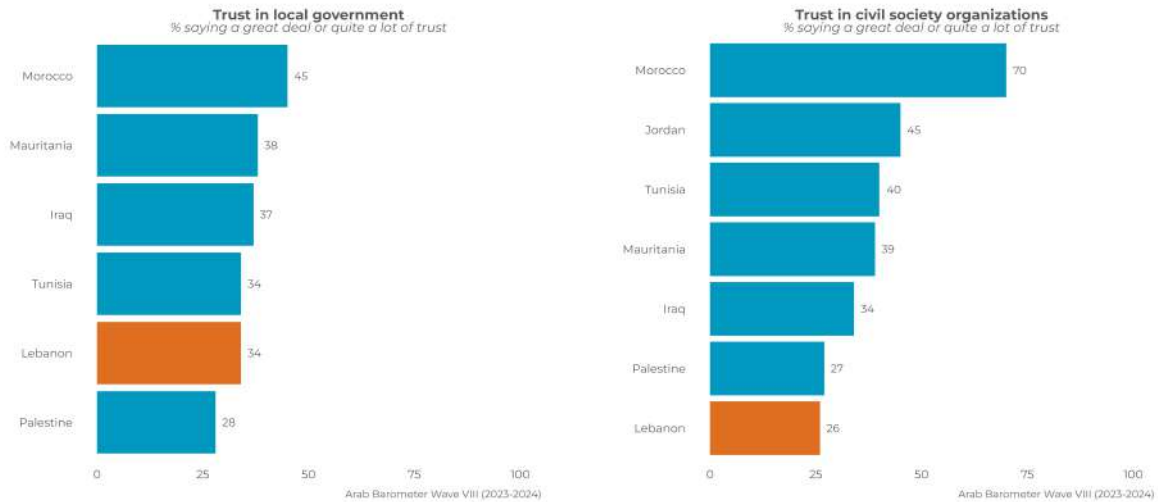
Institutional Trust

Lebanese citizens are the least trustful of their government of any citizens in the surveyed countries. Just seven percent of Lebanese citizens say they have quite a lot or a great deal of trust in their government. In contrast, three quarters (76 percent) of Lebanese citizens say they have no trust at all. The citizens of Lebanon also have the lowest amount of trust in their legal system (13 percent), parliament (nine percent), and prime minister (eight percent).

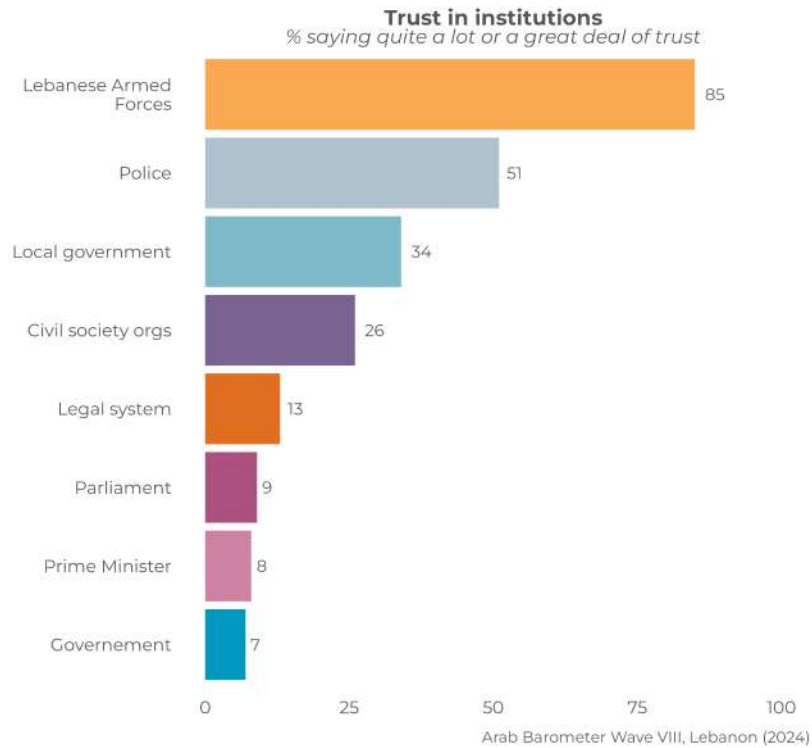


Relative to other state institutions, local government and civil society organiza-

tions are considered more trustworthy; a third (34 percent) of citizens say they trust local government and a quarter (26 percent) say they trust civil society organizations. Still, a clear majority of citizens say they do not trust either. Comparatively, Lebanon is only above Palestine for trust in local government and tied with Palestine for the least amount of trust in civil society organizations.

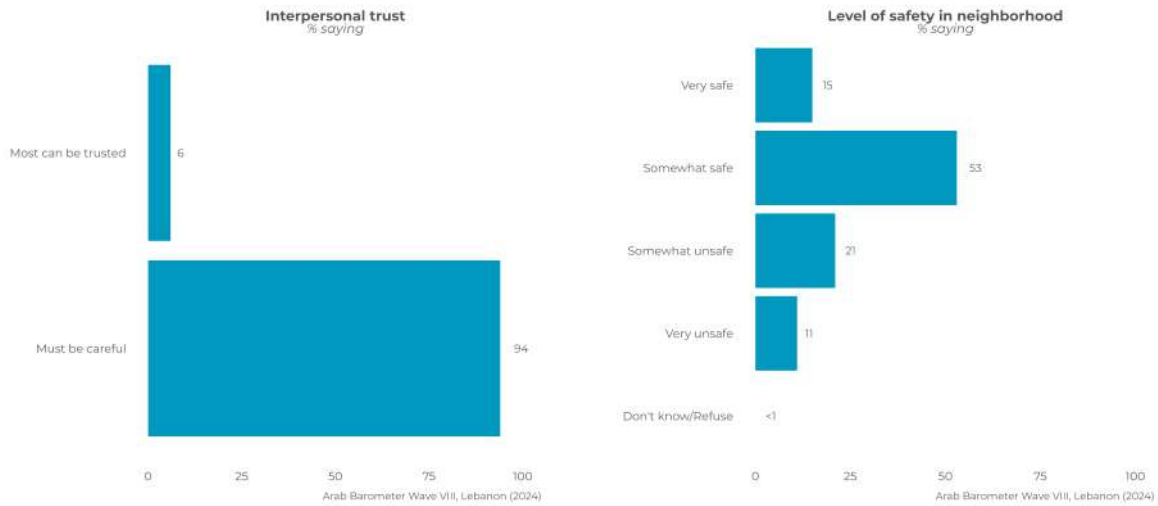


With respect to institutions, Lebanese citizens have the most trust in the armed forces and police. The Lebanese Armed Forces (LAF) command the most trust of any institution in Lebanon; 85 percent of citizens say they have quite a lot or a great. Half of Lebanese citizens (51 percent) say the same about the police.

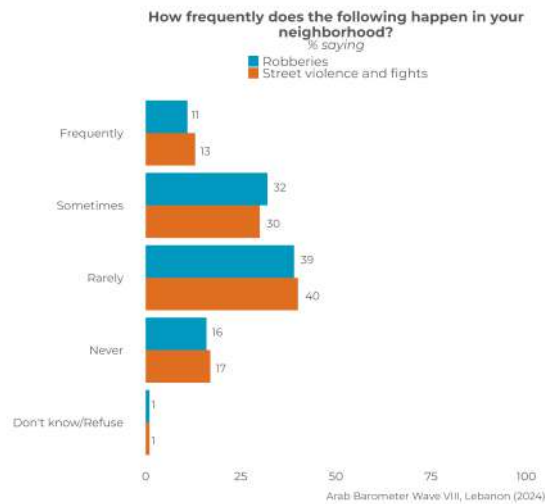


Interpersonal Trust & Safety

A lack of trust is not limited to larger institutions; only six percent of Lebanese citizens say most people can be trusted. Just over half (53 percent) of citizens say they feel their neighborhood is somewhat safe, while 15 percent say their neighborhood is very safe. Comparatively, Lebanese citizens are the least likely of any surveyed country to say their neighborhood is somewhat or very safe.

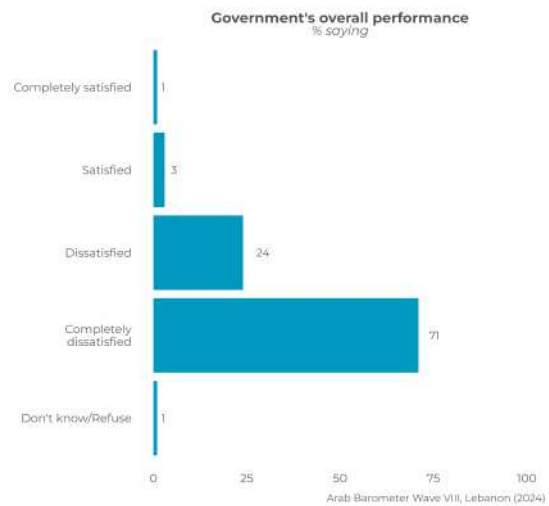
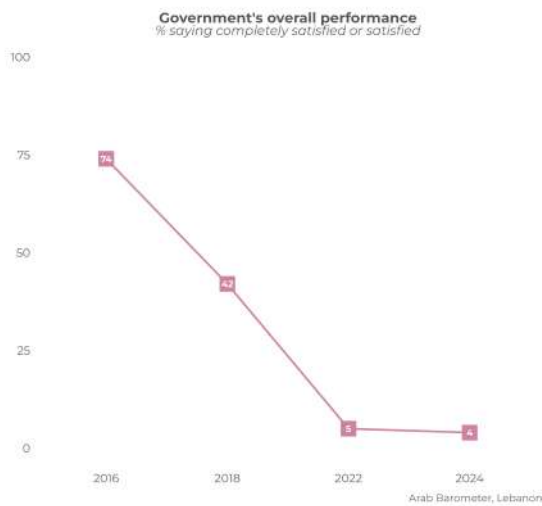


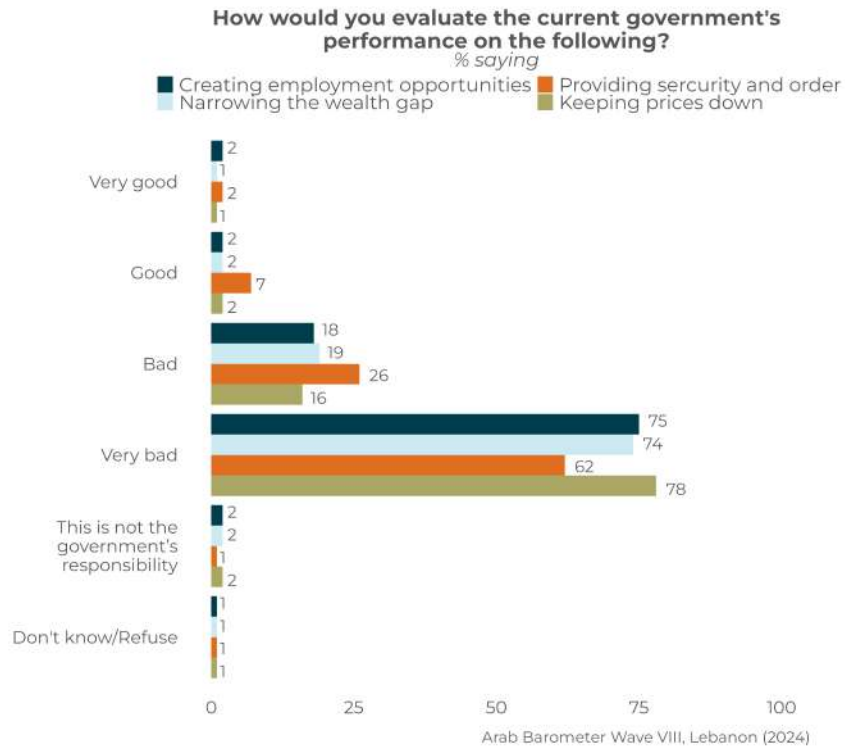
A plurality of Lebanese citizens says their neighborhood only suffers from street violence or robberies rarely, though “sometimes” is the second most common answer. Overall, four-in-ten citizens say robberies (39 percent) or street violence (40 percent) occur rarely. Just under a third of citizens say their neighborhood has robberies (32 percent) or street violence (30 percent) sometimes.



Government Performance & Corruption

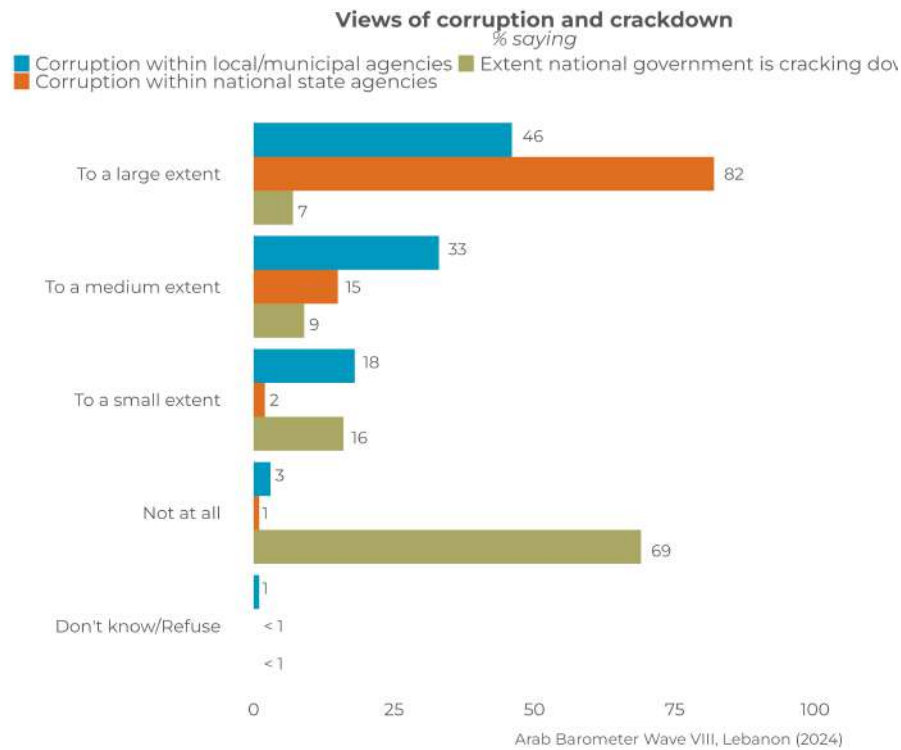
Reported satisfaction with the Lebanese government’s overall performance is the lowest it has ever been since Arab Barometer began surveying Lebanese citizens. Just four percent of citizens say they are satisfied overall, while seven-in-ten (71 percent) say they are completely dissatisfied. A strong majority of citizens say the government has done a “very bad” job providing order and security (62 percent), narrowing the wealth gap (74 percent), creating new jobs (75 percent), and keeping prices down (78 percent).





Corruption at the national level is perceived both as pervasive and intractable. More than four-in-five citizens (82 percent) say corruption is present to a great extent at the national level with an additional 15 percent saying corruption is present to a medium extent. A majority of citizens (69 percent) say the government is not working towards cracking down on corruption at all.

Regional governments fare only slightly better. Just under half of Lebanese (46 percent) say corruption exists within their municipal government to a great extent, while an additional third of citizens say corruption is present to a medium extent.

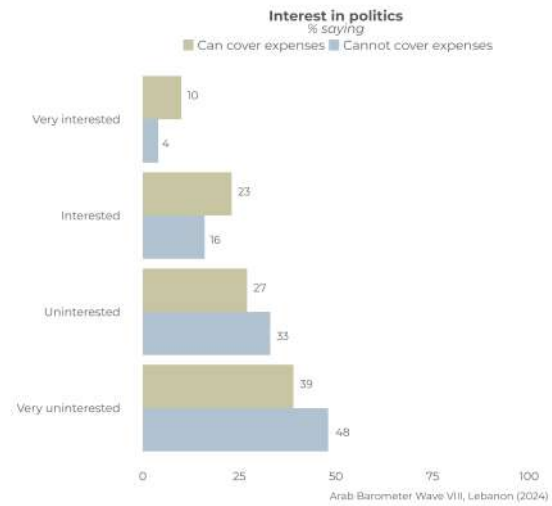
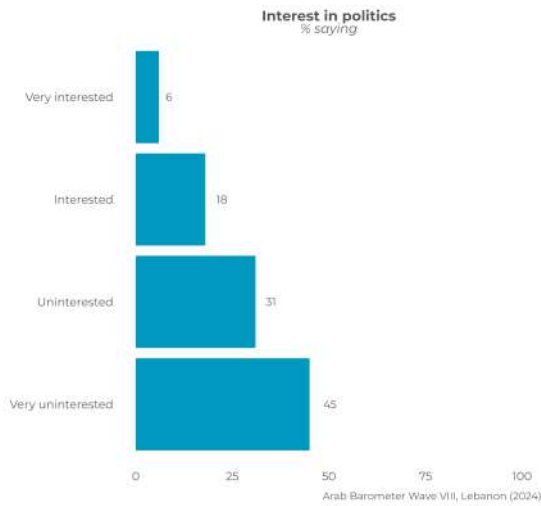


Governance & Democracy

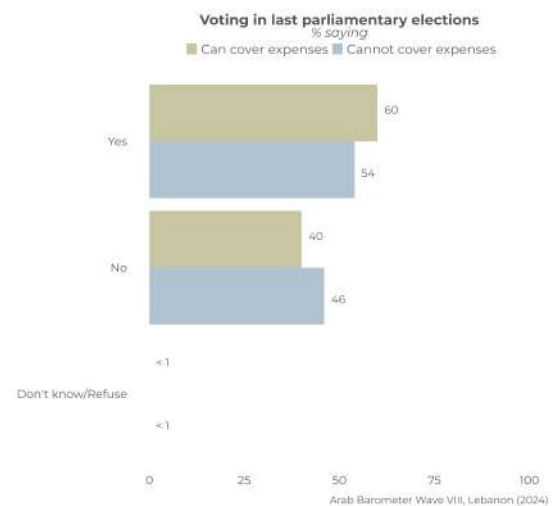
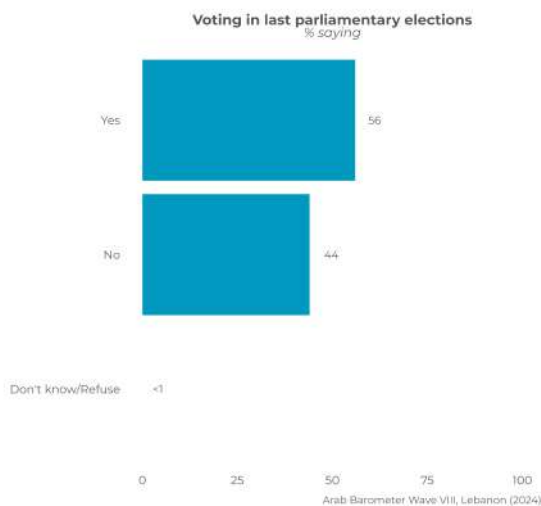
Income & Apathy

Lebanese citizens express great apathy towards politics. Three quarters (76 percent) of citizens say they are uninterested in politics. This is especially true among those who struggle to cover their monthly expenses. Overall, 81 percent of Lebanese citizens who are struggling economically say they are disinterested in politics, compared to 66 percent of those who say they can afford their monthly expenses.

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Less economically stable citizens are less likely than economically secure citizens to say they voted in the last election. Lebanese citizens are more likely than not to report voting in the last parliament, with more than half (56 percent) of citizens overall saying they cast a ballot. With respect to financial divisions, 60 percent of citizens who can cover their monthly expenses reported voting compared to 54 percent of those who cannot.

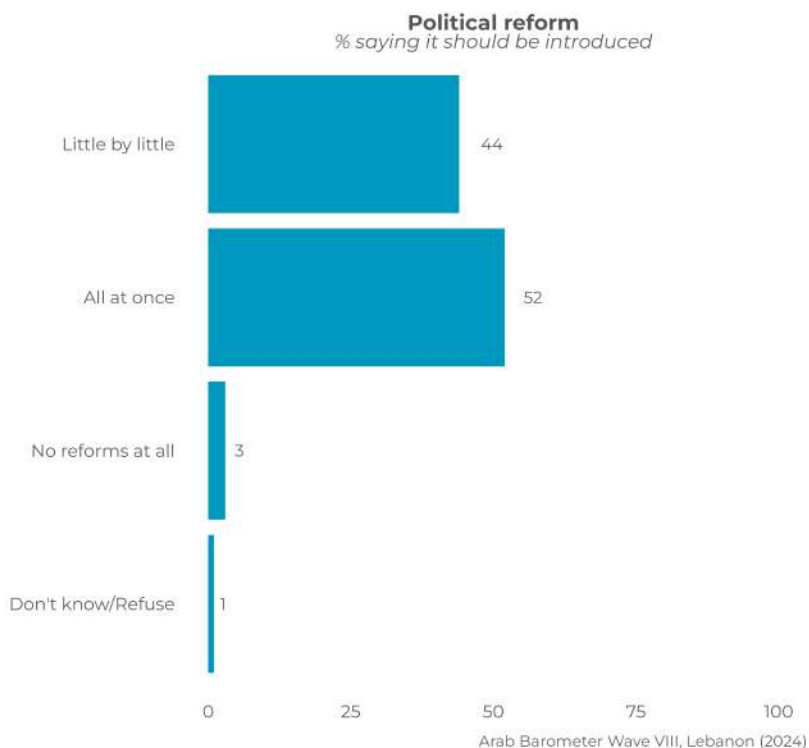


Ultimately, when asked about their preference for a governing system, four-in-

ten (39 percent) of economically struggling Lebanese citizens say the type of government does not matter for people like them, a 13-point increase since 2022. Meanwhile, nearly a quarter of those who can cover their monthly expenses (23 percent) also say the type of government Lebanon has does not matter for people like them. This figure is essentially unchanged since 2022.

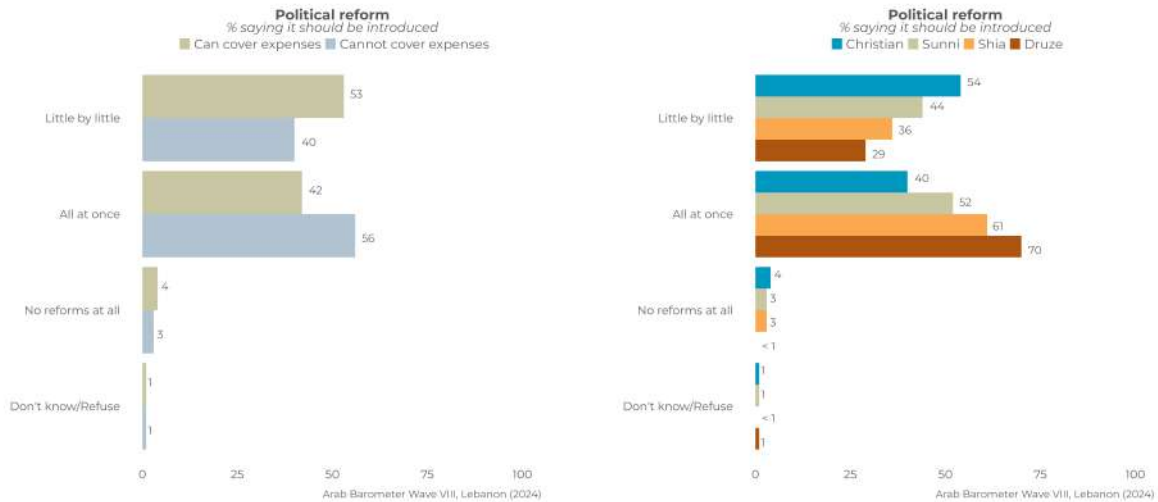
Political Change

Given the current state of affairs in the country, the wide desire for political reform is understandable. Just over half of citizens (52 percent) would like political reforms to be introduced all at once, while 44 percent prefer incremental reforms instead.

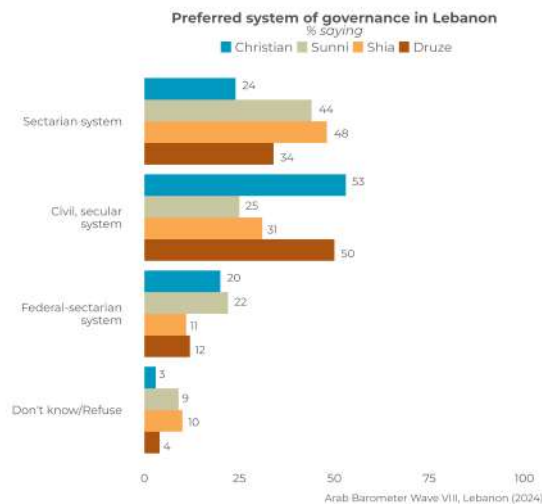
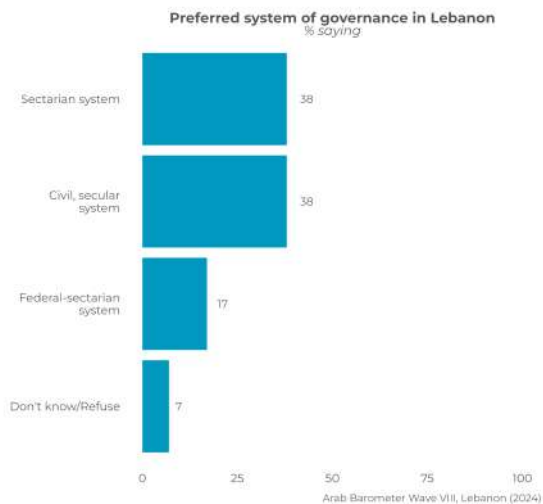


Opinions on the expediency of reforms are clearly divided along lines of economic security. A majority of those who have trouble covering their monthly expenses (56 percent) say political changes should happen all at once, while a majority of those who can cover their expenses (53 percent) think political change should happen little by little.

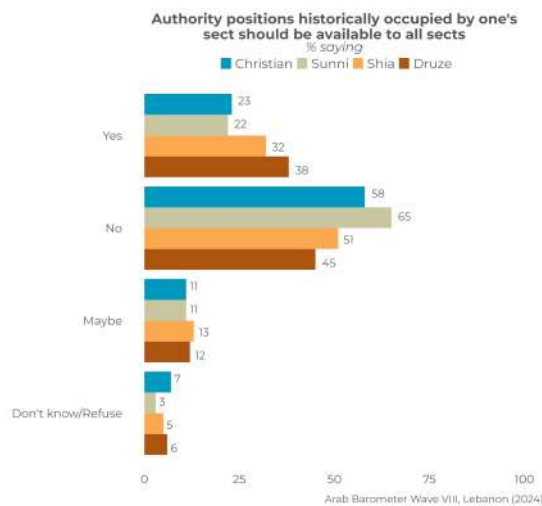
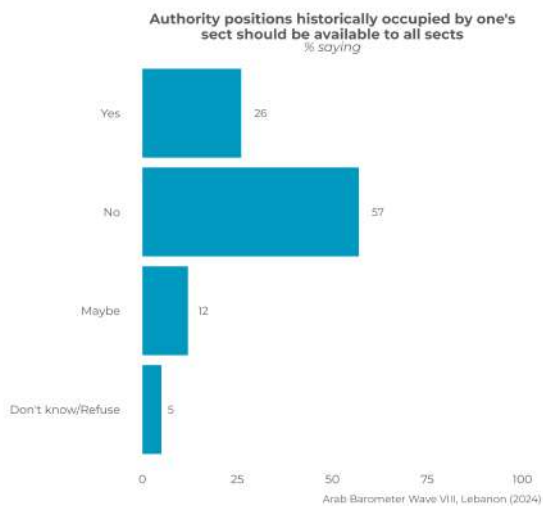
We also see differences of opinions along sectarian lines. Christians are the only sect where a majority say change should happen incrementally (54 percent), although Sunnis are also split, with just 52 percent saying change should happen all at once. Larger majorities of both Shia (61 percent) and Druze (70 percent) citizens think change should happen all at once.



Consensus on exactly what changes should be made remains nebulous. Lebanese citizens are evenly split with 38 percent saying the current system of governance should remain the same, a sectarian-based system, and 38 percent saying the system should be a civil, secular style. A plurality of Sunni (44 percent) and Shia (48 percent) citizens favor the current sectarian system, while a plurality of Christians (53 percent) and Druze (50 percent) favor a secular system. All systems suggested by Arab Barometer receive some support from members of all sects, so clear preferences remain elusive.

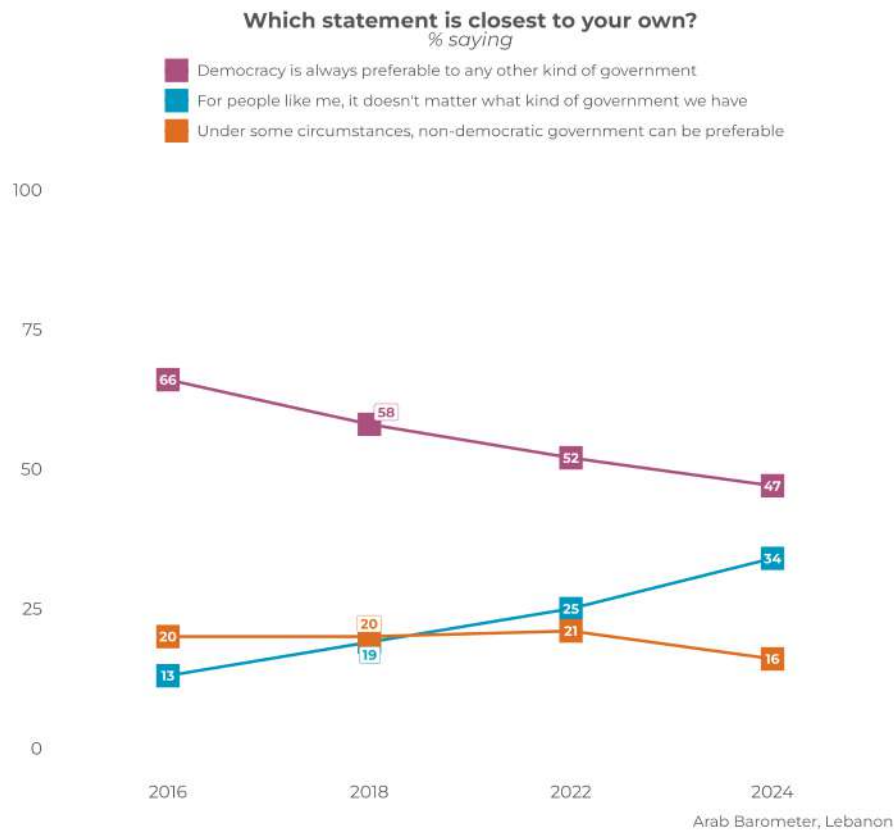


Furthermore, most citizens are not comfortable with the idea of positions currently reserved for members of their own sect to be opened to members of other sects. Overall, a majority (57 percent) of people say they do not want political positions to be open to other sects. In the current system, the president of Lebanon must be Christian, the prime minister must be Sunni, and the speaker of parliament must be Shia. A plurality, if not majority, of members of each sect say that would prefer the political position occupied by their own sect not be open to other sects, although 23 percent of Christians, 22 percent of Sunni, 32 percent of Shia, and 38 percent of Druze say they would approve of opening their political position to other sect members.



