ADOLESCENT GIRLS ASSESSMENT

Needs, Aspirations, Safety and Access

International Rescue Committee I Jordan I June 2015

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From Harm to Home I Rescue.org

TABLE OF CONTENTS

ACRONYMS

CBO	Community-based organization
FGD	Focus group discussion
GBV	Gender-based violence
IMC	International Medical Corps
INGO	International non-government organization
IRC	International Rescue Committee
JHAS	Jordanian Health Aid Society
NGO	Non-government organization
TDH	Terres des Hommes
WFP	World Food Program
WPE	Women's Protection & Empowerment

1.0. EXECUTIVE SUMMARY

Since 2007, the IRC has worked with refugees and other vulnerable populations in Jordan. The IRC's recent and current Women's Protection & Empowerment (WPE) program in Jordan focuses on interventions that address gender-based violence (GBV), specifically violence against Syrian and Jordanian women and girls, in the light of the Syrian crisis. The IRC's WPE program operates in three urban areas: Mafraq, Ramtha and Irbid. The program focuses on response and prevention of GBV. Currently, adolescent girls participate in all the WPE activities, and also access targeted activities through adolescent girls groups. These adolescent girls groups have been established across urban areas to create a mechanism whereby girls can connect with other girls, develop life skills and discuss importance issues they face during adolescence.

The WPE program has sought to work with adolescent girls due to the specific challenges and vulnerabilities faced by this age group. Worldwide, it is well-documented that conflict increases the risks faced by adolescent girls, including the risk of early marriage, GBV and exploitation.[1] During conflict, access to education and other opportunities also becomes more difficult for girls.[2] Adolescent girls take on more work within the home[3] and are less likely to be able to move freely as a result of conflict.[4]

This assessment aims to identify concrete actions the IRC can take to better respond to the needs of Syrian and Jordanian adolescent girls. The assessment objectives are: to explore how the day-to-day safety of adolescent girls in urban areas might be enhanced; to identify key physical, social and emotional needs and hopes for the future of adolescent girls; and to explore the obstacles and enablers that adolescent girls face in accessing services from organizations like the IRC.

Overall, 22.1% of the 881 girls who were surveyed in this assessment identified education as their most important need. Syrian girls in particular identified a number of obstacles they face when it comes to school attendance, including quality of schooling for Syrians, location of schools, schooling expenses and safety/security while travelling to school. Apart from education, food and nutrition was the next key need identified by 17% of girls, followed by clothing which was mentioned by 12%. When asked about how these needs are met, 84.7% of girls identified one or both of their parents as the main source of securing their needs.

Across all surveyed girls, 84% of Syrians and 95% of Jordanians said they are excited about the future. Reasons for the optimism or pessimism vary among girls, for example 72% of those who are optimistic about their future are optimistic because they feel that their dreams are achievable. Overall, 94% of the surveyed girls said that they have someone who provides advice and help in making decisions about the future. Mothers are generally more optimistic than fathers about the future of their daughters. Syrian caregivers identified the biggest obstacles to achievement of these futures as including the current reality of living in Jordan, their financial situation, and the challenges in accessing education mentioned above.

Compared to the situation in Syria, Syrian girls felt that Jordan is a very safe place, however they articulated other security and safety issues in host communities, the most pressing of which appears to be harassment from "shabab" (male youth). Girls said that groups of the shabab groups shout and harass girls verbally on the street. This street harassment can exceed verbal harassment to following a girl to her house, which creates the risk of having one of her family members seeing her followed. Such incidents can lead to "blaming the victim" and the girl experiencing further restrictions

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[1] Women's Refugee Commission (2012) *Adolescent Sexual and Reproductive Health Programs in Humanitarian Settings: An In-depth Look at Family Planning Services.*
[2] Coalition for Adolescent Girls (2012) *Missing the Emergency: Shifting the Paradigm for Relief to Adolescent Girls.*
[3] Coalition for Adolescent Girls (2012) *Missing the Emergency: Shifting the Paradigm for Relief to Adolescent Girls.*
[4] UNFPA (2015) *Women & Girl Safe Spaces: A Guidance Note Based on Lessons Learnt From the Syrian Crisis.*

to her mobility. Girls said that walking in busy streets with people around generally feels safe, however empty streets and quiet neighborhoods are considered unsafe. According to caregivers, villages are safer than cities, since people know each other. Tensions between Syrians and Jordanians was also mentioned as not only affecting the behavior of the shabab towards girls, but also affecting how Jordanians see them, with many girls referring to hearing negative comments about Syrians from Jordanian girls. Such incidents mostly happen in schools where they have separate shifts for Jordanians and Syrians. Caregivers and girls mentioned that the honor of a girl is highly valued and that incidents of girls talking to boys or going to "suspicious" places can impact the reputation of a girl. Other risks to the safety of girls include violence in the home and exploitation by local organizations. Mothers explained that because Syrians cannot work in Jordan, the traditional income-generating role of men has changed, resulting in increased tension and violence in the home. Local organizations were also mentioned as sometimes taking advantage of Syrian girls.

Caregivers, girls and IRC staff discussed protective mechanisms within urban communities in Jordan to protect girls form violence. These include mechanisms that girls and their caregivers adopt to avoid harassment and secure protection such as: walking in streets and areas that are safe and busy instead of on empty roads, walking with a family member or girls groups, raising awareness on how girls can protect themselves, girls avoiding bringing attention to themselves by their clothing or behavior, and staying at home and not leaving the house. These were all considered as protective mechanisms to avoid risking safety and security.

Overall, 94.5% of the girls know where to seek help if they face any security or safety issue, including violence. Overall, 72% of girls indicated that one of the parents, mostly their mothers, is the person who provides protection and guidance in handling these situations. In describing the places/persons that would help in cases of violence, another 10% indicated that they would ask the help of another family member while 5% said that they would reach out to the police or friends. Interestingly, only 3 girls out of the 881 surveyed girls indicated that they would reach out to organizations for help in situations of violence. Among caregivers themselves, few indicated the influence and power of organizations to help in case of this type of situation. Overall, this assessment highlighted that there is a perception among Syrians that NGOs and CBOs are not trustworthy. A few girls (1.3%) said they would not take any action, explaining that this would ensure their mobility was not restricted or that they would not experience further violence due to being blamed for the incident.

When it comes to accessing the women's center, girls identified a varied range of barriers. According to the survey, the far distance between homes and the center is the greatest obstacle, mentioned by 41% of the surveyed girls. The lack of parental approval was identified as the second main obstacle by 18% of girls. The cost of transportation was identified as the third main obstacle by 14% of girls. School was also listed as an obstacle by 8%, because classes may either be held at the same time as activities or because it is difficult to come to sessions before/after school even if sessions do not coincide with school hours. Safety and security issues were mentioned by 2% of the surveyed girls. For other organizations working with adolescent girls, barriers include limited ability to expand their limited budgets and program designs to reach new beneficiaries or to meet the needs of specific groups.

During FGDs and surveys, girls as well as caregivers listed a number of factors that help ensure that girls can access the IRC's services. One recommendation from 41% of girls was establishing women's centers in locations that are closer to their homes. Overall, 24% of surveyed girls indicated that having a travel allowance could facilitate their participation in the IRC's activities. A total of 13% of the girls suggested that IRC staff seek parents' permission prior to activities and conduct orientation meetings for parents to explain the nature of the activities in the center. Overall, 9% of girls mentioned that planning activities to avoid clashes with school hours was important. Extending the working hours of the IRC's women's centers to suit girls who go to school was proposed. Others mentioned that other organizations focus on Saturdays to provide activities and opportunities for

young people. Girls also mentioned focusing on the long holidays and summer time to conduct activities. Other suggestions included travelling with other girls in a group to the women's center (mentioned by 4%), or making the location of the women's center safer. Girls also mentioned that having fewer responsibilities at home and less homework would enable attendance. Different organizations utilize different tactics including partnerships with local CBO's to increase reach of activities, involving caregivers, providing transportation and arranging activities on Saturdays.

RECOMMENDATIONS

Based on these findings, the following recommendations were made to enable the IRC to better respond to the needs of Syrian and Jordanian adolescent girls.

Safety of Girls
- Engage in community-based advocacy that is driven by Syrian girls to create dialogue on the issue of street harassment in communities.

Improving Access
- Explore the possibility of extending center working times to weekends, after school hours, and other times suitable for girls.
- Explore the possibility of providing a transportation allowance or arranging pickup with IRC vehicles for girls who want to access activities.
- Increase the reach of activities by conducting recreational activities and adolescent groups through CBOs.
- Continue to build on existing mobile delivery of case management and counseling services, to ensure that more girls (especially survivors of GBV) can access services.
- Regularly engage with caregivers of adolescent girls and other gatekeepers who have influence in the lives of girls.
- Leverage opportunities to exemplify positive relationships between Syrians and Jordanians.
- Ensure equitable opportunities for Syrian girls (of all tribal groups) and Jordanian girls to participate in WPE activities.
- Provide more space for recreational activities to be driven by girls.
- Ensure that adolescent girls are targeted more intentionally by awareness sessions on GBV.
- Enhance information-sharing and coordination with other stakeholders.

Needs & Aspirations for the Future
- Provide opportunities for girl-led identification and implementation of zero or low-cost initiatives that tackle their own areas of interest and issues in the community.
- Upscale the adolescent girls groups in the WPE women's centers by providing more opportunities for participating girls to meet and network with older female role models.
- Leverage social media and entertainment to communicate key messages to girls that will enable them to access important information about GBV, health and other issues.

2.0. SCOPE OF ASSESSMENT

Since 2007, the IRC has worked with refugees and other vulnerable populations in Jordan. The IRC's recent and current Women's Protection & Empowerment (WPE) program in Jordan focuses on interventions that address gender-based violence (GBV), specifically violence against Syrian and Jordanian women and girls, in the light of the Syrian crisis. Working in coordination with the humanitarian community and the Government of Jordan, the IRC's WPE program operates in three urban areas: Mafraq, Ramtha and Irbid. The WPE program focuses on response and prevention of GBV. The prevention component focuses on raising awareness of the IRC's WPE services as well as on decreasing the risks of gender-based violence through adolescent girl activities, working with parents and socio-economic empowerment activities. The response component involves providing comprehensive psychosocial support services, including case management and counseling.

Recognizing the gendered impacts of this conflict upon Syrian refugees, the IRC has been working to respond to this crisis. In Jordan, the WPE program has sought to work with adolescent girls due to the specific challenges and vulnerabilities faced by this age group. Currently, adolescent girls are able to participate in all the WPE activities, and are also able to access targeted activities through adolescent girls groups. These adolescent girls groups have been established across urban areas to create a mechanism whereby girls can connect with other girls, develop life skills and discuss importance issues they face during adolescence. These groups follow the IRC Jordan's 12-week adolescent girl curriculum, which covers issues such as decision-making, communication, early marriage and menstruation.

This assessment aims to identify concrete actions the IRC can take to better respond to the needs of Syrian and Jordanian adolescent girls. The assessment objectives are:

1. To explore how the day-to-day safety of adolescent girls in urban areas might be enhanced
2. To identify key physical, social and emotional needs and hopes for the future of adolescent girls
3. To explore the obstacles and enablers that adolescent girls face in accessing services from organizations like the IRC

This report presents the main findings of the assessment in five main sections. The first section focuses on highlighting the daily activities of adolescent girls. The second section presents needs identified by adolescent girls and their caregivers as well as the level of fulfillment of these needs as reported by girls. The third section explores the future plans, ambitions and aspirations of adolescent girls, and their optimism toward fulfilling their dreams. The fourth section looks at security and safety threats, as well as the level of knowledge of girls regarding where they can seek help and receive protection in cases of GBV. The last section focuses on the IRC's services and ways to improve access to the IRC's women's centers and involvement in activities. The report ends with key recommendations for future action.

3.0. METHODOLOGY

3.1.   Overview

Both qualitative and quantitative data collection and analysis methods were used to answer the assessment questions. The same question was explored using more than one method, in order to triangulate findings.

Methods:
1. Staff survey
2. Survey among adolescent girls (who do not access IRC services)
3. Survey among adolescent girls (who do access IRC services)
4. FGDs with adolescent girls (who do not access IRC services)
5. FGDs with adolescent girls (who do access IRC services)
6. FGDs with caregivers – five FGDs (who do access IRC services)
7. Interviews with other organizations providing specific activities/services for adolescent girls
8. Literature review – grey literature from the region, review of best practice guidance

The IRC contracted a local Adolescent Girls Consultant (Bothaina Qamar) to assist in conducting this assessment from late March to early May 2015. This consultant worked closely with the IRC's WPE Program Manager (Michelle Lokot), who also designed the assessment and supported with writing the report.

3.2.   Sampling & Demographic Breakdown of Participants

This assessment targeted 881 adolescent girls aged 13-17. The IRC's WPE staff were also involved in this assessment.

Staff survey
Purposive sampling was used for the staff survey, to target staff working in the WPE team. Overall, 36 individuals participated in this survey, representing 90% of the WPE team.

Survey Among Adolescent Girls
Overall, 697 girls who do not access IRC activities and 184 girls who already access IRC activities were surveyed by the IRC's volunteers (female). The survey targeted girls aged 13 to 17 years old. Girls who do not currently participate in IRC activities were targeted for the random survey using systematic sampling (every 2nd house was visited to survey girls aged 13-17, if present). Areas for systematic sampling were randomly selected from a list of districts, with the random selection occurring from lists of districts that are arranged based on geographical distance from women's centers.[5] This ensured that districts at each level of distance from the center were selected, to ensure sufficient geographical coverage. In addition, girls who already access any IRC activity were also surveyed. These girls were identified through staff weekly reports and center attendance lists. Among those who already accessed IRC activities, 90% were Syrians girls and 10% were Jordanians.

Overall, 79% of the targeted girls were Syrians, 19% were Jordanians and 1% were from other nationalities, specifically Palestinian and Egyptian girls. The table below shows the ages of all survey

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[5] See Annex for list of districts where girls were randomly surveyed.

participants, as there was no difference in ages targeted between girls not accessing and girls accessing services.
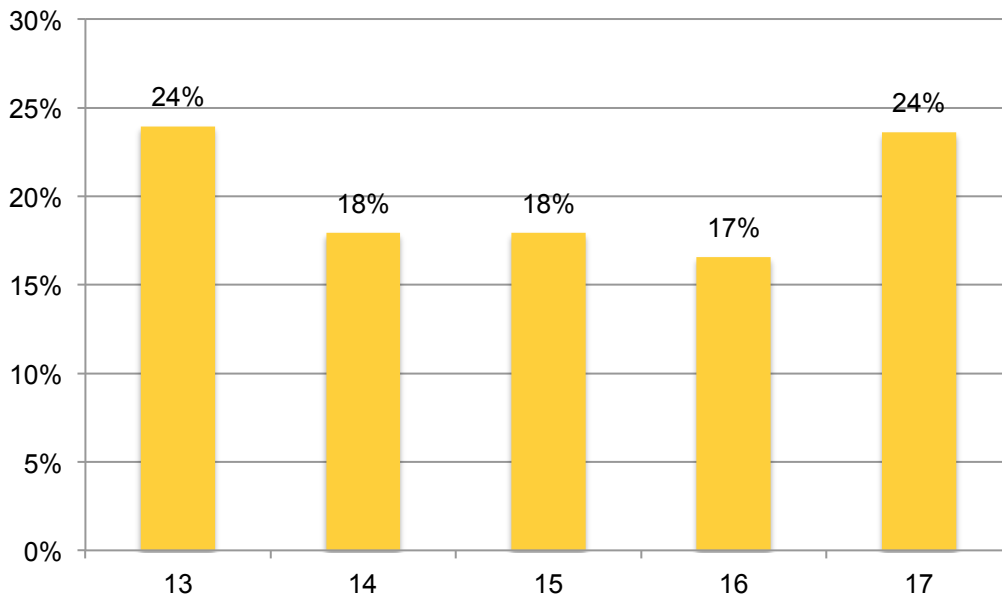
Graph 1: Age range of surveyed adolescent girls in Mafraq, Irbid and Ramtha.

Overall, of the 697 girls who do not access IRC services, 54% live in villages surrounding the selected governorates, and 35% live in the cities of Ramtha, Irbid and Mafraq.[6] Overall, 11% of girls who do not access IRC services decided to be interviewed in the women's centers instead of in their homes or areas near their homes.

Among those who access IRC services, 56% were interviewed in the women centers, 28% were interviewed in other locations within the cities they reside in, and 16% were interviewed in the villages.

Of the girls who do not access services, 87% were single and 9% were married. Of the girls who do access WPE services, 86% were single and 10% were married. Across girls who do and do not access services, 3% of girls were engaged and 1% were divorced. Overall, 3% of all girls had some form of physical disability.

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[6] Annex 1 includes all the covered locations in the survey, which includes 15 villages in Irbid governorate were next to Irbid Al Qasaba, 22 villages in Al Mafraq governorate next to Al Mafraq Al Qasaba, and 5 villages surrounding Ramtha district.
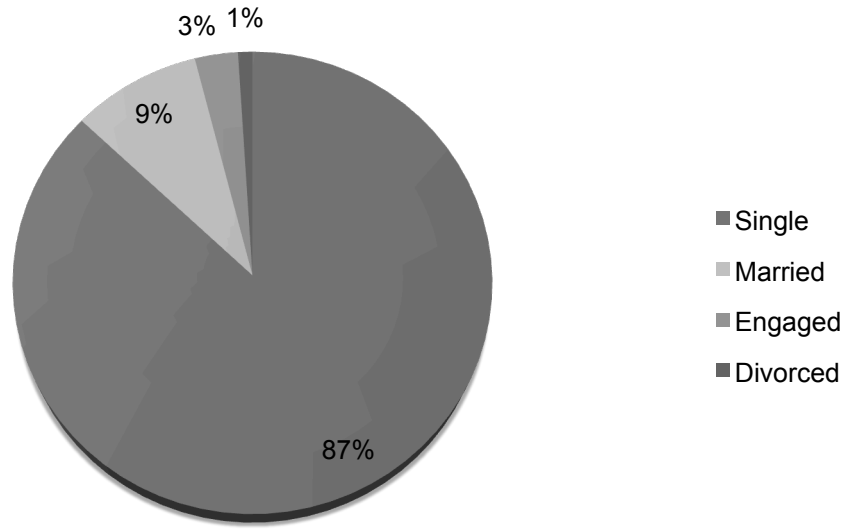
Graph 2: Marital status of adolescent girls who do not access IRC services

Single
Married
Engaged
Divorced

3% 1%
9%
87%
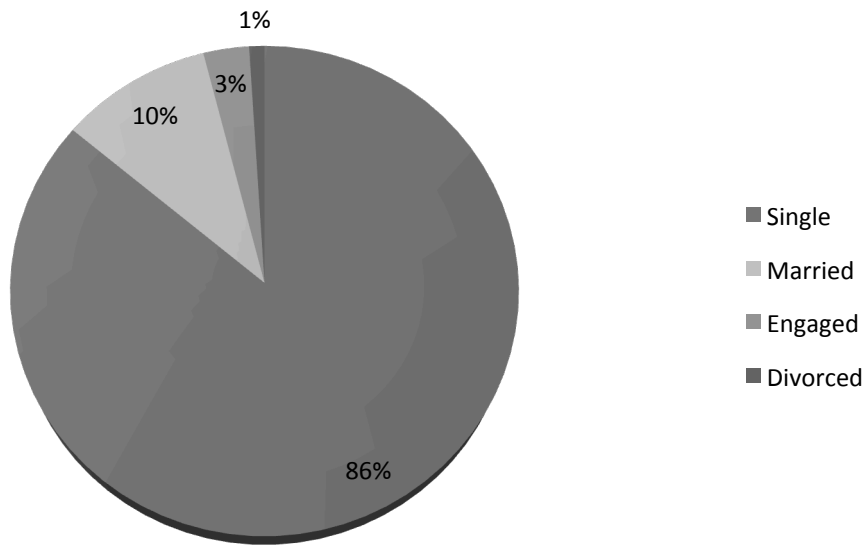
Graph 3: Marital status of adolescent girls who access IRC services

Single
Married
Engaged
Divorced

1%
3%
10%
86%

Focus Group Discussions (FGDs)
Overall, eighteen FGDs were held in Irbid, Mafraq and Ramtha, targeting 98 Syrian adolescent girls and 54 Syrian caregivers as follows. No Jordanian girls or caregivers were available for FGDs.

