Resilient Communities: Supporting Livelihood, Education and Social Stability for Syrian Refugees and Host Communities

Lebanon & Kurdistan Region of Iraq

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The Fursa project is implemented by:

[Logos of Search for Common Ground, NOVACT, COSV, Un ponte per]

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Acknowledgements

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Abbreviations

COSV - Coordinamento delle Organizzazioni per il servizio Volontario
FGD - Focus Group Discussion
IDP - Internally Displaced Person
KII - Key Informant Interview
KRI - The Kurdistan Region of Iraq
PSS - Psychosocial support
Search - Search for Common Ground
UPP - Un Ponte Per...
Executive Summary

Funded by the MADAD-Regional EU Trust Fund, the ‘Fursa – Resilient communities: Supporting livelihoods and Social Stability for Syrian refugee and host populations’ project will engage youth and other key stakeholders in Lebanon and the Kurdistan Region of Iraq (KRI). Search for Common Ground is implementing this project in partnership with Coordinamento delle Organizzazioni per il servizio Volontario (COSV), Un PontePer... (UPP) and Novact.

The goal of Fursa is to strengthen social stability and socio-economic opportunities for youth from both the host and the refugee communities (and internally displaced population (IDP) youth in KRI). To this aim, it will engage participants along three complementary pillars: 1) strengthening social cohesion, 2) improving psychosocial well-being of youth, and 3) increasing livelihood opportunities.

The Fursa project is implemented in Lebanon (Akkar and the Bekaa) and KRI (Erbil, Dohuk, Sulaymaniyyah, and the refugee camps of Gawilan, Domiz, and Arbhat). Youth in the different targeted communities face many common challenges which are reinforced by local and regional specific factors. Most of the youth targeted by the baseline assessment share a sense of hopelessness and insecurity about their future. In this context, the tendency to blame ‘the other’ is increasing and threatens social cohesion among youth and the population at large. Yet, the respondents have expressed great enthusiasm to engage in a project where they could gain ownership over the changes they wish to see for themselves and for their communities.

That is why the Fursa project aims to strengthen the social fabric in the targeted areas and to engage youth from the different groups to contribute socially and economically to their community and beyond.

Methodology

The objective of the Fursa baseline assessment was to further understand the perceptions of those affected by the Syrian refugee crisis to better be able to break down stereotypes and mistrust, and to strengthen social cohesion and peaceful coexistence. The baseline specifically aimed to collect data on the three pillars of engagement (social cohesion, psychosocial wellbeing and livelihood) to inform the project’s implementation and establish baseline values. Specific recommendations have been drawn from the analysis in order to strengthen the project logic and to inform the future monitoring and evaluation process.

In both countries, the data collection methods – qualitative and quantitative – consisted of Focus Group Discussions (FGD), Key Informant Interviews (KII), and surveys.

Data collection in Lebanon consisted of 8 FGDs, 114 surveys with youth, and 8 KIIs with local authorities, heads of civil society organisations and refugee representatives in the two regions. The demographics of the baseline survey respondents showed that the education level as well as the employment situation varied between the two groups, with 85% of Lebanese and 49% of Syrians possessing secondary or higher level education. Moreover, about a quarter of all Syrian youth (23%) were currently looking for a job, while only 4% of Lebanese respondents said so.

In KRI, 18 FGDs and 114 surveys were conducted with host, refugee, and IDP youth, as well as 13 KIIs with national and local authorities, local civil society, refugee and IDP representatives, and other stakeholders. The demographics of the respondents showed that 63% of the host community, 49% of IDPs and 15% of refugee youth possess a college degree, with 50% of refugees and 41% of IDPs having a secondary degree. 9% of host community youth, 1% of the refugee youth, and 17% of IDPs were studying at the time of the assessment while 9% of the host community, 34% of the refugees and 12% of the IDP youth were looking for a job.
Limitations

As the baseline study had to be conducted internally with limited human resources, it was thus delayed for a few months. Based on the different targeted populations in the two countries, the data collection tools and questions had to be adapted accordingly as well as translated into the respective languages/dialects, which can lead to certain distortion of meaning. Also, the reliance on local consultants for data collection might have further led to the loss of certain subtleties in the raw data. In addition to the regions in Lebanon and KRI, locations in Turkey were supposed to be targeted in this baseline study. Due to challenges of implementation, these tools were not utilised up to this point. The lead evaluator’s previous experience with the Lebanese context may have led to a difference in depth of the contextualisation. It is also crucial to state that the sample of respondents is tailored to the Fursa project and thus cannot be claimed as representative of the whole population.

Key Findings

Lebanon

In terms of social cohesion, 86% of the surveyed Syrian youth and 75% of the Lebanese youth stated that there are tensions in their communities, with higher levels for inter-group than intra-group tensions. Youth presented varying perceptions and willingness to interact with one another, with feelings ranging from hostility to readiness to engage for mutual benefits from the Lebanese youth side, and ranging from fear to feeling thankful from the Syrian youth side. Regarding current levels of interaction, in the last six months, 89% of Syrian youth and 61% of Lebanese youth have interacted with the other and mainly felt safe in this interaction, with only 8% saying otherwise. For those who did not have interactions, they mentioned the lack of opportunities as well as negative portrayal in the media as the main reasons. Almost all respondents (97%) have stated that their communities have changed since the arrival of the refugees (for the Lebanese) or having arrived in Lebanon (for the Syrians), with 39% of Syrians and 56% of Lebanese attributing this to increased competition on the job market. Nevertheless, all youth showed openness to joint activities, which need to be mutually beneficial for both groups.

Regarding livelihood, many of the youth participants have already had either full- or part-time work experience. Nonetheless, combining decreased trade with Syria and a high influx of workers from Syria, competition has become stiffer, and finding a job usually requires a wasta (connection) from family and friends (for Lebanese) or the support of camp Shawish (for Syrians). Moreover, livelihood challenges are increased for Syrian youth due to their lack of legal status and for Syrian girls in particular as they are often faced with restrictions from their families. Also, all youth share the lack of knowledge and proper skills for the current labour market. Even if they enjoyed education, the skills they learn are usually unsuitable for the demands of employers, and thus do not lead to a job (in the desired profession). From the surveys, Lebanese and Syrian youth stated education as the most desirable and accessible sector of work for them, followed by handcrafts and social work for Syrian youth. Both groups would also be interested in the trade, finance and media sectors (as well as the health sector for a huge proportion of Syrian youth) but did not think these could be accessible to them. The KIIs also showed that there could be more opportunities in the agricultural sector. The participants also stated that they would be willing to work on projects that could be beneficial for both the community as well as themselves.

The findings at the psychosocial well-being level show that all youth from the FGDs (except Lebanese males in Akkar) do not feel safe in their community. For Syrians, this was mostly due to fear of attacks and the difficult socio-economic situation. For girls from both communities, this was also because of the behaviour of boys from the other group. Nevertheless, Syrian girls mentioned how what they have been through in the end made them feel stronger and more self-reliant. This feeling is also present among Syrian males. However, a sense of ‘loss of their future’ and ‘giving up on their old dreams and aspirations’ prevail among refugee youth. 66% of Lebanese youth and 45% of the Syrian youth hold a positive or very positive opinion of the levels of trust and respect
among community members, while 30% of the Syrian youth and 17% of the Lebanese shared negative perceptions. 67% of the Syrian youth and 87.5% of the Lebanese youth also said that they feel accepted in the community they live in, although still feeling a sense of abandonment and lack of moral support. Generally, 19% of the Syrian youth and 12.5% of the Lebanese feel fearful regarding the future but still, 38.5% of the Syrian and 55% of the Lebanese feel hopeful and still believe that ‘nothing is impossible’.

Kurdistan Region of Iraq (KRI)

Despite a general welcoming attitude for refugees in KRI, the current economic situation and subsequent competition for resources and aid put this tolerance to a test. Four out of five respondents to the survey have mentioned changes in their communities since the arrival of the refugees and even more so since the arrival of the IDPs. The generally supportive atmosphere has been replaced partly by an increased fatigue supported also by a ‘slightly more stereotypical’ media discourse. A further obstacle for social cohesion is the language and dialect differences, which makes interactions and mutual understanding more challenging. There is little exchange between youth from the different groups, and it is usually restricted to school and NGO activities. This is mostly due to lack of opportunities and language barriers. While 63% of the host, 61.5% of the IDP, and 30% of the refugee communities feel some degree of tensions between and within the different groups, this feeling is still at a lower level than in Lebanon (for all groups). Youth from the different groups also generally saw themselves more tolerant and open for interaction than older generations. The latter see tensions in the labour market and the competition for a very limited amount of jobs in terms of nationalism. KIIs in this region have also shown that the level of integration of refugees was better than for the IDP community, related to identity questions and also because the latter arrived in large influx in an already strained system. The host community also generally shows more empathy for the refugee community than for the IDPs. This is why creating opportunities for interactions between the three groups would be beneficial for social cohesion in KRI.

As the refugee crisis weighs two-fold in this region and the economic situation suffers in general, everyone is at increasing risk of becoming vulnerable and having difficulties accessing livelihood opportunities. This pushes many young people (all groups included) out of school and into searching for employment to support their families. Many young people (43% of host, 26% of IDP, and 12.5% of refugee youth) are currently working part-time to support their families. Syrian refugees are often seen as especially hard-working and willing to work in fields the host and IDP youth would not want to and for which they themselves are overqualified. The main reasons for not finding a job is seen in lack of connections (especially for refugees and IDP), as well as lack of necessary skills and languages for the available jobs. Girls face increased challenges when it comes to employment, as they are often not prioritised for supporting the family with a job. 90% of the FGD youth mentioned improved language skills (English and Kurdish) as helpful for the job search. In KRI (as in Lebanon), opportunities in the education sector would have the preference of many youth. There is also a fair amount of interest in the media sector, which is one of the pillars of the Fursa project. Another popular employment field is handicraft and arts, which have traditionally been passed down between generations. Several KIIs have mentioned that the current challenging situation could also present an opportunity for the region to build up a new economy. Generally, the decline of employment opportunities in the public sector fosters a certain entrepreneurial spirit within the different youth groups. The possible return of IDP and refugee youth to their home could also open up opportunities in the reconstruction of their cities. This is an opportunity that should be seized, as the youth also showed many interesting ideas which could be implemented at a later stage after relevant skills trainings. These trainings should include appropriate soft and hard skills to ease the entry into the labour market.

Regarding psychosocial well-being, there are different feelings between and within the three groups. In general, youth feel safe security-wise, but not economically. Moreover, while the host and IDP youth mentioned the positive effect of multiculturalism, refugees mainly feel uncomfortable in their camps. Additional negative aspects mentioned in the FGDs and KIIs are gender discrimination, early marriages, feeling of isolation, stereotyping, exploitation, and the weight of religion and politics on the youth's shoulders. Yet, similar to Syrian girls in Lebanon, the female respondents
mentioned a higher level of freedom and sense of becoming ‘stronger’. Additionally, for many Syrian Kurds (but not all), the learning of ‘their’ language and culture increases their sense of belonging. Nonetheless, conflicts also had traumatic effects on many IDP and refugee youth, which can lead to issues of alcoholism, violence (against women) and depression. It should also be mentioned regarding refugee youth that they seem to be absorbed in traditional and social media, both of which have an equal effect on their feeling of hopelessness. This showcases the importance of the media component of the Fursa project. Generally, the three groups feel some level of being valued and welcomed inside their communities, with lesser degrees outside their own group. Still, 34% of the host community youth, 33% of the IDP youth, and 18% of the young refugees feel fearful for the future. The rest remain hopeful. Their most pressing needs are job opportunities (to feel valued), more entertainment, and last but not least, moral support and respect for freedom of thought and expression (especially for girls).

**Recommendations**

The baseline evaluator recommends the following:

1. Take into account each group’s heterogeneity;

2. Proactively engage the most vulnerable youth who might not reach out by themselves;

3. Take into account family dynamics when targeting youth, and engage family members in parallel;

4. Consider the need of socialising or re-socialising youth who have experienced major life disruptions;

5. Create a sense of belonging;

6. Focus on building confidence and self-esteem, and accompany the youth in their journey of self-discovery;

7. Provide positive alternative narratives to current negative social and traditional media discourses and youth’s use of media;

8. Develop on innovative means for livelihood opportunities, which in return positively affect social cohesion;

9. Make sure that educational and vocational skills match the market gaps and build on youth’s existing skills;

10. Include local authorities and other structures into the approach;

11. Ensure proper understanding and approach to the different gender specific challenges faced by the youth;

12. Ensure that the project approach leads to its three components (social cohesion, livelihood, and psychosocial well-being) to mutually reinforce each other.
1. Background Information

Introduction

In July 2016 and in the context of the protracted Syrian refugee crisis, Search for Common Ground (Search) and its co-applicants—Coordinamento delle Organizzazioni per il servizio Volontario (COSV), Un Ponte Per… (UPP), and NOVACT—started an 18-month regional project funded by the MADAD-Regional EU Trust Fund, titled Fursa-Resilient communities: Supporting Livelihoods and Social Stability for Syrian refugee and host populations.

Within the consequences of the ongoing Syrian crisis, UNHCR estimates there are nearly 5 million people of concern who have sought refuge in neighbouring countries. As a response to the challenges arising from this massive displacement for both host and refugee communities, the Fursa project will engage youth and other key stakeholders in three countries—Lebanon, Turkey and the Kurdistan Region of Iraq (KRI)—in order to strengthen social stability and socio-economic opportunities for youth from both host and refugee communities and internally displaced (IDP) youth in Iraq.

According to the latest UNHCR data, registered Syrian refugees in Lebanon number nearly 1 million, which represents almost 25% of the population. Competition for livelihood opportunities and international assistance is a major source of tension between Syrian refugees and host communities. The conflict has also inhibited cross-border trade, cutting off Lebanese communities from traditional revenue. The 20% unemployment rate disproportionately affects youth, and almost four in five women displaced from Syria do not have work-related income. There is a large informal sector with poor working conditions for unskilled Syrian labourers. Without livelihood support initiatives, there are risks of further polarization and the potential for violence, particularly among young males.

The education system in Lebanon is highly privatized and only 30% (275,000) of all Lebanese children attend public schools. Additionally, around 42% of UNHCR-registered Syrian refugees have a right to access education under the Convention of the Rights of the Child. However, only ¼ of the 400,000 school-age Syrian children in Lebanon can be placed in public schools, while the rest receive no formal education. Some Syrian children have missed years of schooling, have never been to school, or have specific needs. Additionally, they are susceptible to child labour, child marriage, or other forms of abuse and exploitation. This project will prepare children in non-formal education programs to eventually enter the formal education system and increase both systems’ capacity to absorb and retain students.

With Lebanon’s no-camp policy, refugees are scattered throughout 1,700 different localities. The pressing nature of the crisis forced humanitarian actors to focus on saving lives and meeting basic needs of refugees. Yet their close proximity to host communities and the perceived unfair allocation of aid has led to growing resentment among poor Lebanese and decreased social stability between the two populations. As a result, the situation requires a comprehensive approach whereby the underlying causes of conflict are included into all efforts to increase resilience of both communities.

With close to 250,000 registered refugees, the Kurdistan Region of Iraq was the only country to officially provide residency permits to Syrian refugees, allowing access to livelihood opportunities. The recent conflict in central Iraq caused over one million Iraqis to be displaced to KRI, further pressuring the employment market. In addition, large disparities in the job opportunities and level of earning are reported between the different camps, camp and non-camp settings, and

1 http://data.unhcr.org/syrianrefugees/regional.php
2 Ibid.
3 https://docs.unocha.org/sites/dms/CAP/2015-2016_Lebanon_CRP_Web_EN.pdf
Governorates. Women, youth, and those with disabilities are particularly disadvantaged. A REACH 2014 Multi-sector Needs Assessment of Syrian refugees (MSNA) study indicates that only 66% of female-headed households had any income in the 30 days prior to the assessment compared to 85% of male-headed households. Early marriage, domestic violence, emotional abuse and other sexual violence and child protection concerns remain paramount. Moreover, over 22% of Syrian refugees are young men who have missed out on essential education opportunities and are mostly without work.5

The MSNA study also estimated that 60% of Syrian children are out of school, some missing up to three years of education. Few children with disabilities have access to education services due to lack of specialized staff and equipment. This project will train teachers and education personnel to deliver inclusive quality education and psychosocial support, increasing the wellbeing of students from preschool to secondary level.

The recent conflict also impacted social cohesion in north Iraq and the Kurdistan Region. Intolerance and racism increased with the influx of one million Iraqi IDPs in KRI—a region originally home to only 5 million people and already hosting 98% of the Syrian refugees in Iraq.6

The Syrian refugee crisis also impacted the economy in the Southeast Anatolia region of Turkey.7 Over ½ of the nearly 3 million refugees earn less than minimum wage—250 USD monthly. Job competition and increasing costs of rent and commodities has increased tensions between Syrians and Turkish nationals. Opportunities for refugees are limited in a region that was previously disadvantaged in terms of economic activities, employment, and human capital. This is particularly impacting women and youth who are at risk of exploitation, abuse, prostitution, and other negative coping mechanisms. Syrian refugees are often employed in the informal sector and incidents of child labour are evident.

Refugee enrolment rates in Turkey are highest in lower grades, sharply dropping in grades 10-12. Enrolment suffers due to an insufficient number of schools, the lack of subsidised school transportation, the language of instruction, and administrative barriers. Families also prioritize basic needs over education and expect children to supplement family income. Temporary education centres are affected by insufficient resources and high volunteer teacher turnover, some of whom do not hold professional qualifications. The Fursa project will enhance education quality (especially in temporary education centres), support the provision of basic psychosocial support for children, provide information on SGBV prevention and responses, and provide referral to national child protection mechanisms.

With the 22 existing refugee camps operating at full capacity and more refugees coming in, the increasing needs of both the refugee and host populations overwhelm government services and resources. Coupled with increased economic hardship, these conditions undermine social stability between the communities.

