GAGE baseline qualitative research tools

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Introduction

Although our understanding of the risks and vulnerabilities that adolescent girls and boys face has grown exponentially over the last decade, with adolescents becoming an increasingly visible target group within development (Viner et al., 2015; Harper et al., 2018), our understanding of what works remains nascent – in part because adolescents have not yet been centre stage long enough for clear patterns regarding intervention effectiveness to emerge and in part because the complexity of real life means that identifying and disentangling pathways and outcomes is difficult. The evidence synthesis work GAGE has undertaken has highlighted how little is known about what works for which girls (Kabeer 2018; Stavropoulou et al., 2017a; Stavropoulou et al., 2017b; Marcus et al., 2017), and boys (Presler-Marshall, 2018; Marcus et al, 2018) in which contexts.

Most critically, existent evidence on effective policy-making and programming is nearly silent in regard to timing, duration and intensity, and bundling of programme components. For example, our evidence reviews have found that most girl-focused programmes are aimed at adolescent girls in general, with little attention to the different developmental needs of younger versus older girls. In the case of adolescent boys, the evidence base is even more limited. Given this context, GAGE will seek to address two core sets of questions. The first is framed around adolescent perspectives and experiences and based on a capabilities approach, informed by Sen (1984, 2004) and nuanced to better capture the complex gender dynamics that operate within households and more broadly across society (Nussbaum, 1997; Kabeer, 2003). The second set, around the relative efficacy of different types of change strategies in diverse contexts.

In seeking to answer these questions we observed that qualitative methodologies for working with especially young adolescents and evaluating programme effectiveness with young people remain relatively under-developed. In an effort to contribute to this fledgling field, the GAGE consortium undertook extensive formative fieldwork in five diverse contexts in 2016 to pilot a range of different methodological approaches and instruments, some inspired by studies undertaken in the Global North, others from the Global South, and through our team's collective brainstorming on what had worked with this age group in past research.

The formative work undertaken by GAGE involved two to three distinct sites in each country and individual and group interviews with nearly 500 people, 300 of whom were adolescents between the ages of 10 and 19,[1] which allowed us to pilot different approaches in rural and urban settings within and across countries, approaches which necessitate some literacy and numeracy and others that can be carried out with communities with no access to education, camp and host community refugee settings (Camfield et al., 2017; Isimbi et al., 2017; Jones at al., 2017; Samuels et al., 2017). We also sequenced the work so that the initial set of tools were progressively nuanced as they were piloted and adapted in different contexts, and following detailed daily and site-wise debriefings with the fieldwork teams in each country.

The current set of tools reflects the collective learning among senior and junior researchers in the consortium from five country contexts across Africa, Asia and the Middle East. A learning exchange event bringing together all team members facilitated lesson learning from the field, based on the formative research process, as well as learning following the coding and analysis process as to what approaches had provided what sorts of data, which instruments had yielded rich data and which had been more limited in different research settings. The instruments have also been further adapted following training and detailed adaptation, and have been rolled out for the baseline research data collection in rural and urban Ethiopia and Bangladesh, and camp, host community and informal tented settlement sites in Jordan in 2018.

This toolkit is divided into group and individual research tools, all of which are age-tailored (early adolescents, mid/older adolescents and adults). We provide example tools from work in relatively stable contexts as well as in fragile and conflict-affected environments. A selection of these could be used to understand different dimensions of adolescent well-being and development trajectories in any given context; however, for the purposes of the GAGE research programme, this collection of tools has also been designed so as to mirror the GAGE tripartite

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1 The Bangladesh formative work involved 175 adolescents due to practical and security constraints at the time of fieldwork.
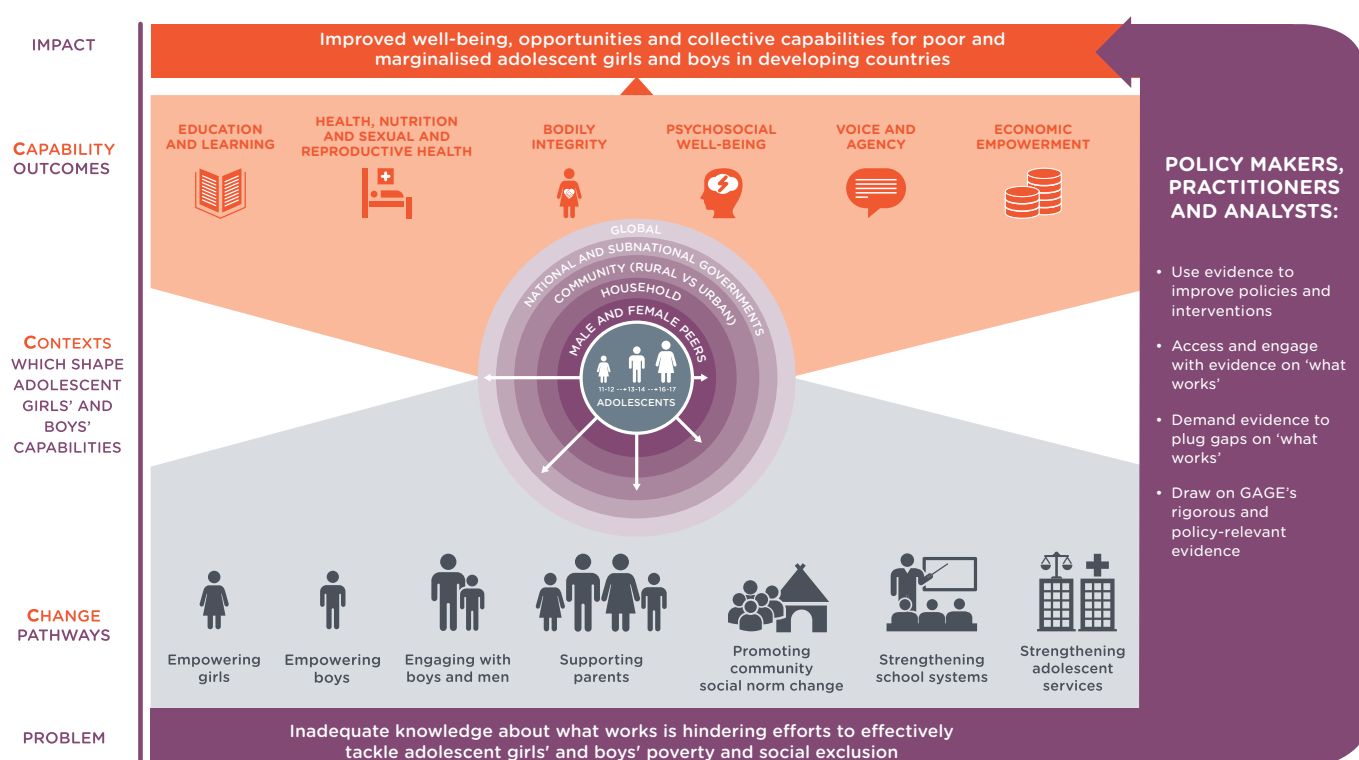
conceptual framework. The GAGE '3 Cs' framework reflects the close connections between the '3 Cs': capabilities, change strategies and contexts. It considers adolescents' multi-dimensional capabilities and the ways in which these differ depending on age, gender and (dis) ability, the change strategies that are employed by families, communities, service providers, policy-makers, civil society and development partners to promote empowered and healthy transitions from adolescence into early adulthood, and finally the broader meso- and macro-level context variables that shape the enabling/constraining environments in which adolescent realities are played out (Figure 1). Adolescents are situated at the centre of this socio-ecological framework.

Adolescent capabilities

In terms of exploring adolescent capabilities, we adapted a tool called **A Few of My Favourite Things** originally used within Rachel Thomson, Mary Jane Kehily and Lucy Hadfield's longitudinal qualitative research with UK adolescents (Thomson and Kehily et al., 2011; Thomson and Hadfield et al., 2014), and which provided a very flexible entry point for early adolescents to define what is important in their lives. Initially we began by asking

individual adolescents to think about a favourite object and bring it to the interview, but we quickly realised that adults were often quite directional with their children as to what a 'suitable' object should be and instead shifted to asking adolescents to think about three favourite things on the spot so that we could capture what they prioritised spontaneously. In urban settings we asked young people to draw the objects as it helped more reserved young people to relax and feel more involved in the interview; in rural settings often the researcher sketched the object as young people without schooling lacked drawing know-how but could provide direction on decoration and style (e.g. in the case of houses or clothes). In some cases, young people focused less on objects that they have but instead chose to highlight objects that they aspired to have (e.g. bicycles, radios or a mobile phone). In other cases, the simplicity of the objects selected poignantly drew attention to the challenges that disadvantaged young adolescents faced – (e.g. a water cup for children who struggle to access drinking water, a piece of paper among visually impaired students so that they can take braille notes from their special needs classes or a small table in the case of a newly-wed adolescent girl who is now responsible for keeping an independent household). Depending on

Figure 1: GAGE '3 Cs' conceptual framework

Source: GAGE conceptual framework 2018

the object that the adolescent selects, the interviewer is then able to probe in a conversational style about the significance of the object in their life and how it relates to the six capability domains in the GAGE conceptual framework: education, health, bodily integrity and freedom from violence, psychosocial well-being, voice and agency, and economic empowerment (see Figure 1).