1. FGDs with adolescent girls (who do not access IRC services) – Six FGDs, 48 girls in total.
2. FGDs with adolescent girls (who do access IRC services) – Six FGDs, 50 girls in total.
3. FGDs with caregivers –Mothers – Three FGDs, 25 mothers in total.
4. FGDs with caregivers –Fathers – Three FGDs, 29 fathers in total.

The WPE staff helped to identify FGD participants using existing center attendance lists and weekly reports. The plan was to group girls according to age, education level and marital status to ensure they were comfortable to participate and share their opinions, however this was not consistently achieved due to the limited availability of girls. For the couple of FGDs, groups were disaggregated by age, with girls aged 13-15 in separate groups to girls aged 16-17, however there was no significant difference in responses. To access FGD participants who do not receive WPE services, both Mafraq and Ramtha women's centers contacted girls on their waiting lists. The Irbid women's center also arranged for two FGDs with support from local organizations - IMC in Irbid and the Al Sanabel association.

Interviews with other organizations providing specific activities/services for adolescent girls
The assessment reached 8 organizations in total including INGOs (Save the Children, Care International, International Medical Corps (IMC), Terre des Hommes (TDH), and Bright Future), one regional organization (Jordan Health Aid Society – JHAS), and one CBO (Al Anamel Association in Ramtha) and conducted interviews with frontline staff and mid-management staff. Purposive sampling (seeking organizations with programs for girls) was used to identify organizations for interviews. Annex 3 includes details about the interviewed staff and organizations.

Literature Review
A literature review was carried out as part of this assessment. This involved review of primarily grey literature, including best practice guidelines for adolescent girl programs. This included Google searches, electronic journal searches, and following reference lists from key articles. Electronic journals were accessed through JSTOR, ProQuest5000 and Academic Search Premier in order to access relevant academic literature.

3.3. Limitations

Although the assessment has achieved its aims, there were some unavoidable limitations. First, the qualitative data is limited by the fact that the FGDs were largely able to only reach Syrian girls. This was due to the limited time availability of Jordanian girls. This means that the perspectives and opinions of Jordanian girls are not strongly reflected in this research. Further, in the FGDs the inability to separate girls based on age, marital status and educational level (again, due to unavailability of sufficient girls meeting each criteria), imposed limitations on identifying differences in the needs, security and future aspirations based on these nuances. In terms of interviews with other organizations, the data is somewhat limited as many of the interviewed staff were junior or mid-level staff, which limited the nature of their responses and made it more challenging to understand the wider picture of adolescent girl programming within each organization.

For quantitative data (surveys), again access to Jordanian girls was more challenging. This was likely due to the data collection occurring during the daytime, which may not be suitable for Jordanian girls

due to them attending school. The field data collection schedule did include data collection on weekends, however it was still difficult to access Jordanian girls due to their other competing responsibilities. It was not possible to collect data in the evenings within the budgetary restraints of this assessment, as doing so would require male staff to accompany the female volunteers at night. The quantitative data is also generally limited because it is not generalizable to the overall population. It was not the intent of this assessment to draw conclusions that would be representative of all adolescent girls living in Mafraq, Irbid and Ramtha, however this data is still useful in informing future programming given the numbers of girls overall who were surveyed.

4.0. FINDINGS

4.1.   Background: Adolescent Girls in Jordan

More than four years of violence in Syria has resulted in a regional human displacement tragedy. More than 629,128 refugees have poured into Jordan since the start of the war in Syria in March 2011, with around 80% living outside of camp areas.[7] Initial assessments carried out by the IRC in early 2012 and 2013 determined that most Syrian women and girls, as well as many men, fled due to the fear of rape. It also found that many of these women were heads of households in a new country with almost no access to financial support and aid. Women and girls had difficulties identifying where they could turn for help and were exposed to heightened risks of violence. [8]

As part of this 2015 assessment, the IRC sought to understand the unique needs and issues facing adolescent girls. Worldwide, conflict compounds the risks faced by adolescent girls, particularly around issues like early marriage and sexual and reproductive health. The risks of gender-based violence and exploitation are similarly heightened due to conflict and displacement.[9] Due to the impact on social services and community structures, access to education and other opportunities becomes more difficult.[10] Adolescent girls take on higher levels of household work, including caring for younger children in the home during conflict and displacement.[11] They are less likely to be able to move freely, whether living in a camp or non-camp area, so activities tend to be confined to the domestic sphere.[12]

The issues facing adolescents affected by the Syrian conflict are also well-documented, with a number of organizations commissioning research to focus on adolescents specifically.[13] Reduced access to education is a key theme emerging from reports focusing on the impacts of the crisis upon adolescents. Across the countries surrounding Syria, school attendance of Syrian girls lags behind attendance of boys.[14] Tensions between Syrians and Jordanians feed into the issue of education access, highlighting the complexities of service delivery in host countries.[15]

The psychosocial impacts of conflict on children and adolescents is also a theme emerging from literature on the crisis. One regional study covering Jordan, Syria and Lebanon found that Syrian girls showed more anti-social behavior, a greater likelihood of hurting themselves and more fear as a result of the conflict,[16] while a Jordan-focused study similarly drew out the emotional impacts and self-harming behaviors of Syrian girls now living in Jordan.[17]

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7 *UNHCR (2015). Syrian Regional Refugee Response: Inter-agency Information Sharing Portal. Retrieved at 17 June 2015 from: http://data.unhcr.org/syrianrefugees/country.php?id=107.*

[8] International Rescue Committee (2012) *The Situation of Syrian Refugee Women and Girls in Northern Jordan: A Gender-Based Violence Rapid Assessment, Northern Jordan, March 2012*; International Rescue Committee (2013) *Cross-Sectoral Assessment of Syrian Refugees in Urban Areas of South and Central Jordan*.

[9] Women's Refugee Commission (2012) *Adolescent Sexual and Reproductive Health Programs in Humanitarian Settings: An In-depth Look at Family Planning Services.*

[10] Coalition for Adolescent Girls (2012) *Missing the Emergency: Shifting the Paradigm for Relief to Adolescent Girls.*

[11] Coalition for Adolescent Girls (2012) *Missing the Emergency: Shifting the Paradigm for Relief to Adolescent Girls.*

[12] UNFPA (2015) *Women & Girl Safe Spaces: A Guidance Note Based on Lessons Learnt From the Syrian Crisis.*

[13] See, for example: International Medical Corps (2014) *Mental Health/Psychosocial and Child Protection for Syrian Adolescent Refugees in Jordan;* Mercy Corps (2014) *Advancing Adolescence: Getting Syrian Refugee And Host-Community Adolescents Back On Track.*

[14] Watkins, Kevin & Zyck, Steven (2014) *Living on Hope, Hoping for Education: The Failed Response to the Syrian Refugee Crisis, Overseas Development Institute*

[15] UNICEF (2013) *Syria Crisis: Education Interrupted. Global Action to Rescue the Schooling of a Generation.*

[16] Child Rights International Network (2013) *Syria Child Protection Assessment 2013*

[17] International Medical Corps (2014) *Mental Health/Psychosocial and Child Protection for Syrian Adolescent Refugees in Jordan.*

In the literature focused on the impacts of the crisis on adolescents, the third theme that emerges is the issue of early marriage. While it is difficult to draw accurate conclusions about whether early marriage among Syrians has increased since the conflict, as early marriage was practiced before the conflict as well but was not systematically tracked, there are notable trends. A UNICEF report shows that Syrian girls in Jordan tend to marry older men. In 2012, 48% of Syrian girls who married did so with men who were at least ten years older than them.[18] Save the Children similarly documents that in Jordan as well as early marriage rates among Syrians increasing by 25% between 2013 and 2014, the proportion of marriages to men who were more than fifteen years older than girls also increased.[19] Studies document that as the age difference increases between a girl and her husband, the more likely it is that the girl will be disempowered and face risks of GBV due to the unequal power dynamics.[20] In Jordan, there are also reports of Syrian families marrying their daughters to landlords in order for rent to be waived.[21] In countries like Lebanon, evidence is also emerging about foreign men (mostly from the Gulf States) choosing wives among Syrian refugee girls.[22] For families facing significant financial pressure and safety risks for their daughters in host communities, early marriage is seen as the only option.

Against this backdrop, the IRC's Adolescent Girl Assessment reflects on how to better meet the needs of adolescent girls, through understanding their needs and aspirations, safety, and the enablers and barriers to their access to services.

4.2. Profile & Key Activities of Adolescent Girls

"I wake up to pray, then I fix breakfast for my family. After we eat I start cleaning the house and help my mother in the chores. I cook lunch; if I am in the mood I might make sweets. Then I do nothing. I watch TV, as I love Indian series. If my family will go for a visit to one of our relatives, I go with them. And that's about it!" (A Syrian 16- year-old girl, Irbid).

Overview

This is not the story of every adolescent girl living in Jordan, but it represents a snapshot of the sequence of activities girls do each day. This section provides detailed information about the activities of Syrian and Jordanian adolescent girls who live in Jordan. The activities include education and recreational activities, socializing with friends, household duties, practicing hobbies, engaging in religious customs, watching TV and using social media, having leisure time, and carrying out work activities. When WPE staff were asked about the main roles and expectations placed on girls, common responses included housework (cooking, cleaning), taking care of the family, marriage, childbearing, dressing modestly and being polite. A few staff used the term "home business" to describe the main expectations and roles of girls. A few also mentioned that girls should "lower the sound" of their voices when speaking. One staff member put it like this: *"They are expected to obey and not to talk."* Another staff member said, *"When it comes to girls who live in the urban areas of Jordan, their role is to help their parents in the house while waiting for the potential husband."* Another mentioned that early marriage is the expectation in order *"to reduce the burden on parents due to their lack of finances."* Males, mothers, the broader community/society and culture were identified as defining these expectations.

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[18] UNICEF (2014) *Child Marriage in Jordan.*
[19] Save the Children (2014) *Too Young to Wed: The Growing Problem of Child Marriage Among Syrian Girls in Jordan.*
[20] International Center for Research on Women (2007) *New Insights on Preventing Child Marriage: A Global Analysis of Factors and Programs.*
[21] Batha, E. (2013) 'Child Marriage on Rise among Syrian Refugees - Aid Groups', *Reuters*, 12 April 2013.
[22] Bartels, Susan & Hamill, Katherine (2014) *Running Out of Time: Survival of Syrian Refugee Children in Lebanon.*

The most favorite activities identified by girls were meeting with friends (28%), going to school (24%), and doing personal hobbies and handicrafts (16%). Overall, there was no difference in responses between Syrian and Jordanian girls. There was also no consistent difference between selection of preferred activities among girls who access IRC services and those who do not access services. One difference was in the preference of going to school, with 24% of girls who don't access IRC services listing it as a favorite activity compared to 17% among girls who access IRC services. This may be explained by the fact that girls who access IRC services also have the opportunity for educational and other socializing opportunities, while other girls seek this at school. Another difference relates to household tasks as a favorite activity, which was selected by 21% of girls who access IRC services compared to 14% of girls who do not access services.

The survey also asked girls about their least favorite activities. Household work is the least favorite activity among girls (47.5%). Graph 3 represents the linkages between the least favorite activities and the forced activities girls do. Forced activities refer to things girls have to do because someone else tells them to, but if they had a choice, they would not do. Some girls did not select any least favorite activities.

When girls were asked for the reasons why they have to do activities they don't like (mostly in this case household tasks), around 71% of the girls said that their parents request these tasks of them. Around 11% of the girls indicated that they do those tasks out of personal desire and preference to help, and a feeling of duty toward their families. Graph 4 explains the reasons why girls do activities that they do not like.
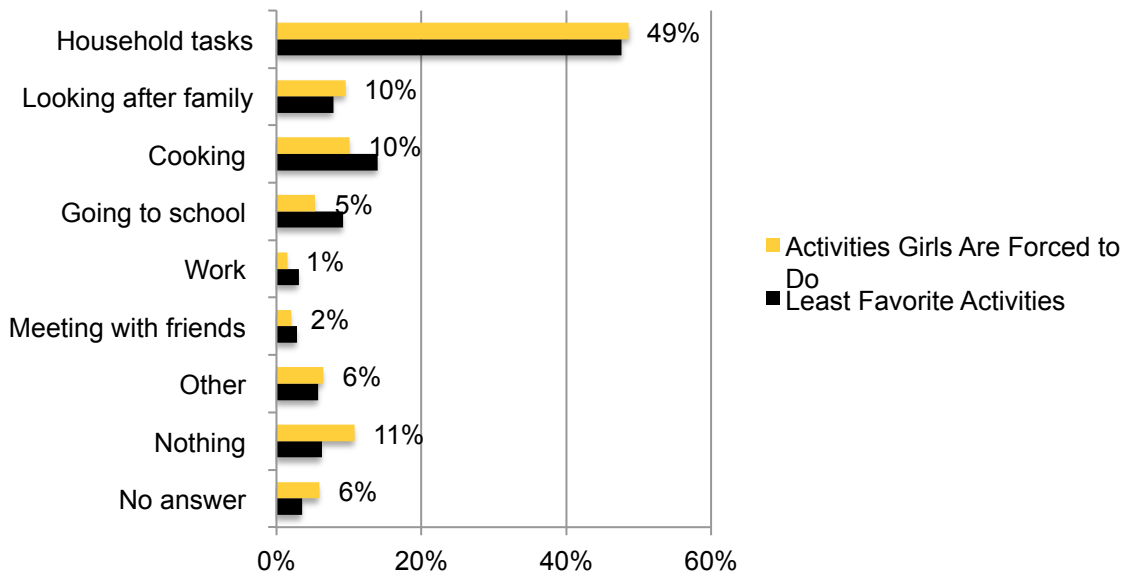
Graph 4: Least favorite activities identified by girls alongside activities they are forced to do
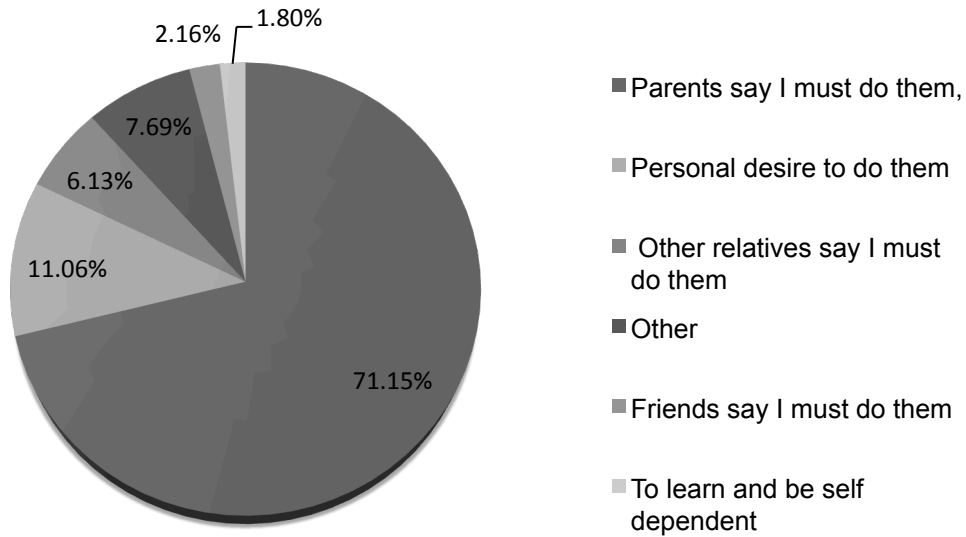
Graph 5: Reasons why adolescent girls do the activities they do not like

Obtaining Education and Building Skills

In the survey, 59% of all interviewed girls said they attend secondary school. Graph 6 displays the differences in school enrollment among those who access IRC services and those who do not access services. The difference is around 5% higher for girls who are enrolled with IRC activities. Also in reference to graph 7, around 76% of surveyed Jordanian girls attend school compared to only 54% of Syrian girls.
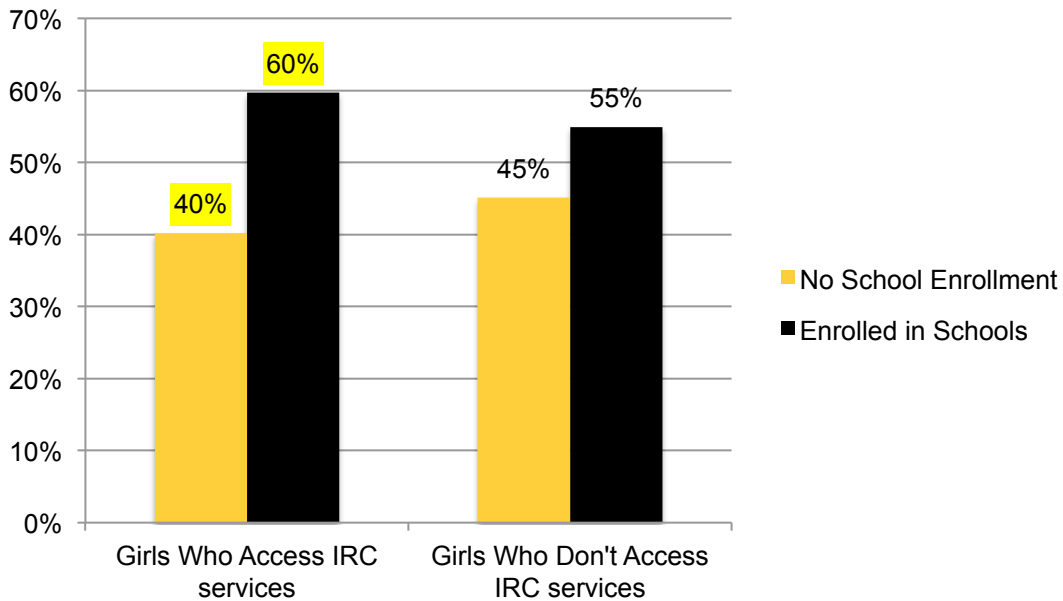
Graph 6: School enrollment percentages among girls who access IRC services and girls who do not access IRC services.