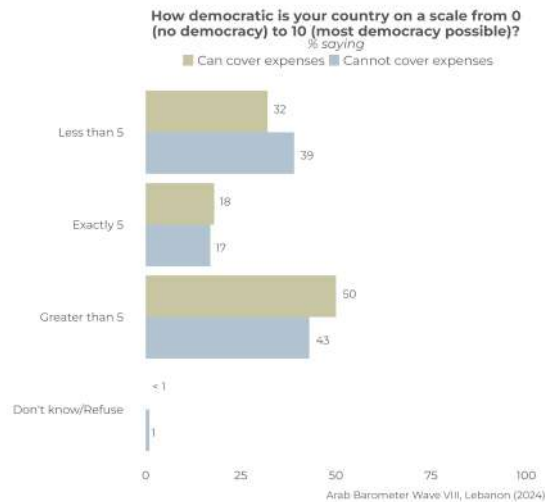
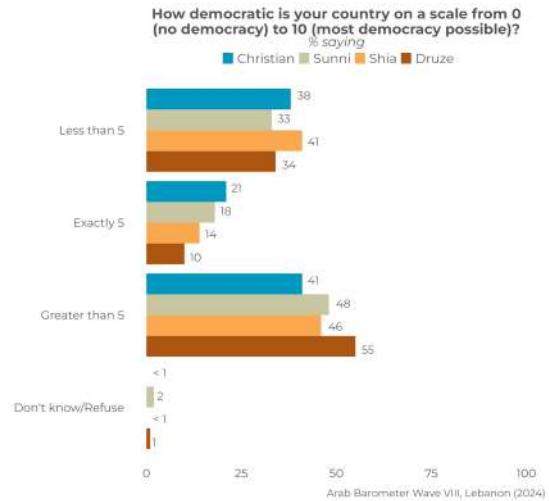
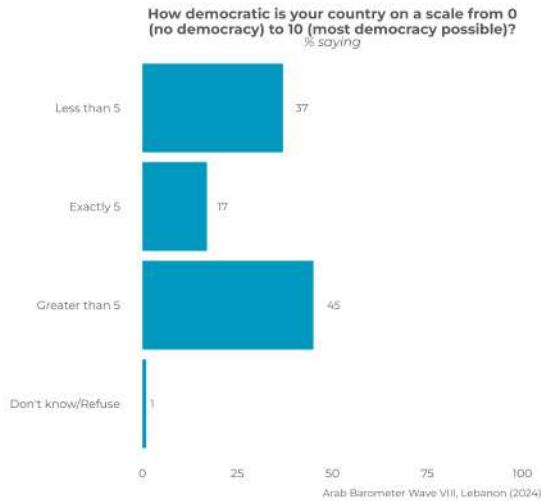
Lebanon & Democracy

Over the years, faith in democracy has slowly eroded in Lebanon. This is the first time fewer than half of Lebanese citizens (47 percent) say democracy is always preferable since Arab Barometer initially posed the question in 2016. The erosion is not due to an increase in support for non-democracy, but apathy towards any political system. Since 2022, there has been a five-point decrease in citizens who say democracy is always preferable and a matching five-point decrease in citizens who say a non-democracy is sometimes preferable. The only increase is seen among the population who says the type of government does not matter.



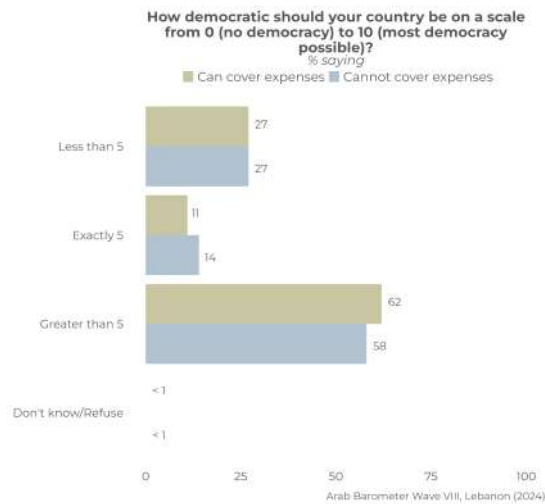
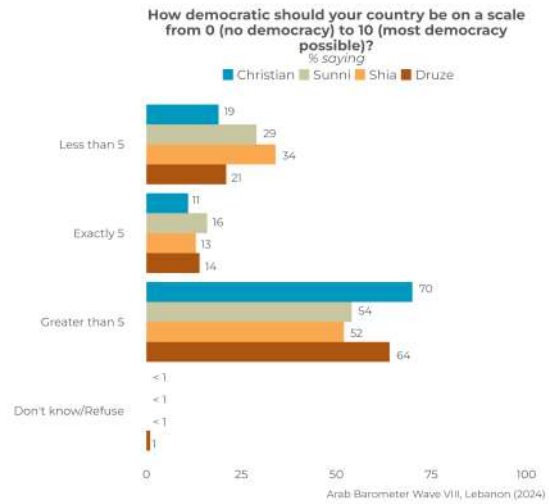
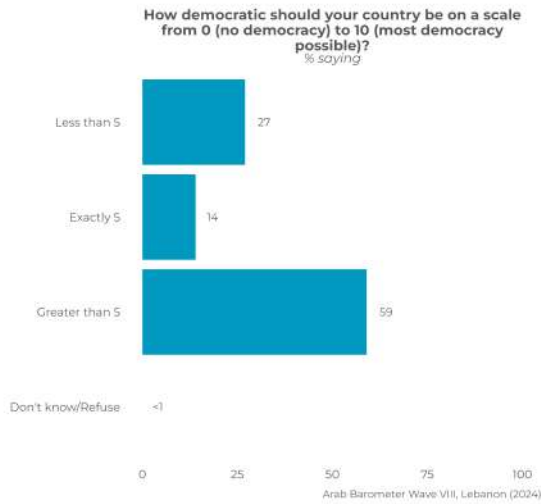
Even with the underwhelming support for democratic systems, the 47 percent of citizens who say democracy is always correct constitute a plurality and support for a non-democratic system is at an all-time low. When ranking Lebanon's current execution of democracy on a scale from zero to ten, 45 percent of Lebanese

citizens choose six or higher, suggesting they think Lebanon is more democratic than not. Members of all sects are more likely to rate Lebanon above a five than below it, though income once again shows strong contrasts. Those who struggle with monthly expenses are more likely than those who are more economically comfortable to say Lebanon is less democratic.



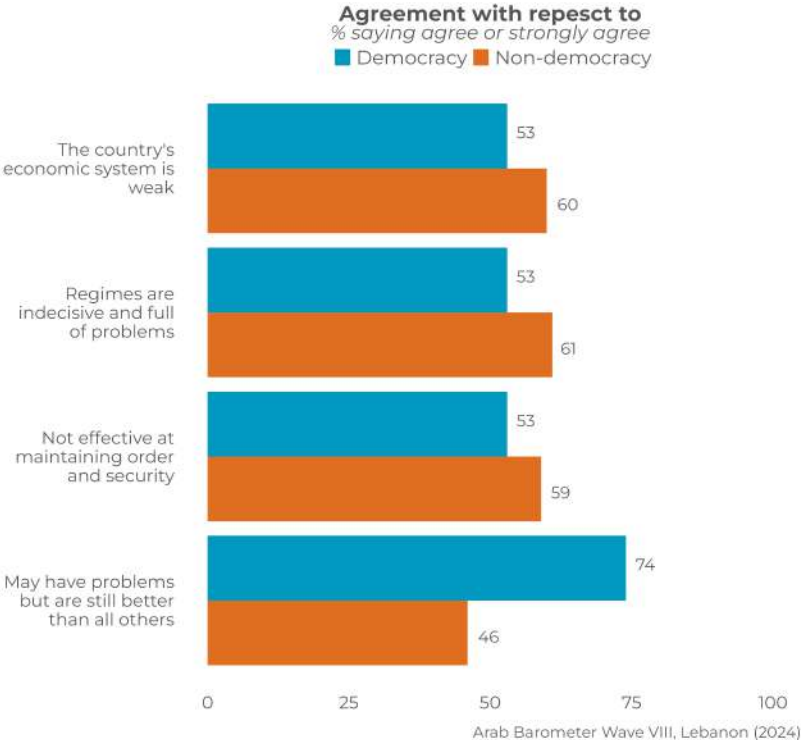
Most citizens think Lebanon should be more democratic than they think it currently is. When asked what the ideal level of democracy should be for Lebanon on a scale from zero to ten, 59 percent of citizens say a number greater than five. More than half of all sect members agree. The gap in views among income groups disappears. Majorities of both those who can (62 percent) and cannot (58 percent) cover monthly expenses rate the ideal democracy for Lebanon

above a five. Overall, two thirds (65 percent) of citizens who rate Lebanon’s current state of democracy as less than five say Lebanon should have more democracy, as do 55 percent of citizens who rate Lebanon as exactly five on the democracy scale.

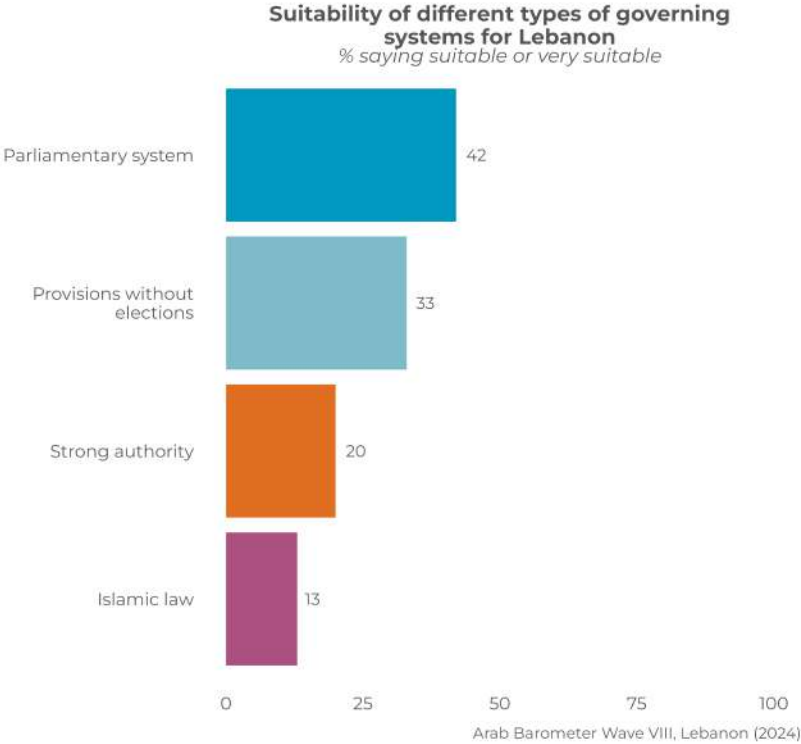


Despite the frustrations Lebanese citizens express with respect to their current government, democratic systems still trump non-democratic systems as alternatives. A bare majority of citizens say democratic regimes have weak economies, are indecisive, and not effective at maintaining order (53 percent in every case). Yet, Lebanese citizens are more likely to say non-democratic systems are associated with weak economic systems (seven-point difference), indecisive and full of problems (eight-point difference), and not effective at maintaining order and

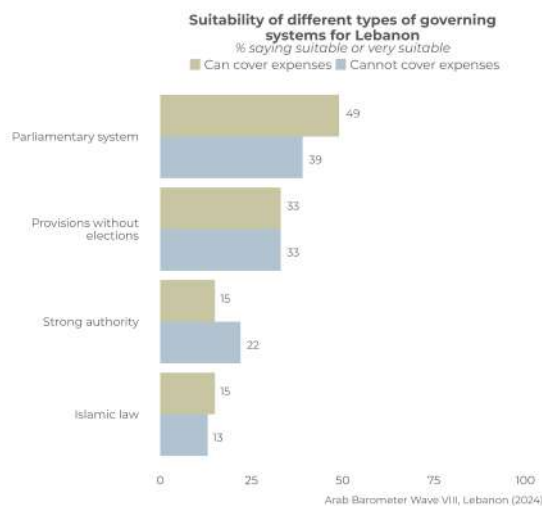
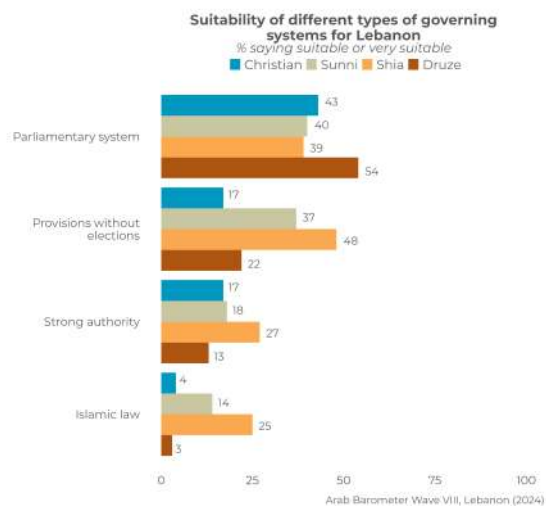
security (six-point difference). Ultimately, three quarters (74 percent) of people say democratic regimes may have problems but are still better than others while only 46 percent say so about non-democratic systems.



When given examples of different types of governing systems seen around MENA, Lebanese citizens are most likely to say a parliamentary system with varied political parties is suitable for Lebanon. This system is the closest to the current political system in Lebanon of all the proffered options. Even with the high levels of dissatisfaction and desire for reform, 42 percent of citizens say a competitive parliamentary system is suitable for Lebanon.



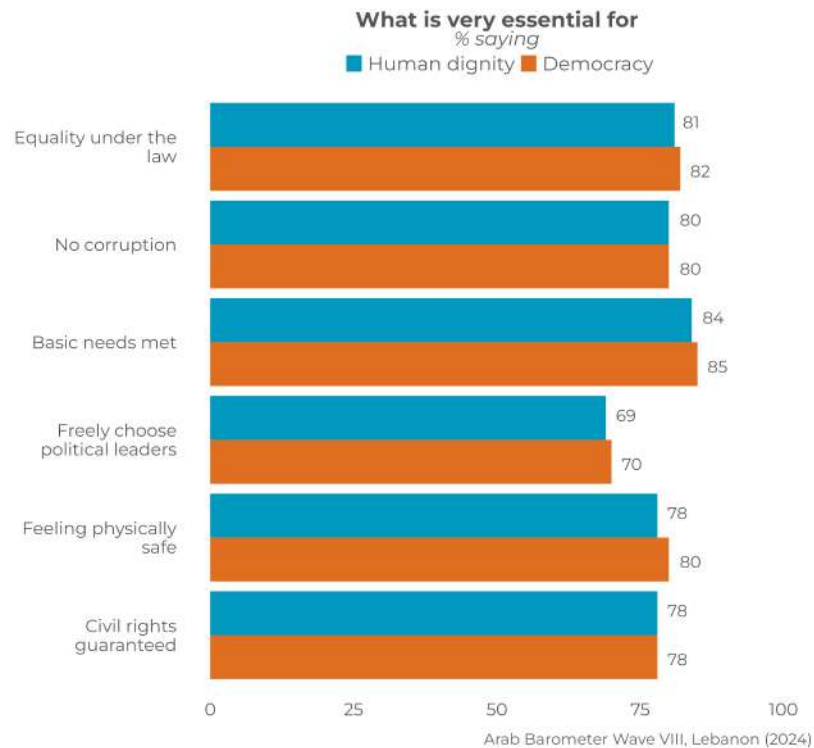
Views of government suitability vary by sect. Shia citizens are more likely to say a system in which the government provides for the needs of its citizens without holding elections is a suitable system for Lebanon (48 percent) rather than a parliamentary system (39 percent). Sunni citizens are nearly as likely to say a government that provides without elections is suitable (37 percent) as to say a parliamentary system is suitable (40 percent). Christians are only slightly more likely than Sunnis to say that a parliamentary system is suitable for Lebanon (43 percent), but no other system garners support from more than 17 percent of Christians. A quarter of Shia say a government based on Islamic law is suitable for Lebanon, but 43 percent say it is not suitable at all. Overall, Lebanese citizens are more likely to think a government with elections is appropriate for Lebanon and systems without elections are inappropriate.



What is Democracy

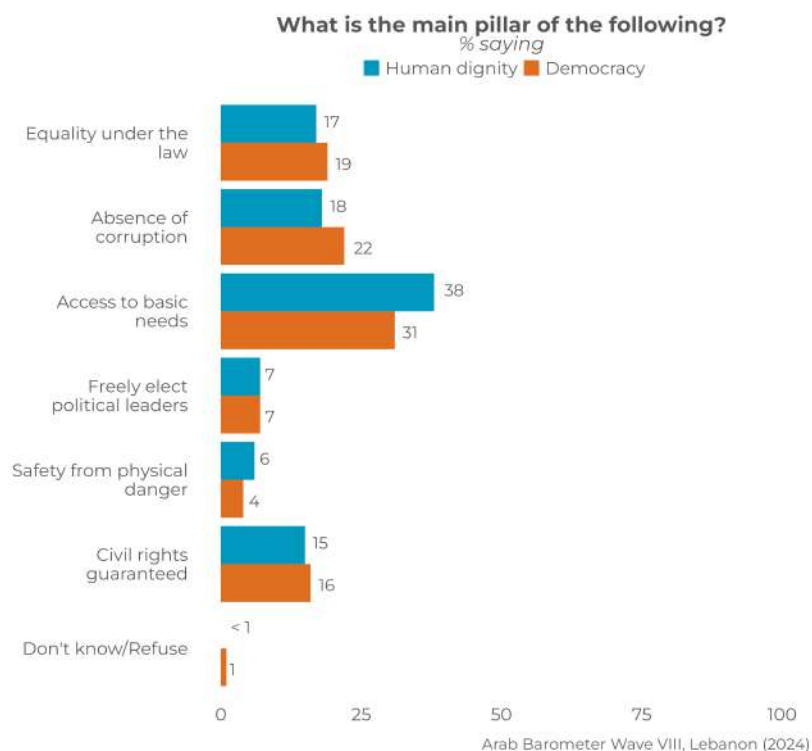
To citizens of Lebanon, democracy and human dignity are one and the same. Arab Barometer asks how essential six different items are as pillars of democracy or human dignity. For each aspect, Lebanese citizens are just as likely to say the item is very essential for human dignity as they are to say it is essential for democracy.

In particular, 85 percent say it is an essential pillar of democracy to have the basic services available for all citizens. In comparison, just 70 percent say freely choosing political leaders is very essential for democracy. Of all the potential pillars of democracy, freely choosing political leaders is the least likely to be viewed as very essential. Instead, equality under the law, no corruption, feeling physically safe, and a guarantee of civil rights (in addition to having basic needs met) are all more likely to be considered very essential to democracy.



All these aspects are also viewed as essential pillars of human dignity. Belief that an item is a very essential pillar of human dignity is always within two points of belief that the same item is a very essential pillar of democracy. This suggests Lebanese citizens conflate human dignity and democracy. They affiliate democracy with human dignity.

When asked what the main pillars of human dignity and democracy are, a plurality of citizens say provision of basic needs. Citizens are slightly more likely to say that access to basic needs is the main pillar of human dignity (38 percent) than democracy (31 percent), but they are most likely to say access to basic needs is the main pillar of democracy rather than any alternative. An absence of corruption is the second most frequently named pillar of democracy, chosen by 22 percent of citizens. Freely choosing political leaders is among the least likely to be selected as the main pillar of democracy.



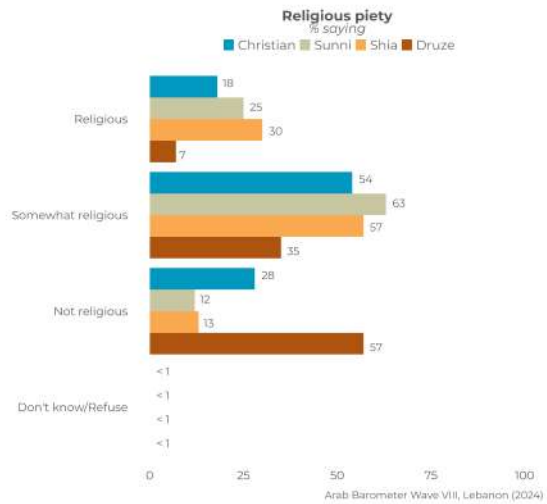
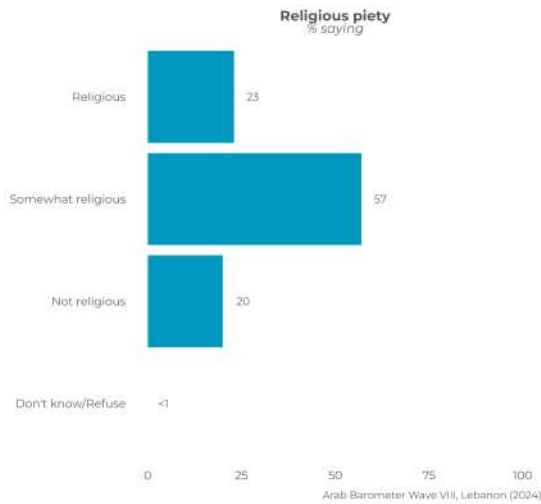
Given the high levels of food insecurity and dissatisfaction with the healthcare system, as well as the nearly universal perception of political corruption at the national level, it is little wonder that citizens of Lebanon consider its level of democracy middling. Provision of basic needs and a lack of corruption define democracy to Lebanese citizens. At the same time, they express high levels of dissatisfaction with their government’s provision of services and say the government is doing nothing to combat corruption. It follows that most Lebanese think their country should be more democratic.

Identity & Religion

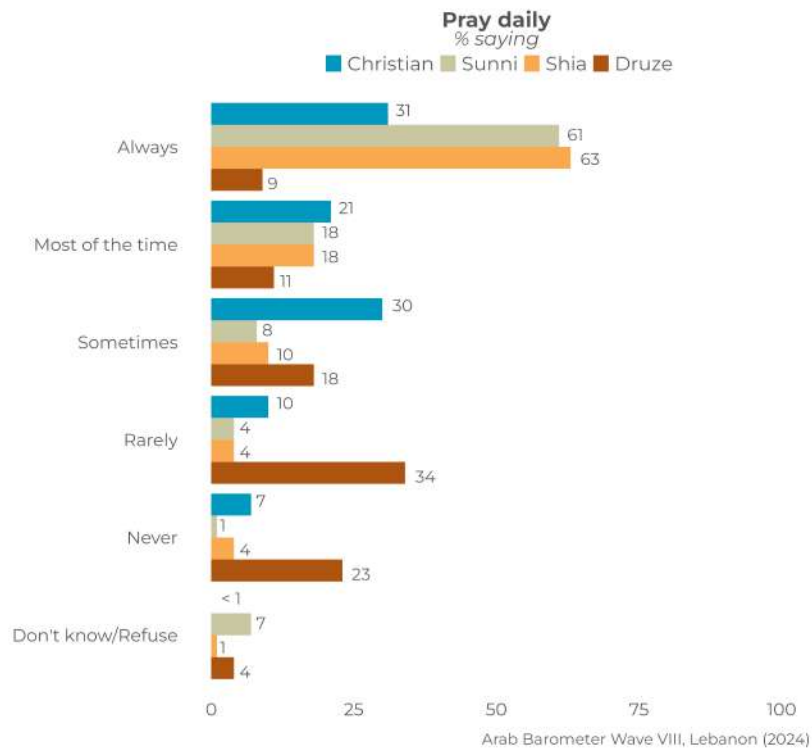
Religiosity

Most Lebanese citizens (57 percent) describe themselves as “somewhat religious” opposed to “religious” or “not religious.” This is true within nearly all the predominant religious groups, as well. Sunnis (63 percent), Shias (57 percent), and Christians (54 percent) are all most likely to describe themselves as “somewhat religious”. The Druze population, in contrast, is most likely to describe

themselves as “not religious” (57 percent). Shia citizens are the most likely to describe themselves as “religious.” Overall, 30 percent of them say they are religious, compared to 25 percent of Sunni citizens, 18 percent of Christian citizens and just seven percent of Druze citizens.

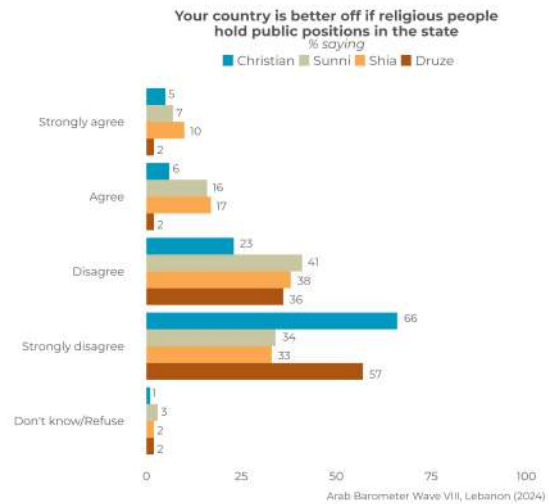
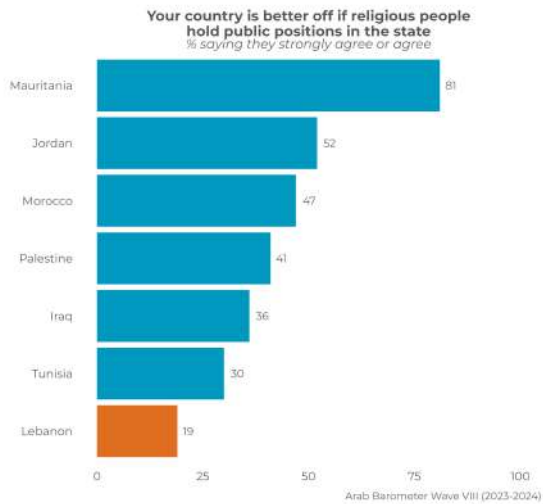


The self-described religiosity corresponds to accounts of religious practices. Nearly two thirds of Muslim citizens (63 percent of Shia and 61 percent of Sunni), say they always pray every day. Christian and Druze citizens participate in daily prayers less frequently. Christians are split between saying they always pray daily (31 percent), pray daily most of the time (21 percent), or sometimes pray daily (30 percent). Druze citizens, on the other hand, are most likely to say they rarely (34 percent) or never (23 percent) pray daily.