In order to explore in greater depth aspects of adolescent psychosocial well-being and voice and agency, A Few of My Favourite Things was complemented in individual interviews with a **Social Support Network** exercise, examining adolescents' support networks, including the people the focal adolescent enjoys spending time with and why, who they can confide in and who they avoid spending time with. Looking to the future, we then undertook a **Worries and Accomplishments Exercise** which asks adolescents to identify key worries or concerns they have and how they cope with them, including with the help of the support networks identified above, as well as drawing on lessons and strengths developed through key accomplishments the adolescent has achieved in their life to date.

Contexts that shape adolescent experiences

Turning to the second 'C' of the GAGE conceptual framework, a number of tools explored the way in which family, community and state-level contexts shape capability development.

Family contexts: So as to understand how adolescent capabilities are shaped by gender and age dynamics the toolkit includes a **Sibling Timeline** instrument. For older siblings, a timeline is constructed together with the adolescent to ascertain the key positive and challenging events in their life to date, as well as their future aspirations. The sibling is then asked how their life is similar or different to that of the focal adolescent, and why; including the role of the sibling in mentoring, protecting, disciplining them, and so forth. This tool also enables the researcher to probe about gender and age dynamics in adolescence.

With parents, a **Parent Timeline** is also constructed starting with the mother or father's childhood, transition into adolescence, and then into adulthood. Key influences in the parent's life are explored and then the conversation turns to the ways in which the parent's experiences have shaped their approach to parenting, and their aspirations for their children, including the focal adolescent. For

parents who are not numerate, rather than dates, the interviewer probes for key life events.

With grandparents, a similar **Timeline** exercise is also followed, but the focus is more on inter-generational similarities and differences especially with regard to social norms related to age, adolescent development and gendered expectations, roles and responsibilities. Together, the individual interviews with three generations provide a rich picture of inter-generational changes, reversals, non-linear trajectories, and their underlying drivers.

Community contexts: So as to situate adolescents and their families within a broader community context, a number of group exercises are also included in the toolkit. At the beginning of entry to each research community, **Community Timelines** with older adults who are able to remember changes over time are developed, in order to explore physical infrastructure and climatic changes, the introduction of services and programmes, livelihood and governance changes in urban, rural and pastoralist settings. In the formative research that preceded the development of this toolkit, we had also combined changes in social norms and adolescent-specific concerns in the same community timeline exercise but in order to capture broader community histories first, the latter issues were separated out into a **Social Norms Change** tool. This tool begins by asking a group of men or women about key opportunities and challenges adolescents face by capability domain, then to identify what services and programmes are present to support adolescents' capability development in the community, and finally to explore the role that social norms relating to adolescence and to gender play in shaping the extent to which adolescent girls and boys are able to realise their full human capabilities. Norms related to education, time use, work, relationships and marriage, gender-based violence (including harmful traditional practices) and mobility are included as key areas to probe.

These adult-focused discussions are in turn complemented by **Community Mapping Exercises** with younger and older adolescent girls and boys where the researcher explores with adolescent participants key places that adolescents are and are not able to access, adolescents' favourite or secret places, dangerous places and places they aspire to access when they mature. Where time permits, a map of the immediate community is developed and in the case of migrants, refugees or

pastoralist communities, a map of places associated with their mobility beyond their immediate surroundings is also developed to explore the significance of their movement over time (whether due to conflict, displacement, economic pressures, family breakdown, climate change etc.).

In order to explore more sensitive issues which individual or group respondents may not initially feel comfortable to discuss openly, two additional tools are also included. For young adolescents in particular, **Body Mapping** – where adolescents are asked to draw a large adolescent body that resembles an adolescent from their own context, and then reflect on what each body part symbolises in their lives – can be a helpful tool to facilitate discussions around emotional and psychosocial well-being, relationships, pubertal development, sexual and reproductive health, and gender-based violence issues. It is also a helpful way to explore similarities and differences between adolescents who are able-bodied and those living with different types of disabilities.

Vignette Exercises may also help to facilitate group discussions on issues that may be socially sensitive or even taboo. Short stories that ask the group to imagine a particular scenario – e.g. about a girl subject to forced marriage, a child who is bullied due to a disability, an adolescent couple who are faced with an unintended pregnancy – are read to the group and then there are series of questions that are designed to explore whether such a scenario could happen in their community, why or why not. Vignettes also enable the researcher to explore what the dominant social norms are on certain issues, and then to explore individual variations.

Finally, whereas in the formative fieldwork we included standard focus group discussions with diverse groups of adolescents, in order to learn more about specific socially excluded groups, we have in this toolkit introduced a new more flexible **Small Group Discussion** tool that allows us to explore the challenges faced by that group in a more intimate setting to facilitate more focused discussions. The tool can be used to explore the challenges of out of school children, child-headed households, early married girls, daily labourers, children in special needs education, adolescent mothers and adolescents affected by internal displacement following recent conflict episodes.

State-level contexts: In order to understand the role of state-level contexts in shaping adolescent capabilities, we employed a Small Group Discussion approach (see above), including a voice and agency-focused variant that

looked at ways in which adolescents are supported to develop awareness of and practice citizenship rights and responsibilities, and the extent to which they have access to related information and engage in discussions about politics and their identity and role therein now and in the future. We also included a wide variety of Key Informant Interviews with civil society and government actors at community, district, regional and national level actors to explore the implementation of national level policy and legal frameworks, progress and barriers including resourcing – financial and human – and political dynamics.

Change strategies that mediate adolescent realities

In terms of policy and programming change strategies aimed at enhancing adolescent well-being and development trajectories, we undertook a wide range of government and civil society key informant interviews at community, district and regional levels. Each **Key Informant Interview** began by exploring the key opportunities and challenges facing adolescents in the expert or service provider's perspective, where possible mapped against the six GAGE capability domains. The tool then explores the key informant's role and organisational mandate, and the extent to which they have been able to contribute to tackling adolescent vulnerabilities and promoting their capability development. In each case the tool ends by probing what priority changes and quick wins would look like in the key informant's area of expertise, and what key barriers would need to be overcome.

Two complementary tools that we employed to investigate adolescent perspectives vis-à-vis effective change strategies can be found in our Participatory Research Toolkit with Adolescents but are also relevant to the discussion here. The first is the GAGE customised **QuickTapSurvey**, which is a tablet-based tool that asks adolescents using pictorial images and emoji about their access to and satisfaction with key services and programmes, and simultaneously provides an entry point for more in-depth discussions on unexpected findings. The second tool draws on the interactive video series designed by Search for Common Ground entitled **Madam President**, which explores what happens when a fresh and committed female president unexpectedly assumes power, and documents the daily reflections expressed in a blog penned by an adolescent observer. We use an excerpt of the video series to set the scene and then explore what

actions adolescents would prioritise if they were Madam President in their home context.

Data collection and preliminary analysis processes

Different combinations of the tools presented in this methodological toolkit can be used to address different research questions. To provide a comprehensive picture of adolescent lives in keeping with the GAGE '3Cs' conceptual framework, our collective learning suggests that daily team debriefings on emerging findings, surprising findings, methodological challenges and issues to follow up on is essential to maximise the potential richness of the tools. We also recommend undertaking debriefings following data collection in each site to capture key dynamics and observations while they are still fresh and uncluttered by findings from multiple sites. The silences in the interview transcripts can be as revealing as the testimonies and only through such discursive team debriefings can these insights be captured. Finally, we also invest in comparative cross-site analysis workshops, where following the GAGE conceptual framework we map similarities and differences in terms of adolescent capabilities, contexts and change strategies within and across regions. While this is no substitute for the systematic coding and analysis of transcripts, it provides a critical first step in identifying patterns in the emerging data and teasing out possible storylines to be further explored in subsequent analysis processes.

Part 1

Adolescent capabilities

1 In-depth interviews with nodal adolescents

1.1 A Few of My Favourite Things

> **Purpose:** This tool is especially adolescent friendly and is likely to be highly personalised and open-ended because of the way it is driven by things that are important to the adolescent.
>
> **Participants:** Adolescent girls and boys from two age cohorts 10-12 years and 15-17 years, including the most vulnerable e.g. married girls, adolescent mothers, adolescents with disabilities, out-of-school and working adolescents
>
> **Format:** For this activity you must tell the adolescent in advance to come to the interview with an object that is very important to them (could be a photo, toy, clothing, a letter, song).