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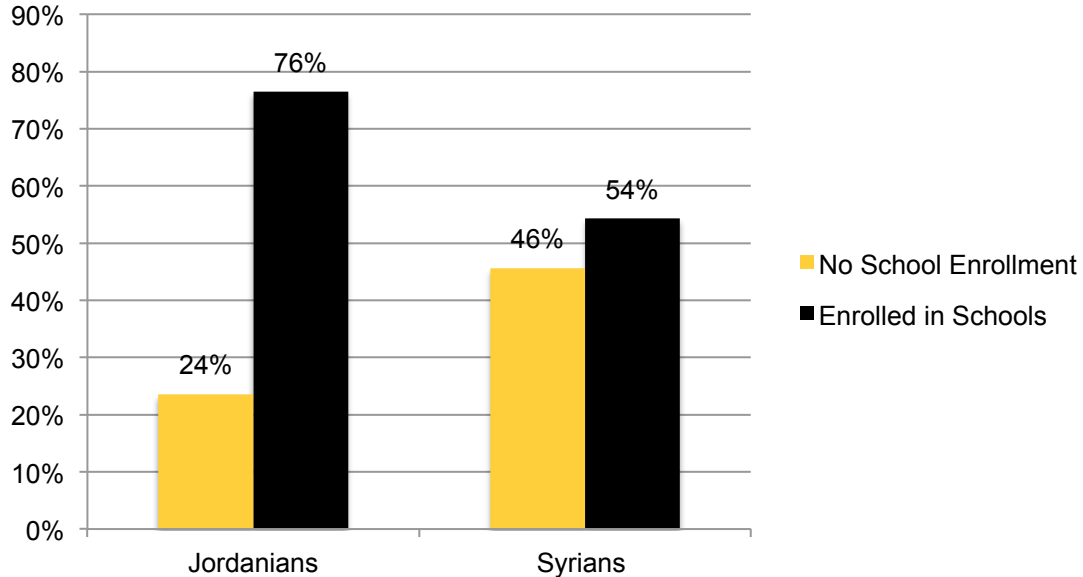
Graph 7: School enrollment percentages among Syrian and Jordanian girls

Obtaining an education is highly valued by girls, as it is perceived as the main path to secure their future. Overall, 24% of the surveyed girls indicated that going to school is their favorite activity. Next to helping them to obtain an education, schools are seen as a social mechanism where they can fulfill their potential, have space for interaction and leave the house to meet friends. One of the Syrian fathers living in Mafraq said, *"My daughters stayed at home last year with no school. This really affected their self-perceptions and morale. Now they are back to school and I can feel the change on them positively. Getting out from the house makes you interact with the world and have hope."* Although exams can be seen as a stressful activity that not all girls like, most of them are aware of the importance of exams to test their knowledge of the school materials.

Alongside formal education mechanisms, many NGOs and CBOs, including the IRC, provide a variety of capacity-building and life skills activities. Overall, learning a skill that will be a source of income such as hairdressing, tailoring, crochet and other skills is encouraged by caregivers. Whether it is an alternative for education or an additional skill, girls attend those courses because of their caregiver's encouragement, and also because it is a space for socializing and leaving the house.

"My daughters stayed at home last year with no school. This really affected their self-perceptions and morale. Now they are back to school and I can feel the change on them positively. Getting out from the house makes you interact with the world and have hope".

Education and learning a skill were identified as important activities by caregivers also, as they provide security for girls. Caregivers hope that their girls would be able to use their degree to obtain work or/and become housewives to teach their future children, for which they also need education. Additionally, many Syrian caregivers in Mafraq and Ramtha particularly valued acquiring skills under

18

the current circumstances of less education opportunities, no work permissions and the difficult economic situation that they face. Currently, some girls work from home or in nearby locations and generate income for the family.

Spending Time with Friends

"My small daughter will be a copy of me. She has grown old at such a young age. The problem is all of the kids in her age are boys - she can't interact with them or play with them. So she stays with me and hangs out with my old lady friends."

If schools and training courses are perceived as a way to socialize, it is not surprising that the most favorite activity among interviewed girls is meeting their friends at these learning venues, as articulated by 28.7% of the surveyed girls. Girls get to talk, share stories, break the normal routine, and forget about the daily stressful and painful realities they face. One 15 year-old Syrian girl from Ramtha said, *"My favorite time is when I hang out with my friends, we talk about everything and we always laugh and have good times.*" However, going out of the house to meet friends is not as easy within the current context for Syrians in Jordan, where the lack of safety and the perception of insecurity are widespread. This explains the insight from girls regarding schools and community centers being social spaces to meet friends. Many adolescent girls have limited mobility, but still attend school, which remains a key venue for building relationships with other girls. Other girls with limited mobility have friends who are also their relatives from the same age. Some meet with them during occasional family visits and gatherings if they live close to each other. Others wait for visits from relatives who live outside the governorate, as they cannot visit relatives who live far away due to the cost of transportation. One of the Syrian mothers who lives in Irbid explained the impact of limited social exposure for her daughter: *"My small daughter will be a copy of me. She has grown old at such a young age. The problem is all of the kids in her age are boys - she can't interact or play with them. So she stays with me and hangs out with my old lady friends."*

Household Chores
Almost every girl who participated in the FGDs has household chores. Those chores include washing the dishes, cleaning the house, cooking, making the bed, caring for younger siblings and other duties. As mentioned above, almost 47.5% of the surveyed girls indicate that household chores are the activity they least enjoy and 48.9% perceive household chores as forced activities by parents, which they would not do by choice. Girls indicated that sometimes they would rather use their time to do other things. For example, a 16 year old Syrian girl who lives in Ramtha explained, "*I prefer doing my homework rather than cleaning the dishes. I come from school very tired and have so much to do for my homework. Helping in the house is just a burden."* Others who stay at home instead of going to school and do household work in the morning perceive it as interruption to their personal time. A 17 year old girl from Irbid elaborated, *"I just hate it when I am watching TV and someone requests a tea or coffee from me. My brother is just so demanding and does not care what I want to do."* Overall, based on the FGD findings, household tasks are considered a boring activity which is part of the daily routine of their lives. A couple of girls indicated how they use doing household tasks as a bargaining tool. For example, one 16 year Syrian girl in Mafraq said: *"I do it as a diplomatic move: I give you what you want so I can get what I want. For example I clean the house so I can go to school."*

A few girls perceived household chores as "better than doing nothing", which is an Arabic figurative description of having limited options of activities to do.[23] Others think that it is a duty to support mothers and families. Household chores are also perceived by girls as a good experience for them to grow and learn how run a house once they are married and running their own households. On a less

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[23] "Ahsan mn wala eshi"

positive explanation, a few girls think they are forced to do it because their parents like to anger them. A 15 year Syrian girl from Ramtha said, *"I don't have time for myself, I have three younger brothers who pee themselves and I have to clean them every day. My mother is always sleeping - she is sick most of the time. I have to cook and clean and do everything in the house"*. Those who are married have the full responsibility of household tasks; if they have children they also have to take care of them.

From a caregiver perspective, both mothers and fathers emphasized the importance of learning household chores like cooking, as these are considered as essential skills for a girl's natural development towards being a mother and wife. One of the fathers in Mafraq said, *"Eventually girls will be married. Doing the household work will prepare them to be ready for running their own house and that is what a husband is looking for."* Doing the household chores is also considered as valuable assistance for mothers. Mothers carry many responsibilities including the household tasks and raising children, as well as seeking different sources to secure the family's income if they are Syrians. Having a daughter's assistance in household tasks is considered crucial for mothers.

Time for Hobbies
Girls have many talents and hobbies they like to explore. Girls mentioned that their main hobbies include reading, writing, drawing, handicrafts, sports, playing, photography, cooking, singing and dancing. Some girls join centers that build these skills and provide a space to excel, while others do not access such opportunities. In FGDs, girls mentioned that not accessing these external opportunities to pursue their hobbies was due to the unavailability of these activities or because of movement restrictions. One of the girls who joined a photography workshop at the IRC's women's center described the center as a space where she can nurture her talent in photography, as she wants to become a professional photographer. Many of those hobbies are practiced individually and not in groups. One of the girls met in Ramtha elaborated on her passion for writing, saying; *"I love writing because it releases all the things inside of me. I just write everything on paper, it is such a healing process."*

Religious Practices
Religious practices were identified as generating a sense of reassurance, internal calm and normalcy among girls who participated in FGDs. Many of the girls referred to their daily prayers, Quran reading and memorization at home or/and at Islamic centers. Religious practices were described as a source of comfort and peacefulness. *"When I read the Quran I feel comforted, and all the pain in life vanishes away,"* said a 16 year old Syrian girl living in Mafraq. Younger girls refer to the importance of such practices in protection from hell and working toward being in heaven when they pass away. In general, religious practices were considered as a source for generating an internal sense of security, and also protection by those in the community.

Islamic centers represent an important venue where girls can spend time. A few parents enrolled their daughters in Islamic centers but rejected schools or other venues. In almost all the FGDs, Syrian girls indicated their affiliation with Islamic centers that offer Islamic education, Quran and Hadeeth memorization, Sharia education, competitions, field trips and other services. Overall, caregivers encourage their girls to attend those centers. Some of the centers secure small buses to transport girls to these activities, which reduces the cost and security fears held by caregivers.

Media & Entertainment
Whatsapp, Facebook and Internet access were identified as key ways for girls to connect with others. Not every girl has a phone due both to cost and also parents' perceptions about its potential negative influence on the girls. In many cases, girls can access the Internet through a family member's phone

- mostly the mother's phone. Girls are able to stay connected with their friends and family members through social media, but also learn about fashion, music, the lives of movie stars, and some educational information, according to surveyed girls. A girl from Mafraq said, *"I don't leave the house, so whatsapp keeps me connected. I tell all my feelings through chatting."*

Watching Television is essential, especially for those who are not attending schools. Turkish, Korean and Indian soap operas and serial dramas are the favorite shows for girls. One of the girls living in Ramtha described her time alone at home: *"Sometimes I get so bored so I turn on the TV and search for songs and keep dancing. I love the times when I am by myself, dancing, dancing and dancing."* Another 15 year girl in Irbid explained what she likes the most in soap operas, *"At the end of the series, the main actors reach what they want and beat all obstacles they faced. Through dialogue and understanding you can solve all your problems."*

For the IRC, the increasing use of social media and the way information is transmitted through television may create interesting future opportunities for reaching more girls, especially those who face mobility restrictions. For instance, mediums that are more interesting for youth such as soap operas and other television/radio programs could be used to tackle issues faced by girls. In other contexts, soap operas have been a useful way to spread information and trigger dialogue on issues like reproductive health.[24] Leveraging social media to deliver health or GBV messages may be a good way to reach girls in the future.

Activities Outside the Home
"All our days are weekends now!" was the sarcastic response of one of the Syrian fathers regarding family activities during the holidays. For Syrian girls living in Jordan, going out of the house is not a regular activity, with some Syrians reporting that they had enjoyed more mobility in Syria.[25] Girls therefore struggle to find sufficient stimulation and activities within the home. According to a Mercy Corps report, in Mafraq, this confinement to the home is impacting the well-being of girls, with mothers reporting that their daughters are showing indications of depression due to being bored and isolated.[26] In general, getting out of the house is seen favorably by girls, with the exception of a few girls who feel safer at home and perceive leaving the house as a forced activity. Girls told us they like window-shopping in malls and visiting farms. Younger girls aged 13–14 prefer playing at home, while those who live in rural areas where there are fields or large spaces near their homes have places to play and run with their siblings and friends. For older girls, playing in fields or open areas is difficult due to cultural norms. Very few older girls from the FGDs indicated that they play in the house, unless there is a computer device to enable them to play video and computer games.

Work & Earning Money
According to caregivers in the FGDs, it is difficult for Syrians to obtain work permissions in Jordan. Most of the Syrian caregivers depend on assistance from organizations or charitable Jordanians to sustain their needs; very few indicated illegal work as a source of income. In general, Syrian girls who work do it illegally or do some home-based services, based on the feedback of a few girls who participated in the FGDs. In Mafraq, due to the widespread agricultural activities, many Syrians harvest fruits and vegetables with a very low daily pay of 3.5–5 JOD per day as indicated by the FGD participants. Such activities last for at least eight hours per day, which means girls cannot attend schools or other activities. In one of the FGDs conducted with girls who are not benefiting from IRC services, a mother brought her two young girls aged 15 and 16 to participate in the FGD as a fun

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[24] DFID (2009) *Profiling and Influence Analysis: How Soap Operas Bring About Change*; Jah, Fatou, Connolly, Scott, Barker, Kriss & Ryerson, William (2014). 'Gender and Reproductive Outcomes: The Effects of a Radio Serial Drama in Northern Nigeria' *International Journal of Population Research*,
[25] Mercy Corps (2012) *Analysis of Host Community-Refugee Tensions in Mafraq*, Jordan'
[26] Mercy Corps (2012) *Analysis of Host Community-Refugee Tensions in Mafraq*, Jordan'.

activity to "entertain" them. She explained that they spend all day in the fields and farms working. They do not go to school and do not interact with other girls their age. The mother said she thinks their future is lost under those circumstances, but at the same time explained that she has no other option as they need the money from this work to meet the basic needs of the family. Other girls perceive their work experience more positively. A 15 year old girl lives in Irbid said, *"I love my work as a waitress in the wedding parties. I meet my coworkers and we talk, and I get to attend weddings all day. I spend time doing something which is better than staying at home."*

Marriage

Around 9% of the surveyed girls were married; of these, 89% were Syrians, while 11% were Jordanians. Overall, 76% of all married girls surveyed are not enrolled in IRC activities. Among the FGD participants, a couple of girls were married and had children. For these girls, being a housewife is a "full-time job". In general, caregivers who come from more conservative backgrounds were very direct in articulating their desire for their girls to settle down and get married with a decent husband who can protect them. The early marriage issue was debated among the attendees of FGDs, with some Syrian fathers saying they are okay with their daughters marrying at the age of 14 and 15 because this is part of the culture and the natural development of a woman. One of the fathers in Mafraq said, "*The most important thing is "Sutra"[27], a good guy came and proposed to my 14 years old daughter and I accepted".* However selecting a husband for their daughters was perceived as being difficult by fathers, especially as they are not in their home country and are surrounded with many new people. One of the fathers in Ramtha shared his story: "*I feel I treated my daughter unjustly as I agreed to her marriage when she was 15. She was 16 when she got divorced. The man who married her came from a well-known family, but you will never know. Now I feel her life ended because I did not take a careful decision. I think about her sisters everyday and I pray that they will marry better people."*

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4.3.   Needs of Adolescent Girls

"My father can't work, he has health problems. My sister and I have to go to farms and collect fruits and vegetables. They pay us 5 JOD per day. I don't like the work. It's exhausting. That's why I can't come to the center, because the priority is work. If we receive financial assistance then maybe me and my sister can do other things in life and get an education." (A Syrian girl from Mafraq)

Overview

This assessment focuses on looking at the needs of adolescent girls in recognition of the linkage between meeting their needs and ensuring a protective environment for them to thrive.[28] For the WPE team in Jordan, being able to contribute towards ensuring a protective environment for girls first starts with understanding the unique needs of adolescent girls.

When girls at the FGDs were requested to define what a "need" means to them, answers varied but there was common agreement that this refers to what is needed to live decently and survive. Overall, 22.1% of all surveyed girls identified education as their most important need (77% were Jordanian and 23% were Syrians), while another 22.1% recognized money and financial support as their most

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[27] "Sutra"is an Arabic word refer to keep harm's way from girls and protect their honor.
[28] UNICEF (2013) *No Lost Generation: Protecting the Futures of Children Affected by the Crisis in Syria.*

important need. Overall, 17% indicated food and nutrition as the next most important need, followed by 12% who believe that clothing is the most important need for girls at this age. In the survey of WPE staff, the top three ranked needs of adolescent girls as observed by WPE staff were given different importance to what girls identified. The top needs were security/safety (22%), food (19%), health (18%). This was followed by education (16%), money (8%), friends/social (5%), marriage (3%) and work/employment (2%). This difference in opinion may be attributed to the fact that WPE staff are exposed to the main challenges facing caregivers and girls on a regular basis and may have a different perspective on what is an important need when they reflect on the collective feedback they receive from women and girls.

Graph 8 explains insights from girls about their needs and the extent to which these needs are met. Overall, there is a gap in meeting all of the identified needs. Across the needs, 6% of the Jordanian girls indicated fulfillment compared to 1% of Syrians. Out of 569 girls who identified education as one of the most important needs, only 280 girls referred to education as a fulfilled need. Money, which was also identified by 569 girls, is fulfilled for only 39 girls. Overall, 445 girls mentioned food as the most important need while 302 girls said this was fulfilled. Additionally, 138 girls mentioned safety and security, while 83 said this need was fulfilled.
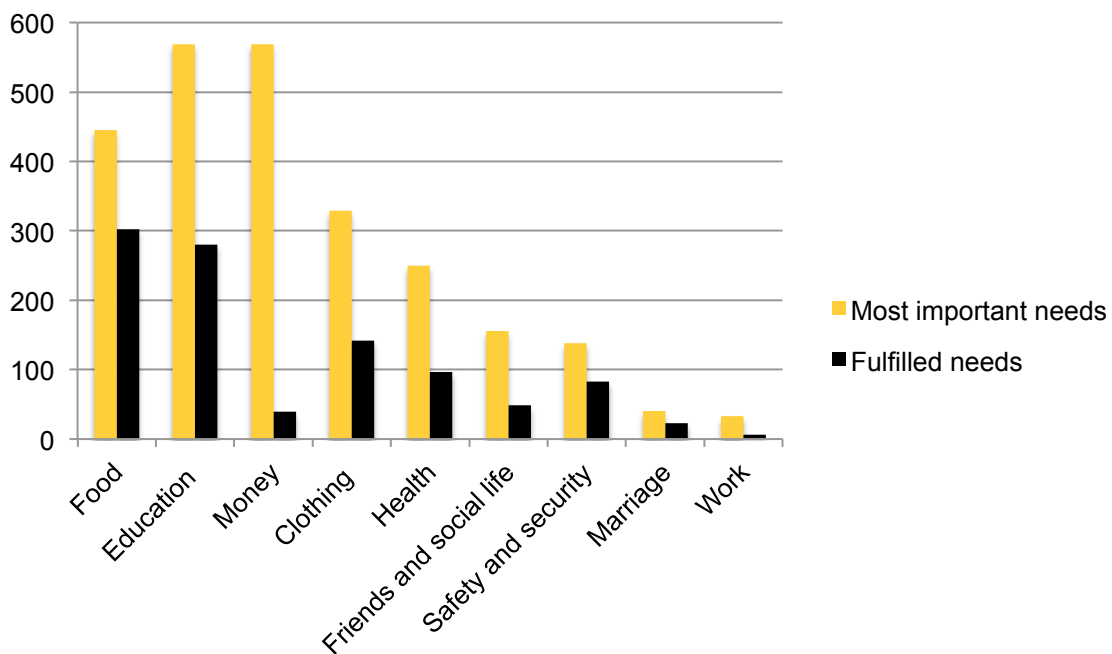
Graph 8: Needs Identified by Girls Alongside Extent of Fulfillment
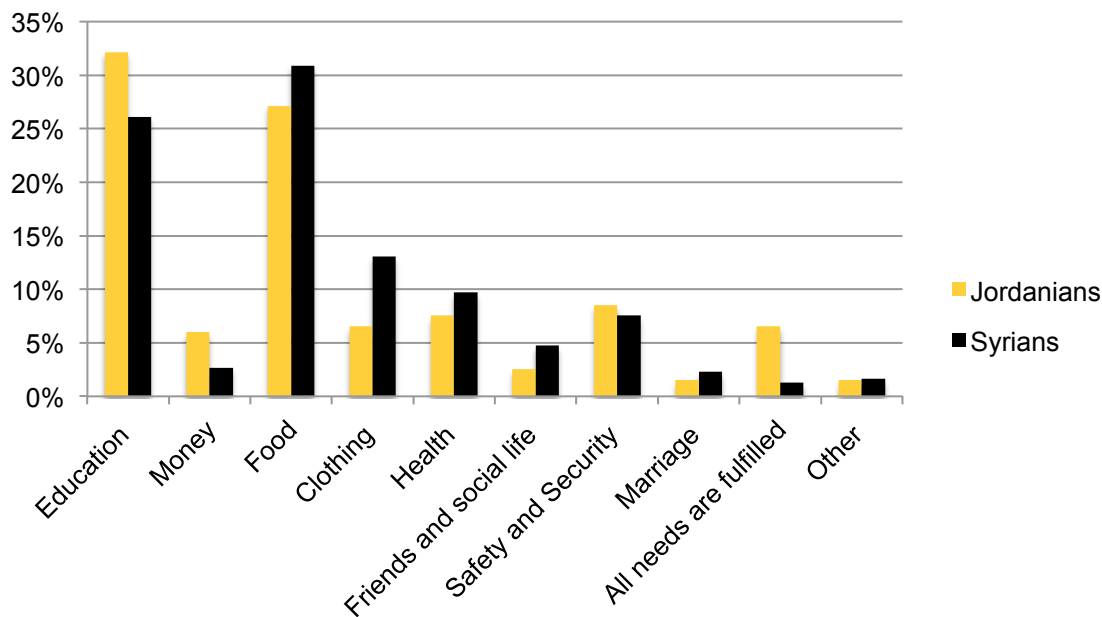
Graph 9: Fulfilled Needs Identified by Nationality

When asked about how these needs are met, 84.7% of girls identified one of their parents or both as the main source of securing their needs. When it comes to caregivers, their source of support and help varies. One of the Syrian fathers in Mafraq explained, "*We sell a bag of rice and a bag of sugar to fulfill my children's needs,*" to reflect how refugees engage in petty trading or in providing services to generate income. Many fathers indicated that they undertake illegal work, rely on social networks, receive charity from individual Jordanians, or receive remittances from relatives in the Gulf to secure the needs of their family. Many girls did not recognize the role of NGOs and humanitarian entities, except for few who access education services, psychological support or recreational activities. Parents referred to the role of NGOs in providing assistance including cash assistance and food coupons, but said this support has been reduced due to the recent WFP cuts. The current reduction in Syrian food coupon assistance from WFP is negatively affecting their quality of life, according to caregivers. The below section describes how the needs identified by adolescent girls and their caregivers are met. These needs include education, clothing, pocket money, housing, safety and security, psychological support and other needs.