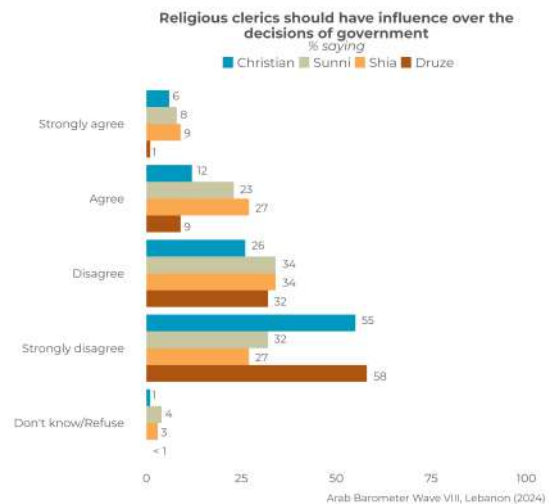
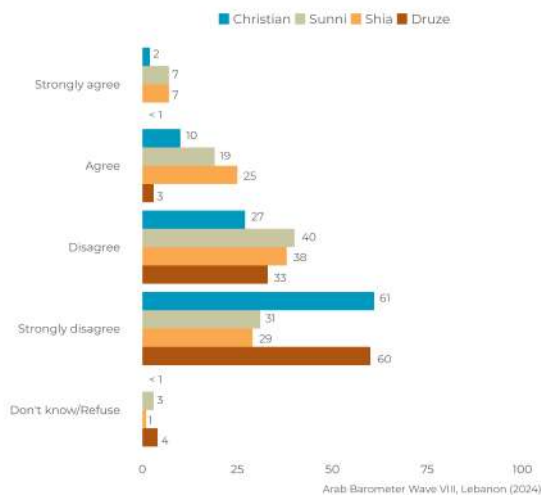
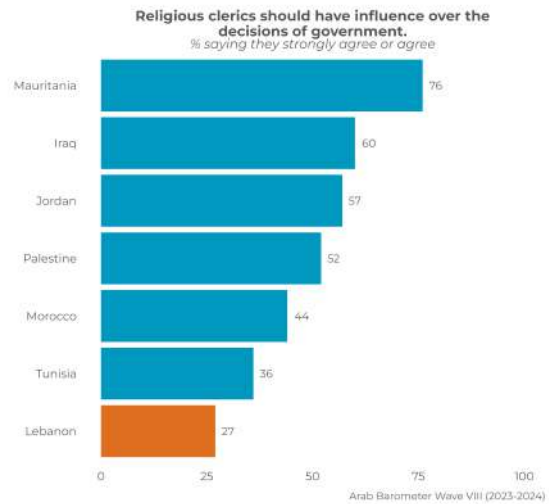
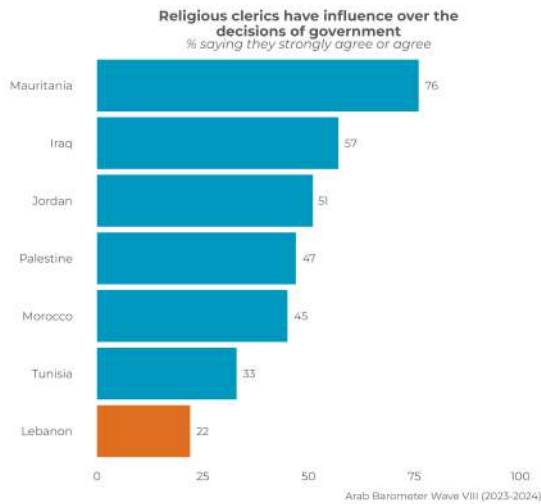


Religion & the State

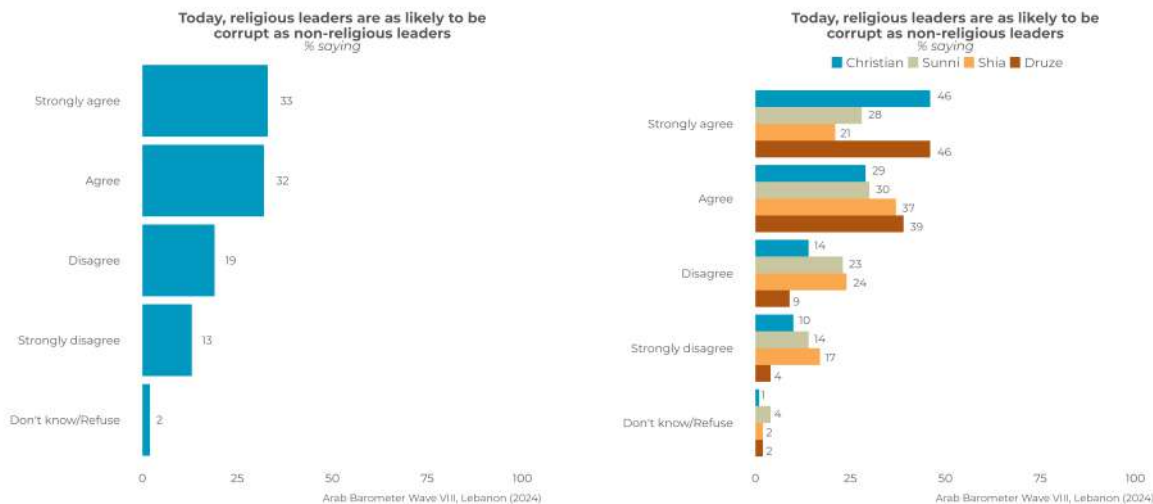
Lebanese citizens are the least likely of citizens from any surveyed country to say they think their country is better off if religious people hold public offices. Just a fifth (19 percent) of people agree. There exist some differences when responses are broken out by sect. Sunnis and Shias are less likely to disagree than Christians and Druze. Still, the comparison is between a strong majority of Sunnis (75 percent) and Shias (71 percent) and most Christians (89 percent) and Druze (93 percent).



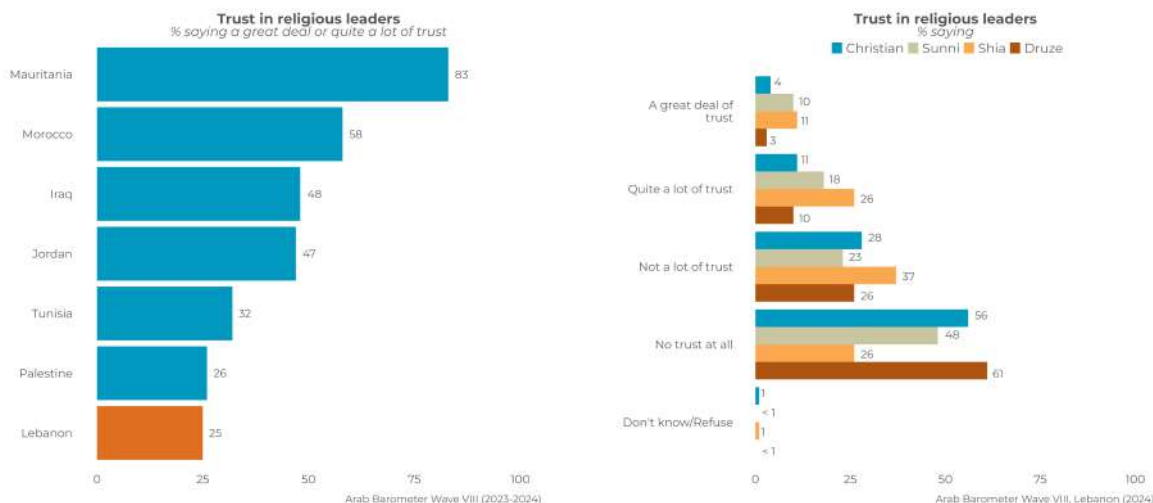
Lebanese citizens are also the least likely compared to other surveyed countries to say they think religious clerics either have (22 percent) or should have (27 percent) influence over government decisions. Although all sects disagree, Sunni and Shia citizens tend to disagree while most Christians and Druze strongly disagree. Overall, nine-in-ten Druze disagree or strongly disagree that religious clerics should have influence over government decisions as do four-in-five (81 percent) Christians. Smaller, but still sizeable, majority of Sunnis (66 percent) and Shias (61 percent) disagree or strongly disagree. Similar breakdowns are seen when asked if religious clerics currently have influence over government decisions. All told, 93 percent of Druze disagree or strongly disagree, as well as 88 percent of Christians, 71 percent of Sunnis, and 67 percent of Shias.



One reason Lebanese citizens may not believe that religious people holding office is a good thing may be the widespread belief that religious leaders are just as likely to be corrupt as non-religious leaders. Two thirds of people (65 percent) think religious and non-religious leaders are equally likely to be corrupt. Sunni and Shia members are more likely to be skeptical of this claim than their Christian and Druze counterparts. While 75 percent of Christians and 85 percent of Druze say religious leaders and non-religious leaders are equally likely to be corrupt, just 58 percent of Sunnis and Shias, respectively, feel the same way.



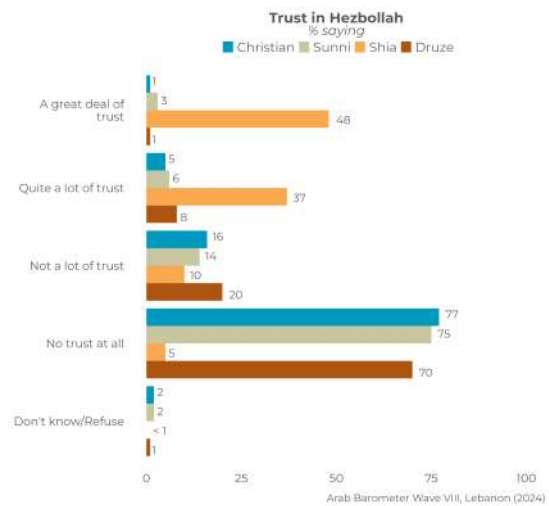
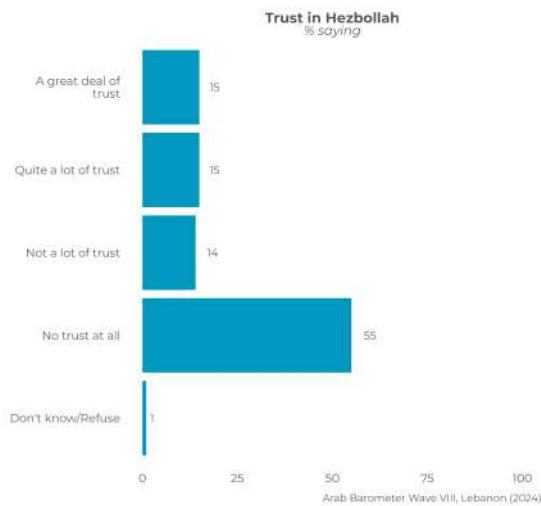
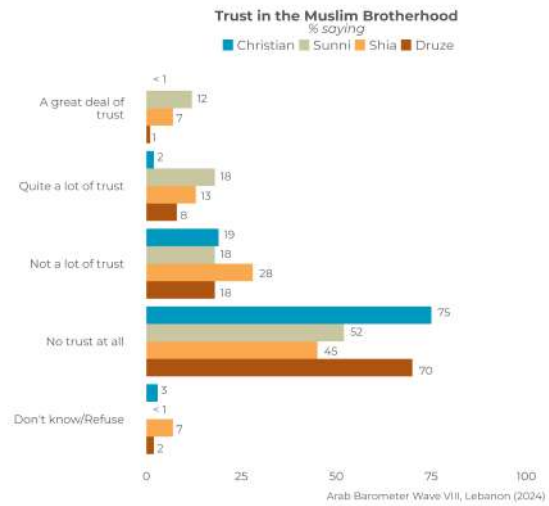
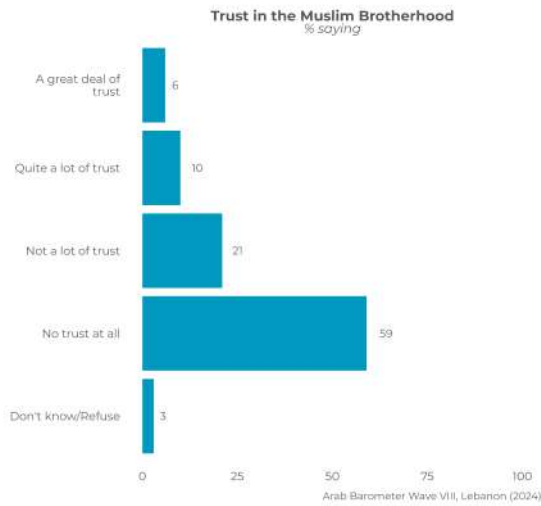
The belief that religious leaders are just as likely to be corrupt as non-religious leaders likely contributes to the lack of overall trust in religious leaders. Only a quarter of Lebanese citizens say they have quite a bit or a great deal of trust in religious leaders, which ties with Palestinian citizens for the least amount of trust in religious leaders among the surveyed countries. Muslim citizens, both Sunni and Shia, are more likely to say they trust religious leaders than Christians or Druze. Overall, 37 percent of Shia and 28 percent of Sunni say they trust religious leaders, compared to 15 percent of Christians and 13 percent of Druze. Notably, a majority of members in every sect say they do not trust religious leaders.



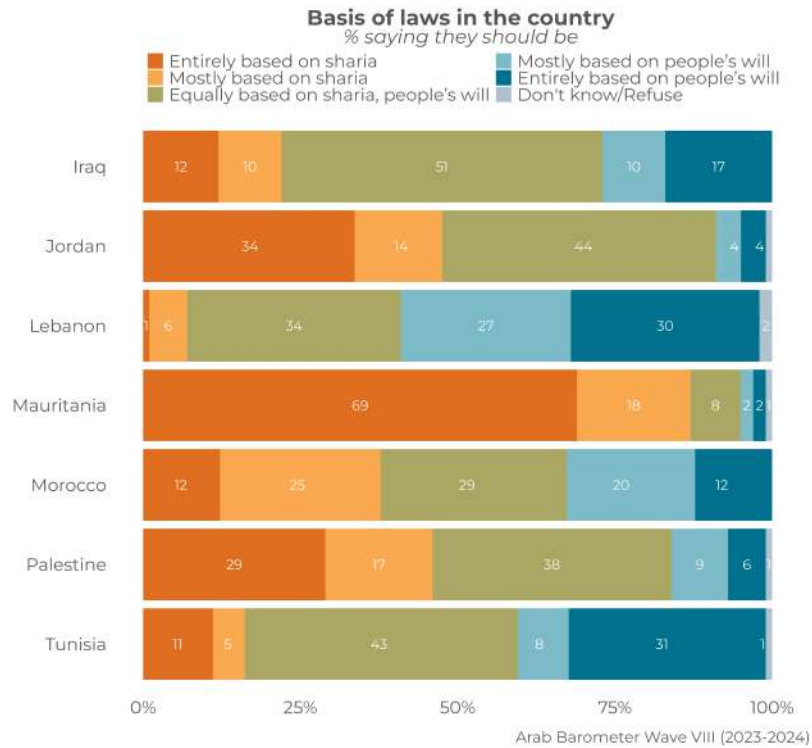
There is a similar pattern when citizens talk about trust in specific religious parties. Neither the main Sunni party (the Muslim Brotherhood) nor the main Shia party (Hezbollah) inspire trust in a majority of Lebanese citizens. Muslim citizens are more likely to trust these two parties than non-Muslims, but again such trust is limited. With respect to the Muslim Brotherhood, three-in-ten Sunnis say they trust it, compared to 20 percent of Shia, 10 percent of Druze, and just three percent of Christians.

While overall 30 percent of Lebanese citizens say they trust Hezbollah, this response comes almost entirely from Shia citizens. Under ten percent of Sunnis (nine percent), Druze (nine percent), or Christians (six percent) express trust in Hezbollah. Shias, in contrast, express a great deal of trust; 85 percent of Shia say they have quite a bit or a great deal of trust in Hezbollah.

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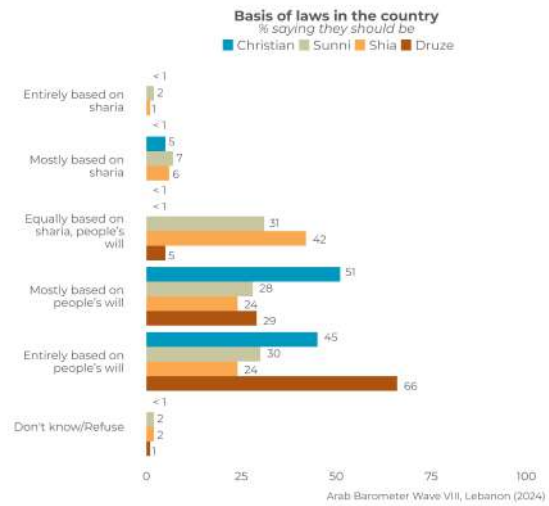
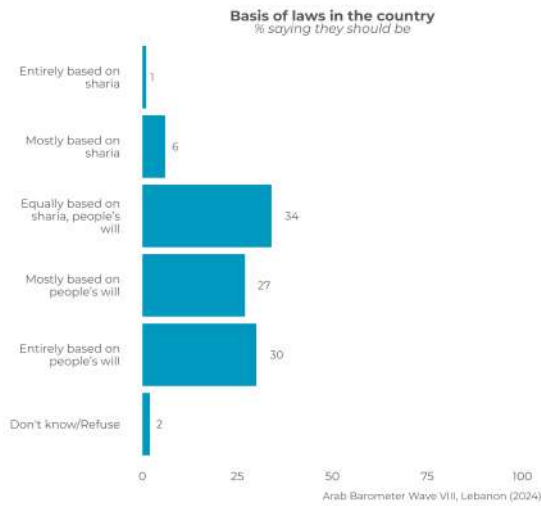


Across the countries surveyed, Lebanon by far has the largest share of the population that thinks laws should be based mostly or entirely on the will of the people (57 percent). While across the entire scale, a plurality of Lebanese (34 percent) say laws should be equally based on Sharia and the will of the people, three-in-ten say laws should be based entirely on the will of the people and a further 27 percent say laws should be based mostly on the will of the people.



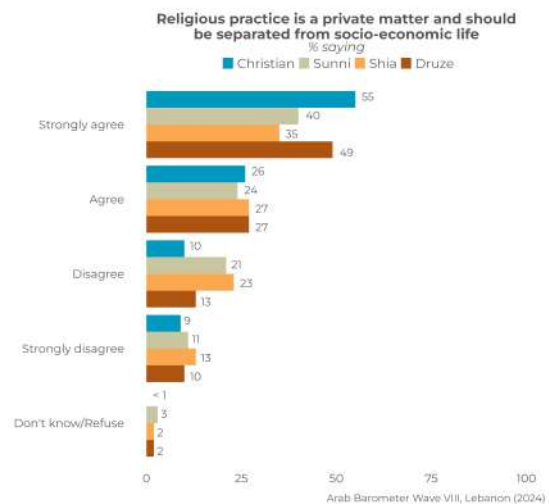
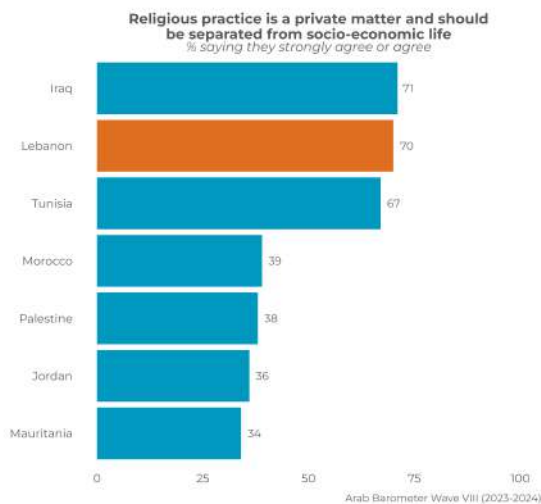
The splits in opinion are mostly according to sect. The Druze population most strongly believes in legislation by will of the people, with two thirds (66 percent) saying laws should be based entirely on the will of the people and 29 percent saying mostly based on the will of the people. Christians are similarly split, but with a slight majority, 51 percent, saying mostly based on the will of the people and 45 percent saying entirely based on the will of the people. Sunni citizens are evenly split between saying laws should be based equally on the will of the people and Sharia (31 percent), entirely on the will of the people (30 percent), and mostly on the will of the people (28 percent). A strong plurality of Shia (42 percent) think Lebanese laws should be equally based on Sharia and the will of the people.

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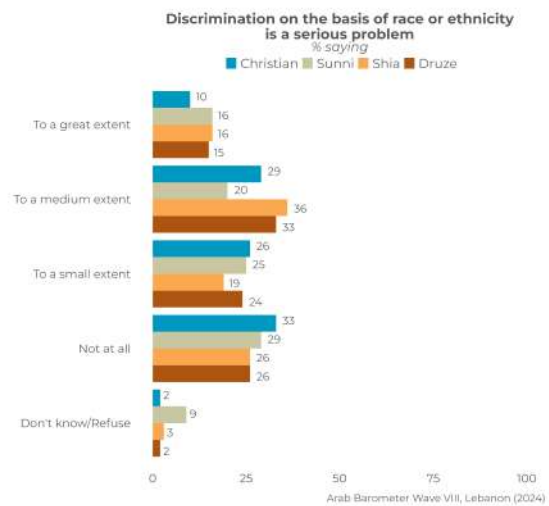
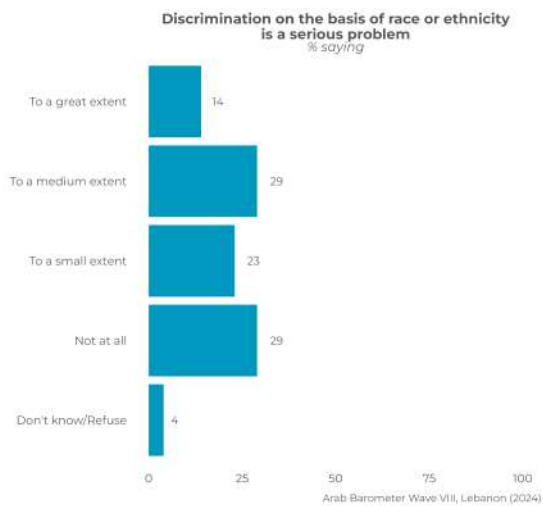
By comparison, Lebanon has the smallest percentage of people thinking that laws should be based on Sharia. Just seven percent of the population agrees, with only one percent saying laws should be based entirely on Sharia.

Informing their views of religious people in public life, the people of Lebanon are among the most likely to believe that religious practice is a private matter and should be kept separate from public life (70 percent). A plurality of all sects strongly agree: 55 percent of Christians, 49 percent of Druze, 40 percent of Sunni, and 35 percent of Shia. Around a quarter of each sect also simply say they agree.

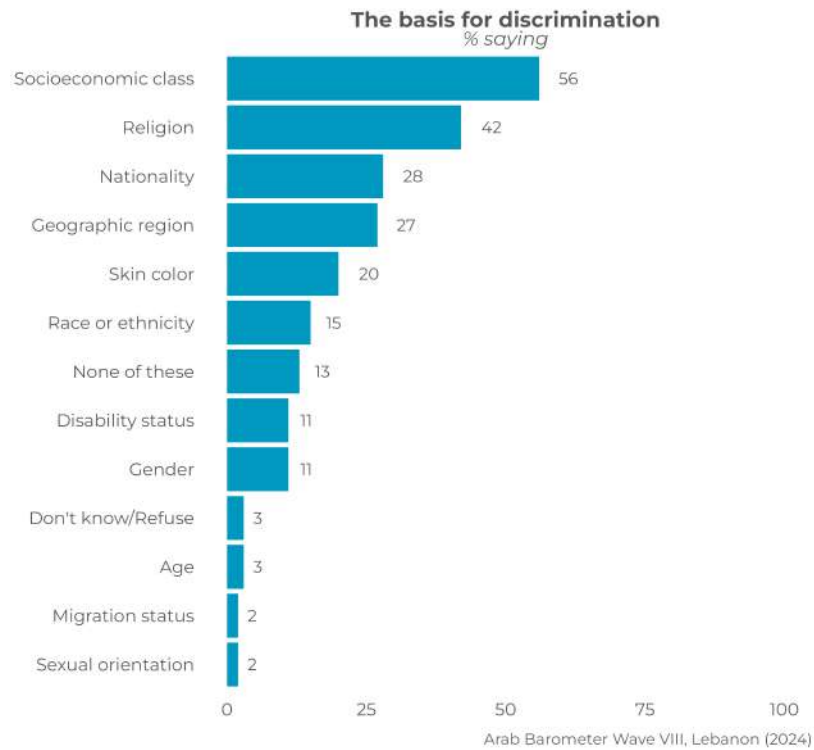


Discrimination

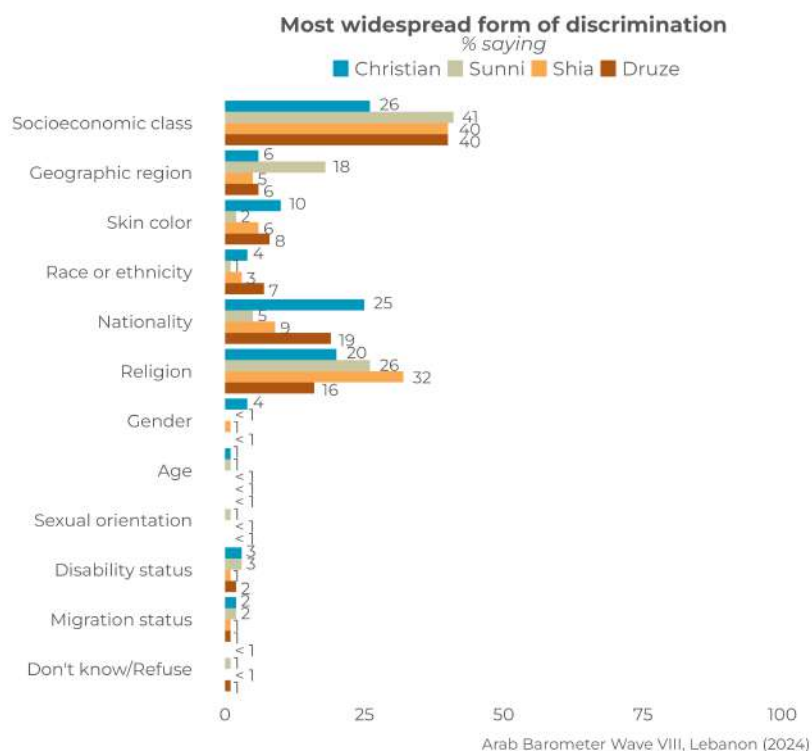
Just under half of Lebanese citizens, 43 percent, think discrimination on the basis of race or ethnicity is a problem. Shia and Druze citizens tend to be more concerned than their Christian or Sunni counterparts. Around half of Shias (52 percent) and Druze (48 percent) say racial or ethnic discrimination is a serious problem to a great or medium extent compared to 39 percent of Christians and 36 percent of Sunnis.



The most commonly perceived reasons for discrimination according to Lebanese citizens are socioeconomic class, mentioned by more than half (56 percent) the population, and religion, mentioned by 42 percent. Nationality and geographic region come in third, mentioned by 28 percent and 27 percent, respectively.

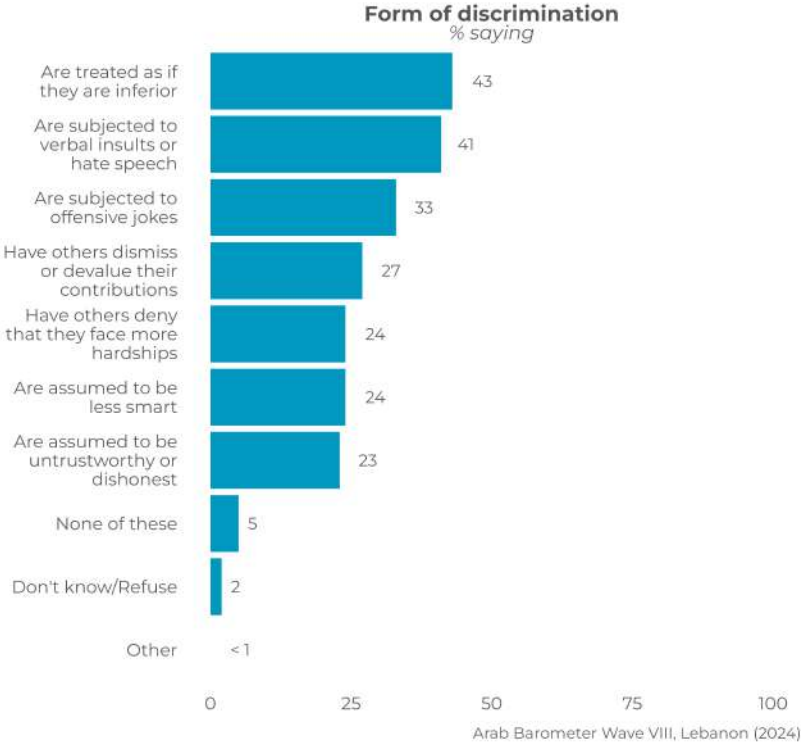


When asked about the most widespread form of discrimination, a matching plurality of Sunnis (41 percent), Shias (40 percent), and Druze (40) say socioeconomic discrimination. Christians are split between socioeconomic discrimination (26 percent) and discrimination based on nationality (25 percent). Shia citizens are the most likely to say religious discrimination is the most widespread; 32 percent of Shias say so compared to 26 percent of Sunnis, 20 percent of Christians, and 16 percent of Druze.

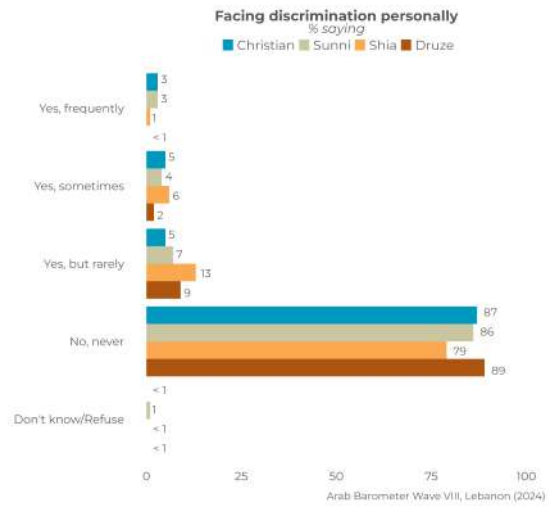
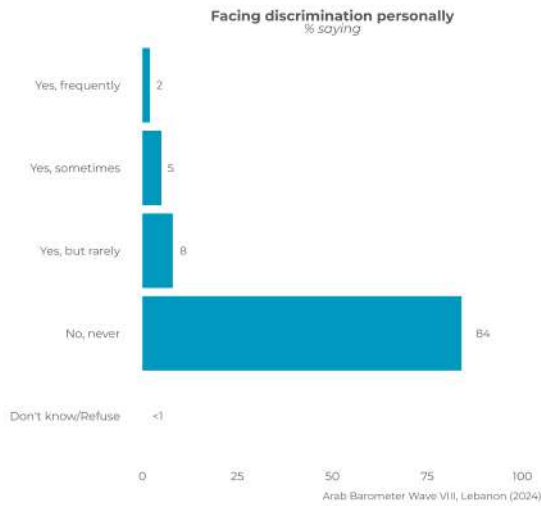


Lebanese citizens, regardless of sect, are most likely to say people face socioeconomic discrimination followed by religious discrimination. One-in-five Christians and one-in-ten Shias say none of the potential forms of discrimination listed by Arab Barometer are sources of discrimination in Lebanon.