Explain to the adolescent that you really want to get to know them and understand what is important to them, and that you'll be asking them about three of their favourite things.

1. Ask the adolescent to show you the object they brought to the interview (or to draw it) and then to tell you why it is important to them and why they chose it – of all the other objects they might own – to bring.
   Probe for:
   › What is the object?
   › How long have they had it?
   › How did they get it? (Who gave it to them? Who allowed them to purchase it? Where did they get it? Etc.)
   › Why did they choose this one object?
   › What objects did the NOT bring and why is this one 'better'?
   › Does the object make them think of the past or the future? *If the first – get the story. If the latter – get the dream.*
   › Does the object make them think of a specific person? *Explore the story.*
   › Then use this story to probe according to the six GAGE capability domains.

2. Ask the child what their favourite event or festival is and why (use only if favourite object response is not sufficient to cover all capability domains)

Figure 2: A Few of My Favourite Things exercise

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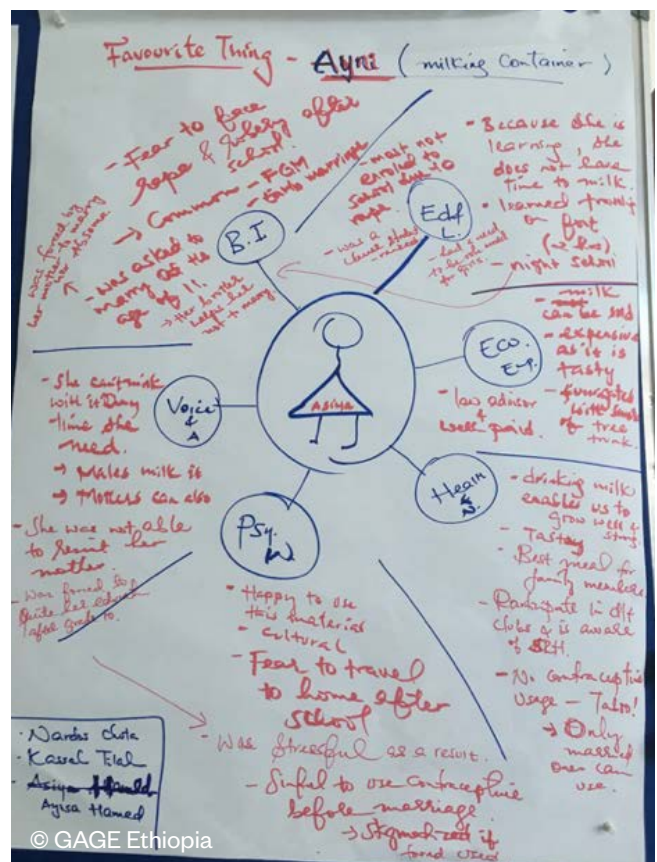
1.2 Social support networks

1. Ask the adolescent to tell you about an adult they would most like to be like when they are grown up (could be someone in their family, the community, a celebrity). Probe for:
   › Who is this person?
   › What does the adolescent admire about them?
   › Does the adolescent have a personal relationship with the person – or admire her/him from a distance?
   » How often do they see the person?
   » What do they DO with the adolescent?

» Can the adolescent talk to this person about fears/ hopes/dreams?

› What would the adolescent have to do to get to be like this person?

› Who could help them become like this person?

2. Ask the adolescent to tell you about the friend they most enjoy spending time with. Probe for:

› Who is this person?

› How long have they known this person?

› What do they DO with the person?

› How often do they see the person?

› What does the adolescent really like about the person – how is the other adolescent similar to this adolescent – how are they different?

› What is something really special that they would love to DO with this other kid if they could?

3. Now ask the adolescent to use a flip chart, divide the page into four quarters representing people the adolescent spends time with, gets support from about their worries, shares good news with and prefers to avoid. Start with a picture of them in the middle and go through each quarter asking them to list the people it applies to.

• First, ask the adolescent to think about the people they spend time with and draw symbols for the activities they enjoy doing together.

• Next, ask them to think about all the people (teacher/ aunt/mother/peer/sibling/friend/other relative – not just name – name + relationship to adolescent) in their lives who could help them if they had a problem. If they answer 'a peer', then probe 'Is there an adult you would go to as well? If not, why not?' and vice versa.

• And if something positive/exciting happened in their life who would they share this with. Then you could ask about overlaps with whom they would talk to/confide in – are these the same people or different and why. Then have them write them down their names or draw them. When they say that they talk to someone, ask how they do this, for example, face-to-face, on the phone or via the internet.

• Finally, ask the adolescent whether there are any people they do not enjoy spending time with and why? If this feels too sensitive, please phrase as who do girls/ boys of your age like spending time with and with whom don't they like to mix?

Figure 3: Social support networks

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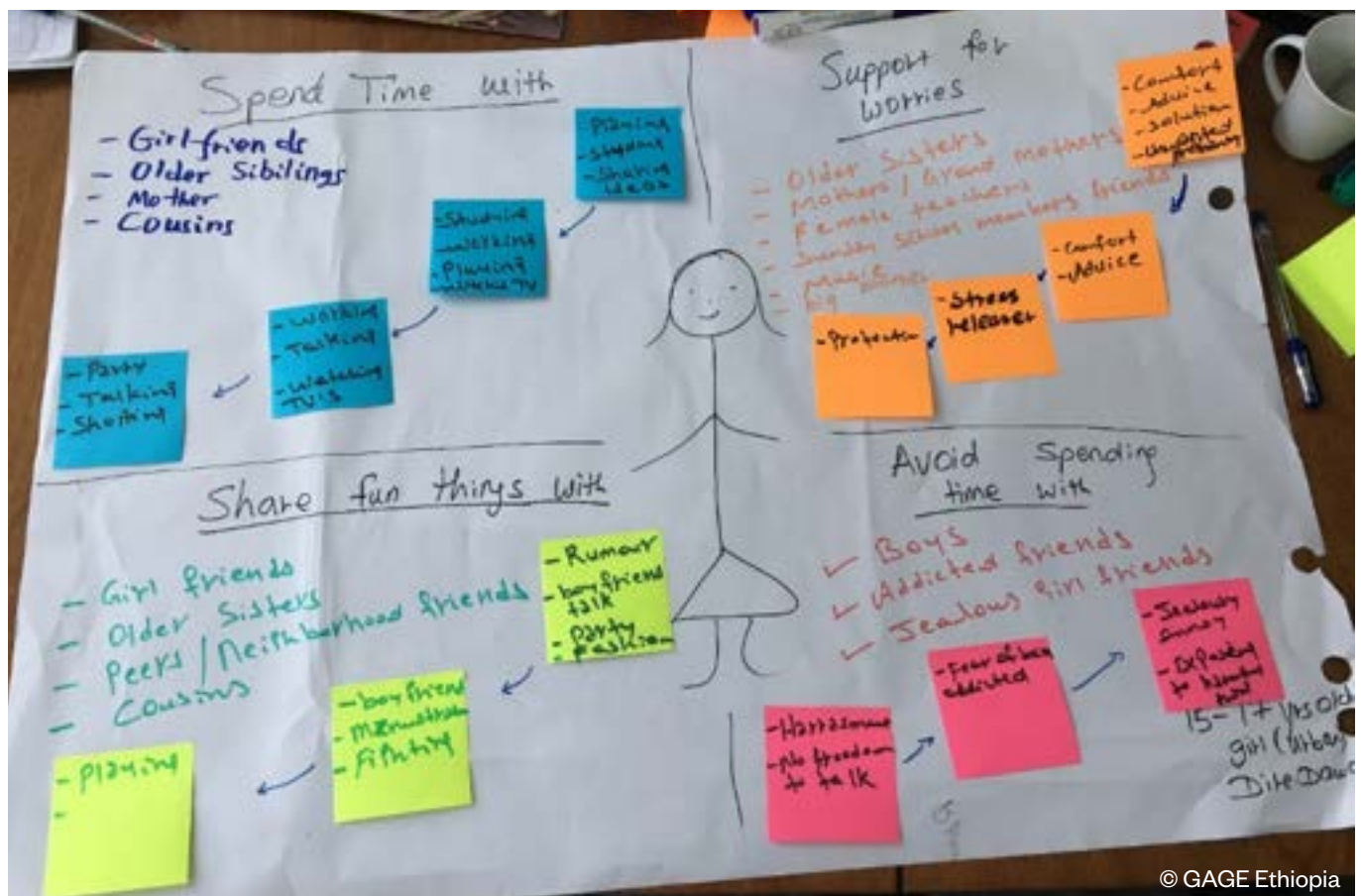
1.3 Worries and accomplishments exercise

Ask adolescents to write down on index cards (or help them to do this) all the things that they have worried about in the last week or month. This should be a free listing – let the adolescents generate their own ideas.

