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DRIVERS OF BEHAVIOR CHANGE - QUALITATIVE RESEARCH FINDINGS

PUBLIC ACTION FOR WATER, ENERGY AND ENVIRONMENT PROJECT
PROSPERITY, LIVELIHOODS AND CONSERVING ECOSYSTEMS (PLACE) IQC TASK ORDER #5

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Purpose of the Project

PAP PREFACE

The Public Action for Water, Energy and Environment Project (PAP) is a public education and behavior change communication program developed to support USAID's technical and policy investments in the Jordanian water and energy sectors, and to support specific initiatives in the environment, in particular with regard to solid waste. The project has been awarded to ECODIT, a US small business holding the Prosperity, Livelihoods and Conserving Ecosystems, or PLACE, Indefinite Quantity Contract with USAID.

PAP is a five years program that has been designed in three phases:

1. Data collection and assessment phase of 9 months ending July 31, 2010;
2. Participatory strategic planning phase of 3 months that will include dialogue with the relevant stakeholders; and
3. Implementation phase lasting about 4 years.

The first phase of the project (Assessment and Baseline Phase) is to be completed by the summer of 2010. As part of this phase, ECODIT is conducting numerous surveys, including 12 or more research efforts, and it is from the totality of these efforts that the project will determine its direction and focus for behavioral change. ECODIT has divided this phase into the several rapid assessments. In addition to this survey of Behavior Change which prepared by strategies and Analyseize, other surveys of gender desktop review of existing research on gender and natural resource management in Jordan, Solid Waste Behaviors, Young People's Knowledge Attitudes and Behaviors on Environmental Issues: Water and Energy Conservation and Solid Waste Management. In the informal and non formal sectors, Water and Energy Related Interviews for Large Jordanian Consumers, KAP household, donors, NGOs/CBOs, commercial outlets, governmental institutions including ministries, municipalities and utilities, and formal educational programs are on-going.

The attached qualitative research by Focus Groups was conducted mainly to try to **understand the outlook of Jordanians, what drives and motivates them**. It is the search for "drivers" that can be used in programs promoting conservation of water or energy, and reduction of solid waste that prompts this recruitment of a Jordanian Consultant to explore behavioral "drivers" with the segmented target groups of the Jordanian public.

Research Objectives

In an attempt to identify the key determinants of behavioral change, the following qualitative research project was conducted. This research focuses on and explores what people's motivations are, what their needs and desires are, their personal economics, the demands of their culture, as well as other sociopsychological areas.

Uncovering hidden drivers of human behavior is very essential in social marketing and behavioral change programs as these are viewed to be the drivers that either mobilize the population towards a certain new behavior or cause it to drop the behavior entirely. Understanding these diverse but powerful drivers allows the policy makers and citizens to enhance their decision making process as well as helps formulate social marketing programs, and develop adaptive capacity in individuals and groups. Socio-psychological models that have identified drivers across cultures include known models such as Maslow's hierarchy of needs, Hofstede's framework for assessing cultures, and the GLOBE studies of the 1990s. More recent efforts include Kegan and Lacey's Immunity to change studies, Richard Thaler and Cass Sunstein's work on decision making, and Brafman's work on "influencers", among others. However, only few studies have been conducted in Jordan.

Search for these "drivers" can be used in programs to promote conservation and correct usage of water or energy, and the reduction of solid waste that prompts this recruitment of a Jordanian Consultant to explore behavioral "drivers" with segmented target groups from the Jordanian public.

The qualitative research was designed to provide insight on:

- What are the current coping behaviors and attitudes (psychological, social etc…) of the Jordanian public (disaggregated by gender, age, geography and income) in the face of limited water availability and high prices for energy?
- What barriers exist, psychologically as well as physically, and in the arena of policy, social/cultural and economics to changing consuming behavior in water and energy, faced by Jordanians of differing sex, age groups and incomes?
- What are the potential benefits, psychologically, socially, culturally and in the arena of policy and economics that they would hope to expect as a consequence of adopting behaviors in water, energy and solid waste reduction?
- What are the channels and sequence of outreach to such groups when considering behavior change strategies?
- What are the perceived limits of coping behaviors that one can expect from the Jordanian public (disaggregated by sex, age and income) faced with continued and increasing limitations on water and energy, and increasing price of water and energy?
- What anticipated consequences may the Government face if stricter scenarios were imposed on water and energy (e.g., fines, rationing, imposed codes of construction)?

Refer to annex I for full brief prepared by pap and examples of drivers.

Research Design

1.2.1 Methodology

Qualitative research explores attitudes; it also investigates probes, gauges spontaneous reactions and generates lists of parameters. The following qualitative methodology was used for data collection: Focus Group Sessions (informal roundtable discussions), detailed outline bellow:

Table 1: Qualitative Methodology used for Data Collection

Discussion Script	A discussion guide was designed by Analyseize/ Strategies based on a detailed brief received from PAP. The approved questions were used as a guide throughout all focus group sessions. (Refer to Annex 2 for a copy of the discussion guide used)
Screening & Recruitment of Participants	The sample size and segmentation of each focus group session was designed by Analyseize/ Strategies based on guidelines received from PAP. The sample size and segmentation was approved by PAP. The recruitment of respondents took place through an in-depth screening process. The final screening questionnaire was approved by PAP.
Location of Focus Groups	Eight focus group sessions were held at Analyseize offices, with fully equipped viewing room facilities. Two focus groups were held in Irbid. Members from Analyseize and Strategies attended the focus groups.
Number of Participants	On average, each focus group session was formed of approximately 8-10 respondents.
Focus Group Session Recordings	Each Focus Group Session was recorded onto Audio MP3 and DVD. The information contained on the Audio/Video recordings is confidential and intended only for transcribing purposes done by Analyseize. Any dissemination, distribution, or copying of the Audio recordings is strictly prohibited. Focus Group recording is done with written consent from each participant who took part in the research project. All consent forms are available at Analyseize offices.
Moderator	All ten focus groups were moderated by the same moderator, Ghuzayyah Hijazi.
Duration of focus groups sessions	The duration of the Focus Groups ranged between 100-130 minutes.

1.2.2 Sample and Segmentation

The qualitative research comprised of a sample of 10 Focus Groups. The scope of work provided by PAP included a request to hold Six Focus Group Sessions with adults, and Four Focus Groups with youth. The sample description of each focus group listed below was approved by PAP.

Table 2: Sample Description of the 10 Focus Groups

Methodology		Group no.	Sample Description
Focus Groups	West Amman	**Focus Group 1**	**Gender:** Females **Age Group:** 28-35 **Social Class: SEC** A Married, young families
		Focus Group 2	**Gender:** Males **Age Group:** 36-50 **Social Class:** SEC A Married, older mature families
	East Amman & Zarqa Residents	**Focus Group 3**	**Gender:** Females **Age Group:** 28-35 **Social Class:** SEC B&C Married, young families
		Focus Group 4	**Gender:** Males **Age Group:** 28-35 **Social Class:** SEC B&C Married, young families
		Focus Group 5	**Gender:** Males **Age Group:** 36-50 **Social Class:** SEC B&C Married, older mature families

		Focus Group 6	**Gender:** Females **Age Group:** 36-50 **Social Class:** SEC B&C Married, older mature families
	Irbid Residents	**Focus Group 7**	**Gender:** Females **Age Group:** 36-50 **Social Class:** SEC B&C Married, older mature families
		Focus Group 8	**Gender:** Males **Age Group:** 28-35 **Social Class:** SEC B&C Married, younger families
	Amman & Zarqa Residents	**Focus Group 9**	**Gender:** Males & Females **Age Group:** 18-25 **Social Class:** SEC A&B Single, Diploma or University grads, and young professionals
		Focus Group 10	**Gender:** Males **Age Group:** 18-25 **Social Class:** SEC B&C Single, Diploma or University graduates, and young professionals

Section 1 - Understanding the Target Audience

1.1 Media Related Habits

All ten focus groups began with set of warm up questions allowing the respondents to get better acquainted and the moderator to better understand the research participants. The following section tackles media related habits. It is important to note that the information listed below is not representative of the population, and is only based findings acquired through the ten focus groups conducted, and that the most popular media channels and vehicle listed below represent those of the research partakers.

Questions from DG:
What type of media vehicles do you follow on a regular base? (Probe: Newspapers, Radio, TV, Magazine, Online...etc)
What have you read in the media lately?
What interesting news stories have you heard during the past week?

Table 3: Media Vehicles and Channels Followed Most regularly by the Research Respondents

Vehicles	Most popular channel	Medium/ Channels
Newspapers	الغد	**Al Rai / Ad Dustur** Al Waseet
Radio	راديو فن	**Rotana, Amen FM** Play, Beat, Mazaj, Rotana, Amen FM, Sawt Al Ghad & Virgin Radio
TV/ For news	الجزيرة	**Al Arabiya, JTV, MBC** Al Haqeeqa, , Melody and National Geographic
Online Websites	**www.Sarayanews.com** سرايا	**Amon** Zad Al Urdun, Al Rai, Ad Dustour online, Al Ghad online, Al Arabiyya online, Al Sawsana, Abjad,

Social Media Networks: listed by male respondents in particular, and West Amman residents

facebook
msn

The most common TV channel watched by respondents is Al-Jazeera, which the vast majority stated was the go to channel for current news. Al-Jazeera was followed, although not closely, by JTV, Al-Arabiyya and Al Haqeeqa. Some respondents stated that they do not watch news TV channels at all, but rather watch Environmental Channels

Although many respondents stated that they watch JTV, the majority complained about the channel, stating that it lacks accuracy and credibility, and is not as up to date as other TV channels. JTV is mostly watched during the 8 pm news or Yis'id Sabahak Friday morning show.

Some respondents follow TV shows regularly. TV shows most followed are Syrian and Turkish soap operas, usually aired on MBC channels. Yis'id Sabahak (Friday Morning Show), a live program featuring various local events across the Kingdom aired on JTV, is followed regularly by several respondents. The show sheds light on local talents, artists and national occasions and accomplishments.

Respondent Quotations:
"I use to like watching Soap Operas but I stopped because my daughter watches TV with me, and I don't want her watching them, so we watch Spacetoons together instead." FG3
"JO SAT is the best. It talks about things that matter. Local news" FG4
"I just think that JOTV hasn't gotten to the standard that other channels like Al-Jazeerah and Al-Arabiya has gotten to." FG2

The great majority of respondents do not read local print newspapers. Instead, there seems to be a shift of preference from reading print newspapers, to reading them online. Al Rai, Ad Dustour, and Al Ghad are most frequently visited by those who prefer to read their national news online. During the past year or so, the majority of respondents who used to read print newspapers, have slowly and in many cases completely shifted to reading their news online. For one, reading news online is free, and allows the reader to comfortably browse through news articles, reading only topics of interest. Moreover, following the news electronically is more preferred than watching TV, as watching the news on TV requires you to do so at certain hours in order to get news updates.

However, some respondents still prefer to read print newspapers, mostly East Amman, Zarqa and Irbid resident males, who stated that they read the local papers regularly. The most popular newspapers mentioned include: Al Ghad, followed by Al Rai and Ad Dustour. Even those who read newspapers regularly explained that this was not a daily habit. Frequencies of reading national newspaper ranged from every other day, to once, twice or three times per week. A key observation is that those who read the local newspapers, skim through the main headlines, or only read specific sections such as the horoscope or sports section.

Al Waseet (a free weekly distribution) was only mentioned by females, who indicated that they read Al Waseet whenever they receive a copy at home.

Respondent Quotations:
"Have you noticed how newspapers are getting more and more expensive?" FG7
"There are shows on TV that read the headlines and some summaries of a lot of stories or articles in the news paper so there isn't any need to read them anymore" FG7
"Only the sports section." FG5
"I read the Horoscopes" FG9

The most popular and frequently visited news website is www.sarayanews.com, followed closely by
www.amonnews.com and www.jordanzad.com

A considerable number of females stated that they do not browse the internet. Reasons provided include ones such as "I don't know how to" or "I tried". Most young mothers stated that they currently have internet access in their homes, which makes it more of an incentive to learn how to browse the online world.

West Amman residents, particularly, were noted to keep most up to date with local news. Some navigate websites through their smart phones, with a few that even get notifications on their blackberry phone.

Respondent Quotations:
"I have Jordan newscom and Amon on my phone" FG1
"I read them (newspapers) online because I usually read while I'm in the states and it's only available online." FG9
"It is better to read the paper online rather than to subscribe" FG2
"I have only heard about Facebook but I don't know what it is exactly." FG2
"When I wake up every morning I check the newspapers online" FG7

While the great majority of respondents listen to the radio, many indicated that they do not have any one particular preference, and that they listen to several radio stations, or tune in to listen to certain radio shows, mostly while in the car. The most popular radio show listened to by the great majority was Mohammad Al Wakeel's "Bsaraha Ma'a Al Wakeel" show, which up until July 2010 aired on Radio Fann every day except Friday & Saturday from 7:15 am until 9:45 am. The program sheds light on problems people encounter with public service provides such as electricity, water, roads, transport...etc amongst other problems. In August 2010, Radio Fann changed hands, and consequently Bsaraha Ma'a Al Wakeel was moved to Rotana.

The most frequently mentioned radio station was Fann FM, although most respondents were aware that it no longer airs (as Fann changed hands around the time the focus groups were taking place). Rotana and Amen FM were the second most frequently mentioned radio stations. A few stated that they also listen to Bayt, Ajyal, Hayatt FM and Jessy's program aired on Sawt Al-Ghad. West Amman residents in particular favoured different radio stations, which often include foreign music, and programs in English, including: Virgin, Radio Jordan, Spin, Play, Sunny and Mazaj FM.

Respondent Quotations:
"I don't like the way he (Al Wakeel) treat and refers to the Jordanian people. We are much better than that" FG7
"I think the issues he talks about are important" FG7
"He's out at nightclubs most of the time... and if you go to his house, he won't welcome you... he's just doing it for self gain" 28-35, East Amman/ Zarqa residents.

For information concerning level of interest in local news, refer to Annex 3.

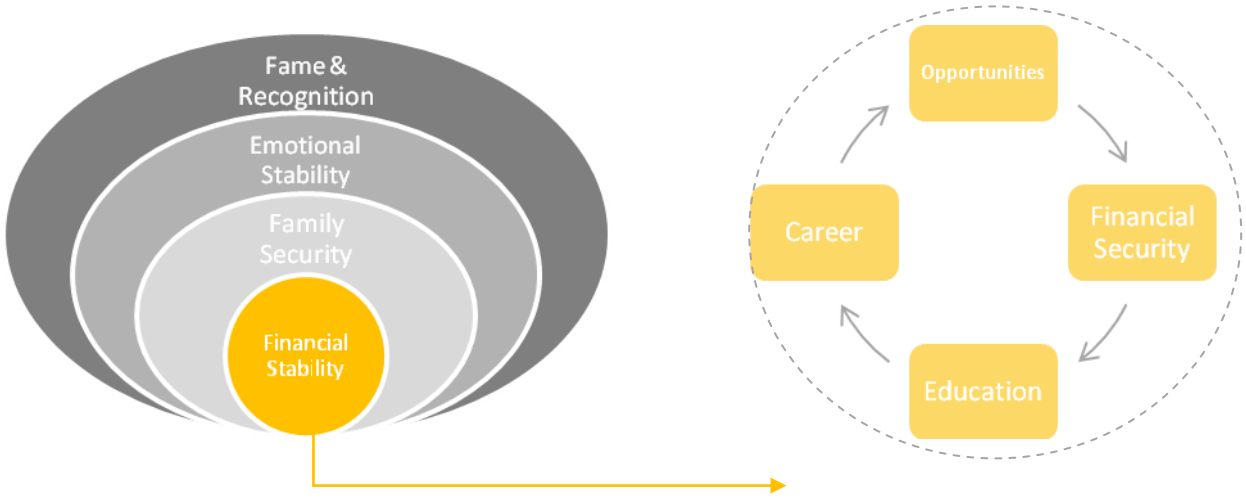
1.2 Needs and Outlook on Life

The following section aims at exploring and uncovering respondent dreams, aspirations, frustrations, concerns as well as their core values. The objective is to gain a better understanding of whether they are happy or not, their source of happiness and optimism, as well as shed light on things those worry and concern them. This enables an understanding of how Jordanians are characterized under Maslow's hierarchy of needs.

Questions from DG:
Could you share with us what are your dreams, and aspirations in life? What are your biggest dreams?
Are you generally happy? What makes you happy?
What are your main concerns in life?
What are you worried about most?
What is your main source of optimism?
Time Capsule: I am presenting you with a time capsule that is indestructible. We are going to burry this time capsule for future generations to uncover. The time capsule will be unearthed by future generations of your family... this is your opportunity to leave something behind that will be uncovered after 100 years... it should contain objects that best describe what your life is all about today, what means the most to you, and that you hold dear and cherries so that when people in the future open it, they will know what you are all about, and what is important to you. (Probe for: what is uniquely you? What do you want to conserve for future generations?)

1.2.1 Primary Needs

Figure 1: the most important Needs to the Great Majority of Jordanians



Financial Security

Findings reveal that financial stability is the most important need, and is perceived as the most essential element required to attain all important needs such as family security, emotional stability, fame and recognition.

Humans are often motivated to fulfil their basic needs, before moving on to other needs. [1]Looking at Maslaw's hierarchy of needs, the majority of respondents are currently positioned at the bottom of the pyramid, where basic physical requirements including food, water, and warmth are barely being achieved. The great majority are so preoccupied with trying to satisfy their lower-level needs, which has caused frustration amongst Jordanians who are struggling to make ends meet. Even those more financially fortunate, stated serious concerns about their financial stability, and fear from the future while they struggle to maintain the certain level of lifestyle they're accustomed to.

Reveiwing the focus group findings transcripts demonstrates that the main concern, main source of worry and frustration is related to financials. The continous rise in cost of living, taxes imposed by the government coupled with low wages have contributed and resulted in frustrated citizens who are financially burdened, and spiteful.

In addition, The vast majority are concerned with their education, or their children's education, in the hope they secure a decent career, a key to a more fianncially secure future as they stated. The role of Wasta should not be overlooked, as a contributing element in job security, and availability of equal opportunities to all Jordanians, which was often mentioned throughout the focus group sessions.

[1] Source: http://psychology.about.com/od/theoriesofpersonality/a/hierarchyneeds.htm

Wasta literally means favouritism- the use of family, tribe, business or personal connections to advance personal interests. Wasta pervades the culture of all Arab countries, and is a force in most significant decisions. Although Wasta is culturally embedded, the vast majority of Jordanians believe that it is a prevalent form of corruption. At the same time, there is a public perception that citizens must have some sort of Wasta in order to run their day-to-day affairs smoothly.

According to a Jordan youth survey on values, "the future worries of Jordanian youth are no different from their parents' current concerns and priorities which incolve a very high degree of pessimism about the personal/ familial economic agenda". Not only is Wasta perceived as an important prerequisite to securing a job opportunitiy in general, but that it is also perceived as a major criterion for public office appointments. "This does not say very much about our drives for achieving meritocracy and equal opportunitiy when teh overwhelming majority of Jordanian parents as well as students thing that public office appointments go by ways other than meritocracy. Students seem to be more critical and more aware of the existence of Wasta and favoritsim as a mapractice in Jordanians society". [2]

The vast majority of respondents complained that salaries barely cover their basic needs. This has resulted in citizens who are extremely conscious about what they spend. Under such harsh financial circumstances, it is only natural for Jordanians to go into 'save' mode, and for them to save as much as possible on running costs such as water, energy and electricity. Even though their motivation is not noble towards the environment, findings reveal that the great majority are currently consuming water, electricity and energy at a minimum. Some examples of ways in which research respondents are currently saving on electricity include:

- Making sure that all lights are switched off at all times, except for rooms that are occupied. Moreover, making sure all lights are switched off during the day, while watching TV and before leaving home.
- Ironing after sunset is perceived to save on electricity.
- Using efficient lighting around the house, including neon lights, or any form of energy saving light bulbs.