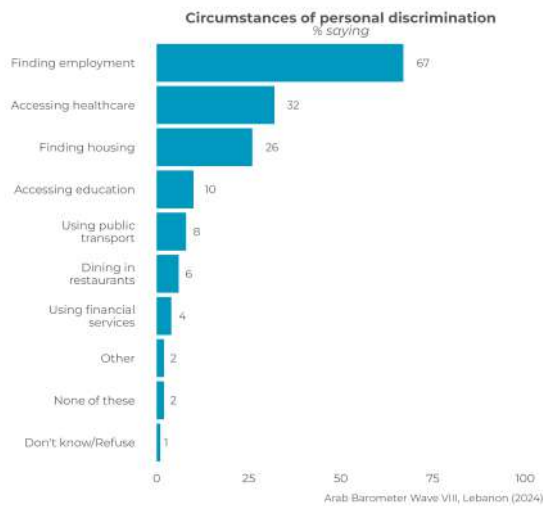
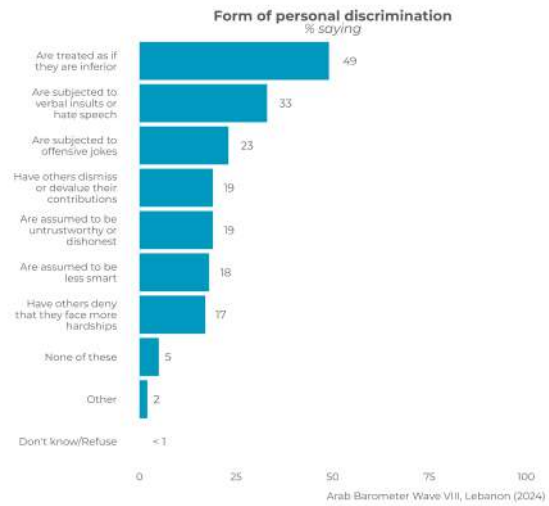
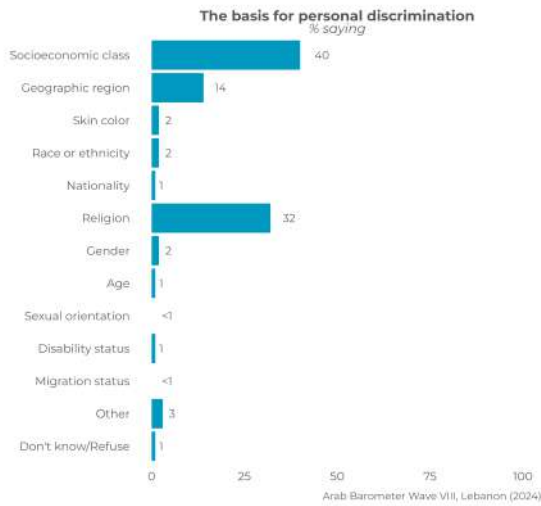
When people do face discrimination, Lebanese citizens most commonly say the discrimination takes the form of people being treated as inferiors (43 percent) or verbal insults or hate speech (41 percent). A third of citizens say offensive jokes are tools of discrimination. Around a quarter of citizens say people who face discrimination are subject to assumptions regarding their trustworthiness or intelligence (23 percent and 24 percent, respectively), have their contributions devalued (27 percent), and are denied they face more hardships than others (24 percent).



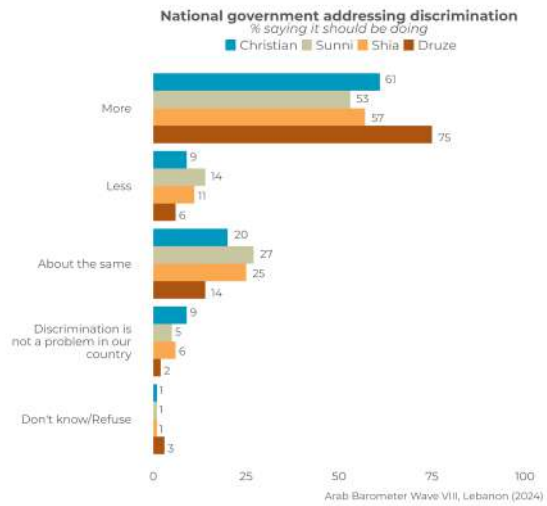
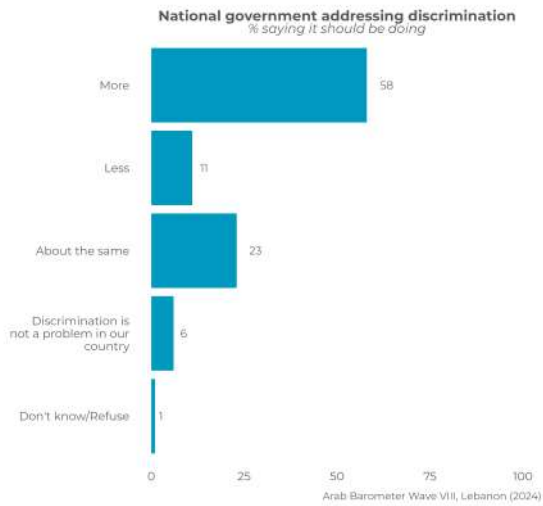
Even with the recognition that people in society face discrimination, 84 percent of Lebanese citizens say they have not personally faced discrimination in the past year. Experiences of discrimination do not significantly differ across sects. Overall, 89 percent of Druze say they have not faced discrimination, as do 87 percent of Christians, 86 percent of Sunnis, and 79 percent of Shias. The latter are the most likely to say they have faced discrimination rarely, although just 13 percent; nine percent of Druze, seven percent of Sunnis, and five percent of Christians say the same.



Of the 15 percent of Lebanese citizens who say they have faced discrimination in the past year, four-in-ten say it was due to their socioeconomic class and a third (32 percent) say it was due to their religion. Citizens who experienced discrimination are most likely to say they experienced discrimination in the forms of being treated as inferior (49 percent), verbally insulted (33 percent), or subjected to offensive jokes (23 percent). Finding employment is by far the most likely situation to be mentioned when asked about the circumstances in which discrimination was experienced (67 percent).



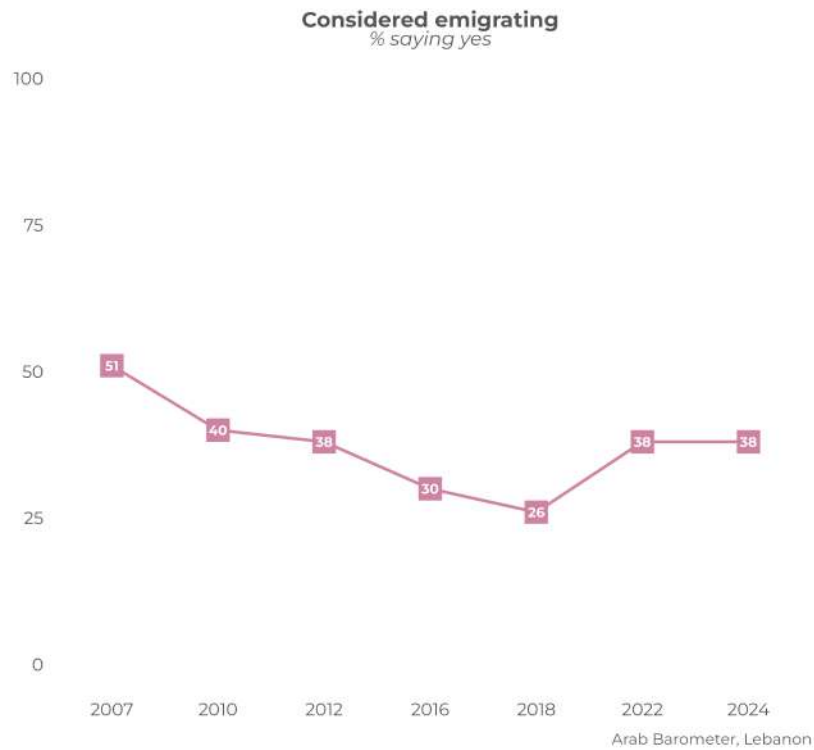
Even though most Lebanese have not personally experienced discrimination, a majority think the government should be doing more to combat discrimination (58 percent). A majority of members of all sects support more government action to fight discrimination in Lebanon, including 53 percent of Sunnis, 57 percent of Shias, 61 percent of Christians, and 75 percent of Druze



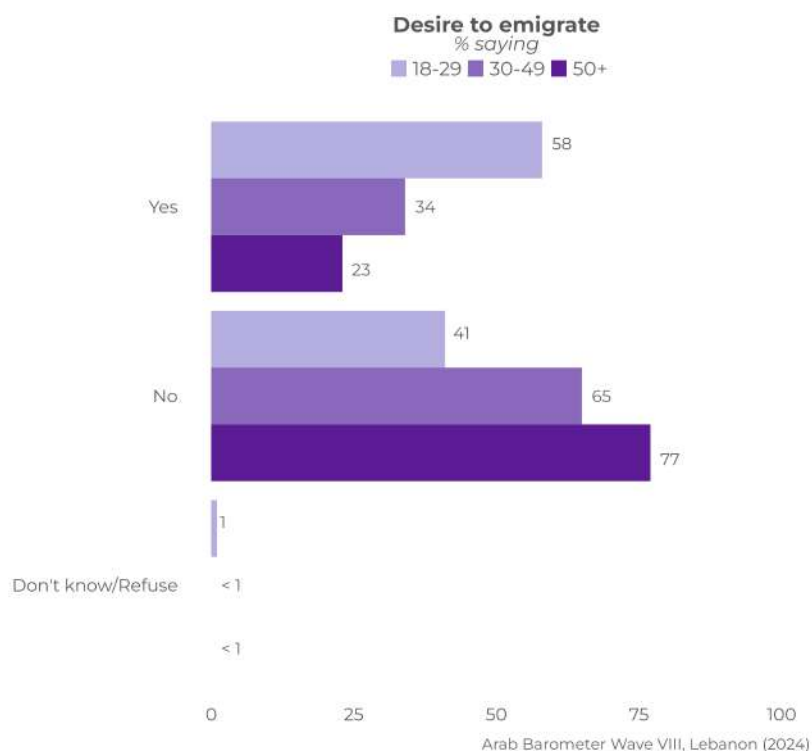
Migration & Immigration

Emigration from Lebanon

With the myriad of problems facing Lebanon and the extremely high levels of dissatisfaction with government performance, 38 percent of citizens say they are considering emigrating, the same amount as in 2022. Lebanon had been seeing a decline in desire to migrate since first surveyed by Arab Barometer in 2007 but saw a 12-point increase from 2018 to 2022 in light of the financial crisis. Desire to emigrate has remained steady from 2022 to 2024.



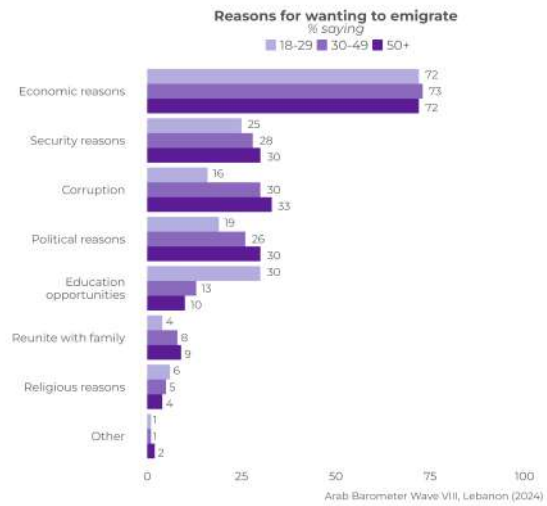
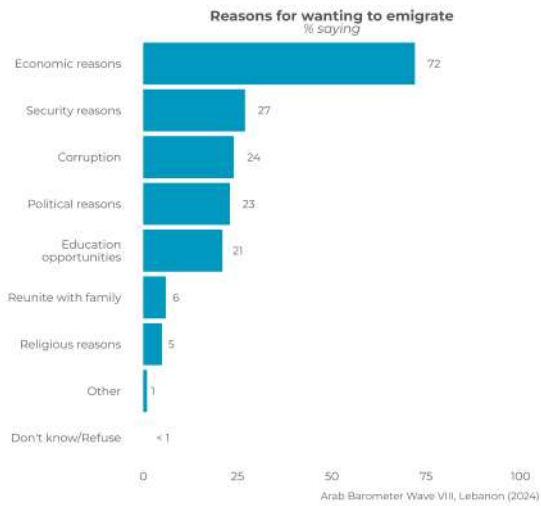
Young people are much more likely to express a desire to emigrate than older citizens. Just 23 percent of citizens aged 50 and over say they are considering moving abroad, compared to a third (34 percent) of citizens ages 30 to 49. Meanwhile, more than half (58 percent) of youth ages 18 to 29 say they are considering emigrating.



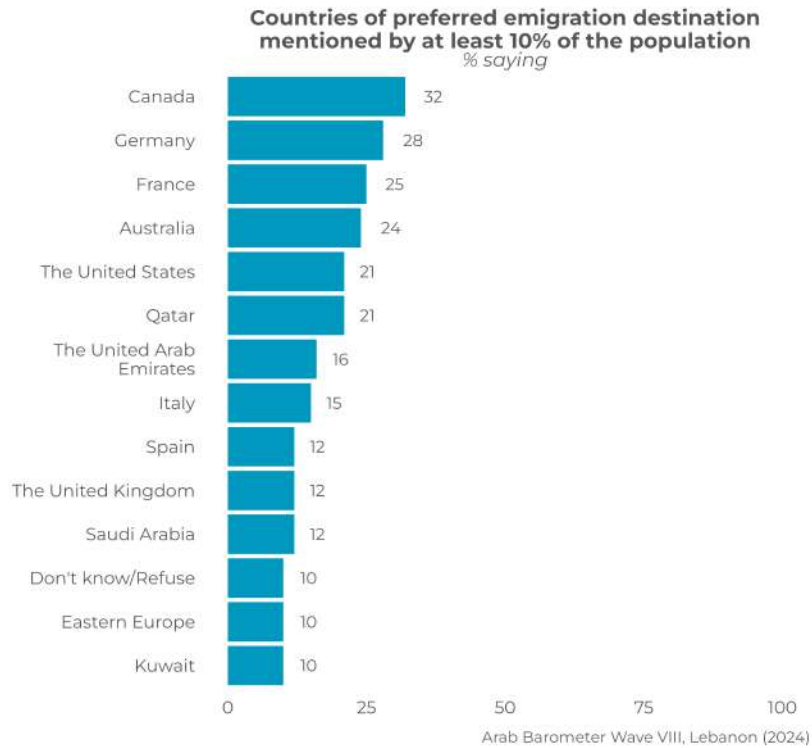
Given the ongoing financial crisis, it is unsurprising that 72 percent of citizens who say they want to leave Lebanon cite economic reasons. Additional commonly named emigration motivations include security reasons (27 percent), corruption (24 percent), political reasons (23 percent), and educational opportunities (21 percent). Further findings on migration motivations and patterns can be found in Arab Barometer’s report on migration ([link](#)).

There exist some divisions among age groups concerning their motivations to emigrate. Citizens who are between the ages of 30 and 49 as well as 50 and over cite corruption much more frequently than youth ages 18 to 29 (30 percent, 33 percent, and 16 percent, respectively). Political reasons are also mentioned most frequently by those 50 and over (30 percent), then those 30 to 49 (26 percent), and occasionally by those 18 to 29 (19 percent). On the other hand, 30 percent of citizens ages 18 to 29 say they are motivated by pursuit of educational opportunities compared to only 13 percent of those aged 30 to 49 and 10 percent of those aged 50 and over. All age groups are equally likely to say they are motivated by the current economic conditions, however.

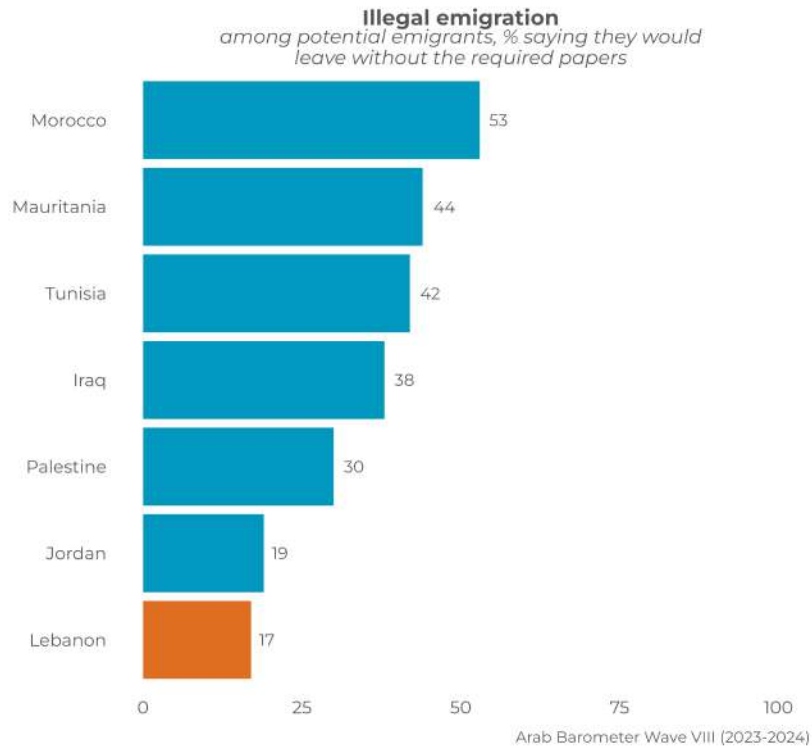
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As far as destinations go, Canada is the most popular choice, mentioned by a third (32 percent) of potential migrants, followed by Germany (28 percent), then France (25 percent) and Australia (24 percent). The United States and Qatar are each mentioned by a fifth (21 percent) of citizens considering emigration.

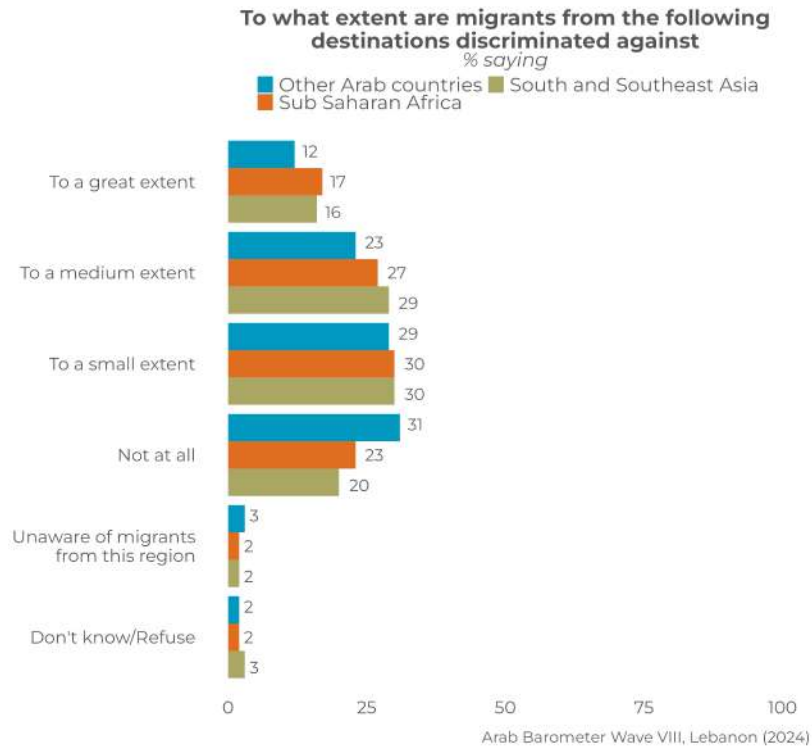


Very few Lebanese citizens who say they are considering emigrating say they would be willing to leave even if they did not have the proper documentation. In fact, Lebanon has the fewest citizens willing to emigrate without the correct papers. Overall, 83 percent of those considering leaving Lebanon say they would not leave if they did not possess the proper papers.

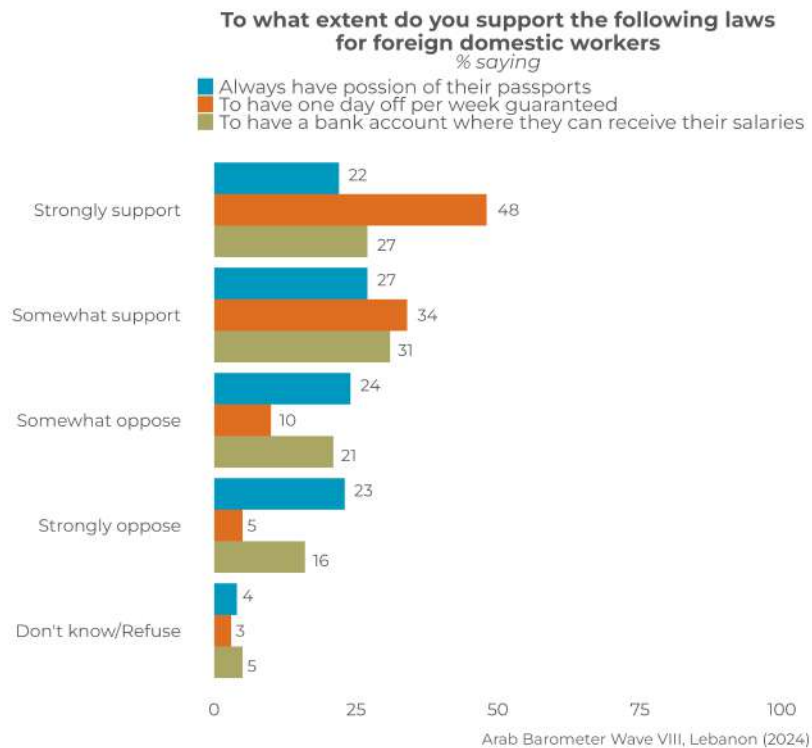


Issues Concerning Migrants in Lebanon

Lebanese citizens are split regarding whether migrants in Lebanon face discrimination. While just 35 percent say migrants from other Arab countries are discriminated against to a medium or great extent, 45 percent say the same about migrants from South or Southeast Asia and 44 percent say the same about migrants from Sub-Saharan Africa.

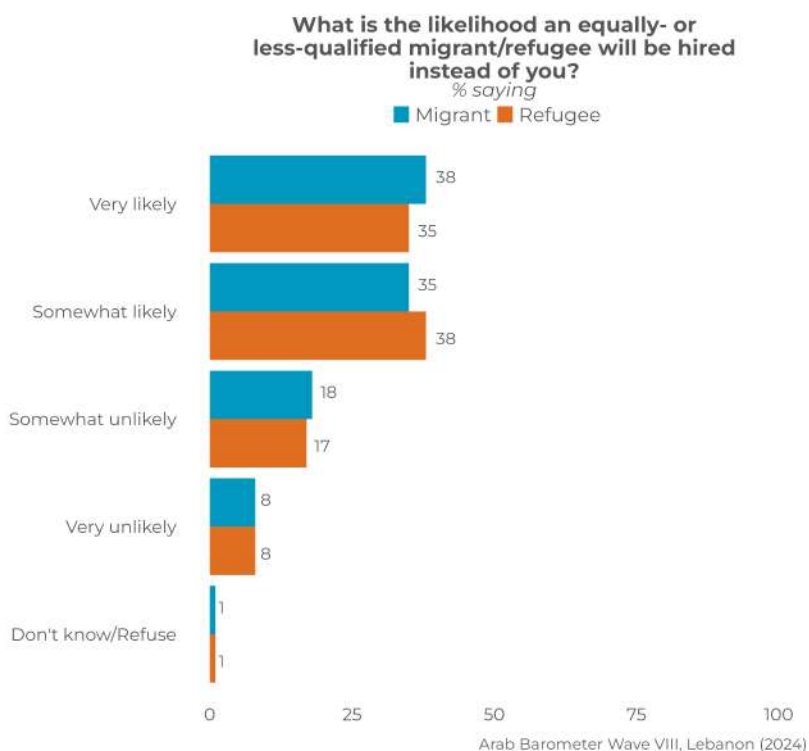


Support for various legislations that would protect the rights of migrant workers in Lebanon is mixed. A vast majority of Lebanese citizens (82 percent) support guaranteeing migrant workers one day off per week. A smaller majority (58 percent) support allowing migrants to have a bank account where they can keep their wages. Furthermore, half (49 percent) support laws ensuring migrants would always have possession of their passports.



Whether or not a citizen can cover their own monthly expenses does not have bearing on support for migrant workers' rights. That is, in every scenario posed, Lebanese citizens who cannot cover their expenses are just as likely to support the measure as those who can.

Reluctance to support all legislative protections for migrants may come from Lebanese citizens' belief that an equally- or less-qualified migrant is likely to be hired over themselves (74 percent). The same is true when asked about refugees instead of migrants (73 percent). Neither level of income nor education affect this outlook.

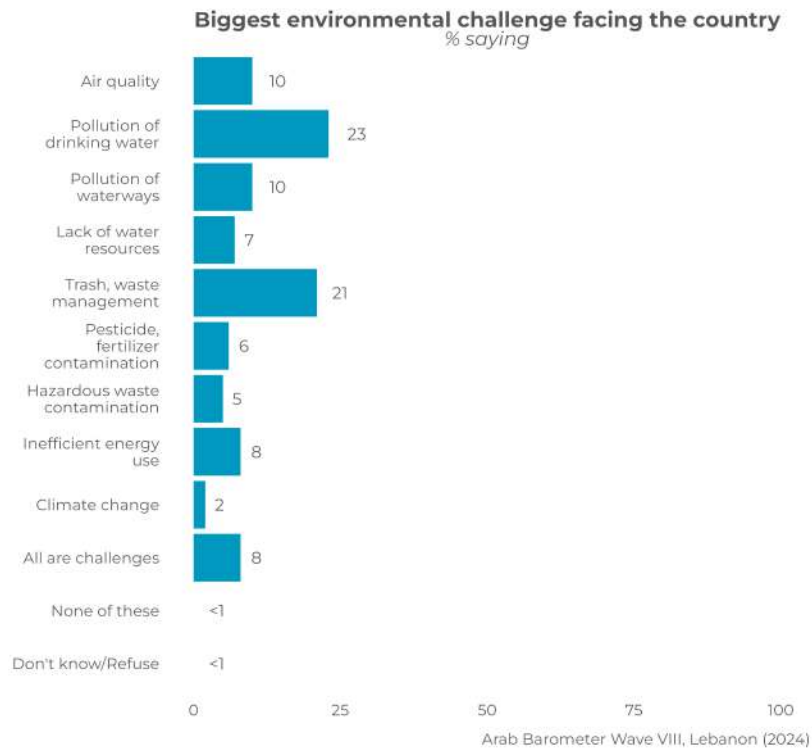


Climate Change and the Environment

Lebanese citizens are deeply concerned about their environment and climate change. Government mismanagement has led to many shortages of water and fuel. The IMF has tasked the government with overhauling the energy sector as part of the conditions to receive financial aid. Lebanese citizens are supportive of using this opportunity to increase climate-friendly initiatives.

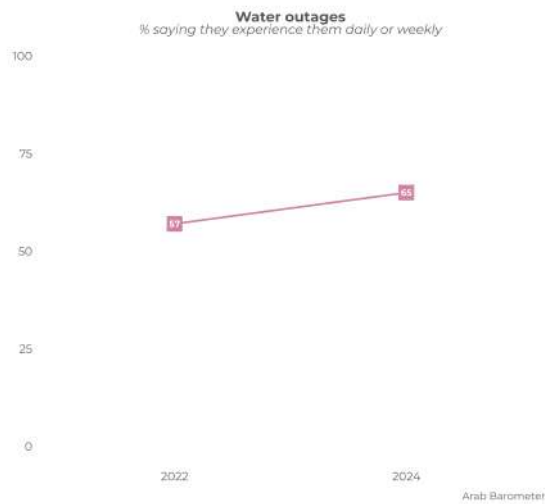
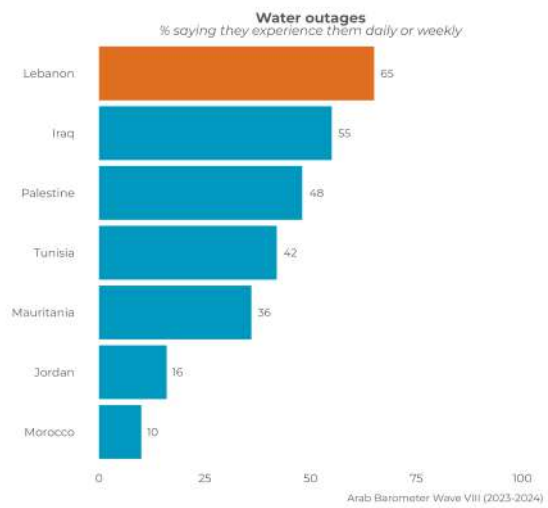
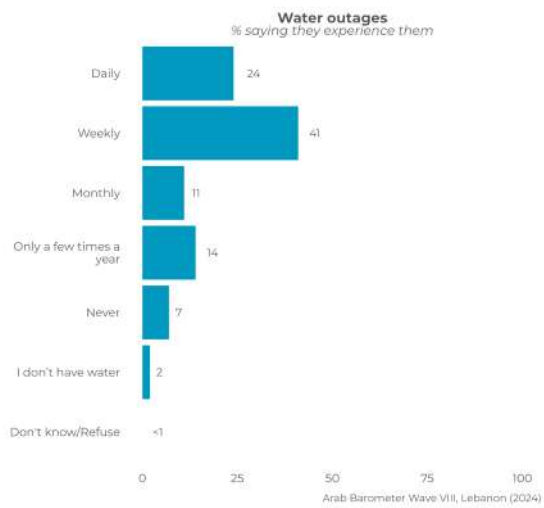
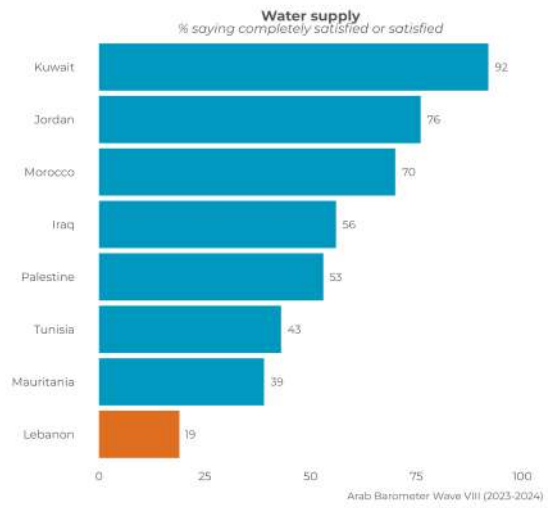
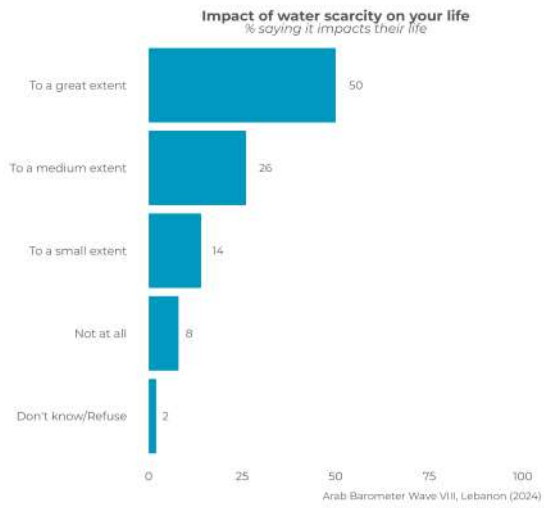
Water

When asked about the biggest environmental challenge facing Lebanon, four-in-ten name an issue related to water, of which 23 percent specifically say pollution of drinking water. Another 10 percent say pollution of waterways, and seven percent say a lack of water resources.