These should be worries that are 'local', so it doesn't have to be about ensuring world peace, and it should be relevant to their lives. For example, related to family, friends or school.

Have them sort them into 'things you worry about but can't fix' and 'worries that you could potentially fix', putting them into two different envelopes.

Tell them they can go back and add more cards to the envelopes if they have other ideas while you talk.

(We need to either record in the notes or through a photograph which cards went in which envelope.)

After they have finished –pull the cards out and talk about them one by one. *Each card will likely be short and simple – so probe to get the full story behind the worry. Do NOT try to add to adolescent's list of worries – just probe carefully to understand each one fully.*

E.g. hunger, not being able to go to school, not having enough school supplies, bullying at school, having to drop out of school, violence in the broader community, disagreements in the household, body changes, toilets (e.g. in slum areas and schools, communal toilets in the context of menstruation), adolescent marriage, risk of violence at home (*e.g. for boys and girls themselves, though also for mothers and siblings*) [here you need to take GREAT care as to who is present during the interview], etc. according to the local context.

In the case of worries that relate to intra-household disagreements, ask what sorts of things these relate to, what people do, how the adolescent responds and how they feel about it. *We are looking not only for disagreements between adolescent and adults or between siblings – but also at whether the young adolescents are aware of very grown-up worries in their environments (violence, alcoholism, poverty, etc).*

With each, ask them who could help them with this worry – and how – and then find out whether they have ever sought support.

After the adolescent has completed more recent worries that are concrete to them, ask them what sorts of things they are worried about for the future – in the next year or two. *Again, probe carefully and ask them who they could go to for help if this worry should eventuate.*

Figure 4: Worries and accomplishments exercise, Jordan

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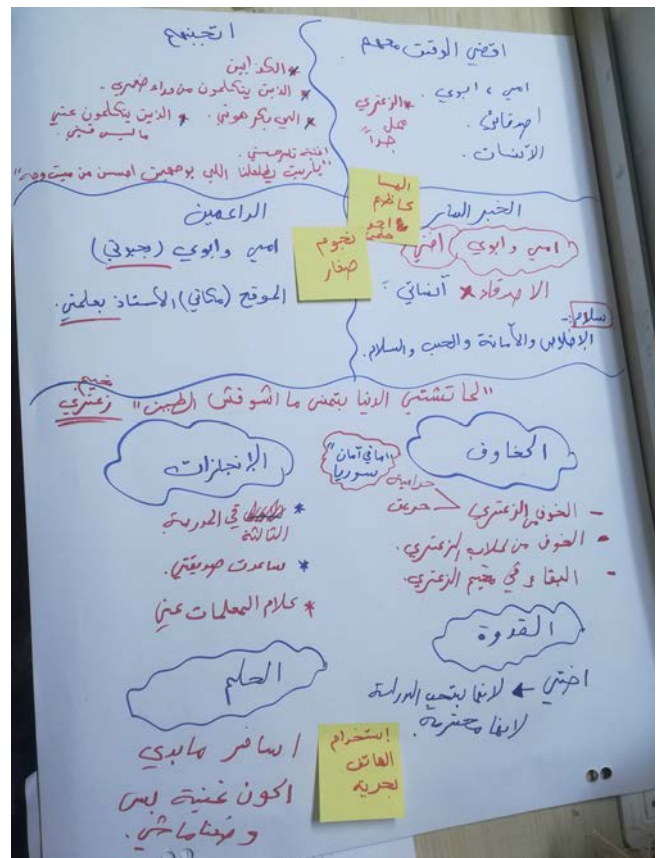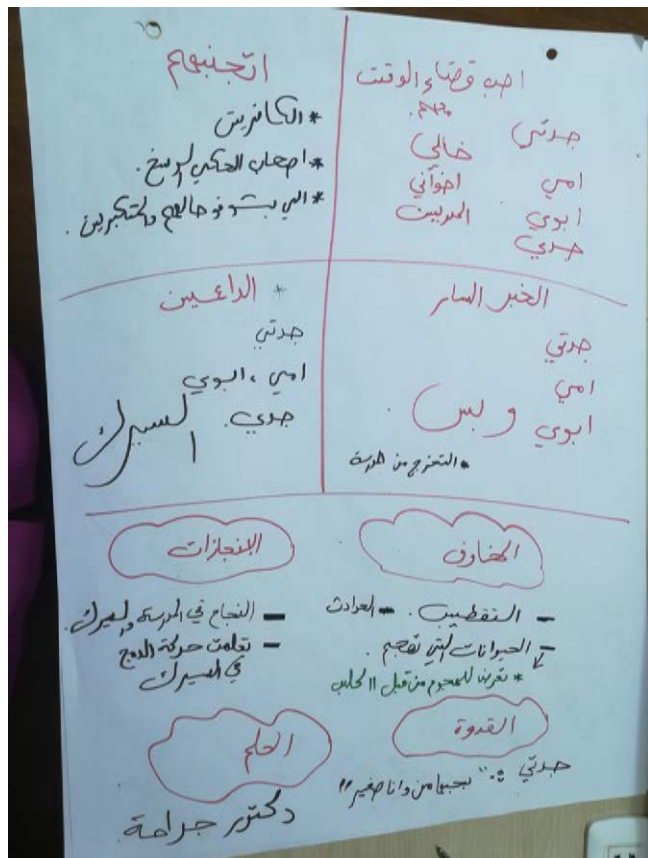
Part 2

Contexts shaping adolescent experiences

2 In-depth interviews and life histories with family members

2.1 Sibling in-depth interviews (older)

> **Overview:** We are interested in the older sibling's life – but primarily so far as it compares to the nodal child's life so that we can disentangle age versus gender differences. We are also interested in exploring sibling dynamics.
>
> **Participants:** For these exercises we will be interviewing older siblings (who are still adolescents) of the nodal children.
>
> **Purpose:** The purpose of this activity is understand the important events in THIS child's life – and also important events in the younger sibling's life. Because this child is older, she/he will likely remember more and have a better sense of time. By asking this child about her/his plans for the future – and also about future plans for the younger sibling – this tool also lets us tease out age and gender differences.
>
> **Format:** Take a roll of paper to give the participants space to write and draw. Take red and blue pens as well; use red for positive events and blue for negative.

The focus of this exercise is to help us understand major events in your life – and the life of your younger sibling.

Please start with a dot in the middle which marks the present and write past events to the left of this and future ones to the right.

For every memory, we want to know who was there, what happened, why it mattered.

Past events to probe for include:

› Do you have other younger siblings whose birth should go on the timeline?
› When did your family come to Jordan (for refugee youth)?
› Has your family moved?
› Have different people moved into and out of your household?

› Have important people in your family been very sick or injured or died?
› Have there been times when your family was particularly poor or better off?
› School – when did you start school, when did s/he? (Probe for school transitions – e.g. to lower secondary or school leaving). What kind of school do you both attend?
› Work – do you work? When did you begin working? Does your sibling work? (Probe for what type of work, how many hours, etc.)
› Are there religious holidays that are particularly important to you or your sibling?

For future events, ask them to realistically imagine what their own lives and their younger sibling's lives will be like in five years. Add events to the timeline with ages/dates that they would expect these things to happen. For example:

› How old will you be when you complete your schooling – and how much schooling will you complete? Is that the same for your sibling? Is there a difference? Why? (Probe: Is this what the sibling wants for self – or what they want for sibling?)
› What job would you like to have and how old will you be when you have it? Is that the same for your sibling? Is there a difference? Why? (Probe: Is this what the sibling wants for self – or what they want for sibling?)
› Do you want to stay in this community or move somewhere else? (Where?) Is that the same for your sibling? Is there a difference? Why? ((Probe: Is this what the sibling wants for self – or what they want for sibling?)
› Do you want to marry? At what age? Tell me a bit about who you imagine yourself marrying. Is that the same for your sibling? Is there a difference? Why? ((Probe: Is this what the sibling wants for self – or what they want for sibling?)
› How many children would you like to have? When do you want to have your first child? Is that the same for

your sibling? Is there a difference? Why? (Probe: Is this what the sibling wants for self – or what they want for sibling?)

› What other goals do you have for yourself and where do you want to put them on the timeline?

› What goals do you have for your sibling? Where do you want to put them on the timeline?

› What goals does your sibling have for herself? Where do you want to put them on the timeline?

After the respondent has filled out their timeline, you could then ask them whether there is anyone in – or outside – the community that they respect and would like to be like when they are grown up. Ask 'Why and what would it take to become like that person?' (probe on what support they have in your home, outside their home, in their environment, from other sources, e.g. the media).