Project Overview

The Fursa project will target Syrian refugee youth and host community youth (and IDPs in KRI) in three countries: Lebanon (Akkar and Bekaa), Turkey (Gaziantep, Hatay, and potentially Kilis) and the Kurdistan Region of Iraq (Erbil, Dohuk, and Sulaymaniyah and the refugee camps of Gawilan, Domiz, and Arbhat).

This project addresses social cohesion between youth in host and refugee communities using

6 Ibid.
7 At the time of the assessment, the Fursa consortium had not yet been granted with official permit to operate in Turkey. This assessment thus covers only the regions of implementation in Lebanon and KRI.
life skills and livelihood and psychosocial support (PSS) as tools and entry points for conflict stabilisation.

The overall goal of Fursa is to strengthen the prospects of youth in refugee and host communities for social and economic inclusion in Lebanon, Iraq and Turkey. In order to achieve this, the project adopts a comprehensive approach over a period of 18 months with the following specific objectives:

1. Increase economic self-reliance of youth in refugee and host communities.
2. Develop more tolerant relationships between youth in refugee and host communities.

The project is expected to bring the following results:

• R1.1 Access to demand-driven livelihood opportunities for youth in refugee and host communities is increased.
• R1.2 The basic social and economic skills of youth in refugee and host communities are strengthened.
• R2.1 The psychosocial wellbeing of youth participants in refugee and host communities is improved.
• R2.2 Understanding and empathy among youth in refugee and host communities is increased.
2. Methodology

Objectives

Search’s experience working within protracted refugee crises globally has shown that understanding the perceptions of those affected by a refugee crisis – both the refugees and the host communities – is a necessary first step to break down stereotypes, resentments and information gaps in order to strengthen social cohesion and peaceful coexistence.

The main purpose of the baseline assessment is to provide recommendations to strengthen the project’s response to the needs of youth from host and refugee communities (and IDPs in Iraq) in Lebanon, Turkey, and Iraq. In addition, it will serve as the foundation for the Fursa project’s approach towards monitoring and evaluation of the project’s implementation process.

The baseline data collection and analysis aim to:

- Gather relevant data against baseline indicators in order to satisfy requirements for iterative measurement and evaluation of the Fursa project.
- Identify levels of social cohesion, livelihood, and psychosocial wellbeing among youth targeted groups at local community levels.
- Gather thematic information on social cohesion, livelihood, and psychosocial well-being that will inform and enable effective programming.
- Identify youth needs and interests that will help Search and its co-applicants to fine-tune the content of the proposed activities.
- Provide data to feed into broader research on youth, social cohesion, and livelihood in the region.
- Establish baseline values against which results will be measured for the key indicators.

Data Collection and Analysis

For the purpose of this baseline, a mixed set (quantitative and qualitative) of data collection tools was developed, including a Focus Group Discussion guide and Key Informant Interview guide and survey. Tools were developed in English and translated into Arabic for Lebanon and Kurdish Badini and Sorani dialects for KRI. Each tool has been adjusted to the different target groups and country specificities, and all tools have been shared with the consortium partners for review and feedback prior to starting the data collection. The baseline assessment was led by Search Lebanon’s Design, Monitoring & Evaluation and Learning Manager. Data collection activities were completed by locally hired consultants for Focus Group Discussions and Key Informants Interviews facilitation and note-taking, as well as survey data collection and entry.

All qualitative data were captured through detailed notes (and recordings when consent was received), as per Search note-taking guidelines, in separate Microsoft Word documents. Data were then compiled per country into a Microsoft Excel document to facilitate analysis. All quantitative data were entered through Google Forms and then extracted into Excel for analysis.

Data collection started in Lebanon in January 2017 through Focus Group Discussions (FGDs), Key Informant Interviews (KII) and surveys conducted over 4 days in the two regions of implementation, Bekaa and Akkar, as per the following pre-set methodology:

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8 For more details, see Annex 1: Data collection tools.
9 For the complete list of data collection activities in Lebanon, see Annex 2: Qualitative Data Collection Activities.
• 8 FGDs with youth meeting the criteria to participate in the Fursa project (disaggregated by region, nationality, and gender) for a total of 48 participants in the Bekaa and 43 participants in Akkar.

• 114 surveys with the same youth who participated in the FGDs plus additional surveys in the community to meet the expected number, and based on the same criteria as the FGDs that respondents must be potential participants in the project.

• 8 KIIs with local authorities, heads of local civil society organisations, refugee representatives, and other key stakeholders:

<table>
<thead>
<tr>
<th>Location</th>
<th>Profile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bekaa</td>
<td>Ghazze Municipality - Mayor</td>
</tr>
<tr>
<td>Bekaa</td>
<td>Syrian Representative - School Director</td>
</tr>
<tr>
<td>Bekaa</td>
<td>Zahle Chamber of Commerce - General Manager</td>
</tr>
<tr>
<td>Bekaa</td>
<td>Sada Al Bekaa - Manager and Founder</td>
</tr>
<tr>
<td>Akkar</td>
<td>Municipality of Tal-Hayat - Deputy Mayor</td>
</tr>
<tr>
<td>Akkar</td>
<td>Syrian Activist</td>
</tr>
<tr>
<td>Akkar</td>
<td>Al Hadatha - Manager and Founder</td>
</tr>
<tr>
<td>Akkar</td>
<td>Khayita Union of Municipalities - Head of Union</td>
</tr>
</tbody>
</table>

Regarding the surveys, 57 Syrian from the refugee community and 56 Lebanese from the host community participated in the baseline survey with more details in the following graph:

![Demographics graph](image)

Figure 1. Akkar & Bekaa participant survey demographics

As figure 2 shows, the level of education varied between the two communities. 85% of the host community possessed secondary/technical education or higher, while on the other hand 42% of the refugees possessed elementary degrees and 49% hold a degree higher than that:
Figure 2. Refugee & Host participants’ level of education in Akkar & Bekaa

Figure 3 shows that 48% of the Lebanese and 24% of the Syrians are currently studying, while 23% of the Syrians and 4% of the Lebanese are looking for a job:

Figure 3. Refugee & Host employment status in Akkar & Bekaa

In KRI, data collection took place in February 2017, over a 10-day joint mission between Search and
UPP. As per the set methodology, data were collected in the target regions of Fursa implementation through FGDs, KIIs and surveys as follows:

- 18 FGDs with youth meeting the criteria to participate in the Fursa project (disaggregated by region, gender and between host community, refugee, and IDP youth) for a total of 169 participants.
- 114 surveys with the same youth who participated in the FGDs.
- 13 KIIs with national and local authorities, local civil society, refugee and IDP representatives, and other key stakeholders:

<table>
<thead>
<tr>
<th>Location</th>
<th>Target</th>
</tr>
</thead>
<tbody>
<tr>
<td>Erbil</td>
<td>Director of High School for female students</td>
</tr>
<tr>
<td>Erbil</td>
<td>Psychiatrist and Supervisor of UPP PSS activities</td>
</tr>
<tr>
<td>Erbil</td>
<td>Legal advisor for the Human Rights Commission</td>
</tr>
<tr>
<td>Erbil</td>
<td>General director of the Ministry of Youth and Culture</td>
</tr>
<tr>
<td>Gawilan Refugee Camp</td>
<td>Gawilan Camp Manager</td>
</tr>
<tr>
<td>Gawilan Refugee Camp</td>
<td>Gawilan Camp Makhatir</td>
</tr>
<tr>
<td>Dohuk/Domiz Camp</td>
<td>Director of Jagarxwin Youth Center in Domiz Camp</td>
</tr>
<tr>
<td>Dohuk</td>
<td>Director of Music Department in Dohuk Governorate</td>
</tr>
<tr>
<td>Dohuk</td>
<td>General director of DAK Organization for Yazidis women</td>
</tr>
<tr>
<td>Dohuk</td>
<td>Syrian youth activist and member of DOVY Organization</td>
</tr>
<tr>
<td>Sulaymaniyah</td>
<td>Head of the Syrian Refugee Committee in Sulaymaniyah</td>
</tr>
<tr>
<td>Sulaymaniyah</td>
<td>Priest in charge of the monastic community of Deir Mar Musa in Syria, displaced in Sulaymaniyah</td>
</tr>
<tr>
<td>Sulaymaniyah</td>
<td>General Manager and Director of the Radio Department of NWE NGO (Halabja Community Radio)</td>
</tr>
</tbody>
</table>

Regarding the surveys, 40 Syrian from the refugee community, 39 IDP youth, and 35 youth from the host community participated in the baseline survey with more detailed in the following graphs:

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For the complete list of data collection activities in KRI, see Annex 2: Qualitative Data Collection Activities.
As the following figure shows, the level of education varied between the different communities. 63% of the host community, 49% of the IDPs, and only 15% of refugees possessed a college or university degree, and 50% of the refugees and 41% of the IDPs possessed a secondary degree:
The next graph shows that 9% of host community youth, 1% of the refugee youth, and 17% of the IDP were studying at the time of the assessment, while 9% of the host community, 34% of the refugees, and 12% of the IDP youth were looking for a job:
Limitations

The Fursa baseline assessment acknowledges the following limitations:

1. The initially recruited external consultant resigned one day prior to starting the data collection in Lebanon, which led to having to conduct the assessment internally with limited human resources and a resulting delayed process;

2. The data collection was initially planned to take place in December 2016 but had to be postponed after Christmas vacations due to quality challenges faced with the initial consultant and staff vacations;

3. All tools had to be adjusted to the three countries of implementation and to each target group within each country in terms of shaping the questions and translating into the appropriate languages, which further elongated the required preparation time for the data collection phase.

4. The baseline plan and developed tools included targeted communities in Turkey which to-date were not possible to include in this assessment due to implementation challenges in Turkey.

5. Data collection arrangements relied strongly on local partners’ support. In some instances, it proved to be challenging for all field staff to understand the purpose and ethical requirements of data collection as well as to channel these to local community members (e.g. local staff should not take part in the FGDs even if they present the same criteria than project’s participants, FGDs should be held in a safe space where no one should enter during the discussion, etc.).

6. The lead evaluator relied on local consultants for data collection in the different target communities languages, which may have led to the loss of certain subtleties in the raw data provided in English.

7. It is not to be excluded that the translation of data collection tools into different languages might have led to some distortion in meanings.

8. The lead evaluator knowledge and experience of the Lebanese context compared to the KRI context might have led to a different level of data contextualisation between the two countries.

9. It is important to acknowledge that the baseline sample of respondents was calculated based on the target number of direct and indirect participants of the Fursa project. As such, it is not deemed to be representative of the whole population, so any generalisation would need further research to validate the findings on a larger scale.
3. Findings

All data have been analysed and triangulated, looking at any possible differences based on gender or specific locations in order to inform the Fursa project's implementation related to gender and context sensitivity. In the below findings, disaggregation was made whenever relevant and not mentioned when no noticeable differences emerged between the different categories.

Lebanon

Social Cohesion

In terms of perceived tensions in their communities, 86% of the Syrian youth and 75% of the Lebanese youth stated that there are evidences of tensions in their communities, with 65% of the Syrians and 87.5% of the Lebanese mentioning tensions between Syrian and Lebanese youth and 17.5% of the Syrians and 16% of the Lebanese mentioning intra-Lebanese youth tensions. They rated their perception of the level of tension in their community as follows:

![Figure 7. Youth perceived level of tension in their community, Lebanon.](image)

Perceptions and willingness to interact with youth from the other community varied significantly among FGD participants, which highlights the fact that positions and perceptions of each group towards the other are malleable and changing depending on individuals’ backgrounds and experiences. From the Lebanese side, it ranged from hostility to willingness to engage together for mutual benefits, from “us against them” to “we are all the same, we are humans”. From the Syrian youth, mixed feelings were also represented, from fear of the other and helplessness: “We are accused of stealing and for every bad thing that happens in the society; we are always to blame.”\(^\text{11}\) and “No matter what happens, it is always the Syrian's fault.”\(^\text{12}\) to feeling welcomed: “Generally, the Lebanese host community is more welcoming than any other host community – we compare our situation to the refugees’ situations in other countries and we're glad to be here.”\(^\text{13}\)

Regarding interactions between host and refugee youth, the answers also varied a lot from one group to the other. During the last six months, 89% of the Syrian youth and 61% of the Lebanese youth said that they interacted with youth from the other community. 72% of the surveyed youth shared that they felt safe in their interactions with the other and only 8% said that they did not feel safe. 79% of the Syrians and 48% of the Lebanese said that they even have friends from the other community. For the ones who did not interact with the other, the main reason was the lack of

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\(^{11}\) FGD - Syrian Female Youth -Lebanon, Akkar, 20 January 2017

\(^{12}\) FGD - Syrian Male Youth -Lebanon, Bekaa, 11 January 2017

\(^{13}\) FGD - Syrian Male Youth -Lebanon, Bekaa, 11 January 2017
opportunities, and for 20% of the Lebanese it was the negative influence of media. About 50% of the participants in the FGDs mentioned having interactions with youth from the other community on an ad-hoc basis (in schools, cultural/sports events, etc.) with more frequent interactions in Akkar than in the Bekaa, while the others mentioned no interaction or even avoidance: “I want to put them in another village and let them live in peace but totally away from us.”

Nonetheless, it seems that the level of understanding of the other is higher in Akkar than in some of the targeted communities in the Bekaa that have a different history with Syrians dating back to the occupation of Lebanon by Syria and therefore different prejudices towards Syrians refugees. For example, the youth felt more welcomed in Joub Janine than in Ghazzeh: “In Ghazzeh, they hate us no matter what we do; it is maybe because they have a bad past experience with the Syrian army and now we’re paying the price.”

97% of the surveyed youth stated that their community has changed since the refugee arrival for the Lebanese or since they arrived for the Syrians. They attribute the changes mainly to the following factors:

![Figure 8. Youth perceived reasons for change in their community since the Syrian refugee crisis, Lebanon.](image)

When being asked about how they think perceptions towards refugees have evolved, answers were varying with 75% of the Lebanese youth thinking that host community perceptions towards Syrian refugees have worsened (a feeling that is shared by 68% of the Syrian youth) while 31.5% of the Syrian respondents and 21% of the Lebanese respondents think that perceptions have improved. This shows the non-homogeneity of perceptions among each group.

It is also worth mentioning that, when being asked what changed for them personally upon the arrival of the Syrian refugees, the Lebanese youth were also able to think more positively as they mentioned the opportunity for the Lebanese economy that it represents with the increase number of consumers. And despite the aggravating divisions that exist because of the general lack of job opportunities, the youth also mentioned that, in the end, it is not the Syrian’s fault but more a general failure of the political and economic actors in the country. This illustrates the potential to engage youth together for positive change: away from blaming the other towards collaboration in addressing socio-economic issues.

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14 FGD - Lebanese Female Youth - Lebanon, Akkar, 20 January 2017
15 FGD - Syrian Male Youth - Lebanon, Bekaa, 11 January 2017
However, if relationships are developed on an individual basis, the main feelings towards the other group ranged from indifference to fear and mistrust with periodic episodes of violence: “We should stay quiet and walk our way to avoid being attacked violently.”\textsuperscript{16} and “We don’t have to be deeply involved with them; just the necessary interaction is enough.”\textsuperscript{17} KIIs with local authorities corroborated the willingness to take action if they get support but general reluctance to engage too far with the Syrian community: “They won’t live in Lebanon forever, one day they will leave. We shouldn’t seek a total fusion with them. Syrians are just like the Palestinians; they won’t be willing to change anything in order to belong to our country; look at the Palestinians, they aren’t even willing to change their accent/language.”\textsuperscript{18}

From the surveys, 40% of the Lebanese youth declare feeling a high or very high level of empathy for the Syrian youth but only 15% have a high or very high level of understanding for the Syrian youth. From the Syrian youth side, 35% feel high or very high level of empathy towards the Lebanese youth and 32% declare high or very high level of understanding for them. The following tables illustrate more in details how the youth perceive their own feelings towards the other group (figures are in percentage of answers):

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure9.png}
\caption{Lebanese youth feelings toards Syrian youth, Lebanon.}
\end{figure}

\textsuperscript{16} FGD - Syrian Male Youth - Lebanon, Akkar, 19 January 2017
\textsuperscript{17} FGD - Lebanese Female Youth - Lebanon, Akkar, 20 January 2017
\textsuperscript{18} KII - Khayita Union of Municipalities, Head of Union - Lebanon, Akkar, 20 January 2017
Nonetheless, all youth were open to the idea of joint activities and willing to engage on common projects, keeping in mind that their first motivation is that this should bring mutual benefit: “If my duty was to interact with them then I would, but not because I want to be personally related to them, it is because I have to, for some mutual benefits of course.” This was also mentioned in the KIIs but also clearly constitutes as entry-point to engage youth and allow them to develop further relationships while being cautious about the reasons behind their engagement and keeping in mind that often these interactions do not last unless a strong and long term engagement is planned: “No interaction is permanent because most of the NGO projects are short-term projects and the individuals are losing touch afterwards.”

On the intra-community level, the cohesion among Lebanese community members clearly represents a safety net for youth living in their hometown which led all Lebanese participants to share that they feel valued in their community: “This is our home, of course we’re valued and loved.” and “We all know each other and we are there for each other to make sure everyone is safe.” They also mentioned how they feel that Syrians are divided among themselves: “We don’t fight with them; they fight together; some of them support their president, others don’t; this is the main reason why they fight.”

On the other hand, all Syrian youth mentioned not feeling valued or welcomed in the community they live in but to diverse degrees. Some youth mentioned how they are bullied at school and how the different levels of education, different cultural background, and especially the lack of knowledge of foreign languages acts against them: “We don’t know much; sometimes we don’t even understand what the Lebanese girls are talking about at school.” and “I wanted to go back to school but I don’t speak a word of English; all the schools in Lebanon require languages – I am trying to learn the language by myself in order to apply to school later on.” They all talked about how they are the target of violence and discrimination but they also shared that this varies from one community to the other and also depending on the level of vulnerability of their household as.
for example, in the Bekaa, the youth mentioned that when Syrians live in rented accommodation, which was the case for 79% of the respondents, they are more respected than when they live in tents. However, Syrian youth still demonstrate the energy and the willingness to act against this situation in order to gain respect and friends from the Lebanese community.