Pie chart segments:
- 3.76%
- 0.57%
- 1.48%
- 9.46%
- 84.72%

Legend:
- One of the family members
- One of the Parents
- Husband
- Organizations
- Other
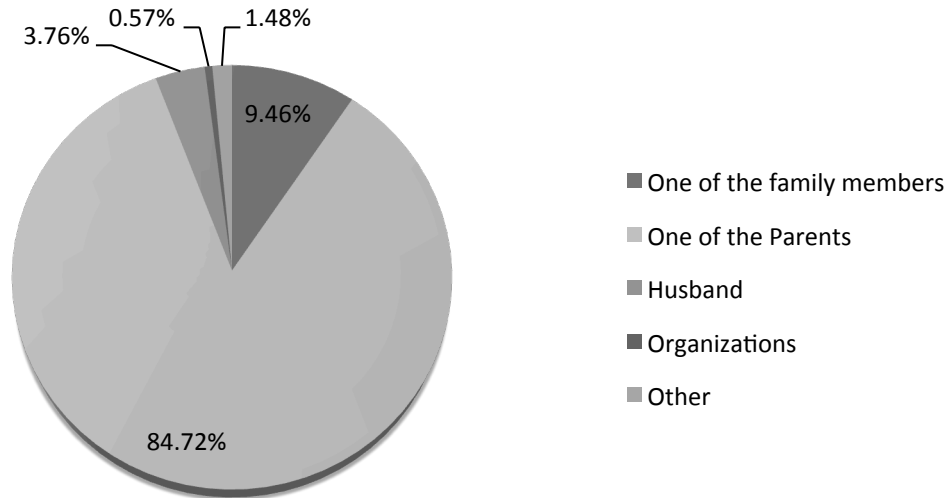
Graph 10: How the Needs of Girls are Met

The following sections describe the key needs in order of importance as identified by girls during the FGDs.

Need for Education

Overall 22.1% of surveyed girls identified education as their most important need. When asked why education was the most important need for girls, adolescents participating in FGDs replied, *"It is a weapon";* which is a general metaphoric term used in Arabic to refer to the importance of education for girls to grant their future, provide security, build their skills and increase their options in life. Education is "everything", said one girl. A 16 year old girl from Ramtha said, *"You hear stories of girls getting married at the age of 15 and getting divorced at the age of 16 and 17. If parents helped girls in getting an education, they would've secured the girl future with a degree rather than with a husband."*

"You hear stories of girls getting married at the age of 15 and getting divorced at the age of 16 and 17. If parents helped girls in getting an education, they would've secured the girl future with a degree rather than with a husband."

Education is available free of charge for many girls who participated in FGDs. However, girls identified a number of obstacles to attending school that can trigger parental resistance to school enrollment. These concerns require more in-depth research, but they are mentioned here for their relevance to the assessment topic. These issues are as follows: quality of education, the practice of assigning schools for Syrians, accreditation concerns, financial burden, security/safety, and perceived gender roles.

The quality of education was raised in many FGDs. In Jordan, due to the pressure on schools to absorb teaching large numbers of refugees in addition to Jordanian students, additional school "shifts" have been added. Separate shifts are held mostly in the cities of Irbid, Mafraq and Ramtha, whereas classrooms in villages are mixed with Syrians and Jordanians attending the same session. There is a common perception among the Syrian FGD participants who attend separate school shifts to Jordanians, that Syrians are receiving a

25

lower quality education than Jordanian students. This is the belief because of the shorter schooling hours, less qualified teachers being used for Syrians, and the way Syrian students are treated. Some of the caregivers indicated that not all circumstances provide a healthy educational environment, for instance Syrian students finish school late during the evening shifts - around 5 pm in winter time, which is not safe. Secondary data echoes these findings. One REACH report also notes that Syrian children (girls and boys) are generally placed in classes with Jordanian children who are younger than them.[29] This means some of the teaching content is already known to Syrian children, therefore they are not learning as much or only covering old material, resulting in them skipping classes or causing problems in school. It is worth mentioning that some of the caregivers find the educational system in Jordan to be very strong and suitable for their children and they did not face any significant problems. The different perception of school quality varies depending on where Syrian refugees are coming from within Syria. Those who come from more disadvantaged places in Syria may think it is better in Jordan, while this may not be the case for a Syrian refugee who lived in a good area of Damascus.

In some areas, Syrian girls are assigned to schools but these schools can be far from their areas of residence. This requires transportation expenses and also may result security issues during the commute, according to caregivers.

Although education is provided for free, additional expenses like books, stationery, pocket money and transportation create a burden on some families, making it challenging to enroll girls at school. In some cases, the family's financial situation requires girls to quit school to work. For those who aspire to higher education, university fees in Jordan are high as Syrians are considered to be foreigners who must pay international rates. There are other pressures that parents may experience when girls attend school. One of the fathers in Mafraq said, "*Girls go to school and observe what other girls have. My daughter wants a phone and clothing and other stuff. Where shall I get them? It is better for girls to stay at home because I can't afford all of this while I have no job.*"

In general, security and safety concerns were also an issue for families as they result in limitations being placed on the movement of girls outside the house. This will be discussed in more detail in a later section of this report.

Many of the caregivers questioned the official education qualifications obtained in Jordan and whether they will be recognized once they return back to Syria.

Many of the factors discussed above are linked to the current refugee status, however some of the caregivers participating in FGDs reflected on issues relevant to all girls, for example the gender role attributed to girls, and especially their role as housewives. This caused some caregivers to consider education and employment as unnecessary for their daughters. For others, education was only useful as an asset for them as housewives and mothers – so that they can educate their children.

Need for Clothing
Girls commonly agreed that it is necessary for a girl to be elegant. One of the girls in Mafraq said, "*People judge you based on your looks and how well-dressed you are.*" Girls said that obtaining clothes, accessories, shoes, headscarves, beauty products and other things were essential. Caregivers also referred to the importance of clothing for their daughters. Outfits can indirectly affect attendance to external activities, as feeling shame for only having one set of clothes may make the

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[29] REACH (2014) *Evaluating the Effect of the Syrian Refugee Crisis on Stability and Resilience in Jordanian Host Communities: Preliminary Impact Assessment.*

girl hesitate before attending programs and courses. One of the mothers from Irbid said, *"If my boy tore his pants then he can wear it and it would not matter. But this is not the case for my girl. A girl should always look her best."* A similar story was told by one of the fathers in Mafraq, *"In school, girls were picking up on my daughter's shoes. She came crying to the house. We went immediately shopping and got her new ones. With girls, these things are important and can't wait."* The current financial situation imposes a burden on fulfilling this need where the priority for families is on securing housing, food and other key needs.

Need for Pocket Money
Girls expressed the desire to buy items like candies and stationery. Some girls receive pocket money to take to school (about 15 piasters per day), which is not sufficient for a falafel sandwich according to one father. Pocket money is mentioned by caregivers as one of the main needs: *"Clothing and pocket money to buy things for girls are the main needs. The family already secures a place to live and one kilo of tomato will be enough for us to eat. But a girl has her special needs that she wants to fulfill,"* said one of the fathers in Irbid. Pocket money was mentioned as a burden by fathers that some could not afford.

Health Needs
Around 10% of girls addressed the need for health as one of the most important needs. Not so many girls tackled this in the FGDs, yet those who did signified the importance of being a healthy person in life.

Need for Housing
All surveyed girls have housing, however the instability caused by moving from one house to another, and the fear of the landlord due to unpaid rent, poses continuous insecurity. A few girls shared stories about landlords who kicked their families out of the house or threatened to evict them because families did not have money to pay the rent. One girl said she changed her house three times within one and a half years, which

"If a girl doesn't have a house, she won't be safe, she will not be able to get an education. The family will live like homeless people."

was a stressful experience. Another 15 year old Syrian girl who lives in Irbid elaborated, *"If a girl doesn't have a house, she won't be safe, she will not be able to get an education. The family will live like homeless people."* Secondary literature also highlights the difficult housing situation faced by Syrians. According to a REACH report, the high rental costs for Syrians in Jordan has resulted in practices like sharing living areas with other Syrians, living in makeshift shelters including tents, and borrowing money from others to pay the rent.[30] Coping mechanisms used by Syrian families place pressure on girls who are struggling to adapt to life in Jordan. Changes to living arrangements disrupt the day-to-day lives of adolescent girls and increase instability.

Need for Homeland
Almost all girls said they wish they would return back to Syria as it was before the war. One 14 year old Syrian girl who lives in Irbid said, *"We are foreigners here no matter what needs are met in here."* A few referred to the need of being in a country as a citizen not as a refugee. The image, perceptions and stereotypes of being a refugee are rooted in the communities where refugees are living. A 17 year old Syrian girl from Ramtha said, *"No country will be like home, we dream about going back to Syria everyday*."

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[30] REACH Jordan (2014) *Housing & Tensions in Jordanian Communities Hosting Syrian Refugees: Thematic Assessment Report.*

Need for Psychological Support

Some of the caregivers referred to the importance of psychological support for girls and their parents, whether it is private counseling sessions or group activities. This was mentioned by caregivers as being needed due to the pressure upon girls – not only in terms of experiencing conflict and fleeing Syria, but also in terms of the challenges associated with living as refugees in Jordan. One of the mothers who lives in Irbid shared the story of her daughter: *"My daughter used to be very kind and caring, but after we came here she loves to stay alone and isolate herself from the world. She rejects coming with me to any place. I want her to come to the women's center but she refuses to leave the house."*

Need for Safety and Security

Overall, Syrians feel that Jordan is a safe place compared to the current situation in Syria, however many of the girls surveyed feel they are treated as lesser than human in Jordan. They referred to incidents of disrespect: name-calling, requests to return to their country, and accusations that they are ruining the country of Jordan. Others who have more family connections are very thankful to be in Jordan and say they are protected by living around their relatives. Several girls mentioned that security and safety issues limit their ability to control their lives and decisions. Family members including brothers control girl's choices; this involves movement restrictions at the day to day level, as well as longer-term issues such as career or future choices including education and marriage.

Further detail on safety and security is provided in a later section of this report.

Other Stated Needs

Girls who have lost one of their parents or are separated from them because of war mentioned the need for parents.

Another need mentioned was the need for mobile phones. Although most of the caregivers will not agree to provide girls with personal phones at this age, many girls in Ramtha and Mafraq FGDs mentioned that having their own mobile phone is a need. They perceive it as a tool for protection in case any incident happens when they are out of the house. It is also considered as an information channel that enables access to websites, Facebook and different applications about food, fashion and educational matters, as well as communication with others.

Around 2% of the surveyed girls indicated the need to work as one of the most important needs. Girls referred to obstacles in securing a legal job and their future plans such as work permissions obstacles, high cost of higher education and high levels of unemployment in Jordan. Fathers in Mafraq signified the need to learn skills that help girls get work and become productive individuals.

A few mothers in Irbid indicated the lack of cultural events and spaces such as theaters, concerts, and galleries. One of the mothers said she feels her children lack cultural exposure to art and cultural events, which is important to shape civilized personalities and provides a space for them to be entertained.

4.4.   Future Plans & Aspirations

"I want to become a lawyer, so I can defend all women here. Women are the most oppressed."
                                                                        - A 14 year old girl living in Ramtha

Feelings About the Future

Overall, 84% of Syrians and 95% of Jordanians who were surveyed said they are excited about the future. Reasons for the optimism or pessimism vary among girls. The table below highlights the different reasons mentioned by girls, for example 72% of those who are optimistic about their future are optimistic because they feel that their dreams are achievable. Many of the girls referred to the importance of determination and self-motivation to reach personal goals. A common reflection was that if you study well and get good grades, then you will achieve want you want. Also trust and faith in Allah to select the best for his creatures emerged as being a key belief of girls. Overall, 15% of girls referred to support and encouragement from their family, which provides an enabling environment for their growth. Family support can be financial but also by supporting the access to education and different opportunities that build their capacities. Motivational words and planning for the future together can be a good motivation for girls for their future. Some parents said they make statements to their daughters about education, such as, *"why to study where the degree is not recognized?"* Others are more positive in FGDs, saying: "*I tell my daughter she will be an excellent pharmacist and that I will support her all the way, though in these circumstances it is impossible to afford higher education. I hope things will change in the future.*" Although only 3% in the survey referred to attending school as an enabling factor for them to excel, many of the girls in the FGDs mentioned the importance of getting education and a degree for them to fulfill their hopes. Vocational training opportunities were also considered as just as important as formal education when it comes to methods for income generation.

Reasons for optimism		Reasons for pessimism	
Feel future plans are achievable	72%	Feel future plans are not achievable	30%
Have support of family	15%	Do not have support of family	19%
Have financial support	1%	Do not have financial support	6%
Need to excel	3%	Do not have support of anyone else	3%
Next steps are clear	7%	Not sure what to do next	31%
Attending school	3%	Don't attend school	11%

Table 2: Reasons for adolescent girl's optimism or pessimism about the future

Overall, 14% of Jordanian and Syrian girls feel their aspirations will not be achieved and indicated no excitement for the future. Of the girls who were pessimistic, 31% mentioned that they feel this way due to lack of clarity on next steps, while another 30% indicated that this was because of their feeling of that their future plans were not achievable. Many of the reasons underlying pessimism can be seen to be linked to the current status of refugees living in Jordan, which imposes a burden on girls to move freely, access education, obtain work permissions and opportunities, and access self-development opportunities especially at the professional level. Additionally, gender roles that limit girl's function in being a wife and mother eliminate her abilities to excel in other areas. One of the girls in Ramtha shared, "*You will never know if your husband will allow you to work or study and achieve your dream.*" Overall, 19% of girls who felt

"You will never know if your husband will allow you to work or study and achieve your dream."

pessimistic referred to lack of family support and encouragement toward achieving their ambitions. Girls said that their inability to make their own choices, specifically the fact that parents and families constantly make decisions on behalf of girls, causes girls to feel a lack of control over their lives. For girls, this is not just about a parent, but could be other family members, especially brothers, who have the power to interfere with their sister's decisions. A 16 year old girl living in Ramtha said, "*Unlike my father who is in Syria now, my brother controls and restricts my movement. Because we are not in our country he is always afraid. I am not able to go to the center or any other place. With my father I can talk and negotiate but this is not the case with my brother.*" Another 11% addressed the fact that they cannot attend school as the main obstacle to hinder their future plans. The need for education discussed earlier remains unmet due to a number of reasons such as perceptions about accreditation of Jordanian classes, safety, financial burden, and the need for their daughters to work instead.

Aspirations & Ambitions

Many girls shared their dreams of becoming teachers or doctors, while others want to work with their skills as tailors or hair stylists. Others saw themselves as housewives and mothers. Graph 14 shows the most mentioned vocations and careers girls would like to pursue. The graph also shows the differences in answers among those who attend WPE activities and girls those who did not access WPE activities. Overall, the percentages do not consistently show significant differences based on access. Overall, 16% of those who already participate in WPE activities want to open a salon or work in one, compared to 10% of girls who do not access WPE activities. Also, choosing to be a housewife and a stay at-home mother was selected by 10% of those who attend WPE activities, compared to 14% of those who do not attend IRC activities. Being a teacher was the most popular career choice among the total number of girls with 24% of girls selecting this as their planned career. Culturally within this region, being a teacher is considered as a good job for women because it involves a low number of hours during the week which makes it suitable for mothers. However, it is worth mentioning that of all the girls who were surveyed, only 54% of Syrians are attending schools while the other 46% are staying at home or attending recreational and vocational trainings in the best scenarios. The issue of lack of access to education for Syrians may pose a challenge to the aspirations of these girls. For example 17% of the surveyed girls want to be a doctor (perhaps because this denotes a high social status), however without education this will not be achievable.

"Unlike my father who is in Syria now, my brother controls and restricts my movement. Because we are not in our country he is always afraid. I am not able to go to the center or any other place. With my father I can talk and negotiate but this is not the case with my brother."

Many of the girls in the FGDs who participate in WPE activities reflected on the impact of recreational activities they participated in, like hair styling. A 17 year old girl who lives in Ramtha, said, *"I wanted to be an Arabic language teacher, but now this is impossible. Now I am focusing on the cosmetics and hair styling course so I can be a hair dresser and work in this profession."* A 15 year old girl from Irbid mentioned the IRC's photography course: *"I attended a photography course in Irbid. I fell in love with the camera the moment I touched it, and started to take photos. I want to become a photographer in the future."* Such activities provided by the IRC and other organizations are viewed as alternatives and opportunities for girls to help in planning their future. A 16 year old girl living in Ramtha said, "*I wish I could've continued my education and got employed in a company. But now I am taking IRC courses and classes to invest my time, while I am waiting for an education opportunity.*" Activities conducted by Islamic centers can

"I wanted to be an Arabic language teacher, but now this is impossible. Now I am focusing on the cosmetics and hair styling course so I can be a hair dresser and work in this profession."

also stimulate a girl's aspirations. A young girl living in Mafraq who regularly attends the activities of an Islamic center said, *"I want to be Muslim preacher, but my family and community are fighting my dream. They start to say Da'esh/ISIS. This really affects me and depresses me, as I am not allowed to be what I want to be. But I will not listen and I'll keep moving."*

Fewer numbers of girls provided less concrete responses regarding their future: 4% of all girls said they don't know their future plans and another 3% referred to doing nothing in the future. A 15 year old girl who lives in Irbid shared her experience of losing both her mother and sister in the war. She is living with her other sister now and works to secure their living. She is very pessimistic and lives her life day-by-day. She feels that the future is unknown and the possibility of it getting better is equivalent to the possibility of it getting worse. A 17 year girl living in Ramtha reflected on her sense of hopelessness at the current situation, saying, *"We used to plan for our future, but now we have no plan. Maybe in 10 years we will get started but for now we have a failed future…God only knows what is kept for us."*
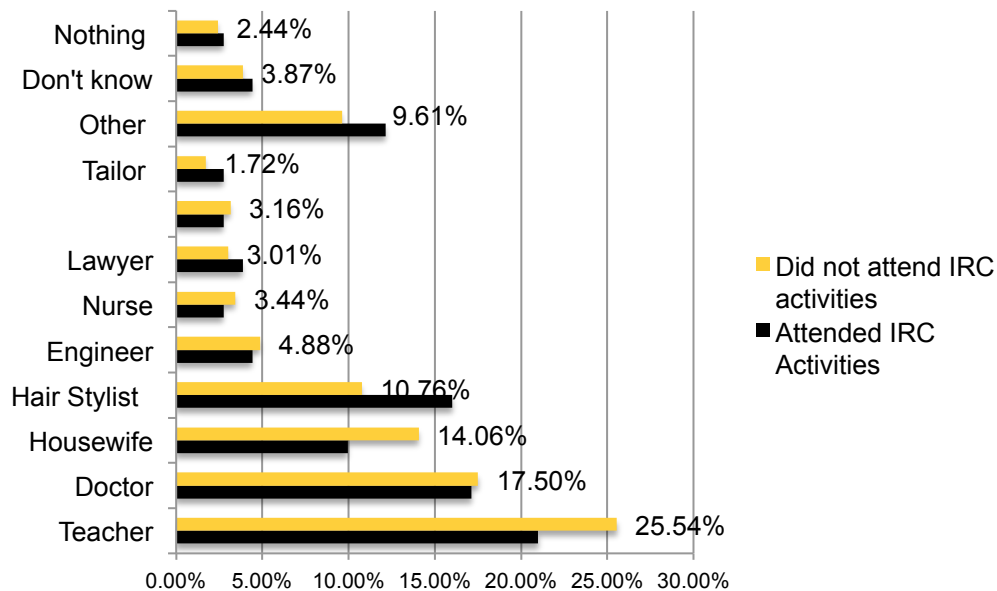
Graph 14: Future professions mentioned by girls

The role of parents and other adults in providing mentorship for girls regarding their future plans was reflected in the responses of girls. Overall, 94% of the surveyed girls said that they have someone who provides advice and help in making decisions about the future. Graph 15 shows that of those who have a person providing advice and mentorship to them, 75% identified one or both of their parents as playing this role. Other family members and relatives are influential too: 14% of girls referred to a family member as a mentor. Those who are married indicated that the husband is a mentor and assists them in making their life decisions. Overall, 5% mentioned their friends as the people who helped them to discuss future plans and ambitions, whereas 4% referred to neighbors, teachers, social workers and others.

