AMERICAN UNIVERSITY OF BEIRUT

VICTIMS TO REBELS: PREDICTORS OF COLLECTIVE ACTION TENDENCIES AMONG MIGRANT DOMESTIC WORKERS FROM TWO COMMUNITY SAMPLES IN BEIRUT

by

AYA ALI ADRA

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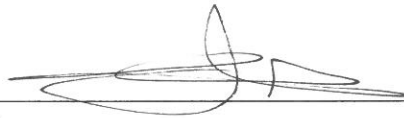at the American University of Beirut

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AN ABSTRACT OF THE THESIS OF

Aya Ali Adra for   Master of Arts
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Title: Victims to Rebels: Predictos of Collective Action Tendencies among Migrant Domestic Workers from Two Community Samples in Beirut

In Lebanon, Migrant Domestic Workers (MDWs) are women who migrate primarily to work in households, enduring "three-fold exploitation" as women, migrants, and workers. Recently, MDWs have taken unprecedented initiative to organize themselves, including the launch of a trade union in 2015 that remains unrecognized by the Lebanese state. These developments suggest an urgent need for understanding these workers' willingness to participate in collective action (CA).

The current study aimed at responding to this need by investigating the roles of identity, perceived injustice, participative efficacy, embeddedness, and the two emotions of anger and fear in predicting CA tendencies using a cross-sectional, correlational design. We conveniently sampled Filipino (N = 123) and Sri Lankan (N = 125) MDWs in public spaces in Beirut, to fill out a self-report questionnaire in their respective native languages.

Results indicated that participative efficacy was a significant positive predictor of CA tendencies across both nationalities. In the Filipino sample, interpersonal injustice was shown to negatively predict willingness to engage in CA, and in the Sri Lankan sample, identity was shown to positively predict it. These results are discussed, with a particular focus on the importance of participative efficacy in predicting CA tendencies. Possible recommendations to civil society organizations are considered, and some directions for future research are proposed.

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CHAPTER I

INTRODUCTION

A. Migrant Domestic Workers in Lebanon

A domestic worker is defined by the International Labour Organization as "any person engaged in domestic work within an employment relationship", and domestic work, in turn, is defined as "work performed in or for a household or households" (ILO C189, art.1). Migrant domestic workers (MDWs), it follows, are domestic workers who have left their cities, villages, or countries, to seek employment (Guichon, 2014).

While the exact number of MDWs in Lebanon is officially undocumented, numerous sources offer estimates between 150 000 and 250 000 women (Tayah, 2012). These MDWs arrive to Lebanon from across Africa and Asia, primarily from Ethiopia, the Philippines, Bangladesh, Sri Lanka, and Nepal (Hamil, 2011). They face what has been termed "three-fold exploitation" by virtue of being women, migrants, and workers (Jureidini, 2009). The vulnerability of MDWs has been repeatedly highlighted by civil society groups including church-led initiatives, human-rights organizations, and women-rights collectives (Kobaissy, 2015). This vulnerability is manifested in reports by MDWs of physical, psychological, and sexual abuse by either their recruitment agencies or their employers (Tayah, 2012), and has been mainly attributed to "the sponsorship or "kafala" system" (Hamil, 2011).

B. The "kafala" system

The "kafala" system is comprised of scattered rules and legal provisions regulating the relationship between the migrant worker and the Lebanese sponsor, with the latter serving as the guarantor and only legal employer of the former (Hamil, 2011). It thereby grants the sponsors the juridical power to restrict the movement of MDWs, their communication with others outside the household, and their enjoyment of basic human rights and freedoms (Hamil, 2011). The power differential dictated by this constellation of regulations has, in recent years, been compared to human trafficking and forced labor (KAFA, 2014). The Lebanese Ministry of Labor itself uses the term "owners" when referring to the employers in its published reports (Hamil, 2011), a choice of words that attests to the systemic objectification experienced by MDWs in the country.

C. The plight of MDWs

This legal state of affairs is often translated into very harsh living and working conditions faced by the MDWs, and the statistics generated around those conditions are ever-more staggering (e.g. KAFA, 2014). A 2014 survey of MDWs by a local non-governmental organization (NGO) arguably constitutes a valuable documentation of widespread practices (KAFA, 2014). The report highlighted three distinct clusters of rights violations, namely the right to information, the right to decent working conditions, and the right to decent living conditions (KAFA, 2014).

In terms of informational rights violations, over half of the MDWs interviewed claimed that they did not understand the details of the contracts they signed, and a large

majority claimed that they were not informed about the working hours, the possible days off, or the ability (or inability) to communicate with their families. In terms of working conditions, over three quarters of the interviewed MDWs reported working more than 12 hours a day and being denied any rest. Over 90% claimed having been stripped of their personal identification cards, forbidden from leaving the household alone, and denied an off day. Finally, in terms of living conditions, over half of the MDWs stated that they were not offered a private place to sleep and keep their belongings, and over a third of them were denied such rights as medical treatment. Alongside these various infringements of basic rights, around half of the MDWs reported having been threatened (including threats of physical violence). Over half of them claimed having been subjected to verbal abuse, and over a third to such acts of physical abuse as "beating, pushing, slapping, hair pulling, stick or belt beating, biting and hair cutting" (KAFA, 2014). Perhaps the most telling statistic that this report on MDWs has to offer is that 83% of those interviewed stated that had they known the reality of the situation, they "would have never" migrated to Lebanon (p. 3, KAFA, 2014).

A recent report by the ILO studying attitudes and practices of Lebanese employers offers a somewhat similar account of the situation of MDWs (ILO, 2016). When asked about working hours, 10% of employers claimed not knowing how many hours the MDWs in their households spent working, and another 10% reported that they exceed 12 hours per day. When asked about identification retention, 94% of employers reported having taken all such documents from MDWs. Almost two thirds of employers also admitted not giving the workers a day off, and around a third admitted not offering them a private space to live and keep their belongings (ILO, 2016). Simply put, while both surveys of MDWs and surveys

of employers are prone to bias, a comparison of statements given by these two sources still paints quite a bleak reality of MDWs lives (see Table 1[1]).

Table 1

Reports of rights violations by MDWs and Employers		
Rights violations	MDWs	Employers
> 12 hours/day	>75% Yes	10% Yes – 10% NA
ID retention	>90% Yes	94% Yes
Day off denied	>90% Yes	60% Yes

Importantly, anecdotal evidence and informal conversations with MDWs seem to suggest that their nationalities greatly influence their situation. This impression was recently supported by findings from the same ILO report cited above, which demonstrated that the nationalities of MDWs are key determinants of their working conditions, and particularly their salaries (ILO, 2016). Table 2 below reports some indicators of the working and living conditions of MDWs sampled by the ILO (2016), from three different nationalities. Specifically, it reports the percentage of participants who earn more than 300$/month, who have their own private bedroom, and who receive a full day rest. The numbers seem to suggest that Filipino and Sri Lankan DWs generally fare similarly, and better than Nepalese DWs. It seems, however, that in terms of wages, Filipino DWs are more likely to receive higher salaries. These findings highlight the need to understand the specificities of different communities of MDWs in Lebanon, particularly in regards to what predicts their collective action tendencies.

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[1] The numbers in this table were compiled from KAFA (2014) and ILO (2016)

Table 2

Indicators of living and working conditions of MDWs from three nationalities

	Filipino	*Sri Lankan*	*Nepalese*
Salary > 300$	65.4%	36.1%	25.7%
Private bedroom	84.1%	82.3%	48.6%
Full day rest	67.2%	66.1%	52.8%

D. Previous collective action

The attention accorded to the human rights violations experienced by MDWs is in no way recent, and reports documenting the assistance and service-provisions undertaken by Lebanese civil society organizations to alleviate their situation trace the initiatives back to the early 1980s (Tayah, 2012). In a recent review published by the ILO, the history of these interventions is divided into two eras, the first of which is characterized by the monopoly of faith-based associations, and the second of which by the involvement of non-governmental organizations (Tayah, 2012). Importantly, however, a third and recent era of mobilization for MDWs rights has marked a shift in constitution, when the National Federation of Workers and Employees' Trade Unions in Lebanon (FENASOL) started mobilizing MDWs themselves, in an effort to form a trade union (Kobaissy, 2015). The founding conference of the union took place on the 25th of January 2015 in Beirut (Kobaissy, 2015), when over 200 women from more than 10 countries gathered to proclaim that they are in the process of "making history" (p. 69, Kobaissy, 2015).

The launch of the union was met with outrage by the Ministry of Labour, which threatened to send Internal Security Forces to forcefully end the "historic event" deemed

illegal (Shoufi, 2015). Despite such and other challenges, the union represents around 400 MDWs, over 100 of whom meet regularly to receive training in communication and organizing from FENASOL, among other activities (ILO, 2015). Also recently, hundreds of MDWs from various nationalities took to the streets of Beirut on International Workers' Day 2016 (Pag, 2016). While these developments over the last few years have arguably led to the crossing of a barrier from which "there would be no turning back" (p. 109, Kobaissy, 2015), quite a shy percentage of MDWs are involved in the work of the union (Tayah, 2015), and an even shyer percentage participated in its calls for action (e.g. Pag, 2015).

Both of these facts attest to the importance of investigating the social psychological predictors of participation in collective action among MDWs in Lebanon, in an effort to understand the current rates of involvement and unravel the different available strategies to increase mobilization. To this day, no quantitative study has undertaken that task, and the large majority of reports published around the issue of MDWs in Lebanon simply describe the gravity of their situation, with very little effort to treat them as political agents, capable of organizing and engaging in collective action. This research is, to the best of our knowledge, the first empirical, quantitative investigation involving MDWs, and testing whether classical predictors found in the literature can capture their willingness to engage in collective action.

CHAPTER II

CLASSICAL LITERATURE ON COLLECTIVE ACTION

The question of what predicts involvement in collective action is one of the oldest and most central concerns of the social sciences (Van Zomeren, Postmes, & Spears, 2008a). A classical definition of collective action was offered by Wright et al. (1990) and considers an individual to be participating in it "any time that he or she is acting as a representative of the group and where the action is directed at improving the conditions of the group as a whole" (p. 995). A different operationalization was more recently formulated by van Zomeren and colleagues (2008a) to capture collective action tendencies, and defined that as "*attitudinal support* for protest as well as the *protest intentions* or *behaviors* of members of a *social group* that are directed at removing the *perceived underlying causes* of the group's disadvantage or problem" (Van Zomeren, Postmes, & Spears, 2008a, emphases added).

Social scientists have been studying the underpinnings of collective action for over a century (Klandermans, 1997) and have accumulated evidence for the existence of at least three pathways through injustice, efficacy, and identity. Specifically, different disciplines and approaches have advanced different predictors of collective action (Zomeren, Postmes, & Spears, 2008a), and attempts at combining these predictors are relatively recent. This section will present different research traditions and the respective variables they put forth to explain collective action tendencies.

While varying fields have been approaching the question of what drives collective action differently, a cross-discipline shift was observed a few decades ago,

whereby scientists started devoting increasing attention to socio-psychological predictors, as opposed to more objective or structural measures (Klandermans, 1997).

Case in point, early theories centered material conditions as the underpinning of collective action, and consequently investigated objective deprivation as its main predictor (e.g. Hovland & Sears, 1940). However, the body of literature generated by these theories consistently suggested the following: objective deprivation does not predict collective action particularly well (Zomeren, Postmes, & Spears, 2008a). The concept of relative deprivation was later introduced, and it was defined as a sort of judgment that a person or their ingroup is disadvantaged in comparison to a particular referent (Stouffer, Suchman, DeVinney, Star, and Williams, 1949), and it subsequently led to the development of Relative Deprivation Theory (RDT). The major contribution of RDT to the literature was its advancement of the *subjective* experience of deprivation or disadvantage as an important social psychological variable. This shift from objective to subjective measures of inequality was more recently echoed in the literature on fairness and collective action (e.g. Zomeren, Postmes, & Spears, 2008a). This has paved the way for a *perceived* injustice construct, which taps into participants' subjective sense of unfairness. Research on perceived injustice suggests that individuals are more likely to engage in collective action if they experience a subjective sense of unfairness (e.g. Smith and Ortiz, 2002).

Importantly, critics of RDT were quick to highlight a pervasive contradiction; while social inequality is ubiquitous, collective action is less widespread (e.g. Ferree & Miller, 1985; Klandermans, 1989). Resource Mobilization Theory (RMT) therefore suggested that a sense of injustice is likely insufficient to spark collective action, and proposed the availability of resources as a necessary antecedent. Similar to research on

deprivation, early theorizing on instrumental explanations of collective action focused on objective, structural factors (e.g. McCarthy & Zald, 1977). A shift towards investigating the subjective experience of resource availabilities followed (e.g. Klandermans, 1984), and the construct of *perceived* efficacy was formulated. Research on perceived efficacy suggests that individuals are more likely to engage in collective action if they believe it is likely to achieve its goals (e.g. Drury & Reicher, 2005).

Alongside major developments following RDT and RMT, a third socio-psychological approach to collective action came with the advent of Social Identity Theory (SIT; Tajfel, 1978; Tajfel & Turner, 1979). SIT posits that an individual's self extends beyond their personal self to a social self. Consequently, people seek and benefit from positive social identities derived from their group memberships. When these group memberships are disadvantageous, individuals have multiple mechanisms to resort to. SIT proposes three variables that predict people's reactions to their belonging to low status groups; (1) permeability of group boundaries, (2) legitimacy of intergroup relations, and (3) their stability (Tajfel & Turner, 1979). Put briefly, when group boundaries are seen as impermeable, and intergroup relations are seen as illegitimate and unstable, individuals are likely to engage in social competition, often manifested in the form of collective action.

More generally however, SIT advanced the idea that identification with a marginalized group can bolster willingness to participate in collective action, a hypothesis that has been subsequently largely supported (e.g. Kelly & Breinlinger, 1995). Research therefore suggests that people are more likely to engage in collective action with or on behalf of a group, if they identify strongly with that group (e.g. Simon et al., 1998), and

social identity is now understood to be a major driver of social change (e.g. Dury &

Reicher, 2005).

In a seminal meta-analysis of over 180 studies investigating predictors of

collective action, Van Zomeren and colleagues (2008a) proposed the social identity model

of collective action (SIMCA). The evidence for the roles of perceived injustice, efficacy,

and identity in predicting collective action was integrated into a model that affords identity

both a direct influence and an indirect influence, through its effect on the two other

variables – collective efficacy and perceived injustice (Van Zomeren, Postmes, & Spears,

2008a). As such, identifying with a disadvantaged group encourages inter-group

comparisons and promotes feelings of collective perceived injustice (Reicher, 2002) and

simultaneously strengthens a sense of collective efficacy among the members of the group

(Drury & Reicher, 2009). Therefore, according to van Zomeren et al. (2008a), identity both

predicts collective action tendencies directly (e.g. Kelly & Breinlinger, 1995), and is

mediated by perceptions of injustice and efficacy (Van Zomeren et al., 2008a).

The SIMCA model has been validated across a number of countries including in

samples from the Netherlands, Italy (van Zomeren et al. 2010), South Africa (Cakal et al.,

2011), and Lebanon (Tabri & Conway, 2011). It has also been shown to be an adequate

account of collective action tendencies across a diverse array of groups, including students

(van Zomeren et al. 2010), racial minorities (Cakal et al., 2011), and sects (Tabri &

Conway, 2011).

CHAPTER III

CLASSICAL PATHWAYS TO COLLECTIVE ACTION

A. Efficacy

As mentioned previously, research on the instrumental motivators of collective action has highlighted efficacy as a main predictor. Classical literature distinguishes between two types of efficacy, namely individual efficacy and collective efficacy (Fernández-Ballesteros et al., 2002). The individual efficacy construct can be traced back to Rotter's (1966) idea of internal vs. external "loci of control", terms which he coined to describe whether a person believes that change comes about primarily from their own undertakings (internal) or from such outer forces as fate (external). The collective efficacy construct, on the other hand, stems from the suggestion that the group, rather than the person, is the basis of perceived efficacy (Van Zomeren, Postmes, & Spears, 2008a), and refers to the belief that the ingroup's actions can bring about the desired societal change (Bandura, 2000).

Research on the causal relationship between efficacy and participation in collective action is heterogeneous in terms of which type of efficacy is investigated. Some studies include an individual efficacy measure and provide evidence for its predictive power of collective action (e.g. Klandermans, van der Toorn, & van Stekelenburg, 2008) while others conversely demonstrate the significant contribution of collective efficacy (e.g. Mummendey, Kessler, Klink, Mielke, 1999; Van Zomeren, Postmes, & Spears, 2010).

While these two constructs have been researched somewhat independently, Zomeren, Saguy, and Schellhaas (2013) recently offered a useful conceptual bridge between them. Their work sought to clarify Oslon's (1965) paradox: if individuals believe that the group is likely to achieve its goals, and therefore have high collective efficacy, they are simultaneously expected to (1) be more likely to participate in collective action, and (2) be more likely to free ride, and therefore not participate. To make sense of this contradiction, the notion of participative efficacy was borrowed from Azzi (1998). The construct was operationalized as the belief that one's personal participation in collective action will add incremental value to the overall process of achieving the group's social change goals (Zomeren, Saguy, & Schellhaas, 2013).

