



JORDAN SOCIAL COHESION REPORT 2017

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EXECUTIVE SUMMARY

Jordan is home to a multicultural and diverse community, which consists different religious and ethnic groups. Almost Jordan's entire population is Arab. This is an ethnic term, but also marks a pan-national identity, largely because nation-states are relatively new: many people in Jordan feel a much stronger cultural affinity with Arabs from nearby countries. The Bedouin adds a deeper layer of meaning by often regarding themselves to be the only true, original Arabs. Jordan has tiny ethnic minorities of Circassians and Chechens (who are Muslim), Armenians (Christian) and Kurds (Muslim) – all of whom are closely bound into Jordanian society – as well as Dom gypsies (also Muslim)¹.

Jordan's total population is **9.5 million** and the number of Jordanians is around **6.6 million**, while the number of non-Jordanians (**refugees and migrants**) is around **2.9 million**, representing **30.6 percent** of the overall population; where Palestinians account for approximately **0.6 million**, **130,000** Iraqis, **0.6 million** Egyptians, **31,163** Yemenis, **22,700** Libyans, **1.3 million** Syrians and **197,385** from other nationalities². According to the results announced by the Department of Statistics Director General Qasem Zu'bi, regarding the governorates, the results showed that 4 million people, or **42 percent** of the population, live in Amman, **1.770 million** in Irbid, **1.364 million** in Zarqa, **549,948** in Mafrq and **189,192** in Madaba³.

¹ Rough Guides. 2017. Jordanian identity | About Jordan | Rough Guides. <https://www.roughguides.com/destinations/middle-east/jordan/jordanian-identity/>

² UNICEF Jordan - Media Centre - Jordan Population and Housing Census 2015. https://www.unicef.org/jordan/media_10894.html

³ Jordan Times. 2017. Population grew by 87% over a decade — census | Jordan Times. <http://www.jordantimes.com/news/local/population-grew-87-over-decade—census>.



Regarding these statistics, which show a significant number of refugees and residents arriving “mainly from Syria”, contributing to a situation of rapid, unsustainable urbanization in an already vulnerable and fragile context. These challenges pose new obstacles to authorities, humanitarian actors and receiving host communities, who – in addition to refugees and migrants themselves – are struggling to adjust to long-term social, economic and demographic shifts and pressures associated with displacement.

A major challenge is how to foster social cohesion and reduce the rising social tensions between people from different backgrounds especially refugees and host communities in the non-camp, urban contexts; tensions have emerged between refugee and host communities and between local communities and administrative authorities⁴.

To protect and improve the already shaken stability in Jordan, most of the NGOs, CSOs, Initiatives, donors and the government have been focusing on the social cohesion among Syrian refugees and the host communities only, describing the host community as Jordanians only. While, there is no doubt that these efforts have enhanced the social cohesion among the Syrian refugees and the Jordanians in the host communities. However, focusing only on those two parties within the community which eventually led to exclude the other parties and increased the already existing gaps.

⁴ Joseph Guay/ (2015) Social cohesion between Syrian Refugees and Urban Host Communities in Lebanon and Jordan, Jordan: World Vision International. <http://www.wvi.org/disaster-management/publication/social-cohesion-between-syrian-refugees-and-urban-host-communities>



BACKGROUND

Research Objectives

Understanding what factors contribute to effective conflict mitigation in Jordan is critical for identifying how to design a program that can help prevent tensions between Jordanian host communities, refugees and migrants from evolving into conflict, and potential violence. Despite the growing attention to social tensions between these groups, which was shown through the designing of programs that aims to promote social cohesion, there is little understanding of the mechanisms through which these programs can help reduce the likelihood of future violence.

In addition, NGOs, CSOs, Initiatives, donors and the government lack sufficient information about the changing nature of tensions in host communities in Jordan that impact inter-group relationships.

Our research set out with two main objectives:

1. To better understand the sources, trends and changing dynamics of tensions between the host community, refugees and migrants;
2. To better understand art-based approaches and mechanisms through which conflict mitigation programs can be effective at reducing conflict.



Under these objectives, we tested hypotheses related to individual perceptions of violence and peaceful resolution of the conflict that underpins the “Arts towards Social Cohesion Platform” program DArts aim to design and similar conflict reduction efforts. Through these hypotheses, we examined the roles of discrimination, social interaction, economic conditions, and inclusion in local decision-making processes.