Livelihood

As described in the methodology, the youth sample shows that whereas 84.2% of the Lebanese youth are currently studying, at the same age, only 42% of the Syrian youth are studying and another 40% are currently looking for job opportunities. It is worth mentioning that among the FGD participants, most of the Lebanese male youth are also working outside of their studies (summer or weekend jobs).

In terms of previous work experience, most of the respondents have already been working either as full-time/part-time employees, summer jobs, tutoring, or volunteering, which shows the potential to build on their previous experiences. The main fields of professional experience being (in % of total number of answers):

![Figure 11. Youth previous work experience, Lebanon.](image)

All the youth who participated in the FGDs shared their concerns about the lack of job opportunities, with 75% of the surveyed Syrian youth and 44% of the Lebanese youth stating that they are currently facing challenges in finding a job in their communities. This was also repeated in the KIIIs with, for example, the General Manager of Zahle Chambre of Commerce stating that 80% of the Lebanese youth are unemployed and that there is a lack of harmonisation between the market needs and the available skills. The Lebanese youth consistently mentioned the first cause for the lack of job opportunities as being the Syrian refugees presence and the low salaries they are ready to accept for the few available jobs. Nonetheless, there is a clear distinction to be made between low skilled labour where the Syrian youth are competing with the host community youth and more skilled opportunities that barely exist at the local level which affect all youth, with the Syrians mostly not being able to compete because of the gap in their education, the absence of legal status, and discrimination.

Moreover, the current socio-economic conditions lead to an increase in competition among Lebanese themselves, especially with the cross-border trade with Syria having dramatically decreased and, especially in Akkar, people moving from the mountains or more ‘desert’ areas to more fertile areas or towns having economic potential: “They sell their lands in the mountains
and get enough money to open big businesses here and prefer to employ their relatives; the local individual does not have the same potentials.”

Lebanese youth also all shared their concerns about corruption and that only a good ‘wasta’ can support them to find a decent and permanent job. This is corroborated by a Labour Market Assessment conducted by Mercy Corps in 2015 where from the employers who responded to the assessment, a majority of 85.6% reported that they usually found new employees through relatives or friends. Moreover, all youth and KIIs also raised the issue of very low salaries which does not allow them to secure proper livelihood conditions and with sometimes almost all of their salary being spent on transportation: “I worked in Beirut before but my salary was not enough; I had to pay transportations from Akkar to Beirut every day, not to mention the expenses of being in Beirut (food, transportation, daily needs), so I had to quit.”

For the same age range, there is a clear difference between host community and refugee youth. Most of the Lebanese youth are able to count on their family support and are studying despite not having much hope of finding opportunities upon graduation. Most Syrian youth, especially those past secondary education, are striving to find jobs to sustain themselves and their families without considering to study within their current situation. Several Syrian youth also shared how, even when they manage to get a job, there are many occurrences where they do not get paid and do not have any legal resort: “My brothers worked for some Lebanese employers but never got paid.” and “Sometimes we work and we don't get paid enough. Sometimes we don't get paid at all.”

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27 KII - Khayita Union of Municipalities, Head of Union - Lebanon, Akkar, 20 January 2017
28 Intermediary
30 FGD - Lebanese Male Youth - Lebanon, Akkar, 19 January 2017
31 For more information on the subject, see Human Rights Watch report: “I Just Wanted to be Treated like a Person: How Lebanon’s Residency Rules Facilitate Abuse of Syrian Refugees”, January 2016.
32 FGD - Syrian Female Youth - Lebanon, Akkar, 20 January 2017
33 FGD - Syrian Male Youth - Lebanon, Bekaa, 11 January 2017
Moreover, it was also mentioned that, for Syrians leaving in tented settlements, the Shawish\textsuperscript{34} also acts as an intermediary with the local community and market and sometimes also takes a commission on their salary, which leads to a double exploitation of Syrian workers. While Lebanese girls seemed freer to work, Syrian girls also mentioned the added pressure on them as they are often not allowed to work and try to become self-reliant due to family and society restrictions on women: “One day, I will get married; my husband might not approve the idea of me having my own business.”\textsuperscript{35} and “I wouldn’t think of opening my own business because my parents would never allow me to.”\textsuperscript{36}

All youth share a lack of knowledge about the market needs in parallel with the lack of opportunities for available skills and talents. Being students or not, all youth mentioned the need for specific technical skills as well as communication skills (e.g. negotiation skills), in order to be directly employable, to know where and how to look for a job, and how to convince employers to hire them: “We learn a lot at school/university, but none of those lessons are applicable in the real life; we need to learn how to actually perform a job.”\textsuperscript{37} They also shared the idea of creating employment centres which would help in counselling youth and linking them to potential opportunities, as this kind of service does not currently exist. As the primary needed skills, all youth mentioned the need to master English as well as IT skills. From the KILs, mechanics and electricity skills development seem to represent the main opportunity for Syrians and Lebanese males to meet the local market needs while still noting the barrier for young Syrians to access these jobs as, legally, they could only work in unskilled agriculture and construction sectors\textsuperscript{38}. Syrian girls mentioned that needed skills for jobs that will be acceptable for their families will mainly range from beauty/hairdressing and crafting (that they can perform at home) to child’s care/education. The latest was also mentioned by the Lebanese girls as an opportunity to become teachers, while some of them also mentioned already being in the process of gaining or strengthening their skills in hotel management, accounting, and nursing.

The surveyed youth were also asked to choose what they think are the most accessible cash-generating activities for them in their region. In Akkar, Syrian and Lebanese female participants mentioned first social work then education, while in Bekaa, Syrian girls stated handicraft and Lebanese girls media, education, and civil society work as the most accessible opportunities for income generation. Answers from males were more diverse, with the Syrian boys in Akkar mentioning at the same level social work, wholesale and retail, while the Lebanese in the same region mainly stated construction and education. In Bekaa, Syrian boys mentioned hotel or restaurants jobs while no specific sector emerged from the Lebanese boys’ surveys. They were then asked to choose in which of the perceived accessible sector they would prefer to work and which sector that they think they have no access to but would like to work in. Here are the sectors mentioned the most by the surveyed youth:

\textsuperscript{34} Can be defined as ‘organic camp manager’.
\textsuperscript{35} FGD - Syrian Female Youth -Lebanon, Bekaa, 11 January 2017
\textsuperscript{36} FGD - Syrian Female Youth -Lebanon, Bekaa, 11 January 2017
\textsuperscript{37} FGD - Lebanese Female Youth -Lebanon, Bekaa, 12 January 2017
\textsuperscript{38} As per the Decision 218-1 of the Minister of Labour issued in December 2015.
And the main barriers the surveyed youth mentioned that prevent them to find opportunities in their preferred sectors of work:

![Bar chart showing main barriers for youth to access their preferred sector of work, Lebanon.](image)

Figure 13. Main barriers for youth to access their preferred sector of work, Lebanon.

When asked about thinking to start their own business, most of the youth, without difference between Syrians and Lebanese, mentioned the following sectors: media (28%), civil society (21%), handcrafts, and health (19%).
On the other hand, KIIIs highlighted the fact that both regions are agricultural regions and that there would be opportunities to build youth skills towards food processing and marketing as well as more generally in business development for them to be able to develop their own ideas in line with the market realities: “There is too much productivity, and too little processing and merchandising, especially wheat and potatoes. We should create factories to process the big harvest and it will create a lot of job opportunities.” Nonetheless, this requires a clear understanding of the local power dynamics and buy-in of local actors because of the “agricultural feudality, the agricultural activity is centralised in specific areas and in the hands of specific families.” There is also a need to clearly understand the local market absorption capacities, as it was repeated in both regions that the closing of borders with Syria and Iraq has led to the closing of local factories in line with the shrinking of the market for exportations. Moreover, there is a clear need to raise awareness among youth and provide counselling on possible sectors that they do not necessarily know about. For instance, creating solar energy businesses in a context of electricity shortage was highlighted in KIIIs as having huge potential for job creation. Handcraft was also mentioned has an opportunity to bring new opportunities to youth who would directly think about it: “They once did trainings in decorating and crafting and they were allowed to sell their products; they loved the idea and were so excited about it.”

The survey also provided insight on the sectors for which the youth already received capacity building and in which sectors they would like to strengthen their capacities as shown in the two below graphs:

![Graph showing distribution of capacity building sectors](image)

Figure 14. Sector in which the Youth already received Capacity Building, Lebanon

39 KII - Ghazze Municipality, Mayor - Lebanon, Bekaa, 11 January 2017
40 KII - Sada Al Bekaa, Manager and Founder - Lebanon, Bekaa, 12 January 2017
41 KII - Municipality of Tal-Hayat, Deputy Mayor - Lebanon, Akkar, 19 January 2017
If all youth would like to find opportunities in the field they studied, most of them shared that if they cannot secure a job in their area of expertise, they would be willing to work on projects/initiatives that could benefit their community while ensuring an income for themselves. Most of them were open to the idea of working on something new if they feel it can lead to real benefit, if they get enough support, and if the conditions allow (i.e. mainly family consent for girls and legal status for Syrians). In this regard, there is a correlation with the KIs mentioning the potential for tourism in both regions, Bekaa and Akkar, which would represent an important field of employment for youth.

Psychosocial Well-Being

Except for the Lebanese male youth in Akkar who mentioned religion and the presence of the Lebanese army as safeguards against criminality, all youth from the FGDs shared that they do not feel safe in the community they live in. Syrian youth all mentioned that the first reason for not feeling safe is the constant risk of being attacked for no apparent reason followed by the lack of legal status as well as their general living conditions, such as the lack of health insurance, the difficulty to secure the rent, etc. The socio-economic situation is clearly leading to deteriorating psychosocial wellbeing of individuals and families while impacting inter-group relationships: “If we do not try to fix the situation, a big conflict will rise between the Lebanese and the Syrians, leading to a war similar to the one in Syria.” Nonetheless, the surveyed youth had more mixed answers regarding their feeling of safety as shown in the following table:
Moreover, all girls from the FGDs shared feeling unsafe because of the behaviour of boys from the other community: “My parents do not let me go to the balcony because Syrians might see me and might verbally harass me.” If on one hand, this might be a negative perception, they also shared some concrete examples of harassment. All girls from Lebanese and Syrian nationalities, also mentioned how mentalities confine them in certain roles and that expectations regarding how a woman should behave put a lot of pressure on them: “We want them to stop using the word ‘shame’ in every situation – we were raised based on this expression.” Moreover, several cases of harassment are reported by the Syrian girls: “The bus driver harassed my friend on her way back home from school; when she refused to obey, he threatened her, kept on calling her and prohibited her from going to school for a while.”

Nonetheless, and even if their environment does not always accept them taking on new responsibilities, Syrian girls all acknowledged that their situation led them to become stronger and more self-reliant. The situation led them to take on new responsibilities to support their families: “I learned how strong I am when I came to live here. I was so shy back home and I never imagined I would be able to support my family one day.” Syrian boys also mentioned how they become more responsible and also more open to the world as they are discovering new cultures. Despite this more positive note, all Syrian youth also shared how they feel that they lost their future, most of them are not able to resume their studies in Lebanon and had to give up on their old dreams and aspirations.

Although not mentioned by the youth themselves, several KIIIs also highlighted the ‘competition’ between Lebanese and Syrian girls over marriage. In a context where they have even fewer opportunities than boys to become self-reliant, marriage becomes an objective in itself for girls and as, both in Akkar and the Bekaa, marriage arrangements include a dowry, resentment was perceptible in some Lebanese KIIIs about the fact that unions between Lebanese young men and Syrian young women are increasing because of the lowest dowry requested by the Syrian families, which further deepens the gap between the two communities and also strengthens the stereotype of Syrian girls being “cheap and ready to marry anyone”.

Surveyed youth were also asked to which extent they feel valued within and outside their community, with their answers included below (in percentage of total number of answers):

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43 FGD - Lebanese Female Youth -Lebanon, Akkar, 20 January 2017
44 FGD - Lebanese Female Youth -Lebanon, Bekaa, 12 January 2017
45 FGD - Syrian Female Youth -Lebanon, Bekaa, 11 January 2017
46 FGD - Syrian Female Youth -Lebanon, Bekaa, 11 January 2017
47 KII - Syrian Representative, School Director - Lebanon, Bekaa, 11 January 2017
The survey also asks youth how they would evaluate the levels of respect and trust in their community in general and towards themselves in particular. The following graph shows that 66% of Lebanese youth and 45% of Syrian youth hold a positive or very positive opinion of the levels of trust and respect among community members while 30% of the Syrian youth and 17% of the Lebanese shared negative perceptions:
Figure 19. Youth perceptions of the levels of trust and respect among community members, Lebanon

Regarding the feeling of being trusted and respected within their own community, 76% of the Lebanese youth and 63% of the Syrian youth shared positive feelings, while 14% of the Lebanese and 26% of the Syrian youth shared negative feelings:

![Bar chart showing youth perceptions of trust and respect among community members]

Figure 20. Youth’s feeling of being trusted and respected within their community, Lebanon

When asked about how they envisage the near future, youth clearly shared mixed feelings between hopelessness and willingness to try to improve their current situation. Lebanese male youth mentioned that joining the Lebanese Armed Forces would be the best chance for them to secure a future, as the Army is one of the main employers of Lebanese youth. Despite difficult living conditions, few FGDs participants, either Lebanese or Syrian, mentioned a willingness to leave the country. This was corroborated in a KII which highlighted that while many Lebanese youth currently live or study abroad, this pattern has been interestingly decreasing because of similarly
deteriorating working conditions abroad, with even some families coming back and investing in Lebanon. Most of the Syrian youth also mentioned their hope to access further education and to build their skills to help them find job opportunities. Although they all shared their hope to go back to Syria as soon as possible, many of them also are resigned to find a way to live in dignity in Lebanon.

Although mentioned as a ‘joke’ in one of the FGDs as “The only skill we need to get good money is knowing how to properly sell weed (drugs)”, several KIIs corroborated this risk as they mentioned idle youth abusing drugs as a serious issue in both regions.

67% of the Syrian youth and 87.5% of the Lebanese youth said that they feel accepted in the community they live in but, as shared by both Lebanese and Syrian FGD participants, there is a clear need and desire for moral support as they all feel somehow abandoned within the current context: “Moral support costs nothing but it really affects the youth.” It was also mentioned how the current socio-economic situation leads to family conflicts because of the stress put on individuals who stay at home without jobs, especially in the case of Syrian refugees when sometimes more than one family live under the same roof. This highlights the need to also work at the family level in situations where some parents feel helpless and that they do not fulfil their role as a safeguard anymore: “Most parents do not follow-up their kids and do not really talk to them – they don’t prevent their kids from falling.” Syrian youth also shared how even their sleep has changed since they had to seek refuge in Lebanon: “We need peace of mind before anything else; we’d want to live on the streets if we can find some peace of mind there.”

The surveyed youth were also asked to rank a series of statements to determine how they evaluate their current psychosocial wellbeing (ranging from self-esteem to being able to create and sustain quality relationships with others or having a sense of purpose in their life, etc.). The aggregation of their self-evaluation is presented in the graph below, but it is worth noting that the specific category where both Lebanese and Syrian youth scored a higher self-evaluation was self-esteem, with 33% of the Syrian and 52% of the Lebanese youth declaring very high self-esteem:

![Figure 21. Youth psychosocial wellbeing self-perception, Lebanon](image)

On the other hand, moral support would go hand-in-hand with more technical support to help these youth realise their aspirations and help them to become more confident in their future.

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48 KII - Sada Al Bekaa, Manager and Founder - Lebanon, Bekaa, 12 January 2017
49 FGD - Lebanese Female Youth - Lebanon, Akkar, 20 January 2017
50 KII - Syrian Activist - Lebanon, Akkar, 19 January 2017
51 KII - Al Hadatha, Manager and Founder - Lebanon, Akkar, 19 January 2017
52 FGD - Syrian Male Youth - Lebanon, Akkar, 19 January 2017
Currently, 19% of the Syrian youth and 12.5% of the Lebanese said that they feel anxious or fearful for their future but a majority, 38.5% of the Syrian and 55% of the Lebanese, said that being hopeful is what best defines their current mindset: “There is nothing impossible and no one will ever stop me from reaching my dreams – I will achieve my goals wherever I am.”

53
Kurdistan Region of Iraq

Social Cohesion

The history of the Kurdish people generally leads them to claim openness to multiculturalism and sympathy to refugees and displaced people, as they have experienced similar hardships themselves and have hosted refugees in the past: “People in Kurdistan are generally open to people from different backgrounds and nationalities living together.”

The main issue is the general economic crisis that may lead to increased tensions and therefore host communities starting to channel their resentment and frustrations towards refugees and IDPs. For example, the host community may start to resent the fact that refugees and IDPs receive support from INGOs and that some IDPs are being supported by Baghdad (e.g. public servants who continue to receive their salaries, which allows them to rent houses and sustain themselves) and/or receiving aid from organisations targeting Arabs while the host community members themselves are struggling.

From the surveys, on average, 80% of the youth in host communities indicated sensing a change to their community since the arrival of the refugees and IDPs, with IDPs having an outsized effect. The following graph illustrates (in percentage of answers from youth who said their community has changed) the main reasons of change from the youth’s perspectives:

![Figure 22. Youth perspectives on the main reasons for change in their community, KRI](image)

Although the host community has been welcoming and supportive of refugees and IDPs as shared in the FGDs - “We appreciate the moral support that the host community gave us.” - small signs, like the media discourse becoming slightly more stereotypical, have started to appear and should be taken into consideration by any actor (local or international) intervening in KRI.