Importantly, participative efficacy was shown to be a unique predictor of collective action, and was even shown to render collective efficacy insignificant when included in the SIMCA model (Zomeren, Saguy, & Schellhaas, 2013). This was the case when collective action involved students participating in protests against budget cuts to higher education (Zomeren, Saguy, & Schellhaas, 2013) and individuals participating in community action around climate change (Bamberg, Rees, & Seebauer, 2015).

Participative efficacy is plausibly a useful predictor of MDWs' collective action tendencies in Lebanon, considering the particularity of their situation. Because individual efficacy would tap into MDWs belief in their personal ability to change their own circumstances, it will not necessarily predict their willingness to partake in action on behalf of the whole group. Additionally, because collective efficacy would measure MDWs belief in the ability of the larger collective to bring about the desired societal change through specific actions, it will also not necessarily predict their own willingness to

participate in those actions. Participative efficacy however, by assessing MDWs belief that their own decision to join action is valuable to the success of the process of social change being undertaken by the group, could significantly predict their willingness to participate in collective action.

B. Perceived injustice

Perceptions of injustice towards the individual and the ingroup have been shown to predict involvement in collective action (e.g. Smith & Ortiz, 2002; Van Zomeren, Postmes, & Spears, 2008a).

Drawing on the classics in the literature on justice, Colquitt (2001) argued for a four-dimensional structure of the construct, differentiating between distributive, procedural, interpersonal, and informational justice. Distributive justice refers to whether people believe that the rewards they are gaining are proportional to their input (Adams, 1965), while procedural justice refers to whether they believe the procedures that are applied to them are fair and free of bias (Thibaut & Walker, 1975). Interpersonal justice involves the way in which individuals view the contact between them and their superiors, particularly in reference to whether they feel respected and dignified (Bies & Moag, 1986). Finally, informational justice taps into individuals' perceptions of their access to information that is relevant and important to them (Greenberg, 1993).

Importantly, items from Colquitt's (2001) procedural and interpersonal justice subscales were first validated in a study by Fischer, Harb, Al-Sarraf, and Nashabe (2008), and procedural injustice was shown to be a significant positive predictor of support for

resistance to U.S.-led forces among Iraqi students. Furthermore, Colquitt's (2001) measures for the four dimensions of justice perceptions were tested and validated in a large sample of Lebanese employees (Dbaibo-Darwiche, Harb, & van Meurs, 2010).

The previous description of MDWs situation in Lebanon warrants the inclusion of all four types of perceived injustices, seeing as how these women systemically face distributive (payment issues), procedural (the "kafala" system), interpersonal (abuse by employers), and informational (lack of access to accurate information by recruitment agencies) injustice.

C. Identity

Strong identification with a disadvantaged group has repeatedly been shown to predict collective action tendencies in various contexts. Whether the underprivileged collective at hand is a gender or sexual orientation-based group like women (Kelly & Breinlinger, 1995) or gay men (Simon et al., 1998), an age-based group like elderly activists (Simon et al., 1998; Klandermans, 2002), a nationality-based group like Iraqis (Fischer, Harb, Al-Sarraf & Nashabe, 2008) or South Africans (Klandermans, 2002), or a class-based group like industrial workers (Veenstra, & Haslam, 2000) or farmers (Klandermans, 2002), research consistently demonstrates the positive relationship between social identification and willingness to partake in collective action.

Importantly, social psychologists have come to understand that individuals hold multiple social identities (Turner & Onorato, 1999), and the salience of these different identities depends on the context (Klandermans, 2002). Consequently, it is crucial to

examine the competing identities that MDWs in Lebanon hold, and to investigate their unique influence on willingness to participate in collective action. Specifically, the literature published around the recent unionization efforts documented a seeming conflict between national identities on one hand, and the common workers' identity on the other (for a review, Kobaissy, 2015). This seems to be largely based on the understanding that MDWs from different nationalities face varying kinds and degrees of injustice (Kobaissy, 2015). For example, reports by the International Labour Organization stressed the importance of creating a shared workers' identity among the MDWs from different countries, presumably under the assumption that their identification with their respective nationalities would impede their willingness to participate in unified collective action (e.g. Tayah, 2014). It was thought that the union of MDWs "need[ed] to overcome nationality […] lines and organize around common labor experiences" (p. 76, Kobaissy, 2015).

While this might well be the case, no empirical evidence has been generated to compare the roles of national identities and the workers' identity in explaining the variance in collective action willingness, and understanding the different pathways through which these possibly competing identities are associated with collective action tendencies is of value for subsequent mobilizing and organizing efforts.

CHAPTER IV

OTHER RELEVANT PREDICTORS

A. Embeddedness

Community meetings arranged under the umbrella of civil society organizations have been highlighted as crucial precursors to the formation of collective action tendencies among MDWs (Kobaissy, 2015). Such spaces offered by non-governmental organizations and community centers, are credited for having forged "important communication networks" between the MDWs, and are described as being the "first instances of politicization" for many of them (p. 84, Kobaissy, 2015).

Academically, embeddedness is conceptualized as "involvement in civil society organizations" (Klandermans, van der Toorn, & van Stekelenburg, 2008) and has been shown to predict both natives' and immigrants' undertaking of conventional (e.g. voting) and, more relevant to the current investigation, non-conventional (e.g. protesting) political participation (Klandermans, van der Toorn, & van Stekelenburg, 2008; Paxton, 2002; Tillie, 2004; Van Heeslum, 2005).

The literature repeatedly suggests that the link between embeddedness and collective action tendencies is mediated by perceived efficacy (e.g. Klandermans, van der Toorn, & van Stekelenburg, 2008; McClurg, 2003; Wandersman & Florin, 2000), since individuals who become embedded are thought to acquire civic skills and knowledge about the way in which political institutions work, and subsequently feel more efficacious (Almond and Verba, 1965; Corcoran, Pettinicchio, & Young, 2015).

B. Emotions

Early investigations of predictors of collective action tendencies centered negative emotions such as anger (e.g. Allport, 1924; LeBon, 1895), but later theorizing deviated away from affect. The previously discussed predictors are all cognitive in nature, and this review largely mimics the literature that was produced around collective action predictors for a long time. This trend was criticized a couple of decades ago (e.g. Jasper, 1998), and emotions have since received increasing attention as important motivators of collective action tendencies (e.g. Zomeren, Spears, Fischer, & Leach, 2004).

In particular, some relative deprivation theorists (e.g., Folger, 1987) and intergroup emotion theorists (IET; E. R. Smith, 1993) advanced group-based anger as a unique predictor of willingness to engage in collective action. In line with that suggestion, Mummendey, Kessler, Klink, and Mielke (1999) showed that group-based anger encouraged collective strategies to dealing with negative social identities. Such findings informed the major model that preceded the SIMCA, whereby Zomeren et al. (2004) proposed a dual-pathway model to collective action through (1) efficacy and (2) group-based anger. The second pathway was conceptualized as an emotion-focused mechanism to cope with collective disadvantage. Emotional reactions like anger and resentment were shown to be strong predictors of collective action, such that individuals who experience anger towards the situation of their group were more likely to express willingness to engage in action across a diverse array of contexts (e.g. Smith, Cronin, & Kessler, 2008; van Zomeren, Spears, Fischer, & Leach, 2004; Walker & Smith, 2002). For example, anger has been shown to be an important force motivating feminist collective action (Hercus, 1999)

and a central predictor of women's action tendencies aimed at requesting reparation by perpetrators of sexism (Pennekamp, Doosje, Zebel, & Fischer, 2007). Similarly, van Zomeren, Spears, Fischer, and Leach (2004) demonstrated that group-based anger was a unique predictor of willingness to engage in collective action among college students who were told they would be disadvantaged by government financial cuts to university support.

Importantly, Miller, Cronin, Garcia, and Branscombe (2009) tested the effect of fear, another negative emotion, on willingness to engage in collective action. The researchers highlighted fear as a missing variable in previous collective action accounts, including van Zomeren et al.'s (2004) dual pathway model. They specifically argued that this affect, which has been shown to be associated with avoidance behaviour (Mackie, Devos, & Smith, 2000), might well suppress collective action tendencies (Miller et al., 2009). In two studies, they indeed showed that fear inhibited collective action tendencies, operationalized as willingness to sign a petition in response to unfair treatment towards their group (Miller et al., 2009). In line with these findings, fear has been shown to be negatively related to willingness to engage in collective action against austerity measures in Greece during a time of major economic crisis, and to activism tendencies more generally (Chryssochoou, Papastamou, & Prodromitis, 2013).

CHAPTER V

AIMS AND HYPOTHESES

This study's broad aim is to investigate social psychological predictors of collective action tendencies among women MDWs in Lebanon. Specifically, we aimed at exploring the contributions of ten social psychological variables to the prediction of collective action tendencies. These predictors were: (1) national identity, (2) workers' identity, (3) procedural, (4) distributive, (5) interpersonal, and (6) informational injustice, (7) embeddedness measured as contact with civil society, and (8) embeddedness measured as involvement in civil society, (9) anger, and (10) fear. We also aimed at exploring any possible differences between the two communities we sampled, namely our Sri Lankan and our Filipino groups.

We therefore hypothesized that:

Hypothesis 1:

1. a. National identity will positively predict collective action tendencies in our samples.

1. b. Workers' identity will positively predict collective action tendencies in our samples.

Hypothesis 2:

2. Participative efficacy will positively predict collective action tendencies in our samples.

Hypothesis 3:

3. a. Procedural injustice will positively predict collective action tendencies in our samples.

3. b. Distributive injustice will positively predict collective action tendencies in our samples.

3. c. Interpersonal injustice will positively predict collective action tendencies in our samples.

3. d. Informational injustice will positively predict collective action tendencies in our samples.

Hypothesis 4:

4. a. Embeddedness measured as contact with civil society will positively predict collective action tendencies in our samples.

4. b. Embeddedness measured as involvement in civil society will positively predict collective action tendencies in our samples.

Hypothesis 5:

5. Anger will positively predict collective action tendencies in our samples.

Hypothesis 6:

6. Fear will negatively predict collective action tendencies in our samples.

CHAPTER VI

METHODOLOGY

A. Participants

Participants were women migrant domestic workers from one of two communities in the greater Beirut area: Filipino and Sri Lankan. We restricted the study to two samples in an effort to recruit a large number of participants from each nationality. Filipino and Sri Lankan domestic workers are among the most numerous in Lebanon (Jureidini, 2001), and informal discussions with activists and researchers suggested that they are convenient groups, both from an accessibility of sampling and from a translation perspective.

B. Research design

This study had a cross-sectional design. The predictor variables were identity, participative efficacy, four types of injustice, embeddedness, anger, and fear. The outcome variable was collective action tendencies for the betterment of migrant domestic workers' living conditions in Lebanon.

C. Procedure

We opted for a committee approach to translation, since this method has been shown to protect cultural nuances (Furukawa & Driessnack, 2016). The survey was translated from English to Tagalog and Sinhala respectively. For each community, two

professional translators independently translated the survey to the desired language, and a third professional translator reviewed the obtained surveys and resolved the differences between them. According to the Sri Lankan reviewer, differences between the two Sinhala surveys were primarily due to the fact that one of the translators had used more complicated literal translations from English, while the other chose to translate the content in a simpler manner. Considering the target population, the reviewer recommended we prioritize simple language, and therefore edited the final version accordingly. According to the Filipino reviewer, there were only minor linguistic differences between the two Tagalog surveys, and they were resolved by choosing the clearer sentence structure every time. In both surveys, it was decided that we would use the term generally employed by the respective communities to refer to "migrant domestic workers," as opposed to opting for literal translations.

In order to achieve sufficient statistical power[2], we sampled 125 Sri Lankan participants, and 123 Filipino participants. Data collection took place on nine consecutive Sundays (October 15th till December 10th) in four locations, the Saint Francis Roman Catholic Church on Hamra Street, the Migrant Community Centre in Ashrafiyeh, the Evangelical Baptist Church on Abdul Aziz Street, and Dawra. These four locations are weekly gathering spots for migrant domestic workers from both the Philippines and Sri Lanka.

The author and four CITI certified research assistants (three graduate students and one undergraduate student in psychology at the American University of Beirut) individually

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[2] The minimum required sample size for a multiple regression using 9 predictors was 113 participants (104 + 10 predictors; Tabachnick & Fidell, 2007).

approached participants in the different data collection locations. Participants were asked if they were interested in participating in a survey investigating migrant domestic workers' living and working conditions in Lebanon, and were told that the survey takes about 15 minutes to complete. In the case of Filipino participants, all those who were approached reported they could read Tagalog and therefore had the ability to fill the survey out themselves. In the case of Sri Lankan participants, many of those who were approached claimed they could not read the questionnaire themselves. A middle-aged Sri Lankan volunteer from the community was therefore solicited to read the items to illiterate participants in Dawra. For most participants, the volunteer was reading the questions and filling in the answers for them individually. For others who requested it due mostly to time considerations, the volunteer was reading the questions out loud to groups of 2 or 3 participants at a time, while they followed the items on the surveys and filled them in themselves.

All participants were handed a passive informed consent form, (Appendix A), followed by a survey (Appendix B) in their native language, then a debriefing passage (Appendix C) reiterating the purpose of the study, in addition to a pamphlet providing participants with contact information of various NGOs and CSOs directly involved in MDW issues (Appendix D). Both the passive informed consent and the debriefing passage were read out loud to illiterate participants. The information on these pamphlets was adapted from the Migrant Domestic Workers Guide drafted by the International Labour Organization in collaboration with the Lebanese Ministry of Labor (available online).

D. Instruments

1. Identity

Six items measuring both national identity (Filipino and Sri Lankan respectively) and the workers' identity were adapted from Harb (2010) and used in the present study. The items were rated on 5-point Likert type scales, ranging from 1 (not at all) to 5 (highest extent). Sample items included "I'm concerned with the welfare of Filipinos", and "My identity is defined by my belonging to migrant domestic workers in Lebanon". Cronbach's α for the subscales ranged from .68 to .90 in the original study (Harb, 2010).

2. Justice perceptions.

An adaptation of Colquitt's (2001) Organizational Justice Perception scales was used to measure justice perceptions. The four justice dimensions (Distributive, Procedural, Interactional and Informational) assessed participants' fairness perceptions of a) their salary (distributive), b) their contract (procedural), c) their interaction with their employers (interactional), and d) the information they received from the recruitment agency (informational). The items were rated on 5-point Likert type scales, ranging from 1 (not at all) to 5 (highest extent). Sample items included "To what extent is your salary appropriate for the work you have completed", "To which extent have you been able to express your views and feelings during the procedures [that lead to the finalization of your contract]", "To what extent [has your employer] treated you with dignity", and "To which extent [has the recruitment agent] been honest in (his/her) communications with you?" Cronbach's α for these subscales ranged from .90 to .93 in the original study (Colquitt, 2001).

3. Participative efficacy

Four items measuring participative efficacy were adapted from van Zomeran et al. (2004). These items assessed participants' belief that their personal contribution adds incremental value to the process of improving migrant domestic workers' living and working conditions. The items were rated on 5-point Likert type scales, ranging from 1 (not at all) to 5 (highest extent). Sample items included "I believe that I, as an individual, can contribute greatly so that Migrant Domestic Workers, as a group, can change their living and working conditions for the better" and "I believe that I, as an individual, can provide a significant contribution so that, through joint actions, Migrant Domestic Workers can change their living and working conditions for the better." Chronbach's alpha for this scale was .94 in the original study (van Zomeran et al., 2004).

4. Emotions

Four items measuring negative emotions were included. Two items assessed participants' anger at the situation of MWDs in Lebanon, and two items assessed participants' fear of participating in collective action to better the living and working conditions of MDWs. The items were rated on 5-point Likert type scales, ranging from 1 (not at all) to 5 (highest extent). Sample items included "I feel angry when Migrant Domestic Workers experience unfair treatment in Lebanon" (anger) and "I am afraid to participate in an action to better the conditions of Migrant Domestic Workers in Lebanon" (fear).

5. *Embeddedness*

A list of group types was offered to the participants, including such clusters as charity associations, non-governmental organizations, and faith-based collectives for example. Embeddedness was measured using two consecutive instruments. The first instrument assessed participants' contact with each of these using a "Yes/No" response style, following Klandermans, van der Toorn, & van Stekelenburg's (2008) measure of embeddedness. The second instrument tapped into participants' extent of involvement in each of the previous groups, using a 5-point Likert type scales, ranging from 1 (not at all) to 5 (highest extent).

6. *Collective action tendencies*

An adaptation of van Zomeren, Spears, and Leach's (2008b) collective action tendencies scale was used to assess participants' willingness to engage in collective action for the betterment of MDWs' living conditions. Two items assessing willingness to become a member of and an active member (attending regular meetings and investing time and effort) of a MDWs' group were added to the five-item instrument. The items were rated on 5-point Likert type scales, ranging from 1 (not at all) to 5 (highest extent). Sample items included "To which extent are you willing to participate in a future demonstration to better the living conditions of people like you" and "To which extent are you willing to become a member of a group of Migrant Domestic Workers that fight for the betterment of their living conditions?" Cronbach's α for this scale was .72 in the original study (van Zomeren, Spears, and Leach, 2008b).