Research Methodology

The methodology to address the above objectives is based on finding evidence through a desk review of a range of recent assessments, literature, reports and evaluations. To the extent possible, this was done by means of a systematic internet search, as well as a search of relevant databases. This search was undertaken by including several key words for the “Arts towards Social Cohesion Platform” program. In addition, relevant agencies (donor and government) were asked about their work and production. Feedback was also received from Jordan based experts and their publications, including the Generations For Peace, REACH, Arab Renaissance for Democracy and Development (ARDD)-Legal Aid, World Vision International and Mercy Corps.

Documents were considered if they were a source from a well-established organization (such as a peer-reviewed academic journal, or a major international organization, bilateral aid donor, NGO or policy-oriented institution). However, certain key blogs were also considered, as well as media articles, when it was thought that these contained relevant commentary from specific respected political analysts. In addition to this, key



websites (of the UN, donors, research institutes, NGOs) were explored and any relevant data recorded, with phone calls made to key agencies to follow up on any documents they had available.

Moreover, a primary questionnaire distributed to a study sample; of 150 people from different nationalities, ethnic and religious backgrounds (43.4%Male/56,6%Female), which included Jordanian host communities' members, refugees and migrants (non-Jordanians). The purpose of the questionnaire is to assess the needs of the community in Jordan in issues related to the social cohesion of the different nationalities, ethnical, religious and ideological backgrounds of the people (Jordanian host communities' members, refugees and migrants) who shape the community in Jordan. As part of designing a community-based program that tackles the needs identified by the community.

The Concept of Social Cohesion:

“Social cohesion is a necessity, and mankind has never yet succeeded in enforcing cohesion by merely rational arguments. Every community is exposed to two opposite dangers: ossification through too much discipline and reverence for tradition, on one hand; and on the other hand, dissolution, or subjection to foreign conquest, through the growth of individualism and personal experience that makes cooperation impossible” — Bertrand Russell, A History of Western Philosophy.

Social cohesion is a characteristic of the social unit; a macro-level concept that refers to the overall state of social bonds within any society – small, medium or large. It is a “framing concept,” an overarching notion



that links different policy areas and responds to the growing need in policy discourse for integrative models that help make sense of issues as diverse as income security, neighborhood safety, and housing⁵.

The fact that social cohesion is such a broad and wide-ranging concept has prompted criticism. Some authors suggest it is little more than a catchword for the most pressing social issues of the day: unemployment, poverty, discrimination, exclusion, disenchantment with politics, along with any other social problem⁶. This is similar to Bernard's critique of social cohesion as a "quasi-concept" that, while grounded in data analysis, is flexible enough to follow the meanderings of everyday policy-making⁷.

In an effort to clarify the range of ways in which the term is used, Beauvais and Jenson identified five different conceptions of social cohesion:

- common values and a civic culture.
- social order and social control.
- social solidarity and reduction in wealth disparities.
- social cohesion as social networks and social capital.
- social cohesion as place attachment and identity.

They note that the definition chosen has significant consequences for what is measured, what is analyzed, and what policy actions are recommended⁸.

With a growing sense of hostility towards refugees and migrants in different regions of the world, it is important to remember the different political, economic and social benefits of social cohesion which could develop our community into multicultural one.

⁵ Social Cohesion: The Canadian Urban Context. <https://lop.parl.ca/content/lop/researchpublications/prb0756-e.htm - concepts>.

⁶ Reconsidering Social Cohesion: Developing a Definition and Analytical Framework for Empirical Research <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.476.5880&rep=rep1&type=pdf>

⁷ Paul Bernard, "Social Cohesion: A Critique," CPRN Discussion Paper No. F09, December 1999. http://www.cccg.umontreal.ca/pdf/CPRN/CPRN_F19.pdf

⁸ different conceptions of social cohesion Beauvais and Jenson (2002). https://www.files.ethz.ch/isn/151856/Jenson_ebook.pdf



Understanding Social Cohesion in Jordan

Since 1948, Jordan has been the destination country for many refugees and asylum-seekers from across the Middle East and North Africa, this is partially due to its location that borders the West Bank and Occupied Palestinian Territories, Iraq, and Syria, all countries of which have witnessed wars and conflict⁹.