Please don't take what they say at 'face value' as it's very important to know why – for example, do they admire their neighbour because she had an education, she works, she has a happy marriage...?

Now ask the same for the younger sibling. Is there anyone in the community that they would like to see her/him grow up to be like? What kind of support would s/he need to get there? Who would give her/him that support? Is there anything they personally can do to help their sibling be like this person?

2.2 Parents of nodal adolescents

Parent timeline

It is important to include key events relating to the parent's childhood, education, work experience, marriage, children, death/illness of key family members, shocks, migration etc. The purpose of the timeline is to acquaint yourself with the respondent and her/his life and family.

Education

› Did you go to school?

› If not, why not?

› If yes, tell us about your schooling experience.

» Where?

» When?

» For how long?

» Were teachers mostly male or mostly female?

» What was positive?

» What was challenging?

» Why did you stop? How did you react? Would you have liked to have continued?

› Did school experiences vary for boys or girls? If so, how and why?

» attitudes/treatment by teachers

» attitudes of parents

» private vs public school

» length of schooling

» time for homework

» getting to school – distance/transport.

› Have you been influenced by any particular role models? E.g. teachers, health workers, older sisters/ brothers/cousins, successful business women/men, community/local leaders.

» How?

» In what way?

» How did this change your perspective as to what you could be?

» Did this affect the way you interact with others?

› What about time use – what are the competing time pressures (leisure, income-generating activities, care work, school, homework) that you faced as an adolescent? How has this changed over the generations? Do you think the direction of change is positive or concerning?

› Did going to school/not having gone to school have an influence on your later life? What sort of influence? How is your life different because you did/did not go to school?

› Do you think that ideas/attitudes/customs around girls' education have changed since your day? If so, how and why? What were the drivers of change? What do you think about these changes?

› What are your future expectations for your daughter/ son in terms of education? How will you help her/him meet those expectations?

Work

› What work do you do? (Probe for unpaid domestic work, care work, paid work, days per week, hours per day.)

› How is this different from what your mother/primary caregiver did when she was your age? From your daughter/son now?

› If work type/load has changed across generations: why? (Probe for changes in the age that children begin working, changes in the broader types of work that people do these days, etc.)

› How does the work that girls and women do now differ from the work that boys and men do? Has the difference between gendered work changed over time? If so, why?

› Are girls and women allowed to go different places than boys and men? How has this changed since you were younger?

Relationships/marriage/cohabitation

› When you were an adolescent, what were the views and practices regarding people having boyfriends/ girlfriends?

› When you were an adolescent, what were the ideas and customs/beliefs as to when a girl should get married/ begin to cohabit? Boys?

› And at what age did they usually get married/begin to cohabit?

› What were the ideas/customs/beliefs as to why a girl should get married/begin to cohabit at a particular age? [E.g. honour, fertility, virginity].

› What was the type of marriage that was typical (religious/customary/civil) and what type did you have?

› What was the process for getting married when you were younger? (Economic preparation (bride price, hope-chests etc./rituals.)) What were your views about this?

› Did you choose your partner? Why/why not? How long did you know your partner before you were married? How did you feel about that?

› Did anyone tell you what to expect about being married/ having a partner? Who? What was your experience?

› Who, if anyone, provided you with information or guidance on relationships and sexuality? What sorts of things did you get information/guidance on? Was it helpful? What were the gaps? What else would you have liked to have known more about?

› What were the reasons for you to get married/begin to cohabit at the age you did? (E.g. filial piety, obedience, resistance, reluctant agreement, willingness.)

  » Were your reasons for getting married/beginning to cohabit at the age you did in line with common attitudes and customs? Why/why not?

  » If they were in line with typical attitudes/customs, what were the positive gains that you expected from following the attitudes/customs? And were these gains realised?

  » If it wasn't in line with typical attitudes/customs, what were the expected consequences from resisting the typical attitudes/customs? And what happened in practice (to you or to others)?

› Did your family support your approach or not? If so, why/if not, why not?

› If they didn't support you, was there ever any threat or practice of violence? Would violence have made a difference to your views/practice?

› Before you got married/began to cohabit, how did you view marriage/cohabitation? What did you think it would bring you? Did you have any concerns?

› After you got married/began to cohabit, did your views stay the same or change? Why?

› Do you think that ideas/attitudes/customs around girls' age and form/type of marriage have changed since your day? If so, how and why? What were the drivers of change? What do you think about these changes?

Parenting practices
Current practices

› How do you encourage and support your adolescents?

› How do you discipline your adolescents/deal with issues you disapprove of?

› How do you teach your adolescent about values, norms and ethics you view as important?

› How do you ensure the protection and safety of your adolescent e.g. on route to school, when no adults are present at home etc.?

› How do you go about ensuring that your child learns skills that you think are important – in relation to education, to family work (domestic/agriculture/care work)?

› Can you tell us about an example when you have been able to positively shape your adolescent's behaviour?

› Can you tell us about an example when you have not been successful in shaping your adolescent's behaviour?

› What do you do in terms of preparing your child for the changes that take place during puberty and adolescence? Do you discuss with them e.g. menstruation, physical changes during puberty, relationships with the opposite sex, family planning, marriage and what it entails, emotional changes, drugs/ alcohol/khat etc?

› Where do you get information about parenting practices? If you have concerns about how best to support your adolescent, to whom could you turn? Are there any parents in the community to whom you look for advice or as parent role models?

Aspirations for their children

› What are your aspirations for your adolescent? Probe regarding:
  » work
  » education
  » relationships and marriage
  » parenthood
  » contribution to the community
  » place of residence.
› Do you have any concerns about their future? Why? Are these the same for your adolescent of the opposite sex (i.e. son/daughter)?
› Are there any services/programmes that you think can help adolescents like your son/daughter better transition into adulthood?
› What sort of services and programmes could better support young people like your adolescent?

2.3 Grandparents of nodal adolescents

Purpose: In-depth interviews with grandparents let us explore change over time within a single family. This tool will be used with grandparents of the same sex as the nodal adolescents.

Participants:
• maternal grandmothers of nodal adolescent girls
• paternal grandfathers of nodal adolescent boys.

Format:
• If the interviewer is the same as the interviewer of other nodal family members, great care needs to be taken to keep all information confidential.
• Each interview should begin with a simple timeline, to understand the basic contours of the grandparent's life. If they can't remember dates, probe using key events in the country's history and/or probe around key lifecourse milestones.
• A set of probing questions will then be asked related to the life experience to date of the grandparent, the grandparent's views of inter-generational changes regarding adolescents and their aspirations for their grandchildren.

Grandparent timeline

It is important to include key events relating to the grandparent's childhood, education, work experience, marriage, children, death/illness of key family members,

shocks, migration etc. The purpose of the timeline is to acquaint yourself with the respondent and her/his life and family.

Education

› Did you go to school?
› If not, why not?
› If yes, tell us about your schooling experience.
  » Where?
  » When?
  » For how long?
  » Were teachers mostly male or mostly female?
  » What was positive?
  » What was challenging?
  » Why did you stop? How did you react? Would you have liked to have continued?
› Did school experiences vary for boys or girls? If so, how and why?
  » attitudes/treatment by teachers
  » attitudes of parents
  » private vs public school
  » length of schooling
  » time for homework.
› Have you been influenced by any particular role models? E.g. teachers, health workers, older sisters/brothers/cousins, successful business women/men, community/local leaders.
  » How?
  » In what way?
  » How did this change your perspective as to what you could be?
  » Did this affect the way you interact with others etc.
› What about time use – what are the competing time pressures (leisure, income-generating activities, care work, school, homework) that you faced as an adolescent? How has this changed over the generations? Do you think the direction of change is positive or concerning?
› Did going to school/not having gone to school have an influence on your later life? What sorts of influence? How is your life different because you did/did not go to school?
› Do you think that ideas/attitudes/customs around girls' education have changed since your day? If so, how and why? What were the drivers of change? What do you think about these changes?
› What are/were your expectations in terms of education for your daughter/son (ie, the parent of the adolescent)?

Have they been met? Are they the same or different vis-à-vis your expectations for your sons/daughters?

› What are your future expectations for your granddaughter/grandson in terms of education? How will you help her/him meet those expectations?

› When did you start work? Why?

› What work do you do? (Probe for: unpaid domestic work, care work, paid work, days per week, hours per day.)

› How is this different from your daughter/son now? From your granddaughter/grandson now?

› If work type/load has changed across generations: why? (Probe for: changes in the age that children begin working, changes in the broader types of work that people do these days, etc.)

› How does the work that girls and women do now differ the work that boys and men do? Has the difference between gendered work changed over time? If so, why?

› Are girls and women allowed to go to different places than boys and men? How has this changed since you were younger?

› What are/were your expectations in terms of work for your daughter/son (ie, the parent of the adolescent)? Have they been met? Are they the same or different vis-à-vis your expectations for your sons/daughters?