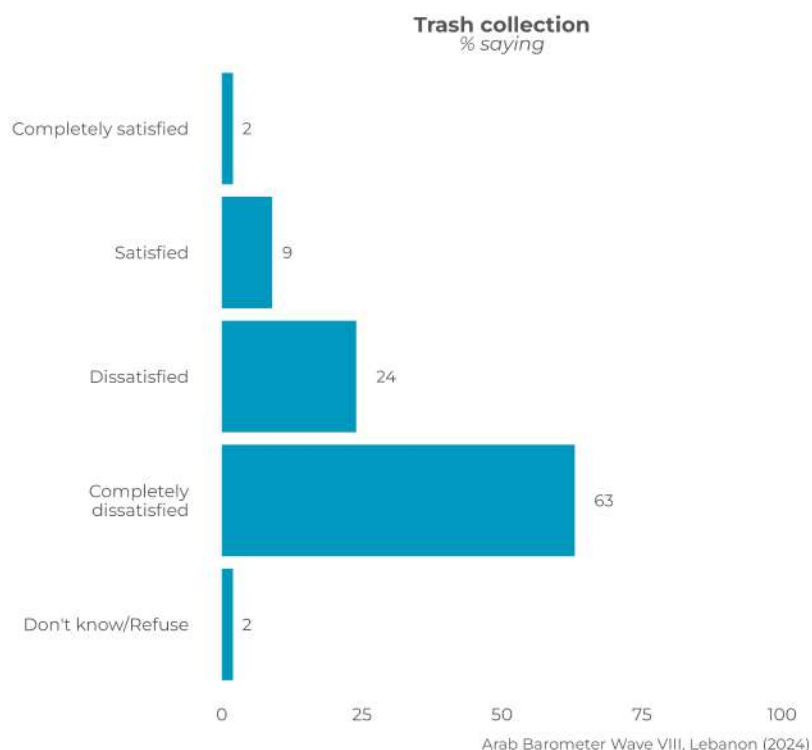
Stress surrounding water-related issues is echoed by the share of people for whom water scarcity is a “great concern.” Overall, half the population say water scarcity is a great concern, with a further 26 percent saying they are concerned to a medium extent. The concern is well founded, considering that a quarter of Lebanese (24 percent) say they face daily water outages. A plurality of Lebanese (41 percent) say they experience weekly water outages. The percent of the population reporting daily or weekly water outages is up eight points since 2022, from 57 percent to 65 percent. Understandably, satisfaction with the water supply is low. Only a fifth (19 percent) of citizens say they are satisfied with water provision, the lowest of any surveyed country.

Arab Barometer – Wave VIII
Lebanon Report



Waste Management

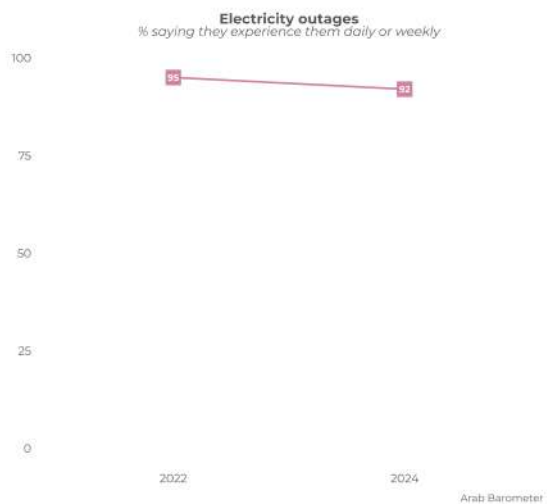
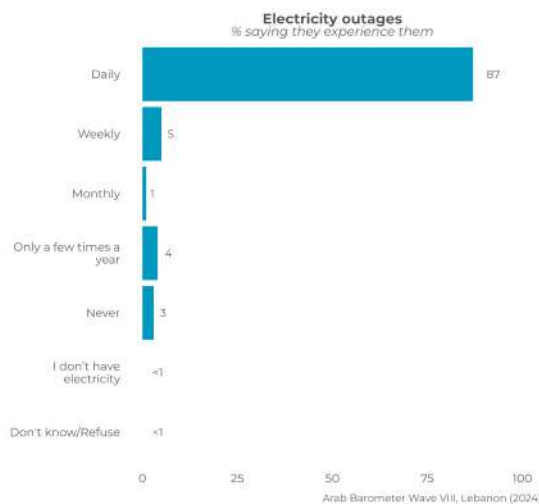
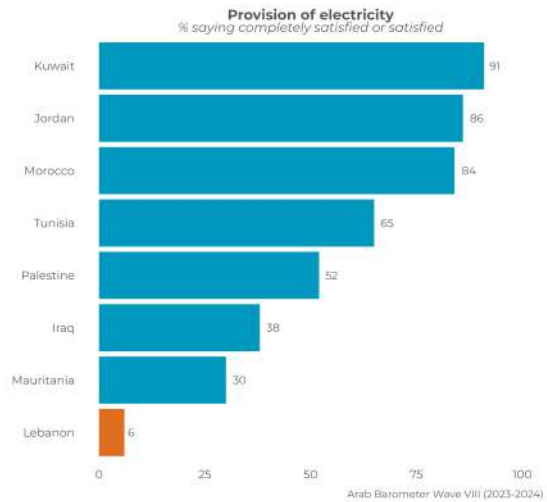
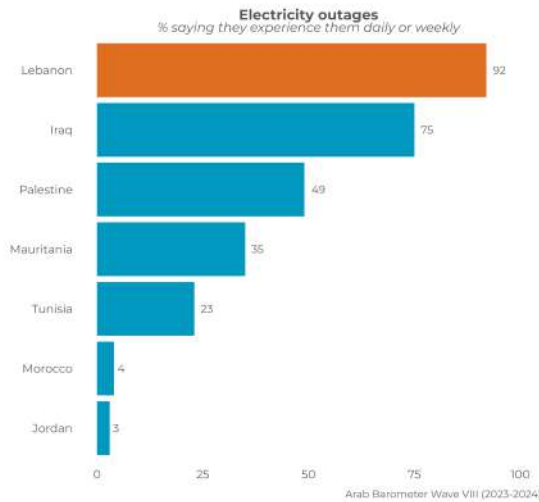
The shadow of government mismanagement and the financial crisis can be seen in Lebanese concerns regarding climate change. The second most common response to the biggest environmental challenge in Lebanon (after pollution of drinking water) is waste management. One-in-five citizens (21 percent) name trash as the biggest environmental issue in Lebanon. Lebanon has faced difficulties with waste management for years, exploding into the “You Stink” movement in 2015. The construction of two new landfills in response to the “You Stink” movement has proved insufficient, so it is hardly surprising that Lebanon has the lowest satisfaction with trash collection of surveyed countries, with 63 percent of Lebanese citizens saying they are completely dissatisfied.



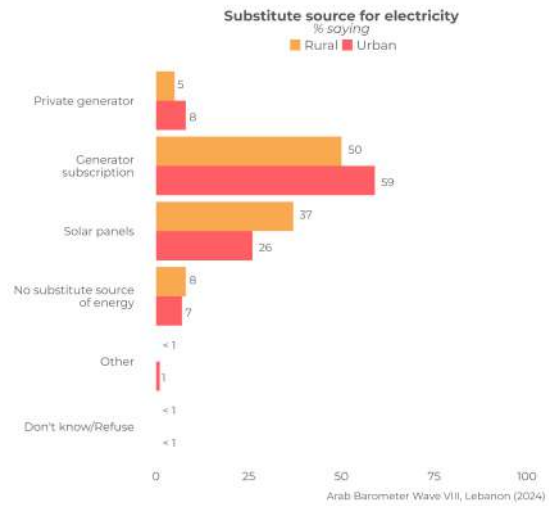
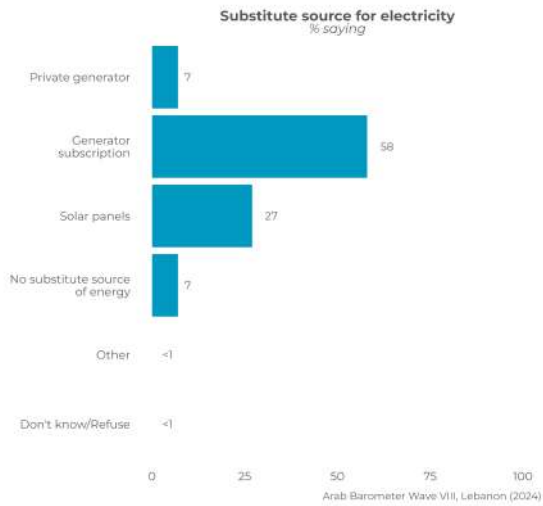
Energy Issues

The energy sector in Lebanon has long been a source of struggle. Nearly all Lebanese citizens (92 percent) say they experience daily or weekly electricity

outages, with 87 percent saying outages are daily. Lebanese citizens report the highest experience of electricity outages of all countries surveyed by Arab Barometer, as well as the lowest satisfaction. Just six percent of the population express satisfaction with electricity provision, while two thirds (68 percent) say they are completely dissatisfied.

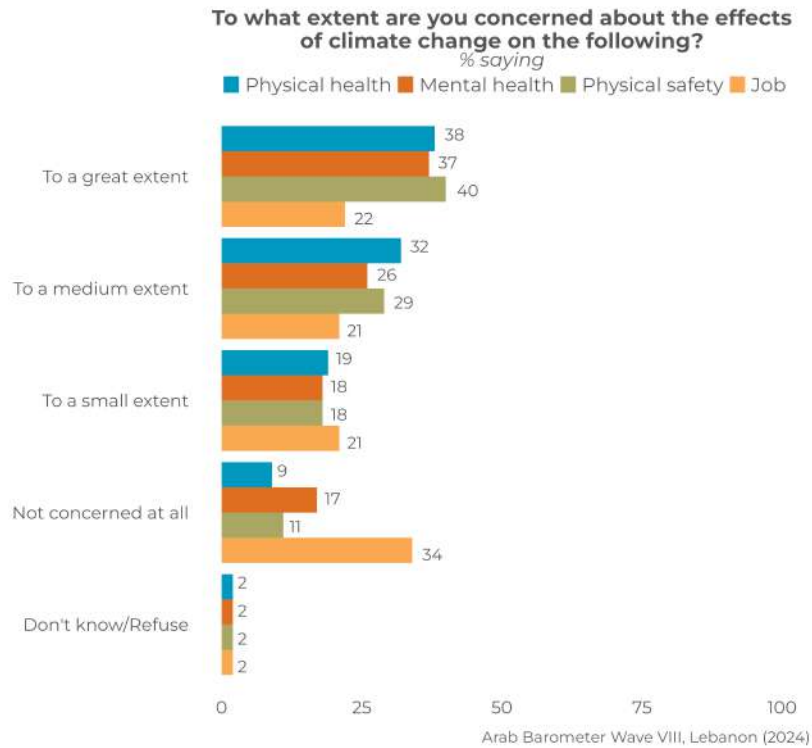


To supplement the electricity provided by the State, most people in Lebanon have some form of backup electricity. A generator subscription is the most common (58 percent), followed by solar panels (27 percent), and finally private generators (7 percent). Rural areas in particular are more likely to report using solar panels compared to urban areas (37 percent versus 26 percent).

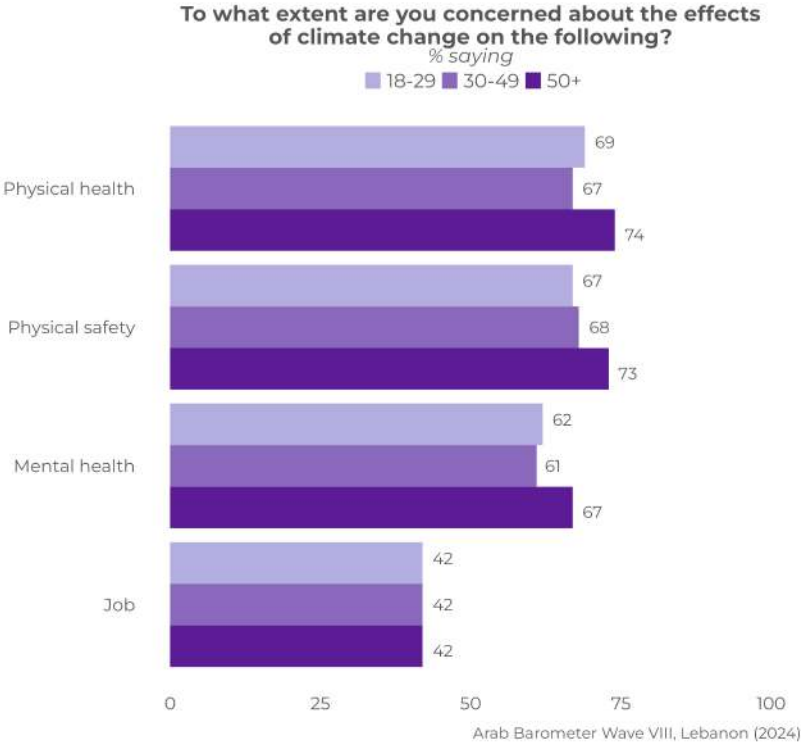


Climate Change Concern

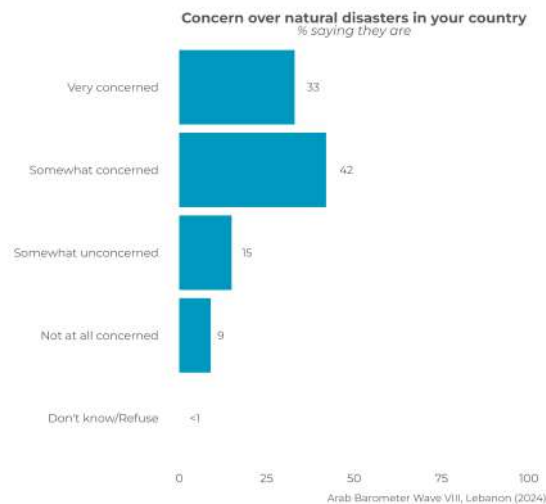
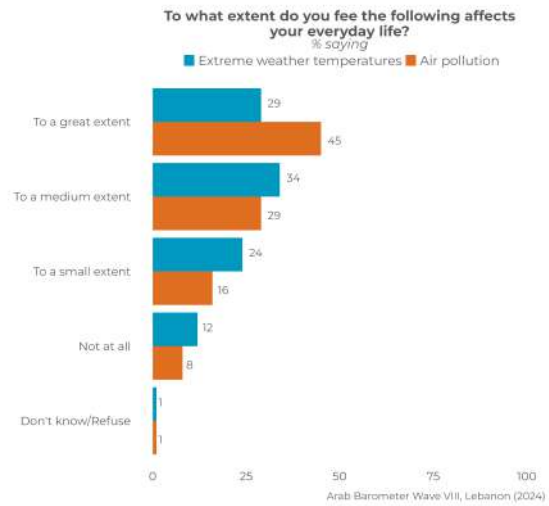
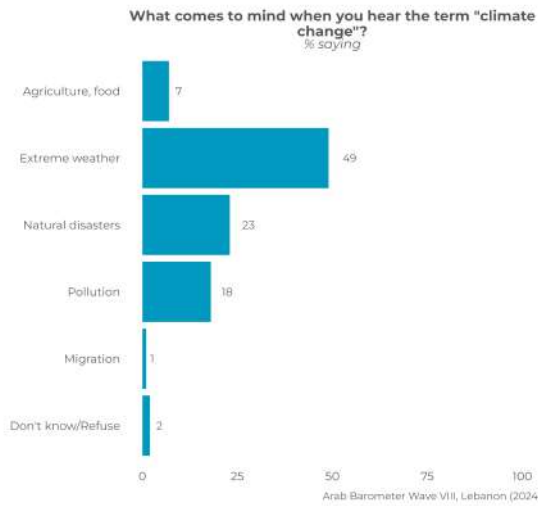
Most Lebanese say they are concerned about the effects of climate change on their health and safety. Overall, 63 percent of Lebanese say they are concerned to a medium or great extent regarding the effects of climate change on their mental health, seven-in-ten say they are concerned about the effects on their physical health (70 percent) and their physical safety (69 percent). While not a majority, a sizable 42 percent of Lebanese citizens say they are concerned about the effects of climate change on their livelihood.



Despite a global focus on the youth-led climate change actions, both younger and older citizens are equally concerned when comparing 18- to 29-year-olds to those over 30. In fact, when age is broken out further into three categories, 18-29, 30-49, and over 50, people over 50 report a slightly greater concern regarding climate change than their younger compatriots. For example, two thirds (67 percent) of Lebanese over 50 years old report being concerned about the effects of climate change on their mental health compared to 61 percent of citizens aged between 30 and 49 and 62 percent of citizens between the ages of 18 and 29.

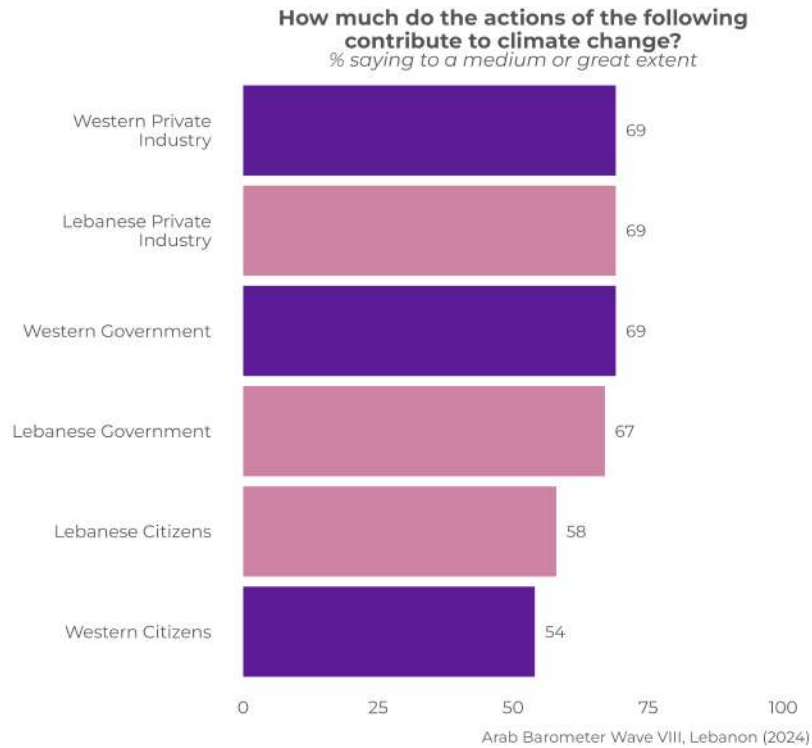


Nearly half (49 percent) of Lebanese say when they hear “climate change” they think of extreme weather. The next most popular answers are natural disasters (23 percent) and pollution (18 percent). Most citizens (63 percent) say they are concerned about extreme temperatures to a great or medium extent. An even greater majority, 75 percent, say they are concerned about air pollution. Additionally, 75 percent of Lebanese say they are concerned about natural disasters.

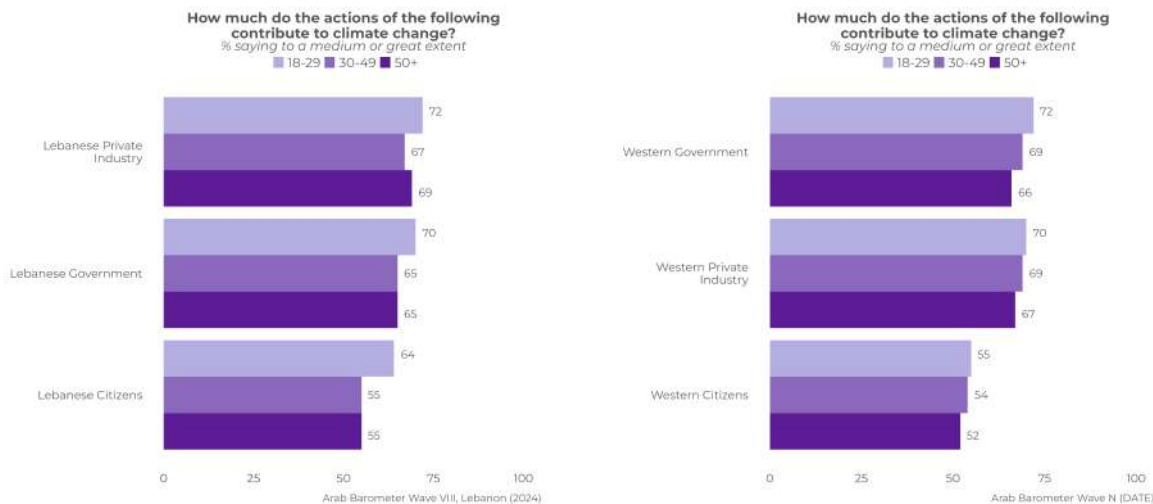


Climate Change Responsibility and Blame

Younger Lebanese citizens are more ready to acknowledge citizen contributions to climate change than older citizens, although contributions are identified from many different sources. Lebanese youth ages 18-29 are just as likely as citizens ages 30 and older to say that Western citizens, government, and private industry contribute to climate change, but 18- to 29-year-olds are slightly more likely than those over 30 to say that Lebanese citizens, government, and private industry also contribute to climate change.

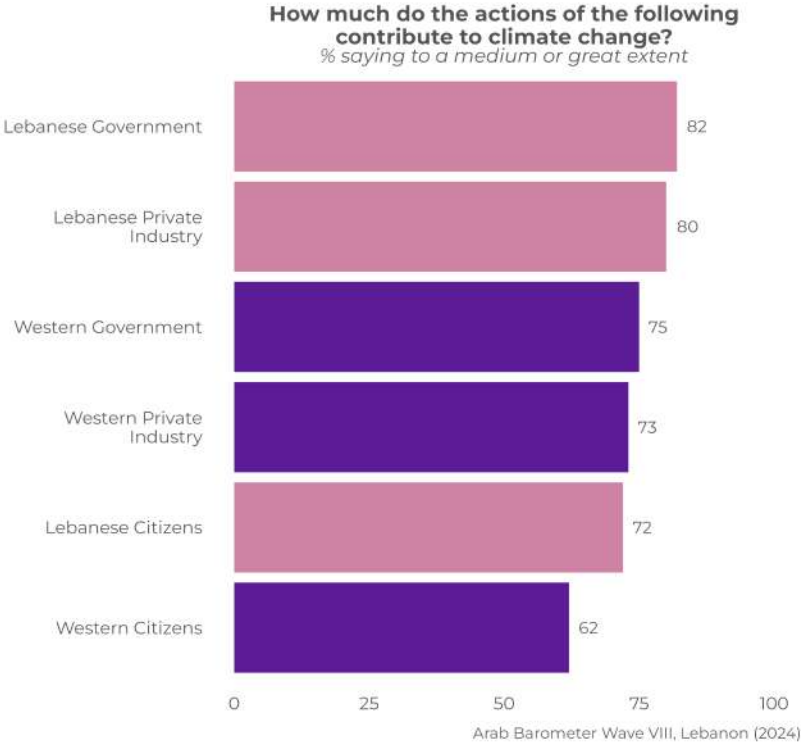


When comparing Western versus Lebanese contributors to climate change, Lebanese citizens generally are not more likely to say one contributes more than the other with one exception. Youth ages 18 to 29 are 9-points more likely to say the actions of Lebanese citizens contribute to climate change than the actions of Western citizens. Citizens over 30 years old are not any more likely to say the actions of Western or Lebanese citizens contribute to climate change. Citizens over 30 are also 11-points less likely than 18- to 29-year-olds to say Lebanese citizens contribute to climate change.



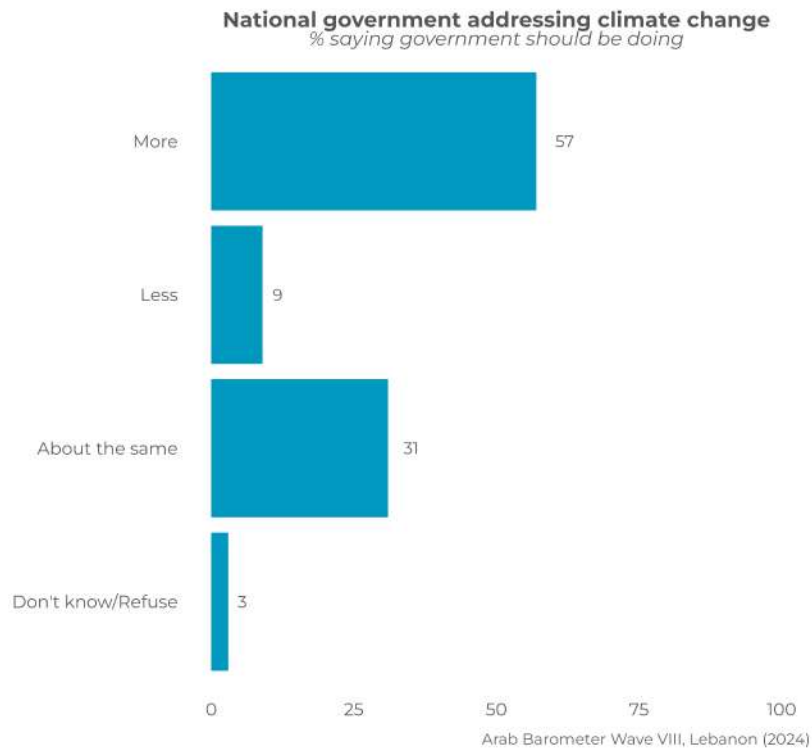
Even with Lebanese youth being more likely to say they and their fellow citizens contribute to climate change, government and private industry, both Lebanese and Western, shoulder more of the blame. All private industries and governments are at least 9-points more likely to be thought of as contributing to climate change to a medium or great extent than any citizenry. Nearly half of Lebanese citizens (47 percent) say that the Lebanese private industry greatly contributes to climate change and 42 percent say that the actions of Western private industries contribute greatly. Lebanese citizens are equally likely to say that the actions of the Lebanese government or Western governments greatly contribute to climate change (38 percent, each).

When it comes to assigning responsibility for addressing climate change, Lebanese people think climate change reduction actions should start at home. A large majority of the population say the Lebanese government (82 percent) and private industry (80 percent) are responsible to a medium or great extent for taking steps to address climate change, with 59 percent saying the Lebanese government is responsible to a great extent and 62 percent saying private industry is responsible to a great extent. Overall, 72 percent of citizens think they should be responsible to a medium or great extent to take steps to address climate change.



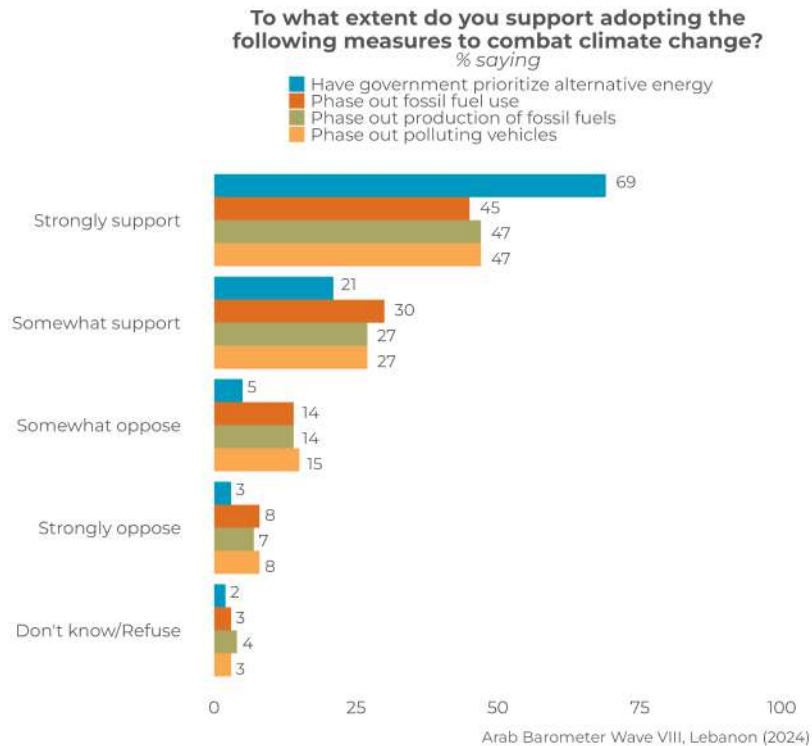
Steps to Combat Climate Change

Given the Lebanese views on who is contributing to climate change and who is responsible for taking steps to address it, it is hardly surprising that 57 per cent of the population thinks the government should be doing more to combat climate change.