Each wave of refugees and migrants has had different yet similar social, economic, political, and humanitarian implications on Jordan and the region. These implications have affected Jordan's emergency response, and continue to put a huge burden on controlling the consequences of the geopolitical and economic constraint, which has direct impacts on the social cohesion, stability, tensions and fragmentation.

The breakout of the Syrian conflict created more strains on Jordan as it brought with it fears of the crisis overflowing into Jordan and additional security risks and costs. Border control and management is a challenge Jordan is left to address while keeping an open-door policy and receiving refugees.

A comparative case study by Mercy Corps illustrates how the Mafraq and Ramtha districts of Jordan experienced different levels of social tensions between refugee and host communities due to factors such as pre-crisis economy and geographic, historic, cultural, tribal and religious ties between Jordanians and Syrians. For example, the close connections between Ramtha and the Syrian district of Dara'a, in comparison to Mafraq, have "served to soften relations between refugees and host communities." Where cultural and tribal differences were less pronounced, host residents were less likely to blame Syrian refugees for their problems¹⁰.

Additionally, social cohesion is a key strategic priority in Jordan's national plan. According to the Jordan National Resilience Plan 2014-16 (NRP), issues of social cohesion will gain in the ascendancy as the protracted and escalating nature of the crisis becomes more apparent with the passage of time. All NRP

⁹ Jordan | Global Focus. 2017. Jordan | Global Focus. <http://reporting.unhcr.org/node/2549>

¹⁰ Mercy Corps, "Mapping of Host Community-Refugee Tensions" <https://data2.unhcr.org/en/documents/details/38301>



sectors have been tasked to give consideration to how their response interventions mitigate the prospect of increased tensions between Syrian refugees and their Jordanian hosts. From a conflict-sensitive perspective, the design, implementation and management of interventions can constructively build trust and understanding between communities¹¹.

Moreover, long stay of refugees will naturally lead them to seek stability, as they will continue their lives, creating families and having a career life in their host community and eventually become an essential part of the co-existing Jordanian communities such as the case with the Iraqis and Palestinian refugees in Jordan.

Signs of Progress and Prominent change in a Lazord Host Organization

¹¹ Jordan Response Platform for the Syria Crisis. 2017. Policy and Coordination Support — Jordan Response Platform for the Syria Crisis.
<http://www.jrpsc.org/new-page-4/>



Generations For Peace (GFP) is a leading global non-profit peace-building organization with its headquarters in Amman, Jordan. GFP is dedicated to sustainable conflict transformation at the grass roots in communities, by promoting youth leadership, community empowerment, active tolerance, and responsible citizenship¹². GFP is a volunteer movement, empowering, mentoring and supporting volunteers to be change-makers to create a better future in their own communities¹³.

Using sport as an entry point to engage with youth, and a carefully-facilitated sport-based games provide a vehicle for integrated education and behavior change. Generations For Peace is the only peace-through-sport organization officially recognized by the International Olympic Committee¹⁴. In addition to GFP's sport-based approaches, they have also developed arts, advocacy, dialogue, and empowerment activities to support conflict transformation with children, youth, and adults in different contexts.

In 2015, GFP launched the Social Cohesion in Host Communities Programme in 16 youth centres in Jordan, addressing issues related to social cohesion by working to empower youth and develop their skills. The programme activities have directly benefited 2,200 participants (50% Jordanian, 50% Syrian, and 50% female, 50% male), aged between 10 to 24 years, each participating in 22 sessions of regular behaviour-change activities. In addition, their own local Community Social Cohesion Initiative which will reach an estimated additional 2,800 Host Community members.

As the result of this programme, there were changes on many levels. For example, an increase in the volunteer's confidence in analysing conflict situations with an average of 74 per cent (76% among "males" trained and 68% among "females"). There was also evidence of good cooperation and trust between Delegates and the Target Group members with members of the Target Group seeing Delegates as role models for them. On the other hand, the Target Group members showed an increase in their willingness to play in a team with a person from another ethnic, national or religious group, increase in their self-reported

¹² blog.generationsforpeace. 2017. Tolerance Is Not Enough: | blog.generationsforpeace. <https://blog.generationsforpeace.org/2015/11/16/tolerance-is-not-enough/>

¹³ Generations For Peace. 2017. Generations For PeacePIONEERS | Generations For Peace. <http://www.generationsforpeace.org/en/about-us-page/pioneers/>

¹⁴blog.generationsforpeace. 2017. Sport For Peace | blog.generationsforpeace. <https://blog.generationsforpeace.org/2015/05/26/sport-for-peace/>



willingness, confidence and leadership and a 47 percent increase in Delegates having confidence/trust in the Target Group's ability to manage conflict without violence.