Respondent Quotations:
"I switch off the lights while watching TV" Females 28-35, SEC B&C
"I do my ironing all at once at night because it spends less electricity" Females, 36-50, SEC B&C
"I do not let my kids sit on the computer or TV for long periods of time" Females, 36-50, SEC B&C
"All the electricity we use is for necessities, such as fans, lights, the fridge... I think the fridge uses most electricity, but we can't live without a fridge" Female 28-35, SEC B&C

[2] Proprietary youth value survey, 2006

Status is important sociologically, as it comes with a set of rights, obligations, behaviours and duties that people occupying a certain position are encouraged to perform. Status is important to the respondents, as mentioned directly and indirectly throughout the focus groups, displayed by their desire to advance their career, hold high positions, or by the many who strive to start their own business some day, for both financial and status gains.

Many respondents define themselves by how others view them, and are often motivated by what other people think of them. Jordan is a communal, tribal country where citizens live in closely knit communities. In fact it is this mentality that ensures the continuity of rejecting menial jobs due to low pay and a culture of shame which is widespread among citizens.[3]

Culture of shame can dominate the lives of people to the extent that they would refuse work on the basis of shame. Many would rather be unemployed (in spite of suffering the harsh economic situation discussed throughout the report) than having to take up basic jobs, even though the consequence of rejecting such work is inability to support one's family. These citizens do however live within a society where culture of shame is widespread, and so, if one did take up such work, he would be looked down on by his fellow citizens for doing so.

While jobs and job satisfaction are major benchmarks of happiness/misery in advanced societies, we find that the respondents do not perceive jobs as a source of happiness and wellbeing. Sadly jobs remain low paying for the overwhelming majority while for the wealthy they seem not to be of great importance as they draw additional income from trade, inheritance, real estate, and other economic activities. It becomes obvious, and when we use Maslow's hierarchy of needs to measure the 'motivation' of Jordanians, that the source of happiness does not step above Maslow's third layer of deficiency needs into the 'Esteem' layer where 'humans have a need to engage themselves in order to gain recognition, and have an activity or activities that give the person a sense of contribution and self-value, as in a profession. Moreover, the theory states that imbalances at this level can result in low self-esteem, inferiority complexes, or a deflated sense of self-importance'[4], which was a key observation made throughout the focus groups.

1.2.2 Dreams and Aspirations

1. Dreams and Aspirations / Youth

Young Jordanians have various dreams, and aspirations, mostly involving their education and careers. Those already enrolled in university hope to graduate soon and start their careers. Some have dreams of furthering their education by gaining specialized certifications such as the CPA.

Generally, many were very enthusiastic about starting up their own businesses. While those already working stated that they are working hard to gain enough experience to start their own business someday.

[3] www.jordantimes.com
[4] Maslow's Theory of Needs

Respondents Quotations:

"To secure my future, financially and so on... I feel this dream is achievable but it needs a lot of work and effort. It might take me four years to achieve" Male, 18-25, East Amman/ Zarqa resident

"I want to have my own business in promotion and advertising... I've worked hard in these fields and gained experience" Male, 18-25, East Amman/ Zarqa resident

"This is a problem... I have 2 major dreams that don't go together. I want to be an international artist and a worldwide known politician... I joke about being a politician in the morning and a pop star at night. They don't mesh together. I study politics in the US, but my hobby is singing. I thoroughly enjoy it and would like to try it. I see myself doing both. I see myself as a politician yelling and managing countries and I see myself singing and song writing" Male, West Amman resident, SEC A

"I want to study event management and open my own company in event planning" Male, West Amman resident, SEC A

"I believe that even if you get your dream, you will always want more. I want a job to start with, my biggest dream is owning a company though" Males & Females, 18-24, West Amman residents, SEC A

The vast majority of respondents shared a common dream of a financial security future, and hope to own a house, or a car. Respondents dream of being financially comfortable and hope that someday they will no longer fear the future.

Several respondents stated that they dream of living a happy life, without stresses or fears.

Findings indicate that the youth, regardless of area of residence, or socioeconomic background, have similar dreams. Their dreams indicate their safety needs, their yearning for a predictable future. The dreams shared by the majority of respondents indicate needs, including job security, financial security, as well as health and mental wellbeing.

Respondent Quotations:

It is very simple. To be alive, and comfortable and not scared of the future. I want services, like medical care, to make me feel comfortable and not worried all the time" Male, 18-25, East Amman/ Zarqa resident

"I don't have dreams, I live moment, everything is better when you don't over think it" Male, West Amman resident, SEC A

A minority of respondents dream of getting married and being able to start and support their families, suggesting an emotional need for belongingness and family. Increasing financial constraints, rising cost of living and competitiveness in securing a decent job has led many young Jordanians to delay marriage. This was mentioned both directly and indirectly by the research participants. In a culture driven by religious norms, pre marital sexual and intimate relationships are unacceptable by society; therefore attaining such emotional needs acquire a high degree of relevance to their other dreams about further education, career advancement and financial security.

2. Dreams and Aspirations/ Male respondents

The great majority of fathers shared one similar dream involving the future and happiness of their children, elaborating that their greatest dream is to see their children happy, comfortable, educated and well raised, and hope to see them become independent in the future.

Respondent Quotations:

"To see my kids successful in school and university, and provide a good future for them so that they don't lack anything" Male, 28-35, East Amman/ Zarqa resident

"Everyone dreams of having everything and being happy. But the most important thing, however, is safety for your family" Male, 28-35, East Amman/ Zarqa resident

"To be at ease when it comes to my kids. I want them to be successful; I don't want them to get a job for 180 JDs" Male, 28-35, East Amman/ Zarqa resident

"For me at this stage, I don't have any more dreams, now when I look behind I find that my ambitions were only dreams... at this age, after marriage, and four kids, I just want to get them to a certain level that they can depend on themselves. I want them to be better than I am, I don't think I've accomplished much; I want them to do more" Male, 30-60, West Amman resident, SEC A

Males dream of living financially comfortable life where they do not need to fear the future. Financial security is defined by respondents as living a decent and comfortable life, being able to provide one's family with their needs, including ones that basic; such as food, clothing, healthcare, education, and a decent home. There is a sense of misery amongst fathers who feel helpless and incapable, constantly having to tell down their families. Many complained that nowadays they are barely surviving. Most cannot even afford to buy an outfit or a new pair of shoes for themselves, their wives or their children. Having to constantly let down their families makes them feel incapable, which has resulted in a build up of frustration as well as low self esteem.

All respondents, without exception complained about the rising cost of living in Jordan, as well as the increasing taxes imposed by the government. Most Jordanians are currently in debt, either to banks, friends, or extended family members, and they dream of living a debt free and decent life. Moreover, the vast majority see no value or gained benefit in return for paying taxes, causing frustration, and lack of trust in the government.

Financial stability and comfort go beyond affording the basics, which is barely managed. Many complained that their salaries are spent during the first week of the month, and that while cost of living has increased, salaries have remained unchanged.

People need to indulge in other necessities in order to maintain their mental wellbeing. Some examples shared include: taking a vacation once in a while [to some could be once every few

years]; the ability to afford to buy one's parents, spouse or children a gift on special occasions something that most cannot afford.

Respondent Quotations:

"I want to be financially comfortable... buy my mom a nice piece of jewellery for her birthday" Male, 28-35, East Amman/ Zarqa resident

"To be able to go out on weekends, go to Aqaba, or even Syria" Male, 28-35, East Amman/ Zarqa resident

"To live like a king! I want to live comfortably in a house, with a 2 meter garden, and see all my kids around me. I don't want to rent a house on top floor, with just one room and a small kitchen. They made these housing projects, Sakan Kareem, and they call that a dream? The apartments are very small, and you have to take a loan from the bank to buy them" Male 36-50, East Amman/Zarqa resident

"I'm not interested in saving money... but I wish to put my kids in better schools. For them to get a better education" Male, 28-35, East Amman/ Zarqa resident

"To have a retirement fund" Male 36-50, East Amman/Zarqa resident

"I am both an employee and owner of a company; I don't have a career dream. But I have been dreaming for a long time to live a life without debts. I want to live in a life where the bank isn't my life partner. I see things in my country that I want to fix but can't. I feel depressed and I feel like running away, but I know running won't solve it. I don't think anyone is living in peace anymore, no one is able to keep up" Male, 36-60, West Amman resident, SEC A

The vast majority dream of owning a house with a small garden. Currently, the vast majority live in rented flats, with no balcony or shared garden for the building residents. There are no nearby parks for them to visit, and as a result their children play on the streets. This dream was common to most Jordanians who took part in the focus group sessions.

The government's most recent attempt to help poor Jordanians purchase affordable housing, Sakan Kareem Le'aish Kareem" was criticized by respondents. Briefly, Sakan Kareem Le'aish Kareem (decent housing for decent living) in Ahl Al-Azm City project is an initiative set to build 16,000 homes for poor Jordanians, offering them at reduced and/or affordable prices and a payment plan over a lengthy period of time. The initiative was designed to improve the living standards of poor Jordanians.

Those who discussed Sakan Kareem project had only negative perceptions and feedback about the project.

Apartments are extremely small and not well planned to cater for their needs. There are no balconies or a shared garden for residents of each building to enjoy. Some feel cheated by the initiative, as they discovered at a late stage that they require taking a loan from the bank to purchase a flat. Many avoid dealing with banks for religious reasons. Moreover, the applicant approval procedure is perceived to be corrupt. There are rumours that some

individuals, through favouritism (Wasta) purchased several flats as an investment which defeats the purpose of the project.

A minority of indicated that they dream of one day continuing their education by pursuing specialized certification. They wish to advance their education in order to better their careers. Many males, particularly West Amman residents, dream of advancing their careers, by starting their own business, or becoming entrepreneurs. All humans have a need to be respected and to have self-esteem and self respect. While establishing one's own business is desired to feel accepted and self-valued in their profession, it is also perceived as a tool to achieve the financial stability.

Respondent Quotations:

"My only dream is to continue my education. The year I was doing my Tawjihi exams, my father passed away. I couldn't continue my education. After that, I joined the army and got married. Till now, I wish I had completed Tawjihi. I teach my children. My daughter is in the 9th grade, and I teach her at home. My wife can't help her because she dropped out of school in 3rd grade" Male 36-50, East Amman/Zarqa resident

The majority hope for comfortable and emotionally stable lives. To some, comfort is achieved from job satisfaction and receiving a gratifying monthly income. To others, comfort is living a generally happy life through emotional stability. Comfort, happiness and emotional stability, however, are difficult to achieve if one is experiencing financial instability, and can barely afford basic needs to survive.

Some are concerned with Safety and Security. Overall, respondents feel that Jordan was a much safer country in the past, while some feel that national security is getting worse. A few respondents stated that safety and stability in the region, and therefore, hope for peace and stability in Palestine and Iraq. Safety and security needs also include health and well being related desires, which were only mentioned by a small minority of respondents.

Respondent Quotations:

"I want the country to go back to what is used to be" Male 36-50, East Amman/Zarqa resident

"I want to see some change, when I see bad people in the streets; I wonder where the police are? My dream is to feel safe on the streets" Male, 28-35, East Amman/ Zarqa resident

While there were many common dreams, desires and needs shared by the research respondents, there were a few that were very specific to the person sharing them.

Respondent Quotations:

"My personal dream is that I want to write a book or something related to media, and books and TV" Male, 36-60, West Amman resident, SEC A

"I want to have one more baby boy" Male, 36-60, West Amman resident, SEC A

"Family wise, I want to start my own family and have kids" Male, 36-60, West Amman resident, SEC A

"My biggest dream is to improve the situation for Jordanian citizens. I want to be financially stable and to be able to achieve everything I want. My biggest dream, which is no longer attainable, is to immigrate to Australia." Male, 28-35, East Amman/ Zarqa resident

"My only dream is to be emotionally stable" Male, 28-35, East Amman/ Zarqa resident

3. Dreams and Aspirations/ Female respondents

The great majority of mothers, regardless of social background, or area of residence, shared one similar dream involving the future and happiness of their children.

Their greatest dream is to see their children educated, and for them to grow up and make them feel proud. Several mothers stated that they hope that one day their children will raise their heads high with pride. Unlike male respondents, females were more concerned about seeing their children grow to become successful, well mannered citizens, and were less concerned with the financial burden that male respondents were more concerned about.

Respondent Quotations:

"My dream is my children. To raise my kids and form them to make me proud" Females, 28-35, East Amman, Zarqa residents

"We all want our own good, but you want your kids to be better than everyone else. I'm living my dream right now. I have a good stable life" Females, 28-35, East Amman, Zarqa residents

"To raise my son well, like my parents raised me" Females, 36-50, Irbid residents

"For my children to be a source of pride for me... to have them raise my head up high" Females, 36-50, Irbid residents

The majority (excluding all West Amman residents) dream of owning a house of their own. A few dream of getting a loan in order to make this dream come to true. Today, most respondents live in rather small rented flats, and some live with their in-laws or extended families. This clearly adds to their frustration, as rent is high, and the overall physical condition of the flats comes with its own stresses.

Respondent Quotations:

"You have to be very patient when you live here. Right now, I live with my in-laws, I often think about going and living in the Gulf so that I can save some money and buy our own house" Females, 28-35, East Amman/ Zarqa residents

A few respondents dream of becoming financially comfortable in order to pay off their loans. One East Amman resident stated that money is the solution to all problems, and that all dreams can be accomplished by having money.

Respondent Quotations:

"I wish I could take out a loan and buy a house of my own" Females, 28-35, East Amman, Zarqa residents

"I want to quit my job and sit at home and raise my youngest child well. My husband passed away and I am waiting for my oldest son to get a job so that I can quit" Females, 36-50, East Amman, Zarqa residents

"To live a stable life... pay off my loans" Females, 36-50, East Amman, Zarqa residents

An interesting observation is that a considerable number of females dream of fame and gaining recognition.

Respondent Quotations:

"My dream is to become known and loved in my community. I want to feel like I have accomplished something and leave a positive vibe" Females, 28-35, East Amman, Zarqa residents

"I want to do something that will make me shine for those who are around me. Maybe become a member of parliament. Not parliament necessarily, but I mean just getting my people's voices heard" Females, 36-50, East Irbid residents

"My dream, which I am currently trying to achieve, is to become an animal's rights activist, and a women's rights activist. Right now, I'm lobbying and campaigning to improve Zoos in Jordan. We're petitioning and campaigning with big organizations. PETA is campaigning with us" Females, 30-50, West Amman residents, SEC A

"To be satisfied with the person that I am" Females, 28-35, East Amman, Zarqa residents

"I want to make the people here more intellectual. I don't want to think of travelling outside the country to be happy. There is a huge gap between people... I don't think it has anything to do with poverty. People dropping comments are all sitting in nice luxurious cars. Like the case with my neighbours. It shocks me how some people are willing to pay so much on cars, rather than on education, or even their homes. You just spent 150,000 JDs on a car, yet your child is studying in a school that should be far better than it is" Females, 30-50, West Amman residents, SEC A

Naturally, there were some dreams, desires and needs that were very specific to the person sharing them, including the following:

Respondent Quotations:

"If religion comes back to the way it used to be, all our problems would be solved. I wish that would happen" Females, 36-50, East Amman, Zarqa residents

"To stay in good health and live long, so I can see my children become better than me" Females, 36-50, Irbid residents

"Travel across South America for as long as it takes me to explore" Females, 30-50, West Amman residents, SEC A

1.2.3 Source of Happiness and Main Concerns in Life

1. Main Concerns in Life

Happiness is a multidimensional state of mind, affected by several attributes. Spontaneously, the majority claimed that they are happy, after some contemplation, most admitted to not being completely content. There are many elements preventing the respondents from being happy. Even those who are happy, stated that they only feel happy in comparison to others in worse situations, and when compared to people who are less fortunate than they are.

Respondent Quotations:

"We're unhappy people... because we don't smile that often, when we do actually smile, our face muscles start to hurt" Females, 36-50, East Amman/ Zarqa residents

"A couple of years ago, a week before Ramadan, you'd see decorations all around... Ramadan is tomorrow and you don't see anything. People are not excited anymore" Males, 18-24, East Amman/ Zarqa residents

"When I think of other people I feel I'm better than them, and I'm happy. But I'm unhappy from within... deep inside, I'm unhappy" Males, 18-25, East Amman/ Zarqa residents

Respondents were more at ease referring to the third person, and when asked whether they feel Jordanians are happy, many stated that in recent years, Jordanian citizens have become increasingly uninspired and unhappy.

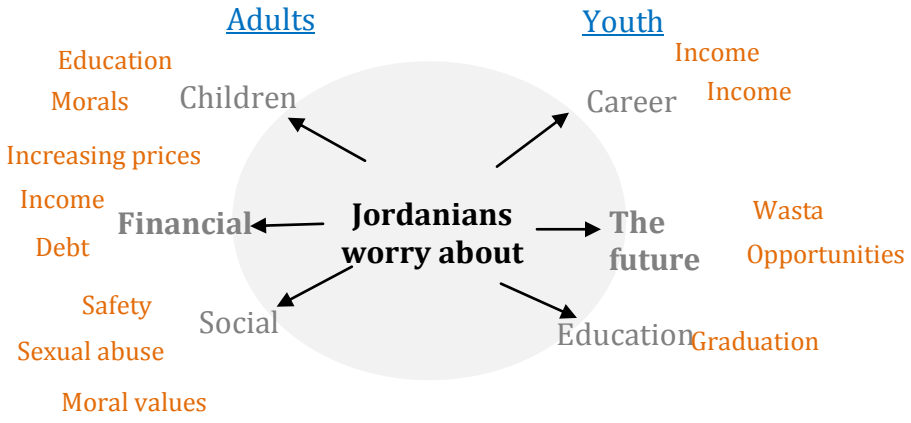
Respondent Quotation:

"The Egyptian in the streets who is always smiling even though he is always yelled at... He is grand" Females, 30-50, West Amman residents, SEC A

Relationships and social interactions, employment, income, optimism and religious involvement are attributes that correlate to happiness. Looking at such attributes, as well as the findings reveal that Jordanians who are concerned about their careers, are financially burdened and dissatisfied with their income, there seems to be a general fear from the future resulting from the lack of stability. Many respondents also feel that members of the community are losing moral values and growing distant from religion and faith.

Figure 2: Jordanians' Worries and Main Concerns in Life

Adults	**Children**	***Education***	***Morals***	
	Financial	***Debt***	***Income***	***Increasing Prices***
	Social	***Safety***	***Sexual Abuse***	***Moral Values***
Youth	**Career**	***Income***		
	The future	***Wasta***	***Opportunities***	
	Education	***Graduation***		



Whether resulting from the financial crisis, or a business gone badly, respondents stated that their current financial restrictions are a main cause for their unhappiness. Most parents worry about the increasing cost of living, limited income which has contributed to their increasing debts.

Respondents Quotations:

"I have many problems with the family. Financial problems. We were in debt for 30,000 JDs, and had to pay back 10,000 each month" Males, 18-25, East Amman/ Zarqa residents

"I'm not so happy, my life was better before. I'm down because of work, there have been some setbacks, so I'm back to square one" Males, 36-50, East Amman/ Zarqa residents

"When your son asks for something that you cannot provide him with, that won't make you happy... you can't be comfortable living knowing that you can't give your child what he wants" Males, 28-35, Irbid residents

"Life in general is good. There are things that are not generally lacking, but need to be worked on. I mean money would be better to have, I think you can accomplish more of your dreams if you have more money" 36-50, East Irbid residents

"When I sit on my own and think of my life and my future, I have many concerns. I think of my home and my kids and how my salary stopped being enough" Males, 28-35, East Amman/ Zarqa residents

"I always worry about my kids. I want to send them to the best schools, give them the best education, best choices, and most importantly, I don't want to lose me in the process. It is a constant struggle" Females, 30-50, West Amman, SEC A

"I've always went to public schools, but I can't let my daughter feel that she is not as good as her cousins who are in private schools. So I put her in a private school. I pay a huge part of my salary for her tuition. I pay 400 JDS annually. I look at the people around her, and I do not have a college degree, while all my brothers do. I can't let myself slump down, I need to pull myself up to their level. I don't want to let my kids down" Males, 28-35, East Amman/ Zarqa residents

Moreover, the majority of resopondents are concerned about their future, particularly younger Jordanians, who feel that opportunities were much better in the past, and fear that without Wasta, they might have difficulty securing a job in the future.