From the KII and FGDs, it was also clear that stereotypes are present at different levels. One recurrent example is that, even if many IDPs and refugees live in urban areas where interaction and relationships with the host community are more frequent, the fact that the majority of them are Arab triggers some stereotypes and fears from the host community. For example, some host

54 KII - Legal advisor for the Human Rights Commission - KRI, Erbil, 13 February 2017
55 FGD - Syrian Refugee Male Youth - KRI, Gawilan Camp, 14 February 2017
community respondents expressed a concern that refugees and IDPs coming from ISIS-held areas would be more likely to support extreme views: “Host community don’t trust Arab IDPs, they think all Arabs are ISIS, this is the main reason to avoid interactions.”

A major obstacle to social cohesion is the language barrier between the different groups. While educated people may manage to navigate between the different Kurdish dialects and Arabic, less or uneducated people are further marginalised by this factor as “There is no common understandable accent between IDPs, refugees and host community.” This fact was also shared during the FGDs with refugee youth who, on one hand, feel closer to the host community as they share the Kurdish identity that was often discriminated against back in Syria: “Being refugee I learned to speak my mother tongue language and knew my culture.” and “We feel that we are Kurds not Syrians.” but, on the other hand, also feel marginalised: “When we were in Syria, we use to think that they are also Kurdish people in Kurdistan, their culture and languages are like us, but when we arrive here, we were shocked to find a different culture and many different dialect of Kurdish language.” This was especially mentioned in Sulaymaniyah, where host community and refugees speak different Kurdish dialects.

Regarding interactions between the different groups, youth from all the FGDs mentioned some kind of interaction with youth from other communities, although opportunities are often very limited: “Relations between IDPs, refugees and host community are restricted to schools and NGOs activities.” The following graph provides more details about the level of interaction between the different groups, with the youth mentioning a general feeling of safety during interactions:

![Graph showing youth intergroup interactions, KRI](image)

This lack of social interactions is true across generations: “There are relationships between refugees and the host community but more about business and work, not social relationships.” The absence of opportunities to interact was the youth’s primary stated reason for low levels of social interaction (for more than 63% of them) followed by the language barrier, primarily between

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56 KII - Director of High School for female - KRI, Erbil, 12 February 2017
57 KII - Director of High School for female - KRI, Erbil, 12 February 2017
58 FGD - Syrian Refugee Male Youth -KRI, Dohuk/Domiz Camp, 15 February 2017
59 FGD - Syrian Refugee Male Youth -KRI, Gawilan Camp, 14 February 2017
60 FGD - Syrian Refugee Female Youth -KRI, Gawilan Camp, 14 February 2017
61 KII - Psychiatrist and Supervisor of UPP PSS activities - KRI, Erbil, 12 February 2017
62 KII - Director of Jagarxwin Youth Center in Domiz Camp - KRI, Dohuk/Domiz refugee Camp, 15 February 2017
IDP and host community youth and to a less extent between refugee and host community youth. The following table (in percentage of answers from the youth who said they had no interactions with the other groups) gives more details on the different stated reasons for not interacting with the other groups:

Figure 24. Main reasons preventing intergroup interactions, KRI
### Main Reasons Preventing Interactions according to Refugees

<table>
<thead>
<tr>
<th>Reason</th>
<th>With Refugees</th>
<th>With IDPs</th>
</tr>
</thead>
<tbody>
<tr>
<td>No opportunity to interact</td>
<td>63</td>
<td>55</td>
</tr>
<tr>
<td>Community History</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Different socio-economic background</td>
<td>15</td>
<td>10</td>
</tr>
<tr>
<td>Different political background</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Different religious background</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Not knowing how they would react</td>
<td>30</td>
<td>24</td>
</tr>
<tr>
<td>Media Influence</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Attitude of the other</td>
<td>25</td>
<td>41</td>
</tr>
<tr>
<td>Security Situation</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Fear</td>
<td>15</td>
<td>21</td>
</tr>
<tr>
<td>Language Barrier</td>
<td>30</td>
<td>7</td>
</tr>
</tbody>
</table>

Figure 24. bis. Main reasons preventing intergroup interactions, KRI

### Main Reasons Preventing Interactions according to Hosts

<table>
<thead>
<tr>
<th>Reason</th>
<th>With Refugees</th>
<th>With IDPs</th>
</tr>
</thead>
<tbody>
<tr>
<td>No opportunity to interact</td>
<td>68</td>
<td>76</td>
</tr>
<tr>
<td>Community History</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Different socio-economic background</td>
<td>11</td>
<td>18</td>
</tr>
<tr>
<td>Different political background</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Different religious background</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Not knowing how they would react</td>
<td>16</td>
<td>6</td>
</tr>
<tr>
<td>Media Influence</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Attitude of the other</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Security Situation</td>
<td>5</td>
<td>18</td>
</tr>
<tr>
<td>Fear</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>Language Barrier</td>
<td>26</td>
<td>41</td>
</tr>
<tr>
<td>Education Level Difference</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

Figure 24. ter. Main reasons preventing intergroup interactions, KRI
Another obstacle impeding interaction between groups is the fact that most IDPs and the Syrian refugees targeted by the Fursa project live in camps that are isolated from urban areas. Even if they are legally allowed to move freely, IDPs and refugees often lack the resources to cover transportation costs to and from the nearest cities.

Among surveyed youth, 63% of the host community youth, 61.5% of the IDPs, and 30% of the refugees mentioned that there is evidence of tensions in their community. From the youth who mentioned evidence of tensions, they shared the following regarding their perceptions of where inter and/or intra community tensions are present:

Some youth shared that, in their perspective, tensions are more present between people from the older generation than between youth who are willing to interact and make friends from the different groups. From the FGDs, all youth were willing to take part in joint activities and most of them have been interacting or have friends from at least one of the other group. They mentioned that if there are no connections, it is mainly because of the lack of opportunities to interact. They also mentioned that there are no major conflicts between the different communities. However, tensions at various levels were mentioned by participants in each FGD. The first type of tension, mentioned in at least 50% of the FGDs, was between IDPs and refugees competing over job opportunities. In almost 50% of the FGDs, tensions between host communities and refugee workers were mentioned, mainly over delayed salary payments. As discussed previously, the third primary reason for tension was linked to nationalism. Interestingly, when asked to select their nationality in the survey questionnaire, 18% of the host community youth (all of them from Dohuk except for one) did not select ‘Iraqi-Kurd’ but choose ‘other’ and mentioned Kurd or Kurdistan-Kurdi. From the three Governorates covered by the Fursa project, it is mainly in Sulaymaniyah that more serious tensions have been reported by the youth. Host community youth shared that they feel annoyed when IDPs speak Arabic and don't try to speak Kurdish when interacting at the market for example. On the other hand, refugee youth shared their feeling that host communities respect Arabs more than Syrian refugees and that “People in Sulaymaniyah are more sectarian
than people from other cities."\textsuperscript{63} In the same Governorate, IDP youth also shared more feelings of tensions and examples of attacks or other conflict between IDPs and host community youth. To a lesser extent, feelings of tensions and increasing racism between IDPs and host community were also shared in one FGD with host community youth in Dohuk: "We don't know why people from host community are underestimating IDPs while we all are living in one country."\textsuperscript{64} and that the host community favoured Syrian refugees over IDPs in terms of employment because of prejudices against Arabs: "Relations between host community and refugees are better than between host community and IDPs."\textsuperscript{65} Nonetheless, these feelings are quite mixed and changed from one location to other as, for example, stated in this KII in Dohuk: "Quality of social connection between IDPs and host community is better than between host community and refugees."\textsuperscript{66} which also showed in the surveys when youth were asked if they had friends from the other groups (in percentage of total respondents):

<table>
<thead>
<tr>
<th></th>
<th>IDPs having friends from Hosts</th>
<th>IDPs having friends from Refugees</th>
<th>Refugees having friends from Hosts</th>
<th>Refugees having friends from IDPs</th>
<th>Hosts having friends from Refugees</th>
<th>Hosts having friends from IDPs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>82</td>
<td>49</td>
<td>35</td>
<td>22</td>
<td>34</td>
<td>49</td>
</tr>
<tr>
<td>No</td>
<td>18</td>
<td>51</td>
<td>65</td>
<td>78</td>
<td>66</td>
<td>51</td>
</tr>
</tbody>
</table>

Figure 25. Intergroup friendships, KRI

Beyond the prejudices prevailing between Kurds and Arabs, the fact that more tensions seem present between host communities and IDPs could also be attributed to the more recent major influx of IDPs that submerged the host community already struggling to sustain itself: "IDPs are way more than refugees, and they suddenly came just like an attack to this community, no one expected this number of IDPs, they are encumbrance for the Government and even on citizens and on everything else. The host community is uncomfortable because of the high number of IDPs, but there are no major conflicts."\textsuperscript{67} On the other hand, the lasting situation for Syrian refugees and the decision of the KRG to allow them to build concrete houses and open their own businesses has led to positive insertion of the Syrians in KRI, while IDPs who don't live in cities mainly reside in tented settlements: "There are less problems now the refugees feel that they are from this community the feeling of being refugees has disappeared; Even when you ask refugees kids, where are you from? They will answer we are from Domiz."\textsuperscript{68}

It is also worth mentioning that there is a general feeling – shared by host communities, refugees, and IDPs themselves – that within the current economic context, international aid should make sure to also include the host community, as its members are being pushed into poverty without any support while, in the camps, refugees and IDPs are still, at least to some extent, being supported by the international community: "The economic situation for refugees is better than host’s situation."\textsuperscript{69}

The following tables illustrate in more detail how youth feel towards the other. The first two tables show that host community youth have a slightly higher feeling of empathy and compassion as well as respect and trust towards refugee youth than towards IDP youth. In general, trust and understanding of the other are the two lower scored categories both towards refugee and towards IDP youth:

\textsuperscript{63} FGD - Syrian Refugee Male Youth - KRI, Sulaymaniyah/Arbat Refugee Camp, 19 February 2017
\textsuperscript{64} FGD - Host Community Female Youth - KRI, Dohuk, 16 February 2017
\textsuperscript{65} KII - Gawilan Camp manager - KRI, Gawilan refugee Camp, 14 February 2017
\textsuperscript{66} KII - Director of Music Department in Dohuk Governorate - KRI, Dohuk, 16 February 2017
\textsuperscript{67} KII - General director of DAK Organization for Yazidis women - KRI, Dohuk, 16 February 2017
\textsuperscript{68} KII - Syrian youth activist and member of DOVY Organization - KRI, Dohuk, 16 February 2017
\textsuperscript{69} KII - Syrian youth activist and member of DOVY Organization - KRI, Dohuk, 16 February 2017
The next two tables show that IDP youth share higher levels of respect, compassion, trust, empathy, and understanding towards host community youth than the refugee youth do. It also shows a certain level of fear, especially from the refugee youth (for 29%) towards the host community youth:

![Host feelings towards refugees](image)

![Hosts feelings towards IDPs](image)
In conclusion, from all FGDs and KIIs, the need to create opportunities for the different communities to meet, socialise, and get to know each other was mentioned, and this could especially help prevent further tensions from increasing as the general economic situation continues to deteriorate: “Social connection will be improved by projects that combine host community, IDPs and refugees together such as opening courses for livelihood.”70 and “People from different nationalities need awareness sessions to find common things between them and converting their dividers to connectors.”71

Livelihood

In general, the economic crisis coupled with the double refugee and IDP crises are pushing everyone into increased vulnerability and poverty, and especially pushing under-age youth to stop their studies in order to support their families, which further leads to psychological and physical abuses, including working without being paid, and youth becoming psychologically exhausted: “Nowadays the self-reliance term is imaginational term!”72 A huge percentage of KRI working population used

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70 KII - Head of the Syrian Refugee Committee in Sulaymaniyah - KRI, Sulaymaniyah, 19 February 2017
71 KII - Syrian youth activist and member of DOVY Organization - KRI, Dohuk, 16 February 2017
72 KII - Psychiatrist and Supervisor of UPP PSS activities - KRI, Erbil, 12 February 2017
to work in the public sector (up to 70%) but with the economic crisis, the Government is only able to cover around 40% of the public servants salaries, which affects general livelihood conditions as well as the health and education sectors especially as the teachers are not fully paid anymore or, as shared in one KII, “Graduated doctors can’t find jobs in hospitals, because the Government can’t pay salaries for new employees, some of them are working as a volunteer in public sectors.” and that, as shared in a KII, it seems that most of the available public budget goes to security and to the Peshmerga army. Moreover, with the pressure of refugees and IDPs, some schools are having up to three shifts per day in order to accommodate the number of students. In this context, the few available opportunities start being mostly reserved for the host community.

Nonetheless, the general situation can represent an opportunity as shared in an interview: “It’s a disaster but at the same time it is a chance, people are realising now that they have to develop an economy.”

As described in the methodology, the youth sample shows that whereas 85% of the Syrian youth, 31% of IDPs, and 26% of host community youth are currently looking for a job, 43.5% of IDPs, 26% of host community youth, and only one refugee respondent are currently studying. Moreover, 43% of the host community youth, 26% of the IDPs, and 12.5% of the refugees are currently working part-time or full-time. The main fields of professional experience being (in % of total number of answers):

In all the FGDs, the youth shared the challenges to find and secure employment, and that within the current economic crisis, even the ones who are currently studying are now pushed to find at least part time jobs to relieve their families: “The economic crisis in Kurdistan forced some students to quit from schools and to work.” Moreover, from the surveys 100% of the Syrian youth, 46% of the IDP youth and 71% of the host community youth stated that they are currently facing challenges in finding a job.

While refugees and IDPs living in camps face challenges with transportation to the main cities which further limits their access to job opportunities - “My husband is working from 5am to 5pm in a restaurant for 25$ and he pays 5 to 8 $ for transportation.” - it was also mentioned in several FGDs that Syrian refugees are hard workers and provide quality contributions while accepting

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73 KII - Priest in charge of the monastic community of Deir Mar Musa in Syria, displaced in Sulaymaniyah - KRI, Sulaymaniyah, 18 February 2017
74 Ibid.
75 Ibid.
76 FGD - IDP Male Youth -KRI, Erbil, 13 February 2017
conditions and salaries that host community members or most IDPs would not accept. Syrian workers are also performing jobs that host and some IDPs mainly shy away from (e.g. construction, electricity, bakeries, etc.): “More refugees are self-reliant because they don’t work according to their educational level or background but they see where the gap in the community is and they work in it.”

In terms of working conditions, refugee and IDP youth all shared how they are being exploited by employers without any protection. This feeling that was also shared in the FGDs with host community youth stating that, although conditions are even harder on refugees and IDPs, they felt that employers from the private sectors are abusing youth in general because they know they do not have other opportunities (e.g. no insurances for employees, extended unpaid working hours, requiring very high qualification levels, needing to join a political party, etc.): “In some private sectors youth are working more than 12 hours.” and “I will work with a company for one month and before I receive my salary the company will leave; there is no work and economic safety.”

Despite the current state of the public education sector, when asked about what type of cash-generating activities they think are the most accessible for them, the majority of answers from the three groups was still education, which also the preferred accessible sector to work in for 36% of the surveyed youth. The answers varied when asked about which sectors they would like the most to work in even if not accessible (in % of total number of answers):

![Figure 29. Youth preferred sector of work, KRI](image-url)

77 FGD - Syrian Refugee Female Youth - KRI, Dohuk/Domiz Camp, 15 February 2017
78 FGD - Host Community Female Youth - KRI, Sulaymaniyah, 20 February 2017
79 FGD - Host Community Male Youth - KRI, Sulaymaniyah, 20 February 2017
The main reasons stated in the surveys for not being able to access the job market were the following:

![Figure 30. Youth main stated reasons for not being able to access the job market, KRI](image)

From the FGDs, all youth mentioned that accessing job opportunities is linked to ‘tribalism’ and intermediaries: “We have specialists inside the camp: doctors, teachers, engineers, lawyers, etc. but they need intermediary to have a job.”80 and “It’s difficult to find a job here because all sectors are restricted into relatives and friends.”81 This situation negatively impacts youth across the three groups, although host community youth having the right connections could benefit from it. It was also mentioned that the available opportunities in the private sectors are requiring too high levels of skills, languages, and experience for most of the youth, especially for the refugees and IDPs. Moreover, in Sulaymaniyah, IDP youth shared that authorities often require that businesses be associated with someone from the host community, which can complicate the ability of IDPs to operate their own businesses.

As the Fursa project includes a media component, it is interesting to notice a fair percentage of the targeted youth have interest in this sector. From several KIIs, the need for innovation in the media sector was made clear, as TV channels and radios in KRI are mostly politically and/or religiously affiliated and thus not reaching a diverse audience. Nonetheless, a livelihood opportunity is present in the fact that some Kurdish media, especially TV channels, are now trying to reach refugees and IDPs, for example by presenting some programmes in Arabic, and thus, are in need of employees from these communities. This assessment also included an interview with a community radio station in Halabja, which provided an inspiring example of how a small initiative started in 2005, managed to secure funding and eventually became a training place for youth on technical journalism and radio skills. The station also developed into a major source of information and education for people from the region as they treat subjects of interest for local people, in their different languages and away from political speeches: “We've trained many youth on how to work in a radio station, they used this station to practice and then went to seek for job opportunities in this sector and majority of them found one.”82 and “Many people have visited our radio station to request or suggest programmes.”83 They also mentioned how they launched a solidarity initiative in which they collected radio devices from local communities and distributed

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80 FGD - IDP Male Youth -KRI, Dohuk, 15 February 2017
81 FGD - IDP Male Youth -KRI, Sulaymaniyah, 19 February 2017
82 KII - General Manager and Director of the Radio Department of NWE NGO (Halabja Community Radio) - KRI, Sulaymaniyah, 19 February 2017
83 ibid.
them to refugees and IDPs who could not afford to buy one.

For approximately 90% of the youth who participated in the FGDs, the most needed skill for them to increase their employment chances is languages. Most youth would primarily need to master English, and some refugees and IDPs youth also need Kurdish dialects skills to be able to access job opportunities more easily. Most of the youth also mentioned the need to develop their computer skills as well as their general life skills (self-confidence, flexibility, positive attitude, leadership skills, etc.) and their communication skills in particular. Around half of the refugee youth also mentioned the need for physical strength, as most of the accessible jobs for refugees are physically demanding.