In 2017; the Jordan Social Cohesion Programme was scaled up and has now involved 40 youth centres in 10 governorates across Jordan with the aim "to support conflict transformation and improve social cohesion amongst and between Jordanians and Syrians, focusing on children and youth aged 10-24 in selected higher-risk Jordanian Host Communities. This will be done by implementing a progressive series of ongoing GFP sport-based and arts-based behaviour-change programme activities.

Moreover, GFP had implemented different programmes in Jordan tackling violence in schools, starting from 2013 with a violence in schools programme targeting 40 active teachers and 200 students at the age of 10-17 years old from 4 selected schools. The programme continued to scale up reaching to the point of launching the 2017 Jordan After School Programme targeting 100 schools in all of the 12 governorates in Jordan, with the aim "to increase access to all vulnerable children and youth to interact and engage in activities that foster life skills development, active lifestyle, tolerance, acceptance and social cohesion within communities". In addition to, launching the GFP clubs in schools; an effective sustainability tool to ensure the continuity of transformations in personal capacities of teachers and students, the relationships between teachers and students, the relationships between students, and the reduction of violence and improved educational performance. The programme will reach School students, including children with disabilities (CWD) from the 12 governorates in Jordan. The participants will be both female and male, from grade 1 to grade 10. (age: 6-16 years old).



DArts “Arts Towards Social Cohesion Platform Program”

“DArts”; a group of young artists and social activists that aims to respond to the need of raising the awareness about the art role towards social change and social justice, through launching an Art for Change platforms, giving the opportunity to youth who have a passion for art to take a more active role in developing their society using art-based approaches and mechanisms.

DArts is committed to promoting the importance of mutual respect, understanding and fair treatment of all, regardless of peoples’ cultural, racial or religious differences. Providing equal social and economic opportunities to all, in addition to engaging them in the decision-making process, especially to youth and women who are living in the marginalized communities and have been excluded from the local social, political and economic growth programs and opportunities. Several of our organizational goals and operating philosophies are closely aligned with the UN Sustainable Development goal 10; **Reduce inequality within and among countries**, focusing on the following targets:

10.2 - By 2030, empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status.

10.3 - Ensure equal opportunity and reduce inequalities of outcome, including by eliminating discriminatory laws, policies and practices and promoting appropriate legislation, policies and action in this regard

10.4 - Adopt policies, especially fiscal, wage and social protection policies, and progressively achieve greater equality.

10.6 - Ensure enhanced representation and voice for developing countries in decision-making in global international economic and financial institutions in order to deliver more effective, credible, accountable and legitimate institutions

10.7 - Facilitate orderly, safe, regular and responsible migration and mobility of people, including through the implementation of planned and well-managed migration policies.



We believe that an end to inequalities and injustice can be achieved through a series of impactful actions that not only springs from thought, but also from how much we are ready and responsible to implement innovative ideas to achieve the change. If these actions were led by passionate and committed young activists and artists, supported by solidarity.

Fostering social cohesion and reduce the rising social tensions is on the top priorities in Jordan. Therefore, we at DArts decided to establish the Arts towards Social Cohesion Platform which aims to; Promote the importance of mutual respect, understanding, acceptance and fair treatment of all, regardless of peoples' cultural, ethnical, Ideological or religious differences. Through its specific objectives, it aims at establishing an Arts towards Social Cohesion Platform to strengthening the institutional, technical and operational capacities based on a Network of youth and women, local CBOs and youth based organizations and Initiatives in Jordan, which contributes to strengthening and deepening the social cohesion among youth and women from different backgrounds in Jordan, through building an artistic bridge, as well as facilitating the launch of innovative art-based initiatives in the targeted governorates; Amman, Irbid, Madaba, Mafraq and Zarqa.

The program builds upon DArts' experience of fusing arts, culture and social change by supporting community-generated, pro-social messaging on social change and social justice, and mobilizing youth for local actions to take an active role in developing their community, for example, we manage to develop an Art-based leadership training curriculum, which have shown significant impact on 60 participants; as the comparison between the Baseline and Endline indicate that there was an average increase of 48% in the people who can demonstrate leadership skills and willing to take responsibilities (from 30% to 78%).