Most Lebanese citizens are in favor of all the options Arab Barometer presented to mitigate climate change. In particular, nine-in-ten citizens favor the government prioritizing alternative energy development like solar or wind power. Solar power particularly seems to be a potentially promising avenue given the widespread use of solar panels among citizens to supplement their electricity.

Citizens of Lebanon are also in favor of reducing dependence on fossil fuels. Three quarters of citizens favor phasing out use and production of fossil fuels. Additionally, a similar proportion (73 percent) favor setting a target date to phasing out polluting cars and vehicles.



Gender Issues

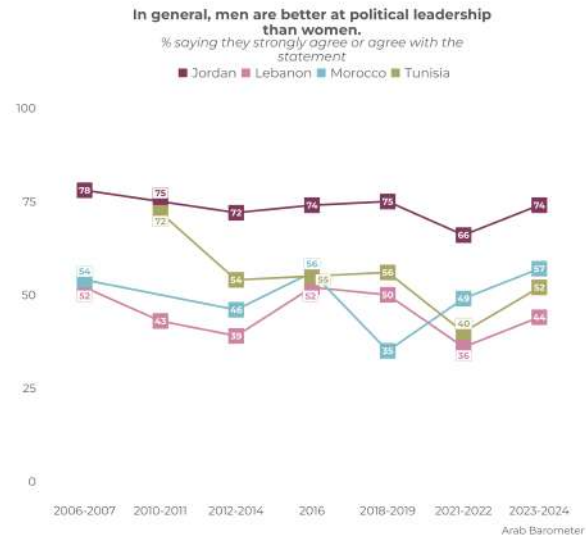
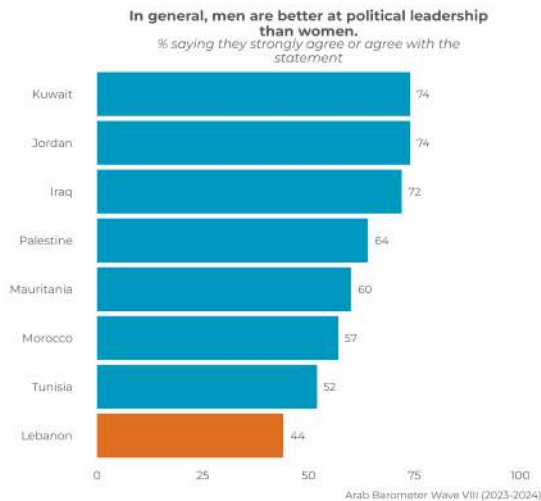
In all previous Arab Barometer surveys, Lebanon has consistently held among the most positive views of gender equality, and the survey of 2024 is no different. Like every country surveyed, significant gaps appear between the opinions of men and women on nearly every question related to gender, with men tending to hold more traditionally patriarchal views. Even so, Lebanese men remain more supportive of gender equality than men in other countries surveyed.

Women in Politics

Lebanon is the most likely of all countries surveyed to believe in women’s capacity for political leadership. Just 44 percent of Lebanese people agree that men are better at political leadership than women; in every other country, at least half of all citizens agree.

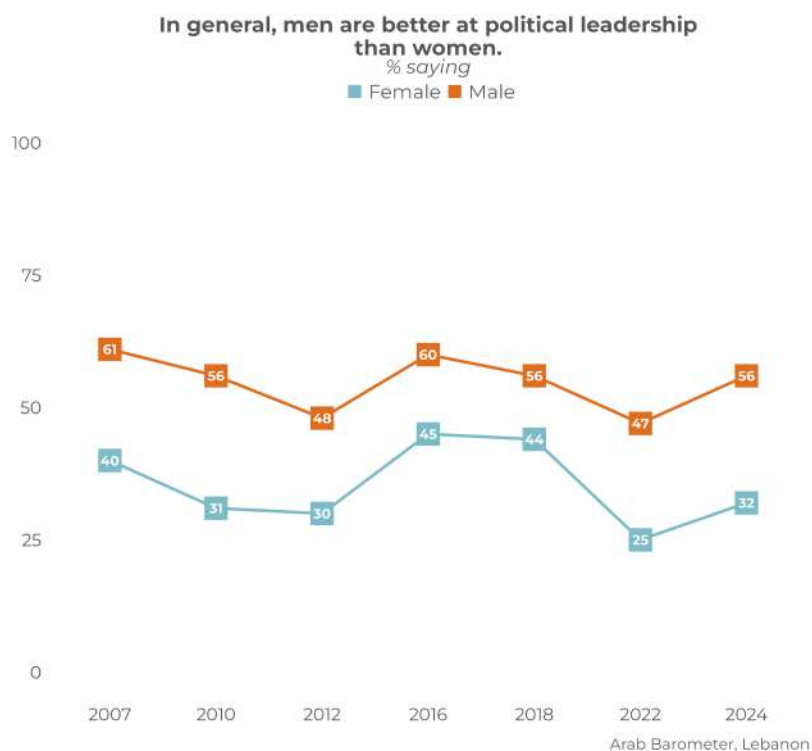
Lebanon’s position as the country with the most faith in the political leadership of women is not new. For six of the seven Waves of Arab Barometer in which

Lebanon was surveyed¹, Lebanese citizens were the least likely of any country in that survey to say men are more capable politically than women. Only in the 2018 survey did Moroccans disagree more than Lebanese citizens.



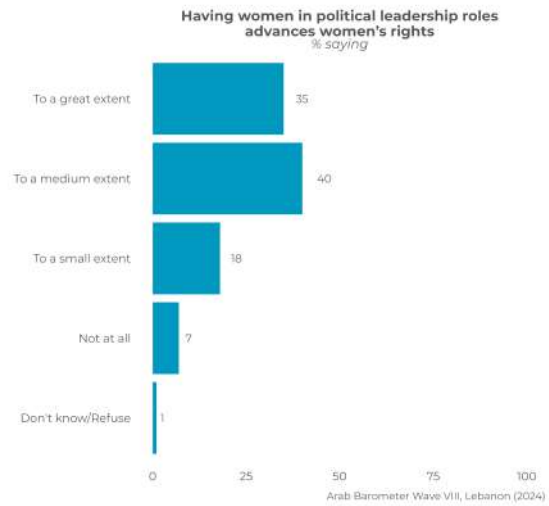
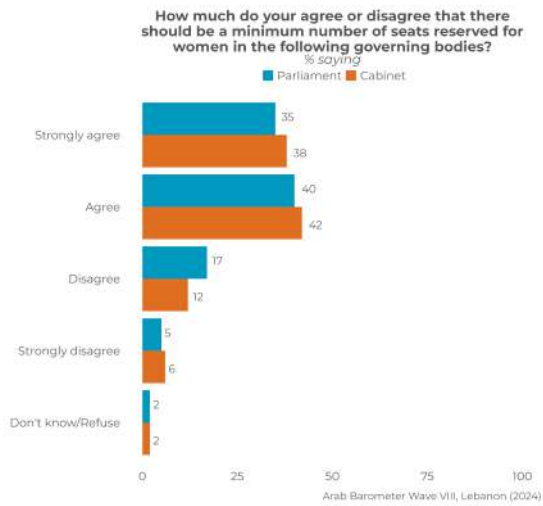
Despite the relatively positive views of women’s political leadership compared to other countries in the region, comparing Lebanon to Lebanon, year-over-year, confidence in women’s political leadership has declined overall. Since 2022, agreement that men are better political leaders than women has risen 8-points. This increase is seen both among men (9-point increase) and women (7-point increase).

¹This excludes Wave VI, which was done over the phone due to the COVID-19 pandemic.



The increase in Lebanese support for the notion that men are more politically competent than women is in line with regional trends. Agreement that men are better at political leadership than women rose since the previous survey in six of eight countries. In nearly all countries, both men and women are more likely to agree in 2023 or 2024 than they were in 2021 or 2022.

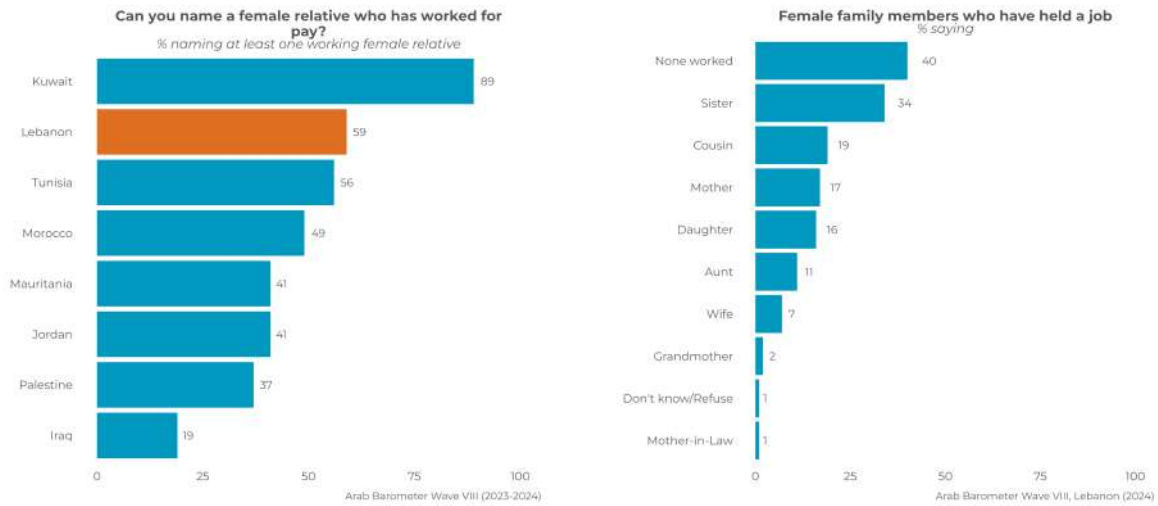
Even with the decreased confidence in women’s political abilities, Lebanese citizens still largely support quotas for women both in parliament and in the cabinet. In fact, they are among the most supportive of gender quotas in the region. Three quarters (76 percent) of Lebanese citizens think there should be a minimum number of seats reserved for women in parliament and four-in-five think there should be a minimum number of cabinet positions reserved for women. Furthermore, 75 percent of Lebanese citizens agree that having women in positions of political power advances women’s rights.



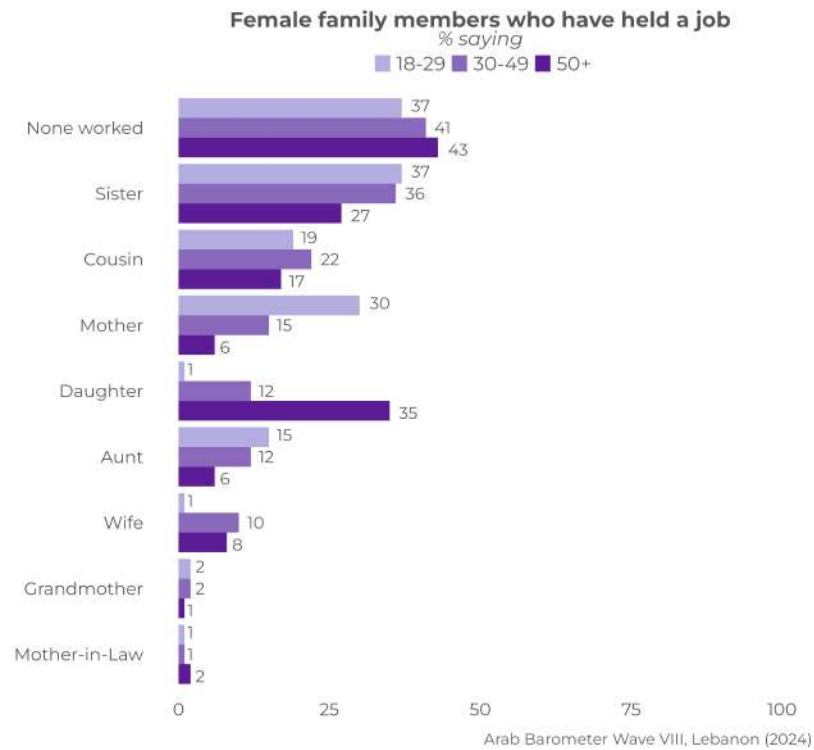
Currently only eight women hold seats in the Lebanese parliament, a historic high. The tenuous political system in Lebanon may make change difficult, but there is clearly broad support to increase these numbers.

Women at Work

Most Lebanese citizens have at least one female family member who has worked for pay. With 59 percent of the population naming at least one working female relative, Lebanon is second only to Kuwait in terms of citizens with female family members in the workforce. It is most common for Lebanese citizens to have a working sister (34 percent) compared to other female relatives.

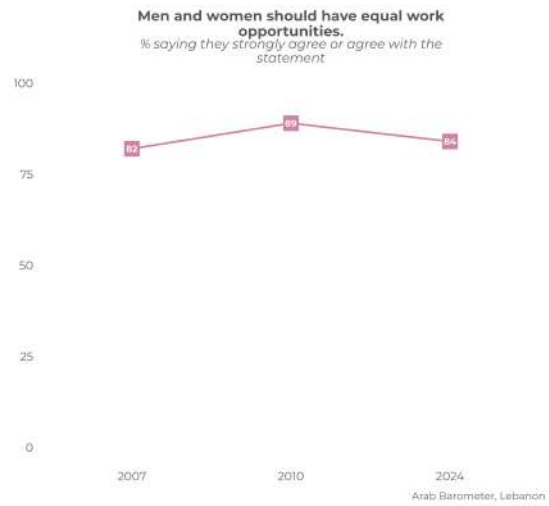
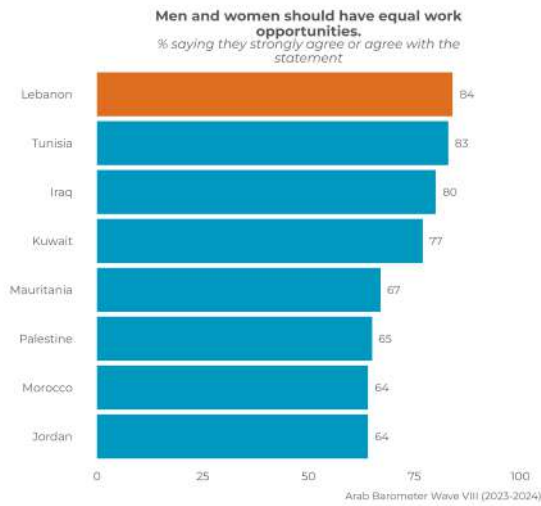


Even though this is the first time Arab Barometer asked about working female relatives, we can still see shifts in the female labor force participation by looking at the responses of citizens of different ages. For example, while only six percent of citizens aged 50 and over say their mother held a job, 15 percent of citizens between 30 and 49 say their mother held a job, and 30 percent of citizens ages 18 to 29 say the same. A similar pattern emerges when looking at the percent of citizens who have a daughter working according to age. Furthermore, the opposite pattern is seen for citizens who say they have no female relatives who worked. That is, Lebanese citizens aged 50 and over are the most likely to say none of their female relatives have ever held a job, while citizens ages 18 to 29 are the least likely to say so and citizens ages 30 to 49 fall in between the two groups. There is clearly a generational shift with younger citizens having more female relatives working as more women join the labor force over time.

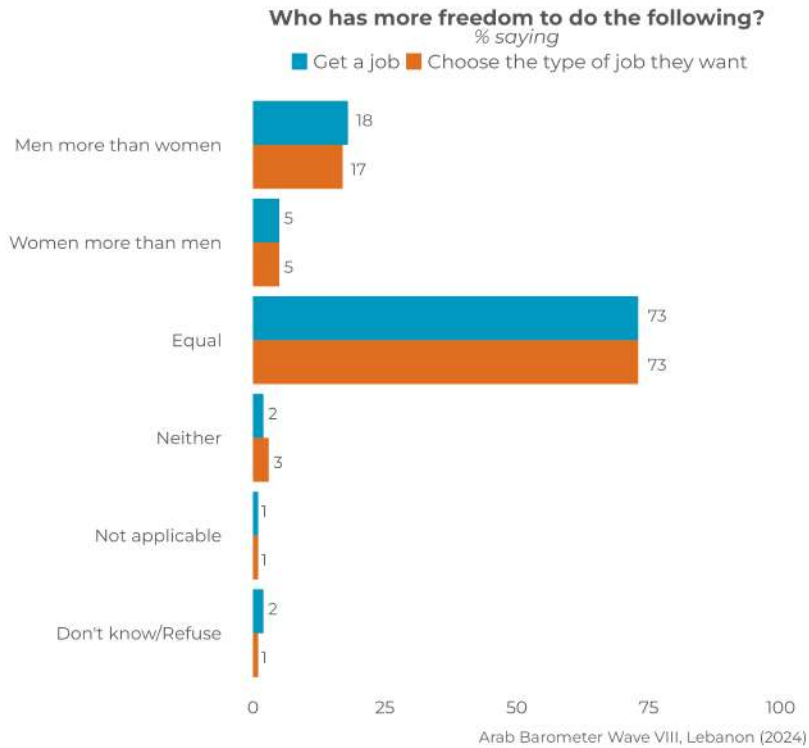


Lebanon is tied with Tunisia for the country with the most support of men and women having equal opportunities in the workplace. In total, 84 percent of Lebanese citizens agree that men and women should be provided equal work opportunities. Similar to views on women in politics, although Lebanon is regionally ahead in terms of gender equality, the 84 percent of citizens represent a 5-point drop in support since the question was last asked in 2010. Despite this small drop, it is clear a vast majority of Lebanese support equal workplace opportunities for men and women.

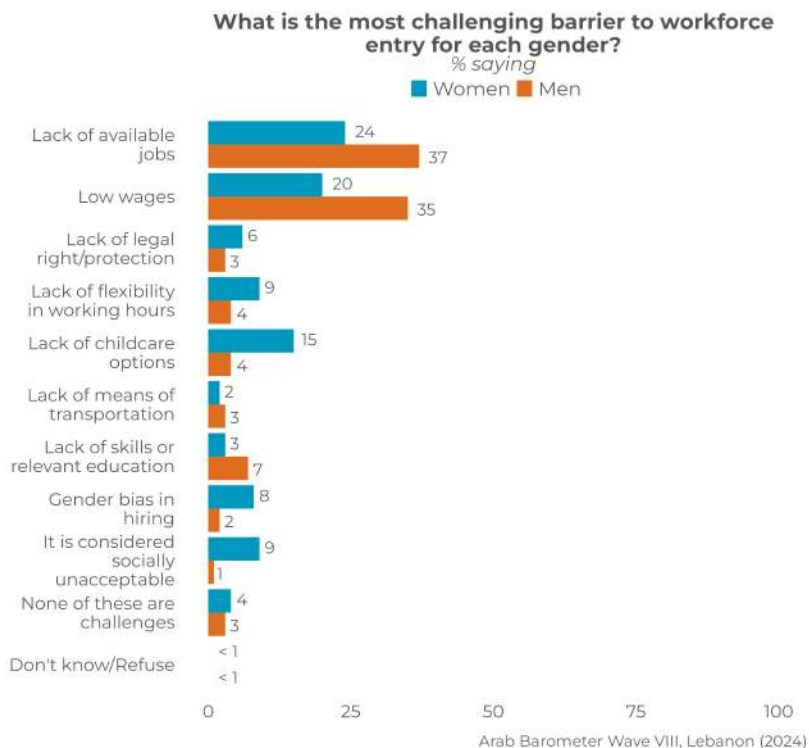
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Belief in what *should* happen is reflected in perceptions of what *does* happen. Nearly three quarters of Lebanese citizens (73 percent) say men and women have equal freedom to pursue a career and choose what type of career they want. Lebanon again leads the surveyed countries in belief that men and women have equal opportunities on the job market.



Despite widespread beliefs that women and men should be treated equally at work and have equal freedom to pursue career paths, gendered barriers to work exist. When asked about the most challenging barrier to workforce entry for men, Lebanese citizens overwhelmingly cite either a lack of available jobs (37 percent) or low wages (35 percent). A lack of skills or relevant education is a distant third at only seven percent.

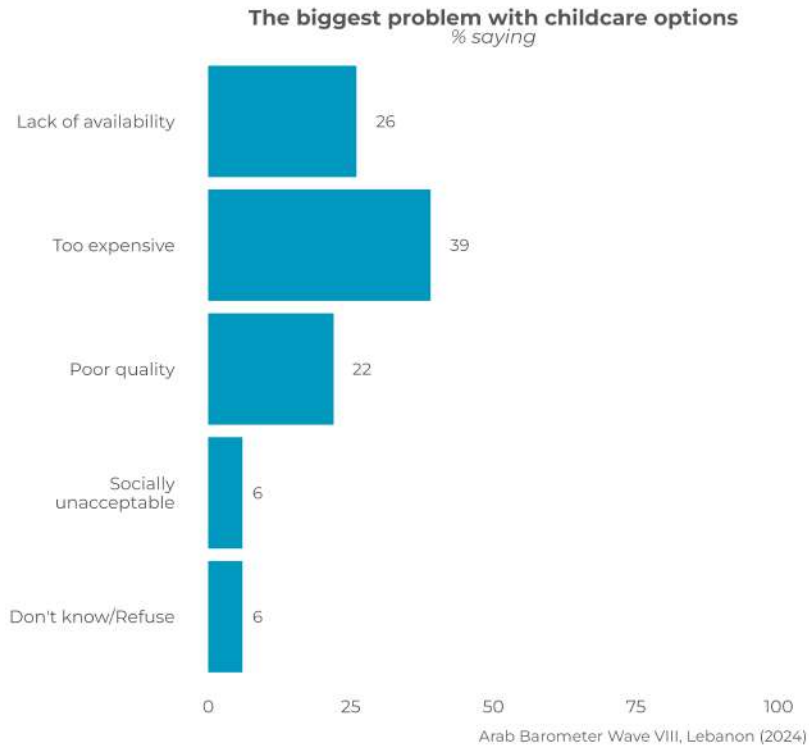


In contrast, when asked about the most challenging barrier to workforce entry for women, the responses are more diverse. While a lack of available jobs (24 percent) and low wages (20 percent) are again the most common responses, a lack of childcare options is the third most popular choice. Overall, 15 percent of Lebanese citizens say a lack of childcare options is the most challenging barrier for women. Comparatively, only four percent of Lebanese citizens say a lack of childcare options is the most challenging workforce barrier for men. Nearly one in ten citizens also name a lack of flexible work hours (nine percent), social unacceptance (nine percent), or bias against women in hiring (eight percent) as the most challenging barrier.

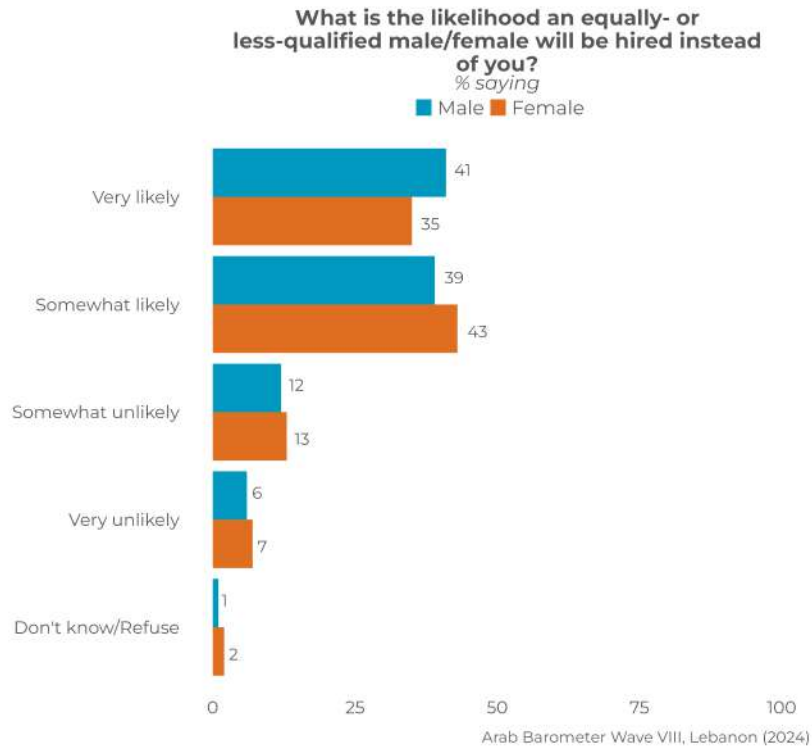
There are six potential barriers women face that are more commonly selected than the third most common selection among barriers men potentially face. Women clearly face a wider variety of challenges than men when entering the workforce. Even though Lebanese are widely accepting of women in the workforce, Lebanese women still face more challenges to entry than Lebanese men.

Arab Barometer dug into the question of childcare this wave, asking citizens what they think the biggest problem with childcare is. In Lebanon, four-in-ten

(39 percent) citizens say it is too expensive, a quarter (26 percent) say a lack of availability, and 22 percent say the childcare that is available is poor quality. Only six percent of citizens think social unacceptability is the biggest issue.

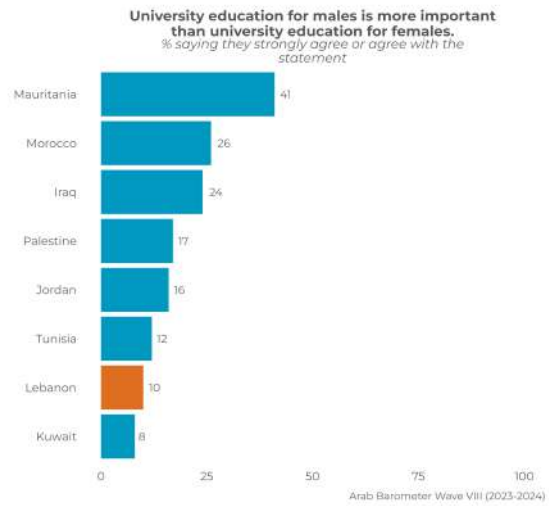
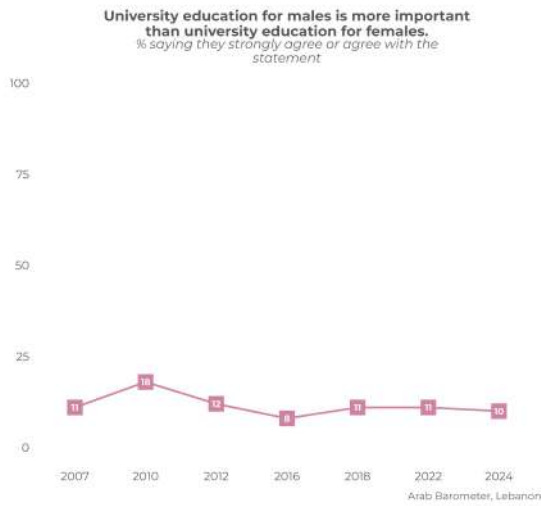


The concern over bias against women in hiring comes up again when citizens are asked about the likelihood an equally- or less-qualified man or woman is hired over themselves. In this scenario, a plurality of Lebanese citizens (41 percent) say it is “very likely” that a man will be hired over them, while a plurality (43 percent) say it is only “somewhat likely” that a woman will be hired over them.



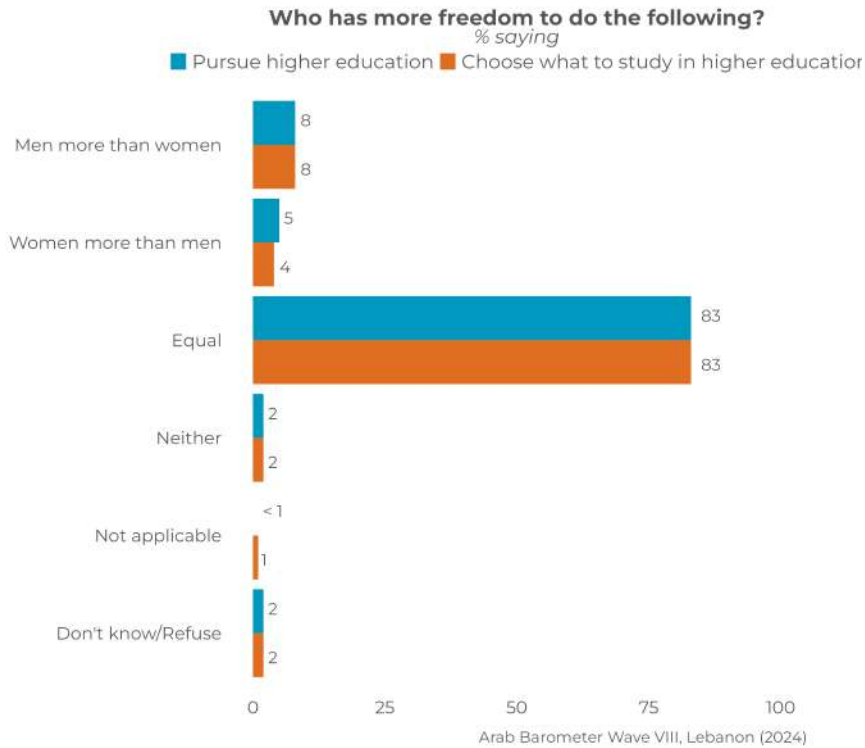
Education

Lebanese citizens have long disagreed that higher education is more important for men than women. Only ten percent of citizens think university education should be prioritized for men over women; a figure that has not seen significant change since 2012. Of the countries surveyed, only Kuwaitis disagree more (just eight percent of Kuwaiti citizens think university education is more important for men than women).



Citizens of Lebanon are the most likely of any surveyed countries to say men and women have equal freedom to pursue university education (83 percent) and choose their major (83 percent). Although Kuwaitis are effectively just as likely as Lebanese citizens to say men and women have equal opportunities to pursue higher education (80 percent), they are significantly less likely to say men and women have equal freedom in choosing what to study (77 percent).