7. Demographics

Participants were asked to fill in their gender and nationality to ensure that inclusion criteria were met. They were asked to report their age, educational level, and average monthly income. They were also asked to specify whether they are currently stay-in or freelance domestic workers. Finally, they were asked whether they have previously participated in collective action for the betterment of migrant domestic workers' living conditions.

CHAPTER VII

STATISTICAL ANALYSES

A. Preliminary Analyses

1. *Missing Value Analysis*

A missing value analysis (MVA) was run to determine the percentage of missing values for each of the communities.

a. Sri Lankan:

All of the variables had less than or around 5% of the values missing, except two items measuring embeddedness. The items were "Are you currently in touch with or a member of: A charity association?" (24.8% missing) and "To which extent are you involved in: A charity association?" (22.4%). The high percentage of missing values on two questions asking about the same type of collective (i.e. charity) suggests a translation issue. The two items were dropped from the respective embeddedness scales. We used list-wise exclusion because the amount of data lost was deemed acceptable (only one participant was lost using this method).

b. Filipino:

All of the variables had less than 5% of the values missing, except items asking about income (6.5%), status (stay-in or freelance, 5.7%), and previous participation in collective action (7.3%). Some missing values on income are common, as the question can be considered sensitive by participants. Similarly, missing values on questions relating to possibly illegal status and previous participation in collective action are expected. Little

MCAR's test was not significant (*p*>.05), indicating that the values were missing at random, and do not pose concerns for further analyses. We used list-wise exclusion because the amount of data lost was deemed acceptable (only three participants were lost using this method).

2. *Psychometrics and scales*

a) Identity

Factor analyses of the identity subscales yielded inconsistent solutions across samples (see Appendix G for details), and led us to drop the common workers' identity subscale from all subsequent analyses. The national identity subscale included the original three items measuring national identities (e.g. "I'm concerned with the welfare of Filipinos/Sri Lankans,"), and had good reliability in the Sri Lankan sample (Cronbach α = .92), but an unacceptably low reliability in the Filipino Sample (Cronbach α = .57).

b) Injustice

As expected, factor analyses of the items adapted from Colquitt's (2001) justice scale yielded good four-factor solutions in both samples (see Appendix H for details). The items were reverse coded and averaged to create procedural, distributive, interpersonal, and informational injustice scales. Reliability analyses showed that the scales obtained were highly reliable as their Cronbach's α ranged from .79 to .94 in both samples (See table 3).

c) Participative efficacy

Participative efficacy was calculated using the four items adapted from van Zomeran et al. (2004). Reliability analyses showed that the scale obtained was highly

reliable in both the Filipino (Cronbach's α = .93) and the Sri Lankan (Cronbach's α = .95) samples.

    d.   <u>Collective action</u>

        Following exploratory factor analysis (EFA) of the collective action items in both samples (See Appendix I for details), a collective action scale was calculated using the 5 items adapted from van Zomeren, Spears, and Leach's (2008b) and the 2 items assessing willingness to become a member of and an active member of a MDWs' group. Both EFAs yielded a robust one factor solution, and reliability analysis showed that the scale obtained was highly reliablein both the Filipino (Cronbach's α = .91) and the Sri Lankan (Cronbach's α = .97) samples.

    e. <u>Embeddedness</u>

        Embeddedness was measured using two consecutive scales. The first one assessed participants' contact with each of four collectives[3] using a Yes (1) or No (0) response styles. Following Klandermans, van der Toorn, and van Stekelenburg (2008), the sum of these responses was computed to create the first embeddedness variable (embeddedness contact, scores ranged from 0 to 4). The second one tapped into participants' extent of involvement in each of the previous groups, using a 5-point Likert type scales, ranging from 1 (not at all) to 5 (highest extent). The average of these responses was computed to create the second embeddedness variable (embeddedness involvement, scores ranged from 1 to 5).

    f. <u>Fear and anger</u>

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[3] The first item of both scales, which asked participants about their contact with and involvement in charity associations was dropped from the analyses (See section of MVA).

Fear and angerwere calculated by averaging the scores of their two-item measures respectively.

Table 3

Reliability Coefficients of Scales per sample

Scale	Number of Items	Cronbach's α	
		Filip ino	Sri Lankan
Identity	3	.57	.92
Procedural Injustice	3	.79	.88
Distributive Injustice	3	.82	.92
Interpersonal Injustice	3	.81	.93
Informational Injustice	3	.90	.94
Participative	4	.93	.95
Efficacy Collective Action	7	.91	.97

$110 < N < 125$

3. *Univariate and multivariate outliers.*

a. <u>Univariate outliers:</u>

Univariate outliers were inspected through frequency tables of Z-scores of all variables in both samples separately. One Sri Lankan participant was an outlier on embeddedness involvement ($z = 4.35$). One Filipino participant was an outlier on identity ($z = -4.20$) and another participant was an outlier on interpersonal injustice ($z = 3.36$). As we expect 1% of the cases to be above or below $z=|3.29|$, these cases were not deleted.

b. <u>Multivariate outliers:</u>

Multivariate outliers were inspected by saving Mahalanobis distance values when running a regression using identity, the four injustice scales, participative efficacy, embeddedness (both contact and involvement), fear, and anger as IVs, and CA as a DV. According to the

Chi-square table (Tabachnik & Fidell, 2013), the critical value of the chi squared test for 10 variables at a $p <.001$ significance level is $\chi^2 = 29.59$.

Four Sri Lankan participants had a Mahalanobis distance above the critical value. However, inspection of Cook's distances showed that all of them were below 1.00, indicating the absence of influential cases. Accordingly, we opted not to delete the cases. For the Filipino sample, all Mahalanobis distances were below the critical value, and inspection of Cook's distances showed that all values were below 1.00, indicating the absence of multivariate outliers and influential cases.

4. *Normality.*

We looked at the z-skewness of the variables in both communities separately to determine their normality (See Table 4). Significant skewness and kurtosis were concluded if the z-skewness scores of the variable were above |3.29|.

a. Sri Lankan:

All variables were normally distributed, except distributive injustice ($z = -4.63$) and both embeddedness variables. Distributive injustice was slightly negatively skewed, with values clustering at the higher end of the scale, indicating relatively high ratings of distributive injustice among Sri Lankan participants. Seeing as how multiple regressions are robust to minor violations of normality, distributive injustice was kept in the analysis as it is. The two embeddedness variables were strongly positively skewed, showing that scores were largely clustering on the lower ends of the scales for both contact ($z = 7.92$) and involvement ($z = 12.23$), and indicating very low levels of embeddedness among Sri

Lankan participants. Both subscales were dropped from subsequent analyses for the Sri

Lankan sample.

b. Filipino:

All variables were normally distributed, at the exception of identity ($z = -7.47$).

Identity was significantly negatively skewed, with most Filipino participants scoring on the

higher end of the scale. Because of its low reliability (Cronbach $\alpha = .57$) and its high skew,

identity was dropped from subsequent analyses for the Filipino sample.

Table 4

Skewness Scores (per sample)

Variable	z-Skewness	
	Sri Lankan	Filipino
Identity	-2.90	-7.468
Procedural Injustice	-3.23	1.36
Distributive Injustice	-4.63	0.34
Interpersonal Injustice	-0.91	2.82
Informational Injustice	-2.67	1.01
Participative Efficacy	-0.04	-2.96
Embeddedness Contact	7.92	2.53
Embeddedness Involvement	12.23	2.22
Anger	-2.84	-4.77
Fear	0.03	-1.17
Collective Action	-0.41	-1.63

5. *Samples Descriptives:*
a. Sri Lankan:

The age of participants from the Sri Lankan community ranged from 19 to 66

years-old, with an average age of around 36. The vast majority of them (96.7%) have

gotten a middle school level education or less, with the rest having attended secondary

school, and none having been to university. Around half of them earn 300$ or less per

month (49.6%), and a third of them earn more than 400$ (33%). Around two-third of them (63.4%) reported being stay-in domestic workers, while the rest reported being freelancers. Around three-quarters of them reported not having participated in collective action previously (77.2%), and about 22% of them reported that they have[4] (See Appendix J for graphs).

    b. <u>Filipino:</u>

        The age of participants from the Filipino community ranged from 22 to 59 years-old, with an average age of around 37. Around half of them have received university education (52.1%) and the large majority of them have gotten at least secondary school level education (91.6%). Most of them earned more than 300$ per month (88.7%), with half of the sample earning more than 400$ (50.4%). Around 90% of them reported being stay-in domestic workers, with only 4.9% reporting being freelancers. Most of them reported not having participated in collective action previously (78%), and around 15% of them reported that they have (See Appendix J for graphs).

        These descriptives are in line with previous literature comparing MDWs from the Philippines and Sri Lanka in Lebanon, particularly the tendency for Filipino women to earn higher wages than Sri Lankan women (e.g. ILO, 2017).

6. *Scale Descriptives:*

        Table 5 below includes the means and standard deviations of the predictors and the dependent variable for each of the samples separately.

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[4] Note that this item was quite general and did not include a specific definition of CA, and this result could therefore be overestimating previous CA among both our samples.

The means of all four injustice scales were higher than the midpoint for Sri Lankan participants, while they were lower than the midpoint for Filipino participants. In fact, follow-up t-tests showed that there were significant differences in perceptions of injustice between the two samples on all four dimensions, with Sri Lankan participants reporting higher perceptions of injustice than Filipino participants on procedural (SL: $M = 3.51$, $SD = .87$; F: $M = 2.48$, $SD = .96$, t(246) = -8.82, p < .001), distributive (SL: $M = 3.60$, $SD = 1.01$; F: $M = 2.64$, $SD = 1.01$, t(245) = -7.48, p < .001), interpersonal (SL: $M = 3.09$, $SD = .1.10$; F: $M = 2.04$, $SD = .88$, t(244) = -8.26, p < .001), and informational injustice (SL: $M = 3.47$, $SD = 1.07$; F: $M = 2.57$, $SD = .1.07$, t(245) = -6.58, p < .001).

More generally, both samples showed similar levels of participative efficacy beliefs, anger, fear, and collective action tendencies. When it comes to injustice perceptions, results indicate higher perceptions of injustice among Sri Lankan participants compared to Filipino participants, on issues relating to the procedures that led to their contracts, their salaries, their relationships with their employers, and the access of information offered by their agents.

Importantly, descriptives of the Sri Lankan sample flag the fact that the means of different variables are largely clustered around the midpoints of the scales, and there seems to be low variability in the sample. This potentially indicates a problem with the data, which could be the result of response styles, translation issues, or the procedure implemented for data collection among this sample (See limitations section).

Table 5

Scale descriptives (per sample)

Variable

	Sri Lankan		Filipino	
	Mean	SD	Mean	SD
Identity	3.52	1.18	4.29	.77
Procedural Injustice	3.51	.87	2.48	.96
Distributive Injustice	3.60	1.01	2.64	1.00
Interpersonal Injustice	3.09	1.10	2.04	.88
Informational Injustice	3.47	1.07	2.57	1.07
Participative Efficacy	3.12	1.16	3.86	.96
Anger	3.74	1.42	4.14	1.02
Fear	2.92	1.14	3.39	1.08
Embeddedness Contact	.63	.89	1.47	1.34
Embeddedness Involvement	1.34	.89	2.27	1.22
Collective Action	3.22	1.09	3.56	.94

B. Zero-order correlation matrices:

1. Filipino

Inspection of the zero-order correlation matrix for the Filipino sample revealed that, as expected, efficacy and embeddedness (involvement) were significantly positively correlated with collective action tendencies, such that participants who reported higher levels of participative efficacy and higher levels of involvement with collectives were respectively more likely to report higher willingness to engage in collective action. Participative efficacy was the strongest correlate of collective action tendencies, with a moderate correlation ($r = .35, p < .001$), and embeddedness (involvement) was the second strongest with a small correlation ($r = .20, p < .001$).

The only other variable that correlated significantly with collective action tendencies was interpersonal injustice, which surprisingly showed a small negative correlation ($r = -.21, p < .005$). This indicates that participants who reported lower perceptions of interpersonal injustice, and therefore viewed their employers as treating

them with more respect or dignity, were more likely to report willingness to engage in collective action.

2. Sri Lankan:

Inspection of the zero-order correlation matrix for the Sri Lankan sample showed that, as expected, participative efficacy and identity were significant positive correlates to collective action tendencies. In fact, participative efficacy was the strongest correlate of collective action tendencies, with a large correlation ($r = .76$, $p < .001$), and identity was the second strongest with a medium-large correlation ($r = .69$, $p < .001$). Also, as expected, anger turned out to be a significant positive correlate of collective action tendencies ($r = .66$, $p < .001$), indicating that participants who reported higher levels of anger were more likely to report higher collective action tendencies.

Interestingly, all four injustice dimensions were significantly negatively correlated to collective action tendencies, indicating that participants who reported lower levels of injustice were more likely to report higher levels of willingness to participate in collective action. These correlations are in the opposite direction to that supported by previous literature on the link between perceptions of injustice and collective action tendencies, and seem to suggest that in this sample, participants who reported lower levels of injustice perceptions (and who therefore seem to be faring relatively better) were more likely to report higher collective action tendencies. Also, surprisingly, fear turned out to be a significant positive predictor of collective action tendencies ($r = .62$, $p < .001$), suggesting that participants scoring higher on the fear items were more likely to score higher on willingness to engage in collective action.

More generally, and in support of our previous suspicion concerning the Sri Lankan data, the correlation matrix shows an unusual number of highly significant correlations between the variables. While there are multiple possible explanations for these results (See limitations section), we decided to continue with the main analyses for both communities, but to interpret results of the Sri Lankan sample with caution.

Predictors of Collective Action Tendencies

	Procedural Injustice	Distributive Injustice	Interpersonal Injustice	Informational Injustice	Participative Efficacy	Anger	Fear	Embeddedness Contact	Embeddedness Involvement	Collective Action
Procedural Injustice	1	.542**	.458**	.576**	-.131	-.185*	.069	.192*	-.007	-.001
Distributive Injustice		1	.504**	.623**	-.159	-.181*	.022	.082	0.71	-.109
Interpersonal Injustice			1	.575**	-.094	-.318**	-.106	.068	.001	**-.212***
Informational Injustice				1	-.091	-.148	.021	.126	.018	-.091
Participative Efficacy					1	.368**	.184*	.045	.075	**.354***
Anger							.087	.011	-.123	.163
Fear								.014	.077	.129
Embeddedness Contact								1	.548**	.118
Embeddedness Involvement									1	**.204***
Collective Action										1

	Identity	Procedural Injustice	Distributive Injustice	Interpersonal Injustice	Informational Injustice	Participative Efficacy	Anger	Fear	Collective Action
Identity	1	-.486**	-.283**	-.548**	-.379**	563**	.680**	.535**	.690**
Procedural Injustice		1	.419**	.420**	.418**	.496**	-.473**	.379**	-.502**
Distributive Injustice			1	.58**＊	.583**	.441**	-.271**	.346**	-.410**
Interpersonal Injustice				1	.660**	.580**	-.503**	.528**	-.588**
Informational Injustice					1	.478**	-.283**	.406**	-.450**
Participative Efficacy						1	.610**	.669**	.761**
Anger							1	.564**	.660**
Fear								1	.618**
Collective Action									1

3.   Main Analysis

A.Statistical Assumptions:

With sample sizes of 120 participants in the Filipino sample, and 124 participants in the Sri Lankan sample, the assumption of the ratio of cases to IVs was met, since the minimum required sample size was 113 participants (104 + 9 predictors; Tabachnick & Fidell, 2007) for the Filipino sample, and 114 participants for the Sri Lankan sample (104 + 10 predictors; Tabachnick & Fidell, 2007). Inspection of respective standardized residuals histograms and scatter plots suggested no issues of normality or homoscedasticity. Independence of errors (Durbin-Watson = 2.04 for Filipino sample, Durbin-Watson = 1.74 for Sri Lankan sample) was also met for both samples. All values in the correlation matrices were below 0.8, and all VIF values were below 10, suggesting no problems of multicollinearity or singularity between the variables in either sample (See Appendix K for details).

B. Forced-entry multiple regression

1. Filipino:

A forced-entry multiple regression was run using the four injustice scales, participative efficacy, embeddedness (both contact and involvement), fear, and anger as independent variables, and collective action as the dependent variable. The multiple regression model with all nine independent variables produced an $R^2 = .22$, F (9, 106) = 3.26, p < .01, indicating that the predictors accounted for around 22% of the variance in the dependent variable. The model summary also showed an adjusted $R^2 = .15$ (15%), indicating an 7% shrinkage when moving from our sample to the population. This level of shrinkage indicates that our model loses some of its predictive power when we attempt to generalize it from the sample to the population.

Table 6

R, R², and Adjusted R² of the Filipino Regression Equation

Model	R	Square	Adjusted R Square
1	.47	22	.15

Regression coefficients displayed that participative efficacy and interpersonal injustice were the only significant predictors of collective action tendencies.