Through the unique Artfictation approach DArts is developing; defined as a “dynamic process of social change through which new objects and practices emerge and relationships and institutions are



transformed”¹⁵, and by combining different mechanisms and approaches alongside with the Artification approach;

- A holistic participatory approach.
- Human rights based approach.
- The micro-macro approach.
- Participative arts.
- Community-based learning.

These approaches and mechanisms together, adds to the designing, implementation, monitoring and evaluation process to boost the impact of the program’s mission of change, helping youth and women, local CBOs and youth based organizations and Initiatives to connect with others and communicate messages of acceptance, practice constructive social engagement across ethnic and religious lines, educate and recruit people to a positive cause and build and maintain relationships and partnerships.

The program activities were discussed and designed in conjunction with local stakeholders in the five targeted governorates, and it lays on a strong demand from local civil society to better understand and hence respond to the tensions between people from different backgrounds especially within refugees (Syrians, Palestinians, Iraqis, Yemenis and Libyans), migrants (mainly Egyptians) and host communities, and in a broader sense to strengthen the inclusion of the holistic social dimension in local development policies and actions.

The program activities have two main phases, the first phase include; strengthening the institutional, technical and operational capacities of at least two members from 20 local CBOs and youth based organizations and Initiatives in the targeted governorate, to lead the Arts towards Social Cohesion Platform's arts and citizenship sessions in their governorate.

The local CBOs and youth based organizations and Initiatives will be trained on:

- Leadership & Followership.
- Civic Engagement and active citizenship.

¹⁵ When is Artification? <http://www.contempaesthetics.org/newvolume/pages/article.php?articleID=639>



- The Artification's approach.
- Rights based management & community-based assessment
- Reporting, budgeting and business writing skills

The second phase is the Arts and Citizenship sessions; where the target group come together for six months of ongoing sessions (4 sessions each month) with the aim of deepening the social cohesion among 300 ethnically and religiously diverse youth and women (ages 14-24). At the end of the second phase the target group will launch six art-based initiatives (one for each governorate and another joint initiative for all the governorates). The art-based initiatives will engage relevant stakeholders within and outside their communities helping to make their voices heard and building in society.

The direct beneficiaries of the program are 340. However, we estimate that these 340 direct beneficiaries will impact an additional 1,500 indirect beneficiaries in the broader community through their art-based initiatives activities, for a total of 1,840 project beneficiaries. The volunteers and target group will be selected following consultations with civil society organizations, a community mapping and open online application and call for participation, taking into consideration gender, vulnerable groups, minorities, people with disabilities and religious and ethnic backgrounds to ensure inclusivity and diversity.

At the end of the program, an evaluation will bring together those who were involved in the program, directly and indirectly, to come to a collective understanding of what happened and why. The participatory and engaging approaches utilized in the program will encourage the beneficiaries to contribute with their input and ensure the responsiveness of future projects to community needs.

The program will ensure its impact sustainability by building the institutional, technical and operational capacities of local CBOs and youth based organizations and Initiatives to work with target group, youth and key stakeholders over time to achieve the intended attitudinal and behavioral changes. These changes cannot be achieved through one-off activities or interventions, so the program supports long-term intra- and inter-community engagements in all of its activities. Through the establishment of the platform, which will be led by the local CBOs and youth based organizations and Initiatives and the target group with a minor support from DArts after the program, creating local ownership; by being in demand, driven and focusing on local priorities; building on existing strengths and structures within local partners, communities and the



media; being volunteer-based and keeping the cost model lean; and being iterative and incorporating continuous feedback, learning, innovation, and adaptation into the project design, implementation, and evaluation.

RESEARCH KEY FINDINGS

In this section, we present the main findings on the key underlying sources of tensions between and among refugees, migrants and Jordanians. This is followed by the analysis results of our primary questionnaire and the related assessments, literature, reports and evaluations we reviewed.