Respondent Quotations:

"There's the problem of Wasta... I'm never going to make it without having a Wasta (connection)" Males, 18-25, East Amman/ Zarqa residents

"When someone wants to achieve their goals, house, car, first million, anxiety is high!" Males & Females, 18-24, West Amman, SEC A

"Not really happy... I'm afraid of the future" Males, 18-25, East Amman/ Zarqa residents

"I worry about the future. University, being successful and benefiting from my education" Males & Females, 18-24, West Amman, SEC A

Some worry about social problems, such as the morals and values of their fellow citizens, and the decreasing level of social integration. Festive shooting is deeply entrenched in Jordanian society. Firing guns into the air to announce a wedding, or to display a show of power is illegal in Jordan, but is something that happens quiet regularly. Naturally, some showed great concern about shootings that happen regularly in their neighborhoods, explaining that the feeling of unsafety is a cause for his unhappiness. Moreover, several mothers worry about their children in light of the increasing cases of sexual abuse in highschools, and the percieved increase in homosexuality amongst young Arab males.

Respondents Quotations:

"Social problems, with your siblings and neighbours" Females 28-35, East Amman/ Zarqa residents

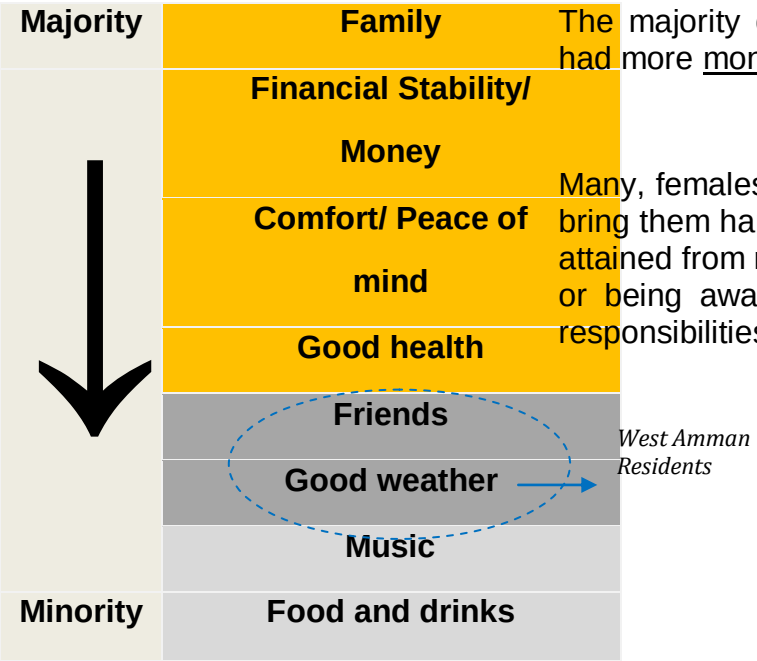
"Many problems in the country, like shootings in the neighbourhood" Males, 18-25, East Amman/ Zarqa residents

"My friend has kids and she says that the word gay is becoming popular amongst the youth. This has become very common and I heard that in some schools the Ministry of Education conducted a health inspection on students to see if they were sexually abused. They also keep an eye on students that they suspect. This has cause anxiety and nervousness" Females 28-35, East Amman/ Zarqa residents

2. Source of Happiness

The vast majority of participants consider immediate members of their family a main source of happiness. Mothers are happiest when they see their children grown, independent and some mentioned committed to religion. Generally, respondents find comfort in seeing their mothers, spouse, or children happy. Whether a warm smile, or the comfort of being around ones family, family is by far the most important source of happiness for Jordanians.

Figure 3: Sources of Happiness for the Majority of Jordanians



The majority of Jordanians would be happier if they had more money, and were financially stable.

Many, females, stated that comfort and peace of mind bring them happiness. Comfort and peace of mind are attained from relaxing, taking some time off from work, or being away from the children, and having fewer responsibilities.

Some Jordanians belonging to upper socioeconomic class find happiness in life's unexpected surprises. The simple things in life that bring happiness to them include: good weather, bumping into an old friend, being in the presence of close friends, music, food and drink.

Respondent Quotations:

"When our kids are committed to their religion and religious duty" Females, 36-50, East Amman/ Zarqa residents

"I'd be happier if I had fewer responsibilities" 36-50, East Irbid residents

"When the children are with their father, and I just get the chance to be alone for while when shopping... and do what I want to do, I'm happy" 36-50, East Irbid residents

"Nothing makes me happy. I try to be happy, but there are too many things that I have on my mind" 36-50, Irbid residents "Certain situations happen that make you happy, you don't have to give me something to be happy" Males & Females, 18-24, West Amman residents SEC A

"I feel that money solves everything, and it is what makes one happy. So in the end, all dreams are about money" Female

Section 2 - Citizenship, Country and Belonging

The following section aims at exploring and uncovering how Jordanian respondents generally perceive the world around them, as well as how they perceive others. Moreover, the section enables a better understanding of Jordanians, their values, citizenship, whom they look up to, whom they trust, their relationships within their families as well as their relationships with other citizens.

Questions from DG:

What problems do you see in your world today? In Jordan, your Community, Your neighbourhood and your home.

What do you think of living in Jordan? And living in your neighbourhood?

Describe Jordan to a foreigner, what is life like here in Jordan?

What does being a citizen of Jordan mean to you?

Do you have a role model? Who do you look up to?

Who are the most important and closest people to you?

What does the word community mean to you?

What is your relationship like with your family members?

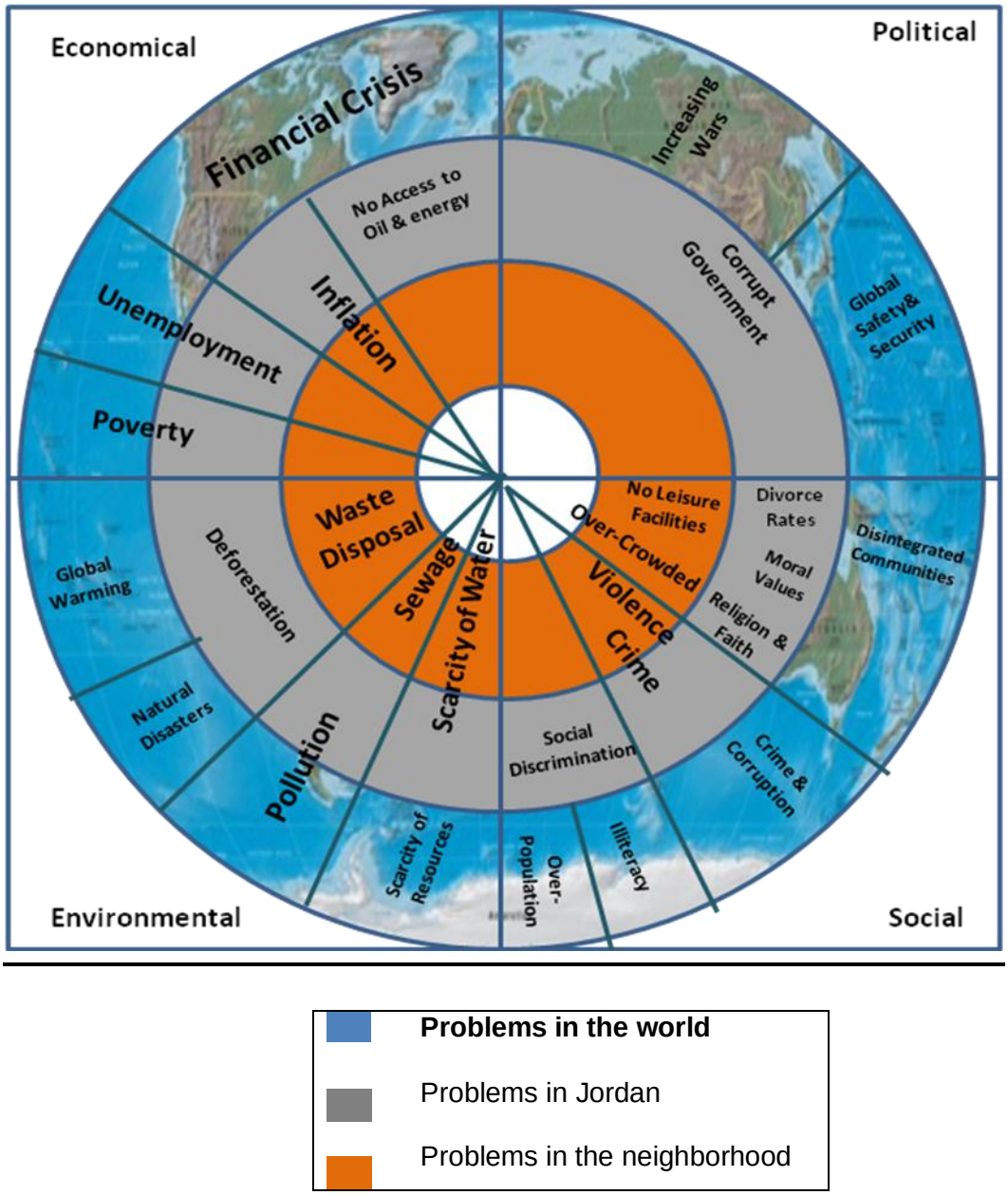
Is there any behaviour you hate from your fellow citizens?

What bothers you about your fellow citizens?

2.1 What's wrong with my world?

The following section demonstrates how the research respondents perceive the world, their country, community and their neighbourhoods. In most encounters, four general issues were discussed: economic, political, environmental and social. The following diagram includes main problems perceived by the vast majority starting with the outer layer displaying problems in the world, zooming down to problems perceived in their community and neighbourhood.

Figure 4: Perceptions towards Problems Facing the World



Several problems are affecting our world in this day and time, many of which are directly correlated with the problems faced in individual households. The financial crisis has a direct impact on families spending power and resulted in unemployment and increased poverty, whereas political problems may contribute to insecurity and lack of safety for families. The research participants were asked to share problems they perceived to be prevalent today in the world, in their country, their community, and down to their neighbourhoods and homes in order to find out how "close to home" environmental problems are perceived to be.

Four main categories of problems were identified by Jordanians: Economic/Financial, Political, Social and Environmental. The underlying pattern reflects the depth in which some problems penetrate into the individual households, whereas other problems are simply viewed as "other people's problems" and not personal ones. Foremost, the economic/financial crisis was one problem that was affecting Jordanian's day to day lives, and causing several elements of distress that come with the rising cost of living.

On the other hand, political problems were viewed to be major problems facing the world, but not so much the household. Most people felt wars, and threatened global safety and security were of the top problems, however there was no mention of fear or lack of security within the domestic family unit, even though other questions and projective techniques indicate that a minority feel that national security is worsening.

Magnifying into the family and the individual home, social problems were at their largest. The main problems apparently causing distress to families were poor ties with neighbours, broken relationships with parents, siblings and children, coupled with limited outlets for relieving stress. Most individuals were facing several social problems in their neighbourhoods as well, deeming them to have increased level of violence, being overcrowded, and an unfriendly unhealthy environment.

Evidently, there was a substantial level of awareness regarding major environmental issues affecting the world. People knew of global warming, shortage of natural resources and pollution as key threats affecting the planet.

It is important to mention that citizens belonging to upper socioeconomic class, as well as the youth in general, have higher awareness concerning the impact of environmental problems, and were also more conscious about their role in contributing to this issue. According to them, Jordan is part of the world, and therefore must have some contribution to the growing environmental problems. Older residents feel that the main cause of environmental problems are industrial companies, mostly in heavy-industrial countries such as China, and that they have little or no contribution at all to the issue.

Respondent Quotations:

"We can't say that we don't contribute to the problem, because we do. We are part of the world" Males, 18-24, SEC B&C

"Big industries ruined nature by polluting environment" Females, 28-35, SEC B&C

"Global warming affects everyone. Including Jordan" Females, 36-50, SEC B&C

"I don't think we can do anything. Stop smoking? Or riding car? But I mean a cigarette is nothing compared to a factory that works with chemicals and releases harmful gases to the environment" Males, 28-35, SEC B&C

"I don't think any of this is our fault" Males, 18-24, SEC B&C

"No one cares" Male, 28-35, SEC B&C

"If you look at every house, there are a minimum of 2 cars, or even 3 cars in some. This is a big problem. One car is enough, but this is hard to implement" Males, 30-50, SEC A

"Our parents don't really appreciate the environment, but we went to school and we were taught how we should conserve it" Females, 36-50, SEC B&C

"It's the government's duty to look after our resources, not the citizen's duty" Males, 24-35, SEC B&C

"I can't solve the problem by myself. I can't recycle on my own" Females, 30-50, SEC A

"I think Earth can handle this... instead of being concerned with smoke coming out of a factory, how about we care more about people dying in Palestine. I just feel that there are more pressing issues than global warming." Female, 30-50, SEC A

"I don't think any of this (global warming) is our fault" Males, 18-24, SEC B&C

However, these problems were not carried into the household, and weren't seen to affect the personal homes. Only water shortage was a problem that was causing anguish- and this was not seen in light of an environmental problem but more of a problem associated with having restricted access to water due to poverty.

There is a clear consensus on the importance to address the problem of water scarcity, one of the most crucial and limited natural resources in Jordan. In fact, the scarcity of water was a key issue and problem facing the great majority of East Amman, Zarqa and Irbid residents, who complained that the water they receive is barely enough to meet their demands. Many people still feel that it is the government's task to solve the water shortage, blaming the government for the water problem, not realizing that the resources are all being stretched to the limit already.

On good weeks, water is supplied by the municipality once a week if not less. Females, particularly shared different measures currently adopted to collect and conserve and wisely consume whatever water they receive. Filling up storage gallons, or even bathtubs was commonly used to store water for emergencies. In some cases, women bathe up to five children together in one tub to conserve, while some bathe less frequently. Most women indicated washing their clothes once a week; often on the day water is supplied by the municipality.

Only some West Amman residents, belonging to upper socioeconomic classes stated that they consciously conserve water by closing the tap while brushing their teeth and decreasing time spent in the shower.

Respondent Quotations:

"I have an efficient way to bathe my daughters. I put all five of them in the tub, and soak them with a bit of water, and antiseptic, and then quickly rinse them off one by one. Just like you do with your dishes, when you soak them in a little water so that it is easier to just rinse them off... it's the same thing" Females, 28-35, SEC B&C

"I close the tap while brushing my teeth" Youth, 18-24, SEC A

"I rarely get water... when I do, I have to fill up my bathtub with water because I will run out of water soon, and will have to use the water I collect in the tub" Females, 28-35, East Amman/ Zarqa residents

"Some people install motors and water pumps so that when the water arrives, they are able to fill up their tanks immediately, and so, people like me who do not have such motors end up with a weak water stream all the time" Females, 28-35, East Amman/ Zarqa residents

"In Baqaa, water is very clean... the cleanest in the kingdom. They just try to cover up the fact that Jordan has natural resources. I have a friend who owns a piece of land on the Syrian-Jordanian border. On the Syrian side, they let him dig and he discovered water. But in Jordan they didn't let him dig to try to see if he finds any. They claim that there is no water in Jordan, but there is. Jordan has very clean water, but they don't want anyone to look for it. It's political" Males, 28-35, East Amman/ Zarqa residents

"We only get water on Tuesday's at around 10:00 pm. All the women in the family get together, and do their laundry on Tuesday's" 35

While the great majority of respondents are aware of the anxiety about global warming and dwindling of natural resources, most do not think that the problem is very relevant to them on an individual level. The majority do not feel that they have an impact on reducing environmental problems, and feel that the government is responsible for protecting and preserving Jordan's natural resources.

The following section tackles problems perceived by the research respondents, from macro (problems in the world) to micro (problems in my neighborhood and household level). Problems perceived in the world are displayed in the figure below:

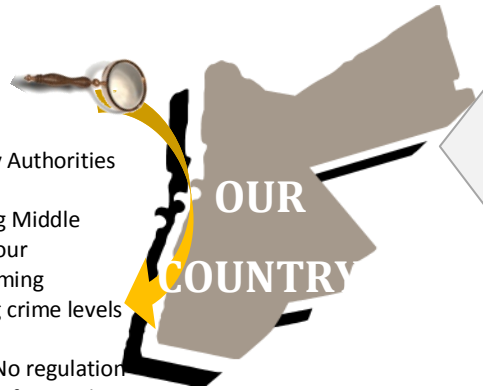
Figure 5: How the Research Respondents Perceive the World

2.1.1 Living in Jordan

It was often mentioned by the vast majority of the research respondents that the thing they love most about Jordan is the comfort of living amongst their families and friends. Simply put, Jordan is home; here many problems also happen to exist, affecting their everyday lives.

Figure 6: How the Research Respondents Perceive Jordan

- **Corrupt Government:** Lack of Transparency & Untrustworthy Authorities in Charge
- **Financial Situation:** Inflation, Rising Poverty Levels, Dissolving Middle Class, Unemployment, Unfair Job Opportunities, Foreign Labour
- **Cultural:** Loss of Moral Values, Lack of Religion & Faith, Becoming Westernized, Social Discrimination, High Divorce Rates, rising crime levels (Murder, Rape and Violence), Wasta
- **Environmental:** Polluted Swamps (Along Zarqa River Basin), No regulation to prohibit harmful engine fumes, Scarcity of Water, Neglect of natural treasures in Jordan, Deforestation



- If you give someone a ticket because his car is excreting harmful fumes he'd fuss and fight and say his car is new
- We have a conservation that no one knows and no one cares about. It has many nice animals, like fish. We have deer, and they hunt them! Even though they are a natural treasure.
- People chop down trees and build houses in their place.
- They say that the Dana conservatory contains metals and gold in the ground that is worth the conservatory itself 10 times. When I think of it in a sense that next year public schools students won't be able to get all their books, I say I would rather they learn and get a quality education than for us to spend money on deer.
- In 2010 we can't even think of the environment, we have too many pressures.

Many research participants perceive those in leadership or management positions to be corrupt. Lack of transparency and untrustworthy policy makers was a commonly discussed problem by Jordanians. There is little faith amongst the public that the system is designed to simplify the life of the citizen. There also seems to be a sense of defiance towards policy makers who are perceived to be so far removed from reality.

According to a survey conducted in 2006, 66% of Jordanian students believe that people with influence and power try to take advantage of them, while 56% of parents felt the same thing. The study also indicates that almost half of Jordanian students and parents believe that the government does not care about what happens to them. [5]

[5] Propriety, Youth Value Survey, 2006

The respondents felt that although they are expected to carry out their duties as citizens, by paying taxes and fees to the government and decision making authorities, in return the majority feel that they are not cared for by those that should be protecting their overall well being. Reasonable expectations were shared, such as maintaining the cleanliness of their neighbourhoods by collecting garbage on time and consistent supplies of water to households. The underlying perception was that citizens are paying their duties and not getting anything tangible in return, which causes confusion and frustration about where taxpayer money is being spent.

A highly educated population faced with low paying professional jobs, has led to much frustration among Jordanians. Purchasing power is very low, and the gap between the aspirations of the average Jordanian and what they can actually afford is seemingly unbridgeable.

Many respondents belonging to lower economic groups complained about unfair job opportunities and the increase in unemployment. An average young Jordanian fresh graduate is likely to earn a monthly income of around JOD 150-300. Ironically, the wealthier Jordanians who send their children abroad for an American or European education stand a better chance of earning significantly better salaries upon their return.