31
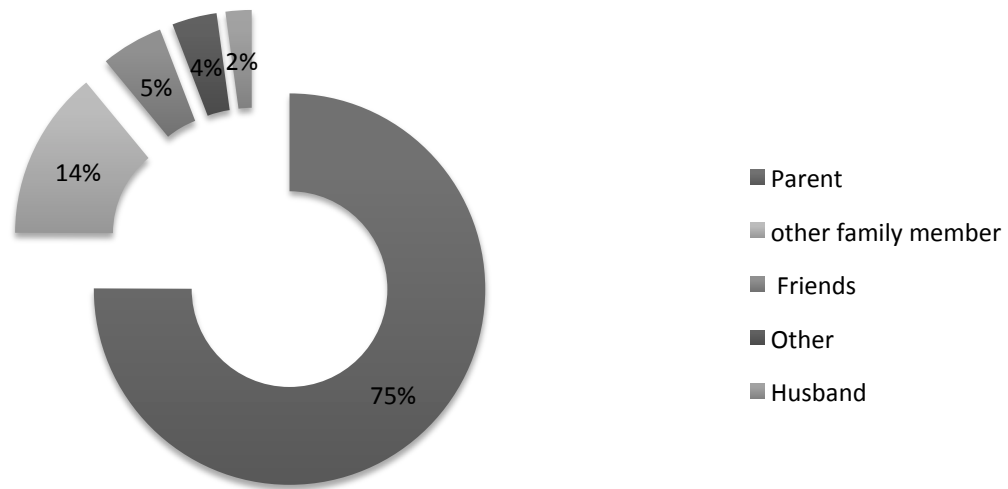
Graph 15: Where Girls Seek Advice Regarding the Future

Mothers are generally more optimistic than fathers about the future of their daughters. In the FGDs, three different responses emerged among caregivers in thinking about the future of their daughters. The first type of response from caregivers was based on encouraging and supporting girls by securing their education and motivating them about the future. Although they realize the obstacles of higher education and work opportunities, these caregivers hope circumstances will improve and girls will be able to proceed achieving their dreams. The second type of response emerged from parents who understand the value of getting education, but current financial circumstances are disabling to secure their future by education. One of the mothers in Mafraq shared her

> *"I feel very sad every time I see my daughters go to work in farms instead of going to school. But we have so many commitments here: the rent, the food and the household needs. We have no other choice. Working in farms is blurring their future."*

sorrow about her girl's reality: "*I feel very sad every time I see my daughters go to work in farms instead of going to school. But we have so many commitments here: the rent, the food and the household needs. We have no other choice. Working in farms is blurring their future.*" The third type of response came from parents who are more cynical about a better future within the current circumstances of living in Jordan, and who communicate their perceptions to their girls and sometimes act upon them by depriving them from education or other self-development opportunities. Many of the fathers shared negative quotations about their expectations for their girls' future, stating phrases like: *"Future is unknown", "Everything is destroyed…no more future", "All doors are closed"* (said by a father living in Irbid). Another father living in Ramtha said*, "No future for girls in Jordan, till we go to Syria where other options might exist."* Other fathers have plans for their daughters that are limited to marriage: *"Marriage is their future. Their sisters got married at a similar age as they are now,"* said one father in Ramtha.

The biggest fears from caregivers about the future of their girls was about experiencing war, being a refugee, and potentially fleeing again in their lives. One of the mothers says, "*I don't want my daughter to go through what we experienced. We left our houses that we built stone by stone, and*

departed our lives and families running away from killing and blood shedding. Now we are here worrying about the small food bites we will secure day by day. It is tough, I don't want my girl to go through this again when she grows up." Staying in Jordan and facing a life similar to what Palestinian refugees in Jordan now face was one of the concerns raised by caregivers. One of the fathers said, "*I am afraid that we will stay in Jordan where everybody looks at Syrians as less people, though we are the people of education and culture. I don't want my family to grow up with this image."* The second major fear is for girls to go through a divorce or bad marriage or abuse from her husband and his family. Caregivers said that trying to select a good husband for their daughters places pressure on a parent's shoulders, especially fathers.

The main obstacles for girls to proceed with their dreams from the point of view of caregivers are: the current reality of living in Jordan without rights, the bad financial situation including obstacles for legal work, the expense of higher education, and all the obstacles accessing education discussed in detail in the previous sections including, quality of education, accreditation concerns, financial burdens, the long distance to reach school, security and safety concerns, and perceived gender roles.

4.5. Safety and Security

"I feel safe here; there are no wars and no bombs. But I mostly feel safe at home, as there is a lot of harassment in the streets."
                                                                                    - A 14 year old girl who lives in Mafraq

Overview
Syrians flee to Jordan seeking a secure and safe place. For girls, compared to the situation in Syria, Jordan is a very safe place, however adolescent girls are faced with other security and safety issues in host communities, the most pressing of which appears to be harassment, based on feedback during surveys and FGDs. This is not dissimilar to findings from the IRC's *Are We Listening* report, which found that Syrian women and girls across the region face extreme levels of harassment. This report outlined that fear of harassment leads to mobility restrictions for women and girls.[31] Another study in Jordan looks more generally at harassment in Amman and positions harassment as a result of males believing that they "own" public spaces while the domain of women and girls is private spaces within homes. [32] Seeing women and girls navigating spaces outside the home, like streets, markets and other open areas therefore leads to men exhibiting harassing behaviors. This idea of the masculinization of spaces may be used to describe some of the root drivers of harassment. Underlying harassment is the idea that girls (and women) belong at home.[33]

More broadly, harassment is not unique to Jordan or the region; UN Women for example describes harassment as "an everyday occurrence for women and girls around the world- in urban and rural areas, in developed and developing countries."[34] This is reflected in a number of studies conducted on the issue of harassment in countries like Turkey, Egypt and India.[35] In countries responding to the Syria crisis like Jordan however, what is interesting is the way that harassment is linked to the

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[31] International Rescue Committee (2014) *Are We Listening? Acting on our Commitments to Women and Girls Affected by the Syrian Conflict.*
[32] Beasley, Marie (2015) *Ideas of Space: Sexual Harassment on the Streets of Amman,* Berkley Center for Religion, Peace & World Affairs.
[33] Ilahi, Nadia (2009) *Gendered Contestations: An Analysis of Street Harassment in Cairo and its Implications For Women's Access to Public Spaces*.
[34] UNFPA (2013) *Safe Cities Global Initiative: In Brief.*
[35] See for example: Hunter, Maggie (2012) *Street Harassment in Istanbul*, Hollaback; Ilahi, Nadia (2009) *Gendered Contestations: An Analysis of Street Harassment in Cairo and its Implications For Women's Access to Public Spaces*; Center for Equity & Inclusion India (2012) *A Space of Their Own.*

perception that Syrians are strangers making use of resources belonging to the host country.[36] This adds another dimension to the broader practice of harassment and highlights how the intersection between gender and other power dynamics like nationality and legal status, influence how harassment is played out.[37]

This assessment highlights that for girls living in Jordan who face the daily threat of harassment, home is considered the safest place. This was highlighted largely by verbal feedback from girls but also drawings showing safe and unsafe spaces in their communities. Many Syrians live in the same building or neighborhood as other Syrians, which creates a sense of reassurance that they are protected. The FGDs and surveys reveal that community and women's centers, CBOs and other organizations are considered as safe places, but girls and parents are concerned about how to physically reach these places. This section will present in detail the identified threats to the safety of adolescent girls.

Harassment from "shabab"

"Talteesh," which is the local word to describe harassment, is one of the major issues raised by most of the girls and the caregivers. A 14 year old girl from Mafraq described "shabab" (which means "male youth") as monsters. Whether they walk to school, center, the market or other locations, walking solo or with a group of girls or with parents, groups of young boys shout and

"You can be fully covered with a niqab and shabab will keep throwing nasty words to harass you."

harass girls verbally. A 15 year old girl who lives in Irbid said that groups of shabab are found near almost every school. Apart from flirtatious words such as "*What a beautiful face," "You have a beautiful body,"* and *"What a beautiful dress you are wearing,"* statements can be adapted to target Syrian girls in particular, for example, *"Thank God for Bashar's existence, because of him you are here now," "Syrians are prettier than Jordanians,"* and *"I am looking for a Syrian wife, who wants to marry me?"* The findings in this report regarding the issue of harassment of Syrian girls align with assessments conducted by other organizations. For example, in 2012 Mercy Corps reported that in Mafraq, Syrian women and girls reported incidents of verbal harassment, with some being accused of being prostitutes by Jordanian men.[38]

Street harassment can exceed the verbal harassment to following a girl to her house, and insisting on having her contact details. Such actions are troubling to girls not only for the violation of their spaces, but also because of the risk of having one of her family members, "especially males", seeing her followed by a guy in the street. Such incidents can lead to "blaming the victim" and accusing her of giving the space for guys to interact with her. This might lead to restrictions to her movement, whether to school or any other places. Or, it might cause a fight between her father or brother or one of the relatives and the harasser. Syrian refugees in Jordan said that they try to avoid fights, defending themselves, or asking help from police, as they are afraid of deportation. One of the mothers who lives in Mafraq shared her concern: *"If my daughter was verbally harassed she can ignore the comment and walk her way out. The problem is if her brother observed this, as boys and men will be insulted and may go into fights. We heard so many deportation stories for Syrians who had fights with Jordanians."* One of the fathers who lives in Mafraq said, "*The police are not doing anything and we can't do anything either. I don't want to be deported to Syria because I had a fight with a 17 year old boy defending my daughter."* Fathers shared their bitterness from the situation as there is a perception that shabab are viewing Syrian girls as *"cheap"* and *"easy targets".* One of the fathers from Ramtha explained: "*Shabab will not harass a Jordanian girl from a well-known family*

[36] International Rescue Committee (2014) *Are We Listening? Acting on our Commitments to Women and Girls Affected by the Syrian Conflict.*
[37] Ilahi, Nadia (2009) *Gendered Contestations: An Analysis of Street Harassment in Cairo and its Implications For Women's Access to Public Spaces*.
[38] Mercy Corps (2012) *Analysis of Host Community-Refugee Tensions in Mafraq*, Jordan

because they are afraid of getting in trouble. With us we are foreigners here so it will make it easier for shabab to attack our girls."

The FGDs highlight that Syrians feel that their right to protect themselves is denied. They try to avoid any clashes or conflicts. Harassment often leads to consequences for girls, such as restrictions to movement and in extreme cases denying their right to education. One of the fathers living in Mafraq said, "I *don't allow my girls to go to school. It is not safe. There are* 100 (Az'ar)[39] *at the door of the school. On what basis should I send them? My philosophy is to stay away from harm and that is my solution."* Others who share similar fears but believe in the importance of education either secure transportation from small buses (which is costly), or make sure girls are accompanied by a family member or a group of girls when travelling to school. Another form of harassment, which few girls pointed out but did not elaborate on, is incidents of "flashers", that is, men taking off their pants and showing their nakedness to girls in the streets. Girls try to avoid certain streets where they faced flashers or heard about such incidents. They also said they avoid empty streets between neighborhoods where such incidents can take place.

Security and safety issues, mainly street harassment for girls were also identified by interviewed organizations as affecting access. Street harassment is not a new phenomenon in Jordan according to these organizations, however this trend has significantly increased after the arrival of Syrian refugees in Jordan. Interestingly, a couple of the staff from other organizations referred to girls "who are asking for it" in the streets due to their clothing and "improper" behaviors.

Risks in Walking Alone
Whether going to school, the IRC center, the market or visiting relatives and friends, most girls indicated discomfort in walking by themselves. A few girls in Irbid are encouraged by their families to walk around alone but usually families encourage girls to walk together in groups or with another family member. A 15 year old girl who lives in Ramtha described her preference: "*The thing I hate the most is when my parents say you should go by yourself, and depend on yourself. I don't like that. I like to be surrounded by a group. I don't feel safe being by myself."*

Going to the supermarket alone is done with caution; either girls go with other girls or with a family member. A 14 year old girl who lives in Ramtha shared her story: *"I am afraid to go to supermarket by myself because shabab once did not allow one of my friends to leave the shop and she started to scream and all neighbors gathered to see what was going on. The owner of the supermarket is always drunk and he has a bad reputation. That's why I go to another supermarket with one of my siblings."*

Girls said that walking in busy streets with people around generally feels safe, as they can seek help in case of any incidents or harassment. Empty streets and quiet and new neighborhoods that they are not familiar with are considered scary by girls. Also, walking at night is not an option for girls, so most of their time out of the house happens before sunset. In general, parents avoid having their daughters going out after sunset as

described by one of the fathers who lives in Mafraq: *"Walking in the daylight is safe, because of neighbors sitting in front of their doors, the supermarket is open, and people are walking in the*

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[39] This term refers to hooligans.

streets. But at night there is no one to watch your daughter.” A few girls pointed that they feel safer in small streets rather than main streets as there are not so many people around to disturb them. A 13 year old girl from Irbid shared: “*I like quiet places. I am afraid of noises and high sounds, it reminds me of bombs. The sounds of bombs are in my head.*” Other girls pointed that none of the roads feel safe. It is worth mentioning that newcomers to Jordan have more fears than those who have been in Jordan for two or three years. Some of the newcomers shared that they leave the house only for urgent things because they don't feel comfortable in the streets.

Village vs. City

“*In the village people are better, they interact more, you go and visit them, they are generous, and you can always count on their protection. But in the city everybody is mixed and you don't know the neighbor living next to you.*”

The level of comfort and safety in villages is higher than in cities. In villages, according to caregivers, everybody knows everybody and there is a non-verbal code to protect and respect each other including girls and women. In general in Ramtha, the city is seen to be like the villages, and everybody knows everybody around the neighbourhoods. Anecdotally, IRC staff say that the sense of safety in Ramtha is higher than Irbid or Mafraq. Through the FGDs it was noticed that family connections and mixed marriages between Syrians and Jordanians historically occur in the north of Jordan and south of Syria. Ramtha in Jordan and Daraa in Syria are examples of this, as such connections influence the dynamics between refugees and host communities. In Ramtha, many parents mentioned the good treatment and hospitality from their relatives when the Syrian conflict began. A father who lives in Irbid explained, “*In the village people are better, they interact more, you go and visit them, they are generous, and you can always count on their protection. But in the city everybody is mixed and you don't know the neighbor living next to you.*” Conversely, certain places remain unsafe, like girls going to the fields by themselves. In Mafraq, due to the poor public transportation people ride “Auto–Stop” private cars, which are considered as risky for girls because of the possibility of kidnapping or harassment.

Tension Between Syrians & Jordanians

Tensions between Syrians and Jordanians are not only reflected in the behavior of the “shabab” towards girls; many girls referred to hearing negative comments about Syrians from Jordanian girls. Such incidents mostly happen in schools where they have separate shifts for Jordanians and Syrians. In villages and small towns, schools host both Syrians and Jordanians in the same shifts, but in cities, the separate shifts create and reinforce the perception of the “other”. This assessment did not interview sufficient Jordanians to comprehensively understand their point of view on this specific issue, however the Syrian girls surveyed referred to two dimensions of the created tension. The first relates to verbal abuse and in few cases physical abuse. Girls reported that Jordanian students call them names in the street. Most of the insults refer to their refugee status and how they are de-rooted such as: *“you are born behind a refugee tent.”* Bad words and curses are written on the chalkboard after Jordanians finish their school shifts, which the Syrian girls find when they enter the classroom. Some girls said they enter dirty classrooms filled with garbage left by Jordanian students on purpose. A few reported physical abuse. For example in one school in Irbid, a physical fight occurred between Jordanians and Syrians where girls used knives as reported by one of the girls in a FGD. Another girl from Mafraq shared how one girl attacked her in the street and almost tore her dress just because she is Syrian. The second dimension of tensions between Syrians and Jordanians relates to what is discussed above: the “shabab”. Syrian girls said they feel targeted by the shabab who specifically seek them out because they know when their school shifts occur. Syrian girls perceive that Jordanian girls are not experiencing such harassment from the shabab.

36

Mobile Phones and Media

Girls and their caregivers agreed on the importance of social media, mobile phone and whatsapp as tools for communication, especially with their relatives in Syria or people in other countries. At the same time, many mothers referred to this technology as one of the major threats to their girls. They feel that the Internet can give girls exposure to many things that influence their way of thinking since there is no parental supervision. Also phones and whatsapp were seen as making it easy for girls to communicate with guys who flirt with them. Some parents said they forbid girls from owning phones while others only allow girls to use a family phone or use their own phone with supervision. From the perspective of girls, the only threat from using a phone is the risk of receiving harassing text messages. This can be problematic if parents read those texts and think the girl is involved in a relationship with a boy. Punishment and movement restrictions can be enforced in these situations. Girls did not address their involvement with anonymous people through different social media platforms as a threat, although this may also be a problem. One of the girls based in Mafraq described her mentor, "*My mentor is a friend from Palestine, and she is 35 years old. I found her on the App Tango and I liked her name. We never met but we started chatting and now we are friends. She gives me advice for my life.*"

Another fear shared by mothers is the influence of soap operas. Many referred to the irrelevance of those shows to culture, as it encourages girls to fall in love and be in a relationship with a guy, as if this is acceptable and normal behavior. A mother who lives in Irbid said, "*All the girls' heads are in those TV shows. Additionally, my girl's psychological situation is not good enough to help her be patient and go through the current hard circumstances and adapt. She thinks that marriage is the answer and that it will shift her life, just like on TV.*"

"*They threaten you if you are late in payment. One of the landlords used to come at the house and enter the rooms to check if we ruined anything. I am afraid to stay home alone as I don't want him to come to the house while I am there alone.*"

Blackmailing and Gossiping

In conservative settings, the honor of a girl is highly valued. Incidents like talking with a boy or going to "suspicious" places can impact the reputation of a girl. In all FGDs, girls referred to the fears from gossips that can ruin their reputation. Some girls mentioned receiving "blackmailing" threats from sisters or one of their friends or relatives, when these people know about them having a boyfriend, or going with their friends to some place without their parents' permission. Girls who are active and attend courses or classes and go out often, face questioning from neighbors and others in the community.