Participative efficacy was a significant positive predictor of collective action tendencies, and the strongest, with $\beta = .35$, $p<.01$ (medium sized), such that participants scoring higher on participative efficacy were more likely to score higher on CA tendencies. In line with the correlation matrix, interpersonal injustice was a significant negative predictor of CA tendencies, with $\beta = -.24$, $p<.05$ (medium sized), such that participants reporting more interpersonal injustice from their employers, were more likely to score lower on CA tendencies. All other predictors were shown not to predict CA tendencies significantly.

Table 7

Regression Parameters of the Filipino sample

	Unstandardized Coefficients		Standardized Coefficients	
		Standard Error	β	T
(Constant)	.14	.61		3.49*
Participative Efficacy	.36	.10	**.35**	**3.58****
Procedural Injustice	.17	.11	.17	1.50
Distributive Injustice	.01	.11	.01	-.11
Interpersonal Injustice	.26	.12	**-.24**	**-2.13***
Informational Injustice	.04	.11	-.05	-.38

Embeddedness Contact	.03	.08	.08	.44
Embeddedness Involvement	.11	.09	.11	1.34
Anger	.01	.10	-.01	-.10
Fear	.00	.08	-.08	-.02

2. Sri Lankan

A forced-entry multiple regression was run using identity, the four injustice scales, participative efficacy, fear, and anger as independent variables, and collective action as the dependent variable. The multiple regression model with all eight independent variables produced an R^2 = .70, F (8, 115) = 33.32, p < .001, indicating that predictors accounted for almost 70% of the variance in the dependent variable. The model summary also showed an adjusted R^2 = .68 (68%), indicating a 2% shrinkage when moving from our sample to the population. This percentage of shrinkage indicates that our model generalizes quite well from the sample to the population of Sri Lankan MDWs in Lebanon.

Table 8

R, R^2, and Adjusted R^2 of the Sri Lankan Regression Equation

Model	R	Square	Adjusted R Square
1	.84	.70	.68

Regression coefficients displayed that only identity and participative efficacy were significant predictors of collective action tendencies.

Participative efficacy was a significant positive predictor of collective action tendencies, and the strongest, with β = .42, *p*<.001 (medium sized), such that participants scoring higher on participative efficacy were more likely to score higher on CA tendencies. Similarly, identity was

the second strongest significant positive predictor of collective action tendencies, with $\beta = .27$,

$p<.01$ (small sized), such that participants scoring higher on the national identity scale were more

likely to score higher on CA tendencies. All other variables were shown not to predict CA

tendencies significantly.

Regression Parameters of the Sri Lankan sample

	Unstandardized Coefficients		Standardized Coefficients	
		Standard Error	β	T
(Constant)	.10	.56		2.00
Identity	.25	.07	**.27**	**3.50***
Participative Efficacy	.40	.08	**.42**	**5.13****
Procedural Injustice	.04	.08	-.03	-.53
Distributive Injustice	.04	.07	-.04	-.60
Interpersonal Injustice	.05	.08	-.06	-66
Informational Injustice	.02	.08	-.01	-.19
Anger	.10	.06	-.13	1.64
Fear	.06	.07	-.06	.81

Crucially, results of the multiple regression using the Sri Lankan sample continue to

flag the existence of a problematic pattern in the data. The extremely large coefficient of multiple

determination ($R^2 = .70$) is likely the result of the previously noted zero-order correlations, and

renders the findings questionable (See limitations section).

CHAPTER VIII

DISCUSSION

The current study set out to investigate social psychological predictors of collective action tendencies among migrant domestic workers from two community samples in Beirut, Lebanon. Specifically, it aimed at testing the roles of classical predictors of collective action tendencies, namely identity, participative efficacy, and injustice perceptions. It also aimed at testing the roles of embeddedness and two negative emotions, anger and fear.

This is the first empirical study to sample MDWs from two communities in Lebanon and study their willingness to engage in collective action. It is also the first study to test this combination of variables in predicting collective action tendencies. Its results highlight several interesting findings.

A. Identity

One of the results that emerged from our study was the conflation of the respective national identities and the common workers' identity in both Filipino and Sri Lankan samples. Participants from both communities seemed not to discriminate between a national identity on one hand (Sri Lankan or Filipino) and a workers' identity on the other. Because this is the first study to ever measure identification levels among MDWs in Lebanon, we had assumed the existence of these two supposedly competing identities, based on previous qualitative (e.g. Kobaissy, 2015) and civil society reports (e.g. Tayah, 2014). This is particularly interesting in light of the recommendations given by such work, which usually encourage those organizing MDWs to invest effort into diluting national identities and building an alternative one based on

shared labor experiences. Our results could contest such recommendations, by having shown that, at least among our participants, it seems that there is no clear-cut distinction between the two identities. Furthermore, the structural validity of the identity scale failed to emerge in both our samples, pointing to different understanding of the identity construct by the two samples. It remains unclear at this stage whether these structural un-equivalences are due to translation issues or whether they are due to genuine differences in approaching conceptions of identity by participants from the two communities.

It may be noteworthy to point out that these results could have been the consequence of the order of items (See Appendix B). Because we presented participants with alternating items relating to (1) their national identity and (2) their workers' identity, we could have made it quite difficult for them to discern between the two reference groups. A survey including first a three-item measure of national identity followed by a separate three-item measure of the workers' identity (perhaps with a sentence clarifying the targeted difference between those two), could have plausibly produced a different pattern of results.

Finally, while we could not test the role of identity in predicting CA tendencies the Filipino sample, it did as expected come out as a significant positive predictor of willingness to engage in collective action among the Sri Lankan sample.

B. Participative efficacy

Participative efficacy, defined as one's belief in the incremental value of their own participation in CA for its success (van Zomeran et al., 2004), came out as a significant positive predictor of CA tendencies among both the Filipino and the Sri Lankan samples, and it had the highest standardized coefficient in both cases. While this construct was recently introduced to the

social psychological literature on collective action and is therefore under researched compared to the older individual efficacy and collective efficacy constructs (Zomeren, Saguy, & Schellhaas, 2013), the results of the current study encourage its inclusion as a predictor of collective action tendencies in future research.

This finding highlights the centrality of MDWs' belief in the incremental value of their own participation ("as an individual") in predicting their willingness to engage in collective action. It seems that the more a MDW reports believing that she is able to "provide an important contribution" to the group carrying out the collective action, the more likely she is to join that group's planned activities. This information could be useful to collectives working on organizing MDWs. Individual efficacy levels could arguably be low among this group, due to structural factors resulting from the Kafala system, which make it difficult for them to control their own living and working conditions. Similarly, collective efficacy levels could be low among MDWs, seeing as how the pre-existing collectives have dealt with an immense amount of challenges in their organizing efforts. If participative efficacy is indeed an important predictor of collective action tendencies as our results suggest, it could be a useful for civil society organizations to highlight the ability of each MDW to contribute in one way or another to the achievement of the overall goal intended by every action.

C. Injustice:

Aside from the role interpersonal injustice played in predicting collective action tendencies in the Filipino sample (see below), the organizational injustice scales adapted from Colquitt (2001) failed to come out as significant predictors of collective action tendencies in this study. In fact, all four injustice subscales were tapping into participants' perceptions of injustice

in their own lives. It would be useful for future research to use a collective injustice scale, to get a better sense of how perceptions of injustice at the group level predict collective action tendencies.

Relatedly, the means of all subscales (procedural, distributive, interpersonal, informational) were around or lower than the midpoint in both samples, indicating that our participants were generally reporting low or average levels of injustice perception. This could be the result of a sampling bias. Our participants were all MDWs whom we sampled in public spaces on Sundays, meaning they had at least a few hours to rest during weekends and the ability to leave the households of their employers during that period. Referring back to investigations of MDWs' living and working conditions in Lebanon (e.g. ILO, 2016), these indicators clearly make our participants part of a specific subsample, who might be experiencing relatively less injustice at the individual level. Interestingly, notwithstanding this probable sampling bias, independent t-tests showed that our Sri Lankan participants reported higher levels of injustice perceptions on all four dimensions we measured compared to our Filipino participants. This finding provides additional support to the claim that a MDW's situation in Lebanon is influenced by her nationality (ILO, 2016).

D. Interpersonal injustice

One of the more surprising results of our study was the fact that interpersonal injustice came out as a significant negative predictor of collective action tendencies in the Filipino sample. Interpersonal injustice was also the only injustice subscale that significantly correlated with CA tendencies, and it came out as a negative predictor. These results suggest that the more a Filipino DW perceives her employer to be treating her disrespectfully, the less likely

she is to report willingness to engage in collective action. This result is in conflict with the

classical prediction made by the SIMCA model, whereby perceptions of injustice are expected to

heighten collective action tendencies, but may be in line with literature on repression, where

higher severities are punishments are associated with lower levels of collective action (Young,

2016). Interpersonal injustice is the only measure included in our questionnaire that assesses the

relationship between the MDWs and their employers. It could be that the more Filipino DWs feel

disrespected by their employers, the less likely they are to be able to leave the household and

engage in collective action.

E. Embeddedness:

While embeddedness (involvement) did come out as a significant positive correlate of

CA tendencies in both samples, it did not come out as a significant predictor of collective action

tendencies in either of them when entered in the regression with participative efficacy.

Importantly, participants showed relatively low levels of embeddedness across the

board. One possible explanation of this result is the operationalization we opted for. Following

Klandermans, van der Toorn, and van Stekelenburg (2008), we asked participants to rate their

involvement in particular types of collectives (charity associations, non-governmental

organizations, faith-based collectives, the Migrant Community Center, and the Migrant Domestic

Workers Union). While we did leave a space for participants to add "other collectives" and rate

their involvement in them, none of the 248 respondents filled out that space. The restriction we

put on the types of collectives might have caused our data to underestimate embeddedness,

particularly insofar as the five kinds of groups included in our scale were all institutional in

nature. It would be useful for future research to include a larger and more diverse array of

collectives, or qualitatively explore what non-institutional groups or associations they are tied with, using focus group discussions or interviews. It might be interesting to try and tap into more informal networks, to get a better measure of MDWs embeddedness. Previous literature on MDWs in Lebanon has highlighted some noninstitutionalized collectives as bases for "meso-level" resistance, which could be seen as a precursor to full-fledged collective action (Pande, 2012). Such collectives include other MDWs living in the same building or neighborhood for example, and it could be useful to test the role of that form of embeddedness in predicting CA tendencies.

F. **Anger:**

Both our samples had higher-than midpoint means on the anger scale. However, contrary to our hypothesis, anger failed to significantly predict willingness to engage in CA. One explanation of these results could be related to the formulation of the anger items themselves, "I feel angry when Migrant Domestic Workers experience unfair treatment in Lebanon" and "I feel angry that the Lebanese government does not guarantee Migrant Domestic Workers' rights." It could be that our anger scale failed to predict collective action tendencies because of its impersonal formulation. Future research could include items similarly asking about anger towards the situation of MDWs in Lebanon, but that are more strongly worded and framed as anger towards the unfairness experienced by the in-group, perhaps with less abstract and more concrete examples of such injustices.

G. **Fear:**

Our participants generally reported average levels of fear. However, contrary to our hypothesis, fear did not come out as a significant predictor in the regression. The items we used to measure fear were "I am afraid to participate in an action to better the conditions of Migrant Domestic Workers in Lebanon" and "I am worried about the consequences of joining an action to better the conditions of Migrant Domestic Workers in Lebanon." One possible explanation for the failure of our fear scale to correlate with or predict CA tendencies could be phrasing of its items. The first item taps into participants' general fear of participating in action, and the second might read more like a measure of general anxiety around the consequences of this participation. It might be useful for future research to include items that more specifically gauge fears of prosecution by the state or punishment by the employers for example.

CHAPTER IX

LIMITATIONS

A. General

This study suffered from multiple limitations, the most serious consequence of which was our inability to confidently infer findings for our main analysis of the Sri Lankan sample (see below).

More generally however, the fact that data collection took place over the span of 9 weeks poses a possible history threat. To the best of our knowledge, no particular event or incident that could have plausibly influenced our results occurred during that period.

On another note, while the sample sizes we chose offered us the required statistical power, the number of participants per nationality was still rather small, particularly if we are

hoping to make inferences about the larger communities. Relatedly, and as previously mentioned, our results suffer from a sampling bias. Reports discussed at the beginning of this manuscript estimated that somewhere between 60% (based on employers' responses; ILO, 2017) and over 90% (based on employees' responses; KAFA, 2014) of MDWs in Lebanon are categorically denied a day off. This means that our participants, regardless of which estimates we use, are part of a minority of domestic workers who not only receive a day off, but are also allowed to leave the household on that day (presumably forming an even smaller subsample). This could have influenced our data in a number of foreseeable ways, one of which might have been reflected in the relatively low injustice scores we found among our participants for example. Importantly, while this could cause a limitation to our ability to generalize the findings to the larger communities, it is noteworthy that this group of MDWs who are able to leave the households of their employers are likely the ones capable of taking collective action.

B. Sri Lankan sample:

The primary limitation of this study is its restricted ability to comment on the main analysis of one of its samples. This restriction followed inspection of the descriptives and the correlation matrix of the Sri Lankan sample. The means of all variables were clustered around the midpoint of the scales with rather small standard deviations, and the zero-order correlations were overwhelmingly significant and positive (at the exception of the injustice scales, which had been reverse coded) flagging a problem in the data. This was further confirmed by the very high coefficient of multiple determination ($R^2 = .70$), which makes it quite difficult to draw strong conclusions from the results of the multiple regression, and instead encourages us to interpret them with caution. There are multiple possible explanations for these results.

The first account could be related to the translation of the survey. Because we did not pilot our questionnaire, it is quite difficult for us to assess whether the translation of the items itself encouraged participants to disproportionately respond around the midpoint of the scales.

The second account could be related to the procedure we chose for the Sri Lankan sample. Following some time in the field carrying out data collection, the author noted that a large number of possible Sri Lankan participants claimed to be interested in the study, but that they could not read the questionnaire themselves[5]. We therefore solicited the help of someone from the community to facilitate the data collection process by reading the items out loud to interested Sri Lankan domestic workers. This step added risks to the design, some of which could have resulted in the pattern of results we obtained. The fact that the volunteer from the community possibly had the ability to see their answers, could have encouraged the participants to avoid the extremes of the scales. More generally, responding in writing to items that are being read out loud from someone in the community in a public space could have hastened the participants' answers and given them less time to genuinely report their perceptions.

Finally, the responses could be in fact genuine, and are therefore reflecting a midpoint response bias. Such a response bias could be a specific aspect of the cultural communication style of Sri Lankan participants (Smith, 2004). This would signal a particular propensity among Sri Lankan participants to consistently select the middle category of a scale (Worthy, 1969). Because this is the first empirical investigation of social psychological predictors among Sri Lankan participants in Lebanon, and because we could not find literature reporting particular response styles by Sri Lankan respondents, it is quite difficult for us to accept or refute this account.

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[5] This is in line with the data on education obtained from Sri Lankan participants

CHAPTER X

CONCLUSIONS AND FUTURE RECOMMENDATIONS

This study was the first to empirically investigate collective action tendencies among female migrant domestic workers in Lebanon. Its main findings demonstrated the roles of participative efficacy and identity in positively predicting willingness to engage in collective action, such that participants who reported higher levels of participative efficacy or higher levels of national identification were respectively more likely to score higher on collective action tendencies.

Despite its novelty, the study also suffered from multiple limitations, which were previously discussed. Importantly, these shortcomings yield several recommendations that future research could benefit from, both practically and conceptually. First, the investigation of collective action tendencies among larger and more diverse samples (e.g. more nationalities) would be useful. It is particularly recommended to choose a recruitment strategy that would enable MDWs who do not receive a full day's rest or who are unable to leave the households of their employers to be part of the study. Also, our data collection suggests that a considerable portion of Sri Lankan MDWs claim they cannot read questionnaires in their native language. It might be helpful to use structured interviews as opposed to written surveys, in order to obtain more representative samples.

On a more conceptual note, it might be useful for future research to study the role of collective injustice, as opposed to individual injustice, in predicting collective action tendencies among MDWs. It might also be interesting to operationalize embeddedness differently, by accounting for informal networks such as building or neighbourhood groups, and test its role in predicting willingness to engage in collective action. Finally, future empirical research with Sri

Lankan participants could shed light on a possible midpoint response bias, albeit there are other plausible explanations for that finding of ours.

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Appendix A-K

APPENDIX A: ORAL INFORMED CONSENT FORM

American University of Beirut

P.O. Box 11-0236

Riad El Solh, 1107 2020

Beirut, Lebanon

CONSENT TO SERVE AS A PARTICIPANT IN A RESEARCH PROJECT

Project Title: *Migrant workers' living and working conditions in Lebanon*
Project Director and Research Investigator: *Charles Harb*
                                             American University of Beirut
                                             Telephone: 01350000 ext. 4371
                                             Email: ch17@aub.edu.lb

Research Collaborator (Co-investigator):   *Aya Adra*
                                             American University of Beirut
                                             Telephone: 70-702661
                                             Email: aaa150@mail.aub.edu

Nature and Purpose of the Project:

You are invited to participate in a study on migrant workers' living and working conditions in Lebanon. This study will sample 400 migrant workers through convenient sampling in public spaces.