› What are your future expectations for your granddaughter/grandson in terms of work/ employment? How will you help her/him meet those expectations?

Marriage/cohabitation

› When you were a child, what were the ideas and customs/beliefs as to when a girl should get married/ begin to cohabit? Boys?

› And at what age did they usually get married/begin to cohabit?

› What were the ideas/customs/beliefs as to WHY a girl should get married/begin to cohabit at a particular age? (E.g. honour, fertility, virginity.)

› What was the type of marriage that was typical (religious/customary/civil) and what type did you have?

› What was the process for getting married when you got married? (Economic preparation (bride price, hope-chests etc./rituals...)) What were your views about this?

› Did you choose your partner? Why/why not? How did you feel about that?

› Did anyone tell you what to expect during marriage/ having a partner? Who? What was your experience?

› Who, if anyone, provided you with information or guidance on relationships and sexuality? What sorts of things did you get information/guidance on? Was it helpful? What were the gaps? What else would you have liked to have known more about? What about girls today – who helps them?

› What were the reasons for you to get married/begin to cohabit at the age you did? (E.g. filial piety, obedience, resistance, reluctant agreement, willingness.)

» Were your reasons for getting married/beginning to cohabit at the age you did in line with common attitudes and customs? Why/why not?

» If they were in line with typical attitudes/customs, what were the positive gains that you expected from following the attitudes/customs? And were these gains realised?

» If it wasn't in line with typical attitudes/customs, what were the expected consequences from resisting the typical attitudes/customs? And what happened in practice (to you or to others)?

› Did your family support your approach or not? If so why/why not?

» If they didn't support you, was there ever any threat or practice of violence? Would violence have made a difference to your views/practice?

› Before you got married/began to cohabit how did you view marriage/cohabitation? What did you think it would bring you? Did you have any concerns?

» After you got married, did your views stay the same or change? Why?

› Do you think that ideas/attitudes/customs around girls' age and form/type of marriage have changed since your day? If so, how and why? What were the drivers of change? What do you think about these changes?

› What were your expectations in terms of marriage/ cohabitation age for your daughter/son (ie, the parent of the adolescent)? Have they been met? Why/why not?

› What are your expectations in terms of marriage/ cohabitation age for your granddaughter/grandson? What are your hopes and worries for her/his marriage/ cohabitation?

› What were your expectations in terms of when your daughter/son (ie, the parent of the adolescent) had her/his first child? Have they been met? Why/why not?

Aspirations for their grandchildren

› What are your aspirations for your grandchildren? Probe regarding:
  » work
  » education
  » relationships and marriage
  » parenthood
  » contribution to the community
  » place of residence.

› Do you have any concerns about their future? Why? Probe regarding:
  » changing values/socio-cultural change
  » urbanisation
  » advent of technology
  » lack of employment
  » land shortage
  » environmental degradation.

› Are these the same for your adolescent grandchildren of the opposite sex (i.e. son/daughter)?

› Are there any services/programmes that you think can help adolescents like your grandson/granddaughter better transition into adulthood?

› What sort of services and programmes could better support young people like your grandchild?

› What are your expectations in terms of when your granddaughter/grandson has her/his first child? What are your hopes and worries for her/his transition to parenthood?

3 Community timelines

Purpose: Community timelines will help us understand change over time in the local environment – over the last three decades. The exercise will begin with basic community development questions and then move on to gender- and age-specific questions. Ultimately, this work will help us better understand what girls are saying about their own lives by painting the broader background on which girls' stories are overlaid.

Participants:
- One group per community focused on general history (mixed sex). Each should have 8–10 people.

Please aim for participants who are literate, between the ages of 30–70 (so that they have a broader perspective on change over time) and who represent a good balance between community leaders and ordinary citizens in order to ensure a balanced perspective. Ideally the participants would have been in the village for a significant period of their lives so that they can speak firsthand. In communities that are not homogenous in religious or ethnic terms, it is good to check whether people are comfortable speaking in a mixed group.

Format:
- Allow at least two hours.
- Ideally this group should be led by an older facilitator who is familiar with history and change over time from a personal perspective. However, if this isn't possible, refer to the calendar of national events to help orientate yourself. Specific examples of prompts for events need to be brainstormed during the training in country.
- Co-construct a timeline on a large piece of paper as a group, with the facilitator annotating as discussions develop. Please check with the participants at the end to make sure that you have captured everything.
- Use colours to indicate positive events above the line, and negative events below the line.
- Probe for differences in how these events have differently impacted women and men or members of different ethnic groups, etc. These differences can be captured on post-its attached to the timeline.
- Ensure that maps are digitised and linked to other records produced by the same group.

Prompts for developmental contexts

Thinking about your community over the last 30 years – and paying special attention to changes over the last 10 to 20 years – what has changed? (e.g. in Ethiopia following EPRDF coming to power):

› Major political events (e.g. changes in the national government, conflicts, etc.)
› Major agro-climactic events (droughts, floods, etc.).
› Major livelihoods and changes in these (e.g. access to irrigation, to wage labour opportunities, etc.)
› Infrastructure/development changes – who has better and worse access and why? Who has benefited from these changes and who might have missed out? What have impacts been on females vs males and younger vs older people?
   » schools (pre-primary, primary, secondary, TVET, private schools, colleges)
   » health clinics, health centres, hospitals (public and private) NGO and missions, traditional health-care providers

» all-weather roads, poor internal roads, bridges
» motorised vehicles
» public transport – availability and costs (buses, taxis, bajaj/three-wheeler motor taxis)
» WASH (especially access to water, safe toilets in crowded environments, new boreholes including management and use)
» electricity (grid and solar, extent and range)
» investment opportunities
» change in leadership structures
» sources/episodes of conflict (as appropriate only)
» technology
» grinding mills
» improved cook stoves
» mobile phones
» mobile banking/money transfer
» internet (cafes and on phone)
» radio
» TV
» satellite.

› Broader legal and social changes – look for group differences in who has experienced change and what impacts have been on broader community.
  » Land rights – who has them by law? Land certification and how it plays out in practice for women and girls. How has this changed over time?
  » Marriage/divorce law – has the law itself changed? Has it changed in practice?
  » Inheritance rights.
  » Other laws that impact girls and women – such as child marriage, FGM/C and other harmful traditional practices (e.g. marriage by abduction, early and forced marriage), rape.
  » Changes in the sorts of jobs that people do? (men and women – capturing broader strokes such as move towards factory employment and what new openings are there for girls and young women specifically).
  » Changes in family/HH structure. (For example, moving from multi-generational to nuclear.)
  » Migration opportunities – both into the community and out of the community (who migrates, why, where (including within country and cross-border) what have impacts been? Probe for agricultural production and processing investment, flower farms).
› Opportunities for community participation – probe for ethnicity, religion, caste, poverty, migrants, female-headed households, people with disabilities, occupational groups, old and elderly people, and geographical remoteness and how this has changed over time.
  » savings and/credit groups (gender or youth based? Government and private micro-finance institutions, informal savings groups (e.g. in Ethiopia equb), money lenders)
  » water committees
  » parent teacher associations
  » women's associations and extent to which married and unmarried women can participate
  » farmers' associations
  » youth associations, youth federations, youth leagues
  » community associations (e.g. Village Development Committees in Nepal, Women's Development Armies or iddirs in Ethiopia)
  » religious organisations (e.g. missions, local organisations, rotating home-based Saint-focused associations [mehabers] in Ethiopia Orthodox tradition)
  » planning festivals, pilgrimages
  » specific government or NGO programmes.

› Now I want you to think about the future:
  » What changes are planned for this year or next?
  » What changes do you see coming for your community? What challenges do you think your community will face in the coming years? What opportunities do you think your community will have for further development?
  » What changes do you see coming for adolescents and young people in your community? What challenges do you think they will face? What new opportunities do you think they will have?