Specifically, we determine if the following factors are related to the refugees, migrants and Jordanians' attitudes and behaviours towards the use of violence: inter-group perceptions and discrimination, social trust



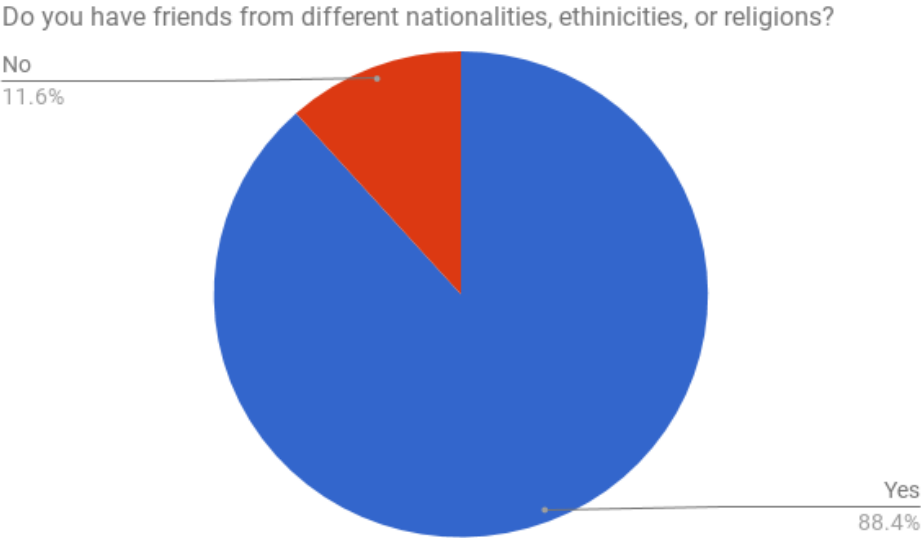
and cohesion, conflict transformation mechanisms and skills, economic conditions, involvement in local decision making and the Art-based approached and mechanisms.

Social cohesion requires thinking beyond refugee-host community dynamics:

Social tensions are multi directional: tensions can exist between communities, such as tensions between host communities, migrants and refugee or between communities and those who govern or administer them. A huge importance for NGOs is to understand that the drivers of tensions at the micro level tend to generate horizontal tensions, while factors at the macro-level contribute to vertical tensions.

Social cohesion is related to support peaceful conflict transformation:

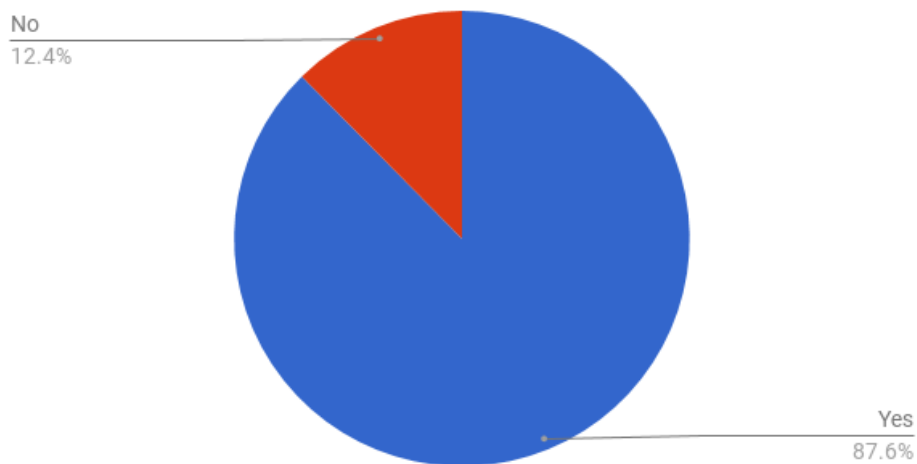
Positive social interactions among Jordanians and non-Jordanians (refugees or migrants) such as attending ceremonies or being invited to a dinner can help reduce tensions over time and erode negative perceptions. The survey corroborated this finding: **88.4** percent have friends from other nationalities, races or different religions, this indicates the positive social interactions among the community members.



Growing Social, Political and Economic Inequality:

The survey analysis produced mixed findings on the relationship between Jordanians and non-Jordanians' perceptions of economic suffering, where **12.4** percent have indicated that they haven't been provided basic life needs and several answers were stating the fact that the illegal migrant labours and the refugees were abused by employers. In addition to, Jordanians have stated that they feel their rights have been taken by the refugees and migrant labours who take less salaries than them.

Have you been provided the basic life needs?