In fact, the vast majority of Jordanians who took part in the research claim that they would leave Jordan, or encourage their sons to leave Jordan if they had the opportunity. It is a common perception that one earns better income, and lives a better quality of life in countries such as Dubai or Saudi Arabia for instance. On the other hand, these same people feel that immigration is a problem with serious consequences on the country, and while leaving is not in the best interest of their country, it would not be to their long term advantage to remain in Jordan.

There seems to be a growing and seemingly unbridgeable gap between the upper and lower socioeconomic groups in Jordan. Many respondents feel that this growing gap has resulted in a shrinking middle class. According to a survey on youth value, “86% of Jordanian university students agree that there is a disparity between poor and rich. 59% agree that there is a disparity between West Amman and East Amman residents, while 57% of Jordanians agree that there is a disparity between East Jordanians and Jordanians of Palestinian origin”. Financial disparities between West and East Amman residents, between East Jordanians and Jordanians of Palestinian origin, were not so “publicly accentuated in the past in a society that prided itself of its unique diversity and tolerance”. [6]

While there’s been much public debate on whether the Middle Class in Jordan is in fact shrinking or not, the perception of a disappearing middle class has increased over recent years. The middle-middle class has indeed shrunk, so that it has either merged with the working class, or upper middle class, leading to increased polarization in society”. [7]

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[6] Proprietary Youth Value Survey, 2006

[7] Center for strategic Studies, University of Jordan, Paper: How the middle east class in Jordan is coping

A study by the Center for Strategic Studies, University of Jordan, states that wages are clearly insufficient to cover living costs, resulting in a “squeeze in terms of declining assets, leading them to seek other sources of income through transfers and self-employments”. Citizens may have resorted to their savings in order to cover costs, and are therefore suffering in light of the economic difficulties. The middle class carry and preserve the values of any society. The upper middle class adopt new ideas and the lower middle class learn from them. With the extinction of the upper and lower middle classes, we are likely to lose the soul of society and the consciousness that comes with it.

2.2 Community and Belonging

Several questions were addressed in order to better understand Jordanians within their communities, as well as what conditions affect the formation and degree of cohesiveness of communities in Jordan. For the purposes of the study, a community is defined as a group of interacting people living in a common location, and sharing similar public services.

The underlying problems faced by the local community appeared to be on the rise. From corrupt governments, to worsening financial and economic situations participants stated several concerns they had regarding the way in which their communities were developing. The fundamental problems however appeared to be of social nature- where one took a closer look at the community crime and violence, estrangement from religion and faith, social discrimination and higher divorce rates were apparent. In addition, the majority of Jordanians had negative perceptions regarding the overall interaction between community members.

Figure 7: How the Research Respondents Perceive their Community and Neighborhood

- I notice this in every governmental circle, if they don't like your style they'll give you a hard time.
- And in commercial places. If you go to someone who's known as Palestinian they give you special prices
- The people in charge can no longer deal with everyone's problems
- Poverty. That is the biggest problem
- I dare you to walk all the way outside Irbid from here, and I bet you to find one smiling person.
- People have no respect for God or God's name
- People don't have any values. And they see people on TV doing drugs and drinking alcohol and ending up doing heroic things so this encourages people to do it.
- No one has time for family anymore.

OUR COMMUNITY

- **Corrupt Community:** Use of Wasta, Unprofessional Government Employees, Corrupt Elections
- **Relationship Between Jordanians & Palestinians**
- **Rising Prices, High Cost of Living, Low Incomes, High Tax Rates- No Return, Difficulty of Finding a Job (Leading to** Youth Plans for Immigration/ For jobs they deem shameful in Jordan)
- **Social Ties Disintegrating**
- **Rising Robbery & Street Crime**
- **Honour killings/ Rising Suicide Rates**
- **Lack of Religion & Faith, Loss of Moral Values (**Drugs and Alcohol Substance, Becoming Westernized)
- **People's Negative Attitudes (**Indifference: Lack of Social Responsibility, Unhappy People)
- **Dissolving Family Unit (**Divorce, Lower Marriage Rates, No Time for the Family)
- **No Leisure Facility**
- **No loyalty, No belonging**

MY NEIGHBOURHOOD

- **No Ties/Bad Ties Between Neighbours:** Fights between neighbour, Neighbours don't mix/socialize, Families living near each other- too many problems, No Privacy
- **Neighbourhood Violence,** Drugs, drinking and smoking in the parks, Children using foul language, Not safe for children, Noisy (weddings, celebrations, children)
- **Over-crowdedness,** Gypsy Settlements
- **No Leisure Facilities** Lack of Parks, and place to breathe
- **No parking space**
- **Poor sewage/drainage system**
- **Poor Waste Disposal/Garbage**
- **Dirty Houses/ Neighborhoods**
- **Water not coming to houses**

- No one stands any one in our neighbourhood; they always fight over small things like parking.
- We have a 3 year old who uses bad language, boys in the street carry weapons. Yesterday one of our neighbours broke a window, when he replaced it he dumped all the broken glass in front of our door. After 8 PM, 69% of people in the park are in the park to do drugs, drink, and smoke, and the government knows but they don't do anything about it.
- I don't feel safe letting my kid out on the street.
- Also the sewage system is horrible, so is the garbage situation. I once lived in a neighbourhood where they had 1o trash containers that were all over flowing.
- My neighbours always throw their trash in front of my house.
- Problems with your neighbours also lead to problems over water. They take all the water and then we're left with very little water.

Many problems were perceived within the community, the mostly commonly mentioned across all groups include:

- Corruption: Use of Wasta either to facilitate matters, or get away with things to avoid punishment.
- Discrimination: Lack of sense of unity between Jordanians and Palestinians.
- Immigration: Lack of opportunities, resulting in a generation that aspires to leave the country.
- Culture of shame: increasing unemployment rates.
- Disintegrating social ties: between neighbors, and extended family members. Lack of religion and faith: Increasing drug and alcohol use amongst the youth, adopting Westernized habits and traditions that are not aligned with Arab morals and values.
- Dissolving family unit: Increase in divorce rates, and lower marriage rates due to lack of financial capabilities.
- Rising Robbery and Street Crime: Increase in murder, rape and violence in general, making neighborhoods feel less safe.
- Increase in honor killings and suicide rates amongst citizens.
- Negative attitudes: Unhappy, indifferent citizens who lack social responsibility.

West Amman residents in particular are concerned about road rage and fights that are happening quiet frequently at universities. Females mostly discussed the harassments they receive on the road from other fellow male citizens.

Respondent Quotations:

"Education is key... it might impact people greatly and how people think. I want to change people's mentality, like when they see a girl wearing something they talk bad about her. I have no sisters, but I wouldn't mid my sister dating. Maybe if these people read more philosophy they wouldn't think the way they do" Youth, West Amman, SEC A

"Freedom of choice... like how everyone here want to fit into a group of friends, they don't look for people like them, and they just want to fit in...And they'll do anything to change and fit it. Freedom of speech as well, here is only apparent, but in reality if someone writes something they aren't supposed to about certain authorities, they can be jailed" Youth, West Amman, SEC A

" When people go to the Dead Sea for the day, they do so to go check out girls... so you can't be comfortable when you want to go there" Females, 28-35, SEC B&C

"It's like they've never seen girls before" Youth, West Amman, SEC A

"I've travelled for 5 years and noticed that people changed a little bit, but they went to the worse. My utopia is a place where people make right choices; do not waste time smoking hookah and do something constructive" Youth, West Amman, SEC A

1.2.2 People I trust for advice:

The vast majority of the public perceive members of their immediate nuclear family as closest to them. Whether a parent, spouse or sibling, people feel closest to their family members. The majority of youth, ages 18-24, feel equally close to a friend, usually a childhood friend from school. Only a few older males confide in a close friend, while women in particular feel closest to, and confide in their mothers.

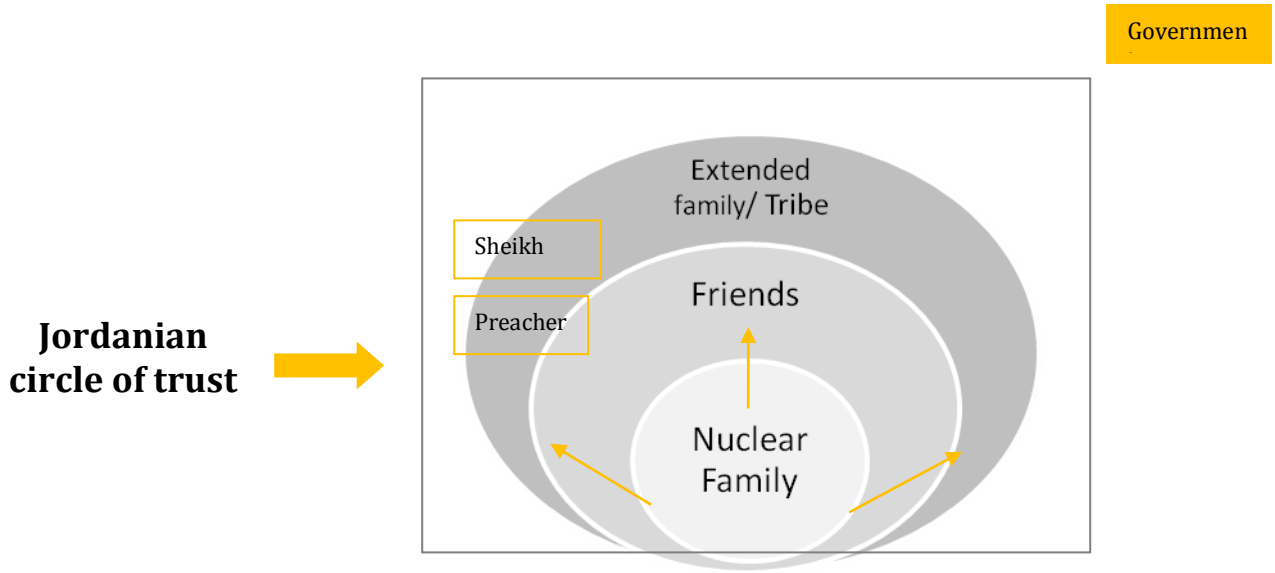
Respondent Quotations:

"The internet is closest thing to me" Youth, 18-24, SEC B&C

"My mom is always worried about me, so I can't talk to her about things and my husband is very temperamental and gets angry very quickly. I only confide in God in my problems, I only have God" Females, 28-35, SEC B&C

A minority of lower socioeconomic groups mentioned that they often consult older and wiser member of their extended family/ tribe for advice, or refer to God through prayer. One interesting observation, is while many females will seek advice from their husbands, many males stated that they consult their wives on certain issues, but that they do not take such advice seriously.

Figure 8: Jordanian Circle of Trust



Respondent Quotations:

"I'm never convinced with the advice my wife gives. She has a limited level of intellect. I'd never leave her to make any decision. I actually take her opinion and do the opposite always." Male, 28-35, SEC B&C

"It is just about being courteous. She likes it when you ask for her opinion. It doesn't mean you take into seriously" Male, 28-35, SEC B&C

"The oldest and wisest man in my family" Male, 36-50, SEC B&C

"No one affects my actions, I decide for myself" Male, 36-50, SEC B&C

"I go to my mother in law when I have a problem. She solves all the problems and my husband always does what she tells him to do. No questions asked" Female, 28-35, SEC B&C

"If I'm having problems with my family I'll go to my mother for advice. If I'm having financial problems I'll ask my brothers for advice" Males, 36-50, SEC B&C

Apart from their immediate and extended family members, the majority of respondents do not trust many members of society. A few from lower socio economic groups mention Prophet Mohammad, or religious preachers such as Dr. Amjad Qorsha, or Amr Khalid; Muslim televangelist activists and preachers. In April 2006, The New York Times Magazine describes Amr Khaled as "the world's most famous and influential Muslim television preacher"[8], who was also chosen as number 13 of the world's most influential people by Time Magazine[9]. A few also mention that they trust a Sheikh, while many argue that not all religious preachers, interpreters or sheikhs can be trusted.

The current leadership does not have much credibility with the general public. Very few mentioned members of the royal family as people they trust. The vast majority do not trust the government because they do not feel that leaders are doing anything relevant to help and improve their reality and their everyday lives.

Respondent Quotations:

"His Majesty King Abdullah" Male, 36-50, SEC B&C

"I trust my lawyer. There was a medical mistake I went through while delivering my child, and now she is handicapped. So I resorted to my lawyer to help me, but nothing came out of it. But I trust her" Female, 28-35, SEC B&C

"If you need to know certain things you can just go to a sheikh" Females, 36-50, SEC B&C

"The guy from Hezbollah" Males 28-35, SEC B&C

"I don't completely 100% trust the government, but I do mostly" Female, 28-35, SEC B&C

[8] The New York Times
[9] Time Magazine

1.2.3 Role Model

Apart from their own parents, the vast majority of Jordanians claim they have no role models to speak of. In lower socioeconomic groups, the majority mentioned the Prophet Mohammad as a role model they wish to emulate in everyday life. When asked to share role models apart from family members or the Prophet Mohammad, the majority mentioned His Majesty the late King Hussein, as a respected leader, father figure, humble and accessible persona who looked after their best interests.

Respondent Quotations:

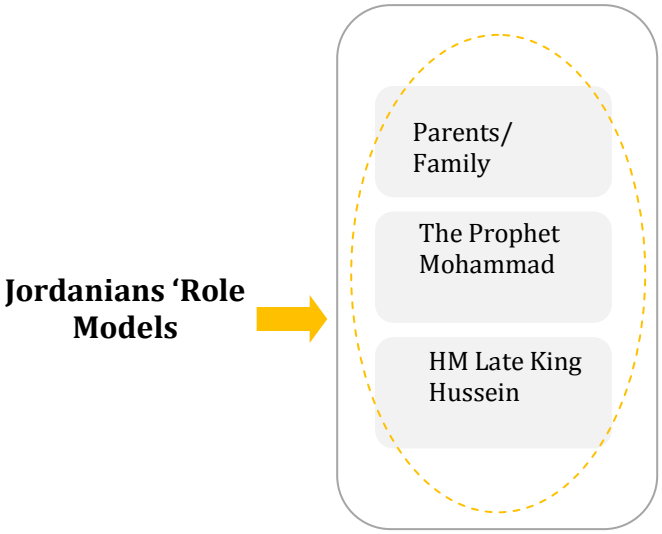
"No one is perfect... I have no role model" Males, 28-35, SEC B&C

"HRH King Hussein God bless his soul has established many things worldwide. He is loved amongst all the people, not just Jordanians" Males, 28-35, SEC B&C

"Politically, King Hussein is my idol. He dealt with so many problem and challenges. I also like Thomas Jefferson, America's 3rd president; he challenged slavery and was in love with a slave. Musically, International. They were able to reach out to so many people. I also like El Divo; I mostly like classical music, like Celine Dion. Her songs changed people's lives" Youth, 18-24, SEC A

"Michael Jordan. King Hussein, and Che Guevara" Youth, 18-24, SEC A

Figure 9: Jordanians' Role Models



Young Jordanians, 18-24 age groups, listed various role models, after some probing by the moderator. A few mentioned personalities including Michael Jordan, Andrea Bocelli, Celine Dion, Bill Gates, and Rafiq al Hariri as role models. Some males mentioned historical political figures such as Ahmad Obeidat, Hitler, Ghandi, Henry Ford, Thomas Jefferson, Che Guevara and Nelson Mandela.

Respondent Quotations:
"Bill Gates for sure" Youth 18-24, SEC B&C
"Rafiq Hariri. He started out with nothing and built himself" Youth, 18-24, SEC A
"Political figures, Yaser Arafat and others like Shoman and Masri" Youth, 18-24, SEC B&C
"Mr. Henry Ford" Male, 36-50, SEC B&C
"Ahmad Obeidat. When he was working with the government, there were no thieves in the country and it was very safe" Male, 36-50, SEC B&C
"Hitler, because he has belonging to his country and works for its betterment" Males 28-35, SEC B&C

An interesting observation is that many females, regardless of socioeconomic background perceive Oprah Winfrey as a role model. Oprah Winfrey is a self made icon who was able to reach her status in spite of her colour and background. The Oprah Winfrey show also discusses interesting issues and topics that are relevant to their everyday lives.

Respondent Quotations:
"I want to be like Oprah Winfrey. I like her personality a lot, I'm fascinated by her" Females, 28-35, SEC B&C

"Oprah is humble like Queen Rania" Females, 28-35, SEC B&C

"I like Oprah because of all the work she has done, for her courage, ideals. She is my idol" Females, 36-50, SEC B&C

Conversely, stereotypical community leaders such doctors, teachers and lawyers were not spontaneously thought of as role models. Only a few males belonging to lower socio-economic groups mentioned that they look up to sheikhs or preachers. In addition, a small handful of people spoke about members of their own community who modelled good behaviour and that they looked up to.

Respondent Quotations:
"My role model is Ra'fat Aleem" Male, 36-50, SEC B&C

"A writer called Qotob. I loved his writing" Males, 28-35, SEC B&C

"I really like my neighbour; I want to be like her. She has a really strong personality, and she is very opinionated. She works with women organizations and she helps with women's associations. She stands up to everyone and fights against the odds and wins and now she is running for parliament" Females 36-50, SEC B&C

"My father, I am what I am because he made me this way" Females, 30-50, SEC A

"This is a hard question... for me Gibran Khalil Gibran" Males, 30-60, SEC A

"On the top of my head I can only think of Amin Matalka. He was an old friend. He used to shoot movies for fun, but actively pursued it, took a degree in business administration to please his family, but pursued his passion and succeeded" Males, 30-60, SEC A

The bottom line is that there is no one within their communities that they can look up to, or perceive as heroes, heroines, or even respect enough to learn from.

1.2.4 Relationship within nuclear family:

The following includes a thorough elaboration on the nature of the relationship between Jordanian family members, including relationship with parents, spouse, or children. It is noteworthy that there seems to be a drastic difference between relationships of family members belonging to upper income groups, and those belonging to lower income groups.

"The parent-child relationship is one of the longest lasting social ties human beings establish"[10]. The majority of parents and adult children experience some tension and aggravation with one another. Mothers showed great concern about raising their children, while the youth feel misunderstood by their parents. As parents have more invested in the relationship, the vast majority are burdened and concerned about raising educated, well mannered children into successful adults.

Generally youth belonging to lower socioeconomic groups described their relationship with their parents as good. Most feel misjudged by their parents, or treated without much respect, describing their parents as over protective. A few stated that they do not get along well with their parents, are not taken as seriously and feel that their personal opinions do not count. Most are closest to their mothers and have minimal contact with the fathers.

Respondent Quotations:

"My relationship with my mother is excellent. My mom and I talk about things like news she's heard... she talks to me about how the country has changed, and became scarier and unsafe. As for my dad, he passed away. I have a good relationship with my brothers, some of them are studying at university, and the others are working. If something happens in the house, we usually all know about it and talk about it as a family. My opinion matters at home" Youth, 18-24, SEC B&C

"My relationship with my parents is good, thank God... I am the eldest of my siblings, so I'm always under pressure and have a log of responsibilities. But my relationship with my parents is excellent. My dad always depends on me since I'm the eldest" Youth, 18-24, SEC B&C

"My biggest problem at home is trying to make my own decisions, and making them listen to what I want" Youth, 18-24, SEC B&C

[10] Study of relationships between adult children and parent, http://www.medicalnewstoday.com

"It's getting better. I'm the type of person who does not like to be told what to do... even by my parents. I don't like to be questioned all the time" Youth, 18-24, SEC B&C

"We spend Friday's together" Youth, 18-24, SEC B&C

"We have many problems at home. My dad is married to another woman... but my relationship with my mom is ok" Youth, 18-24, SEC B&C

Mothers naturally have great concerns about their relationship with their children, and worry about raising them in times where issues such as decreasing moral values, drug abuse and sexual abuse are perceived to be widespread.

Unfortunately, the vast majority of mothers belonging to lower socioeconomic groups resort to beating up their children in hope to teach them a lesson (hopefully one that is not easily forgotten). The extent and frequency of beating up ones child differs from person to person, and many admitted to over doing it at times, and even taking out their own stresses on their children sometimes.