Explanation of Procedures:

As a research participant, you will have to read this informed consent form and carefully consider your participation. We are interested in your experience as a migrant domestic worker in Lebanon. Upon consenting to participate in the study, you will be asked to complete __an anonymous and confidential__ questionnaire that will take about 15 minutes. You can find any

spot in the current location and fill it out at your convenience. You will be asked about your perceptions of such issues as your identity, the fairness of your working and living conditions, your ability to affect change in the country, and your current and future organizing in civil society. You are only asked to answer in a truthful and precise manner.

Your name will not be asked*. Only the project director and the co-investigator will have access to the answered surveys.*

Potential Discomfort and Risks:

There are no more than minimal risks associated with participation in this study, although the possibility of some unforeseeable risks exists.

Potential Benefits:

The potential benefit is that you will participate in a study that will give a report of the current living and working conditions of migrant domestic workers.

Costs/Reimbursements:

Your participation in this survey incurs no costs and there are no monetary incentives.

Confidentiality:

*The results of your participation will be kept **anonymous and confidential** to the fullest extent possible. Only information that cannot be traced to you will be used in reports or manuscripts published or presented by the director or investigator. The data collected will be locked in the cabinet of the principal investigator for the period of 3 years, and only he will have access to it).*

Records will be monitored and may be audited by the IRB without violating confidentiality.

Withdrawal from the Project:

*Your participation in this survey is **completely voluntary**. You may withdraw your consent to participate in this research at any point without any explanation and without any penalty and your withdrawal will involve no loss of benefits to which you are otherwise entitled. You are also free to stop answering this survey at any point in time without any explanation.*

Who to Call if You Have Any Questions:

If you have any questions about your rights as a research participant, or to report a research related injury, you may call:

IRB, AUB: 01-350000 Ext. 5454/5455

If you have any concerns or questions about the conduct of this research project, you may contact:

Dr. Charles Harb　　　　　　　　*Aya Adra*
American University of Beirut　　　*American University of Beirut*
Telephone: 01350000 ext. 4371　*Telephone: 70-702661*
Email: ch17@aub.edu.lb　　　　*aaa150@mail.aub.edu*

===

By continuing to the next page and filling out this survey, you are consenting to participate in the

study.

APPENDIX B: Survey in English

Not at all	Some extent	Moderate extent	Large extent	Highest extent
1	2	3	4	5

Identity:

Below you will find statements about your identity. Please use the 5-point scale to indicate the degree to which you agree or disagree with these statements using the scale below.

1. I'm concerned with the welfare of Filipinos in Lebanon	1 2 3 4 5
2. I'm concerned with the welfare of domestic workers in Lebanon	1 2 3 4 5

3. My identity as a Filipino is important to me	1 2 3 4 5
4. My identity as a domestic worker is important to me	1 2 3 4 5

5. I feel that I belong to the Filipino community in Lebanon	1 2 3 4 5
6. I feel that I belong to the domestic workers' community in Lebanon	1 2 3 4 5

Justice:

Procedural justice:
The following items refer to the procedures used to arrive at your current contract. To what extent:

7. Have you been able to express your views and feelings during those procedures?	1 2 3 4 5
8. Have you had influence over the current contract arrived at by those procedures?	1 2 3 4 5
9. Have you been able to negotiate the current contract arrived at by those procedures?	1 2 3 4 5

Distributive justice:

The following items refer to your salary. To what extent:

10. Does your salary reflect the effort you put into your work?	1	2	3	4	5
11. Is your salary appropriate for the work you completed?	1	2	3	4	5
12. Is your salary appropriate given your performance?	1	2	3	4	5

Interpersonal justice:

The following items refer to your employer. To what extent:

13. Has (he/she) treated you in a polite manner?	1	2	3	4	5
14. Has (he/she) treated you with respect?	1	2	3	4	5
15. Has (he/she) refrained from improper remarks or comments?	1	2	3	4	5

Informational justice:

The following items refer to the recruitment agent. To what extent:

16. Has (he/she) been honest in (his/her) communications with you?	1	2	3	4	5
17. Has (he/she) explained the procedures thoroughly?	1	2	3	4	5
18. Were (his/her) explanations regarding the procedures reasonable?	1	2	3	4	5

Embeddedness:

Contact with: Are you currently in touch with or a member of:

19. A charity association	Yes	No
20. A non-governmental organization (e.g. KAFA, Abaad, Caritas, Legal Agenda, Anti Racism Movement, Insaan…)	Yes	No
21. A church, Muslim community group, or any other religion-based or spiritual congregation	Yes	No
22. The Migrant Community Center	Yes	No
23. The Migrant Domestic Workers Union	Yes	No
24. Other collective, please specify: _____		

Involvement in: To which extent are you involved in:

25. A charity association	1	2	3	4	5	NA
26. A non-governmental organization (e.g. KAFA, Abaad, Caritas, Legal Agenda, Anti Racism Movement, Insaan…)	1	2	3	4	5	NA
27. A church, Muslim community group, or any other religion-based or spiritual congregation	1	2	3	4	5	NA
28. The Migrant Community Center	1	2	3	4	5	NA
29. The Migrant Domestic Workers Union	1	2	3	4	5	NA
30. Other collective, please specify: _____	1	2	3	4	5	NA

Efficacy:

To which extent does each of the following statements describe you?

31. I believe that I, as an individual, can contribute greatly so that Migrant Domestic Workers, as a group, can change their living and working conditions for the better.	1	2	3	4	5
32. I believe that I, as an individual, can provide an important contribution so that Migrant Domestic Workers, together, can change their living and working conditions for the better.	1	2	3	4	5
33. I believe that I, as an individual, can provide a significant contribution so that, through joint actions, Migrant Domestic Workers can change their living and working conditions for the better.	1	2	3	4	5
34. I believe that I, as an individual, can contribute meaningfully so that Migrant Domestic Workers can achieve their common goal of changing their living and working conditions for the better.	1	2	3	4	5

Anger:

35. I feel angry when Migrant Domestic Workers experience unfair treatment in Lebanon	1	2	3	4	5
36. I feel angry that the Lebanese government does not guarantee Migrant Domestic Workers' rights	1	2	3	4	5

Fear:

37. I am afraid to participate in an action to better the conditions of Migrant Domestic Workers in Lebanon	1	2	3	4	5
38. I am worried about the consequences of joining an action to better the conditions of Migrant Domestic Workers in Lebanon	1	2	3	4	5

Collective action tendencies:

The following items refer to ways by which you can participate in calling for the betterment of living conditions of people like you. Please rate to which extent you are willing to:

	39. Participate in a future demonstration to better the living conditions of people like you	1	2	3	4	5
	40. Participate in raising your collective voice to better the living conditions of people like you	1	2	3	4	5
	41. Do something together to better the living conditions of people like you	1	2	3	4	5
Dem ogra phics :	42. Participate in some form of collective action to better the living conditions of people like you	1	2	3	4	5
	43. Sign a petition to better the living conditions of people like you	1	2	3	4	5
	44. Become a member of a group of Migrant Domestic Workers that fights for the betterment of their living conditions	1	2	3	4	5
46. Gend er	45. Become an active member (attending regular meetings and investing time and effort) of a group of Migrant Domestic Workers that fight for the betterment of their living conditions	1	2	3	4	5

☐ Male   ☐ Female   ☐ Other

47. Nationality: _____

48. Age: _____

49. Educational level: ☐ None
                      ☐ Pre-school
                      ☐ Primary school
                      ☐ Middle school
                      ☐ Secondary school
                      ☐ University

50. Average monthly income: ☐ <100$ ☐ 100$ - 200$ ☐ 200$

                              ☐ 200$ - 300$ ☐ 300$ - 400$ ☐ 400$>

51. How many years have you spent in Lebanon? _____

52. How many years do you predict you will remain in Lebanon? _____

53. Are you currently   ☐ Stay-in domestic worker
                              ☐ Free-lance domestic worker

54. Have you previously participated in any form of collective action aimed at the betterment of migrant domestic workers' living conditions?

☐ Yes
☐ No

APPENDIX C: Debriefing form in English

Thank you for participating in the present study. We are interested in your experience as a migrant domestic worker in Lebanon. We are investigating your perceptions of such issues as your identity, the fairness of your working and living conditions, your ability to affect change in the country, and your current and future organizing in civil society. We greatly appreciate your cooperation.

If you have any questions regarding this study, please feel free to contact Dr. Charles Harb (email ch17@aub.edu.lb, number: 01350000 ext. 4371).

In the event that you feel distressed by participation in this study in particular or that you generally want to seek help, we encourage you to go through the pamphlet that was given to you. This pamphlet includes contact information of civil society organizations that offer services and assistance to migrant domestic workers in multiple domains. Please feel free to reach out to them.

Thanks again for your participation.

APPENDIX D: Pamphlet (information only)

(Adapted from the Migrant Domestic Workers Guide by the International Labour Organization in collaboration with the Lebanese Ministry of Labor)

The Afro-Asian Migrant Centre (AAMC)

Provides a place for housemaids to come on their day off. Provides religious instruction and guidance to migrants through a radio program on the Voice of Charity radio station 87.5 FM, 105.8 FM and 106.2 FM every Sunday between 8:00pm and 9:30pm, and on Friday afternoon at 4:00pm. The program includes a reading of the gospel, publicizes activities and offers advice to its listeners in their own languages. Publishes, with the assistance of migrant workers, a periodic newsletter entitled Solidarity.

01/332601.
Located in Université St. Joseph's church, 1st Floor, near Tabaris, Ashrafieh, Beirut.

Caritas Lebanon Migrant Centre

Provides support in terms of legal and social assistance, including counselling and access to health insurance to migrant workers and refugees.Provides education for migrants' children and assistance for repatriation and resettlement.Provides orientation sessions to help newly-arrived workers find mutual support and protect themselves. Assists trafficked women and migrant workers and provides support to detained workers in prisons.

01/502550.
The Centre is located in Sin El Fil, Beirut. HOTLINE: +961 3/092538 from abroad03/092538 from Lebanon.
http://www.caritas.org/activities/women_migration/LebanonMigrationCenter.html

The Pastoral Care of Afro-Asian Migrants (PCAAM)

Works in coordination with the Catholic priests and sisters who assist migrant workers. Provides migrant workers with spiritual guidance and promotes their collective sense of belonging. PCAAM meets monthly in the AAMC. It also provides those workers with legal assistance and guidance.

01/337655.
PCAAM's President is Bishop Antoine Nabil Andari; the centre is coordinated by Father Martin McDermott, a Jesuit priest at Université St. Joseph Church in Beirut. Located in 1st Floor, near Tabaris, Beirut.

Beirut Bar Association (Institute for Human Rights)

Provides legal assistance when needed through its Committee of legal aid.

01/480551 / 01/423943.
Located in Institute for Human Rights Qasr el Adel Beirut – Lebanon
http://www.bba.org.lb/subpage.php?lang=EN&cat=NDI3

Syndicate of recruitment agencies in Lebanon

Provides employment agencies in Lebanon with some training on codes of conduct and good practices.

01/612808.
Located in Badaro Street, Traboulsi Building, 4th floor, Beirut.

Migrant Workers Task Force (MWTF)

Migrant Workers Task Force (MWTF) aims at improving the situation of migrant workers in Lebanon through grassroots initiatives. Every Sunday, language classes in Arabic, English and French are held from 12 to 2 pm at Zico House in Sanayeh, Beirut.

Website: http://mwtaskforce.wordpress.com/
Tel: 00961 70 066880

The Anti-Racism Movement (ARM)

The Anti-Racism Mouvement (ARM) is a movement aiming at monitoring, documenting and taking action against all forms of racism in Lebanon, especially towards migrant domestic workers. So if you have any story to share, any place/ beach/ restaurant/ agency to report, or have heard of any death case of a domestic worker, please write to farah@nasawiya.org. Also, if any migrant community wants to organize a cultural celebration, then members of ARM can support and help organize such events.

Website: http://antiracismmovement.blogspot.com/
Tel: 00 961- 71 421593

KAFA

KAFA (enough) Violence & Exploitation is a non-profit Lebanese Organization dedicated to fighting violence against women. KAFA's Listening and Counseling Center (LCC) assists victims of violence, including migrant domestic workers who are victims of physical and sexual abuse. The LCC provides: social and legal counseling, legal representation, referral to a forensic doctor for medical report (legal proof of abuse), and referral to a shelter.

Victims of violence can contact KAFA 24/7 at 03 018 019.
Tel: 01 392220-1
Address: 43, Beydoun Building, 1st Fl., Badaro St., Beirut, Lebanon.
http://www.kafa.org.lb/

APPENDIX E: Consent form, survey, and debriefing in Sinhala

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බීරුට් ඇමරිකානු විශ්ව විද්‍යාලය

තැ.පෙ. 11-0236

රියාද් එල් සොල්, 1107 2020

බීරුට්, ලෙබනන්

පර්යේෂණවියාපෘතිය සඳහා සහභාගීවීමට කැමැත්ත ලබා ගැනීම

වියාපෘති මාතෘකාව: ලෙබනනයේ සංක්‍රමණික කම්කරුවන්ගේ ජීවන හා සේවා තත්වය

වියාපෘති අධ්‍යක්ෂක හා පර්යේෂණ විමර්ශක: *Charles Harb*

බීරුට් ඇමරිකානු විශ්වවිද්‍යාලය

දුරකථන: 01350000 ext. 4371

විද්‍යුත්තැපෑල: ch17@aub.edu.lb

පර්යේෂණ සහකාරක (සමපරීක්ෂක): *Aya Adra*

බීරුට් ඇමරිකානුවිශ්වවිද්‍යාලය

දුරකථන: 70-702661

විද්‍යුත්තැපෑල: aaa150@mail.aub.edu

වියාපෘතියේ ස්වභාවය සහ අරමුණ:

ලෙබනනයේ සංක්‍රමණික කම්කරුවන්ගේ ජීවන හා සේවා තත්ත්වය අධ්‍යයනය කිරීම සඳහා සහභා ගී වීමට ඔබට මෙමගින් ආරාධනා කර ඇත. මෙම අධ්‍යයනය සඳහා පොදු ස්ථානවල දී සංක්‍රමණික කම්කරුවන් 400ක සාම්පලයක් ලබාගනු ඇත.

කාර්යය පටිපාටිය පැහැදිලි කිරීමක්:

පර්යේෂණයට සහභාගීවන ඔබ මෙම කැමැත්ත ලබාගැනීමේ පත්‍රිකාව හොඳින් කියවා ඔබගේ සහ භාගිත්වය සලකනු ඇති බවට අප අපේක්ෂා කරන්නෙමු. ලෙබනනයේ සිටින සංක්‍රමණික ගෘහ සේ වකයෙක්/සේවිකාවක් වශයෙන් ඔබගේ අත්දැ- -කීම අපගේ අවධානයට ලක් වනු ඇත. අධ්‍යයනය සඳ හා සහභාගී වන ඔබට විනාඩි 15 ක් පමණ ගත වනු ඇති අතර, එහිදී නිර්නාමික හා විශ්වාසනීය ප්‍ර ශ්නාවලියක් සම්පූර්ණ කිරීමට ඇත. එය ඔබට පහසු ඕනෑම ස්ථානයක සිට සම්පූර්ණ කළ හැ--කිය. එහිදී ඔබගේ අනන්‍යතාවය, ඔබගේ සේවා හා ජීවන තත්ත්වයේ සාධාරණත්වය, රටේ වෙනසක් සිදුකිරී ම උදෙසා ඔබටඇති හැකියාව සහ සිවිල් සමාජය තුළ ඔබේ ජීවිතයේ වත්මන් සහ අනාගත සංවිධාන ය වැනි කරුණු පිළිබඳ ඔබ සතු හැඟීම ආදී කරුණු විමසුමට ලක් වනු ඇත. සත්‍ය හා නිවැරදි පිළිතුරු පමණක් ලබා දෙන ලෙස අප ඉල්ලා සිටිමු .

ඔබේ නම මෙහිදී අසනු නොලැබේ. මෙම ව්‍යාපෘති අධ්‍යක්ෂක හා සම-විමර්ශකවරයාට පමණක් සපයා ඇති පිළිතුරු දෙස බලා සමීක්ෂණ හැකියාව ලබා දී ඇති අතර, වෙනකෙකු අතට මෙම පිළිතුරු පත් නොලැබෙනු ඇත.

අපහසුතා සහ අවදානම්:

සමහර නොසිතූ අපහසුතා ඇති වීමේ හැකියාව පවතින නමුත්, මෙම අධ්‍යයනයට සහභාගී වීමෙන් කි සිදු අවදානමකට පත්වී--මේ ඉඩක් නොමැත.

ප්‍රතිලාභ:

ප්‍රතිලාභ වශයෙන් සංක්‍රමණික ගෘහ සේවක/සේවිකාවන්ගේ වත්මන් ජීවන හා සේවා තත්ත්වය පිළි බඳ වාර්තාවක් මෙම අධ්‍ය-යනයට සහභාගීවීමෙන් ලබා ගත හැක.