Another level of blackmailing comes from the landlord. If a family delays the rent payment by even one day, they are threatened to be kicked out from the house. The fear from the landlord's visit is ongoing alongside the current financial situation faced by Syrians. One of the girls who lives in Mafraq said, "*They threaten you if you are late in payment. One of the landlords used to come at the house and enter the rooms to check if we ruined anything. I am afraid to stay home alone as I don't want him to come to the house while I am there alone.*"

Mothers reported friendships with girls who have bad reputations as a major threat for girls, as friends can connect their girls with shabab and influence them to make bad decisions such as having a boyfriend and going to suspicious areas. Some mothers mentioned "falling in love" as one the threats. Two mothers in Irbid and Ramtha reported rumors of drug abuse in the girl's schools.

Family Situation

Traditional gender roles have been shifting for Syrian families during the crisis and their refuge in Jordan. In many households the man, who is traditionally the main person responsible for securing

the needs of the house and family, is not working anymore or working illegally with low payment. This situation was explained by mothers as affecting the psychological situation of men, causing the level of tension to increase and causing fights in the house to happen often. This environment affects the sense of family security for the girl. One of the mothers observed changes in her daughter's attitude since they came to Jordan: "*She always says she has no hope in this life, she can't take it anymore every time me and her father have a fight.*" Girls in Ramtha reported that some families threaten their girls with arranged marriages as a solution for their situation. Physical abuse was reported in the FGDs by some girls.

Exploitation by Service Providers
In the IRC staff survey, one different risk to safety was mentioned: exploitation of Syrian girls by service providers. This relates to cases where Jordanian organizations call women and girls, usually after hours, to say they wish to discuss their need for cash assistance (or some other issue perceived as important by Syrians). Anecdotally, women and girls have reported to IRC staff that they feel uncomfortable in receiving these calls after hours. Some of the staff from these local organizations also may request visiting the house at night to conduct a home visit. For some Syrians, this was felt to be necessary to facilitate access to cash assistance, however it led to situations where Syrians reported being propositioned or put in awkward situations by local organizations. Exploitation by service providers was also reported in the IRC's 2014 report.[40]

Protective Mechanisms in the Community
Caregivers, girls and IRC staff discussed protective mechanisms within urban communities in Jordan to protect girls form violence. These include mechanisms that girls and their caregivers adopt to avoid harassment and secure protection such as: walking in streets and areas that are safe and busy instead of on empty roads, walking with a family member or girls groups, raising awareness on how girls can protect themselves, girls avoiding bringing attention to themselves by their clothing or behavior, and staying at home and not leaving the house. These were all considered as protective mechanisms to avoid risking safety and security.

When asked what the community does to protect girls from violence, the consensus from the WPE staff survey seems to be that there is no direct action from the community. One staff member said, "*The society often gives stigma without any positive changes*" to protect girls from violence. Another person said, "*Society does not perform any act, on the contrary, the girl will be blamed and violence may increase.*" One staff member referred to broader structures: "*the community imposes some social and tribal norms and these norms are unfair and not deliver justice.*"

The key mechanisms mentioned are discussed in more detail below.
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> **Walking using "safe" routes:** Walking in groups or with family members was identified as the most common approach adopted by girls and the caregivers to reach schools, women's centers or any other places. Girls said that walking with a group of girls will not prevent harassment, but at least it protects girls from any physical assault. For caregivers and girls, walking with a male family member is considered the safest option for girls, and walking with the mother or an aunt not only protects girls in the streets, but also ensures girls are not talking to boyfriends or acting inappropriately from the perspective of caregivers. Walking in busy streets, avoiding empty streets, or areas where shabab groups are hanging around is encouraged. Girls also mentioned that they travel using the safe way rather than the easier way to reach their homes safely. Parents feel safer by arranging mini vans with groups of girls for the daily school pick up to avoid harassment. The monthly fees associated with this

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[40] International Rescue Committee (2014) *Are We Listening? Acting on our Commitments to Women and Girls Affected by the Syrian Conflict.*

38

means that the cost of transport per girl is 20–25 JOD, which is a price that not everyone can afford.

The "respect yourself" approach: Blaming the victim for harassment was a theme that emerged from girls themselves as well as the caregivers. One 14 year old girl who lives in Mafraq said, *"If a girl is being harassed, then she must've been asking for it."* Although almost every girl in the FGDs mentioned street harassment and shabab comments as the main threat to their safety in the streets, many agree that girls themselves have a role in those incidents. Girls mentioned that in order for a girl to protect herself, the "respecting yourself" approach should be used. This approach involves dressing properly, not showing skin, not wearing lots of make-up, not using the phone while walking, not talking or laughing loudly and not looking at people "especially guys" in order to avoid street harassment. Some girls indicated that if a girl is not giving space for a guy to harass her, he will get bored and stop behaving in this manner. Remaining silent is an encouraged approach by girls to avoid harassment, that is, not giving any reaction to the words of harassers no matter how provocative their comments. Another angle to justify remaining silent is explained by a 16 year old girl from Mafraq, *"If you hit a guy he might accuse you of hitting on him and destroy your reputation. Some shabab take photos using their phones of girls in the streets and share them. It is better to avoid any interaction with shabab."* A few girls referred to incidents where they had to scream, or take off the shoes and hit a harasser to defend themselves.

Staying at home: According to caregivers, the Arabic saying *"The door that brings you wind, close it and have peace of mind"[41]* is the basis of solving the issue of safety and security of girls. It refers to locking the house with keys, keeping the girl in the house and forbidding girls from going to school or learning a skill as the means of avoiding any form of harassment. Girls are viewed as a *"crooked rib"[42]* which requires full care and protection. Girls are viewed as fragile people who will only be strong through the protection of their families and later their husbands. Some mothers said that they understand of the value of education and women's center activities but the father will not allow his daughter to go out of the house.

Support from the family: Caregivers, mainly mothers and fathers, mentioned the importance of being friends with their children, raising their awareness on how to protect themselves, and providing safe spaces for girls to share about their lives. Some mothers mentioned story-telling as a strategy to share lessons learned and guidance on proper behaviors and actions to girls. Religious customs and guidelines were mentioned as a good basis on which to raise children. Monitoring TV shows and phone activities were mentioned by caregivers as a way to protect girls.

When asked how a girl is supported by her family if she experiences violence, most WPE staff said that girls do not receive sufficient support, though a few staff said her family would support her but did not provide examples of what this would involve. One staff member said that normally no action would be taken by the family *"because the girl herself is the main reason for the violence."* Another staff member said, *"If the family is well-educated and well-informed they will support the girl psychologically and they will report the perpetrator, but if they are not well-educated and well-informed then they will marry the girl to the perpetrator."* Interestingly, staff tended to focus on the negative consequences the girl would experience in her family due to this violence. One person said the violence would result in the girl being told to wear more modest clothing and not go outside the home. Others mentioned that the girl

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[41] "Sedo o estareeh, Al Babe le bejeek mno el reeh."
[42] This is a reference to narrated Abu Huraira: Allah 's Apostle said, "Treat women nicely, for a women is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

would be blamed and even punished. One staff member said the girl would experience violence, and another said she would be reprimanded, sometimes hit and told to avoid putting herself in such a situation next time.

Caregivers stated the need for awareness sessions for girls at school on how to act in cases of harassment and violence. Some mothers emphasized the need for awareness sessions and programs for caregivers themselves, on how to raise their children, how to avoid their own psychological burdens after war from affecting their children, and also awareness sessions for shabab on how to respect girls in the streets. In case of a verbal abuse in the streets, mothers also mentioned solving issues with shabab on the spot without involving anyone. One of the mothers in Ramtha said, *"Good words are my approach, I tell him that you are like my son, she is like your sister and this action is not appropriate."* If the problem is bigger than that, approaching their families directly was mentioned as helping to solve the problem.

Cultural adherence: Although Syrians pointed out some different traditions between them and Jordanians, there is a large base of common customs and traditions between Syrians and Jordanians. The shared customs and traditions relate to raising girls to act politely, restricting mobility, ensuring continuous parental observation and valuing ideas about protection of honor. These were considered by both Syrian and Jordanian communities as a community approach to protect girls.

Informal community-based protection mechanisms: More informal means of ensuring protection were also mentioned by girls and caregivers. Although some Syrians mentioned being treated with hatred, disrespect and threatening behavior by their Jordanian neighbors, others said their Jordanian neighbors are supportive and helpful in ensuring the protection of their daughters, for example, by asking shabab groups to leave or stop disturbances in the area. Another example is the solidarity and protection from Jordanian neighbors in case of any attack on Syrians. One father shared his story where two men came to his house threatening to beat him. The reason for the threats was accusations of one of the sons hitting on their sister. If it was not for the Jordanian neighbors who solved it "tribe to tribe," the father would have been deported back to Syria according to him. Overall, living in a neighborhood where neighbors are known to you was seen by caregivers and girls as essential towards ensuring safety. Many Syrians tend to live near each other; living in the same building with relatives or people from the same areas in Syria is considered a protective mechanism.

Caregivers, who have fears and mistrust towards police, are aware of the power and influence of the tribal system in Jordan. Being protected under a certain tribe, as noted in Mafraq and Ramtha, is an approach to solve any problem related to safety and security. Several fathers mentioned how Jordanians are "nashama" which is an Arabic word to describe chivalrous and noble values, so they seek their help to solve any conflicts or to pursue protection. In villages, a stronger protection system was described than in cities. In villages, people know each other and families are more able to move freely without harassment. Now living in Jordan, Syrian caregivers say they do not know who is talking to their daughters and cannot follow-up if their daughter experiences harassment due to not knowing the identity of the boy. Others who don't have strong connections with Jordanian relatives or neighbors prefer to remain silent and not seek help.

Apart from neighbors and tribal system protections, there was also discussion of other community-based methods of ensuring safety – not just for girls but for the community as a whole. A 17 year old Syrian girl who lives in Irbid felt that the sense of community in her neighborhood in Jordan is missing: *"Back in Damascus, young men were assigned roles to protect the neighborhood at night. Young men rotate in this role every night, watching*

foreigners who enter the neighborhood and making sure there is no disturbance for security. If this can happen here that would be great."

Some of the organizations we met mentioned personal and organized initiatives in the community to protect girls, but these were said to be not as needed in Jordan. In one of the schools in Irbid, an old man took the initiative to stand next to one of the girls' schools and protect girls from any harassment. Another community initiative based in Amman worked on raising awareness of street harassment along with the "No honor in a crime" initiative.

Governmental/Institutional Efforts: In Jordan, there is some evidence of institutional/government efforts to ensure the protection of girls. Police cars are placed near girl's schools to protect them from harassment from shabab. Some of the organizations referred to security cameras installed at the gates of girls' schools. Some caregivers mentioned that harassment incidents have decreased since this action by police, while others think it is useless as no serious action is taken toward shabab.

Legal Mechanisms: Many girls and their caregivers are not aware of the penalty for people who commit violent acts or harassment. A common perception among both girls and caregivers is that there is no punishment for attackers or abusers. One of the girls from Mafraq said, *"We witness so many fights in the neighborhood. They do nothing; there is no accountability here."* The influence of tribal and family affiliation is strong when it comes to enforcement of penalties. Caregivers said that if a male harasses a girl, he will be punished for short period of time as described by caregivers. One of the mothers referred to two weeks in jail as the maximum punishment.

This resonates with feedback from the WPE staff survey. When staff were asked what happens to people who perpetrate violence against girls, the majority of staff responded by saying that nothing happens because this violence would not be reported to begin with. One staff member commented that parents feel embarrassed to discuss such issues with others due to culture, which means action would not be taken against perpetrators. Another staff member said that if the father, mother or brother perpetrates violence against a girl, they would mostly not be punished, however if someone was not related by blood, they may sometimes be punished. Another commented: *"there is a belief that violence is the right of the abuser,"* and that this stops reporting and therefore action. When cases are reported, staff said the "punishment" would be a written warning or signing of a "pledge" not to commit violence. This aligns with feedback received from women themselves who have tried to take action against family members for violence. In the past for example, one woman have told IRC staff that her husband was asked by the Family Protection Department to sign a pledge promising not to commit violence against her again or he would be sent back to Syria. Overall, the feedback from staff indicates that there is a general environment of impunity when it comes to this type of violence: *"In Jordanian law there is no deterrent for those who practice violence against women and girls… they only protect the family."*

There is general agreement from other organizations who were interviewed, that there is not actual punishment for acts of violence against girls in Jordan. In order to provide better protection and safety, TDH and Save the Children are supporting community protection committees to report any incidents and provide guidance on where to seek help. Overall, the weakness in rule of law to enforce punishment over harassers, and the feeling of powerlessness to defend themselves are major threats to community sense of security and safety.

Help-Seeking Behavior of Girls

According to the survey, with no difference between groups of girls who access and who do not access WPE services when it comes to help-seeking behavior. Overall, 94.5% of the girls know where to seek help if they face any security or safety issue, or violence. When asked about the places or persons to seek help from, the most common response was a parent, followed by another family member, police, a friend, another adult, husband, no one, then organizations.

Overall, 72% (73% girls who access IRC services compared to 69% of girls who do not access services) indicated that one of the parents, mostly the mothers, is the person who provides protection and guidance in handling the situation. For these girls, parents are the ones who will assess the need to reach the police or seek other forms of help. Mothers are perceived as more understanding than fathers in cases of harassment, as girls felt mothers are more likely to take the side of the daughter instead of blaming them.
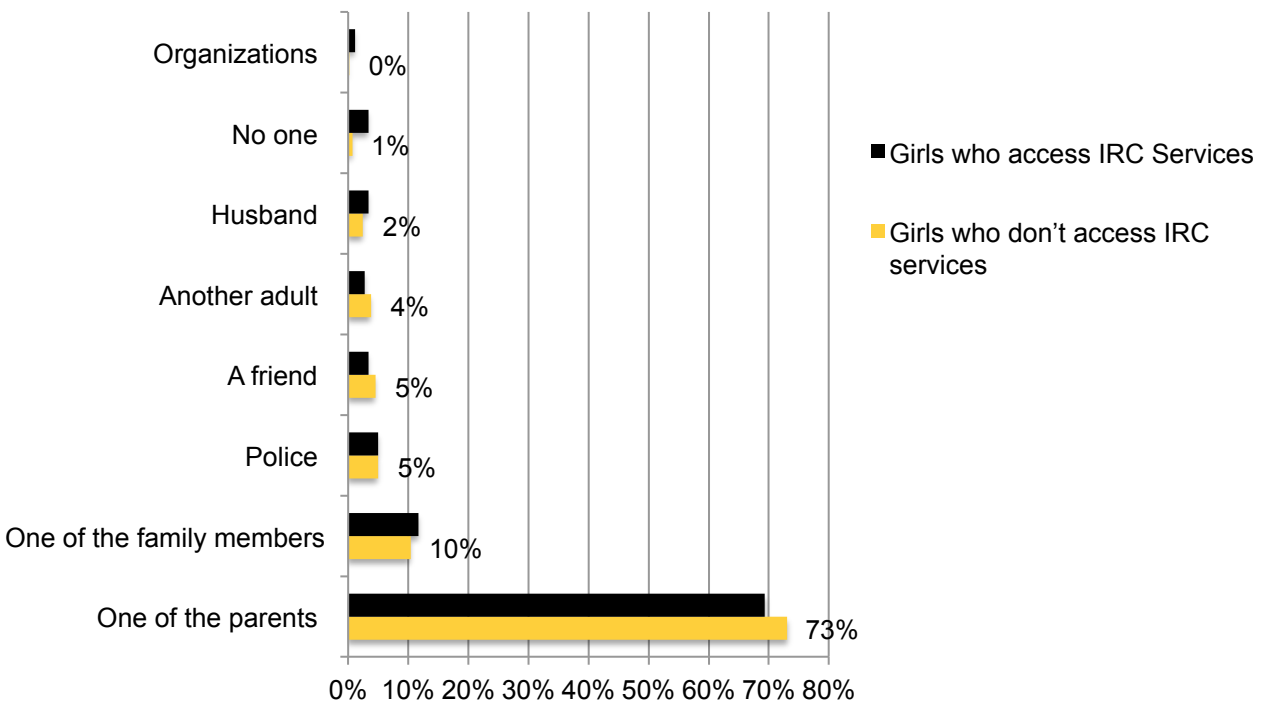
Graph 16: Where Girls Seek Help

In describing the places/persons that would help in cases of violence, another 10% indicated that they would ask the help of a family member like an aunt, sister, grandmother or cousin. The FGD findings indicate that this would be done if parents are absent or if they are afraid to talk to parents. In general, there was anxiety around seeking help from brothers when this was mentioned during FGDs, because of their likely negative reactions and high tendency to cause fights. Overall, 5% of the girls indicated that they would reach out to the police. The FGDs revealed that there is mistrust in the ability of the police to protect Syrians, as they are viewed as biased toward Jordanians. Police are avoided due to fear of deportation and also to protect the family honor and reputation of the girl. One of the mothers who lives in Irbid shared the following: *"An engaged girl was harassed in the street by a Jordanian guy.*

> *"An engaged girl was harassed in the street by a Jordanian guy. She complained to the police, and they directly deported her back to Syria. Nothing happened to the guy."*

She complained to the police, and they directly deported her back to Syria. Nothing happened to the guy." Another story was shared by a 15 year old girl based in Irbid "*Huh… requesting help from the police? What if the police and security are the harassers? I made a film about a girl who flees from Syria to Jordan. At the border where everyone is occupied with his or her survival, she was abused. The abuser was one of border security. Where shall she ask for help if the one who has to protect her mistreated her?"*

Friends are perceived a source of advice on how to handle any security or safety issues with 5% of the girls saying they would ask a friend for help. A girl from Irbid said: "*Sometimes you get afraid of telling your family so you seek the advice of your friend."*

Interestingly, only 3 girls out of the 881 surveyed girls indicated that they would reach out to organizations for help in situations of violence. When girls were asked in the FGDs to name organizations that can provide services related to protection, very few girls were able to list organizations. The ones named include: IRC, Family Protection Department, Save the Children, and the Jordanian Women's Union. For girls, this lack of awareness of organizations from whom assistance could be sought is linked to their reliance on caregivers to resolve their safety-related issues. While this may hold weight, it is important to note also that awareness-raising efforts about the activities of organizations like the IRC may not always be specifically targeted at girls, or reach girls living in remote areas, so this should be an area of focus in the future. For the IRC, information on WPE services is provided through general community awareness sessions, as well as directly by counselors who implement the adolescent girls groups or who provide case management services for girls. For awareness sessions, the WPE outreach teams have been working to reach more girls and boys, however this is often challenging given the limited mobility of girls especially, as well as the other responsibilities girls have that may prevent them from attending an awareness session. While all girls who participate in adolescent groups receive information about the IRC's services, however it should be noted that girls who access other types of services from the IRC (e.g. recreational activities) may not regularly receive information about services, so this is definitely an area for improvement.

Among caregivers themselves, few indicated the influence and power of organizations to help in case of this type of situation. Overall, this assessment highlighted that there is a perception among Syrians that NGOs and CBOs are not trustworthy. One of the fathers shared an incident that happened recently in Mafraq: "*A Syrian was killed by a head of a local CBO in Mafraq. That just shows you how cheap the Syrian blood is nowadays."*

"A Syrian was killed by a head of a local CBO in Mafraq. That just shows you how cheap the Syrian blood is nowadays."

In the survey, 1.3% (11 girls) indicated they would not seek help at all and count on themselves. During the FGDs several girls indicated that silence is the solution. Silence in the cases of harassment against girls is not a new phenomenon in Jordan due to the idea of protecting the honor of a girl which weighs upon girls and their families. For these girls experiencing harassment not just as a girl, but also due to being Syrian, adds another layer of vulnerability. Girls explained that keeping silent is due to fear that telling others will lead to restrictions in their movement, being told they cannot participate in external activities, or getting beaten in some cases.