Prompts for conflict-affected contexts
Thinking about your community over the last 10 years—and paying special attention to changes since the onset of the Syrian crisis-- what has changed?:
› Major political events (e.g. changes in the national government, regional and national conflicts, etc.)
› Major agro-climactic events (droughts, floods, etc.).
› Major livelihoods and changes in these (e.g. access wage labour opportunities, etc.)
› Infrastructure/development changes—who has better and worse access and why? Who has benefitted from these changes and who might have been missed out? What have impacts been on females vs males and younger vs older people? Native Jordanians vs Palestine refugees vs Syrian refugees?
  » Schools (pre-primary, primary, secondary, TVET, colleges)
  » Health clinics, hospitals
  » UN agencies
  » NGOs
  » Public transport – availability and costs (buses, taxis)
  » WASH (esp access to water and safe toilets)
  » Electricity
  » Sources / episodes of conflict (e.g. previous arrival of refugees such as Iraqis) [as appropriate only]
  » Mobile phones
  » ATM machines
  » Internet access
  » UNHCR/UNICEF cash transfers for refugees
  » WFP vouchers for refugees

› Broader social and legal changes-- look for group differences in who has experienced change and what impacts have been on broader community.
  » Refugee flows (here look for when different groups of refugees arrived, where they settled, and how they were integrated into the community)
  » Changes in family/HH structure? (For example, moving from multi-generational to nuclear) (probe for differences re gender, age, refugee vs host community)
  » Changes in the sorts of jobs that people do? (probe for differences re gender, age, refugee vs host community).
  » Legal changes that impact girls and women—both legal change itself and how it plays out in practice (here probe for women's right to work, own property, divorce, travel, age of marriage, custody after divorce, prosecution of SGBV etc.)
  » Opportunities for community participation— probe for refugee status, poverty, female-headed households, people with disabilities, occupational groups, old and elderly people, and geographical remoteness and how this has changed over time.
  » Mosques and other religious organisations
  » Women's groups
  » Youth groups
  » Parent Teacher Associations
  » CBOs
  » NGO programming
  » Specific government or NGO programmes

› Now I want you to think about the future:
  » What changes do you see coming for your community? What challenges do you think your community will face in the coming years? What opportunities do you think your community will have for further development? (Does this vary by host vs refugee community?)
  » What changes do you see coming for adolescents and young people in your community? What challenges do you think they will face? What new opportunities do you think they will have? (Does this vary by host vs refugee community?)

Specific probes for Syrian refugee camps

› Start with 2011
› Who was earliest to arrive in the camp? What was the camp like at the beginning?
› How has it changed over time in terms of inhabitants? In terms of service access and quality? (shops, cash for work programmes, NGOs, clinics, UN agency presence, transport, food for work), legal aid? In terms of infrastructure? (roads, connectivity/ telecommunications/internet, recreation spaces, perceptions of safety/security, WASH, electricity, community spaces/ public halls, communal kitchens, work opportunities – who is involved – adults, children, what type of work, effects of work permits?)
› Leadership structures within the community- including the community-based protection network, muktars, people who had leadership roles back in Syria? Opportunities for representation?
› Success stories in the community?
› What do FGD participants think about the move towards localisation – opportunities, challenges?

4 Social norms mapping

Purpose: The community norms mapping exercise will help us understand change over time in the local environment in terms of age- and gender-related social norms affecting the environment in which adolecents live over the last three decades. The exercise will be informed by a community timeline that has already been undertaken in the community. Ultimately, this work will help us better understand what girls are saying about their own lives by painting the broader background on which girls' stories are overlaid.

Participants:

- Two groups per community – one male and one female. Each should have 8–10 people.

Please aim for participants who are literate, between the ages of 30–70 (so that they have a broader perspective on change over time) and who represent a good balance between community leaders and ordinary citizens in order to ensure a balanced perspective. Ideally the participants would have been in the village for a significant period of their lives so that they can speak firsthand. In communities that are not homogenous in religious or ethnic terms, good to check whether people are comfortable speaking in a mixed group.

Format:

- Allow at least two hours.
- This exercise is undertake in three parts. Three separate pieces of flip chart paper are needed.
- Use the timeline constructed during the community timeline to refer back to for part three.
- Ensure the flipcharts are digitised and linked to other records produced by the same group.

4.1 Key issues facing adolescents in the community

Part 1: What are the key issues for adolescents in each of these areas in your community?

EDUCATION AND LEARNING **BODILY AUTONOMY, INTEGRITY & FREEDOM FROM VIOLENCE** **HEALTH, NUTRITION AND SEXUAL AND REPRODUCTIVE HEALTH** **PSYCHOSOCIAL WELL-BEING** **VOICE AND AGENCY** **ECONOMIC EMPOWERMENT**

Discuss with the participants key issues affecting adolescent girls and boys by these six capability domains in order to understand community-specific patterning of issues and concerns related to adolescents.

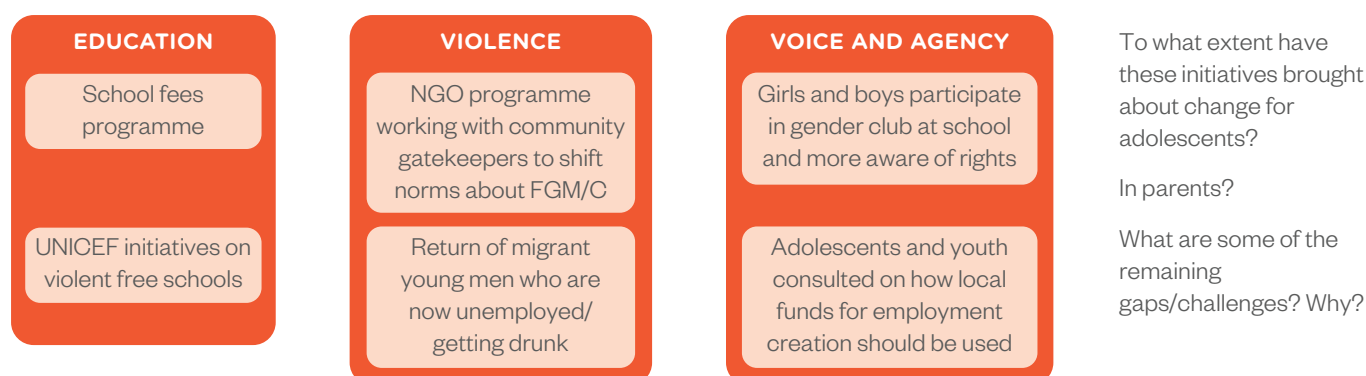Also probe about the challenges that parents may face in bringing up children. E.g. discipline, substance abuse, providing land or marriage payments, un(der) employment etc.

What are the specific challenges that children and adolescents with disabilities face? How have these changed over time? Is this different for girls and boys? How has this changed over time?

Figure 5: Key issues facing adolescents

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Part 2: What services/programmes are shaping opportunities/challenges for adolescents in the areas identified in part 1?

EDUCATION	VIOLENCE	VOICE AND AGENCY
School fees programme	NGO programme working with community gatekeepers to shift norms about FGM/C	Girls and boys participate in gender club at school and more aware of rights
UNICEF initiatives on violent free schools	Return of migrant young men who are now unemployed/ getting drunk	Adolescents and youth consulted on how local funds for employment creation should be used

To what extent have these initiatives brought about change for adolescents?

In parents?

What are some of the remaining gaps/challenges? Why?

4.2 Services and programmes to support adolescents

Having mapped key issues for adolescents, the second part involves probing around what types of services, projects and programmes are bringing about change for adolescents per capability domain?

What norms or discourses do they use about adolescents and how are they seeking to address vulnerabilities or challenges facing adolescents?

And to which adolescents does this apply? Probe by poverty status, gender, age, disability, religious or ethnic minorities.

In what ways have these interventions been effective and how? What about for adolescents with a disability?

What are the remaining challenges and gaps and why for all adolescents? How are these different for disadvantaged adolescents (probe by gender, age, disability, socio-economic status, religious or ethnic minorities)?

4.3 Turning points

In this third part, the focus is on turning points. Turning to key events mapped in the community timeline, ask about key turning points in attitudes/practices towards adolescent girls and boys already mapped in part 1. Turning points may be related to external events or shocks, to new laws or policies, to programmes or projects etc. It is key to ask about the event and then what the implication has been for age- and gender-related norms shaping the lives of young people.

Additional probing questions

› When you were younger, what was different for children/ adolescents in this community? How? When did it

change? Why? What have the impacts been? For example:

» How have expectations for girls' and boys' education changed? (E.g. how old are children when they start school, how long should they remain enrolled, what are the triggers for school leaving?)
» How has school itself changed – in terms of what and how students learn and how teachers interact with students and parents/caregivers? How relevant is education for the job market?
» Expectations for girls' and boys' paid and unpaid work? (Probe by age categories – under 14, 14–17, 18+)
» Girls' and boys' mobility?
» Girls' and boys' time use? (During school week, at the weekend, in holidays/breaks.)
» How have adolescents' interactions with their parents/caregivers and grandparents (and other HH members) changed? (Probe by gender and age, and why?)
» Have girls' and boys' interactions with the community changed? How? (Probe for youth leadership and representation in community decision-making, in religious institutions/religious education.)
» Girls' and boys' interactions with one another (e.g. friendships, dating, cohabitation)?
» Girls' and boys' marriage/cohabitation? (Probe for current situation and how it has changed in last generation.)
» Is engagement common here?
  » At what age?
  » Who chooses the timing of engagement?