වියදම් / ප්‍රතිපූර්ණය:

මෙම සමීක්ෂණයට ඔබේ සහභාගිත්වය සඳහා කිසිදු වියදමක් හෝ මූල්‍ය දිරිගැන්වීමක් නොමැත.

රහස්‍යභාවය:

ඔබගේ සහභාගිත්වය නිර්නාමික හා හැකි උපරිම අන්දමින් රහස්‍ය වේ. ඔබගේ අනන්‍යතාවය හෙළි නොවන අන්දමේ තො-රතුරු අඩංගු වාර්තා හෝ අත් පිටපත් පමණක් ව්‍යාපෘති අධ්‍යක්ෂක හෝ පරී ක්ෂක විසින් ප්‍රකාශයට හෝ ඉදිරිපත් කිරීමට භාවිතා කරනු ඇත. රැස් කළ දත්ත වසර 3ක කාලය සඳහා ප්‍රධාන පරීක්ෂක කැබිනෙට්ටුව තුළ අගුලු දමා පවතිනු ඇති අත--ර, එහි ප්‍රවේශය ඔහු සතු

ව පමණක් පවතිනු ඇත.

වාර්තා අධීක්ෂණය කරනු ලබන අතර, රහස්‍යභාවය උල්ලංඝනයකින් තොරව විගණනය කෙරෙනු ඇත.

වයාපෘතියෙන් ඉවත්වීම:

මෙම සමීක්ෂණය සඳහා ඔබේ සහභාගිත්වය සම්පූර්ණයෙන්ම ස්වේච්ඡාවෙන් සිදු වේ. ඔබට කිසිදු හේතු දැක්වීමකින් තො--රව ඕනෑම අවස්ථාවකදී මෙම අධ්‍යයනයට සහභාගීවීමට අකැමැත්ත ප්‍රකාශ කළ හැකිය. ඔබේ ඉවත් වීම මගින් මෙයට පා-ඩුවක් ද සිදු නොවන අතර ඔබට කිසිදු හේතු දැක්වීම කින් තොරව එම කාලය තුළ ඕනෑම අවස්ථාවක මෙම සමීක්ෂණය ස-දහා පිළිතුරු දීම නතර කිරීමට හැකියාව ඇත.

යම් ගැටළුවක් තිබේ නම් අමතන්න:

පර්යේෂණසහභාගීවන ඔබට , ඔබේ අයිතීන් පිළිබඳ ගැටළුවක් හෝ පර්යේෂණය සම්බන්ධ හිංසාවක් වාර්තා කිරීමට, අම--තන්න:

IRB, බීරූට් ඇමරිකානු විශ්ව විද්‍යාලය: 01-350000 ext. 5454/5455

ඔබට මෙම පර්යේෂණ වයාපෘතිය ක්‍රියාත්මක කළ ආකාරය පිළිබඳව ප්‍රශ්න තිබේ නම්, ඒ සඳහා :

ආචාර්ය *Charles Harb*
බීරූට් ඇමරිකානු විශ්ව විද්‍යාලය

දුරකථනඅංකය: 01350000 ext. 4371

විද්‍යුත්තැපෑල: ch17@aub.edu.lb

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ඔබ අධ්‍යයනය සඳහා සහභාගි වීමට කැමැත්තෙන් සිටී නම්, ඊළඟ පිටුවේ සිට මෙම සමීක්ෂණය පිරවිය යුතුය.

ගණ විකාශනය/පෞද්ගලික තොරතුරු යන මාතෘකාව තෙක්, පහත දක්වා ඇති වගන්ති වලට ඔබ <u>එකඟවේ</u> හෝ <u>එකඟ නොවේ</u> යන්න දැක්වීම සඳහා පහත දැක්වෙන පරිමාණය භාවිතා කරන්න.

එකඟ නො වේ	අඩු වශයෙන් එක ඟ වේ	මධ්‍යස්ථ වශයෙ න් එකඟ වේ	එකඟ වේ	දැඩි ලෙස එකඟ වේ
1	2	3	4	5

පහත දැක්වෙන්නේ, ඔබගේ අනන්‍යතාවය පිළිබඳ ප්‍රකාශනයි. මෙතැන් සිට මෙම ප්‍රකාශන සමඟ එකඟ වේද හෝ එකඟනොවේද යන්න පෙන්නුම් කිරීම සඳහා ඉහත පරිමාණය භාවිතා කරන්න.

1. මම ලෙබනනයේ සිටින ශ්‍රී ලාංකිකයින්ගේ අභිවෘද්ධිය පිළිබඳ සැලකිල්ලක් දක්වන්නෙමි	1	2	3	4	5
2. මම ලෙබනනයේ ගෘහ සේවක/සේවිකාවන්ගේ අභිවෘද්ධිය පිළිබඳ සැලකිල්ලක් දක්වන්නෙමි	1	2	3	4	5

3. ශ්‍රී ලාංකිකක් ලෙස මාගේ අනන්‍යතාවය මට වැදගත් වේ.	1	2	3	4	5
4. ගෘහ සේවකයෙක්/සේවිකාවක් ලෙස මගේ අනන්‍යතාවය මට වැදගත් වේ.	1	2	3	4	5

5. මා ලෙබනනයේ ශ්‍රී ලාංකික ප්‍රජාවට අයත් බව මට හැඟේ.	1	2	3	4	5

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6. මා ලෙබනනයේ ගෘහ සේවක/සේවිකාවන්ගේ ජරජාවට අයත් බව මට හැගේ.	1	2	3	4	5

පහත සදහන් වන්නේ ඔබේ වත්මන් කොන්ත්‍රාත්තුව ලබාගැනීම සදහා භාවිතා වූ ක්‍රියා පටිපාටිය පිළිබද කාරණා වේ.

7. එම ක්‍රියා පටිපාටිය තුලදී ඔබේ අදහස් හා හැඟීම් ජරකාශ කිරීමට හැකියාව ලැබුණේද?	1	2	3	4	5
8. එම ක්‍රියා පටිපාටිය තුලදී වත්මන් කොන්ත්‍රාත්තුවට බලපෑම්/ පෙළඹවීම් සිදු වී තිබේද?	1	2	3	4	5
9. එම ක්‍රියා පටිපාටියේ දී ඔබට වත්මන් කොන්ත්‍රාත්තුව පිළිබදව සාකච්ඡා කිරීමට හැකි වී තිබේද?	1	2	3	4	5

පහත සදහන් වනුයේ ඔබගේ වැටුප පිළිබදවයි.

10. ඔබේ වැටුපෙන් ඔබ ඔබේ වැඩ කටයුතු වලට දක්වන උන්සාහය පිළිබිඹු වන්නේද?	1	2	3	4	5
11. ඔබේ වැටුප ඔබ විසින් නිම කළ වැඩ කටයුතු උදෙසා සුදුසු වේද?	1	2	3	4	5
12. ඔබේ වැටුප ඔබේ කාර්යශූරත්වය සදහා සුදුසු වේද?	1	2	3	4	5

පහත සදහන් කාරණා, ඔබගේ සේවායෝජකයා/ස්වාමියා පිළිබදව වේ.

13. (ඔහු / ඇය) ආචාරශීලී ආකාරයෙන් ඔබට සලකන්නේද?	1	2	3	4	5
14. (ඔහු / ඇය) ගෞරවයෙන් ඔබට සලකන්නේද?	1	2	3	4	5
15. (ඔහු / ඇය) ඔබ සමග අනවශ්‍ය ලෙස කතාබහ කිරීමෙන් හා ජරති චාර දැක්වීමෙන් වැලකි සිටින්නේද?	1	2	3	4	5

පහත සදහන් කාරණා, ඔබව සේවය සදහා යොමු කළ නියෝජිතයා පිළිබදව වේ.

16. (ඔහු / ඇය) ඔබ සමග සන්නිවේදනය කිරීමේදී අවංක වූයේද?	1	2	3	4	5
17. (ඔහු / ඇය) සේවය සදහා අදාළ ක්‍රියා පටිපාටිය නිසි	1	2	3	4	5

ලෙස විස්තර කළේද?					
18. (ඔහු / ඇය) සිදු කරන ලද ක්‍රියා පටිපාටිය පිළිබඳ විස්තර සාධාරණ වුයේද?	1	2	3	4	5

ඔබ දැනටමත් පහත සංගම්/සංවිධාන වල සාමාජිකයෙකු හෝ සබඳතා ඇති අයෙකුද:

19. පුණ්‍ය සංගම්	Yes	No
20. රාජ්‍ය නොවන සංවිධාන (උදා KAFA, Abaad, Caritas, නීති න්‍යාය පත්‍රය (Legal Agenda), වර්ග වාද විරෝධී ව්‍යාපාරය (Anti Racism Movement), Insaan …)	Yes	No
21. පල්ලිය, මුස්ලිම් ජර්ජාවක්, හෝ වෙනත් ඕනෑම ආගමක් මත පදනම් වූ / අධ්‍යාත්මික සභාවක්	Yes	No
22. සංක්‍රමණික ජර්ජා මධ්‍යස්ථාන	Yes	No
23. සංක්‍රමණික ගෘහ සේවක/සේවිකාවන්ගේ සංගමය	Yes	No
24. වෙනත් සමූහයන් ඇත්නම්, සඳහන් කර න්න: …………………………………		

සෑ   ඹබ

25. පුණ්‍ය සංගමය	1	2	3	4	5	NA
26. රාජ්‍ය නොවන සංවිධාන (උදා KAFA, Abaad, Caritas, නීති න්‍යාය පත්‍රය (Legal Agenda), වර්ග වාද විරෝධී ව්‍යාපාරය (Anti Racism Movement), Insaan …)	1	2	3	4	5	NA
27. පල්ලිය, මුස්ලිම් ජර්ජාවක්, හෝ වෙනත් ඕනෑම ආගමක් මත පද නම් වූ / අධ්‍යාත්මික සභාවක්	1	2	3	4	5	NA
28. සංක්‍රමණික ජර්ජා මධ්‍යස්ථාන	1	2	3	4	5	NA
29. සංක්‍රමණික ගෘහ සේවක/සේවිකාවන්ගේ සංගමය	1	2	3	4	5	NA
30. වෙනත් සමූහයන් ඇත්නම්, සඳහන් කර න්න.: …………………………………	1	2	3	4	5	NA

න්ධතාවය:ඔබ සම්බන්ධ වී ඇති ජර්මාණය තීරණය කිරීම සඳහා:

පහත සඳහන් ජර්කාශ ඔබව විස්තර කරන්නේ කෙසේද?

31. සංක්‍රමණික ගෘහ සේවක/ සේවිකාවන්හට කණ්ඩායමක් වශයෙන් සිය ජීවන හා සේවා තත්වයන් යහපත් ලෙස වෙනස් කරගැනීම උදෙසා, තනි පුද්ගලයෙක් වශයෙන් මා හට විශාල දායකත්වයක්	1	2	3	4	5

දැක්වීමට හැකි බව විශ්වාස කරමි.					
32. සංක්‍රමණික ගෘහ සේවක/ සේවිකාවන්හට එකමුතුව සිය ජීවන හා සේවා තත්ත්වයන් යහපත් ලෙස වෙනස් කරගැනීම උදෙසා, තනි පුද්ගලයෙක් වශයෙන් මා හට වැදගත් දායකත්වයක් දැක්වීමට හැකි බව විශ්වාස කරමි.	1	2	3	4	5
33. සංක්‍රමණික ගෘහ සේවක/ සේවිකාවන්හට, එකිනෙකා සමග එක්ව වැඩ කටයුතු කරගෙන සිය ජීවන හා සේවා තත්ත්වයන් යහපත් ලෙස වෙනස් කරගැනීම උදෙසා, තනි පුද්ගලයෙක් වශයෙන් මා හට සැලකිය යුතු දායකත්වයක් දැක්වීමට හැකි බව විශ්වාස කරමි.	1	2	3	4	5
34. සංක්‍රමණික ගෘහ සේවක/සේවිකාවන් ගේ පොදු ඉලක්කය වන වඩා හොඳ ජීවන සහ සේවා තත්ත්වයක් ලබා ගැනීමට, තනි පුද්ගලයෙක් වශයෙන් මා හට	1	2	3	4	5
35. සංක්‍රමණික ගෘහ සේවක/සේවිකාවන් විශ්වාස කරමි අසාධා රණකම් වලට මුහුණ දීමට සිදුවන විට මා හට කෝපයක් දැනෙයි.	1	2	3	4	5
36. ලෙබනන රජය මඟින් සංක්‍රමණික ගෘහ සේවක/සේවිකාවන්ගේ අයිතිවාසිකම් පිළිබඳව සහතික නොවන විට මා හට කෝපයක් දැනෙයි.	1	2	3	4	5

37.ලෙබනනයේ සංක්‍රමණික ගෘහ සේවක/සේවිකාවන්ගේ තත්ත්ව වර්ධනය කිරීමට අදාළව ගනු ලබන ක්‍රියාමාර්ගයන් සඳහා සහභාගී වීමට මම කියවෙමි.	1	2	3	4	5
38. ලෙබනනයේ සංක්‍රමණික ගෘහ සේවක/සේවිකාවන්ගේ තත්ත්ව වර්ධනය කිරීමට අදාළව ගනු ලබන ක්‍රියාමාර්ගයන් සඳහා සහභාගී වීමෙන් ඇති විය හැකි ප්‍රතිවිපාක පිළිබඳව මම කියවෙමි.	1	2	3	4	5

පහත සඳහන් කාරණා ඔබ වැනි ජනතාවගේ ජීවන තත්ත්වයන් උසස් කිරීම සඳහා ඉල්ලා සිටීමට ගත හැකි ක්‍රියාමාර්ග වේ. ඒවා සඳහා සහභාගී වීම උදෙසා ඔබගේ එකඟතාව කෙසේද යන්න දක්වන්න.

39. ඔබ වැනි ජනතාවගේ ජීවන තත්ත්වය වර්ධනය කරන මෙන් ඉල්ලා විරෝධතා දැක්-වීමකට සහභාගී වීම.	1	2	3	4	5
40. ඔබ වැනි ජනතාවගේ ජීවන තත්ත්වය වර්ධනය කිරීමට සාමූහිකව හඬක් නැඟීමට ස-හභාගී වීම.	1	2	3	4	5
41. ඔබ වැනි ජනතාවගේ ජීවන තත්ත්වය වර්ධනය කිරීමට එකමුතුව යමක් සිදුකිරීම.	1	2	3	4	5

	1	2	3	4	5
42. ඔබ වැනි ජනතාවගේ ජීවන තත්ත්වය වර්ධනය කිරීමට කුමන ආකාරයේ හෝ සාමූ-හික පියවරකට සහභාගිවීම.	1	2	3	4	5
43. ඔබ වැනි ජනතාවගේ ජීවන තත්ත්වය වර්ධනය කිරීමට පෙත්සමක් අත්සන් කිරීම.	1	2	3	4	5
44. සිය ජීවන තත්ත්වය උසස් කිරීම සඳහා සටන් වදින සංක්‍රමණික ගෘහ සේවක/සේවි-කා පිරිසක සාමාජිකයෙකු බවට පත් වීම.	1	2	3	4	5
45. සිය ජීවන තත්ත්වය උසස් කිරීම සඳහා සටන් වදින සංක්‍රමණික ගෘහ සේවක/සේවි-කා පිරිසක ක්‍රියාකාරී සාමාජිකයෙක් (රැස්වීම් වලට සහභාගි වීම සහ කාලය හා ශ්‍රමය ආ-යෝජනය කරන) බවට පත් වීම.	1	2	3	4	5

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ශනය/පෞද්ගලික තොරතුරු

46. ස්ත්‍රී/පුරුෂ භාවය

⬜ස්ත්‍රී:

⬜පුරුෂ:

47. ජාතිය: ....

48. වයස: ....

49. අධ්‍යාපන මට්ටම

⬜ කිසිදු අධ්‍යාපනයක් ලබා නැත.

⬜ ප්‍රාථමික පාසල් අධ්‍යාපනය

⬜ මධ්‍යම පාසල් - අ.පො.ස. (සා.පෙ.) ට පෙර (6 සිට 9 වසර දක්වා)

⬜ ද්විතීයික පාසල්- අ.පො.ස. (සා.පෙ.) (10-11 වසර)

⬜ ද්විතීයික පාසල්- අ.පො.ස. (උ.පෙ.) (12-13 වසර)

⬜ විශ්වවිද්‍යාල

50. සාමාන්‍ය මාසික ආදායම:

⬜ <$ 100 ක්

⬜ 100 $ - 200 $

⬜ 200 $

☐ 200 $ - 300 $

☐ 300 $ - 400 $

☐ 400 $>

51. කොපමණ වසර ගණනක් ඔබ ලෙබනනයේ ගත කර ඇතිද; _____

52. ඔබ ලෙබනනයේ කොපමණ වසර ගණනක් සිටීමට බලාපොරොත්තුවේද? _____

53. ඔබ දැනට,

☐ නේවාසික ගෘහ සේවකයෙක්/සේවිකාවක්ද

☐ නිදහස්- අවශ්‍ය පරිදි සේවය සපයන, ගෘහ සේවකයෙක්/සේවිකාවක්ද

54. ඔබ මීට පෙර සංක්‍රමණික ගෘහ සේවක/සේවිකාවන්ගේ ජීවන අභිවෘද්ධිය ඉලක්ක වූ සාමූහික ක්‍රියාකාරකම් සඳහා කව-ර හෝ ආකාරයකින් සහභාගි වී තිබේද?