4.6.   Improving Access to Services

Overview
All girls who were surveyed, as well as caregivers and girls in FGDs responded to questions on how accessibility to the IRC's women's centers can be improved. Only 21% of girls who do not currently access IRC activities knew about the different IRC activities specifically for adolescent girls, including adolescent girls groups and case management and counseling services specifically for children and adolescents, as well as the other activities organized with adult women like sewing class, Arabic class, English class, beauty salon and other classes. Overall, 96% of girls who attended IRC activities and 90% of girls who do not access activities are interested in the provided services.

When asked in the FGDs about what other activities they may prefer in the future, overall girls who already access WPE activities expressed satisfaction with the existing courses and activities. Beauty salon and sewing were mentioned as very valuable by girls and caregivers because they allow girls to gain a skill to generate income and secure their future. Suggestions on how to improve activities from both girls and caregivers were also made. Some said the current skill level of recreational activities is quite basic, but advanced content is needed for girls who have better skills and have the potential to do more. Requests were also made for the IRC to provide sewing machines and make-up sets for girls to take home and carry out their own work enterprises. Girls said the sewing course could be more youth-friendly to suit young girls. One Syrian girl who lives in Irbid said, *"I wish I can learn tailoring but in a new fashionable way! I want to know how to design dresses that girls my age love …I want to do more of an artwork with it."* Feedback was also received about providing accredited certifications for recreational activities for girls to use when seeking future employment. Other girls and caregivers also mentioned having follow-up with girls who complete recreational activities to utilize their skills in other ways. For example one girl from Irbid who learned photography skills at the Irbid women's center said that the IRC should utilize girls like her and benefit from their services by hiring her to photograph events for the women's center.

When it comes to the adolescent girls groups, both girls who participated in the groups and their mothers found them helpful and essential. One of the mothers indicated that they, as mothers, need such programs on communication skills, managing personal budgets and planning for their goals. Another mother suggested hosting sessions with older girls sharing their stories, such as girls who are married young, girls working, and mothers and daughter's sessions.

One of the girls in Ramtha said, "*There are so many talents inside of us. We need workshops that improve those talents and support them."* The boxes below indicate a list of activities to be organized at IRC women's centers suggested by girls. The second box includes additional suggestions from the caregivers. Lack of consultation with girls on programs was mentioned by some of the caregivers. A father from Ramtha said, *"Gifts that organizations give for the girls are not always suitable nor what they need. For example my 17 years old girl got a Barbie doll as a gift. Girls should be consulted on what they want instead of imposing things on them".* Although this refers to a gift given by another organization, it highlights the importance of ensuring the voices of girls are heard throughout implementation, not just during the design phase of programs. The same father indicated that girls have many talents and suggested hiring talent development specialists to work with girls on improving their capabilities.

Suggested Activities by Girls

- Computer courses
- Photoshop and graphic design courses
- Film making workshops
- Creative writing courses
- Art classes
- Dancing classes
- Music classes
- Singing groups
- Advanced English classes
- Quran and Islamic studies
- French language classes
- Ballet classes
- Extra curriculum classes on English, math and physics
- First aid and nursing classes
- Handicraft classes
- Classes for making accessories
- Glass art classes
- Cooking classes
- Movie screenings
- Library
- Gym
- Free spaces (e.g. open space for drawing or music) Parties and social events
- Trips around Jordan
- Entertainment programs

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Additional Suggestions by Caregivers

- Informal education
- Vocational skill-buildings to generate income
- Awareness sessions of the physical and psychological changes at their age
- Awareness about early marriage
- Awareness on how to handle street harassment
- Awareness sessions on planning for the future
- Entrepreneurial skill-building
- Support sessions for fathers who have been through wars, on how to deal with their children (requested specifically by fathers).
- Capacity building for mothers, on how to communicate with their daughters at this age (requested specifically by mothers).
- Activities for boys

Barriers to Access

When it comes to accessing the women's center, girls face a varied range of barriers. According to the survey, the far distance between homes and the center is the greatest obstacle, mentioned by 41% of the surveyed girls (78% of them are girls who do not access IRC services and 22% are girls who access IRC services). From those 41%, around 58% are living in villages, 22% are living in the cities, and the other 20% are girls who live close to the IRC women's centers locations. Those who live in villages and some of those in the cities require transportation to reach the centers.

The lack of parental approval was identified as the second main obstacle by 18% of girls. It should be noted that parental disapproval may be linked to the other reasons listed by girls. In FGDs, caregivers explained that their reasons for not allowing girls to participate in activities include far distance, expenses and safety concerns linked to street harassment.

The cost of transportation was identified as the third main obstacle by 14% of girls. In Mafraq for example, the lack of suitable public transportation means that it is necessary for girls to use taxis to reach the women's center, which requires a higher cost than public transportation. For girls who attend adolescent girls groups or other activities requiring weekly sessions, this is a regular cost that places pressure upon them and their families.

School was also listed as an obstacle by 8%, because classes may either be held at the same time as activities (highly likely due to the school shifts mentioned earlier which means that either Syrian or Jordanian girls will be in class when IRC sessions are scheduled), or because it is difficult to come to sessions before/after school even if sessions do not coincide with school hours. Those whose school schedules align with center activities lose time in travelling to the center. One girl who lives in Ramtha and attends the English class explained, *"I had to leave thirty minutes before the end of the course so I can catch school on time."*

Safety and security issues were mentioned by 2% of the surveyed girls. This may also be linked to parental disapproval, but relates to the risks associated in reaching the IRC's women's centers. Public transportation poses some safety risks, as does walking to the center, so this can be an obstacle to access.

Although access for girls with disabilities was not explicitly mentioned by girls in the survey, it should also be noted that this may be an important factor for girls with disabilities. Two out of three of the IRC women's centers are easily accessible by people with disabilities and have ramps or a lift to enable access. Public transportation in Jordan is not easily accessible, which limits the ability of people with physical disabilities to reach the centers if using this method of transportation.
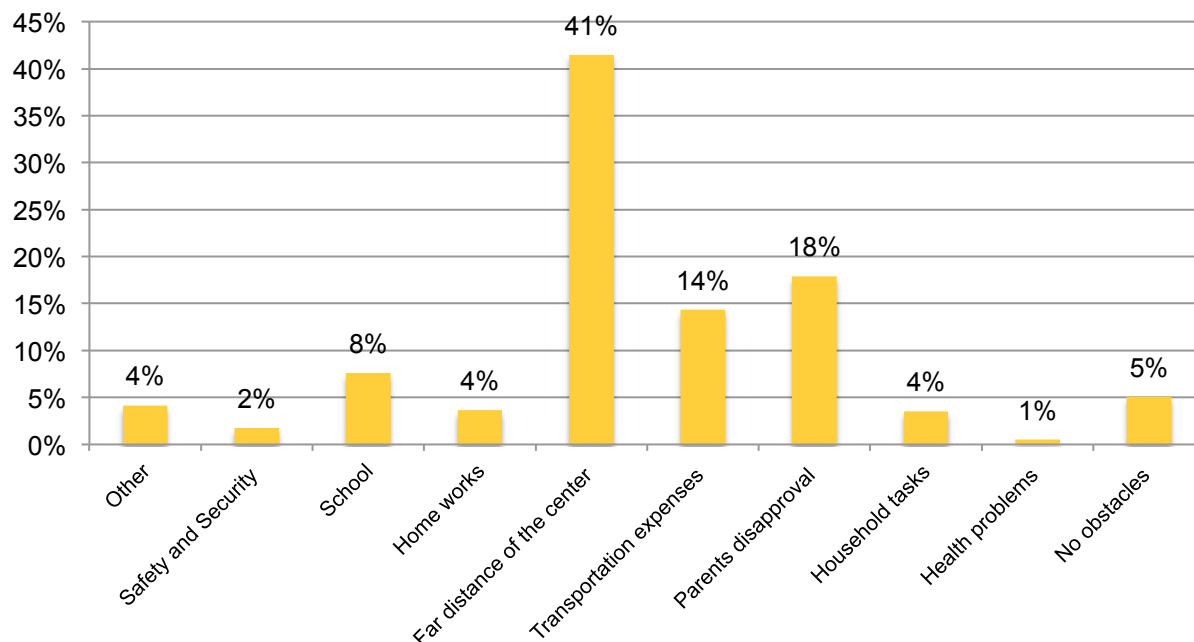
Graph 17: Main barriers to participation

Caregivers also mentioned some obstacles to access. One was the lack of transparency in course registration at the IRC, that is, the same people benefiting from services while others remain on the waiting lists. Some caregivers mentioned that they and their daughters had been waiting for over three months to participate in an activity without communication from the IRC. One of the fathers based in Mafraq said, *"Speaking of tribal system in Jordan, we also have tribal monopoly. For example the people of tribe (X) are working and taking many opportunities at the women's center in Mafraq. There should be a transparent system. I recommend not allowing Syrian volunteers to be in charge of registration of courses."*

Caregivers also mentioned dissatisfaction and mistrust towards NGOs in general as being a barrier to them sending girls for activities. This was not about the IRC specifically but focused on other NGOs and UN agencies. Accusations of corruption and critique of the high salaries of UN and NGOs employees were addressed, all of which contribute to caregivers not wanting to send girls to women's centers.

When asked about the most common barriers identified, WPE staff said distance from the center (75% of staff selected this as a barrier) and transportation costs (also selected by 75% of staff). Overall, 67.7% of staff selected parents disallowing participation as a barrier, which may also be linked to distance and transport costs. School/homework was also selected as a barrier by 50% of staff. Other barriers identified included other responsibilities at home (30.6%), safety/security (22.2%), health problems (6%) and 'other' reasons (5.6%). Under 'other' reasons, staff mentioned girls not recognizing the importance of the IRC's adolescent activities and girls not knowing about the center.

In order get a sense of what other organizations are doing to provide services for adolescent girls and what kind of barriers such organizations face, eight organizations implementing activities for adolescent girls were interviewed. Most of the interviewed organizations were international NGOs, with one regional NGO and one CBO also being interviewed. All of the organizations provided different responses to the needs of adolescent girls and/or their caregivers including psychosocial

support, cash assistance, mental health support and therapy, primary health services and rehabilitation, protection referrals, sexual and GBV response and awareness, child resiliency, non food items support, hygiene kits, social cohesion programs, and informal education. Capacity-building activities included vocational skills/classes, life skills, parenting skills, support groups including girls groups, and offering spaces for girls and boys to play and interact. Community activities like open days and awareness sessions on different issues such as early marriages, human and child rights, gender based violence and others are also held by these organizations.

Many of the interviewed employees from other organizations indicated that projects and program designs are imposed upon them without consultation with target community or employees. Alongside the shrinkage of budgets, this was said to affect their capacity to expand to reach new beneficiaries or adapt the program to meet the needs of specific groups. Some organizations like Bright Future, who are waiting for funding to cover their future activities, depend on volunteers to run the space and provide a safe environment for youth interaction and learning. Many of the organizations overlap in terms of the activities for girls, for example almost all of the interviewed organizations provide psychosocial support and life skills activities for youth. Most of the restrictions identified by the interviewed organizations are similar to the ones addressed by girls and caregivers including limited finances for transportation, gender roles, the far location of the center from rural areas or other parts of the city, the tension between Jordanians and Syrians that influence safety and security concerns, and the lack of caregiver awareness of the value of these services for adolescent girls.

Enablers to Access
During FGDs and surveys, girls as well as caregivers listed a number of factors that help ensure girls can access the IRC' services. These are stated in the table below:

Factors enabling girls to access IRC services	
Closer location to home	41%
Transport allowance	24%
IRC talking to parents to get permission	13%
Activities not clashing with school hours	9%
Travelling with others to the location of activities	4%
Nothing can help	3%
Less responsibilities at home	2%
Less homework	2%
Safer location	1%
Other	1%

One recommendation from girls was establishing women's centers in locations that are closer to their homes. Overall, 41% of the surveyed girls encouraged this step. In the FGDs, girls elaborated to explain that this could involve partnering with local CBOs in the villages and remote areas so that services could be accessed through CBOs.

Overall, 24% of surveyed girls indicated that having a travel allowance could facilitate their participation in the IRC's activities. During FGDs, girls and caregivers also mentioned that other organizations secure buses in certain meeting points to pick up girls for activities. This was stated as a preferable approach by girls and caregivers as it saves money and addresses safety issues.

A total of 13% of the girls suggested that IRC staff should seek parents' permission prior to activities (which is already occurring), and conduct orientation meetings for parents to explain the nature of the activities in the center and to answer their questions. These orientation sessions are already occurring for adolescent girls groups, but not for other activities attended by adolescent girls. One girl indicated that approaching parents (especially fathers) could be tricky, so needs to be done appropriately.

Overall, 9% of girls mentioned that planning activities to avoid clashes with school hours was important. This has been done by the IRC for the adolescent girls groups, however this proves challenging for some other activities due to the school shifts that result in either Jordanian or Syrian girls having classes at any given time. Extending the working hours of the IRC's women's centers to suit girls who go to school was proposed. Others mentioned that other organizations focus on Saturdays to provide activities and opportunities for young people. Girls also mentioned focusing on the long holidays and summer time to conduct activities.

Other suggestions included travelling with other girls in a group to the women's center (mentioned by 4%), or making the location of the women's center safer. Girls also mentioned that having fewer responsibilities at home and less homework would enable attendance. Other suggestions included reducing the time of the courses; for example girls who do not access WPE services and caregivers said that instead of organizations requiring attendance of activities three times per week (required by some organizations, but not the IRC), to make sessions once per week but with over a three-hour period. For them, scheduling in this way would mean less travel, and therefore fewer expenses. A few girls felt that nothing would help address the barriers.

Caregivers also mentioned factors that would enable their daughters to access services. In general, caregivers saw WPE activities as positive, with mothers understanding the importance of the women's centers for girls better than fathers. Financial assistance and work permissions were the main solutions mentioned by caregivers, especially fathers, to enable girls to access the centers. Pocket money for girls who are involved in the activities was considered as an important factor to encourage girls to attend activities. This pocket money would enable girls to buy food, pay for transport and could help girls feel more included by other girls.

In order to increase the ability of girls to access services, different organizations utilize different tactics including partnerships with local CBO's to increase reach of activities, conducting orientation for caregivers and involving them in promoting the provided services, providing financial and other incentives, providing transportation cost or means of transportation like minivan pickup, separating boys and girls in activities as parents fear mixed groups (although one organization explicitly said they do not do this as parents are happy for mixed groups), conducting field visits by staff to promote activities and services, expanding partnerships to include schools and community leaders, arranging adolescent girls activities in suitable times like Saturdays, and providing disabled friendly services and youth friendly spaces. For example, the IMC space in Irbid includes many games and equipment for youth to use and play with. The employees volunteer to open the space on Saturday, though it is not an official working day, in order to align with times when adolescents are available. Another example is TDH's mobile child-friendly spaces, which consist of a tent in rural areas to implement activities to build trust with the caregivers before they start moving activities into surrounding CBOs. Also some of the used tactics include financial incentives, as some parents were said to be more interested in the financial return from such activities rather than the social impact.

When asked what factors would make it easier for girls to participate in IRC activities, 83.3% of WPE staff selected transportation allowances. Overall, 63.9% selected IRC talking to parents to obtain permission (which is already happening), followed by ensuring activities do not clash with school hours (61.1%) (also already happening). Other factors selected include having a safer location for activities (27.8%) (which may be related to some safety issues faced in the Ramtha women's center),

travelling with others to the locations of activities (16.7%), having fewer responsibilities at home (5.6%), having less homework (5.6%) and 'other' reasons (2.8%). Under 'other' reasons, the response mentioned developing a brochure which outlines the adolescent activities, as well as ensuring girls who agree to attend activities are definitely interested and committed.

Secondary literature echoes these suggestions and also recommends taking actions such as having a teacher meet girls at a designated meeting point and walking with them to the venue, which has been implemented in Jordan's Za'atari camp as a means of alleviating parental concerns about safety.[43]

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[43] UNICEF (2013) *Syria Crisis: Education Interrupted. Global Action to Rescue the Schooling of a Generation*.

5.0. RECOMMENDATIONS

This section articulates concrete actions for the IRC to better respond to the needs of Syrian and Jordanian adolescent girls. Working with adolescent girls requires a holistic and approach to fulfill their needs and provide services, opportunities and support for their growth and development. This section provides general recommendations that the IRC should take into consideration to improve their response to the needs of adolescent girls. The recommendations are grouped according to the main objectives of the assessment to cover safety of adolescent girls, needs and hopes for the future, and improving access.

SAFETY OF GIRLS:

Engage in community-based advocacy that is driven by Syrian girls to create dialogue on the issue of street harassment in communities. Emotions such as fear, anxiety, anger, shame, and helplessness are incredibly common among women who experience street harassment. If street harassment experienced by women regularly it can become paralyzing. Involving women and young girls in decisions affecting their security is emphasized in UNICEF and UNHCR[44] work for refugee's women protection. Engaging the community at a broader level is also important for ensuring longer-term changes It is recommended to work with local municipalities and local leaders to assess the problems within their context, and create opportunities for community discussion and dialogue to assess the problem and take action.

IMPROVING ACCESS:

Explore the possibility of extending center working times to weekends, after school hours, and other times suitable for girls. This recommendation is made recognizing the increased pressure this may place on the IRC, but also the simultaneous dividends that may be obtained from investing in making services tailored to the lives of girls. Not only will this enable access for girls who struggle to balance participation in center activities with school attendance, but it also provides opportunities for girls who may be engaging in informal work, to participate in activities.[45] It might be useful for the IRC to explore opening centers for shorter hours during the week (since most women and girls access services between 9am-2pm) and then having one weekend day with longer hours, in order to still maintain the current level of staffing.

Explore the possibility of providing a transportation allowance or arranging pickup with IRC vehicles for girls who want to access activities. While recognizing the challenges around documenting transport expenses with girls, as well as the cost and logistical difficulties surrounding creating a transport mechanism, it is worth considering the broader benefits that may be available from addressing the transportation challenge. In considering this, the IRC may obtain valuable lessons from other organizations in Jordan who are already using this type of approach to reduce barriers to access for women and girls.

Increase the reach of activities by conducting recreational activities and adolescent groups through CBOs. This is an important recommendation that recognizes that it may not be possible to completely address the transportation barriers through the recommendation above. Conducting

[44] UNHCR. (1994). Refugees children: guidelines on protection and care. Retrieved from:
http://www.unicef.org/violencestudy/pdf/refugee_children_guidelines_on_protection_and_care.pdf
[45] Mercy Corps (2014) *Advancing Adolescence: Getting Syrian Refugee And Host-Community Adolescents Back On Track.*

activities not just in spaces of CBOs, but through CBOs themselves will ensure that activities can continue long after the IRC's programming cycle and that capacity will be built at the CBO level.

Continue to build on existing mobile delivery of case management and counseling services, to ensure that more girls (especially survivors of GBV) can access services. The IRC should continue to expand its mobile service delivery of case management and counseling, recognizing that girls in villages and other remote areas are not able to easily access the IRC's women's centers. While some mobile service delivery is occurring to date, this could be expanded to be more comprehensive, drawing on the lessons from the IRC's WPE program in Lebanon for example.

Regularly engage with caregivers of adolescent girls and other gatekeepers who have influence in the lives of girls. This should be driven by more than just wanting to get approval for participation in activities, but should focus on helping the needs of adolescent girls to be understood by parents.[46] Covering topics such as safety for girls and the importance of social networks for girls could help caregivers and other gatekeepers better meet the needs of girls. This may occur through establishing caregiver committees who take the lead in reaching other caregivers.

Leverage opportunities to exemplify positive relationships between Syrians and Jordanians. This could be done through communicating more explicitly about the availability of services (and aid impartiality) for all nationalities, by enabling more joint Syrian-Jordanian facilitation of activities in the women's centers and outreach areas, and by ensuring that group activities include both Syrians and Jordanians.