89% of the surveyed youth said they would consider starting their own business. When asked about what type of business they could not find in their communities but would like to start, answers varied from one group to another as illustrated in the graph that includes the most chosen sectors:

![Figure 31. Youth preferred sectors to start their own business, KRI](image)

From the FGDs, it was also obvious that the youth have many original and feasible ideas (like sports or cultural clubs, libraries, internet cafes, sewing or baking businesses, etc.) providing that they get the needed support from civil society and authorities: “We have ideas for creating business but we need support and be patient.” A lot of youth also mentioned the importance of volunteering as a way of both supporting the different communities while also building youth experience and skills in a way that improves their chances of finding a job later on: “Experiences are better than graduation or certification for getting jobs.” Nonetheless, they shared their general feeling that NGOs don't have long term strategies to allow them to develop sustainable initiatives, that the few running projects only target a minority and that authorities have no interest in youth development: “I got chef training for one month with my husband, the NGO would support us to open small restaurant outside the camp but then I was sick and I couldn't attend some activities and they cancelled our project and it failed.”

A paradox emerging from the KIIs and FGDs data analysis is that, in the current situation, NGOs are a major employer for youth who have the right skills (especially English and computer literacy) while at the same time, it is commonly held against NGOs that they spent most of their funding in their staff salaries without reaching a lot of people through their activities, especially in a context where the number of people in need continues to increase.

From a gender perspective, it is clear that girls from the three communities are facing more

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84 FGD - Syrian Refugee Male Youth -KRI, Dohuk/Domiz Camp, 15 February 2017
85 FGD - Syrian Refugee Female Youth -KRI, Dohuk/Domiz Camp, 15 February 2017
86 FGD - Syrian Refugee Female Youth - KRI,Sulaymaniyah/Arbat Refugee Camp, 19 February 2017
challenges to accessing livelihood opportunities, which increases their vulnerability and places pressure on households: “The majority of married women don’t work, when there are no opportunities for husbands neither to work; it makes the pressure increasing inside the family.” \(^{87}\) Nonetheless, it was also mentioned by youth from the host community that Syrian girls are more allowed to work, mainly in shops and restaurants, while girls from host and IDP communities would not be allowed by their families: “Some girls are qualified but their families don’t let them to go outside and work.” \(^{88}\) and “If there is a job for me outside camp, my family won’t give me the permission for going outside and working.” \(^{89}\) Nonetheless, as the refugee girls targeted by the Fursa project live mainly in camps, they are facing the same challenges than boys in order to access opportunities outside of the camps, mainly due to long distance to and from the main cities: “In Syria girls work until late night, but here it’s impossible to stay outside until late.” \(^{90}\)

There is common agreement that youth need hard and soft skills to increase their chances of finding jobs within the current context but that, often, when projects create new livelihood opportunities, the sustainability within the community context is not well thought through and projects fail in the long term. Moreover, the general feeling is that even if NGOs can increase youth capacities, there is no functioning market for them to enter. As a result, so long as the economic and political situation does not change, it will be very challenging to sustain any livelihood opportunities for youth: “The economic crisis in the Kurdistan region needs the authorities and big companies to think about a solution. For the learned skills to be useful there must be coordination with trade chambers and other economic foundations.” \(^{91}\)

It is also worth mentioning that culture, traditional handcrafts, and arts occupy a major place in KRI. For all three target groups, years of conflict in the region and men being away from their homes has interfered with the intergenerational passing on of know-how and passion, thus creating a gap in knowledge and experience for various crafts. If this does not seem to be a priority sector given the current context, it represents an opportunity for the Fursa project to strengthen its impact in line with its three pillars: social cohesion, livelihood, and psychosocial wellbeing of youth. Several examples of existing/emerging initiatives in need for further support were shared, such as dance/music groups, crafting and exhibitions, etc.: “There used to be several centre for artistic activities or scientific innovations in Dohuk but since the crisis, support stopped and they are not functioning anymore. The government used to support projects but since the economic crisis the support stopped.” \(^{92}\)

The following graphs give more details on what type of capacity building the targeted youth have already been involved in and in which field they would like to receive further trainings:

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87 FGD - Host Community Female Youth -KRI, Erbil, 12 February 2017  
88 FGD - Host Community Female Youth -KRI, Erbil, 12 February 2017  
89 FGD - IDP Female Youth -KRI, Dohuk, 15 February 2017  
90 FGD - Syrian Refugee Female Youth -KRI, Dohuk/Domiz Camp, 15 February 2017  
91 KII - General director of the Ministry of Youth and Culture - KRI, Erbil, 13 February 2017  
92 KII - Director of Jagarxwin Youth Center in Domiz Camp - KRI, Dohuk/Domiz refugee Camp, 15 February 2017
In the case of the IDP youth, as the prospect of returning home seems higher than that of Syrian refugees, youth capacities and experience should be developed in a way that also takes the employment needs of their communities of origin into account: “The need for the reconstruction in Mosul will present an opportunity to generate new livelihood.”93 and “When we return to Sinjar there will be lots of job opportunities for youth.”94

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93 KII - Legal advisor for the Human Rights Commission - KRI, Erbil, 13 February 2017
94 FGD - IDP Female Youth -KRI, Dohuk, 15 February 2017
Despite all challenges and as stated above, the current context in KRI has opened the door for youth to think beyond traditional jobs in the public sector – which do not offer the same security as before – and the private sector, which currently presents limited opportunities of employment: “People are looking for doing handcrafts because economic crisis affected on governmental sectors.”

This represents a major opportunity for innovation and supporting youth in developing their entrepreneurial spirit and skills: “It is amazing that everyone has ideas about business, but they wait for opportunities; a lot of youth have experience, they just need support.”

Psychosocial Well-Being

Each group is affected differently by the current situation, but when asked how they feel about their community, the youth shared more negative than positive aspects.

On the positive side, most of the host community youth said that they appreciate the multicultural factor and the opportunity of interacting with people from different backgrounds. The IDP youth also mentioned this diversity factor, and around half of them mentioned the kindness and support they have received from the host community as well as the sense of safety: “When we go to hospitals in the city and at checkpoints they make us feel valued in this community.”

In Sulaymaniyah, they also appreciate the intellectual vibrancy of the city. Some refugee youth also praised the support from the host community and in Sulaymaniyah they shared a feeling of comfort within the Arbat camp as they feel like one family.

On the other hand, most of the Syrian youth, especially from Gawilan and Domiz camps, do not feel comfortable inside the camps due to the lack of trust between people coming from different places in Syria as well as different cultural backgrounds. The following graphs give more details about youth perceptions of respect and trust:

95 FGD - IDP Female Youth - KRI, Sulaymaniyah, 19 February 2017
96 KII - Director of Jagarxwin Youth Center in Domiz Camp - KRI, Dohuk/Domiz refugee Camp, 15 February 2017
97 FGD - IDP Female Youth - KRI, Dohuk, 15 February 2017
Respondents also discussed the issue of gender discrimination and early marriages inside the camps. IDPs and refugees who live in camps are the ones who cannot afford to live in the city, which further increases their vulnerability and their dependence on NGOs. Moreover, the youth shared their feeling of isolation and, in Dohuk mainly, stereotyping from the host community which considers them as Syrians and not Kurds. The IDP youth also mainly discussed the issues of pressure on youth and exploitation of IDP youth within the current context, as well the heavy weight that politics and religions hold on young people. This feeling was also shared by most of the host community youth who deplore the lack of freedom of expression and the weight of traditions and culture, as well as the poor governance: “The political situation is impacting everyone as, depending on which party they support, they have more or less freedom of expression, which also true for Kurdish refugees from Syria.”.98

The girls from the three groups mentioned the pressure of the society on them and the shaming of women in general, although it should be noted that girls from Dohuk still mentioned that they feel somehow freer than before and, as similarly shared by Syrian refugee girls in Lebanon, some girls mentioned how they are also being pushed to take on new roles or behaviours: “Being displaced madeusstronger.”99

98 KII - Legal advisor for the Human Rights Commission - KRI, Erbil, 13 February 2017
99 FGD - IDP Female Youth -KRI, Erbil, 13 February 2017
On the positive side, some Syrian youth also mentioned how they learned to speak ‘their’ language and feel sometimes they belong more than they use to in Syria because of the shared Kurdish identity and the need to integrate in the long-term, as they do not foresee the ability to return to Syria anytime soon. Nonetheless this feeling is not shared by all of them, as not all are able to communicate with host community in the local dialect, and they still feel stigmatisation linked to their refugee status: “We will go back to Syria because we don't belong to this place.”

When asked about their sense of safety, all youth shared that they feel safe in terms of not fearing for their lives, but that the issue rather has to do with economic safety: “Kurdistan is safest place in Iraq. Many people because they have jobs in their cities will go back otherwise nobody wants to go back.” The following graph illustrates youth general feeling of safety:

![Graph showing youth feeling of safety in their community, KRI](image)

Nonetheless, as Iraq has been the theatre of wars and conflicts for decades now, the effects are being felt at different levels like “My father defended this country until he became a martyr; now we haven't anyone to work for us and we don't receive any aids from government.” and youth fearing for the future in line with the surrounding instability they have always known: “We don't know when the next war will happen.” Some youth also shared their fear of growing fundamentalism and ISIS influence, especially targeting women. Moreover, in line with the degrading economic situation, as mentioned above, the issue of early marriages in the camps was repeated several times: “Women protection in this community is very poor or not exists.”

The psychological effect of war and displacements also leads to many traumatised people: “IDPs have seen wars and killing and have been displaced so they are in a bad psychological situation. The refugees also were in the same situation as IDPs but after 5 years, they are getting back to normal life again.” IDP youth are further impacted by the fact of being displaced sometimes only a couple of miles away from their hometown that are experiencing violent conflicts. The uncertainty of not knowing whether or not they will return makes it difficult for them to stabilise their current situation.

Some IDP youth also mentioned how this trauma, coupled with the state of being jobless, is leading some men to sink into alcoholism and transfer their frustrations on women: “In Sharya camp each sector, about 10 families, are sharing same bathroom, at the night we as female can't use bathroom, because some males are drinking alcohol and stay in the bathroom.” Moreover, as the society places a lot of expectations on men and that many youth find themselves in situation where they

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100 FGD - Syrian Refugee Male Youth - KRI, Sulaymaniyah/Arbat Refugee Camp, 19 February 2017
101 FGD - IDP Female Youth - KRI, Sulaymaniyah, 19 February 2017
102 FGD - Host Community Male Youth - KRI, Dohuk, 16 February 2017
103 FGD - IDP Female Youth - KRI, Erbil, 13 February 2017
104 KII - Syrian youth activist and member of DOVY Organization - KRI, Dohuk, 16 February 2017
105 FGD - IDP Female Youth - KRI, Dohuk, 15 February 2017
are not able to fulfil their expected role, young men are further psychologically impacted by the situation: “Young refugees became miserable and depressed that can cause addiction to alcohol, drugs smoking, staying in streets.”\(^{106}\) and “Sometime some youth join ISIS and Hashd Al-Shabi, or they steal host community materials because they need money.”\(^{107}\)

The Yazidi displaced community is also particularly impacted, as they were already discriminated before and are now in an even more precarious situation considering that around 90% of the whole Yazidi community is displaced: “The Yazidis are broken inside.”\(^{108}\)

Moreover, although mentioned only once, a severe issue regarding IDP women forced to sell their organs also raises many protection concerns and should be the object of further research.\(^{109}\) Another issue linked to displacement is that many refugees lost official papers, which further limits their access to a ‘normal’ life. This is the case, for example, of many young refugees who do not have proven track records of their education and thus, cannot register in schools or universities.

Youth are currently feeling a lot of pressure, which leads to increasingly worried thoughts about migrating: “My children's future isn't in Iraq.”\(^{110}\) and “Youth are ready to work in Europe those kind of work that they are not ready to work in their country.”\(^{111}\) This concern was also shared during the KIIs: “Kurdish people are desperate of politics, desperate by unemployment, desperate of hearing news about security, politics and bad economic situation, which makes youth to migrate if they manage to.”\(^{112}\) and “In the coming spring, there will be an intensive migration to Turkey then Lebanon then Europe.”\(^{113}\)

The previously mentioned effect of media on youth has increased the general feeling of despair among youth, as many (especially idle youth) spend considerable time on media or social media: “The refugees are here but their mind is in the war in Syria, their minds are not clear, they watch TV and on any channel, everything is about war”\(^{114}\) and “Even kids, all they know or talk about are Trump and ISIS, instead of learning numbers and words, all they've learned is war, ISIS, Trump.”\(^{115}\)

As many people are staying in their home and having limited social interactions, the role of media is even more important in spreading positive messages and supporting constructive narratives.

The importance of national events such as Nawruz or Aïd was mentioned as both positive or negative. On the adverse side, these holidays can negatively impact youth in the camps because many cannot afford to join the celebrations in the cities neither organise celebrations in the camps. Alterantively, the holidays are also an opportunity to build on common traditions and folklore to engage all youth in preparing and taking part in these joint celebrations. Cultural and artistic activities for youth would help to at least decrease a bit the psychological pressure and help them enjoy life again. Nonetheless, it should be taken into consideration that the current psychological state of many IDPs and refugees is also a barrier for people to feel the right to enjoy life again: “This committee organised a recreational party and they wanted to get as many people as possible to join but very few came to the party. Refugees don't have the mood to participate in recreational activities and to get rid of the depression and despair that they carry.”\(^{116}\)

From the FGDs, youth shared mixed feelings regarding feeling valued and welcomed in their communities. Most of the host community youth shared that what makes them feel valued is related

106 KII - Head of the Syrian Refugee Committee in Sulaymaniyah - KRI, Sulaymaniyah, 19 February 2017
107 FGD - IDP Male Youth - KRI, Dohuk, 15 February 2017
108 KII - General director of DAK Organization for Yazidis women - KRI, Dohuk, 16 February 2017
109 FGD - IDP Male Youth - KRI, Erbil, 13 February 2017
110 FGD - IDP Male Youth - KRI, Erbil, 13 February 2017
111 FGD - Host Community Female Youth - KRI, Dohuk, 16 February 2017
112 KII - General director of the Ministry of Youth and Culture - KRI, Erbil, 13 February 2017
113 KII - Head of the Syrian Refugee Committee in Sulaymaniyah - KRI, Sulaymaniyah, 19 February 2017
114 KII - Syrian youth activist and member of DOVY Organization - KRI, Dohuk, 16 February 2017
115 Ibid.
116 KII - Head of the Syrian Refugee Committee in Sulaymaniyah - KRI, Sulaymaniyah, 19 February 2017
to family support, to live on their “grandfather’s land”\textsuperscript{117}, and to being able to play a positive role through activism and civil society work. However, they also shared their inability to be economically independent, the weight of political and religious affiliations, and migration as barriers to them feeling really valued. IDPs and refugees equally talked about having been welcomed by the local communities in general but also still feeling a general climate of discrimination. The following graphs give more details about youth feelings:

Figure 37. Youth feeling of being valued and welcome inside their community, KRI

Figure 38. Youth feeling of being valued and welcome outside their community, KRI
Currently, 34% of the host community youth, 33% of the IDP youth, and 18% of the refugee youth feel either anxious or fearful while the rest feel mainly hopeful about the future. The following graph illustrates further how they currently feel within their community:

![Figure 39. Youth general current feeling in their community, KRI](image)

The surveyed youth were also asked to rank a series of statements to determine how they evaluate their current psychosocial wellbeing (ranging from self-esteem to being able to create and sustain quality relationships with others or being able to having a sense of purpose in their life, etc.). The aggregation of their self-evaluation is presented in the graph:

![Figure 40. Youth psychosocial wellbeing self-perception, KRI](image)

When asked about what they would need to feel well in their communities, most of youth in the FGDs mentioned first the need for job opportunities: “If you have work you have value, if you don’t have work you don’t have value.” They also expressed the need for more entertainment and artistic activities/celebrations and for development/training courses. In about half of the FGDs, youth also mentioned the need for moral support, respect, and freedom of thought and expression for people in general (and for girls in particular): “Youth in general need psychological support. Youth's psychology is exhausted.”

---

118 FGD - Syrian Refugee Female Youth -KRI, Dohuk/Domiz Camp, 15 February 2017
119 KII - Director of High School for female - KRI, Erbil, 12 February 2017
**Project Indicators**

The following table summarizes the project's indicators that will be measured and recorded throughout the life of the project.

<table>
<thead>
<tr>
<th>Project Overall Objective: Strengthen the prospects of youth in refugee and host communities (and IDPs in Iraq) for social and economic inclusion in Iraq, Lebanon and Turkey.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>% youth who report increased access to economic resources and opportunities in their communities</strong></td>
</tr>
<tr>
<td>Project Baseline</td>
</tr>
<tr>
<td>NA</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>% youth participants who report feeling valued and welcome within and outside their community</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>53,4%</td>
</tr>
<tr>
<td>At the baseline stage, 53,4% of the surveyed youth felt valued and welcome within and outside their community Lebanon: Syrians=51,5% and Lebanese=75,5% KRI: IDPs=51%, refugees=40% and hosts=49%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>% community members tangentially involved in the project who report decreased violent conflict between youth in refugee and host communities</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>NA</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Specific Objective 1: Increase economic self-reliance of youth in refugee and host communities (and IDPs in Iraq)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>% youth participants who report increased economic self-reliance</strong></td>
</tr>
<tr>
<td>Project Baseline</td>
</tr>
<tr>
<td>NA</td>
</tr>
</tbody>
</table>

The indicators baseline measurements presented here cover Lebanon and KRI.