☐ ඔව්

☐ නොමැත

පසු විමසීම් පත්‍රය

මෙම අධ්‍යයනයට සහභාගීවීම වෙනුවෙන් ඔබට ස්තූතියි. ලෙබනනයේ සංක්‍රමණික ගෘහ සේවක යෙක්/සේවිකාවක් වශයෙ-න් ඔබේ අත්දැකීම් පිළිබඳ අප උනන්දු වෙමු. මෙයින් ඔබගේ අනන්‍යතාවය, ඔබගේ සේවා හා ජීවන තත්ත්වයේ සාධාරණත්වය, ර-ටේ වෙනසක් සිදුකිරීම උදෙසා ඔබට ඇති හැකියාව සහ සිවිල් සමාජය තුළ ඔබේ ජීවිතයේ වත්මන් සහ අනාගත සංවිධානය වැනි කරුණු පිළිබඳ ඔබ සතු හැඟීම ආදී කරුණු විමසුමට ලක් කර ඇත. ඔබේ සහයෝගය අපි අතිශයින් අගය ක-රන්නෙමු.

ඔබට මෙම අධ්‍යයනය පිළිබඳ යම් ගැටළුවක් තිබේ නම්, ආචාර්ය Charles Harb (දුරකථන: 01350000 437 1 සහ විද්‍යුත්-තැපැල් :ch17@aub.edu.lb) සම්බන්ධ කර ගැනීමට යොමු වන්න.

ඔබට එදිනෙදා ජීවිතයේදී උදව්උපකාරලබාගැනීමට අවශ්‍ය වූ අවස්ථාවක හෝ, ඔබට විශේෂයෙන් මෙම අධ්‍යයනයට සහභා-ගීවීම නිසා පීඩාවට ලක්වීමක් සිදු වූයේ නම්, අපි ඔබ වෙත ලබා දී ඇති පත්‍රිකාව භාවිත කිරීමට අප ඔබ දිරිමත් කරමු. මෙහි ගෘහ සේවක/සේවිකාවන් සඳහා සේවා සහ උපකාර ලබා දෙන සිවිල් සංවිධාන වල සම්බන්ධතා හා තොරතුරුඇඳංගු වේ.ඔබට අවශ්‍ය වූ විට ඔවුන් වෙත ළඟා වීමට එය යොදාගන්න .

ඔබේ සහභාගීත්වය වෙනුවෙන් නැවත වරක් ස්තූතියි.

APPENDIX F: Consent form, survey, and debriefing in Tagalog

Amerikanong Unibersidad ng Beirut

P.O. Box 11-0236

Riad El Solh, 1107 2020

Beirut, Lebanon

PAHINTULOT NA MAGLINGKOD BILANG ISANG KALAHOK SA ISANG PROYEKTO SA PANANALIKSIK

Pamagat ng Proyekto: *Kalagayan ng mga migranteng kasambahay na naninirahan at*

nagtatrabaho sa Lebanon

Direktor ng Proyekto at Imbestigador ng Pananaliksik: *Charles Harb*
Amerikanong Unibersidad ng Beirut
Telepono: 01350000 ext. 4371
Sulatroniko (Email): ch17@aub.edu.lb

Katulong na Imbestigador ng Pananaliksik: *Aya Adra*
Amerikanong Unibersidad ng Beirut
Telepono: 70-702661
Sulatroniko : aaa150@mail.aub.edu

Uri at Layunin ng Proyekto:

Ikaw ay naimbitahan na lumahok sa isang pag-aaral tungkol sa kalagayan ng mga migranteng kasambahay na naninirahan at nagtatrabaho sa Lebanon. Ang pag-aaral na ito ay kukuha ng 400 na migranteng kasambahay na pipiliin sa pamamagitan ng convenient sampling sa mga pampublikong lugar.

Explanasyon ng Pamamaraan:

Bilang kalahok sa pananaliksik na ito, kailangan mong basahin itong porma ng pahintulot at maingat na isaalang-alang ang iyong partisipasyon. Kami ay interesado sa iyong karanasan bilang isang migranteng kasambahay dito sa Lebanon. Sa pagsang-ayon mo na lumahok sa pag-aaral, sasagutan mo ang isang ***pribado at kumpidensyal*** na palatanungan (questionnaire) na tatagal ng 15 minuto. Maaari mong sagutan ito sa kahit saang parte ng lugar kung nasaan ka man ngayon at punan ito anumang oras mo gusto. Tatanungin ka tungkol sa iyong mga pananaw tungkol sa mga isyu tulad ng iyong pagkakakilanlan, pagiging patas ng iyong kalagayan sa trabaho at pamumuhay, ang iyong abilidad na makaapekto sa pagbabago ng bansa, at ang iyong kasalukuyan at panghinaharap na pagorganisa sa sambayanan. Ang aming tanging hiling ay, sana sagutan mo ito nang purong katotohanan.

Ang iyong pangalan ay hindi namin hihingin. Tanging ang direktor ng proyektong ito at ang katulong na imbestigador lamang ang makakakita sa mga nasagutang palatanungan.

Potensyal na Pagiging Di-Komportable at Di-Kaaya-Ayang Pangyayari:

Mayroon ngunit napakaliit lamang ang posibilidad na magkakaroon ng di kaaya-ayang pangyayari at pagiging di-komportable sa paglahok sa pag-aaral na ito.

Potensyal na mga Benipisyo:

Ang maaaring benipisyo sa pagsali sa pag-aaral na ito ay makapagbibigay ng datos sa kasalukuyang pamumuhay at pagtatrabaho ng mga migranteng kasambahay.

Gastos/Pagbabalik ng Nagastos:

Ang iyong partisipasyon sa pagsusuring ito ay libre at walang kaukulang bayad na ibibigay sa inyo.

Ang Pagiging Kumpidensyal:

Aming sinisigurado na ang resulta ng iyong partisipasyon ay mananatiling ***pribado at kumpidensyal***. Ang mga sagot lamang ang aming malalaman ngunit hindi ang mga taong sumagot sa mga ito. Ang mga impormasyon na makukuha ay magiging basehan upang maging datos ng pag-aaral na ito. Ang mga datos na nakolekta ay itatago sa pangangalaga ng punong imbestigador sa loob ng 3 taon at siya lamang ang may kakayahang i-access ito.

Ang mga rekord ay susubaybayan at maaaring suriin ng IRB nang hindi nilalabag ang pagiging kumpidensyal.

Pagtanggi/Hindi Pagtapos sa Proyekto:

*Ang iyong partisipasyon sa pagsusuring ito ay **kusang loob**. Maaari mong bawiin ang iyong pahintulot na lumahok sa pananaliksik na ito anumang punto nang walang anumang paliwanag at kaakibat na parusa at ang iyong pagbawi ay hindi mangangahulugan ng kawalan ng benepisyo na kung saan may karapatan ka. Malaya ka ring tumigil sa pagsagot ng palatanungan na ito anumang punto ng oras nang walang anumang paliwanag.*

Sinong Tatawagan Kung May Anumang Katanungan:

Kung mayroon kang anumang mga katanungan tungkol sa iyong mga karapatan bilang kalahok sa pananaliksik na ito, o may irereport na hindi inaasahang pangyayari kaugnay sa pananaliksik, maari kang tumawag sa:

IRB, AUB: 01-350000 Ext. 5454/5455
Kung ikaw ay may mga alalahanin o mga katanungan tungkol sa pagsasagawa ng proyekto sa pananaliksik na ito, maari kang makipag-ugnayan kay:

Dr. Charles Harb   *Aya Adra*
  Amerikanong Unibersidad ng Beirut   *Amerikanong Unibersidad ng Beirut*
Telepono: 01350000 ext. 4371   *Telepono: 70-702661*
 Sulatroniko: ch17@aub.edu.lb   *Sulatroniko: aaa150@mail.aub.edu*

===

Sa iyong pagpapatuloy sa susunod na pahina at pagsagot sa palatanungan na ito, ikaw ay nagbibigay pahintulot na maging kalahok sa pag-aaral na ito.

Lubos na Di-Sumasang-ayon	Di-Sumasang-ayon	Katamtaman	Sumasang-ayon	Lubos na Sumasang-ayon
1	2	3	4	5

Sa baba ay mga pahayag tungkol sa iyong pagkakakilanlan. Mangyaring gamitin ang 5-puntong iskala sa itaas upang sabihin ang tindi ng iyong pagsang-ayon o di- pagsang-ayon sa mga pahayag na aming inilagay.

1. Nag-aalala ako sa kapakanan ng mga Pilipino sa Lebanon.	1	2	3	4	5
2. Nag-aalala ako sa kapakanan ng mga kasambahay sa Lebanon.	1	2	3	4	5

3. Ang aking pagkakakilanlan bilang Pilipino ay mahalaga sa akin.	1	2	3	4	5
4. Ang aking pagkakakilanlan bilang kasambahay ay mahalaga sa akin.	1	2	3	4	5

5. Nararamdaman ko na ako'y kabilang sa komunidad ng mga Pilipino sa Lebanon.	1	2	3	4	5
6. Nararamdaman ko na ako'y kabilang sa komunidad ng mga kasambahay sa Lebanon.	1	2	3	4	5

Ang mga sumusunod na pahayag ay tungkol sa mga proseso/karanasan na iyong napagdaanan na naghatid sa iyo sa pagpirma ng iyong kontrata.

7. Naipahayag mo ba ang iyong pananaw at damdamin noong ikaw ay nagpoproseso ng iyong kontrata?	1	2	3	4	5
8. Malaki ba ang naging impluwensya ng mga proseso/karanasan na iyong napagdaanan sa pagpirma mo sa iyong kasalukuyang kontrata?	1	2	3	4	5
9. Napagkasundo mo ba ang iyong kasalukuyang kontrata gamit ang mga proseso/karanasang iyong napagdaanan?	1	2	3	4	5

Ang mga sumusunod na pahayag ay tumutukoy sa iyong sweldo.

10. Sinasalamin ba ng iyong sweldo ang pagsisikap na inilaan mo sa iyong trabaho?	1	2	3	4	5
11. Ang iyong sweldo ba ay naaangkop sa trabahong natapos mo?	1	2	3	4	5
12. Ang iyong sweldo ba ay naaangkop base sa pagganap mo sa iyong trabaho?	1	2	3	4	5

Ang mga pahayag sa ibaba ay tumutukoy sa iyong amo.

13. Tinatrato ka ba sa magalang na pamamaraan?	1	2	3	4	5
14. Tinatrato ka ba nang may respeto?	1	2	3	4	5
15. Iniiwasan niya bang magsabi ng mga hindi wastong puna o komento?	1	2	3	4	5

Ang mga sumusunod na pahayag ay tumutukoy sa ahenteng nag-recruit sa iyo.

16. Naging tapat ba siya sa pakikipag-usap sa iyo?	1	2	3	4	5
17. Ipinaliwanag niya ba sa iyo nang lubusan ang proseso ng pagtatrabaho sa ibang bansa?	1	2	3	4	5
18. Ang kanya bang pagpapaliwanag tungkol sa proseso ng pagtatrabaho sa ibang bansa ay makatwiran?	1	2	3	4	5

Kasalukuyan ka bang nakikipag-ugnayan o miyembro ng:

19. Samahan ng nagkakawang-gawa	Oo	Hindi
20. Organisasyong di-pampamahalaan (hal. KAFA, Abaad, Caritas, Legal Agenda, Anti Racism Movement, Insaan…)	Oo	Hindi
21. Simbahan, grupo ng Muslim na komunindad, o kahit anong grupo base sa relihiyon o ispiritwal na kongregasyon	Oo	Hindi
22. Sentro ng Komunidad Para sa mga Migrante	Oo	Hindi
23. Unyon ng mga Migranteng Kasambahay	Oo	Hindi
24. O iba pang mga grupo, mangyaring tukuyin: _____		

Hanggang anong antas ang iyong pagiging parte ng mga organisasyong ito:

25. Samahan ng nagkakawang-gawa	1	2	3	4	5	NA
26. Organisasyong di-pampamahalaan (hal. KAFA, Abaad, Caritas, Legal Agenda, Anti Racism Movement, Insaan…)	1	2	3	4	5	NA
27. Simbahan, grupo ng Muslim na komunidad, o kahit anong grupo base sa relihiyon o ispiritwal na kongregasyon	1	2	3	4	5	NA
28. Sentro ng Komunidad Para sa mga Migrante	1	2	3	4	5	NA
29. Unyon ng mga Migranteng Kasambahay	1	2	3	4	5	NA
30. O iba pang mga grupo, mangyaring tukuyin: _____	1	2	3	4	5	NA

Hanggang anong antas inilalarawan ng bawat isa sa mga sumusunod na pahayag ang iyong sarili?

31. Naniniwala ako na, bilang isang indibidwal, kaya kong magbigay ng malaking tulong upang ang mga Migranteng Kasambahay, bilang isang grupo, ay magawa nilang baguhin ang kanilang kalagayan ng pamumuhay at pagtatrabaho para sa mas ikabubuti.	1	2	3	4	5

	1	2	3	4	5
32. Naniniwala ako na, bilang isang indibidwal, kaya kong magbigay ng importanteng tulong upang ang mga Migranteng Kasambahay, sama-sama, ay magawa nilang baguhin ang kanilang kalagayan ng pamumuhay at pagtatrabaho para sa mas ikabubuti.	1	2	3	4	5
33. Naniniwala ako na, bilang isang indibidwal, kaya kong magbigay ng makabuluhang tulong upang, sa pamamagitan nang pinagsamang aksyon, magawa ng mga Migranteng Kasambahay na baguhin ang kanilang kalagayan ng pamumuhay at pagtatrabaho para sa mas ikabubuti.	1	2	3	4	5
34. Naniniwala ako na, bilang isang indibidwal, makakatulong ako nang makahulugan upang makamit ng mga Migranteng Kasambahay ang kanilang iisang mithiin na baguhin ang kanilang kalagayan ng pamumuhay at pagtatrabaho para sa mas ikabubuti.	1	2	3	4	5
35. Nagagalit ako kapag ang mga Migranteng Kasambahay ay nakakaranas ng hindi patas na pagtrato sa Lebanon.	1	2	3	4	5
36. Nagagalit ako dahil hindi ginagarantiya ng Gobyerno ng Lebanon ang mga karapatan ng mga Migranteng Kasambahay.	1	2	3	4	5
37. Natatakot akong lumahok sa aksyon upang mas mapabuti ang kalagayan ng mga Migranteng Kasambahay sa Lebanon.	1	2	3	4	5
38. Nababahala ako sa maaaring kahinatnan ng paglahok sa aksyon upang mapabuti ang kalagayan ng mga Migranteng Kasambahay sa Lebanon.	1	2	3	4	5

Ang mga sumusunod na pahayag ay tumutukoy sa mga paraan kung saan pwede kang lumahok para hilingin ang pagpapabuti ng kalagayan ng pamumuhay ng mga taong tulad mo. Ang 5-puntong iskala ang magiging basehan kung gaano ba kalawak ang kaya mong gawin para sa mga sumusunod:

	1	2	3	4	5
39. Paglahok sa demonstrasyon sa hinaharap upang mas mapabuti ang kalagayan ng pamumuhay ng mga taong tulad mo.	1	2	3	4	5
40. Paglahok sa pagpapalakas ng inyong kolektibong boses upang mas mapabuti ang kalagayan ng pamumuhay ng mga taong tulad mo.	1	2	3	4	5
41. Gumawa ng isang bagay nang sabay-sabay para mas mapabuti ang kalagayan ng pamumuhay ng mga taong tulad mo.	1	2	3	4	5
42. Lumahok sa ilang anyo ng kolektibong aksyon upang mas mapabuti ang kalagayan ng pamumuhay ng mga taong tulad mo.	1	2	3	4	5
43. Pumirma sa isang petisyon upang mas mapabuti ang kalagayan ng pamumuhay ng mga taong tulad mo.	1	2	3	4	5
44. Maging miyembro ng isang grupo ng mga Migranteng Kasambahay na nakikipaglaban para sa ikabubuti ng kalagayan ng kanilang pamumuhay.	1	2	3	4	5
45. Maging aktibong miyembro (dumadalo sa mga regular na pagpupulong, pamumuhunan ng oras at pagsisikap) ng isang grupo ng mga Migranteng Kasambahay na nakikipaglaban para sa ikabubuti ng kalagayan ng kanilang pamumuhay.	1	2	3	4	5

46. Kasarian ☐ Babae ☐ Lalaki ☐ Iba pa

47. Nasyonalidad: _____

48. Edad: _____

49. Antas ng Edukasyon: ☐ Walang natapos
☐ Pre-school
☐ Elementarya
☐ Middle School
☐ Sekondarya
☐ Kolehiyo

50. Karaniwang buwanang kita: ☐ <100$ ☐ 100$ - 200$ ☐ 200$
☐ 200$ - 300$ ☐ 300$ - 400$ ☐ 400$>

51. Ilang taon ka na ba sa Lebanon? _____

52. Tingin mo, ilang taon ka pa mananatili sa Lebanon? _____

53. Kasalukuyan ka bang
☐ Kasambahay na nakatira sa bahay ng iyong amo
☐ Kasambahay na may sariling tirahan at nagtatrabaho para sa iba't-ibang amo

54. Nasubukan mo na bang lumahok sa anumang anyo ng kolektibong aksyon na naglalayong pagbutihin ang kalagayan ng pamumuhay ng mga migranteng kasambahay?