Respondent Quotations:

"To be honest, I hit my son... and not lightly, I hit him bad sometimes. He drives me crazy... he's 3 years old... I feel bad after I beat him up, but while I'm hitting him, I'm so angry that I really don't know what I'm doing. I'm so stressed out that I take it out on him" Females, 35-50, SEC B&C

"I hit my children as well. It's required to discipline them. Sometimes you need to give them a good beating to teach them a lesson" Females, 28-35, SEC B&C

"I know her (referring to another respondent in the group); she beats up her son so hard sometimes. Once she harmed him by throwing a toy on his head" Females, 36-50, SEC B&C

"My kids always give me a hard time, so I hit them all the time" Female, 28-35, SEC B&C

"I don't hit my kids. I have a stick I use to threaten them. My two eldest kids are at a very annoying stage, 17 year old girls who are trouble makers. She wants to go out with her friends, I don't let her. She claims that I don't trust her. I do indeed trust her, but the world is a scary place nowadays, I can't just allow her to go into anyone's house. As for my son, he wants us to get internet at home, but I can't watch everything he checks out online... It's stressful" Females, 36-50, SEC B&C

"We never do anything together with our kids" Females, 36-50, SEC B&C

Many mothers indicated that they feel tremendous stress as they are bringing up their children alone, with little or no contribution from their spouse, who seem keen on allowing mothers to raise their children, and are also quick to blame them when their children misbehave.

Respondent Quotations:

"When all the responsibility of raising children falls on one parent, that becomes a real problem" Females, 36-50, SEC B&C

Most mothers had very strong relationships with their parents, built on respect and understanding. The same mothers that resort to beating their children for discipline explain that they were not beaten as often or as harshly by their parents, who according to them were more emotionally comfortable and peaceful in the past.

Respondent Quotations:

"10 years ago things were not the same as they are now... they still used to hit us, but very rarely" Females, 36-50, SEC B&C

"We only got beatings if we did something very wrong... nowadays you hit your children whenever they bother you or annoy you, even for silly things" Females, 36-50, SEC B&C

"My relationship with my parents was very good. There were no pressures and we never got hit. We also used to go out together a lot even though we were a huge family, 8 girls and 2 boys" Females, 36-50, SEC B&C

"Our lives were very nice... even though we never went out that often, maybe twice a year... but we still enjoyed ourselves a lot more... my mum never hit us" Females, 36-50, SEC B&C

"Even though I'm married today, I can't stay away from them" Females, 36-50, SEC B&C

Focusing on the relationship between husband and wife, there seems to be estrangement and much disengagement between spouses. Most wives showed concern about the lack of communication with their husbands. On a typical day, husbands come home tired, avoid conversation, or answering any questions, and sit in front of the TV for hours. The only form of conversation involves food or what is being watched on TV. There seems to be a sense of loneliness daunting females in Jordan, who feel disconnected from their husbands. In addition, many women feel suppressed and misunderstood by their partner. This was also validated by feedback gathered from male respondents, who rarely speak to their wives, and almost never consult them about issues, or even take their opinions into serious consideration.

Respondent Quotations:

"A woman's stubbornness is a problem" Males, 28-35, SEC B&C

"Sometimes husbands are moody, and want to impose their opinions on the family to establish power" Males, 28-35, SEC B&C

"He is the eldest, and he is used to everyone listening to his opinion" Females, 28-35, SEC B&C

"My problem is with my in laws. They keep meddling in my life. My husband feels torn apart between his home and his family's home. He can't take sides" Females, 36-50, SEC B&C

"I'm very short tempered... my husband is patient. He is a very good husband, he doesn't get mad easily, and I don't really see much of him as he works long hours" Females, 36-50, SEC B&C

"We can talk to you now, but we can't talk about these things at home. They don't like hearing criticism like this, because they think that by criticizing you're challenging their authority. They aren't willing to listen to you; they're always either at work or too tired to talk to you" Females, 36-50, SEC B&C

"If you tell your husband that you would like to go back to work, he thinks you are only doing so because of the money he's giving you isn't enough. But he does not understand that sometimes women need to work to feel like they have accomplished something in life" Females, 36-50, SEC B&C

"Husbands often tell you, here is our income; you should manage it by yourself. What's the problem with him planning our expense together? It'll only take an hour of his time every month. No man does that. They are not willing to hold a pen and paper to write down what financial obligations we have so that we can sort them out as a family" Females, 36-50, SEC B&C

"A lot of wives live for decades with their husbands, and still don't know what their income is" Females, 36-50, SEC B&C

"They avoid answering our questions, at all cost" Females, 36-50, SEC B&C

"When you ask your husband about his income, he says need anything? You missing anything? What they don't understand is that sometimes a woman is missing things that they don't see as necessities but they are" Females, 36-50, SEC B&C

"My husband is cooperative when it comes to disciplining the kids...he always sends them back to me, which is problematic at times. My daughter is a rebellious teenager at the moment. In some cases when she asks to do things, I tell her to go ask her father. I then call my husband immediately to tell him to deny her request" Females, 36-50, SEC B&C

"I have a problem because my husband and I do not think the same way. He thinks of things in one way, and I think about them in another completely different way. He is more rational I guess, while I am more idealistic. This causes fights between us" Females, 28-35, SEC B&C

"My husband does not have time for us. There is a lot of disintegration. He is always either at work or too tired and just wants to sleep" Females, 28-35, SEC B&C

Most problems faced by Jordanians within their homes are financial problems, resulting from a lack of finances to pay bills, and meet the high rent prices.

Respondent Quotations:

Rental houses, you might not be able to afford paying rent every month" Males 28-35, East Amman/ Zarqa residents

"Most problems are caused by lack of money. If your husband dies, for example, you can't really support yourself" Females, 36-50, Irbid residents

1.2.5 Relationships with fellow citizens

Taking a closer look at perceptions towards living in their respective neighbourhoods in Irbid, Zarqa, East or West Amman, the majority had complaints to share. Irbid residents in particular were found to be happiest living in Irbid, praising its nice weather, calmness and kindness of people. They also feel that they are amongst the happiest citizens in Jordan, living simpler lives than citizens living in other governorates. On the other hand, East Amman and Zarqa residents complained most about the loud, polluted, noisy and chaotic environment they live in.

Respondent Quotations:

"There's a big difference between West Amman and Zarqa" Females, 28-35, Females, 28-35, East Amman/ Zarqa residents

"Every morning there's the line up and chanting of the national anthem. It is very disturbing and annoying" Females, 28-35, Females, 28-35, East Amman/ Zarqa residents

"Generally speaking Irbid is better off than many other governorates, such as Mafraq or Jerrash. I feel they need another 10 years to get to the level we're at" Females, 36-50, Irbid

"Very noisy and chaotic" Females, 28-35, Females, 28-35, East Amman/ Zarqa residents

"Irbid is good... you feel safe here" Irbid residents

"People in Irbid are simpler, they have lower wages then other governorates but are happier" Females 36-50, Irbid residents

"I love it... but I feel that I need a break from it every now and then" Youth, West Amman residents

"You can't let your kids outside, it isn't safe, and it is scary" Females, 30-50, West Amman residents

"One time they called the police, it was just me and 40 friends. There was no music playing, but they still called the police. If my neighbours are loud, I wouldn't call the police, I would just ask them politely to keep it down" Youth, West Amman resident

"Finding parking space is a problem" Males, 30-60, West Amman residents

"I love living in Amman, my home and my family are here" Youth, West Amman residents

"I got used to living in America, and I think it's nicer and simpler. You don't think as much in America as you do here. In Amman you have to think about everything, what people think of you, where to go, what to do... In America, you could be more independent and do whatever you want (respondent studying in US" Youth, West Amman residents

"Living in Amman is like being stuck in a car" Youth, West Amman residents

Within their neighbourhoods, the vast majority no longer have ties with their neighbours, even though maintaining such ties was perceived as important. Respondents mention that fights

and arguments between neighbours are increasing, and that neighbourhood violence is on the rise, making one feel less safe at home.

Respondent Quotations:

"We're in a new neighbourhood now. But in the old place, I used to live in for 27 years, I wasn't friends with my neighbours.. not that I'm married and live in my own house, some of my neighbours gather in the mornings and gossip... it's very Desperate Housewives like... they're all moms who gossip about everything" Female, West Amman, SEC A

"We don't have the concepts of share parks in the neighbourhood. I mean in ours we tried to pitch to make a speed bump, but it took a lot of time and a huge petition to get it done" Females, West Amman SEC A

"We lack a social conscience. We keep our houses clean, but we throw things right outside our door steps" Females, West Amman. SEC A

In recent years, Jordanians have grown to dislike many things about their fellow citizens. There is a great sense of lack of responsibility and loyalty towards the wellbeing of the country. Respondents feel that their fellow citizens do not respect their country; spitting in the streets, littering by throwing cigarettes and waste out of car windows and around the country, and do not respect traffic rules and regulations.

Respondent Quotations:

"Not feeling any responsibility towards the community. They make decisions without thinking of the consequences of those decisions. Some organizations here in Jordan give aid to families in need. Like for example the father is disabled, and can't work. Some people in these organizations take these salaries from the people. For example, they request 60 salaries for such cases and they never deliver them" Youth, 18-25, East Amman/ Zarqa

"Spitting out of the window" Males, 29-35, East Amman/ Zarqa

"Throwing cigarettes out the window" Females, 36-50, East Amman/ Zarqa

"Not abiding by traffic laws" Females, 28-35, East Amman/Zarqa

Many complained that their fellow citizens are very short tempered and angry, always ready to pick a fight. Although the existence of good, simple folks who are hospitable and friendly was of the encouraging traits and characteristics of Jordan, many feel that citizens are becoming more aggressive, and hostile with one another. Jordanians in the past, were described as humble and kind, whereas, modern day Jordanians are perceived as materialistic show offs, who are often financially driven and therefore insincere with their jobs. Some felt the urge to discuss corruption taking place in some agencies that are meant to provide aid to those in need.

Respondent Quotations:

"People curse at each other a lot" Females, 28-35, East Amman/Zarqa

"The garbage man who does not do his job properly" Females, 28-35, East Amman/Zarqa

"I once paid a taxi his fee. He got angry and started screaming because I did not tip him. He wanted double the amount" Females, 28-35, East Amman/Zarqa

"Boasting too much... Always talking about how important their families are. Once someone makes money, they start showing off what they have. No one is humble" Males, 36-50, Irbid

People are also fed up with the excessive use of Wasta and discrimination against Jordanians of Palestinian origin, which was also evident in schools, where teachers often evaluate students by their family names, which indicate their origin.

Respondent Quotations:

"Discrimination" Youth, 18-25, East Amman/ Zarqa

"Teachers give kids grades according to their family names" Females, 36-50, East Amman/ Zarqa

"When someone asks for your name, you say Dina for example. Then they ask you Dina what. They want to know if you are Jordanian or Palestinian. They feel that they can relate to you better according to whether you are Christian or Muslim, Jordanian or Palestinian... they need to place you in a box to know how to address you" Female, 30-50, West Amman

Females in particular discussed annoyance with how their male counterparts view and harass females in society. Even though Jordan is a growingly modernized country, many Jordanians are yet perceived to view females in a conventional manner.

Respondent Quotations:

"The way society views females" Females, 36-50, East Amman/ Zarqa

"Women dressing provocatively is annoying and unacceptable. They are the reason husbands have affairs" Females, 36-50, East Amman/ Zarqa

"Hate the wedding season. So noisy, and all the fireworks" Females, 28-35, East Amman/Zarqa

"Wedding and kids are always in the streets" Males, 36-50, Irbid

"They whistle in the streets as if they've never seen a woman before" Youth, West Amman

1.3 Citizenship

The term citizenship is generally seen as the relationship between an individual and a particular nation. Citizens are members of a particular nation and are most closely identified with that nation. The meaning of citizenship, according to the respondents, was mostly related to one's right of carrying a passport, and a national identification card. Citizenship is mostly related to citizen rights, and what they rightfully deserve to "take" rather than ways in which one should contribute to his country. Only some participants belonging to upper socioeconomic groups gave a more thorough explanation, stating that citizenship means loyalty to ones country, by defending it, and abiding by its rules and regulations.

Respondent Quotations:

"A person living in his country. Having the rights of that country" Youth, East/ Zarqa

"Having all your needs met" Males, 28-35 East/Zarqa

"Citizenship is your right. The minimum is for a Jordanian to have a car and a home. And 90% of the people here don't have this. That is why all kids want to immigrate" Males, 36-50, East Amman/ Zarqa

"But my brother's wife is Palestinian... she is also called a citizen of Jordan" Females, 28-35, East Amman/ Zarqa

"It's what the place you live in means to you" Females, 36-50, Irbid

"To represent your country well and defend it" Youth, West Amman

"Keeping your country safe and clean. It means little things, like the way I drive or following rules" Females, West Amman

People seem not to have a clear sense of what a citizen's responsibility is towards the nation. Such understanding boils down to being good representatives abroad, work on promoting the country's image as well as protecting it. Not many were either aware of the responsibility of citizens towards one another.

Respondent Quotations:

"I mostly feel that my responsibility is towards my family. I want to set up a company here and raise my kids well, and my kids are the ones who will help the country in the future. I feel more responsible towards my parents though, rather than towards my country" Males, 30-60, West Amman

"Every person should work ethically. Do not cheat and deceive your fellow citizens in your career" Males, 28-35, Irbid

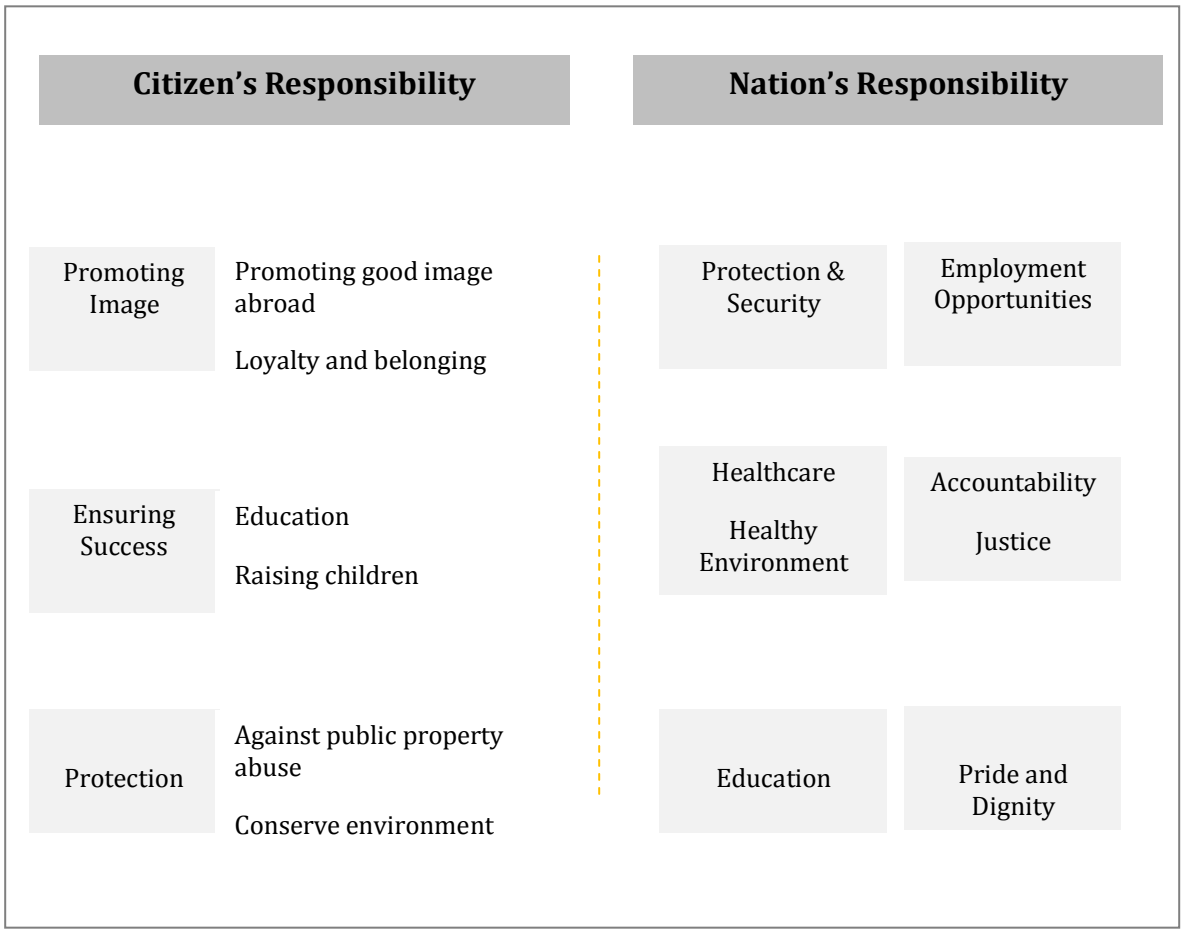
"Respecting foreign workers" Males, 28-35, East Amman/ Zarqa

"Raising our kids is our responsibility as citizens" Females, 29-35, East Amman/Zarqa

"It is the responsibility of those who work to work to help the country grow and advance. We as housewives do not have any responsibilities; we only have to raise our kids" Females, 29-35, East Amman/Zarqa

"Raise our children to be loyal to serve this country" Females, 36-50, East Amman/ Zarqa

Figure 10: the perceived responsibilities of citizen towards the nation, and a nation towards its citizens.



Respondent Quotations:

"Not to vandalize and abuse public property" Males, 28-35, East Amman/ Zarqa
"Conserve the environment" Males, 28-35, East Amman/ Zarqa
"Keeping the country clean and tidy" Males, 36-50, East Amman/Zarqa
"Saving the environment and educating our kids" Males, 36-50, East Amman/Zarqa
"Education. Building the country" Males, 36-50, East Amman/Zarqa
"It means to take my rights as a Jordanian. To take care of my country, and not to allow anyone speak badly about it, or harm it in anyway" Females, 29-35, East Amman/ Zarqa
"Keeping it clean. Don't roll down the windows of your car and throw a bag of chips out" Females, 29-35, East Amman/Zarqa
"To conserve the environment" Females, 36-50, Irbid
"If I ever travel, to represent Jordan well abroad" Females, 36-50, Irbid

"Not to double park... to respect my country... obey the law" Youth, West Amman
"I feel more patriotic abroad while travelling" Males, 30-60, West Amman
"To give back... good traffic manner... When you don't litter, when you raise your kids right... Country is just a word; you have to be loyal to the people" Males, 30-60, West Amman

It is very evident that Jordanians have no faith in their power as citizens to influence or effect change. In short, they feel insignificant and inconsequential in the greater scheme of things, and therefore do not attempt to promote any new ideas they deem potentially beneficial.

What is, according to respondents, the nation's responsibility towards its citizens? To provide a decent standard of living, protection and security, healthcare and education as well as a high standard of services and facilities.

Respondent Quotations:
"Secure the citizens with a decent job" Youth, East Amman/ Zarqa
"Proper health insurance" Youth, East Amman/Zarqa
"Most importantly justice. Justice when it comes to the law... thugs getting one week in jail, and then they're out again hurting people. This is unacceptable" Males, 28-35, East Amman/ Zarqa
"I am a policeman, when I arrest someone and take him to the station; I need to sign off on the arrest. Sometimes, it just so happens that before I am even done with the paper work, I would find that the guy got released... Wasta" Males, 28-35, East Amman/ Zarqa
"Pride and dignity" Males, 28-35, East Amman/ Zarqa
"Just as we are responsible for our country, the country is responsible for us" Males, 36-50, East Amman/ Zarqa
"Most importantly is for the government to secure everyone over the age of 60" Males, 28-35, East Amman/ Zarqa
"Healthy environment" Males, West Amman
"Employment opportunities, and economic development for our youth" Males, West Amman
"I have a right to a decent education" Females, 28-35, East Amman/ Zarqa
"Clean environment" Females, 36-50, East Amman/ Zarqa
"Provide me with basic rights such as water and electricity" Females, 36-50, East Amman/ Zarqa
"Provide us with homes to live in" Females, 36-50, Irbid

The perception amongst the research participants is that the Jordanian government gets away with the minimum, and does not have their best interest in mind. Many showed concern about the tax payer's money, and feel that they are not getting what is rightfully earned in return. This belief fuels a lack of allegiance towards the country, and is perhaps the reason that vandalism of public property and disrespect for public spaces through littering or breaking the law is on the increase.