---

The indicators baseline measurements presented here cover Lebanon and KRI.
<table>
<thead>
<tr>
<th><strong>Expected Result 1.1:</strong> Access to demand-driven livelihood opportunities for youth in refugee and host communities is increased</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong># livelihood opportunities created for youth from refugee and host communities</strong></td>
<td>NA</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Expected Result 1.2:</strong> The basic social and economic skills of youth in refugee and host communities are strengthened</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>% participants who have increased their knowledge of life skills (arts, project management, peacebuilding, radio production, psychosocial support, etc.)</strong></td>
<td>NA</td>
</tr>
<tr>
<td><strong>% participants who have effectively applied the knowledge gained</strong></td>
<td>NA</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Specific Objective 2:</strong> Develop more tolerant relationships between youth in refugee and host communities (and IDPs in Iraq)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>% of youth participants who demonstrate increased tolerance towards youth from the other community (reported as a composite scale score)</strong></td>
<td>NA</td>
</tr>
</tbody>
</table>

At the baseline stage, 32% of the youth demonstrated high or very high level and 19% low or very low level of tolerance toward youth from the other communities while the remaining 49% were neutral.

<table>
<thead>
<tr>
<th><strong>Expected Result 2.1:</strong> The psychosocial wellbeing of youth participants in refugee and host communities is improved</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>% of youth participants who demonstrate positive progress in their psychosocial wellbeing</strong></td>
<td>NA</td>
</tr>
</tbody>
</table>

At the baseline stage, 30% of the surveyed youth self-assessed their psychosocial wellbeing between neutral and very low on composite measures.

Very high: 29%, High: 40%, Neutral: 25%, Low: 4% and Very low: 1%

<table>
<thead>
<tr>
<th><strong>Expected Result 2.2:</strong> Understanding and empathy among youth in refugee and host communities is increased</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>% youth who score higher in understanding and empathy composite measures</strong></td>
<td>NA</td>
</tr>
<tr>
<td><strong>% youth who demonstrate increased empathy and understanding during joint activities</strong></td>
<td>NA</td>
</tr>
</tbody>
</table>
4. Conclusions

In both Lebanon and KRI, the socio-economic contexts clearly present several challenges that particularly affect the ability of youth to take ownership over their own futures, which has an overall deteriorating effect on social stability. Interconnected social and economic difficulties are currently leading to an increase in feelings of hopelessness among youth as well as the temptation to blame ‘the other’ in situations where they feel powerless. Moreover, responsible authorities are often struggling to provide citizens with minimum levels of wellbeing.

In this challenging context, it is important to consider that various levels of vulnerabilities and needs are at stake within and between the different target groups. For example, refugees living in camps generally already come from more vulnerable backgrounds and are further marginalised by their isolation and poor living conditions, which may also lead them to be more prone to negative coping mechanisms than Syrian youth living in cities and who have more opportunities to socialise. Some camps also gather a mosaic of Syrians who do not always feel connected to each other. Another example is the challenges faced by host community youth. In both Lebanon and KRI, some host community youth live in vulnerable conditions while others are better-off, which means that their current mind-set as well as their attitudes towards engaging with refugees (or IDPs) might differ.

Nonetheless, at the baseline stage, youth targeted by the Fursa project also demonstrated their eagerness to engage in any project that could change this status-quo for them. Respondents consistently exemplified motivation and energy, which can be harnessed by the Fursa project to support these youth in transforming their energy into concrete and positive actions.

The Fursa project is designed to engage youth from refugee and host communities (and IDPs in KRI) through an integrated approach aiming to increase social cohesion, psychosocial wellbeing and livelihood to ultimately strengthen youth social and economic inclusion in their communities. Project activities are designed along these three different streams that should build on each other in order to reach the project's objectives and strengthen its impact. Overall, the project presents a unique opportunity to engage youth in a comprehensive and flexible journey for them to uncover their potential and (re)gain ownership over their future.

Therefore, it is crucial that consortium partners reflect on the integration of the different activities in each country of implementation to ensure that the youth engaged in the project go through a comprehensive journey of change at different levels. Moreover, from a psychosocial perspective, the project's approach will also play an important role in fulfilling the basic need of most of the targeted participants to socialise, or re-socialise for those who experienced major life disruption through war and displacements.

With this in mind, the project's implementation team should be intentional in unearthing each participants' individual social, economic, and psychological profiles so that the project's approach can be personalised. In tandem, it is important to create positive group dynamics that will foster healthy socialisation patterns and build a sense of mutual support in a context where youth often feel abandoned by governance structures, discouraged by media discourses, and unable to fulfil their aspirations. For this to occur, participants would need to strengthen their self-esteem while being engaged in an active process of building their skills and experience.

During each activity, the team should seek to empower youth in their self-discovery and the development of their talents by allowing them to realise what they like and what they are good at: "Recognize youth talents and then support their talents, because if you support someone to do something he doesn't like to do it won't be helpful." Moreover, by building on existing talents, the project can also further strengthen youth leadership skills where youth themselves can engage and teach other youth what they are passionate about.

By engaging youth from different backgrounds and origins in a common process, the Fursa
project will help to strengthen the social fabric in the targeted areas, each of which presents with varying levels of social disruption within and between groups. Therefore, it will also be crucial to consciously create a sense of common engagement for the ‘Fursa youth’ through sharing of experiences between the different targeted areas and even countries of implementation, which can further create a sense of belonging for the participants. To this end, Fursa participants could also be further supported to engage with each other online which, in addition to allowing them to express themselves, could lead to strengthening links among the greater group of participants.

In general, the youth targeted in the baseline did not present strong negative stereotypes or prejudices towards the other beyond general feelings of frustration that translate into blaming patterns. This presents an opportunity to transform this negative attitude by strengthening youth’s understanding of the “other” as well as building collaboration among them. In turn, the Fursa youth will be empowered to lead positive change in their communities, and their collaboration and achievements should be highlighted through various means in order to promote positive narratives and stories as alternatives to the current media discourses.

Moreover, public events where the youth will showcase what they created and/or produced through the livelihood, artistic, and media-related activities will further strengthen their self-confidence, and could potentially result in increased livelihood opportunities if they can, for example, sell what they produced or created or are able to get job opportunities based on their specific talents and acquired skills.

The protracted character of the Syrian refugee crisis presents unique challenges and opportunities that will impact dynamics in the region in the long term, e.g. Kurdish Syrian youth familiarising and sympathising with Iraqi Kurdish culture and traditions or Syrians establishing themselves in Akkar, a region that was within Syrian borders until not so long ago. As such, these dynamics mandate a thoughtful process that takes the unique historical and contemporary dynamics of each targeted area into account. Youth from all origins should be encouraged to invest positively in the future, regardless of how the current situation resolves. Fursa will follow this approach by developing the ability of individuals and groups to positively invest in their communities and build durable social and economic dynamics.
5. Recommendations

Avoid considering each group as a homogeneous entity

Both in Lebanon and KRI, it is important to keep in mind that significant differences exist within each group, including differences in socioeconomic backgrounds, challenges faced, and goals aspired to. The Fursa partners should consciously reflect on these different needs among project participants as well as dynamics (within and between the target groups) that might impact the project in one way or another in order. This will help to tailor youth engagement strategies that build cohesion, as well as ensure the identification of and proper support for specific distress and trauma.

Proactively reach out to the most vulnerable youth

In line with the previous recommendation and in order to reach a more diverse group and the most vulnerable of youth, there is a need to reflect on how to engage youth who may have less access or knowledge of NGOs programming and who are not aware of the partners work. For example, in KRI, it was mentioned that even within the refugee camps, if the team does not go to meet the youth where they live, they might never come to the centre by themselves. This could lead to the most vulnerable and/or need youth not being targeted. Local partners and field staff will be crucial in order to mitigate this risk by strengthening the project's outreach phase.

Consider a family-centred approach instead of an individual-centred approach

War, tensions, displacements, and general poor socio-economic conditions affect all targeted groups to a different extent. Parents in distress not able to fulfil their guiding roles, disrupted family cells, and sibling pressures, emerged from the findings as factors that undermine the youth's ability to secure their futures. The former also put further stress on youth who have taken on earlier supporting roles within their families.

The Fursa project, should reflect on how to further engage young participants’ families at different levels, either through the project’s activities itself, partners, or a follow-up phase of the project.

Taking into consideration the basic need for youth to socialise or re-socialise

Strengthening opportunities for youth to meet and to participate in joint activities, even if just for entertainment, should also play a crucial role in reaching project objectives. Indeed, it will allow improving youth psychosocial wellbeing in the same time than social cohesion if youth from the different groups get the chance to socialise with each other. It would also strengthen the livelihood approach as improved psychosocial wellbeing and social connections can strengthen youth’s confidence in their ability to secure their livelihood.

This is why youth engagement over time is also crucial in order to not only build their capacities but also increase youth social life, interactions, and self-confidence. Beyond this project’s activities, partners’ centres could also play a crucial role in strengthening project achievements by offering a continuous safe space for youth to gather, discuss, play music or a sport, to read books, etc.

Create a sense of belonging

Building on the previous recommendation and as the Fursa project will be implemented in various locations in both Lebanon and KRI, it would be key to create opportunities for the youth from each location to share their experiences and even to collaborate on certain aspects of the projects to further develop a sense of belonging to a common journey and common objectives for the ‘Fursa youth’. Within each country, it would be important to strategically reflect on how the youth could meet and participate in joint activities. Moreover, a sound social media strategy could further create links within and between the two countries of implementation.
For example, a common online platform could be created for the youth to share their stories and exchange with each other. Participants in the media/radio incubator could jointly produce journalistic material covering common concerns/topics to the different targeted locations.

**Build on youth's strengths and need for validation**

Building on the previous recommendation, youth also showed a strong need for increased self-confidence and means to express themselves freely and constructively. The Fursa project offers several opportunities to support youth to do so through life skills trainings, artistic activities, and media-related activities. Moreover, all activities should be further refined together with the participants in order to strengthen their ownership over the process as well as the relevance of the process to their needs, aspirations, and the specific contexts the project operates in the different target areas.

The different components of the project (especially the ones related to life skills) should build on the youth's need to express themselves and to learn how to communicate effectively.

**Ensure proper understanding and approach to the different gender specific challenges faced by the youth**

As illustrated in the data analysis, several gender-specific challenges need to be taken into consideration through the Fursa project, and engaging girls might need an extra effort from project's partners in certain locations or within certain target groups in order to ensure participants and their family's buy-in.

Moreover, partners should also reflect on how to ensure that dynamics at stake between boys and girls participants are properly observed and addressed in case of gender-based discrimination or harassment.

Furthermore, as stated above, the team needs to be prepared to identify and addressed specific traumas, as some targeted girls have faced gender-based violence that cannot be overlooked.

**Offering alternatives to current traditional and social media discourses and youth's use of media**

As mentioned in the findings, to various extents, youth are either impacted by traditional media's constant (and often partial) coverage of negative events and tensions in the region and/or by a use of social media as a platform to express their anger and frustrations, often in a non-constructive way.

The Fursa project can address these issues as, in all activities, youth should be given enough time to express themselves and transform negative feelings into a productive process.

Media-related activities should build direct participants’ ability to express constructively by producing alternative media content which in turn would reach the broader community through broadcasting efforts. The media activities' participants could also engaged other project's participants through, for example, covering the project's activities and conduct interviews with their peers about their experiences.

**Strengthen the approach towards innovative livelihood opportunities in a way that takes the multiplier effect and the potential for social cohesion into consideration**

While there is a clear need to innovate in terms of livelihood opportunities, it was also mentioned several times that livelihood projects often benefit only a few people. By innovating along the value chain, more opportunities can be created. Moreover, by engaging a diversity of participants along the process, taking into consideration their skills, their motivations, as well as the legal context, sustainable collaboration among the different groups can be created. Here are some examples shared during the KII's:
Tea plantation/Medicinal herbs cultivation → Natural tea bags creation → Marketing → Sale

Olive trees growing → Olives preparation → Marketing → Sale
  → Olive oil production → Marketing → Sale
  → Soap production → Marketing → Sale

Focus on filling market gaps by building on youth’s existing skills

Mapping market needs together with youth's existing skills would allow the project’s livelihood achievements to be strengthened as well as building on youth strengths and aspirations. Moreover, there is a clear need to raise awareness among youth on the current needs of the job market as well as counselling them on how to approach and convince potential employers.

Potential sectors and existing opportunities to build on were mentioned during the data collection in both Lebanon and KRI, such as the agro-food industry, solar energy, or factories that have closed down but could be reactivated. Moreover, building on local culture and folklore, traditional handcrafts would also strengthen social cohesion as the different groups can also be engaged around common traditions and/or cultural interests in addition to potentially providing livelihood opportunities for youth in these fields.

Moreover, it was repeated that the budget needed for youth to create and sustain new livelihood opportunities should be quite flexible, as in some instances micro-grants (or loans) would be enough for them to develop their ideas.

Coordinate with authorities and other local structures

In order to strengthen the project’s achievements and sustainability in both Lebanon and KRI, the Fursa project should not overlook the need to engage and build, as much as possible, on existing structures—whether local/national authorities, trade chambers, local civil society or groups, the private sector, etc. At all levels, this would ensure project sustainability and would strengthen these structures’ ability to meet their own needs by leveraging the added value of youth.

It is important to consider the triangle between governance structures, private sector, and civil society in order to ensure a comprehensive impact. For example, youth should be encouraged to include and reach out to relevant local authorities and stakeholders in the development and implementation of their initiatives. They should also be trained on how to effective engage the needed actors to ensure the sustainability of their work and to not act outside of the current structures that could positively or negatively impact their actions.

Strengthen the integrated approach at all levels: Social Cohesion, Livelihood and Psychosocial Wellbeing

Beyond specifically designed activities and partner's individual responsibilities, each organisation should reflect on the potential of its own activities to further contribute to strengthen the achievements on the three pillars.

For example, joint artistic activities for refugees and host communities could lead to increased livelihood opportunities by providing technical skills building as well as increasing psychosocial wellbeing through increased socialisation and self-esteem of participating youth and the referral of identified cases for further specific psychosocial support. Community projects can also be designed keeping in mind the potential of turning these initiatives into livelihood opportunities for youth.
6. Appendices

Annex 1: Data Collection Tools

Key Informants Interview Guide - Lebanon

A. The purpose of the KII is to:

m. Get insights on a set of topics and questions referring to the key aspects of the socio-economic life of youth from refugee and host communities (and IDPs in Iraq).

n. Collect expert information and key stakeholder's insights on the project's objectives and approaches at the local level.

B. KII Participants profile:

a. NGOs and service provider representatives, including representatives of refugees, host community and international NGOs engaging with youth at the local level

b. NGOs specifically engaged in joint refugees-host community activities

c. Main stakeholders from host and refugees' communities, including mayors and representatives of local political parties, religious leaders, camps managers, municipalities, governmental institutions representatives, teachers, educators, parents etc.;

d. Interviews with key local actors within the business, employment, entrepreneurship and other relevant livelihood related sectors

C. KII Protocol:

a. Introduce yourself & the Fursa project:

Hello and thank you for meeting with us today.

My name is.......... and I am conducting a research as part of a project named Fursa implemented by a consortium of organizations lead by Search for Common Ground and funded by the European union.

Search for Common Ground (Search) is a non-governmental organization working to transform the way societies deal with conflicts with over 30 years of experience in peacebuilding and based in 53 local offices worldwide.

The Fursa project is implemented in partnership with two other international non-governmental organizations, COSV and UPP and aims to provide youth from host and refugee communities with livelihood opportunities and improve psychosocial wellbeing. The project will target youth in three countries: Lebanon Turkey and Iraqi Kurdistan. This project aims to improve social stability by working with youth in particular.

b. State the KII aforementioned purpose

c. Inform the interviewee that the discussion will remain confidential

d. Inform the interviewee that his/her name will not be mentioned in the report if he/she does

122 As mentioned in the methodology section, all tools have been adjusted to different targeted respondents, languages, and the different countries of implementation. The tools presented in this section are a sample for the reader information.
not want to

e. Let the interviewee know that his/her participation is voluntary; they can decline to answer to any question or stop the interview at anytime

f. Ask for the interviewee's permission to record the discussion

g. Inform interviewee that the interview will last between 30 to 45 minutes

h. Ask interviewee if they have any question, inquiry or comment before the start of the interview

i. Ask for the interviewee's consent to record the interview and use their name in the report

D. **Note to KII facilitator:**

a. The facilitator should assure the interviewee that all information shared within the discussion will remain confidential; names won't be shared externally if they don't agree.

b. The facilitator should take all potential ethical concerns into consideration before the discussion, considering the safety of the interviewee, ensuring that the interviewee can, at any time, ask for information to be erased, and obtaining an oral consent from the interviewee to record the interview and/or use the interviewee name in the report.

c. The KII should not last more than 30 to 45 minutes.

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**KII fact sheet**

<table>
<thead>
<tr>
<th>Name of Facilitator</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Country</td>
<td></td>
</tr>
<tr>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>Date</td>
<td></td>
</tr>
<tr>
<td>Gender of the Interviewee</td>
<td>Male o</td>
</tr>
<tr>
<td>Nationality of the Interviewee</td>
<td>Lebanese o</td>
</tr>
<tr>
<td>Profile/Role/Position of the Interviewee</td>
<td></td>
</tr>
<tr>
<td>Interviewee consent using his/her name in the report</td>
<td>Received o</td>
</tr>
</tbody>
</table>

**E. KII Guide:**

1. What can you tell us about the economic situation of youth in the community (probe for differences between host community youth and refugee youth)?

a. How do you understand youth economic self-reliance?

b. What do you think are the major challenges youth are facing in that regards?
c. What do you think are the main economic opportunities available for youths at the local level (Probe on what youth would need to be able to seize these opportunities?)

d. What do you think are the major skills and capacities needed for youths to become self-reliant in this community?

e. What are the possibilities in your opinion to generate new livelihood opportunities for youth (probe on market needs)?

2. From your perspective, how would you define the psychosocial wellbeing of youth in the communities? (Probe for differences between host community and refugee youth)?

a. What do you think are the main factors impacting youth in that regards?

b. What do you think would be needed to ensure psychosocial wellbeing of youth in your community?