☐ Oo
☐ Hindi

EKSPLANASYON SA KABUUAN NG PANANALIKSIK

Maraming salamat sa paglahok sa aming kasalukuyang pag-aaral. Kami ay interesado sa iyong karanasan bilang isang migranteng kasambahay sa Lebanon. Kami ay nag- iimbestiga sa iyong pananaw sa mga isyu tulad ng sa pagkakakilanlan, pagiging patas ng iyong kalagayan sa trabaho at pamumuhay, ang iyong abilidad na makaapekto sa pagbabago ng bansa, at ang iyong kasalukuyan at panghinaharap na pagorganisa sa sambayanan. Lubos naming ikinagagalak ang iyong kooperasyon.

Kung mayroon kang anumang mga katanungan tungkol sa pagaaral na ito, mangyaring huwag mag-atubiling makipag-ugnayan kay Dr. Charles Harb (Sulatroniko: ch17@aub.edu.lb, numero: 01350000 ext. 4371).

Kung may pagkakataon na ikaw ay nakaramdam ng hindi maganda sa partisipasyon mo sa pag-aaral na ito o di kaya ay gusto mong humingi ng tulong, hinihikayat ka namin na basahin ang polyetong (pamphlet) ibinigay namin sa iyo. Ang polyeto na ito ay naglalaman ng mga impormasyon kung paano makipag-ugnayan sa mga iba't ibang organisasyon na nagbibigay ng serbisyo at tulong para sa mga migranteng kasambahay. Mangyaring huwag mag-atubiling makipag-ugnayan sa kanila. Maraming salamat ulit sa iyong partisipasyon.

Appendix G: Identity Factor Analyses

Table 9: **Sri Lankan Factor Analysis assumptions**

Bartlett's test of sphericity	KMO	% variance explained	Lowest MSA	Determinant
$X^2(15)=843.33$, p<001	.849	79.92%	.814	0.01

Table 10: **Filipino Factor Analysis assumptions**

Bartlett's test of sphericity	KMO	% variance explained	Lowest MSA	Determinant
$X^2(15)=358.40$, p<001	.634	60.83%	.577	0.04

We ran an exploratory FA (alpha factoring) with an oblimin rotation on the 6 identity items in both samples. MacCallum, Widaman, Zhang, and Hong (1999) have demonstrated that when communalities after extraction are above .5, a sample size between 100 and 200 can be adequate. All communalities were above .5 after extraction. Generally, there were no issues of multicollinearity or singularity in the data because the determinants were both larger than .00001.

All correlations in the matrix of the Filipino sample were below .8. All but one correlation in the matrix of the Sri Lankan were below .8, but PCA is robust to issues of multicollinearity and singularity, and thus this was not deemed problematic (Tabachnick & Fidell, 2013). KMOs were acceptable for both samples (Sri Lankan KMO = .849, Filipino KMO = .634) according to Field's recommendations (2013). Furthermore, Bartlett's test of sphericity was significant in both analyses, indicating that correlations between items were sufficiently large for PCA.

For the Sri Lankan sample, the analysis yielded a robust one factor solution, with very high item loadings (all > .882). It seems that national identity and the workers' identity are not distinct factors, as understood by Sri Lankan participants in our sample.

Interestingly, while the analysis yielded a two-factor solution for the Filipino sample, it did not distinguish between national identity on one hand and workers' identity on the other. We therefore decided to use only one of the subscales (national identity) to compute the identity variable.

Table 11: **Sri Lankan Identity pattern matrix**

Item	1
I'm concerned with the welfare of (group) in Lebanon	.913
My identity as a domestic worker is important to me	.902
I'm concerned with the welfare of domestic workers in Lebanon	.901
I feel that I belong to the (group) community in Lebanon	.883
I feel that I belong to the domestic workers' community in Lebanon	.883
My identity as a (group) is important to me	.882

Table 12: **Filipino Identity pattern matrix**

Item	1	2
I'm concerned with the welfare of (group) in Lebanon	.804	
My identity as a domestic worker is important to me	.756	
I'm concerned with the welfare of domestic workers in Lebanon	.700	
I feel that I belong to the (group) community in Lebanon	.623	
I feel that I belong to the domestic workers' community in Lebanon		.858
My identity as a (group) is important to me		.821

Appendix H: Injustice Factor Analyses

Table 13: **Filipino Injustice matrix[6]**

Item	1	2	3	4
Has (he/she) explained the procedures thoroughly?	.818			
Were (his/her) explanations regarding the procedures reasonable?	.811			
Has (he/she) been honest in (his/her) communications with you?	.760			
Has (he/she) refrained from improper remarks or comments?	.534	.413		
Has (he/she) treated you with respect?		.940		
Has (he/she) treated you in a polite manner?		.914		
Have you had influence over the current contract arrived at by those procedures?			.810	
Have you been able to express your views and feelings during those procedures?			.741	
Have you been able to negotiate the current contract arrived at by those procedures?			.582	
Is your salary appropriate for the work you completed?				.847
Is your salary appropriate given your performance?				.772
Does your salary reflect the effort you put into your work?				.766

Table 14: **Sri Lankan Injustice matrix**

Item	1	2	3	4
Has (he/she) explained the procedures thoroughly?	1.00			
Were (his/her) explanations regarding the procedures reasonable?	.954			
Has (he/she) been honest in (his/her) communications with you?	.858			
Has (he/she) refrained from improper remarks or comments?		.916		
Has (he/she) treated you with respect?		.882		
Has (he/she) treated you in a polite manner?		.825		
Have you had influence over the current contract arrived at by those procedures?			.999	
Have you been able to express your views and feelings during those procedures?			.906	
Have you been able to negotiate the current contract arrived at by those procedures?			.792	
Is your salary appropriate for the work you completed?				.941
Is your salary appropriate given your performance?				.919
Does your salary reflect the effort you put into your work?				.916

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[6] We obtained a perfect four-factor solution, at the exception of one item supposedly measuring interpersonal justice double loading (with relatively low loadings) on both informational and interpersonal justice. To preserve Colquitt's (2001) adaptation and allow for cross-sample comparisons, we kept this item in the interpersonal injustice subscale.

Appendix I: Collective Action Factor Analyses:

Table 15: **Filipino Collective Action matrix**

Item	1
Participate in some form of collective action to better the living conditions of people like you	.856
Participate in raising your collective voice to better the living conditions of people like you	.812
Do something together to better the living conditions of people like you	.781
Become a member of a group of Migrant Domestic Workers that fights for the betterment of their living conditions	.776
Sign a petition to better the living conditions of people like you	.775
Become an active member (attending regular meetings and investing time and effort) of a group of Migrant Domestic Workers that fight for the betterment of their living conditions	.770
	.667

Table 16: **Sri Lankan Collective Action matrix**

Item	1
Participate in some form of collective action to better the living conditions of people like you	.970
Participate in raising your collective voice to better the living conditions of people like you	.932
Do something together to better the living conditions of people like you	.917
Become a member of a group of Migrant Domestic Workers that fights for the betterment of their living conditions	.916
Sign a petition to better the living conditions of people like you	.914
Become an active member (attending regular meetings and investing time and effort) of a group of Migrant Domestic Workers that fight for the betterment of their living conditions	.908

Appendix J: Descriptive Graphs
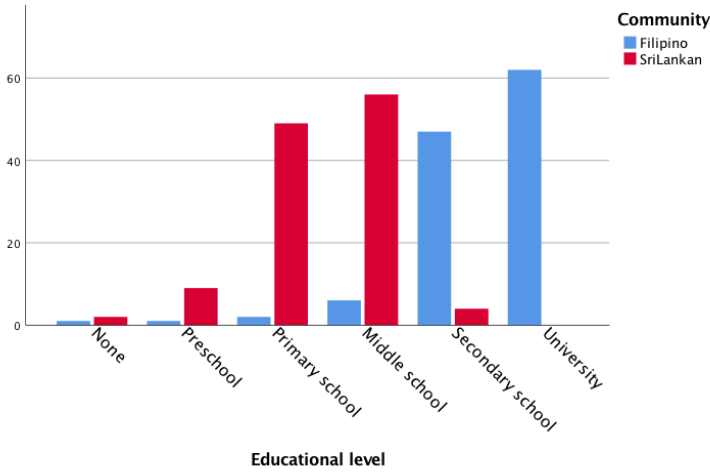
Figure 4: **Educational levels across samples**
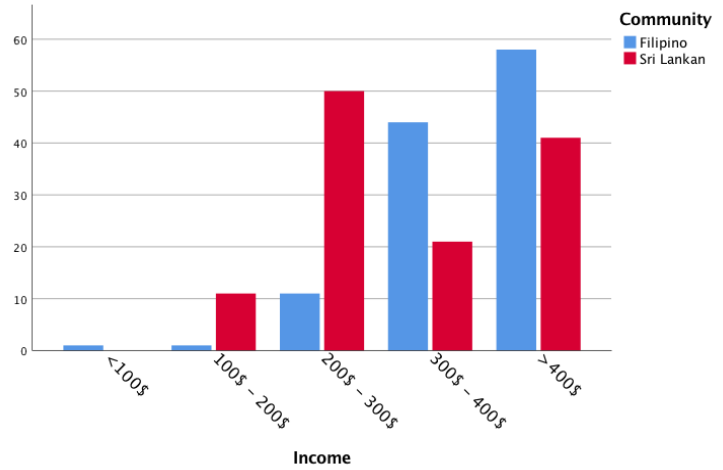

Figure 3: **Income across samples**

Figure 2: **Previous participation in Collective Action across samples**
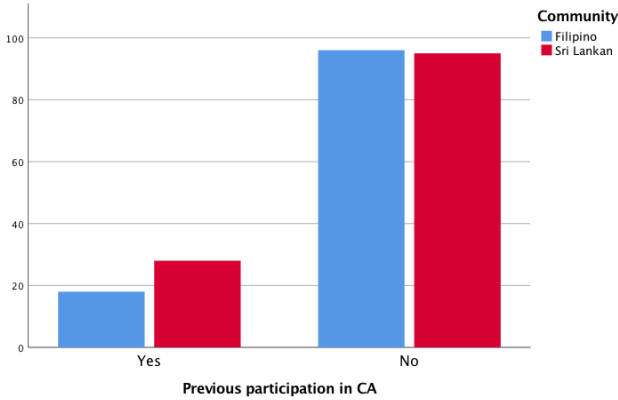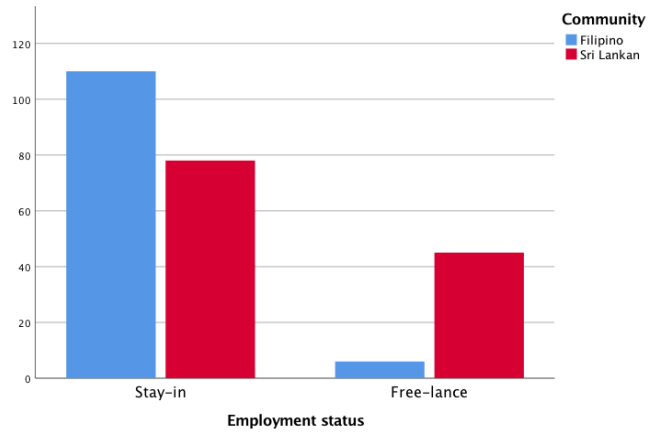

Figure 1: **Employment status across samples**

Appendix K: Regression Assumptions

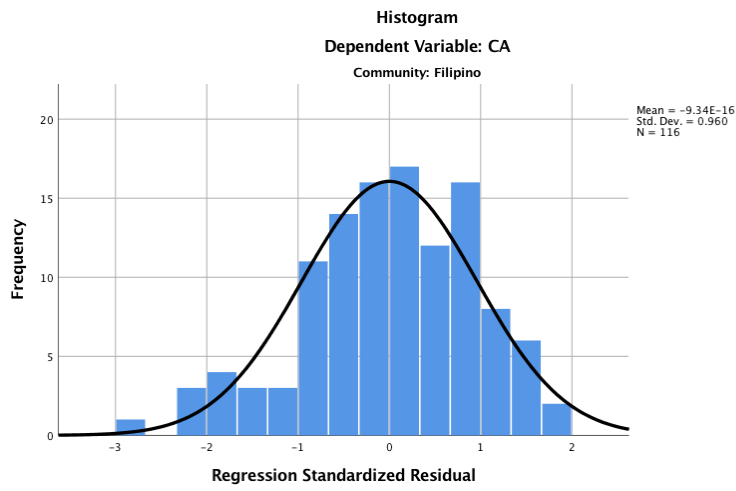Figure 5: **Histogram of Standardized Residuals in Filipino sample**
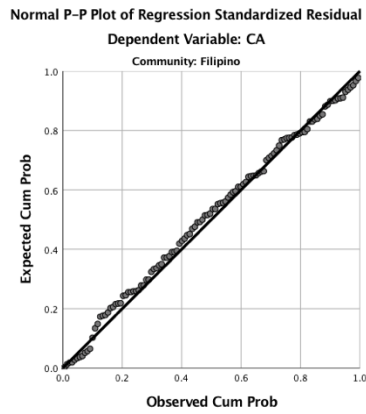

Figure 6: **P-P plot Filipino sample**
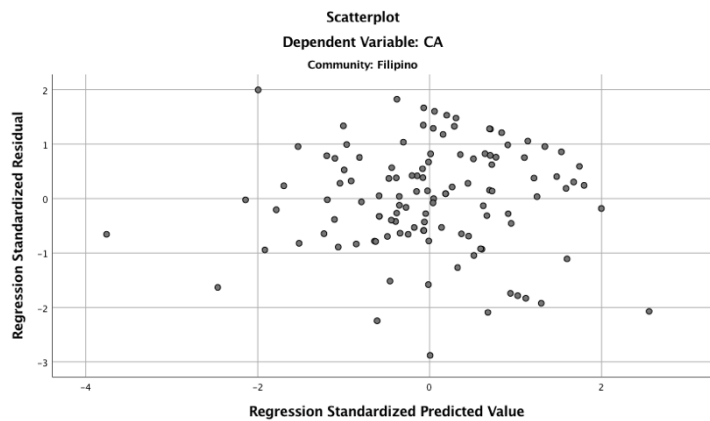

Figure 7: **Scatterplot Filipino sample**

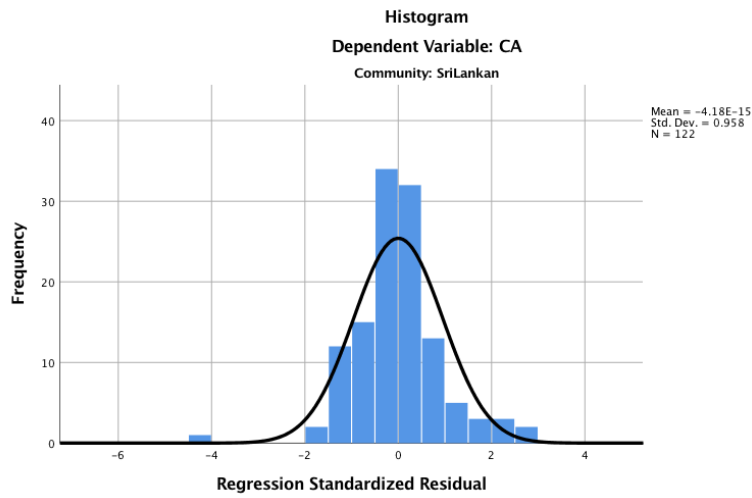Figure 8: **Histogram of Standardized Residuals in Sri Lankan sample**

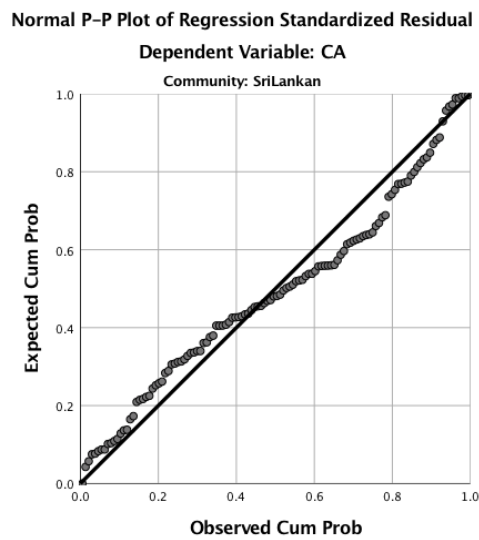Figure 9: **P-P plot Sri Lankan sample**

Figure 10: **Scatterplot Sri Lankan sample**