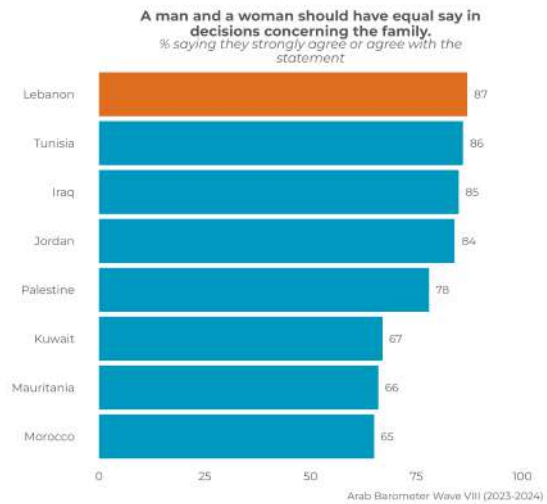
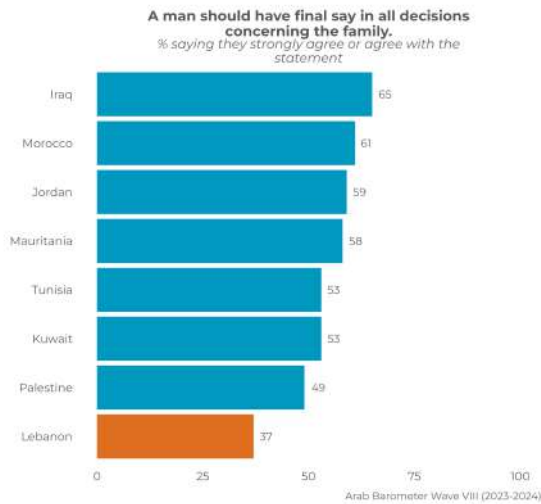
Additionally, the remaining 17 percent of Lebanese people who did not say men and women have equal freedoms with respect to pursuing education are split. That is, neither Lebanese men nor women are clearly perceived as having an advantage over the other when it comes to university education.



Decision Making at Home

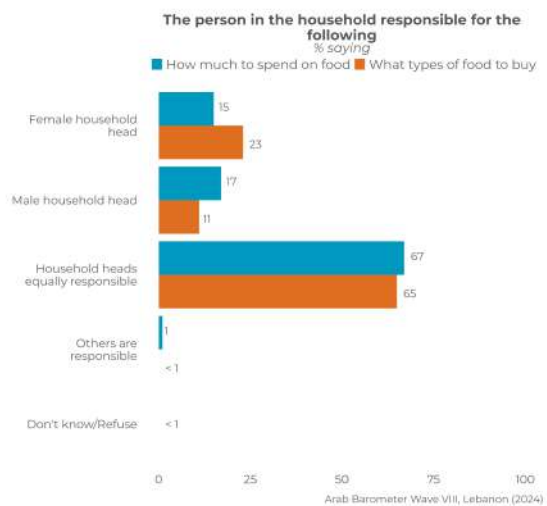
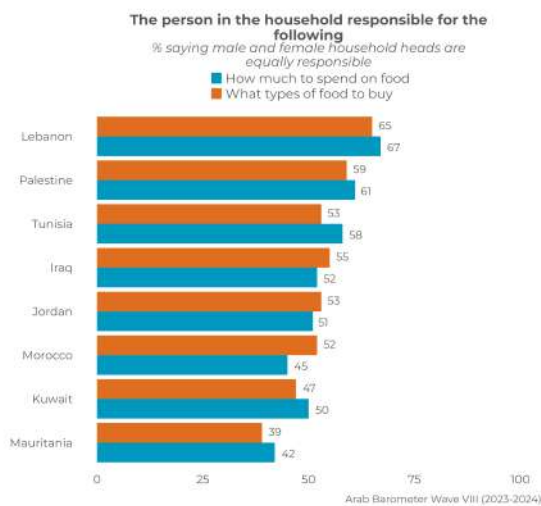
Once again, Lebanon leads the surveyed countries in disagreement with the statement “A man should have final say in all decisions concerning the family.” Just 37 percent of the population agree with the statement. Lebanese citizens are also the most likely to agree (87 percent) with the statement “A man and a woman should have equal say in decisions concerning the family.”²

²Statistically, Lebanon is effectively tied with Tunisia (86 percent), Iraq (85 percent), and Jordan (84 percent).



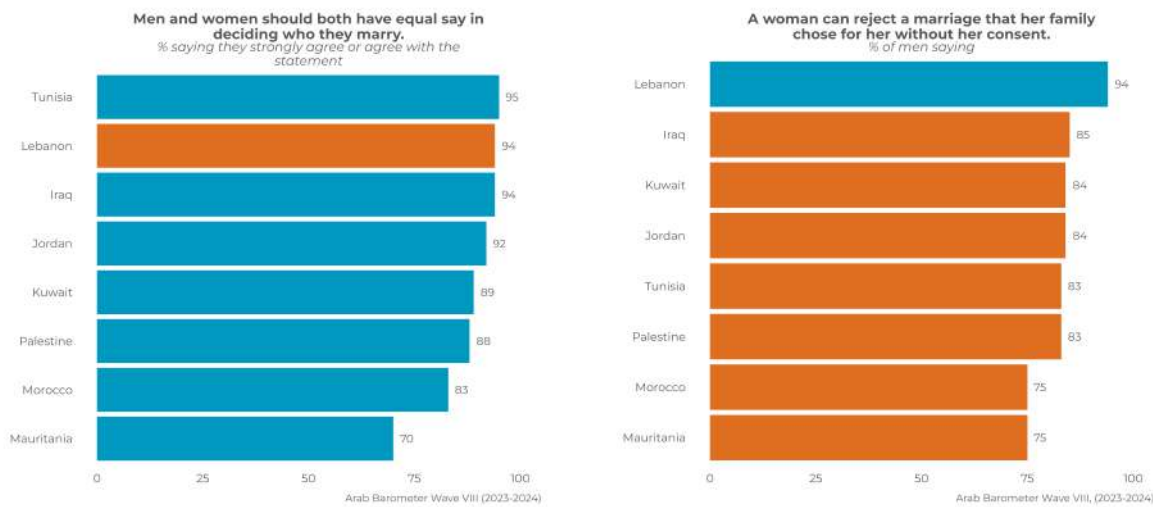
Lebanon is also the country most likely to say both the male and female heads of household share responsibility equally for deciding which food to buy (65 percent) and how much money to spend on food (67 percent).

Lebanese citizens still hear the echoes of patriarchal norms, however. The next most common response regarding who should be deciding on which food to buy is the female household head (23 percent) and that the male household head should decide on the amount of money spent on food (17 percent).

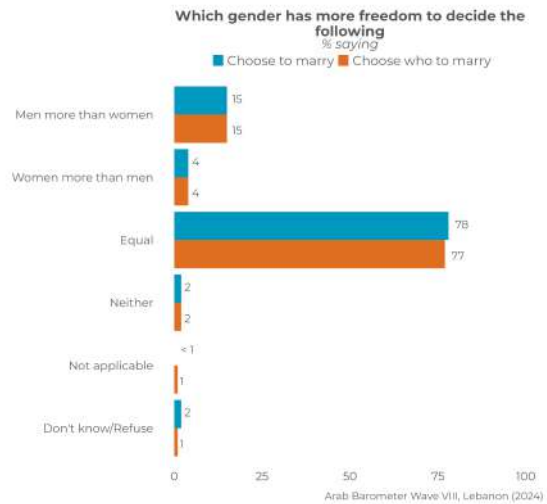
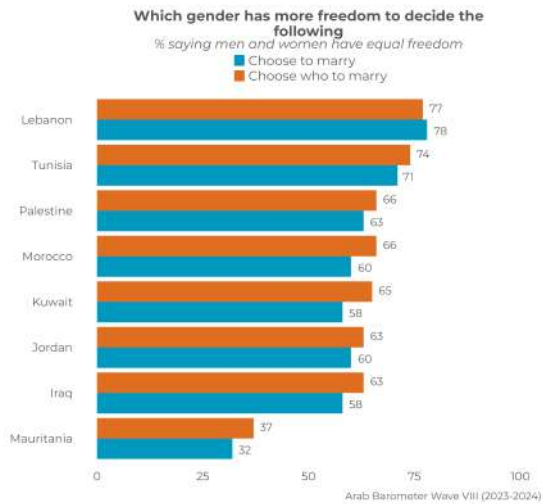


Marriage

Nearly all Lebanese people (93 percent) believe that a woman can reject a marriage that her family made without her consent. In particular, Lebanese men are nine points more likely than the next most supportive male citizenry. Overall, 94 percent of Lebanese men agree compared to 85 percent of Iraqi men. Similarly, 94 percent of Lebanese citizens think a man and a woman should have equal say in deciding who to marry.

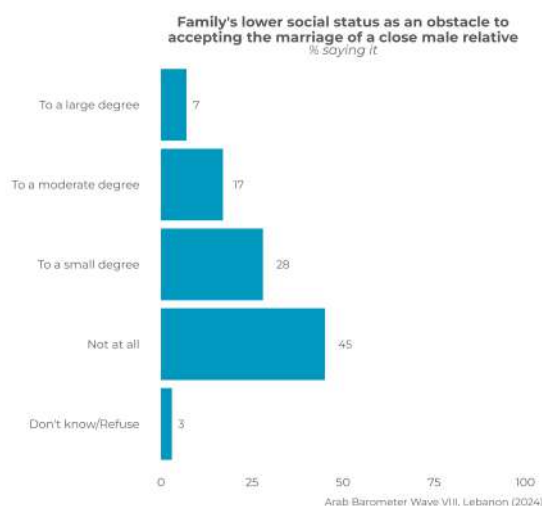
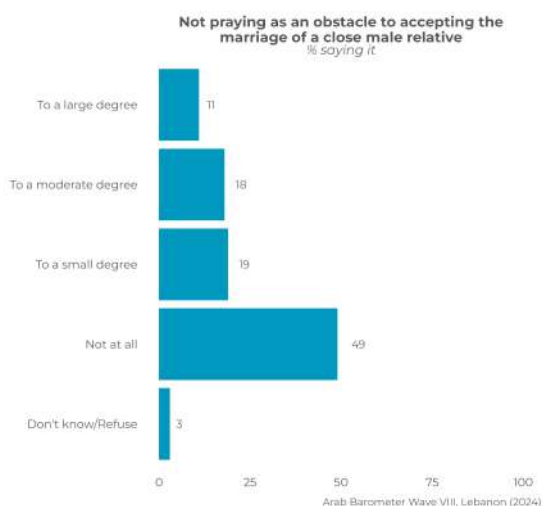
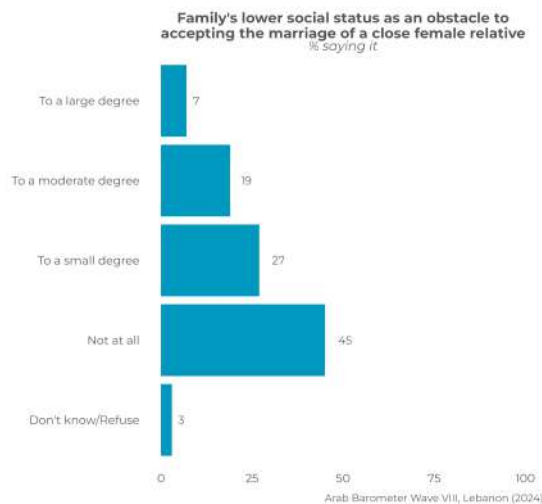
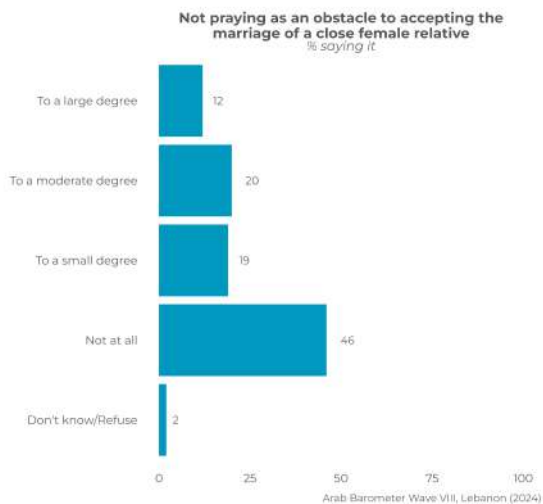


Lebanon also hosts the largest share of citizens who think men and women have equal freedom in deciding who to marry and when. Overall, 78 percent of Lebanese say men and women are equally free to choose to marry and 77 percent say men and women are equally free to choose who to marry. The second most common response to questions of equality in marriage is men. For both the question of freedom to choose to get married and freedom to choose who to marry, 15 percent of Lebanese citizens say men have more freedom than women.



Neither religiosity nor social status strongly affects Lebanese opinions on either their female or male relatives' weddings. Like all other countries where the question is asked, a female or male relative marrying a partner who does not pray tends to give Lebanese citizens more pause before accepting the marriage than a marriage to a partner of a lower social status. Unlike all other countries, the differences are relatively small.

For the marriage of a female relative, 32 percent of Lebanese citizens say they would have trouble accepting a spouse who does not pray compared to 25 percent who say they would have trouble accepting a spouse who is from a lower social class. For a male relative's marriage, 29 percent of Lebanese say they would have trouble accepting a spouse who does not pray while only 24 percent say they would have trouble accepting a spouse from a lower social class.

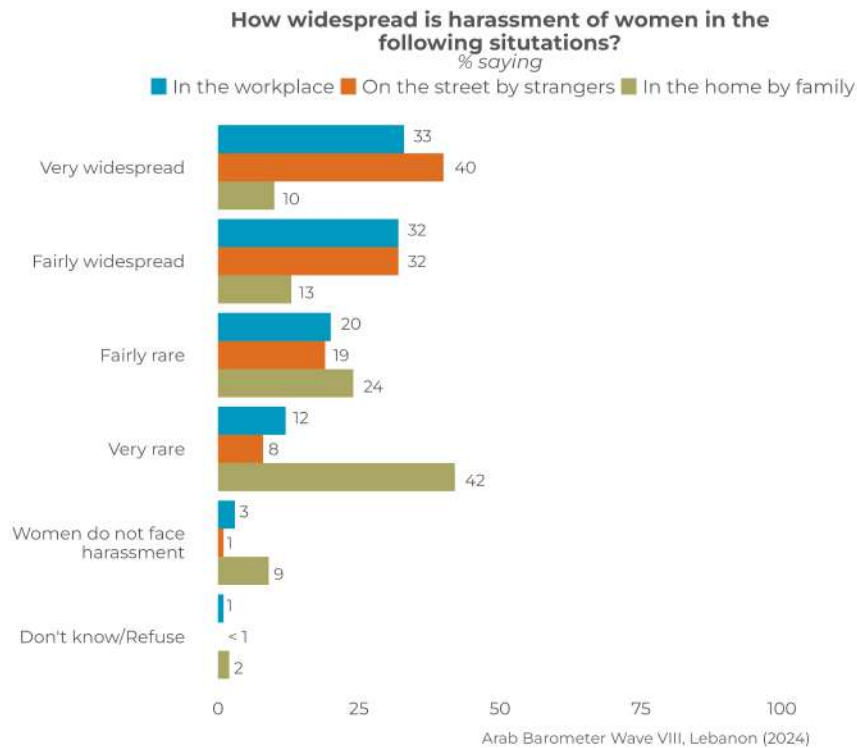


Notice the differences between a male and female relative in the same situation are negligible. There is slightly more judgment towards a male relative who marries someone with a lower social status, but overall the marriage choices of Lebanese men and women are viewed consistently.

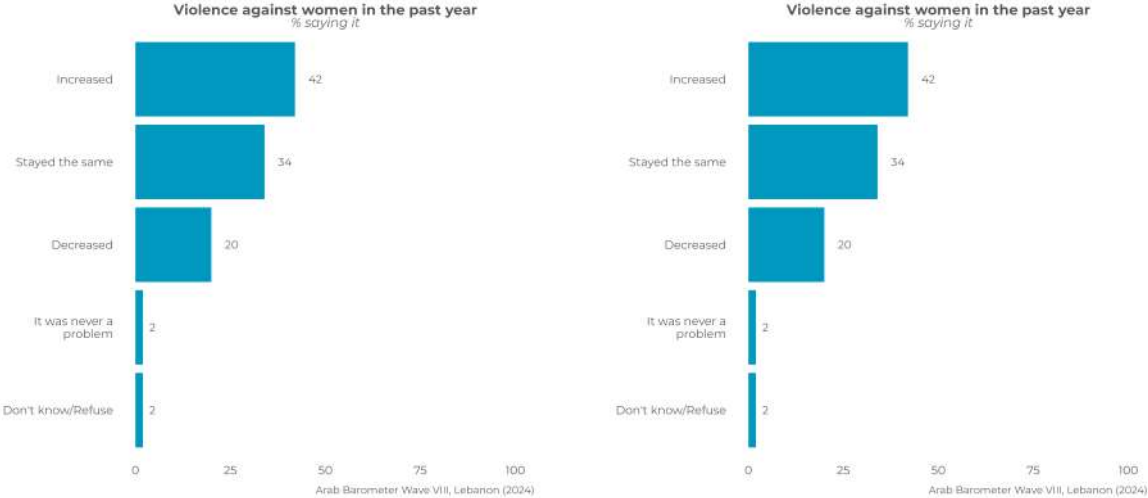
Harassment & Gender Based Violence

Arab Barometer asked about the frequency of harassment women face in different situations. According to 72 percent of the population, women face widespread harassment on the street by strangers, with four-in-ten saying it is very widespread. Workplace harassment is also perceived as common, with two thirds (65 per-

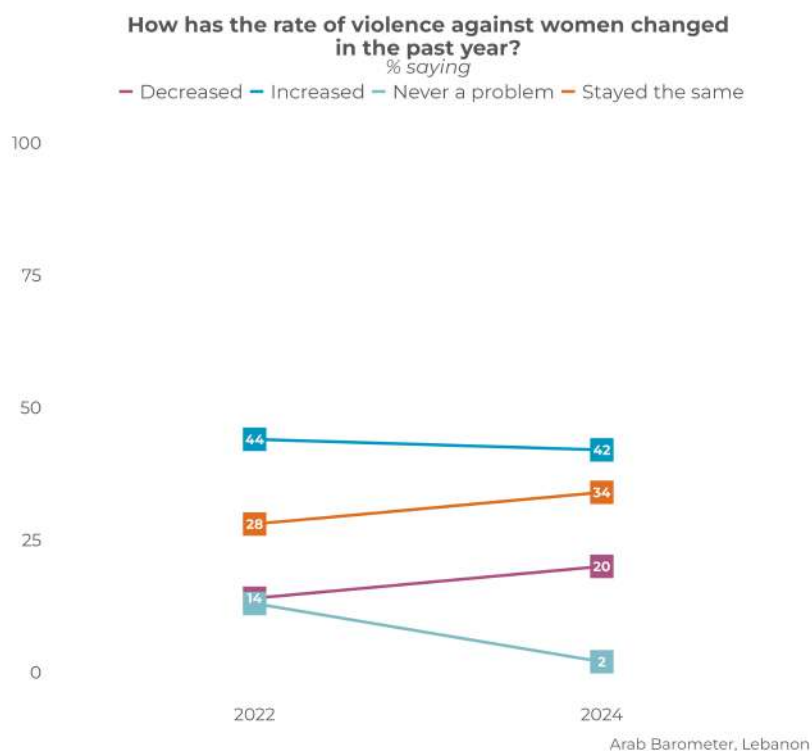
cent) of people saying it is widespread. In contrast, 42 percent of Lebanese say harassment at home is very rare and an additional 24 percent say it is fairly rare. Both men and women have similar, if not identical, perceptions of how widespread harassment is.



A plurality of Lebanese citizens (42 percent) says that violence against women has increased over the past year. Lebanese women are six points more likely than men to say gender-based violence has increased. Nearly half of Lebanese women (45 percent) say violence against women has increased over the past year compared to 39 percent of men. Men and women are equally likely to say the level of gender-based violence has remained constant (34 percent each) or decreased (19 percent of women, 21 percent of men) over the past year. Only two percent of Lebanese citizens say violence against women was never a problem.



There is a silver lining regarding perceptions of incidents of gender-based violence which has two threads: first, the change in perceptions of violence against women has decreased, and second, Lebanese citizens are more likely to acknowledge the issue.



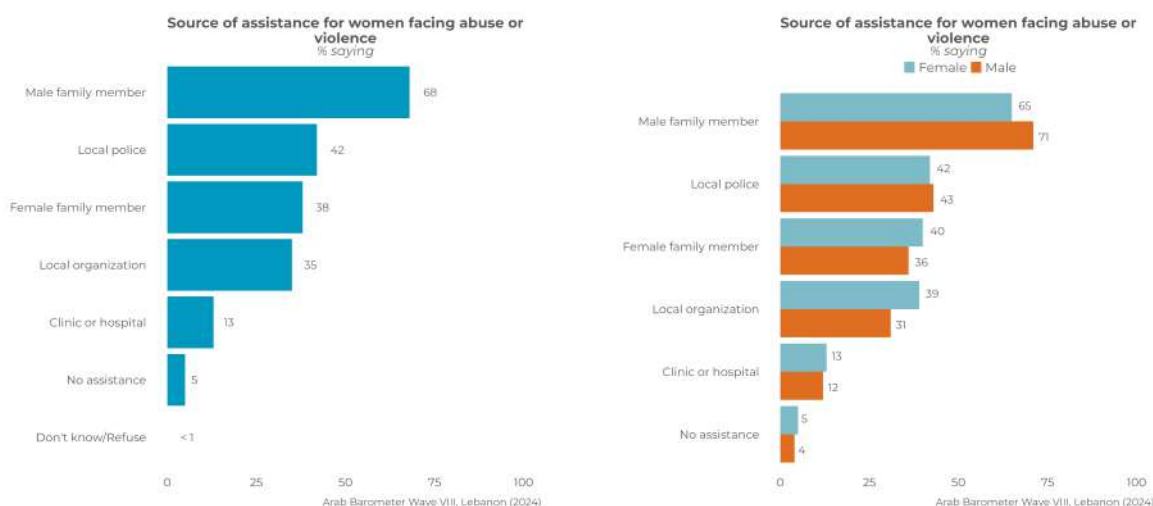
Even if a plurality of citizens say violence against women increased over the past year, the increase of citizens who say rates of violence have stayed the same or decreased suggest violence against women may not be increasing as much as it had previously. The portion of the population who say violence has stayed the same or decreased has increased since 2022. Specifically, there has been a 6-point increase in both the share of the population that says violence against women has stayed the same over the past year and the share that says it has decreased in the past year. In 2022, 28 percent of Lebanese said the rate of violence had remained consistent over the past year, compared to the 34 percent who say so in 2024. Similarly, just 14 percent of the population said violence against women decreased in 2022 which increased to 20 percent of the population by 2024.

In contrast, the percentage of Lebanese who said violence has increased over the past year has not significantly changed; in 2022, 44 percent of Lebanese said violence against women had increased and this year 42 percent say the same. The shift seen in perceptions of violence staying the same or decreasing primarily come from the population who said in 2022 that violence against women was not a problem. In 2022, 13 percent of the population said gender-

based violence was not a problem. Now, in 2024, only two percent of the population say violence against women is not a problem.

Society cannot address a problem it does not acknowledge. Given that even in 2022 a plurality of citizens said gender-based violence had increased, it is unlikely that country-wide gender-based violence was never a problem. With nearly all citizens acknowledging violence against women exists, resources can be more adequately supplied to help those in need.

If a Lebanese woman does find herself facing abuse, two thirds (68 percent) of the population say she can seek help from a male relative. Men are more confident that a male relative can be a source of assistance; seven-in-ten (71 percent) men say women will receive help from a male relative compared to 65 percent of women. Women, by contrast, are slightly more likely than men to say they can receive assistance from a female relative (40 percent of women, compared to 36 percent of men).

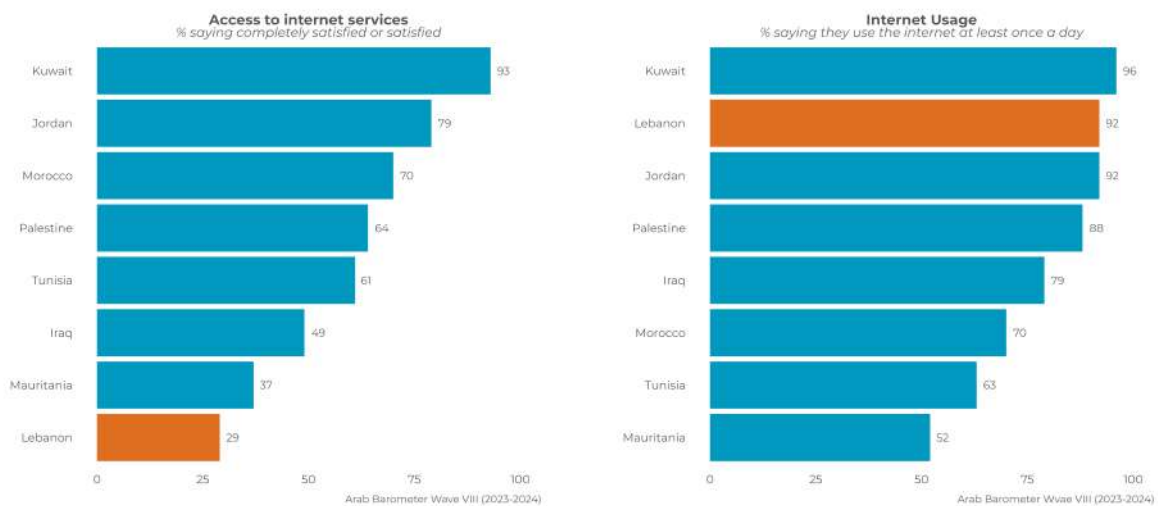


Women also have either more knowledge of or more confidence in local organizations than men. In sum, 39 percent of women say women can turn to a local organization if they are facing abuse compared to 31 percent of men. While Lebanese men have a strict ranking of the police (43 percent), then a female family member (36 percent), then a local organization (31 percent), women mention all these resources equally (42 percent say police, 40 percent say female family member, and 39 percent say a local organization).

Media

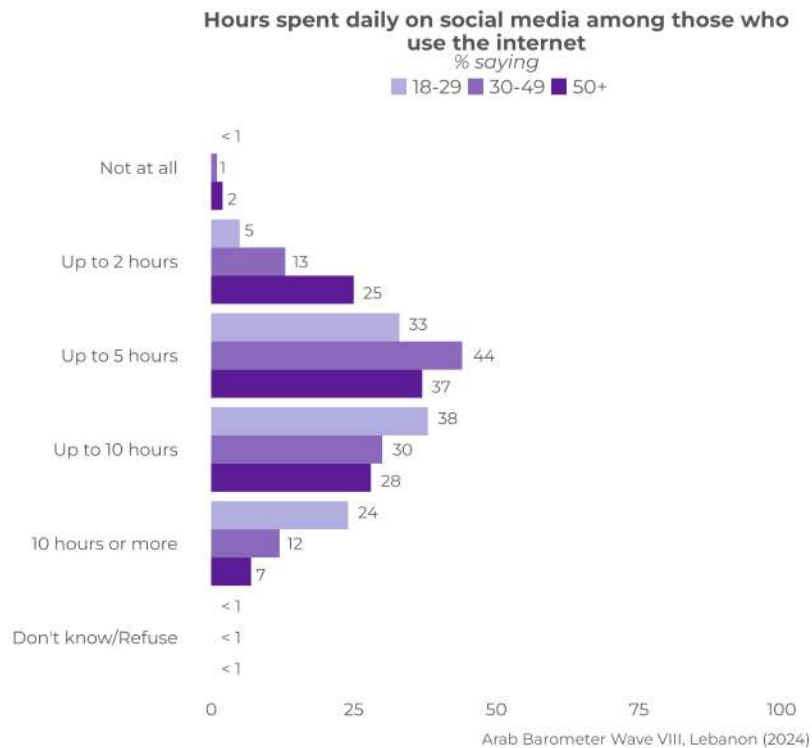
Internet Use

Even with the lowest regional satisfaction with internet services (29 percent saying they are satisfied), Lebanon has among the largest share of daily internet users; 92 percent of the population say they use the internet at least once a day. Only Kuwait has a higher percentage of daily internet users (96 percent). Nearly three quarters of Lebanese (73 percent) say they use the internet throughout the day. Almost all citizens ages 18-29 (90 percent) say they use the internet throughout the day.



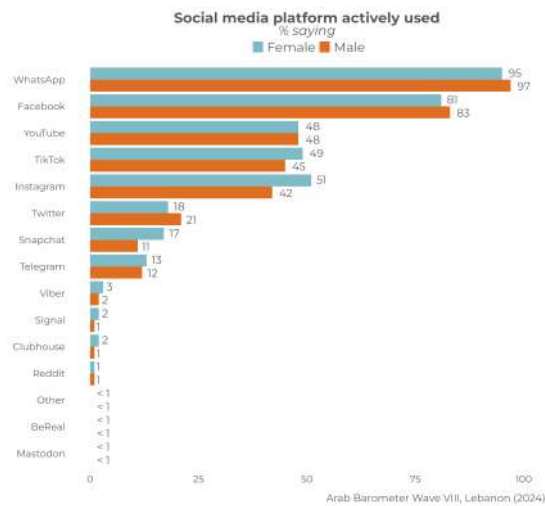
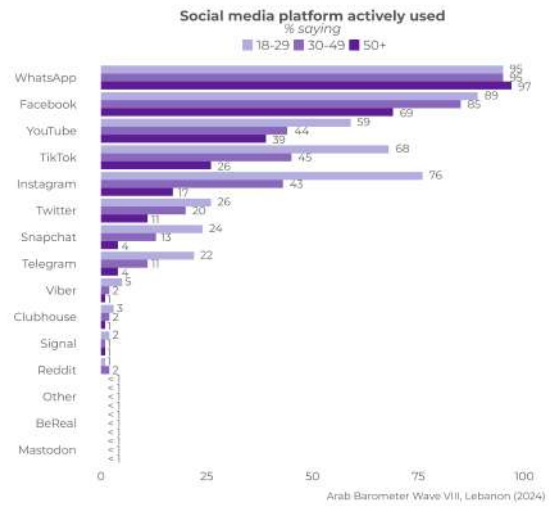
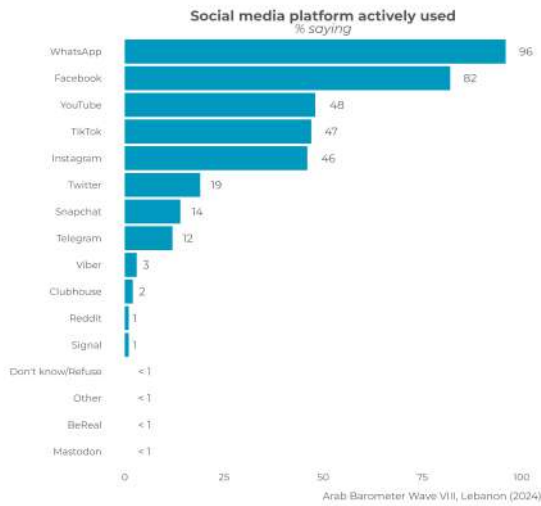
Social Media

There is a clear divide between age groups regarding time spent on social media. Overall, 62 percent of Lebanese youth ages 18 to 29 say they spend at least six hours on social media each day, compared to 42 percent of those ages 30 to 49, and 35 percent of citizens aged 50 or older.