Respondent Quotations:
"They put our tax money into projects that we do not care about, and that do not benefit us" Youth, East Amman/Zarqa

"We keep on paying taxes; we should see something in return, like health insurance... decent health insurance like in other countries. It did take America 200 years to reach that though." Females, West Amman
"I forbid my children to throw trash, even in public parks and facilities. My kids and I went to this park, although it was not very clean, I forbade them to throw any of our trash on the floor" Females, 28-35, East Amman/ Zarqa
"You have a right to know exactly where your taxes are going. A lot of people don't get accepted to university even though they have a high average. Some who have lower averages do get accepted because they apply through the Diwan. I feel I'm paying taxes, but don't see any results" Youth, East Amman/ Zarqa

Participation in a citizen's right to vote was not mentioned as top of mind, or given priority, nor does it appear to be something of a great concern to the majority of respondents. Upon prompting, most indicate that it is their right and duty as citizens to vote, but the vast majority still do not want to vote in the upcoming elections in November. Unfortunately, people do not feel voting will have an impact on changing their lives to the better.

Respondent Quotations:
"Why plant a seed if I know it will never grow" Males, SEC B&C
"In Jordan, it's all about the tribes. When someone from a big family runs, he wins. It's just for prestige" Females, SEC B&C
"The election process in Jordan is one big lie" Males, SEC A
"The new law is a disaster. Change does not happen in 2 years. It needs 20 or 50 years. The new election law is much worse than the old one" Males, SEC A
"I feel my vote does not matter anyway" Females, SEC B&C

1.3.1 Littering

As the great majority do not feel respected by the nation, they feel that Jordan does not deserve their respect. The lack of care has resulted in citizens who are almost taking out their frustration on their environment in terms of littering. There seems to be a spiteful tone amongst lower income groups, as though by littering they are somewhat getting back at the government. Most are not conscious of the impact their actions have on the country, and are only concerned with their immediate families. The concept of respecting the system, even if you do not respect the government does not seem to exist amongst the respondents. There is no sense of national pride or loyalty, or the Jordanian way of life, which is not benefiting them. In fact, a key observation is that the great majority are looking for another way of life. That is, also the reason why they do not mind picking up their roots and moving.

Many complained that the municipality has not provided trash cans in public areas, or past attempts to do so were not planned well. Also, waste disposals in their neighbourhoods are so contaminated that they would rather not go near them to dispose of household waste. Generally, it is easier to litter than to be clean, and the environment, especially in East Amman and Zarqa does not encourage them to be clean.

Respondent quotations:

"If the street is really clean, I would feel really bad throwing. Like Wakalat Street. But in Zarqa, there are no trash bins... it's ok for people to throw trash on the streets" Males, 28-35, SEC B&C

"If I found one trash can in Ajlun, next to a tree, I would throw my trash in it" Males, 36-50, SEC B&C

"If you're drinking a can of Pepsi and can't see a place you can throw it in, would you throw it on the floor?"Males, 36-50, Irbid

"People think it's the government's job to clean up the streets. Every month you pay a tax for sanitation workers on your electricity bills... so people think that's their contribution to keep Jordan clean" Males, 28-35, SEC B&C

"People are indifferent. They do not go by the law... and there are not implications for throwing" Females, 28-35, SEC B&C

"I throw Bizer on the ground only" Females, 28-35, SEC B&C

"You know sometimes when I'm angry I throw out the window, in a vindictive way... sometimes I throw to vent anger... it's the financial pressure that causes all of this" Males, 36-50, SEC B&C

"Have a neighbour who throws his trash from his window at home. He doesn't think twice" Females, 36-50, SEC B&C

"Sometimes throw out the window. We have a garbage man!" Females, 28-35, SEC B&C

"As for me, my husband always litters. He sets a good example for our kids in everything except this one thing. He always says that his car is cleaner than Amman and that everyone litters anyway. It bothers me that my husband litters, and I would never allow my kids to litter, but this is something that he firmly believes in. To him his car is more important than Amman, his house is more important than Amman. He hates Amman! For starters he says that the many people coming to it have ruined it. He hates Amman because he loves it so much and it is disappointing him."Females, 28-35, SEC B&C

Respondents belonging to upper socioeconomic groups are particularly bothered by littering in Jordan. Many also feel that people litter simply because they can. Laws against littering are not enforced, and should there be heavy fines on littering, most believe that citizens would at least think twice before doing it again in the future.

Respondent quotations:

"I throw cigarettes on the floor. I find it to be normal behaviour to throw" Males, 26-50, SEC B&C

"My daughter is 2 and a half... whatever she drops on the floor, I ask her to pick up and throw in the trash. So now, she automatically asks me:, do I throw this in the bin? I used to have a professor that smokes during lecture, and puts it out on the floor in front of all these students. How do you think this generation is going to come out if this is what their professor is doing in front of them?" Females, West Amman

"They litter because of rebellion... and because they can" Females, SEC A

"They litter because there is good effort by the government to clean up after us" Females, SEC A

"I feel as a citizen I should conserve this country in all it has, I shouldn't litter, I should take care of public property, of infrastructure, because these things are there for me, nowadays people just want to vandalize. I am supposed to be a guardian of my country like I am a guardian for my home and family and self" Males, 30-60, SEC A

"We throw in the street because we don't have the rule of law. This develops with nations. If you say you will have to pay 200$ when you throw something on the ground, one will ever do it" Males, 30-60, West Amman

"I worked for 2 years in an area called Jabal Al Natheef. The people that live there don't feel like they belong to it. It is a big trash, unnatural and not hygienic. It became a dumpster. The residents do not care about it, and that this place does not belong to them. My family used to live in Nablus... they tell me people were simple and poor, yet their environment was so clean. They loved where they came from... they never dirtied it" Males, 30-50, SEC A

"You ask why this isn't the case in Dubai? Because if someone litters they will be fined" Females, 28-35, SEC B&C

"In America, if you litter you'll be fined. So you don't dare throw anything on the floor" Youth, SEC A

1.3.2 Are Jordanians Proud

It is apparent that many Jordanians are not very proud of being Jordanians. This is a confession they make amongst each other, and never to outsiders. Subsequently, we learn a lot from what they may tell a foreigner and what in fact they feel are positive characteristics of the country. A few encouraging traits are: relative safety and lower crime rates, fine weather, rich culture, history and antiquities, family values, and traditions as well as the existence of good simple people.

Respondent quotations:

"Let me be clear, in front of people I am very Jordanian... I give them no chance to talk badly about Jordan... it's my country, they have no right to talk about it. But in a group like this, it is toned down a lot" Female, West Amman

"I feel proud when I'm in another country. When I go out I feel a sense of belonging to my country, but when I'm here, I don't' know about pride!" Youth, West Amman

"For our lack of resources, I think what we've accomplished is great" Males, East Amman/ Zarqa

"I'm proud with some reservation" Male, West Amman

"Yes, but honestly, it is a very superficial level of pride" Males, West Amman

"They should reinstate military recruitment because people are no longer nationalist" Males, West Amman

"I'm proud of being Jordanian, but I think a lot of people are not. There is a lack of national pride as Jordanians. I'm half Iranian, and I've lived in Turkey... there is no nationalism here compared to how it is there. Or even the Lebanese, with their flag and pride" Females, 30-50, West Amman

As in any culture, Jordanians are perhaps most proud of their own achievements, those of their close family or children. No one looks up to the state as something positive. It is evident that they also believe any success they have is not obtained with the help of the government, but in spite of it, and that one survives and lives and gets through in spite of the government.

As not much was shared by the research respondents on pride, during some groups, the moderator probed for the following elements listed in the table below. Respondents were asked how proud they were with Jordan's: Military Force/ Safety and Security, Democratic System, Cultural Heritage, and the Government.

Table 4: What are Jordanians Proud of?

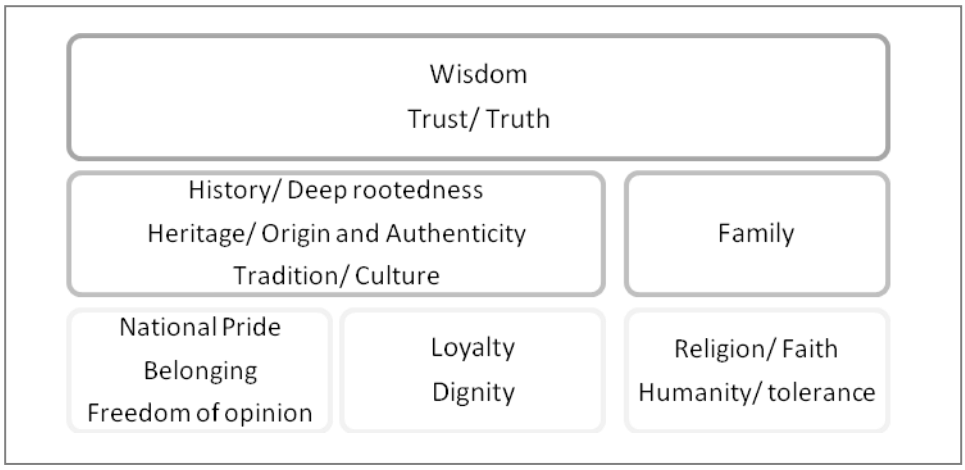
Military Force/ Safety and Security	*"Very proud, I feel very safe" Females, West Amman* *"I always thank God we are not Gaza or Iraq... the safety and security and stability" Females, East Amman/Zarqa* *"100% proud of this, but I think it's deteriorating" Males, West Amman* *"Jordan is an extremely peaceful and safe country" Females, Irbid*
Democratic System in Jordan:	*"Not very proud. There is no democracy" Females, West Amman* *"Well, I vote... I voted twice in the past 10 years. I feel I am making some difference" Males, West Amman* *"We're being spoon fed what democracy is. Bt it still isn't a democracy. It's very basic... I mean can you say anything bad about the Royal family? Not really"* *"Not proud at all. I worked with Ghazi Musharbash during the elections, and it became very clear to me that it was all one big show and one big game" Males, West Amman*
Cultural Heritage:	*"We've become diluted with Iraqis and so no... There's an identity change going on... it's happening all the time. You're not meant to be what you were 200 years ago. I think an input from other cultures is good" Females, West Amman* *"We don't have a heritage anymore" Males, West Amman* *"The youth yell at the elders... there is no respect anymore" Males, West Amman* *"We, as Circassian, are a minority. We do not have many ethics anymore. Before we had elderly who we respected. Now the sheikhs are people who have money" Males, West Amman*

	"80% of the population is young. Now my 3 year old daughter is rude. She answers back to me, the new generation is very rude" Males, West Amman
The Government:	*"Which one, the new one? It's all for nothing... I'm starting to lose faith" Females, West Amman* *"Jordanians are not proud of the government" Youth, East Amman/ Zarqa* *"People in power are stealing millions" Males, East Amman/ Zarqa* *"Before you used to know a lot about your ministers. You used to know his name, in four parts. Now a minister comes and goes and you have no idea about his name, because he really isn't making any difference" Males, West Amman* *"Take the current prime minister, his position is inherited. Samir son of Zaid Rifai... who was a minister, and whose dad and grandfather were ministers as well" Males, West Amman*

1.3.3 Values:

During a projective technique (time capsule), community values were uncovered, by certain symbols which were chosen as things they wish to conserve. The following symbols and values were chosen as important values that Jordanians wish to conserve.

Table 5: Jordanians' Values



The values recall a time gone, “the good old days” and resurrection or preservation of what they hold dearest and fear losing. There is a sense that things were more authentic in the past.

Section 3 - Rule of Law

Questions from DG:
Recently, an Anti-smoking law has been implemented in Jordan. However, since it has been, we have not seen much compliance. Why do you think this is so?
Do you think people in Jordan follow/ break rules and regulations?
Do you ever break laws?
What would you do in the following scenarios? (If streets are empty, would you stop at a red traffic light? Do you smoke in public areas even though you know smoking is prohibited in such areas?)

The rule of law is considered as one of the key dimensions that determine the quality and good governance of a country. It is the extent to which agents have confidence and abide by the rules of society, and in particular the quality of contract enforcement, the police and the courts, as well as the likelihood of crime or violence.

Generally, Jordanians do not see themselves as law abiding citizens. When asked why this is the case, the primary reason seems to be a sense of lack of concern for the consequences of breaking the law. Unfortunately, laws are not taken seriously because they are not seriously enforced by authorities. This was the general perception across the board, irrespective of age, education or background.

Respondent Quotations:
“Although these laws are enforced, the government is not working on applying them” Males 30-60, SEC A
“We’re known not to be strict. Cops let some people go and stop others. There is no fear of breaking the law” Females, 30-50, SEC A
“How could a cop that is smoking himself in public areas try to enforce this law on you?” Males, 36-50, SEC B&

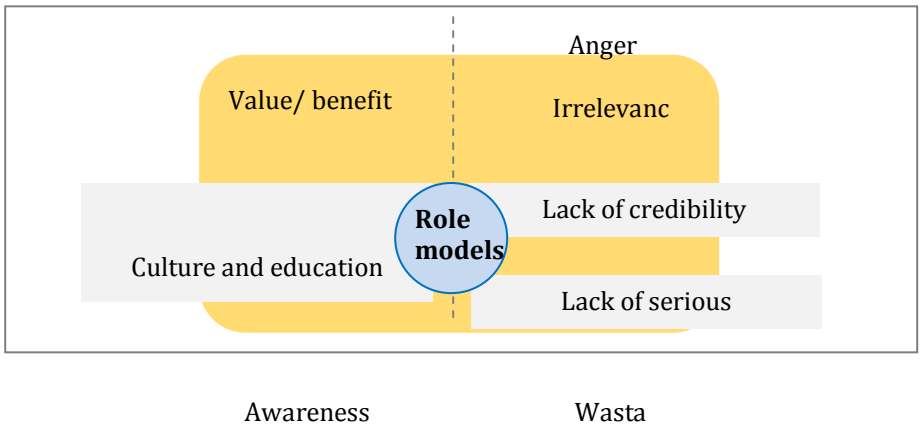
Many Jordanians feel that when they travel to other countries, they would never consider breaking the law, as there are serious consequences for incompliance with laws in other countries. Some example shared include that in Dubai, breaking a law such as driving under the influence of alcohol, can lead to serious consequences, and result in being deported. In the US or Canada, there are enormous fines for breaking the anti-smoking law. This demonstrates that enforcement and punishment have great impact on Jordanians, and that this resonates with them.

Moreover, there appears to be a certain type of respect in other countries between the government and the people, which was not perceived to be prevalent in Jordan. People feel out of place, and left out while doing something that no one else is doing. For example, many Jordanians litter, drink and drive, cross red traffic lights, use their cell phones while driving, or smoke in public places as they see no harm in doing so, and see such actions as socially accepted by their fellow citizens in Jordan. This is not however, perceived to be the case in other countries, where citizens would look down at persons breaking the law and possibly report them to authorities, which would not happen in Jordan.

Respondent Quotations:
"In America, if you're not allowed to smoke then you have to and will go outdoors to smoke. I don't feel that I need to smoke in a place. It is fine, I can wait till I get out" Youth, 18-24, SEC A
"In Syria, you have to immediately pay if you break this anti smoking rule" Females, 36-50, SEC B&C

Some reasons were shared during the focus groups about reasons why Jordanians are not law abiding citizens:

Figure 11: why Jordanians are not law abiding citizens?



Wasta also plays a key role in the lack of compliance with laws, as many feel that some Jordanians citizens also feel that they are above the law, and breaking the law is not perceived to have any serious consequences that their connections or Wasta cannot resolve.

The lack of serious enforcement of laws in Jordan has resulted in lack of trust in the system. Respondents feel that Wasta plays a key role in allowing some citizens with strong connections to get away with breaking the law. Moreover, the use of Wasta for avoiding punishment is perceived to be a serious form of corruption and an enabler for Jordanians to continue breaking the law. Many feel angry about how citizens can get away with breaking the law, and therefore defy laws as a result of their anger. The "why should I comply with laws if others are breaking them and getting away with it?" mentality is unfortunately being passed on from parents to children who tend to follow in the steps of their parents.

Recently, an Anti-smoking law has been implemented in Jordan. Since its implementation, there has not been much compliance with the law. In fact, many civil workers have not themselves abided by the anti-smoking law, setting a bad example to regular citizens, and resulting in the perception that persons in leadership and management positions feel that they are above the law.

Respondent Quotations:

"Some people think they are most deserving of this country, yet they feel they are above the law, and break laws" Males 30-60, SEC A

"I go crazy because there are signs saying no smoking everywhere, and the policemen are smoking while standing under these signs. I was at the Ministry of interior affairs today. They start work at 9:30. The employees started arriving at 10:00. They said mobile phones are not allowed... when I got a phone call I ran outside and spoke as quietly and as quickly as possible. When I went back inside, everyone was on the phone, including employees" Male, 30-60, SEC A

There seems to be a lack of awareness concerning laws in Jordan, while some mentioned that there are many temporary laws that are constantly changing, and find difficulty in keeping up with such changes. Moreover, citizens do not understand the benefit of some laws, and therefore, do not deem them as relevant or important. For example, most still smoke in public places, even though they are aware that it is illegal to do so. The majority also admitted to using their mobile phones while driving, and many would even cross a red light, if they felt the streets were empty and no one was watching them.

Although laws are being enforced, the government is not working on applying them, and has failed to enforce a strict punishment system for holding those who do not abide by laws accountable for their actions. Therefore, as long as citizens do not fear the law, and consequences of breaking such laws, Jordanians are unlikely to become law abiding citizens.

Respondent Quotations:

"There is a lack of consistency because there are millions of laws out there that no one knows about and no one enforces" Males 30-60, SEC A

"When it's late, and the streets are empty we cross red lights" Females, 36-50, SEC B&C

"We throw in the street because we don't have rule of law. This develops with nations. If you say you will have to pay 200$ if you throw something on the group, no one will dare do it again" Male, 30-60, SEC A

"Some people think they are most deserving of this country, yet they feel they are above the law, and break laws" Males 30-60, SEC A

"There is a punishment, but in Jordan it is not enforced" Males, 36-50, SEC B&C

There seems to be a general trend of defiance towards any policy or law set by authorities resulting from a lack of trust in the credibility of the system. Moreover, many feel that laws are irrelevant to their current dire economic situation and are more concerned about issues that impact their survival, and in return defy laws that are perceived as irrelevant to their basic survival needs. To defy the laws set by the government is a total act of disloyalty to the system.

Respondent Quotations:

"If the people who set the law abide by it, and do not smoke in public, no one would dare defy them. But they set an example for the rest of us. And when they break the law, so will we" Males, 36-50, SEC B&C

"I use the cell phone while driving all the time. Even in front of the police men... Texting is even worse...I text while driving" Females, 30-50, SEC A

"I wouldn't cross a red light if no one was watching. It's scary and very dangerous" Males, 36-50, SEC B&C

Section 4 – Conclusion and Recommendations

To understand the outlook of Jordanians, what drives and motivates them, it is important to appreciate the dynamics of Jordanian life within its demographic, socio-economic and political context. The upcoming analysis and conclusions are based on the feedback we have received through focus groups and observation of the Jordanian social climate.

The identity divide

Jordan's population of nearly 6.4m (est.2010) has a sizeable majority of naturalized Palestinians, mostly refugees, either from the Arab-Israeli wars of 1948 and 1967. Native Jordanians are mostly of Bedouin origin, fiercely tribal till this day with a pronounced sense of belonging to their clan. Loyalty to the tribe is supreme which feeds their sense of being *pure* Jordanians, distinguishing them from their compatriots of Palestinian descent. There is an unspoken belief that they are perhaps more entitled to benefits offered than other citizens.