Ensure equitable opportunities for Syrian girls (of all tribal groups) and Jordanian girls to participate in WPE activities. The IRC should ensure that selection of girls (and women) for participation in activities is transparent and consistent. Registering girls and women from "waiting lists" should occur in a fair manner, and beneficiaries should receive clear communication from the IRC regarding the timeframe in which will finally receive services or participate in activities.

Provide more space for recreational activities to be driven by girls. This goes beyond conducting quarterly FGDs to gauge satisfaction and interest, but allowing girls to create and organize their own activities in the women's center, with support from the IRC staff. This may lead to new activities being conducted just for girls, and in increased attendance and engagement from girls.

Ensure that adolescent girls are targeted more intentionally by awareness sessions on GBV. Given the low numbers of girls able to identify the IRC and other organizations as places they would seek assistance from in cases of safety/security issues, this recommendation should be prioritized. Outreach activities should be targeted for girls both in centers, cities and in more remote areas, to ensure girls receive information about GBV and the IRC's services. It is also recommended that general information about WPE services is regularly and more intentionally communicated in all activities occurring in the women's centers, including recreational activities, where this communication has sometimes been only provided sporadically in the past.

Enhance information-sharing and coordination with other stakeholders. There is currently no informal or formal mechanism whereby organizations working on adolescent girls programs can share knowledge, ideas and lessons learnt. The IRC could take the lead on facilitating dialogue on these issues, to help improve the quality of programs for girls as well as to ensure a better understanding of the activities conducted by organizations.

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[46] Mercy Corps (2014) *Advancing Adolescence: Getting Syrian Refugee And Host-Community Adolescents Back On Track.*

NEEDS & ASPIRATIONS FOR THE FUTURE:

Provide opportunities for girl-led identification and implementation of zero or low-cost initiatives that tackle their own areas of interest and issues in the community. Enabling girls to drive their own initiatives relies on utilizing the skills of girls and the assets and resources around them to come up with an idea that serves the broader community. This enables girls to move beyond participation in activities alone, but will enhance their problem-solving skills and facilitate self-development in a context where such opportunities for girls are limited.

Upscale the adolescent girls groups in the WPE women's centers by providing more opportunities for participating girls to meet and network with older female role models. Having guidance and insight from role models is an important element of safe space programming.[47] Evidence shows that when teenage girls are exposed to female women in leadership roles for example, they want to obtain jobs requiring further education, have fewer children and get married later.[48] Building on the successes of the current adolescent girls groups to include a greater focus on networking with mentors and role models will help to strengthen the long-term impacts of this program.

Leverage social media and entertainment to communicate key messages to girls that will enable them to access important information about GBV, health and other issues. It is recommended that the IRC look at social media and entertainment as mechanisms to share information with adolescent girls. Using SMS-technology to share messages, or soap operas to creatively communicate may enable more girls to receive messages.[49] This is a yet untapped area of programming for the IRC, however could prove to be a strategic investment for the future.

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[47] Girl Effect (2013) *The Essential Guide to Safe Space Programmes for Girls.*
[48] Beaman, Lori, Chattopadhyay, Raghabendra , Duflo, Esther, Pande, Rohini & Topalova, Petia (2009) 'Powerful Women: Does Exposure Reduce Bias?' *Quarterly Journal of Economics*, vol. 124, no. 4, pp. 1497–540.
[49] DFID (2009) *Profiling and Influence Analysis: How Soap Operas Bring About Change*; Jah, Fatou, Connolly, Scott, Barker, Kriss & Ryerson, William (2014). 'Gender and Reproductive Outcomes: The Effects of a Radio Serial Drama in Northern Nigeria' *International Journal of Population Research*,

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ANNEX 1 – Data Collection Tools

SURVEY WITH GIRLS

Date: _____   **Location:** _____

ESSENTIAL STEPS AND INFORMATION BEFORE STARTING THE GROUP DISCUSSION

- Introduce yourself

- Present the purpose of the discussion
- The purpose of the meeting is to understand how the IRC can improve its adolescent girls programs.

- Explain what you will do with this information and make sure that you do not make false promises

- This survey will take around 30 minutes.

- Consent:
- Participation is voluntary
- No one is obligated to respond to any questions if s/he does not wish
- Participants can leave the interview
- Your choice to participate or not won't affect in any way the assistance you or your family are receiving from the IRC

- Agree on confidentiality:
- If sharing examples or experiences, please don't share names or information that will identify individuals
- Do not share details of what individuals in the discussion have said with others in the community

- Ask permission to take notes:
- No one's identity will be mentioned
- The purpose of the notes is to ensure that the information collected is precise

Note: volunteer should not list the multiple choice options to the survey participant unless specifically specified. Content in brackets should be circled based on response from survey participant.
- How old are you? (13, 14, 15, 16, 17)

- What is your nationality? (Syrian, Jordanian, Iraqi, Palestinian, Other_____)

- What is your marital status? (Read options: Single, Married, Engaged, Divorced, Separated, Widow)

- Do you have a disability? (Y/N)

- Are you currently attending school? (Y/N)

- Do you currently or have you ever participated in activities at the IRC women's center? (Y/N)

- If no, did you know the IRC has activities for adolescent girls? (Y/N)

- As an adolescent girl living in Jordan, what are your most important needs (food, money, education, health, friends/social, security/safety, work/employment, marriage, children, clothes, other (specify)_____)

- Of these top three needs you have mentioned, which ones are currently being met?

- How are these needs met? Who helps you to meet these needs? *Prompt: Do your parents meet these needs? Do other organizations meet these needs?* (Parents, other family members, friends, teacher, other adult, community leader, religious leader, organization working in the area)

- What are the main activities you do during the week? (Attend school, see friends, cooking, other household tasks, looking after family members, working, other: _____)

- Which activities do you like best? (Attend school, see friends, cooking, other household tasks, looking after family members, working, other: _____)

- Which activities you don't like at all? (Attend school, see friends, cooking, other household tasks, looking after family members, working, other: _____)

- Are there any activities you have to do because someone else tells you to, but if you had a choice, you would not do them? (Attend school, see friends, cooking, other household tasks, looking after family members, working, other: _____)

- Why do you think you have to do these activities? (Parents say I must do them, other relatives say I must do them, friends say I must do them, other: _____)

- The IRC has activities specifically for adolescent girls, including adolescent groups which run for 12-weeks and talk about different issues like resolving conflicts with others, keeping yourself safe, having good relationships and thinking about the future. We also have other activities you can attend with adult women like sewing class, Arabic class, English class, beauty salon and other classes. We also have counselors you can talk to about any challenges or problems you are facing. Do these activities sound interesting? (Y/N)

- If no, are there any other activities you would prefer instead?

- What are the main barriers that might prevent you from participating in activities with the IRC? (Distance from center, safety/security, health problems, parents won't allow, transport cost, other responsibilities at home, school, homework, other _____)

- What would help in making it easier for you to participate in activities with the IRC? (Closer location to home, safer location, IRC talking to parents to get permission, transport allowance, travelling with others to the location of activities, less responsibilities at home, less homework, activities not clashing with school hours, other _____)

- What are your plans for the future? Do you have an idea for what you will do or what profession you might follow? (Teacher, Social Worker, Doctor, Lawyer, Nurse, Architect, Engineer, Get married and have children, other:_____)

- Are you excited about your future? (Y/N)

- Why or why not? (Feel it is achievable, have support of family, have financial support, have support of someone else (e.g. wasta), next steps are clear, attending school; feel it is not achievable, do not have support of family, do not have financial support, do not have support of anyone else, not sure what to do next, don't attend school)

- Do you have anyone who gives you advice and helps you to make decisions about the future? (Y/N)

- If yes, who gives you advice and helps you in making decisions about the future? (Parent, other family member, friends, neighbor, other adult (not family member), community leader, religious leader, other: _____)

- Do you know where to seek help if you faced any security or safety issues, or violence? (Y/N)

- Where would you get help? Who would you speak to? (Parent, other family member, other adult (not family member), husband, neighbor, friend, teacher, organization working in the area, police, hospital, community leader, religious leader, other: _____)

CONCLUDE THE DISCUSSION

1. Thank participant for their time and contributions.
2. Remind participant that the purpose of this discussion was to better understand how to improve services.
3. Explain the next steps. Again, repeat what you will do with this information and what purpose it will eventually serve.
4. Ask participant if they have questions.
5. Make the participant aware of the services and activities available through your organization.
6. Provide participants with brochures/leaflets outlining the IRC' services.

FOCUS GROUP DISCUSSION WITH GIRLS

Date: _____   **Location:** _____

Translation: Yes   No
If yes, the translation was from _____ (language) to ____ _____(language)

Do these girls receive IRC services or participate in IRC activities currently? Yes/No

Age of participants: 13, 14, 15, 16, 17 (write how many girls of each age)
Do any girls have a disability? (Yes/No). If yes, how many have a disability?

ESSENTIAL STEPS AND INFORMATION BEFORE STARTING THE GROUP DISCUSSION

1.   Introduce all facilitators

2.   Present the purpose of the discussion
1.   General information about your organization
2.   The purpose of the meeting is to understand how the IRC can improve its adolescent girls programs
3.   Explain what you will do with this information and make sure that you do not make false promises

4.   This activity will take around 2 hours.

5.   Consent:
6.   Participation is voluntary
7.   No one is obligated to respond to any questions if s/he does not wish
8.   Participants can leave the discussion at any time
9.   No one is obligated to share personal experiences if s/he does not wish

10.   Your choice to participate or not won't affect in any way the assistance you or your family are receiving from the IRC

11.   Agree on confidentiality:
12.   If sharing examples or experiences, please don't share names or information that will identify individuals
13.   Do not share details of what individuals in the discussion have said with others in the community

14.   Ask permission to take notes:
15.   No one's identity will be mentioned
16.   The purpose of the notes is to ensure that the information collected is precise

The facilitator might interrupt discussion, but only to ensure that everyone has an opportunity to speak and no one person dominates the discussion

Part A: We would like to ask you a few questions about the safety and security of adolescent girls (30 minutes)
Ask participants to draw a map of the general area. Maps can be created on paper with colored pens or in the dirt/sand using natural materials such as sticks and pebbles. Make sure that they include common places where women and girls spend time throughout the day or gather for social reasons (e.g. home, school, the shops or community events).
Once they have completed their map give each girl a green, yellow, and red marker or crayon. Ask them to each highlight on the map where they feel most safe by drawing a green dot on that spot. Next, ask them to think about where they go but feel unsafe and highlight

that area or that path in yellow. Finally, ask them to take the red marker and circle places where they do not go.

Ask the girls questions about what they have marked.

1.   Why are these places safe? Why are others unsafe?
2.   Where are the places you don't go and why?

Next, give each girl 3 thought bubble cut outs or post-its. Ask them to pick one place where they feel safe, unsafe, and one place and write down in a thought-bubble what they are thinking at that place. When they have done this, have them tape their bubble to that space on the group map. See if girls are thinking the same things or identifying the same problems.

3.   What do you do to stay safe from some of these risks?

Remove maps. Tell girls you have a few more questions to learn about their activities during the day, needs and plans for the future (1.5 hours).

4.   What are the main activities you do at home?

5.   What activities do you do outside the home?

6.   Which activities do you like best? Why do you like these activities?

7.   Which are the worst? Why?

8.   Sometimes our parents or others make us do things we don't want to do, like (list the activities they didn't like). Why do you think your parents or others say you must do these activities?

9.   The IRC has activities specifically for adolescent girls, including adolescent groups which run for 12-weeks and talk about different issues like resolving conflicts with others, keeping yourself safe, having good relationships and thinking about the future. We also have other activities you can attend with adult women like sewing class, Arabic class, English class, beauty salon and other classes. We also have counselors you can talk to about any challenges or problems you are facing. What do you think about these activities? *Prompt: Would you be interested in attending these? Would you prefer other activities – if so, what activities would you prefer?*

10.   What are the main barriers that might prevent you from participating in activities with the IRC?

11.   What would help in making it easier for you to participate in activities with the IRC?

12.   As adolescent girls living in Jordan, what are your most important needs? Why?

13.   How are these needs met? Who helps you to meet these needs?

14.   What are your plans for the future? Do you have an idea for what you will do or what profession you might follow?

15.   What helps you in achieving these plans? What represents an obstacle??

16. Who gives you advice and helps you to make decisions about the future?

17. Describe the main kinds of risks to safety faced by girls in the community.

18. Where would you get help if you faced any security or safety issues, or violence? Why?

19. What happens to the people who commit these acts of violence against girls? Are they punished? If so, how?

20. What does the community do to protect girls from violence?

CONCLUDE THE DISCUSSION

21. Thank participants for their time and contributions.

22. Remind participants that the purpose of this discussion was to better understand how to improve services.

23. Explain the next steps. Again, repeat what you will do with this information and what purpose it will eventually serve.

24. Ask participants if they have questions.

25. Make the participants aware of the services and activities available through your organization.

26. Provide participants with brochures/leaflets outlining the IRC' services.

FOCUS GROUP DISCUSSIONS with CAREGIVERS

Date: _____   **Location:** _____

Translation: Yes   No
If yes, the translation was from _____ (language) to ____ _____(language)

Age of participants: 18-24, 25-40, 41+ (write how many women of each age)

ESSENTIAL STEPS AND INFORMATION BEFORE STARTING THE GROUP DISCUSSION

27.   Introduce all facilitators

28.   Present the purpose of the discussion
29.   General information about your organization
30.   The purpose of the meeting is to understand how the IRC can improve its adolescent girls programs
31.   Explain what you will do with this information and make sure that you do not make false promises

32.   This activity will take around 2 hours.

33.   Consent:
34.   Participation is voluntary
35.   No one is obligated to respond to any questions if s/he does not wish
36.   Participants can leave the discussion at any time
37.   No one is obligated to share personal experiences if s/he does not wish

38.   Your choice to participate or not won't affect in any way the assistance you or your family are receiving from the IRC

39.   Agree on confidentiality:
40.   If sharing examples or experiences, please don't share names or information that will identify individuals
41.   Do not share details of what individuals in the discussion have said with others in the community

42.   Ask permission to take notes:
43.   No one's identity will be mentioned
44.   The purpose of the notes is to ensure that the information collected is precise

The facilitator might interrupt discussion, but only to ensure that everyone has an opportunity to speak and no one person dominates the discussion

1.   What are the main activities girls do at home?

2.   What activities do girls do outside the home?

3.   Which activities do you think are most important? Why?

4.   The IRC has activities specifically for adolescent girls, including adolescent groups which run for 12-weeks and talk about different issues like resolving conflicts with others, keeping safe, having good relationships and thinking about the future. We also have other activities they can attend with adult women like sewing class, Arabic class, English class, beauty salon and other classes. We also have counselors who your daughter can speak to if she is facing any

problems. What do you think about these activities? *Prompt: Would you be interested in sending your daughter to attend these activities? Would you prefer other activities – if so, what activities would you prefer?*

5.   What are the main barriers that might prevent your daughter from participating in activities with the IRC?

6.   What would help in making it easier for your daughter to participate in activities with the IRC?

7.   What other activities do you think the IRC should organize for adolescent girls? Why?

8.   What do you think about when you imagine the future for your daughter?

9.   Is there anything you do not want to happen in the future of your daughter?

10.   Do you talk to your daughter about her future?

11.   Is this plan you have for your daughter's future achievable/realistic? What helps do you think could help girls achieving this future? What do you think poses an obstacle?

12.   What do you think are the main needs of adolescent girls in Jordan? Why?

13.   How are these needs met? Who meets these needs?

14.   Describe the main kinds of risks to safety faced specifically by girls in the community.

15.   How do you protect your daughter against these risks to her safety?

16.   Where would you get help if your daughter faced any security or safety issues, or violence? Why?

17.   What happens to the people who commit these acts of violence against girls? Are they punished? If so, how?

18.   What does the community do to protect girls from violence?

CONCLUDE THE DISCUSSION

19.   Thank participants for their time and contributions.

20.   Remind participants that the purpose of this discussion was to better understand how to improve services.

21.   Explain the next steps. Again, repeat what you will do with this information and what purpose it will eventually serve.

22.   Ask participants if they have questions.

23.   Make the participants aware of the services and activities available through your organization.

24.   Provide participants with brochures/leaflets outlining the IRC' services.

STAFF SURVEY

This survey will be administered online. Items in brackets represent multiple choice options in the survey. The multiple choices will be visible to staff who participate the survey.

- What do you think are the most important needs facing adolescent girls? Please rank the following: (food, money, education, health, friends/social, security/safety, work/employment, marriage, children, clothes, other (specify)_____)

- Please describe what you think are the roles and expectations placed on adolescent girls. Who defines these expectations? (comment box)

- In your experience, what are the main barriers that might prevent girls from participating in activities with the IRC? (Distance from center, safety/security, health problems, parent won't allow, transport cost, other responsibilities at home, school, homework, other _____)

- In your experience, what would help in making it easier for girls to participate in activities with the IRC? (Closer location to home, safer location, IRC talking to parents to get permission, transport allowance, travelling with others to the location of activities, less responsibilities at home, less homework, activities not clashing with school hours, other _____)

- Describe the main kinds of risks to safety faced by girls living in urban areas of Jordan. (comment box)

- What happens to the people who commit these acts of violence against girls? Are they punished? If so, how? (comment box)

- Generally, outside of the IRC, how is a girl supported in her family if she experiences violence? (comment box)

- What does the community do to protect girls from violence? (comment box)

INTERVIEWS WITH OTHER ORGANIZATIONS

Thank you for taking the time to speak with us. The IRC is conducting an assessment to identify how to better-respond to the needs of adolescent girls. We are meeting with different organizations in the area to understand more about your services and activities, so that we have a fuller picture of how the needs of girls are being met. We have a few questions we would like to ask to understand this better. This will take approximately 30 minutes.

- Can you tell us a bit about your organization? What is your focus and what are your main activities?

- What kinds of activities do you have for adolescent girls? Are these activities for girls only, or do women or other groups also join?

- How are your activities for women/girls different to activities for men/boys?

- Can you tell us how your activities are tailored to the needs or specific situation of girls? For example, how do you determine a time that is convenient for them to attend activities?

- When we met with girls and also caregivers, we found that some of the main needs were (mention needs). Does this align with any of your activities? Do you know of other organizations in the area whose activities meet this need?

- What do you think are the main barriers that might prevent girls from participating in activities you conduct?

- What would help in making it easier for girls to participate in activities with your organization?

- What does the community do to protect girls from violence?

ANNEX 2 – Names of Villages and Districts

Mafraq

- Mafraq Al Qasaba
- Idoun
- Um Al Neam Al gharbi
- Rajm el Sabe'
- Um Al Neam Al Sharki
- Um Botaymeh
- Al Za'faraneh
- Hayan
- Al bwayda al gharbyeh
- Um Sweiwneh
- Al Daheryeh
- Al Qahwaji
- Sama Al Sarhan
- Jaber
- Mughayer Al Sarhan
- Der el genn
- Al Mukayfta
- Manshyet bani Hassan
- Al Khaldyeh
- Al Za'atari
- Al Defyana
- Sabha
- Sobhyeh

Irbid

- Irbid Al Qasaba
- Bushra
- Fouara
- Al Mughayer
- Al Nuaymeh
- Kitem
- Habaka
- Al Mazar
- Hofa
- Al Taybeh
- Der Abi Saeed
- Samou'e
- Al Sareeh
- Howara
- Al Huson
- Sama
-

Ramtha

- Ramtha Al Qasaba
- Al Toraa
- Al Shajara
- Al Buwayda
- Thonaybeh
- Emrawa

ANNEX 3 – Names of Interviewed Organizations Providing Specific Activities/Services for Adolescent Girls

Save the children	Ramtha
Al Anamel Association	Ramtha
IMC	Irbid
JHAS	Irbid
TDH	Irbid
Bright Future	Irbid
Save the children	Mafraq
Care International	Mafraq

Rescue.org