Age correlates much more strongly with social media time than gender. There is not much difference between men and women reporting the time they spend using social media.

WhatsApp and Facebook are the two most popular social media platforms. Nearly all Lebanese citizens (96 percent) say they use WhatsApp, and 82 percent mention using Facebook. The next three most popular social media platforms are YouTube (48 percent), TikTok (47 percent), and Instagram (46 percent). Distant thirds are X (formerly Twitter, 19 percent), Snapchat (14 percent), and Telegram (12 percent).

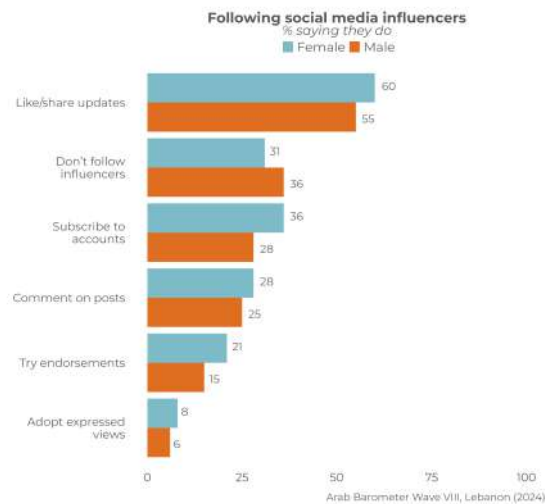
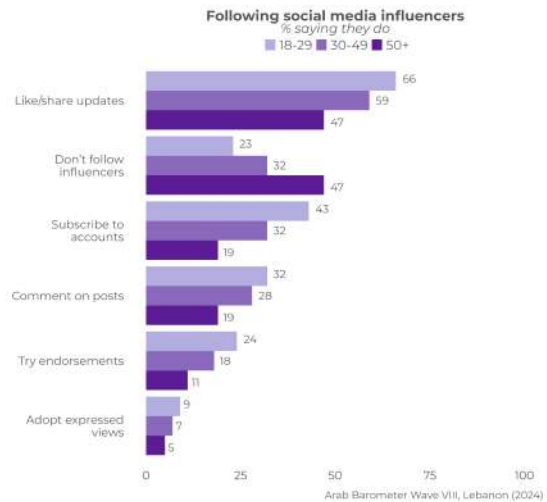
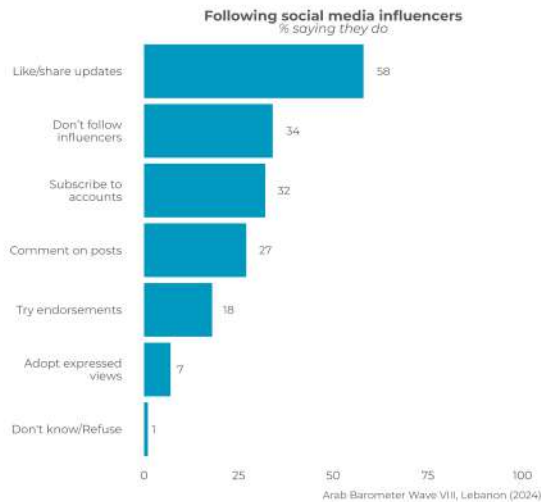


The grouped ranking of these social media platforms remains the same regardless of age group or gender. Youth ages 18 to 29 unsurprisingly mention actively using more social media platforms than those 30 and over. Men and women report similar levels of use across platforms, with minor exceptions. Women are nine points more likely to use Instagram and six points more likely to use Snapchat.

When asked about interacting with social media influencers, 58 percent of people say they like or share updates. While simply liking or sharing posts is by far the most common way to interact with influences, a third (32 percent) say they subscribe to accounts and 27 percent say they comment on posts. Just 18 percent say they try endorsed products and an even smaller seven percent say they

adopt the influencer’s expressed views. None of these interactions come from the 34 percent of citizens who say they do not follow social media influencers.

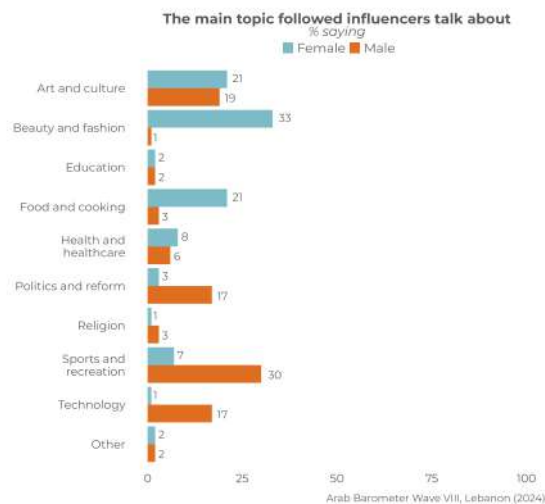
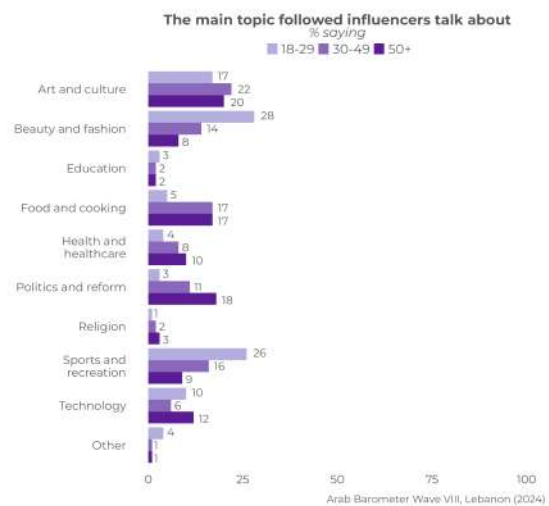
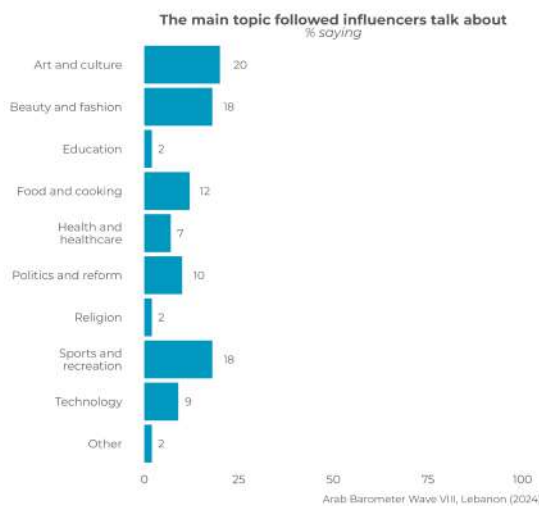
Youth ages 18 to 29 are the most likely to engage with influencers in any way and citizens aged 50 and over are the least likely to engage as well as they are most likely to say they do not follow any influencers. Women are generally more likely to engage with influencers than men.



The most popular influencer topics are arts and culture (20 percent), beauty and fashion (18 percent), and sports and recreation (18 percent). The second tier of popularity belongs to food and cooking (12 percent), politics and reform

(10 percent), technology (nine percent), and health or health care (seven percent).

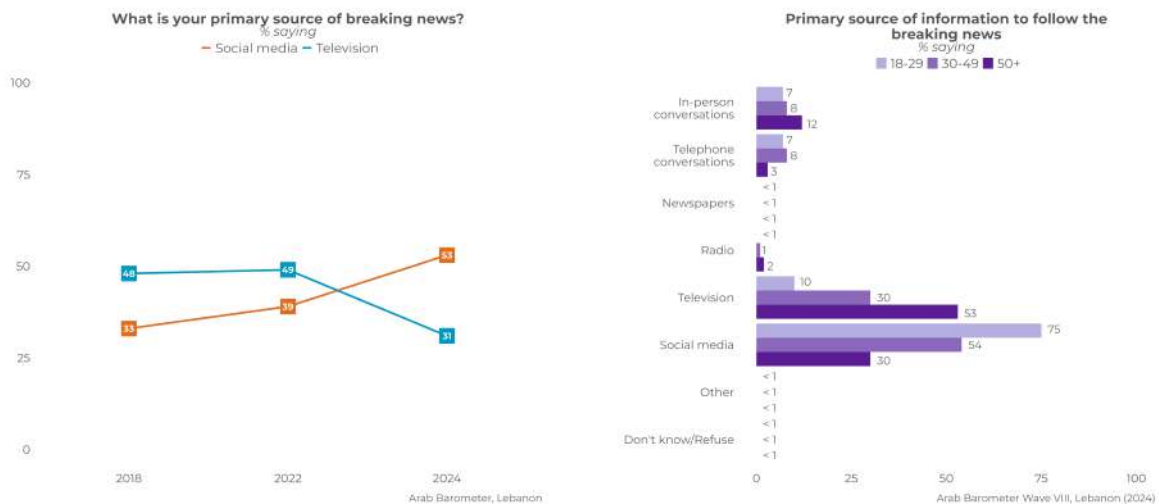
Primary social media topics do correlate along lines of age and gender. Lebanese citizens ages 18 to 29 are most likely to follow influencers who talk about beauty and fashion (28 percent) or sports and recreation (26 percent). People who are between 30 and 49 mostly follow accounts that talk about art and culture (22 percent), followed by food and cooking (17 percent) and sports and recreation (16 percent). Citizens aged 50 and over have a similar taste to those ages 30 to 49, with a fifth following art and culture accounts and 17 percent mainly following food and cooking accounts. Older citizens differ from the other age groups by being the ones most likely to follow accounts that talk about politics and reform (18 percent).



Lebanese citizens have even clearer division of interest along gender lines than along age lines. Lebanese women primarily follow accounts that focus on beauty and fashion (33 percent), art and culture (21 percent), or food and cooking (21 percent). Lebanese men, in contrast, follow accounts that talk about sports and recreation (30 percent), technology (17 percent), or politics and reform (17 percent).

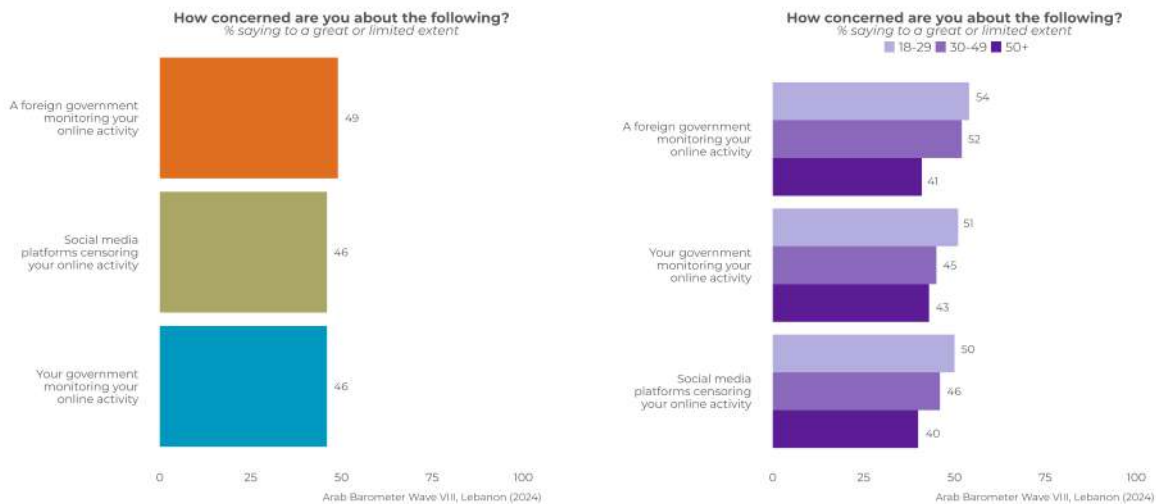
This is the first Arab Barometer survey where Lebanese citizens are more likely to say social media is their primary source of breaking news than television. Even though topics of politics and reform is not the primary reason anyone says they follow influencers, 53 percent of Lebanese say social media is their primary source of breaking news. This is a 14-point increase since 2022. Television comes in a distant second with 31 percent of citizens naming it their primary news source, an 18-point decrease since 2022.

A citizen’s age makes an enormous difference in where they get their news. Given the amount of time they spend online, perhaps it is unsurprising that three quarters of youth ages 18 to 29 say social media is their primary source of breaking news, compared to 54 percent of citizens between 30 and 49 and three-in-ten of those 50 and over. The exact opposite pattern is observed among citizens who say television is their primary source of breaking news. Older people (50 and over) are most likely to say they receive breaking news from television (53 percent), followed by those ages 30 to 49 (30 percent), and finally those ages 18 to 29 (10 percent).



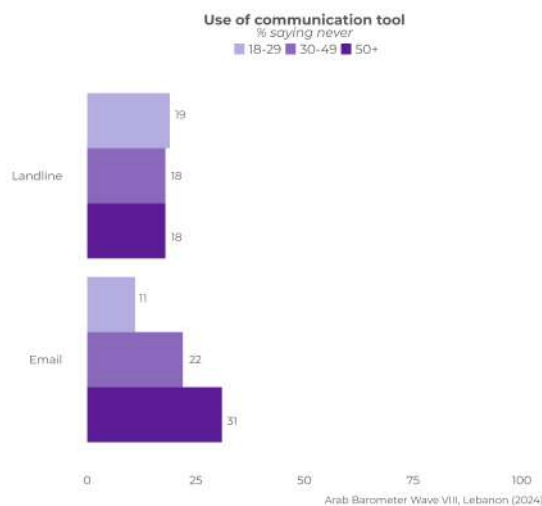
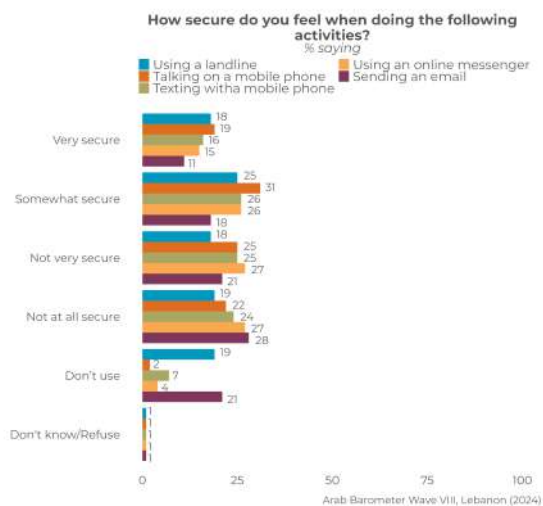
Perceptions of Censorship & Security

With regards to online censorship, most Lebanese citizens report either being concerned to a limited extent or not at all and do not distinguish between potential bad actors. The degree of concern over internet censorship again correlates with age. Those who are most concerned are between the ages of 18 and 29, while those 50 and over are the least concerned.



The lukewarm concern about censorship is similar to the lukewarm feelings Lebanese have about the security of their communications. Youth ages 18 to 29 express feeling less secure than their older compatriots when using almost any communication services they are asked about. One exception is using an online messenger; all age groups report similar levels of perceived security. Email is another form of communication where levels of concern are similar across age groups. With email, Lebanese citizens aged 50 and over are less confident in its security than those 49 and younger.

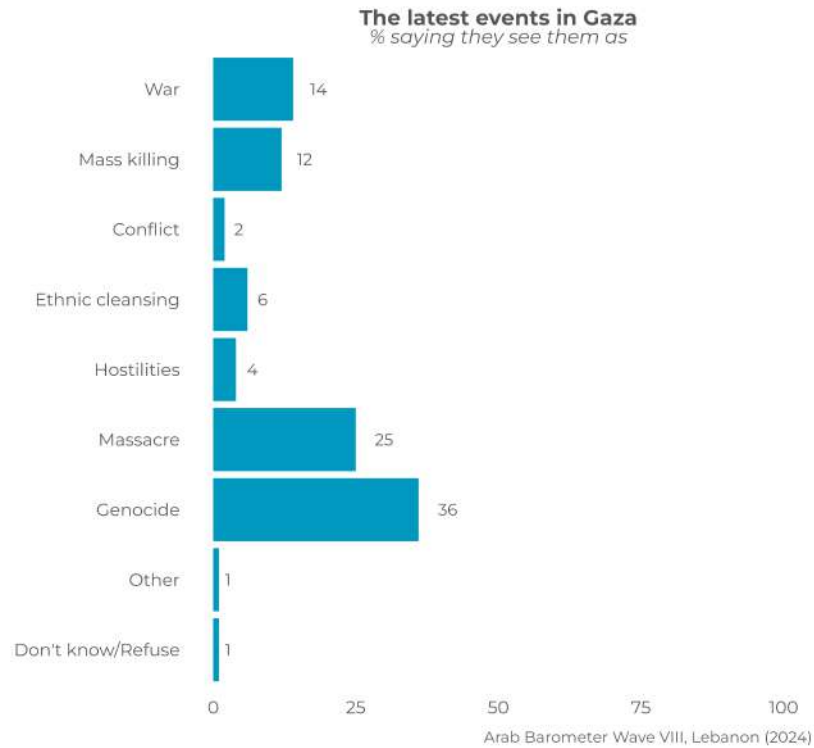
When asking about the security of different communication platforms, citizens can indicate if they do not use the platform. Overall, a fifth of the population say they do not use landlines (19 percent) and email (21 percent). Notably, there is no difference among age groups on the use of landlines. All age groups are equally likely to say they do not use landlines. This is a stark contrast to the use of email. Citizens 50 and over are the most likely to say they do not use email (31 percent), followed by citizens ages 30 to 39 (22 percent), and finally citizens aged 18 to 29 (11 percent).



International Relations

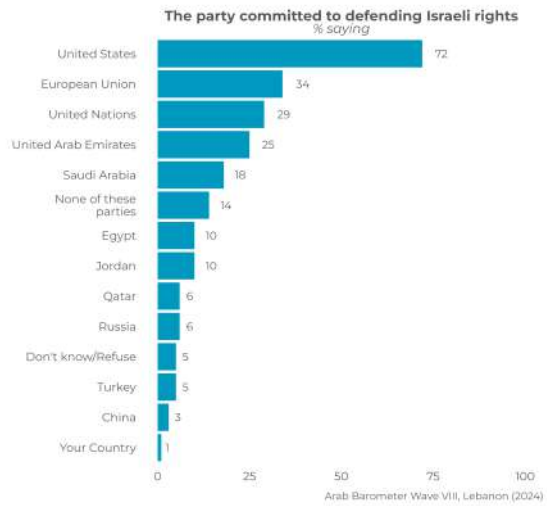
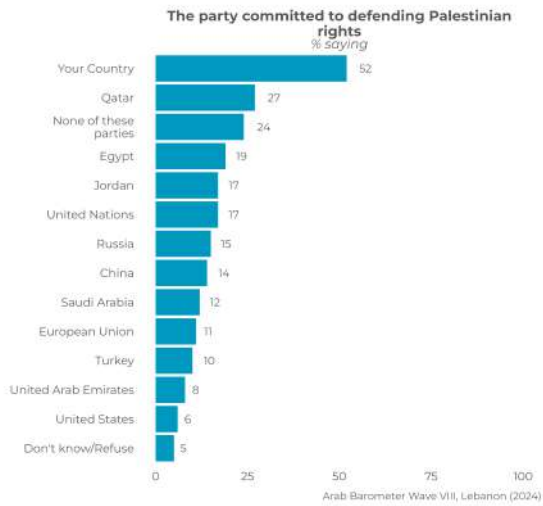
The conflict between Israel and Hamas and the broader international community's response to the conflict dominates Lebanese views of international relations. Arab Barometer conducted its survey of Lebanon from 12 February 2024 to 2 April 2024, before Israeli Prime Minister Benjamin Netanyahu announced his intention to focus on Hezbollah in Lebanon as Israeli operations in Gaza wind down. Hezbollah had been, and continues to, engage in low-level conflict with Israel at the southern border of Lebanon.

Lebanese citizens express great sympathy for Palestinians and particularly the people of Gaza. The most common terms selected to describe the ongoing conflict between Israel and Hamas in Gaza are "genocide" (36 percent) and "massacre" (25 percent). Nearly eight in ten (78 percent) of Lebanese say Israeli's bombing of Gaza is a terrorist act.

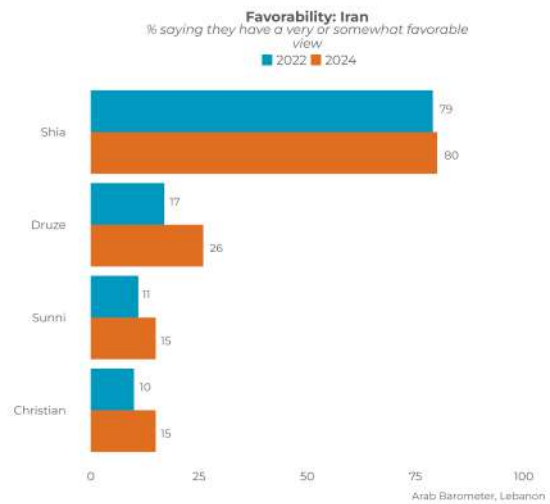
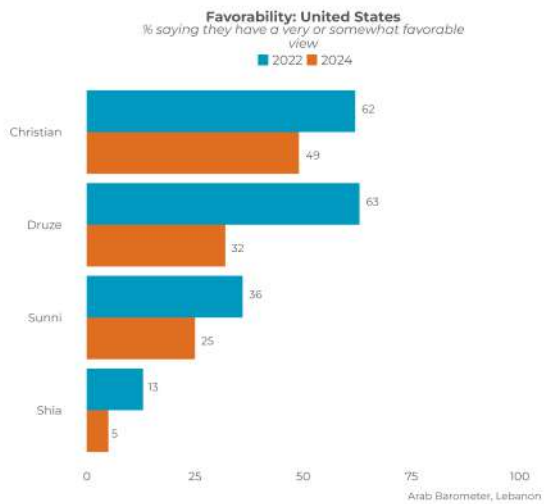
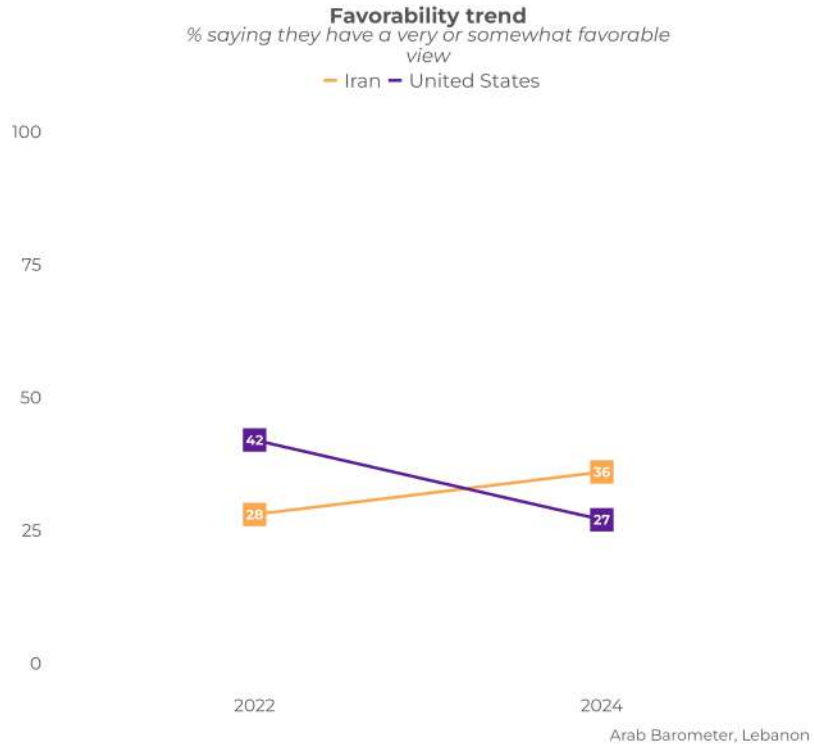


Favorability of the United States has fallen significantly since 2022, which is undoubtedly tied to their support for Israel during the conflict. The United States is the international actor most likely to be named as the biggest defender of Israeli rights by Lebanese citizens (72 percent), as well as among the least likely to be named as a defender of Palestinian rights (six percent). In this context, the 15-point decrease in favorability, from 42 percent of Lebanese citizens having a favorable view of the United States in 2022 to only 27 percent of citizens having a favorable view in 2024, is understandable.

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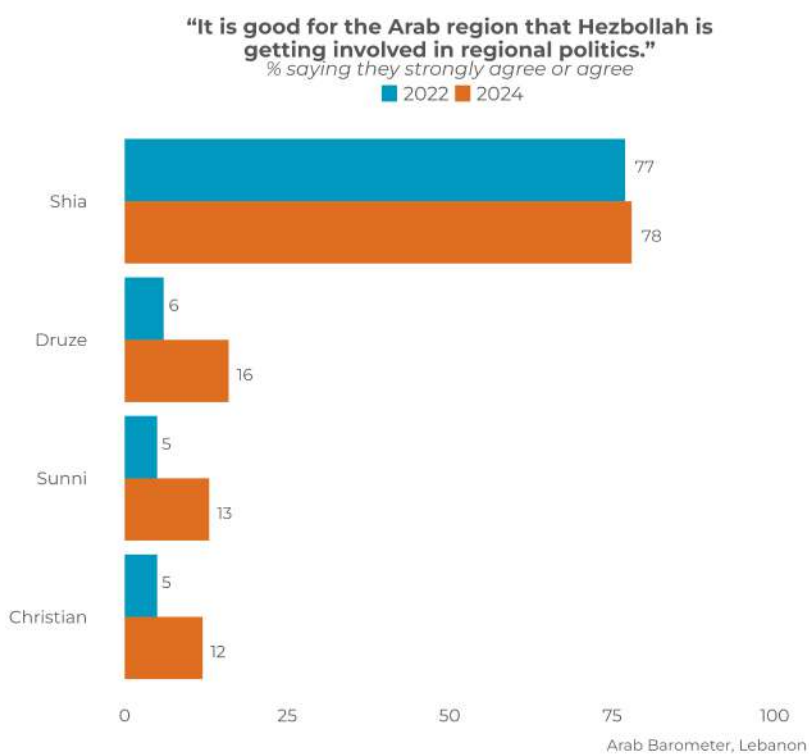


At the same time, support for Iran, which is a major benefactor of Hamas, has increased since 2022. During Arab Barometer’s last survey of Lebanon, 28 percent of Lebanese had a favorable view of Iran. Now, that has increased to 36 percent of Lebanese holding a favorable view of Iran, surpassing the United States. The increase in support for Iran comes primarily from non-Shia citizens. Shias overwhelmingly favor Iran, both in 2022 (79 percent) and in 2024 (80 percent). Small but measurable increases in favorability from Christians (five points), Sunnis (four points), and Druze (nine points) drive the changing view of Iran.



Similarly, support for Lebanon’s own resident Iranian-backed militia group, Hezbol-

lah, has measurably increased since 2022. Notably, this support is narrowly defined. Trust in Hezbollah has not increased, but more Lebanese citizens think Hezbollah’s involvement in regional politics is positive. Overall, a third of the population agree or strongly agree that it is good for the Arab region that Hezbollah is getting involved in regional politics, compared to only a quarter (24 percent) in 2022. Just as with Iran’s favorability, this nine-point increase is driven not by Hezbollah’s historic base of support, Shia citizens, but Christians, Sunnis, and Druze. In 2024, 12 percent of Christians, 13 percent of Sunni, and 16 percent of Druze say Hezbollah’s involvement in regional politics is positive. This is a seven-point increase for Christian, an eight-point increase for Sunnis, and a ten-point increase among Druze.



Support for Iran and Hezbollah is by no means widespread or especially pervasive around Lebanon. Rather, the relative increases in support for both actors, as well as the decrease in favorability of the United States, emphasizes the empathy Lebanese citizens have for people in Gaza. This empathy transcends sectarian divisions and strongly affects the outlook of Lebanese citizens regarding international relations. Arab Barometer discusses Lebanon and its relationship with Hezbollah and Iran in greater detail in the Foreign Affairs article *What the*

Lebanese People Really Think of Hezbollah.



ABOUT ARAB BAROMETER

Arab Barometer is a nonpartisan research network that provides insight into the social, political, and economic attitudes and values of ordinary citizens across the Arab world.

We have been conducting rigorous, and nationally representative public opinion surveys on probability samples of the adult populations across the Arab world since 2006 across 15 countries.

We are the longest-standing and the largest repository of publicly available data on the views of men and women in the MENA region. Our findings give a voice to the needs and concerns of Arab publics.



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