3. What can you tell us about the relationships in the community in general and between youth from different background and nationalities in particular (probe for differences between stereotypes/prejudices and actual experience)?

a. How would you assess the quality of social connections between refugees and host communities?

b. What do you think is needed to improve relationships in the community?

c. What do you think are the main barriers to healthy relationships in the community?

d. Do youth from this community participate in joint activities with youth from different background/nationalities? (Probes: If yes, what kind of activities? Can you provide us with examples? If no, why not?)

4. As the Fursa project aims to improve social and economic conditions for youth from host and refugees communities, would you have any specific insight or recommendation in that regards (probe for opportunities, challenges, needs and interests of youth)?

5. Do you have any questions or anything you would like to add?

--------------------------------------------------------------------------------------------------------------------------------------------
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Thank you very much for taking the time to participate in the interview. Your answers are valued, very much appreciated and will remain strictly confidential

<table>
<thead>
<tr>
<th>Facilitator notes &amp; comments:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moderator name</td>
</tr>
<tr>
<td>Signature</td>
</tr>
<tr>
<td>Date</td>
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</tbody>
</table>
Focus Group Discussion Guide for Youth in Refugee Communities - Lebanon

A. **The purpose of the FGD is to:**
   
a. Assess perceptions and realities of the youth in host communities in Lebanon, Turkey and Iraq about the opportunities and challenges regarding:
   1. Social cohesion in their community,
   2. Their daily livelihood conditions and expectations
   3. Their psychosocial wellbeing
   b. Identify key direct factors and/or actors that affect and impact negatively or positively youth inter-community relations, livelihood conditions and psychosocial wellbeing
   c. Examine contextual and regional variations and specificities between countries and targeted locations

B. **FGD Protocol:**

a. Introduce yourself & the Fursa project:

   **Hello everyone and thank you all for coming today.**

   *My name is............. and I am conducting a research as part of a project named Fursa implemented by a consortium of organizations called Search for Common Ground and funded by the European union.*

   *The Fursa project is implemented in partnership with two other international non-governmental organizations, COSV and UPP, and aims to provide youth from host and refugee communities with livelihood opportunities and improve psychosocial wellbeing. The project will target youth in three countries: Lebanon Turkey and Iraqi Kurdistan. This project aims to improve social stability by working with youth in particular.*

b. State the FGD aforementioned purpose

c. Inform FGD participants that the discussions will remain confidential

d. Inform participants that their names will not be mentioned in the report

e. Let the participants know that their participation is voluntary; they can decline to participate or leave the FGD anytime

f. Ask for the participant's permission to record the discussion

g. Inform participants that the FGD will last between 1 hour and 1 hour 30 minutes

h. Ask participants if they have any question, inquiry or comment before the start of the FGD

i. Ask for the participant's oral consent to participate in the focus group

C. **Note to FGD moderator:**

a. The moderator should assure participants that all information shared within the discussion will remain confidential; if the note-taker takes down notes, s/he will not have any information identifying or associating individuals with responses.

b. The moderator should take all potential ethical concerns into consideration before the
discussion, considering the safety of respondents, ensuring that all participants agree that no information shared in the discussion will be divulged outside the group, and obtaining an oral consent from participants.

c. The group should not include more than 8 to 12 participants, between the age of 15-27 years old and should not last more than an hour and a half.

D. **Notes for Note taker:**

a. The note taker should commit to the SFCG guide for note taking that will be provided

b. The note taker should not associate notes taken with the name of any of the participants

c. All notes should be directly taken in English if possible

<table>
<thead>
<tr>
<th>FGD fact sheet</th>
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<tbody>
<tr>
<td><strong>Name of Moderator</strong></td>
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<tr>
<td><strong>Name of note taker</strong></td>
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<tr>
<td><strong>Country</strong></td>
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<tr>
<td><strong>Location</strong></td>
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<tr>
<td><strong>Date</strong></td>
</tr>
<tr>
<td><strong>Gender of participants</strong></td>
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<tr>
<td><strong>Number of participants</strong></td>
</tr>
<tr>
<td><strong>Average age of participants</strong></td>
</tr>
<tr>
<td><strong>Respondent’s consent</strong></td>
</tr>
<tr>
<td><strong>FGD Duration</strong></td>
</tr>
</tbody>
</table>

E. **FGD Guide:**

Ø **First part:**

1. Who is currently working or studying (ask to raise their hands and count them)?

   a. What studies?

   b. What type of work?

   c. For the ones who did not raise their hands, what are you doing?

2. From your perspective what does it mean to be economically self-reliant?

   a. Do you consider yourselves to be economically self-reliant? (Probes: Why, Why not? What are the barriers that prevent you from becoming self-reliant?)
3. How would you describe the working conditions in this community?
   a. Do you see differences in these conditions between host communities and refugees?

4. Do you think it’s easy for young Syrians to work here? Why, why not? (probe on the main challenges for youth employment and on the main sources of job provision they can access to, probe between the local market needs and their willingness to do this type of work)

5. What do you think are the skills and capacities you need to find employment in this community?

6. What would be your main expectations from your job? (probe for what type of work they would like/want to do)

7. Do you think it is possible to generate new livelihood opportunities in the community for refugees? (Probes: Why or why not, what type of opportunities can be generated? What kind of skills and capacities are needed for these opportunities?)

8. Did you ever think to create your own business/project?
   a. If yes, what would it be and what would you need to do it?
   b. If not, why not?

Ø Second Part:

1. Can you tell us a bit about the community you live in? What do you like the most, the least?

2. What do you think youth would need to feel well in this community? (Probe on what they think they would need personally to feel well)

3. How safe do you feel in this community?
   a. Is there anything you worry about with regards to yourself or your family? (Probe for how they cope with negative situations)
   b. Do you think that there are specific dangers targeting women?

Ø Third Part:

1. What changed for you personally upon your arrival to this country? (probe for concrete examples and for positive change and/or negative change)

2. Do you feel valued or welcome in the community you live in?
   a. Why yes or why not?
   b. Can you provide us with examples?

3. How would you describe your interactions and relationships with the host community?
   a. Are there any conflicts between youth from host and refugee communities? (Probe: have you been personally involved in any conflict? What were the reasons for the conflict? How did it end?)
b. Do you have any friends from the host community? (If no, why not?)

4. Do you participate in joint activities together?
   a. If yes what kind of activities?
   b. If no, why not? Would you be willing to?

5. How do you see the near future for youth here? (Probe for differences in what they see for themselves and what they see for youth from host communities, probe for hopes and fears)

Ø Do you have any questions or anything you would like to add?

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Thank you very much for taking the time to participate in the FGD. Your answers are valued, very much appreciated and will remain strictly confidential

Moderator and note-taker debrief notes & comments:

<table>
<thead>
<tr>
<th>Moderator name</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Note taker name</td>
<td></td>
</tr>
<tr>
<td>Signature</td>
<td></td>
</tr>
<tr>
<td>Date</td>
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</table>
Survey for Host Community - Lebanon

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Location</td>
<td>Bekaa o Akkar o</td>
</tr>
</tbody>
</table>

Survey Number

Date

Survey Protocol

1. Introduce yourself & the Fursa project

Hello and thank you for taking the time to participate in the Survey.

My name is............. and I am conducting a research as part of a project named Fursa implemented by a consortium of organizations called Search for Common Ground and funded by the European union.

The Fursa project is implemented in partnership with two other international non-governmental organizations, COSV and UPP, and aims to provide youth from host and refugee communities with livelihood opportunities and improve psychosocial wellbeing. The project will target youth in three countries: Lebanon Turkey and Iraqi Kurdistan. This project aims to improve social stability by working with youth in particular.

2. State the survey purpose:

The aim of the survey is to collect youth perceptions and opinions on the relations between the various groups in their community, on the challenges and opportunities to strengthen their livelihood conditions, and on their needs in general.

3. Ask for the respondent's consent to be surveyed

4. Assure the information will be kept anonymous and confidential

5. Inform respondent of interview duration: 30 minutes (to be confirmed after testing)

6. Let the respondent know that their participation is voluntary; they can decline to be surveyed, discontinue the survey anytime, or choose to not answer any question

7. If necessary, rephrase and/or translate questions
## Data collector information

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<thead>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td># Data Collector ID</td>
<td></td>
</tr>
<tr>
<td>Respondent’s consent</td>
<td>Received o  Not received o</td>
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</table>

## Respondent Information

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<th>Male o</th>
<th>o Prefer not to answer</th>
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</thead>
<tbody>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td>o Prefer not to answer</td>
</tr>
</tbody>
</table>

<table>
<thead>
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<th>Syrian-Lebanese o</th>
<th>Palestinian-Lebanese o</th>
<th>Palestinian-Syrian o</th>
<th>..........(Other o (Please Specify)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital Status</td>
<td>Single o</td>
<td>Married with Children o</td>
<td>Married without children o</td>
<td>Separated o</td>
<td>Widowed o</td>
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<tr>
<td>Level of education</td>
<td>None o</td>
<td>Informal Education o</td>
<td>Elementary o</td>
<td>Secondary o</td>
<td>Primary o</td>
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<tr>
<td>Current occupation</td>
<td>Studying: ................... o</td>
<td>Working-part time: ................. o</td>
<td>Working full-time: ................. o</td>
<td>Looking for a job: ................... o</td>
<td></td>
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<tr>
<td>Do you have work experience in any of the following fields</td>
<td>Agriculture o</td>
<td>Construction o</td>
<td>Livestock o</td>
<td>Manufacturing o</td>
<td>Retail o</td>
</tr>
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</table>
A. Economic resources and opportunities

1. What type of cash-generating activities do you think you can easily have access to? (Please select as many categories as you are able to easily access)

- Agriculture
- Construction
- Livestock
- Manufacturing
- Retail
- Wholesale
- Finance
- Trade
- Hotels/restaurants
- Transport
- Health sector
- Social Worker
- Education
- Civil society
- Media
- Handcrafts
- None

Other (Please Specify)

2. From your perspective, which one(s) you think would be the most reliable to generate a good income? (Please select a maximum of 3 categories)

- Agriculture
- Construction
- Livestock
- Manufacturing
- Retail
- Wholesale
- Finance
- Trade
- Hotels/restaurants
- Transport
- Health sector
- Social Worker
- Education
- Civil society
- Media
- Handcrafts
- None

Other (Please Specify)

3. Which one(s) would you like the most to work in based on the accessible ones? (Please select a maximum of 3 categories)

- Agriculture
- Construction
- Livestock
- Manufacturing
- Retail
- Wholesale
- Finance
- Trade
- Hotels/restaurants
- Transport
- Health sector
- Social Worker
- Education
- Civil society
- Media
- Handcrafts
- None

Other (Please Specify)

4. Which one(s) would you like to work in but are not accessible to you? (Please select a maximum of 3 categories)

- Agriculture
- Construction
- Livestock
- Manufacturing
- Retail
- Wholesale
- Finance
- Trade
- Hotels/restaurants
- Transport
- Health sector
- Social Worker
- Education
- Civil society
- Media
- Handcrafts
- None

Other (Please Specify)

5. Why do you think these are not accessible to you? (Please select a maximum of three options)

- Gender Related
- Dependents at home
- Education Level
- Lack of skills
- Lack of experience
- Language
- Disability
- Legal Barriers
- Discrimination
- No employment in my area
- Transport
- Security situation
- Age
- Lack of information
- Competition between different groups

Other (Please Specify)

6. Do you have a regular source of income?
7. Do you find it easy to secure a regular income?

Yes o No o

Please explain your answer:

8. What is the number of income earners in your household?


9. Would you consider to start your own activity/business? (Choose the most appropriate answer)

Yes totally o (if selected go to Q.10)
Yes if I get support o (if selected go to Q.10)
I never thought about it o (if selected go to Q.11)
I am not interested o (if selected go to Q.11)
I don't think I would be able to o (if selected go to Q.11)

Please explain your answer:

10. What are the business fields you cannot find in your community but you would like to start?

Agriculture o Construction o Livestock o Manufacturing o Retail o Wholesale o Finance o Trade o Hotels/restaurants o Transport o Health sector o Social Worker o Education o Civil society o Media o Handcrafts o None o

...................... (Other o (Please Specify)

11. Are you currently facing challenges in finding a job?

No (if selected go to Q.13) o (Yes o (if selected go to Q.,,12

12. What do you think are/were the main barriers for you to find a job?
Gender Related o Dependents at home o Education Level o Lack of skills o
Lack of experience o Language o Disability o Legal Barriers o Discrimination o
No employment in my area o Transport o Security situation o Age o
Lack of information o Competition between different groups o
Other o (Please Specify) ......................

13. In which of the following field did you received skills training in the past?
Agriculture o Construction o Livestock o Manufacturing o Retail o Wholesale o Finance o Trade o Hotels/restaurants o Transport o Health sector o Social Worker o Education o Civil society o Media o Handcrafts o None o
Other o (Please Specify) ......................

14. Would you be interested in joining skills development training activity?
Yes o (if selected go to Q.15) No (if selected go to Q.B.1) o

15. In which field you would like to receive skills development training?
Agriculture o Construction o Livestock o Manufacturing o Retail o Wholesale o Finance o Trade o Hotels/restaurants o Transport o Health sector o Social Worker o Education o Civil society o Media o Handcrafts o None o
Other o (Please Specify) ......................

A. Social Cohesion
1. Are there any evidence of tension/conflict between people from different background in your community?
Yes (if selected go to Q.2) o
No (if selected go to Q.4) o
I don't know (if selected go to Q.4) o

2. Between which categories of youth do you see tensions/conflict? (choose all that apply)
Among host community youth (if selected go to Q.4) o
Between host community and refugee youth (if selected go to Q.3) o
Among refugee youth (if selected go to Q.4) o
Other (Please specify):.............. o
3. How would you rate the level of tension/conflict between refugee and host community youth in your community?

Very low o Low o Medium o High o Very high o

4. Do you feel that your community has changed after the arrival of refugees from Syria?

Yes a lot o (if selected go to Q.5) No at all (if selected go to Q.6) o
Yes somehow (if selected go to Q.5) o Not much (if selected go to Q.6) o
No at all (if selected go to Q.6) o I don't know (if selected go to Q.6) o

5. From your personal experience, what do you attribute the change to? (Choose maximum 3 options)

Competition on the job market o Pressure over services and resources o Degradation of the security situation o Demographic pressure o Socio-economic differences o Political differences o Religious differences o Historical grievances o Stereotypes and misperceptions o Other o (Please Specify) ..................... I don't know o

6. During the last six months, did you ever interact with refugee youth?

Yes (if selected go to Q.7) o No (if selected go to Q.9) o

7. How did you feel in interacting with the refugee youth?

Very safe (if selected go to Q.10) o Safe (if selected go to Q.10) o Unsafe (if selected go to Q.8) o Very unsafe (if selected go to Q.8) o Neutral (if selected go to Q.10) o

8. What made you feel unsafe when interacting with refugee youth?
Gender Related o Education level difference o Language barrier o Fear o Security situation o Attitude o Media influence o Fear o Not knowing how they would react o Different religious background o Different political background o Difference socio-economic background o Community history o
Other o (Please Specify) ......................

9. Why you did not interact with refugee youth? (Choose maximum three options)
Education level difference o Language barrier o Fear o Security situation o Attitude o Media influence o Fear o Not knowing how they would react o Different religious background o Different political background o Difference socio-economic background o Community history o No opportunity to interact o
........................ (Other o (Please Specify)

10. Do you have friends from the refugee youth community?
Yes (if selected go to Q.12) o No o

11. What prevents you from having friends from refugee youth?
Education level difference o Language barrier o Fear o Security situation o Attitude o Media influence o Fear o Not knowing how they would react o Different religious background o Different political background o Difference socio-economic background o Community history o No opportunity to interact o
Other o (Please Specify) ......................

12. Do you think host communities' perspectives changed towards refugees since their arrival in your community?
Yes (if selected got to Q.13) o No (if selected got to Q.14) o

13. How did it change?
Improved o Worsened o
14. How would you describe your feelings towards Syrian refugees in terms of the below?

<table>
<thead>
<tr>
<th></th>
<th>Very low o</th>
<th>Low o</th>
<th>Medium o</th>
<th>High o</th>
<th>Very high o</th>
<th>I don't know o</th>
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<tr>
<td>Respect</td>
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<td>Compassion</td>
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<tr>
<td>Fear</td>
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<tr>
<td>Understanding</td>
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</tr>
<tr>
<td>Trust</td>
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<td></td>
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<tr>
<td>Empathy</td>
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<td></td>
</tr>
</tbody>
</table>

15. Are you aware of any activities in which youth from refugee and local communities participate in together?

Yes o                   No o

16. Would you be willing to join activities in which youth from refugee and local communities participate in together?

Yes o                   No o

If No, Please explain your answer: ...........................................

C. Wellbeing:

(Rank the following questions, 1 being not at all and 10 being totally)

1. To what extent do you feel valued within your community?

1 o 2 o 3 o 4 o 5 o 6 o 7 o 8 o 9 o 10 o I don't know o

2. To what extent do you feel valued outside your community?

1 o 2 o 3 o 4 o 5 o 6 o 7 o 8 o 9 o 10 o I don't know o

3. To what extent do you feel welcome within your community?

1 o 2 o 3 o 4 o 5 o 6 o 7 o 8 o 9 o 10 o I don't know o

4. To what extent do you feel welcome outside your community?
5. To what extent do you think people in your community respect each other?

6. To what extent do you think people in your community respect you?

7. To what extent do you think people trust each other in your community?

8. To what extent do you think people trust you in your community?

9. Which of the following options describes the most how you feel in your community?

   Accepted o Tolerated o Marginalized o At risk o Abandoned o

   Other o (please specify)............

10. How safe do you feel in the community you live in?

11. Which of the following statement describes the best your current mind set?

   Fearful o Anxious o Hopeful o Peaceful o Other:................ o I don't know o
12. How would you rate your own wellbeing based on the below?