In recent times, the Jordanian-Palestinian divide is perceived to have grown wider, and the need for each to define the other in order to decide how to behave with each other in day to day transactions is more evident. This inherently builds a climate of suspicion and compromises the integrity of the society. A current phenomenon has been a revival of tribalism amongst the natives and a neo-tribalism amongst Jordanians of Palestinian descent, which is reported to be rife on university campuses.

There are other divides that run deep in the Jordanian society and contribute to its current 'unsettled' state and translate into a lack of confidence in its leadership and questionable allegiance to the nation as a whole.

The economic divide

Jordan is divided economically into two increasingly polarized groups, the very rich and the very poor. The Dept of Statistics has estimated the poverty line to be JOD 323 (USD455) per household of 5 members per month, and a significant proportion of the population lives below the poverty line.

The recent situation in Iraq and the influx of Iraqi refugees has put tremendous pressure on infrastructure and job availability, as well as inflate demand on housing and basic necessities which in turn has led to unnaturally high costs in recent years. (To put this in perspective, shopping at the supermarket in Amman for monthly groceries costs the same as it would in Dubai, but with significantly lower wages.)

A highly educated population faced with low paying professional jobs, has led to much frustration among Jordanians. Purchasing power is very low, and many household white goods and durables are acquired through installment programs offered by struggling retailers. The gap between the aspirations of the average Jordanian and what they can afford in reality is seemingly unbridgeable.

This sentiment is not unique to the higher social classes. Many from lower economic groups, and with the inclusion of native Jordanians claim they would leave Jordan if they had the opportunity. It is perceived that they would make better money and have better living standards in Dubai for instance. It is stated quite clearly that many feel that in the long run it would not be to their advantage to remain in Jordan. Conversely, these same people would want nothing more than to thrive in Jordan and remain amongst their families and friends. It is home, where roots run deep and the place they will return to after a long absence abroad.

The divide between citizens and leaders

Jordan is a constitutional monarchy with a representative government. The reigning monarch is the chief executive and the commander-in-chief of the armed forces. The king exercises his executive authority through the prime ministers and the Council of Ministers, or the cabinet. The Jordanian National Assembly ('Majlis al-Umma'), or Parliament, consists of two Chambers: The Chamber of Deputies ('Majlis al-Nuwaab') and the Senate ('Majlis al-Aayan'). Under the amended elections law, the Chamber of Deputies/Lower House of Representatives has 120 [12 women's quote] elected members representing 45 constituencies. The Senate has constitutionally half the number of lower house deputies, or 60 Senators, all of whom are directly appointed by the King.

With parliamentary elections due in November this year (2010), many have expressed a lack of interest in voting, stating that no candidate truly deserves a vote. This is exacerbated by the fact that Jordan has poorly executed, rather invisible political parties and voters struggle to find any one individual candidate credible or persuasive in his message. Those who plan to vote confess they would be voting solely based on tribal allegiance. [11]

To aggravate matters further, the perception amongst the majority is that the Prime Ministry, the cabinet and the parliament have historically been ineffectual in making important and lasting changes that positively and perceptibly impact the *everyday* life of the citizen. There is lack of clarity on the role of the members of parliament and more importantly, there is no system of checks and balances that allows citizens to hold their elected representatives accountable. Lack of accountability is indeed a key flaw in the system and continues to gnaw at its credibility.

Recently appointed Ministers were perceived by many to be unjustified and those chosen not experienced enough for their positions. This adds to the public's frustration insofar as not having leaders they know and trust to work in their best interest.

[11] Fieldwork for this project coincided with a national campaign to encourage voting for parliamentary candidates.

Many Jordanians perceive those in leadership or management positions (from the most junior public servant to the highest echelons of the government) to be corrupt, which in turn fuels the divide between the haves and have-nots. For those who belong to influential tribes or have relatives in high positions, life is less challenging. They will always manage to sail through red tape and bureaucracy thanks to their own people on the inside. More importantly, many Jordanians believe that without 'Wasta' (connections) the simplest procedures become difficult and time consuming tasks. In short, there is little faith amongst the public that the system is designed to simplify the life of the citizen. We have also observed hushed anger and a sense of defiance towards policy makers who are perceived to be so far removed from reality they can never really bring about *relevant* change.

On role models

For all intents and purposes, apart from their own mothers and fathers, the large majority of Jordanians claim they have no role models to speak of. A few young Jordanians from higher socio-economic groups mention personalities like Che Guevara, Andrea Bocelli and Rafik al Hariri who all struggled to uphold their principles or represent the 'zero to hero' ideal.

In lower socio-economic groups, the majority mentioned the Prophet Mohammed (PBUH) as a model they wish to emulate in everyday life. In most encounters, the late King Hussein is the most commonly mentioned role model, a father figure, a humble, accessible persona and someone they feel looked after their best interests.

Conversely, stereotypical community leaders such as sheikhs/imams, doctors or teachers are not spontaneously thought of as role models. The bottom line is that there is no one within their communities that they feel they can look up to or respect enough to learn from.

The shortage of compelling role models has left many Jordanians rather like a herd without a shepherd. The overall feeling is that they have no one to pin their hopes on or seek inspiration from in the face of financial strife and a general pessimism about the future. It cannot be stressed enough how damaging this is to the youth of this country [15-29], who make up almost one third, of the population.

On values

So what values do Jordanians feel are most important and wish to protect or uphold? Not surprisingly, security and tradition come out on top across the board followed closely by power. Security is defined as safety, harmony and stability of self and society. This has a distinct financial tint to it. Tradition is manifested as belonging, commitment, and continuity. For the lower socio-economic groups, remaining close to Islam is also key, mostly to reinforce morality and good behavior, which many feel have diminished to the detriment of society.

Another value, Power, is manifested as status and prestige and the need to have some control over ones future and for some, influence over others. While not exclusive to youth, but more strongly expressed amongst males in general, achievement is also an important core

value expressed through the need for personal success by showing competence according to societal benchmarks.

It is important to remember that Arabs are highly communal in nature and thrive on the security of the collective. The perception that the community has become more and more fragmented is contributing to feelings of uncertainty and instability. The sense that each is fending for oneself, a sort of survival of the fittest, has resulted in people caring less and less about anything beyond their front doors.

A chief complaint by some mothers and fathers is the feeling that their own neighborhoods are not as suitable as they were in past as safe havens for their children. They report bad behavior by other children that borders on delinquency of a caliber beyond childish mischief. Bad language has become the norm and not the exception. This has, in some cases caused inter-neighbor animosity resulting in an erosion of another cornerstone of Jordanian life. Security and safety are values no longer taken for granted in Jordan, a country once perceived to be one of the safest in the region.

In an interesting paradox, we see citizens who are almost unconscious of the impact their behavior has on others, yet are very mindful of how they are viewed by others. One's reputation is central to acceptance when living in a close-knit community. Being perceived to be of a certain status through what job one has or how much financial success one has achieved is especially evident amongst the higher social groups, but not exclusive to them. Amongst the lower social classes it is also deemed unacceptable, if not embarrassing, to be associated with doing menial jobs. The majority prefer to remain unemployed than to take a job that is perceived to lower their standing in society.

"Keeping up with the Joneses" is a fundamental dynamic in Jordanian society and it is common to make the comparison to one's neighbor as a benchmark for social status or the possession of material goods. Failure to do so is perceived as demonstrating socio-economic or cultural inferiority. Social esteem therefore is a core value that influences how Jordanians behave and what choices they make.

By this token, it is perhaps worth noting that if a particular (good) behavior is not associated with improvement of one's personal image or standing, it is not likely to be deemed neither important nor aspirational, much less become adopted. If one cannot see a personal benefit to assuming certain behavior, or be directly impacted by it in a way that matters to fulfilling something they consider important, behavior change is not likely to occur.

The divide between citizenship and civil responsibility

Universalism[12], or the understanding, appreciation, tolerance, and protection for the welfare of all people and nature are currently a distant ideal for most Jordanians.

[12] Schwarz, *"Basic Human Values"*

People seem not to have a clear sense of what a citizen's responsibility is towards the nation. Such understanding boils down to being good representatives abroad, work on promoting the country's image as well as protecting it. Not many were either aware of the responsibility of citizens towards one another.

It is very evident that Jordanians have no faith in their power as citizens to influence or bring about change. In short, they feel insignificant and inconsequential in the greater scheme of things, hence do not attempt to promote any new ideas they deem potentially beneficial.

It is important to understand that in this context, the majority of the Jordanian public feel let down by the leadership of the nation and the response to this is to make no effort beyond their own immediate personal needs or those of their nuclear family.

What is, according to Jordanians, the nation's responsibility towards its citizens? To provide a decent standard of living, healthcare and education as well as a high standard of services and facilities. The perception amongst the public is that the Jordanian government gets away with the minimum, often skimping on quality. The message is akin to 'the government does not think very highly of us and does not respect us enough to give us the best.' This belief fuels a lack of allegiance towards the country. We suspect that it is for this reason that vandalism of public property and disrespect for public spaces through littering or law breaking is on the increase.

On pride

It is apparent that many Jordanians are not very proud of being Jordanians. This is a confession they make to each other but never to foreigners. Subsequently, we learn a lot from what they may tell a foreigner and what in fact they feel are positive characteristics of the country. A few encouraging traits are: relative safety and lower crime rates, fine weather, rich culture, history and antiquities, family values and traditions as well as the existence of good, simple folk who are hospitable and friendly.

As in any culture, Jordanians are perhaps most proud of their own achievements, those of their close family or those of their children. It is evident however that they also believe any success they have is not obtained with the help of the government but rather *in spite* of it. "The state represents something which is almost always negative, and this is common throughout the Arab world. No one looks up to the state as something positive. You survive, and you live, and you get through, *in spite* of the state. That's the relationship."[13]

It wouldn't be unreasonable to assume that current behavior patterns are mostly grievance driven. Such grievances are increasingly leading to the estrangement and 'loss of love' between state and 'citizen' that is aggravated by lack of civic consciousness on the one hand and lack of accountability on the other.

[13] Brian Whitaker, "What's Really Wrong With the Middle East"

The belief that the state is not providing or not 'providing with respect', and the belief that when the state is providing it is not providing equitably, is met by a resentment that is expressed as we have witnessed throughout these focus group discussions by lack of respect for the state, for the law, for anything that the respondents do not regard their own. There seems to be a resentment that is expressed by resorting instead to parallel systems and subcultures that defy the concept of citizenship, and one that is expressed in the denial of the existence of 'public goods' and hence lack of common ownership and cause.

This sad state of affairs has resulted in a value system that defines security as safety, harmony and stability of one's own self and immediate community. This has a distinct financial tint to it; traditions as sense of belonging, commitment, and continuity. For the lower socio-economic groups, remaining close to Islam is also key, mostly to reinforce morality and good behavior, which many feel have diminished to the detriment of society; power as status and prestige and the need to have some control over ones future and for some, influence over others [while not exclusive to youth but more strongly expressed amongst males in general] and finally achievement as an important core value expressed through the need for personal success by showing competence according to societal benchmarks.

Finally there is strong evidence that the terms of reference that shape societies have failed to cohesively and consistently to influence and create more responsible, creative, critical and conscious members of society, be it homes, the educational and the religious institutions, mass media, civil society and last but not least the state.

Recommendations:

As seventy percent of Jordan's population is under 30, we would wish and hope to influence to make a shift in attitudes, adjustment of perceptions and a change in behavior.

While on the one hand, we can only wish, for the state, and what is not in our hands, to reconnect with its people, by reinventing the bonds of accountability, transparency, equity and the rule of law, we would want to replant the seeds of responsible citizenship at the early school age, on to university through a rigorous and interesting curriculum of civic education.

Some potentially relevant ideas:

Cooperate with the Ministry of Education to introduce regular classes that focus on showing youth the direct impact of water, energy and environment on their lives, by observing how they their families and friends cope with water shortages. To raise consciousness on how they can play a role in improving their usage of this resource. The messages need to be carried home in a manner that is convincing to parents and may begin to influence change within their household and eventually their neighbors.

- With a high media profile, run a contest amongst schools to create a water conservation project at a domestic level. E.g. entitled "Water, Jordan 10 years from today"

- Educate children on which plants thrive in Jordan with little water.
- Capture imagination of children with the fascinating concepts/visual demonstrations of water recycling or drip irrigation etc.
- Cooperate with the Ministry of Education and Ministry of Environment to Recycling to promote classes which prepares them with the principles of recycling such as material compositions, what is biodegradable and what isn't etc.
- Establish a model/pilot neighborhood to test the concept of a garbage separation system, where children from this area can participate and commence garbage segregation at home and involve their siblings and parents.
- Invite aluminum/paper/glass recycling companies to give cash rewards to children for collecting recyclable materials.
- Pilot a gated picnic area with a nominal entry fee and equipped to encourage visitors to dispose of their refuse and test the feasibility of such an initiative with the intention of rolling it out to other areas of the country. Would paying money make people more responsible?
- To 'trendify' recycling bins in the more affluent areas, elevating the status of recycling amongst the trendsetters
- Through the sponsorship of certain youth success stories we can encourage, promote and push forward civic 'role models' and 'leadership talents'

Unfortunately the best we could hope for the older is for them to 'reconcile' with the true values of security, tradition, power and achievement.

In terms of communication cues:

"Honor is more about perceptions than actual behavior – other people's perceptions or, in some cases, perceptions of people's perceptions. The same basic idea can be found almost anywhere in the world: "What will the neighbors think?" But in some cultures it does not really matter what the neighbors think. They may not be interested or, even if they are shocked by someone's behavior, the consequences will be minimal. In Arab culture, however, where so much hinges on reputation and coming from a 'respectable family' is one of the main criteria when arranging marriages, the consequences are serious."[14]

- Since many Jordanians would like to pride themselves of a 'good reputation' and their children of a 'good upbringing' and to come from a 'respectable family' the system of public shaming or can work. A '3aib' ["It's not done"] public awareness campaign can bring results.

[14] Brian Whitaker, "What's Really Wrong With the Middle East"

- Anything that is ‘shameful’ like littering, abuse of scarce water resources, smoking in prohibited areas, unsocial behavior towards the neighbors etc…must be publicly condemned.
- Citizens must learn to bring up the courage to ‘shame’ others as it used to be several decades ago… Associating good behaviors with status, reputation and social acceptance (social shaming)… as well as linking good behavior with social harmony, especially to benefit children.
- ‘Local politics’ is also a great system of common cause ownership. Local community and local NGOs can spearhead such small initiatives that engage the youth as well as women.

Finally, the middle class must be reinvented again. The middle class is the agent of change but also the guardian of social values. Without a solid middle class which was existent in Jordan throughout the sixties, the seventies and the eighties the value system and the change may not come as fast as desired.

Annexes

Annex 1: Brief from PAP

Description of Services- BEHAVIOR CHANGE RESEARCH SPECIALIST

A. Background —Brief for consultants

In trying to establish the "drivers' or "determinants of behavior change, there is a need to do research that explores people's motivations, their needs/desires, the demands of culture, personal economics, and other socio-psychological arenas of people's lives, linked to the specific priority problems that the project has identified in water, energy and solid waste. Specifically Jordan PAP is looking beyond just describing the barriers that Jordanians perceive to adopting new "green" behaviors or any benefits they might realize (immediate or in the future) if they were to adopt the new behavior, to exploring the subtle, often unvoiced values and aspirations that motivate us.

These values or forces take many forms and are often different from culture to culture, between men and women and between generations. Values may drive us to make choices beneficial to ourselves and those we hold dear, but they may often lead us to irrational decisions that are against our own best interest. For example an individual's sense of personal honor may drive an individual to feel dishonored and quit his job, if he feels his supervisor does not value him--this, in the face of the obvious need to have an income and feed a family and in a country where employment may be scarce. The sense of honor has priority and therefore the behavior that follows, illogical as it may seem to an outsider, is logical to the individual.

Social marketing and behavior change programs rely heavily on trying to uncover these hidden drivers of human behavior that can mobilize a population to either adopt a new behavior as a social norm, or derail the program entirely. Understanding these drivers can lead to improvements in decision-making by policymakers and citizens alike and can help formulate social marketing programs. They are also vital for developing adaptive capacity in individuals and groups. Drivers are diverse but powerful forces. Several socio-psychological models have identified drivers across cultures. They include well known models such as Maslow's hierarchy of needs, Hofstede's framework for assessing cultures, the GLOBE studies of the 1990's, but more recent efforts include Kegan and Lacey's Immunity to Change studies, Richard Thaler and Cass Sunstein's work on decision-making, and Brafman's work on "influencers", among others. While these studies point out motivators of human behavior, few such studies have been conducted in Jordan.

It is the search for "drivers" that can be used in programs promoting conservation of water or energy, and reduction of solid waste that prompts this recruitment of a Jordanian Consultant to explore behavioral "drivers" with the segmented target groups of the Jordanian public.

B. Objectives of this Research Activity

The Research Activity will provide insight on:

a) What are the current coping behaviors and attitudes (psychological, social etc…) of the Jordanian public (disaggregated by gender, age, geography and income) in the face of limited water availability and high prices for energy?

b) What barriers exist, psychologically as well as physically, and in the arena of policy, social/cultural and economics to changing consuming behavior in water and energy, faced by Jordanians of differing sex, age groups and incomes?

c) What are the potential benefits, psychologically, socially, culturally and in the arena of policy and economics that they would hope to expect as a consequence of adopting behaviors in water, energy and solid waste reduction?

d) What are the channels and sequence of outreach to such groups when considering behavior change strategies?

e) What are the perceived limits of coping behaviors that one can expect from the Jordanian public (disaggregated by sex, age and income) faced with continued and increasing limitations on water and energy, and increasing price of water and energy?

f) What anticipated consequences may the Government face if stricter scenarios were imposed on water and energy (e.g., fines, rationing, imposed codes of construction)?

See a detailed overview of the "drivers" that this activity should provide insight on (organized by target groups) in Annex II below.

C. Scope of Work

PAP expects the Consultant to organize a series of individual interviews, focus group discussions (FGDs), and town meetings tentatively broken down as follows:

- 6 FGDs with adults (3 men and 3 women disaggregated by age, income and geography),
- 4 FGDs with youth (2 men and 2 women disaggregated by geography and income),
- 30 individual interviews (10 men, 10 women and 10 youth disaggregated by income and geography); and
- 5 community gatherings (town meetings) disaggregated by geography and income.

D. Deliverables

The Consultant will prepare the following three **main** reports:

1. Report of FGDs disaggregated as above with an analysis of results and recommendations for action for PAP
2. Report of Individual in-depth interviews disaggregated as above, with analysis of results and recommendations for action by PAP
3. Report of Town Meetings disaggregated by geography and income with an analysis of results and recommendations for action by PAP

Each of the three reports listed above will include an Executive Summary of no more than 4 pages.

Additionally, the Consultant will prepare a Summary Report (of no more than 6-8 pages) aggregating all the findings and action recommendations to PAP from all three reports.

E. Estimated Level of Effort (LOE)

The estimated LOE for completing this activity is 35-40 days notionally broken down as follows:

- 10 days for preparation and selection of FGD participants, interviewees, and town meetings;
- 15-18 days for conducting FGDs, interviews and town meetings; and
- 10-12 days for report-writing including up to two revisions that may be requested by PAP.

F. Timeframe for Completion of Research Activity

This research activity will be conducted in the period April 25 through June 30, 2010. In particular:

- Reports 1, 2 and 3 (in draft form) should be submitted by no later than June 3*
- Reports 1, 2 and 3 (in final form) should be submitted by no later than June 22
- Summary Report (findings and recommendations), by no later than June 29

*Draft discussion questions for all groups will be submitted to PAP for approval within two weeks of signature of the Consultant Agreement.

G. Supervision

The research activity will be coordinated closely with the technical team at JordanPAP and under the direct supervision of the Senior Technical Adviser.