Moreover, both Jordanians and non-Jordanian perceives **inequality** not only in terms of economic or income inequality, but rather in terms of their ability to access and to participate in social and political processes and decision-making. Poverty and unemployment - widespread and increasing levels of poverty and unemployment are fuelling the frustrations of impoverished communities, as well as increasing the number of people dependent on basic and indigent services. This makes further demands on the scarce resources of municipalities with large, impoverished communities and as a result, they struggle to deliver quality services.

Factors inhibiting Participation of Migrants Refugees:



In the context of the current social instability and conflict, our experience is that host, refugees and migrant communities come from unequal positions of power. The survey corroborated this finding: The majority of migrants, and particularly refugees and asylum seekers feel that they are there by the grace of those who let them in. And so, there's a **reticence on the one-hand**, and those who do have the courage to speak invariably end up in a defensive position. From a conflict transformation point of view, they give up more than they are getting. One of the lessons that we have learnt is that whilst the power of the community conversations is very strong, we need to recognise that we are working in a very tense space, and there are very subtle and unequal power relationships. So, even when people come into that community conversation, or they state their opinions through surveys they do not do this as equals.

Arts contribute to social cohesion and community development:

Participation in the arts is considered to be an effective avenue for personal development facilitating increased self-confidence, improved skills and educational developments which can improve people's social contacts and relationships. Arts also contribute to social cohesion and community development, by developing networks and understanding; promoting social interaction among community members, creating a sense of community identity, and by helping build social capital.

In order to utilize impact of using art as catalyst for change, there is a need to better understand the meaning of art itself, know the art in all its forms, including traditional disciplines like painting, music and theatre, and more unique forms such as animation and ornamenting and using art-based mechanisms and approaches in a scientific way as dynamic process of social change.

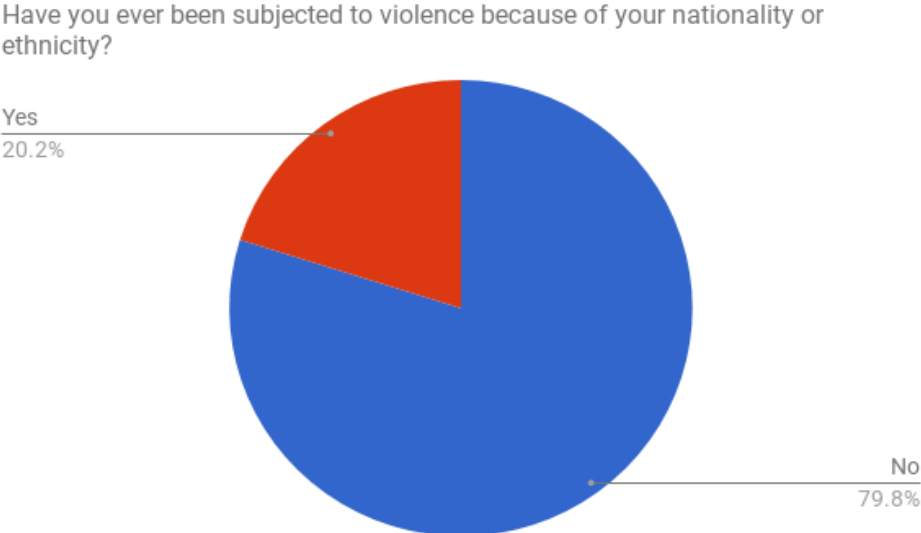
Faultlines and growing cleavages in the Jordanian society:

Cleavages are contributing to a weakening of the axes of community identification in Jordan. These axes – Democratic participation values, mutual attachments and willingness to engage in collective action – form



the basis of a social citizenship that is being threatened by the continued waves of both refugees and migrants. There is no doubt that faultlines and cleavages within Jordanian society were the symptoms that initially got policy makers interested in social cohesion. Our findings on faultlines focused on the issues related to the intersection of ethnic, religious and nationality-related faultlines. The survey corroborated these two important findings:

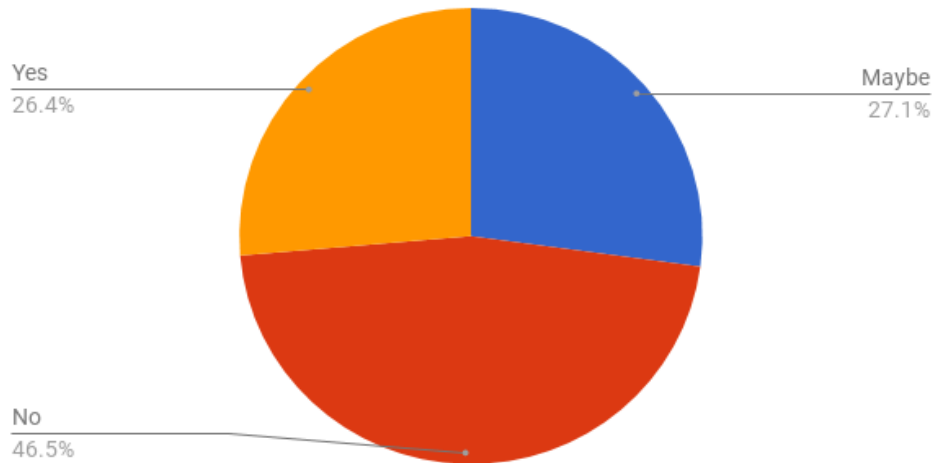
- 1. **20.2** percent of the sample surveyed have been subjected to violence because of having a different ethnical, religious and nationality background, and;



- 2. **26.4** percent have stated that they prefer to live in areas with people of the same ethnical, religious and nationality background and they see it as an interesting opportunity to learn from.



Do you prefer to live in areas with people of the same nationality, race, religion?



RECOMMENDATIONS

Scale up conflict transformation interventions in host communities:

Given the continued influx of refugees and migrants, increasing tensions and their potential for fuelling violence, conflict management interventions should be woven into relief and development programs targeting non-Jordanians and Jordanians.

Develop a holistic-participatory approach to understanding social cohesion:



Joint community research will help enhance strains on local resources and services and will provide deeper more reliable context analysis of social cohesion and social tensions. Additionally, developing joint community programs to build social cohesion is important to ensure enough resources for both populations so they do not feel added competition.

Expand access to conflict transformation skills and mechanisms:

NGOs have yet to verbalise and agree on what social cohesion is, how best to measure it, what causes it or how it impacts communities in conflict-affected emergencies, such as in the Syrian regional context. This will require consulting academic research to leverage theoretical and methodological good practices and will also require consulting good practices and good processes from additional geographic contexts.

Alleviate the immediate and underlying causes of grievances:

Interferences that improve basic services from municipalities and provide better basic need would help reduce the potentials that hardships are used as grievances to mobilise for violence. With greater investment and coordination, directly addressing the basic needs of the affected communities could be achievable in the short-run. In the long term, maintaining peace will require creating an environment in which non-Jordanians and Jordanians can live in dignity, together. This can be achieved when, the community works to address the factors that are fuelling social tensions, and design a need-based programs that could create more opportunities for refugees and migrants living in Jordan.

Be sensitive to tensions over resources as well as identify territory and security:

This includes greater communication with refugee, migrants and host communities, transparency and accountability and might be done by creating social spaces or platforms for creating communication bridges between the different community members.



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APPENDIX



Gender:

Female
Male

Age:

Nationality:

Do you have friends from different nationalities, ethnicities, or religions?

Yes
No

Have you been provided the basic life needs?

Yes
No

Have you ever been subjected to violence because of your nationality or ethnicity?

Yes
No



Do you think that the presence of a number of nationalities living on one land affects the chances of the original population (work, medical treatment, education, etc.)? And why?

Yes

No

In your opinion, how much damage did the host community suffer from the refugee crisis that occurred in the region?

0%-25%

25%-50%

50%-75%

75%-100%

No Harm

Are other nationalities living on the land of the host community taking their full rights in terms of (education, health, work ... etc.)?

Yes

Maybe

No

On scale of 1-5, What is the level of security you feel in the community in which you live in? (Where 1 represents the lowest and 5 represents the highest)

1

2

3

4

5





In your opinion, is there a large number of migrant workers and refugees living in host communities that pose a challenge to society? And why?

Yes

Maybe

No

Do you prefer to live in areas with people of the same nationality, race, religion?

Yes

Maybe

No

Do you have a particular talent or hobby you can share with others? If your answer yes, mention it.

Yes

No





Are you thinking about stability in the host country? If your answer is no, why?

Yes

No

Do you feel comfortable dealing with people from different nationalities, races, and religions? And why?

Yes

No

Did you feel that there were problems after the refugees came to the country? What differences did you feel after the arrival of the refugees?

Yes

Maybe

No