<table>
<thead>
<tr>
<th>Self-esteem</th>
<th>Very low</th>
<th>Low</th>
<th>Medium</th>
<th>High</th>
<th>Very high</th>
<th>I don't know</th>
</tr>
</thead>
<tbody>
<tr>
<td>Being able to create and sustain quality relationships with others</td>
<td>Very low</td>
<td>Low</td>
<td>Medium</td>
<td>High</td>
<td>Very high</td>
<td>I don't know</td>
</tr>
<tr>
<td>Being able to think and act autonomously</td>
<td>Very low</td>
<td>Low</td>
<td>Medium</td>
<td>High</td>
<td>Very high</td>
<td>I don't know</td>
</tr>
<tr>
<td>Being able to play a positive role within a group</td>
<td>Very low</td>
<td>Low</td>
<td>Medium</td>
<td>High</td>
<td>Very high</td>
<td>I don't know</td>
</tr>
<tr>
<td>Being able to pursue meaningful goals and Having a sense of purpose in my life</td>
<td>Very low</td>
<td>Low</td>
<td>Medium</td>
<td>High</td>
<td>Very high</td>
<td>I don't know</td>
</tr>
<tr>
<td>Being able to grow and develop myself as a person</td>
<td>Very low</td>
<td>Low</td>
<td>Medium</td>
<td>High</td>
<td>Very high</td>
<td>I don't know</td>
</tr>
</tbody>
</table>

Do you have any questions or anything you would like to add?

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Thank you very much for taking the time to complete this survey. Your answers are valued and very much appreciated.
Data collector notes & comments:

Data Collector name

<table>
<thead>
<tr>
<th>Date</th>
<th>Location</th>
<th>Method</th>
<th>Participants</th>
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<td>Bekaa</td>
<td>FGD</td>
<td>Syrian female youth</td>
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<td>KII</td>
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<td>Syrian Representative - School Director</td>
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<td>Bekaa</td>
<td>FDG</td>
<td>Lebanese female youth</td>
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<td>FDG</td>
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<td>12 January 2017</td>
<td>Bekaa</td>
<td>KII</td>
<td>Zahle Chamber of Commerce - General Manager</td>
</tr>
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<td>12 January 2017</td>
<td>Bekaa</td>
<td>KII</td>
<td>Sada Al Bekaa - Manager and Founder</td>
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<td>19 January 2017</td>
<td>Akkar</td>
<td>FGD</td>
<td>Lebanese male youth</td>
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<td>Akkar</td>
<td>KII</td>
<td>Syrian male youth</td>
</tr>
<tr>
<td>19 January 2017</td>
<td>Akkar</td>
<td>KII</td>
<td>Municipality of Tal-Hayat - Deputy Mayor</td>
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<td>KII</td>
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<td>Khayita Union of Municipalities - Head of Union</td>
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<tr>
<td>12 February 2017</td>
<td>Erbil</td>
<td>KII</td>
<td>Director of High School for female</td>
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<td>Psychiatrist and Supervisor of UPP PSS activities</td>
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<td>13 February 2017</td>
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</tr>
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<td>Gawilan Camp Manager</td>
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<td>14 February 2017</td>
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<td>FGD</td>
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<td>KII</td>
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<td>15 February 2017</td>
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<td>FGD</td>
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<td>FGD</td>
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<td>Dohuk</td>
<td>FGD</td>
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<td>IPD female youth</td>
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<td>16 February 2017</td>
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<td>KII</td>
<td>Director of Music Department in Dohuk Governorate</td>
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<tr>
<td>16 February 2017</td>
<td>Dohuk</td>
<td>FGD</td>
<td>Host community male youth</td>
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<tr>
<td>16 February 2017</td>
<td>Dohuk</td>
<td>FGD</td>
<td>Host community female youth</td>
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<tr>
<td>16 February 2017</td>
<td>Dohuk</td>
<td>KII</td>
<td>General director of DAK Organization for Yazidis women</td>
</tr>
<tr>
<td>16 February 2017</td>
<td>Dohuk</td>
<td>KII</td>
<td>Syrian youth activist and member of DOVY Organization</td>
</tr>
<tr>
<td>18 February 2017</td>
<td>Sulaymaniyah</td>
<td>KII</td>
<td>Head of the Syrian Refugee Committee in Sulaymaniyah</td>
</tr>
<tr>
<td>18 February 2017</td>
<td>Sulaymaniyah</td>
<td>KII</td>
<td>Priest in charge of the monastic community of Deir Mar Musa in Syria, displaced in Sulaymaniyah</td>
</tr>
<tr>
<td>18 February 2017</td>
<td>Sulaymaniyah</td>
<td>KII</td>
<td>General Manager and Director of the Radio Department of NWE NGO (Halabja Community Radio)</td>
</tr>
<tr>
<td>19 February 2017</td>
<td>Sulaymaniyah/Arbat Refugee Camp</td>
<td>FGD</td>
<td>Syrian refugee male youth</td>
</tr>
<tr>
<td>February 2017 19</td>
<td>Sulaymaniyah/Arbat Refugee Camp</td>
<td>FGD</td>
<td>Syrian refugee female youth</td>
</tr>
<tr>
<td>February 2017 19</td>
<td>Sulaymaniyah</td>
<td>FGD</td>
<td>IPD male youth</td>
</tr>
<tr>
<td>February 2017 19</td>
<td>Sulaymaniyah</td>
<td>FGD</td>
<td>IPD female youth</td>
</tr>
<tr>
<td>February 2017 20</td>
<td>Sulaymaniyah</td>
<td>FGD</td>
<td>Host community male youth</td>
</tr>
<tr>
<td>February 2017 20</td>
<td>Sulaymaniyah</td>
<td>FGD</td>
<td>Host community female youth</td>
</tr>
</tbody>
</table>
Annex 3: Evaluation Terms of Reference

Baseline Assessment

Forsa: Regional Resilience & Livelihoods Programme for Syrian refugees and host communities

Search for Common Ground Lebanon

Search for Common Ground (SFCG) seeks an experienced consultant to conduct a Baseline Assessment for its MADAD – Regional EU Trust Fund regional project in Lebanon, Turkey and Iraq. The assessment should be completed by the 15th of January 2016.

SFCG Lebanon invites all interested and qualified candidates to submit a resume and a letter of interest (including a tentative budget), clearly explaining how their experience meets desired qualifications by the 10th of October 2016 to the following contact: mortmans@sfcg.org.

1. Background

1.1. Organization Overview

Search for Common Ground (SFCG) is a non-governmental organization working to transform the way societies deal with conflicts. We have acquired over 30 years of experience in peacebuilding and are based in 53 local offices worldwide.

SFCG first worked in Lebanon in 1996, and we opened up our office in Beirut in 2008. Since then, our activities and capacities have grown significantly. We rely on local staff as well as local partner organisations in order to ensure our work is culturally sensitive, sustainable and well grounded in the Lebanese context.

Our Vision

While conflict is inevitable, violence is not! Therefore we work to achieve social change through transforming the way people deal with conflicts – away from violent and adversarial approaches, towards collaborative problem solving. For more information, visit: https://www.sfg.org/lebanon/ and https://www.facebook.com/sfcg.lebanon.

1.2. Intervention Summary

In partnership with two other international non-governmental organisations, COSV and UPP, SFCG is kicking off a regional project titled “Forsa: Regional Resilience & Livelihoods Programme for Syrian refugees and host communities”.

The project will target Syrian refugee youth and host community youth in three countries: Lebanon (5 communities in Akkar and 5 communities in Wesk Bekaa), Turkey (Kilis, Hatay and Gaziantep) and Iraqi Kurdistan (Dohuk, Erbil and Suleymania, and two refugee camps of Domiz and Gawilan).

The overall objective of the action is to strengthen the prospects of youth in refugee and host communities for social and economic inclusion in Iraq, Lebanon and Turkey.

The specific objectives of the action are:

a. To increase economic self-reliance of youth in refugee and host communities
b. To develop more tolerant relationships between youth in refugee and host communities

The project will engage youth along three streams of activities – social cohesion, livelihood and psychosocial support – building up on each other in order to reach the project’s objectives.

2. The Baseline Assessment

2.1. Assessment’s Objectives

SFCG’s experience working within protracted refugee crises globally has shown that understanding the perceptions of those affected by a refugee crisis – both the refugees and the host communities – is a necessary first step to break down stereotypes, resentments and information gaps that leads to social cohesion and peaceful coexistence. The current context in the region also informed the project design adopting a livelihood approach to strengthen social cohesion and engaging refugee and host youth to develop and implement together creative perspectives for their future.

Accordingly, the first phase of this project will of a baseline assessment at the community and stakeholder levels with the following objectives:

a. Establish baseline values against which results will be measured for the key indicators listed in the table below.

b. Review problematic indicators and provide alternatives.

c. Gather thematic information on social cohesion, livelihood and psychosocial well-being that will inform and enable effective programming.

d. Identifying youth needs and interests that will help SFCG and its co-applicants to fine-tune the content of the proposed activities

e. Provide data to feed in broader research on youth and livelihood in the region.
The key indicators the baseline must review and/or provide information as per the original logframe:

<table>
<thead>
<tr>
<th>Intervention logic</th>
<th>Indicators (disaggregated by country and sex)</th>
<th>Targets</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overall objective</strong></td>
<td>Strengthen the prospects of youth in refugee and host communities for social and economic inclusion in Iraq, Lebanon and Turkey</td>
<td>youth who report increased access to economic resources and opportunities in their communities</td>
</tr>
<tr>
<td></td>
<td></td>
<td>youth participants who report feeling valued and welcome within and outside their community</td>
</tr>
<tr>
<td></td>
<td></td>
<td>community members tangentially involved in the project who report decreased violent conflict between youth in refugee and host communities</td>
</tr>
<tr>
<td><strong>Specific objectives</strong></td>
<td>Increase economic self-reliance of youth in refugee and host communities</td>
<td>youth participants who report increased % economic self-reliance</td>
</tr>
<tr>
<td></td>
<td>Develop more tolerant relationships between youth in refugee and host communities</td>
<td>of youth participants who demonstrate % increased tolerance towards youth from the other community (reported as a composite scale score)</td>
</tr>
<tr>
<td><strong>Expected Results</strong></td>
<td>R1.1 Access to demand-driven livelihood opportunities for youth in refugee and host communities is increased</td>
<td>livelihood opportunities created for youth # from refugee and host communities</td>
</tr>
<tr>
<td></td>
<td>R1.2 The basic social and economic skills of youth in refugee and host communities are strengthened</td>
<td>participants who have increased their % knowledge of life skills (arts, project management, peacebuilding, radio production, psychosocial support, etc)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>participants who have effectively applied the knowledge gained</td>
</tr>
<tr>
<td></td>
<td>R2.1 The psychosocial well being of youth participants in refugee and host communities is improved</td>
<td>of youth participants who demonstrate positive progress in their psychosocial wellbeing</td>
</tr>
<tr>
<td></td>
<td>R2.2 Understanding and empathy among youth in refugee and host communities is increased</td>
<td>youth who score higher in understanding % and empathy composite measures</td>
</tr>
<tr>
<td></td>
<td></td>
<td>youth who demonstrate increased empathy % and understanding during joint activities</td>
</tr>
</tbody>
</table>

2.2. **Audience**

The primary audience of the Baseline Assessment will be SFCG, its co-applicants and the EU which will use its findings and recommendations to feed into current and future programming.

The secondary audience will be the humanitarian, development and peace building community for which recommendations should also emerge from the study in order to improve its programming in terms of youth engagement in the region and similar contexts.

2.3. **Methodology**

a) **Methodology Approach**

The SFCG approach to evaluation is grounded in the guiding principles of our work: participatory, culturally sensitive, committed to building capacity, affirming and positive while honest and productively critical, and valuing knowledge and approaches from within the context. SFCG and the hired evaluator will agree upon a joint set of evaluation standards when negotiating the final contract of agreement.

b) **Scope**

The evaluation will investigate two principal target groups: youth groups, care givers and key community stakeholders. The baseline study is to be implemented in 3 countries: Lebanon, Iraq,
and Turkey in the specific location of the action as mentioned above. The evaluation sample size should adequately cover the project target area and be representative of the community structure.

c) **Methodology[1]**

The evaluation will employ both quantitative and qualitative participatory methods to establish a baseline and review the project’s key indicators and provide information on the three thematic areas: Social cohesion, livelihood and psychosocial wellbeing. The evaluation will draw on the following sources:

All of the documentation collected during the development of the project.

The SFCG team will provide regular assistance, including logistical support. At the beginning of the evaluation period, a detailed plan will be constructed and finalized in collaboration with SFCG Design, Monitoring & Evaluation and Learning Manager and with the consultation of the regional Design, Monitoring, and Evaluation Specialist.

The plan should take the following principles into account:

- Inclusiveness—the methodology should include a wide range of viewpoints, specifically gender and age-sensitivity.
- Mixed-method approaches—both qualitative and quantitative methods need to be present in the methodology.
- Rigor of evidence—gathered information needs to be reliable and transparent
- Ethics—the methodology needs to consider ethics in order to insure that the evaluation is fully objective.

The suggested data collection methods are:

a. Desk study review: project documents, logical framework and other sources of data.

b. Key informant interviews: Interviews will be conducted to gather in depth information on key thematic areas in the three countries: Lebanon, Iraq and Turkey. The key informants include business owners, community leaders, CSO staff and others as appropriate.

c. Focus group discussions: with youth groups and other community members in each of the three countries, the FGDs will be gender and culture sensitive.

d. Community Survey: A short survey in each of the three countries will be carried out to collect baseline information on conflict dynamics between youth groups from the refugee and host communities in addition to available economic opportunities psychosocial wellbeing and other relevant information.

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The methodology is tentative and open to discussion with the selected consultant.
3. Implementation Information

3.1. Evaluation Manager

The consultant will work closely with SFCG Lebanon DM&E and Learning Manager who will be ensuring that milestones are met, providing logistical support and will sign off on the Final Report with the primary approval of the MENA Regional DMEL Specialist and the final approval of the Lebanon Country Director.

3.2. Location

For data collection purposes, the consultant will have to travel to the project specific locations in Lebanon, Turkey and Iraqi Kurdistan.

3.3. Deliverables

• Within seven days from signing the contract, the consultant should submit an Inception report, which clearly defines the evaluation methodology, such as clear outlines for FGD's and KII checklist, survey questionnaires and research timeline with specific deadlines for each deliverable. The inception report should also clearly explain the sampling methodology and sample size for the quantitative survey and a clear and logical number of FGDs and KIIIs planned in each location. The inception report, especially the data collection tools, need formal approval from SFCG before starting the data collection in the field.

• Data collection in the field. Consultant will take lead in conducting FGDs, survey and interviews.

• The data collection from FGD's and KIIIs should be well documented into transcripts or notes and shared with SFCG prior to the first draft report.

• A draft Baseline Assessment report to be submitted within 15 days of completion of the data collection for review and comments from SFCG country team and the Regional DMEL specialist. The review and feedback of the report could be more than one round depending on the quality of the report and the extent to which the comments and suggestions from first round have been incorporated.

• A restitution meeting to be conducted with SFCG team to discuss the findings and preliminary recommendations.

• A Final Baseline Assessment after incorporating the comments of SFCG. The report should be written in English, 30-35 pages excluding annexes, consisting of:

• Table of contents, list of acronyms, abbreviations and list of tables and charts.

• Executive summary of key findings and recommendations – 3-4 pages

• Background information and context analysis presented per key criteria with a brief description

• Baseline methodology with clear explanation of sampling and limitations, FGDs / KIIIs, participants selection and data analysis approach.

• Research findings, analysis, with associated data presented, where appropriate in clear graphs or charts. The findings can include subsections for each research criteria.

124 SFCG will provide sample report outline for reference
• Conclusion and Recommendations for activities/ indicators and the overall intervention for future project implementation. The recommendations should be forward looking and should focus on program design planning versus implementation.

Appendices, which include collected data, detailed description of the methodology with research instruments, list of interviewees.

The report should be submitted electronically in a MS – Word document. The consultant is responsible for English editing of the final report and should be well formatted. The report will be credited to the evaluator and potentially placed in the public domain at the decision of SFCG.

All handwritten and electronic transcripts of interviews and FGDs, hard copies of survey questionnaires and data entry, any logistics from SFCG for the purpose of the study and photographs taken during the baseline should be submitted to SFCG. Furthermore all information generated during the baseline will be the sole property of SFCG and is subject to submission to SFCG along with the final report, prior to the end of the contract.

3.4. Baseline team

The study team will consist of the external consultant, SFCG and partners project staff, SFCG DME and Learning Manager and SFCG MENA Regional DMEL Specialist.

3.5. Deadlines

• Consultant recruitment deadline: 31st of October 2016
• Deadline for finalising the data collection tools: 10th of November 2016
• Deadline for finalising data collection: 5th of December 2016
• Deadline for the draft report: 15th of December 2016
• Deadline for the final deliverables: 15th of January 2017

3.6. Logistical Support

SFCG Lebanon will provide the consultant with logistical support through:

• Ensuring that the consultant receives key documents in a timely manner
• Helping to set up the data collection needed arrangements (travel, interpretation, local data collectors, etc.)
• Arranging meetings with the project team and key staff
4. The Baseline Assessment Consultant

Consultant’s Qualifications

SFCG Lebanon seeks an experienced consultant with the following qualifications:

• Proficiency in Arabic and English
• More than 5 years of experience in project evaluation or the equivalent in DM&E expertise, including collecting and analysing data from interviews, surveys, FGDs, etc.
• Facilitation experience
• Experience in working with international organisations
• Experience in conducting baseline and evaluation studies
• Strong communication and writing skills
• Understanding of and experience working with youth empowerment programming in the region
• Research and evaluation methods and data collection skills
• Ability to be flexible with time and work schedule
• Attention to detail and ability to meet tight deadlines
• Available for future evaluation contracts with SFCG
• Livelihood experience in the context of a refugee crisis
• Conflict resolution/peace building experience
5. **Contact Details**

SFCG Lebanon - DM&E and Learning Manager

Morgane Ortmans

mortmans@sfcg.org
FURSA

Resilient Communities: Supporting Livelihood, Education and Social Stability for Syrian Refugees and Host Communities
Lebanon & Kurdistan Region of Iraq

JANUARY - MARCH 2017