Examples of Drivers

One common driver to most cultures may simply be a preference to not change the status quo. Many people will take the path of least resistance or the path that requires least effort if forced to make a choice. Inertia or *status quo bias* are forces that social marketers often face. These forces imply that if for a given choice a default option exists—an option that allows the chooser to do nothing—we can expect that a large number of people will end up with that option, whether or not it is good for them. Computer manufacturers and TV receiver manufacturers have noted this and carefully choose their defaults knowing that the majority of purchasers are not going to switch from a default mode to a customized mode even if the custom option is available to them. This behavioral tendency to do nothing will be reinforced if the default option comes with a suggestion explicit or implicit that it is the normal or recommended mode of action.

Defaults are ubiquitous and powerful. Governments recognize the value of defaults when they develop policies and regulations to which conformity becomes a requirement. The individual then does not need to make a decision, it is made for him. The Construction Code and its attendant regulations and standards are a default for water conservation once they are implemented. The EU's banning of incandescent light bulbs make the high energy efficiency light bulbs the only choice available to Europeans.

Some firms have discovered just how powerful the default option can be and capitalized on it. Bill payments for magazines come with automatic renewals, and the individual may end up paying for years for magazines he never reads. Software that is downloaded from the web often has a page requiring the reader to choose between a "normal" download or a "custom" download. The "custom" download may require the user to adjust the settings on his computer, something many people are reluctant to tamper with. Consequently most people choose normal, but the "normal" download may also require the reader to automatically accept promotional information from the firm, may give the firm the right to sell the e-mail address to other firms…in short, the default option of "normal" may be very self-serving for the firm.

Another force that motivates people is when they are provided feedback. Our laptops warn us when the battery is beginning to fail, fire alarms in homes let us know of the danger we may be facing from fire, odometers on cars let us know when we are driving too fast. Digital cameras have a shutter sound "click" letting the user know when a picture has been taken, even though the digital shot itself is soundless. In the US electricity bills provide feedback on consumer consumption over the same time period the previous year letting them know whether consumption has gone up or down. Adding the neighborhood average for the same time period allows the consumer to measure his own consumption with that of his neighbors. This kind of feedback has been very effective in making people more conscious/mindful of their use. Speedometers on cars provide feedback, as does a simple temperature thermometer.

In many countries peer pressure is important enough to motivate people to conformity. Partly this is because people are convinced that others are paying attention to them and what they do. Though research tells us this is erroneous, it is often the reason for social conformity. Humans travel in “herds” and even the suggestion that “most” people behave a certain way is often all it takes to start a wave of conformity in that direction.

In 2004 the WEPIA Project promoted the purchase and use of aerators as a simple, cheap and easy way for Jordanians to start down the road to “green” behavior especially as it concerned water conservation. Public campaigns were launched including those exploiting some of the “drivers” mentioned above. One such campaign showed a series of ten second spots, each featuring a Jordanian (men, women, young, old, professional and laborer) smiling, standing next to a faucet and saying “I did it. I bought an aerator and saved 30% on my water bill. You can too”. The implied driver was that everyone was already using aerators. Data from vendors showed huge spikes in people purchasing the aerators. While only 100 such aerators had been sold in the previous year, over 1000 were sold by one vendor in a single day during the campaign. While it was evident in retrospect that the aerator may not have been the wisest choice for the campaign to focus on, the “driver” of public conformity was a very good motivator for the Jordanian public. Its sustainability was compromised by other factors which have yet to be addressed.

Overview of Drivers to be Addressed by Research Activity

Target Group1: Men and women separately

1. Are Jordanians motivated by the drive to conform?

    i. Are they the first to try something new or do they prefer to wait until everyone is doing it?

    ii. Are Jordanians individualistic or do they like being part of a group—how big is the group, who is in and who is out?

    iii. Do they want/need "keep up with the Jones'"? If a neighbor gets a flat screen TV are they motivated to get the same for themselves. How close/distant does this relationship have to be before they feel the influence—family member, neighbor, heard on the news. Maybe they don't feel it at all and only economics will dictate if they get one. Are men more motivated than women or does it depend on the object desired.

2. Are Jordanians motivated by pride, love or humility?

    i. Love of country

    ii. Desire to seem "modern" and "with it". How does it show?

    iii. Pride of family? How does it show..sacrifice, wanting the best for them. Showing off children's achievements (My son, the doctor!)?

    iv. Do "pride" issues extend to material things? Was their last purchase a purchase of need, love or pride.

3. How do Jordanians measure time:

    i. Are Jordanians forward-thinking? Do they calculate future benefits, think long-term or are they stuck in immediate, short-term benefit mode.

    ii. Are Jordanians patient? Can they wait for a pay-off or do they want it NOW.

    iii. Are Jordanians really looking for change? If so how? In their personal lives, in the country, in the world….? Do they really like the status quo in their lives—would change make them fearful, angry, upset…or fulfilled?

    iv. If they won a lottery how would it change their lives?

    v. Does "humility" mean they don't show off—houses, clothes, electronics, children's achievements, cars…etc…

4. Whom do Jordanians "trust" or are influenced by:

i. In priority order whom do they trust the most for advice about their lives? Doctor, pharmacist, lawyer, businessman, radio/TV news or programs, advertisements, Imam, Waethat, teacher, family friend, immediate family—father, mother, youth

ii. Who do they NOT trust? MWI, GAM, Ministry of Energy? Which agency/Ministry do they think is working in their best interests and which do they feel is not?

iii. What specifically have Jordanians learned from their children (if anything), that their children learned in school. Which children, girls or boys?

iv. What are they worried about? Morals, finances, jobs, the environment…?

5. How do Jordanians see others?

i. Us against all of them mentality (circle the wagons)

ii. Do Jordanians get joy out of other people's success? Whose? Where does it stop?

iii. Do Jordanians enjoy putting one over others, getting the advantage over others, bargaining down someone else, getting something for less? If so, whom do they enjoy beating out—Government, other groups (be specific), shopkeepers, foreigners?

iv. Are they competitive individually? As a group?

Target Group2: Youth (boys and girls)

i. Who do they trust for advice…media, friends, family, others…how far does the circle of trust extend—who is inside the circle and who is outside?

ii. What do they care about? How does it show? What would they be willing to do for something they cared a lot about? Volunteer, give money, promote it to their friends?

iii. What do they NOT care about and how does it show?

iv. Do they also have "pride", "love", "hate" and if so for what?

v. Do they have a sense of "belonging" and if so to what? Family, world community…

vi. Do they want to be "listened to", "participate" or are they more retiring and watchful?

vii. Are they looking for or motivated by "meaning" in their lives? If so how?

viii. Are they happy? If not what makes them happy? How are they characterized if you look at Maslow's hierarchy of needs?

ix. What are they worried about? Future, jobs, economics, clothes, music

x. Who are their heroes/heroines? Historical, current?

xi. What are their favorite films, books, restaurants, malls… ways to spend their leisure time

xii. Do they have "communities of interest" to which they belong—informal or formal—health clubs, music clubs, electronic groups, gangs of friends with similar interests etc….

xiii. If they had Divine power for just one day what would they change in Jordan, in their families, in their personal lives?

Annex 2. Discussion Guide

FOCUS GROUP DISCUSSION GUIDE

The attached discussion guide will be used throughout the discussion group sessions. However, it is noteworthy that some questions may be added, omitted or customized according to the participant's reactions. Therefore, the attached questions merely serve as guidelines in order to acquire the most honest and in-depth insights and perceptions. Also, some probing elements may be added by the moderator, whenever necessary. Others that are discovered to be irrelevant will be deleted.

The discussion groups will be led by open-ended questions, as they will encourage and enhance respondents to speak their minds. Open-ended questions tend to encourage people to give complete and full answers.

MODERATORS INTRODUCTION

►The moderator will thank all participants for being present, and introduce his/her self and state the objective of the gathering and topic to be discussed. "To discuss various issues related to our lives in Jordan"

►Then moderator will state the following:

1. Thank everyone for joining (stress on the importance of each participant attending)
2. All participants should join the discussion (as each is present to give his/her opinion).
3. Ideas are ideas… differences in opinions may arise (which is the reason for having such debates).
4. No right or wrong answers, everyone's opinion is important,
5. Video/audio taping
6. Usually, comments should be addressed to the moderator; unless debate is taking place between the participants.
7. Do not interrupt one another.
8. The moderator will control and keep track of the discussion. If the discussion is off track, the moderator will re-direct the course of dialogue.
9. Promise confidentiality (the ideas are more important than the person saying the ideas/ no names will be used during the course of the study).
10. Finally, invite to eat and drink as they please (as there will be no intermission).

SECTION ONE:

ANALYSING THE TARGET AUDIENCE

Moderator will start with a quick introduction, and spends around 5-10 minutes on warm up

1.1) Warm Up/ Media related habits

1.1. Could you please introduce yourself, tell me a little about yourself in a few words. You can share whatever you would like to about yourself with the group.

1.2. What have you read in the media lately? What interesting news and stories have you heard lately? Any stories caught your attention over the past week?

1.3. What Type Media vehicles do you follow on a regular base?

Probe for:

- Newspapers, Magazines, Radio, TV channels
- Online websites, Other

1.2) Current Social issues and outlook to life/ Life and Aspirations

Objective: To explore and uncover aspirations, frustrations, core values…etc and gain a sense of themselves within their families, close broader communities…etc

1.2.1. Could you share with us what are your dreams and aspirations in life? What are your biggest dreams?

Probe for:

- Are you generally happy? Do you usually wake up happy in the morning? Please explain how you feel
- What makes you happy? (pin results on the board)

1.2.2. What are your main concerns in life?

Probe for:

- What are you worried about most?
- What is your main source of optimism?

1.2.3. What problems do you see in your world today?

Technique: Respondents will be presented with the following board, and given flashcards and markets to write the main problems as they see them, and stick them on the board.

Probe for:

- Can we start by listing some of the main problems that you see in the world? In Jordan? In your community? Neighbourhood? Your home?

1.2.4. What do you think of living in Jordan? And living in West Amman, East Amman, Zarqa or Irbid specifically?

Probe for:

- How would you describe Jordan to a foreigner? What is life like here in Jordan?

1.2.5. What does being a citizen of Jordan mean to you?

Probe for:

- Do you think Jordanians are proud about being Jordanian?
- What do you think Jordanians are less proud about?
- What responsibilities come with being a citizen of Jordan?
- What are your duties as a citizen in your opinion? Is this important? Why?
- What is the role of the country towards its citizens? Is this important? Why?
- Are there any countries where you feel that citizens show great responsibility towards their nation and vice versa? What demonstrates this?
- Comparing Jordan to this, how close or far are we from this? What demonstrates this?
- Why do you think this is so? Why are we not closer to _____ (mention country they give as example).

1.2.6. Do you have a role model? Who do you look up to?

Probe for:

- Apart from your father and mother, who do you look up to and why? What attributes do you specifically admire?

1.3) Community/ Belonging to a group

1.3.1. Who are the most important and closest people to you?

Probe for:

- When you need advice or comfort, do you have people you can go to?
- What does it mean to you to have those people?
- In priority order, who do you trust most for advice about your life: Doctor, Lawyer, Business Men, Media, Imam, Teacher, Family, Friends, Other
- Who do you not trust for advice about your life?

1.3.2. What does the word community mean to you? What do you understand by the term community?

(If misunderstood, moderator to explain that community is those who live around you, and share the same public facilities as you do, in your neighbourhood, shopping areas, entertainment areas, schools, roads…etc

Probe for:

- How important is your community to you?
- How important do you feel you are to your community?
- What influence do you feel you have in community matters?
- Would you like to be able to play a bigger role in your community? If so, what role would that be?

1.3.3. What is your relationship like with your family members?

Probe for:

- For youth: with your parents? Siblings
- For parents: your relationship with your children?
- How would you like your relationship to be?

1.3.4) Is there any behaviour you really hate from your fellow citizens?

1.3.5) What bothers you about fellow citizens?

Probe for:

- What do you feel should be taken more seriously by authorities?

- Are there behaviours which you feel are negatively impacting Jordan's growth and development? Please give examples…
- What can be done about this?
- What is your role as a citizen to try and change these behaviours?

1.4) Time Capsule

	Time Capsule Technique: I am presenting you with a time capsule that is indestructible… we are going to burry this time capsule for future generations to uncover. The time capsule will be unearthed by future generations of your family…This is your opportunity to leave something behind that will be uncovered after 100 years… it should contain objects that best describe what your life is all about today, what means the most to you that you hold dear and cherish so that when people in the future open it, they will know what you are all about and what is important to you then.

Respondents are provided with small papers and pens, as well as a time capsule. Respondents are encouraged to include at least 3 entries, and are asked to read them out before putting them into the time capsule.

1.4.1. What would you want to place into this time capsule?

Probe for:

- What is uniquely you?
- What is important to you that you want others in the future to know about?

SECTION TWO:
AWARENESS AND BEHAVIOR SPECIFIC TO, WATER AND ENERGY CONSERVATION AND SOLID WASTE

If respondent mentioned water, energy…etc as part of the problems listed in section one, moderator will explain that we will further discuss these problems that they perceive as important. If not, moderator will explain that similar focus groups are happening in other countries, and that the main issues of concern mentioned were water, energy and solid waste and star the discussion.

2.1) Awareness Levels

2.1.1) What are Jordan's main limited natural resources?

2.1.2) Do you feel that this problem is important? Do we need to address this issue today?

Probe for:

- On a scale of problems you face as an individual and as a family, where does this limited natural resource rank to you personally? How big is this issue?
- Why is this problem to you?

2.1.3) In recent times, the whole world is anxious about global warming or dwindling of natural resources. What is the big fuss about? Do you think this is relevant to us here in Jordan?

Probe for:

- Do you think Jordan faces any environmental issues?
- Are there bigger issues we should turn out attention to? Why? Could you list them

2.1.4) Do any of these issues impact you directly?

Probe for:

- What is the responsibility of the citizen towards these issues?
- What can you personally do?
- Do you think Jordanians are helping improve things? Why, or why not?

2.3) Perceptions towards Jordanians

2.3.1) Do you think that all Jordanians feel similarly about the issues you mentioned and we discussed earlier? What in your opinion makes some Jordanians care and others not really care?

	Personification Technique: A board representing a diagram will be shown. The moderator will explain the following narration:

2.3.2) Let us imagine two Jordanians… one who cares, and one who does not. Could you describe each to me? How are they different/ similar to each other?

Probe for:

- Gender, age
- Socioeconomic background? Income level
- Education?
- Where do they live?
- Lifestyle, personality…etc

2.3.3) Out of 10 Jordanians, how many care and how many don't in your personal point of view?

2.2) Who is responsible?

2.2.1) Who is responsible for taking care of our resources? And why?

Probe for:

- Government?
- Me as a citizen?

2.2.2) Do you feel that the government/ NGO's are exerting any efforts to deal with/ avoid this problem of limited resources?

Probe for:

- Who is?
- How are they addressing this?
- What awareness campaigns have you seen?
- What campaigns are being done?

2.3) Behaviour

2.2.3) What are you personally doing to conserve energy or water? Or minimize solid waste?

Probe for:

- Do you do anything to conserve?
- Have you contemplated doing anything to conserve energy/ water?
- Please explain why you have, and why you have not.

2.2.4) Do you feel that you should do more, or would you like to do more?

Probe for:

- If yes, what barriers are getting in your way to change the way you deal with water, energy, solid waste?
- Do you know where to go for advice on how to conserve? Where to ask questions?

2.3) Self Administered Sheets

Objective: here we are allowing respondents to voice their opinions individually on paper. This will be a short and direct exercise whereby each respondent fills out a self administered sheet. The sheet will include and cover issues such as:

Issues to be included:

- Points of interaction with water, energy, solid waste (include yes/no elements such as)
  - I have never recycled anything in my life
  - If I wanted to recycle, I don't know where to go
  - I am careful with my use of water (close tap while brushing teeth…etc)
  - I use reusable shopping bags while I go grocery shopping.
  - I don't see that I can help in any way in decreasing water/ energy shortage.

(We will need to finalize these elements once the overall guide is approved)

SECTION FOUR:

DRIVERS OF CHANGE

3.1) Rule of Law

3.1.1) Recently, an Anti-smoking law has been implemented in Jordan. However, since it has been implemented, we have not seen much compliance. Why do you think this is so?

Probe for:

- Why for instance, when this law was enforced in other Arab countries like UAE was it followed without discussion? What makes a UAE citizen or resident different than us? What drives them to comply and why is it not working for us?
- Whose responsibility is this?

3.1.2) Do you think people in Jordan follow/ break rules in general?

Probe for:

- Do you ever break laws? Or do you always follow rules and laws?

3.1.3) What would you do in the following scenarios? Please be as honest as possible. We are not here to judge you, but are only interested in understanding how you would react to different scenarios.

Probe for:

- If the streets are empty, and there is no one watching, would you stop at a red traffic light, or would you cross it? Why?
- If there are no police men around, would you use your cell phone to make calls while you're driving?
- Do you ever smoke in public areas, such as airport, malls, even though you know smoking is prohibited in such areas?
- Other

3.1) Future Change

3.1.4) Do you think people in Jordan follow/ break rules in general?

Probe for:

- Do you ever break laws? Or do you always follow rules and laws?

3.2) Future Change

3.2.1) Do you plan on changing your behaviour concerning usage of water, energy, or solid wastes in the future? Have you thought about changing your behaviour? What do you plan on doing?

Probe for:

- Options available

3.2.2) What do you think motivates people like you, in your community, and in Jordan to change their attitudes, and behaviours?

Probe for:

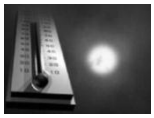
- Financial
- Other

Thank respondents for their time and distribute incentives

Annex 3. Level of Interest in Local News

The following questions were addressed in order to better identify the level of interest in local news:

Participants were asked to share what news they heard during the past week. This was included in order to assess their individual level of exposure to national news, as well as what were they exposed to that was most memorable. This somewhat indicates their level of interests, allowing us to better undertand the research participants.

Top main news by majority of focus groups:	**News that participants pointed out:**
Aqaba:	The most frequently mentioned news involved the incident in which missiles hit the Jordanian city of Aqaba. The rockets fell in front of the Intercontinental hotel in Aqaba on August 2, 2010. The attack killed one Jordanian civilian and wounded several others. Some respondents called this an act of terrorism; while others hypothesized that it was fired from Israel.
Heat Wave & Tawjihi results: 	Two other frequently mentioned topics of interest were the heat wave and the announcement of Tawjihi results. According to the Jordan Meteorological Department, temperatures in Amman reached 40 degrees. The Kingdom's power grid also registered a record load in August 2010, reaching 2,475 Megawatts, according to the National Electric Power Company. Several areas across the country witnessed power cuts due to the increased load, attributed to the hot weather in August. During field work, Analyseize encountered electricity cuts during some focus groups held in Amman, and Irbid.
Prices & Tax:	Many respondents pointed out how hard it is to live with the drastic rise in prices of goods and services in Jordan. Respondents complained that the newly imposed taxes and regulations have increased prices of many commodities, such as oil, coffee, rice and a new tax on telecommunication, as well as taxes imposed on vehicles entering the country. More importantly, many respondents discussed the new tax imposed on energy. More recently, the government lowered the price of petrol, and simultaneously introduced a new tax, which resulted in an overall increase in its price. Respondents were frustrated, and indicated that they were generally stressed and tired of the ever increasing cost of living in Jordan.

Many briefly mentioned the upcoming elections in November of 2010. West Amman resident youth seemed to be particularly interested in politics and the upcoming elections, mentioning news stories such as how the government has been trying to stop corruption in the election process.

Females were generally interested in the increasing violence and rising crime and divorce rates in Jordan. West Amman resident females seemed to be interested in the discontinuation of the Blackberry service in some countries in the Gulf because of the perceived threat behind Blackberry's encrypted messages.

Respondent Quotations:
"They want to put Abdul-Hadi Al-Majali's son as the Mayor of Amman so that he wouldn't be able to run for elections"FG9
"I only listen to music, I don't read the news" FG6