Part 3: Turning points: Reflecting on last 30 years and events mapped out in community timeline, what have been some key turning points in attitudes/practices towards adolescent girls + boys identified in Part 1?

| 1990 - first primary school introduced and attitudes towards girls' education start to shift | 2000 - Save the Children + UNICEF introduce anti-FGM/C campaign and questioning of the practice starts | 2005 - Local Iman starts talking about risks of child marriage | 2010 - Girls start migrating to Saudi and high remittances starts to shift parents' attitudes towards girls future and employment | 2015 - Drought leads to much hardship, more families go on PSNP, helps girls stay in school and age of marriage starts increasing from 12-13 to 14-16 |

› At what age do most girls/women get married? Boys/men?
  » Who chooses partners? (Arranged vs free choice.)
  » How are partners chosen? (What criteria?)
› Do parents look for different qualities than adolescents?
› What happens when parents and adolescents disagree on a partner?
  » Who chooses timing?
  » What about elopement?
  » 'Voluntary abduction'?
  » Interaction with brokers
  » What does this mean for bride price/payments to bride's family or dowry depending on context?
  » Do different types of marriage arrangements relate in different levels of respect post-marriage?
› What happens when adolescents and parents disagree in terms of timing?
  » Where do girls live after they are married?
  » Is informal cohabitation common here?

» Is marriage by abduction common here?
› Tell me about girls' and boys' access to different kinds of technology/sources of information in this community and how has this been changing over time.
› Do adolescents here have access to mobile phones? (Probe for gender differences, age differences, socio-economic status, whether they use their family members' phones or have their own.)
› Do adolescents here have access to the internet here? (Probe for gender differences, age differences, whether they use their family members' phone or have their own.)
  » Where/how do adolescents access the internet?
  » How much time/how often are they on the internet?
  » What do they use the internet for? (E.g. music, photos, finding jobs, information, social networking etc.)
  » Do adolescents have anyone to teach them how to be safe online?
› Go back and probe for gender differences.

5 Community and institutional mapping with adolescents

Purpose: This mapping exercise will be done with teens of all ages: early adolescents (10–14 years), and mid/older adolescents (15–19 years) who are not nodal adolescents. We will work with one group of boys and one of girls in the younger age cohort, and for the older cohort for girls we will include one married group and one unmarried group, and one group of boys.

The exercise will help us understand the spaces adolescents live in and how their access to those spaces varies by their gender and as they grow up, as well as by other social categories (socio-econoomic status, disability, ethnicity, religion etc.). It will also help us understand what services are available to adolescents and how they use them.

Participants:
- 10–12-year-old girls and 10–12-year-old boys (one group each – six to eight participants).
- 15–19-year-old girls unmarried.
- 15–19-year-old girls – adolescent mothers/married girls.
- NOTE: Each group should be comprised of adolescents from the same village/neighbourhood – otherwise the mapping will not be on a scale that is approachable by adolescents.

Format:
- Community mapping should last approximately 1.5 hours. It should be in paper format with freehand drawings done from participants' memory – asking adolescents to draw with coloured pencils is a good way of keeping their attention. On one flipchart sheet ask adolescents to pick a common place (e.g. school, local government office) and then draw the map accordingly.
- For services//places that adolescents access beyond their immediate community use a second flipchart paper.
- For places that are safe indicate by asterix in green, for places they find unsafe asterix in black.
- For places that girls only go to, indicate in purple, for boys in blue.
- Draw a 'legend' on the map where you define the institutions and symbols you used.
- Use coloured post-it notes to indicate key responses from adolescents about why the different locations/services are meaningful to them and what services they value and why (see probing questions parts 2 and 3).
- Be sure to spend enough time on the probing questions (see below). We want a well-constructed map but it is also equally importantly to understand what institutions and places are accessible to adolescents of different genders and ages and for what purposes. Use the six capabilities sheet to ensure you have covered locations and services related to all GAGE capability domains.
- Make sure that all maps are photographed and recorded following naming conventions per the data management plan.

Prompts/facilitation

This piece of paper represents your community and where you live.

Mapping your community

We want you to draw a map of your community as though you were looking down from above (as though you were a bird). We want to understand the relative importance and position of things from adolescents' perspective.

› Ask the children what they want to use as the centre of the map – in many cases it will be the school, but it could be a religious shrine or something else as well.

› Ask them to generate the map as they see important – and only probe on additional things below as needed:

» schools (including routes to school and issues of (un)safety)

» jobs/employment, shops/markets, businesses, mills

» houses, roads, transport links

Figure 6: Community mapping, girls' group aged 10–12

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» rivers, hills, grazing, fields, locations to gather firewood, collect water
» health centres, health posts, hospitals, pharmacies, traditional health providers, farmers training centres
» police post/station, administrative offices, public meeting places/halls
» NGO offices
» places of worship or where people go to get advice on religious matters or spiritual guidance, sacred places, sites of important cultural or historical value
» water points/wells/pumps/springs
» places where young people meet and go for recreation/fun – such as playgrounds, football fields, stadiums, pool houses, woods, fields, etc. (probe regarding the extent to which girls have time for recreation)
» Places where people access ICT/phones/computers, etc.
› NB: need to consider how to avoid exclusion of minority groups/neighbourhoods – specific probe questions should be asked 'Are there any groups of adolescents who are not included in your map? Why?'

Where can adolescents go? What places are important to them? Why?

1. Where can adolescents spend time with peers? How important are peer relationships? What are the constraints in spending time with peers?
2. What places are especially fun versus not-fun for girls and boys of different ages?
3. Where can girls and boys of different ages go to be listened to? Can they speak up at school? Clubs? Mosque? Children's clubs?
4. Where are children allowed to go without supervision?
   » Are girls and boys allowed to go different places without supervision? What about with sibling supervision?
   » Are younger vs older teens allowed to go different places without supervision?
   » Married vs unmarried teens (or partnered vs un-partnered depending on context)?
5. Are some places safe vs unsafe for adolescent girls vs boys and for girls and boys of different ages?
6. What sorts of places have you heard about that young people should not go (even if they do)? Why?

7. Are there 'secret' places that adults don't know that adolescents use – mark them with coloured stickers.

8. Where do community meetings happen (for different groups of people)? To what extent do adolescents participate in these? Can you give some examples?

9. If there are special ceremonies associated with transition from childhood to adulthood, where do these take place? (Related to marriage, female circumcision, inclusion in religious ceremonies etc.)

10. Where do adolescents go outside the village? (E.g. boarding school, markets, livestock watering/grazing sites, visits to relatives, weddings, social events.)

11. Where do people migrate to/from in this community?

What services are important to adolescents? How satisfied are adolescents with these services?

Ask adolescents why/for what reason they would go to each institution/service (e.g. why would you go to the mosque? Do some teens go to the mosque more than others? Do other teens go to the health clinic for other reasons? What are those reasons?). Probe as to how supportive the adults are there of adolescents. Probe for the quality of the services. (See example table below.)

After they have been through all the institutions/agencies, take 10 minutes and ask them to come up with a list of the things that adolescents their age and sex might need help with. The following are examples – but children should generate their own list as much as possible without too much probing up front.

› Needing school supplies when there is not enough money.

› Going to secondary school even though there is not one locally.

› Being hungry.

› Doing poorly on a test.

› Advice on how to convince your parents/caregivers to let you do something new.

› Needing to help a friend or sibling at risk of child marriage/FGM/sugar daddy.

› Sexual harassment on the street or at school.

› Violence in the home – either against yourself, your mother/primary caregiver or a sibling .

› Needing more time to study.

› Wanting more time to rest or play.

› Needing a safe place to hang out with friends.

› Wanting spiritual guidance.

› Needing information about their bodies (e.g. puberty – menstruation, wet dreams).

› Being bullied or treated unfairly by a teacher.

› Needing money but being unable to ask a family member.

› Having a health problem that they want dealt with confidentially.

Then probe why they would choose this service or person, and ask them about any specific experiences or impressions they would like to share with the group about their satisfaction or dissatisfaction with the service.

Institution/support person	Reasons for going/things that adolescents might need help with.	How often do most adolescents go?	Are the services there 'good' quality – do they meet their intended purpose?	How friendly are the adults who work there to adolescents?
Health clinic				
Mosque				
Children's club				

6 Body mapping with early adolescents

Purpose: Body mapping will only be done with early adolescents. These maps will help us understand how girls and boys perceive their lives as gendered, how they experience pubertal changes, the activities they do, how they think and feel and the risks they face on a regular basis.

Participants:
- 10–12-year-old girls and 10–12-year-old boys (one group each – six to eight children).

Format:
- Have generic large pre-drawn outlines.
- Coloured pens/pencils/stickers (eg: for highlighting positive and negative things).
- To reduce embarrassment, tell/ask participants: 'Don't think about your life, but about girls or boys of your age.' You could ask participants to give the character a name, e.g. What sorts of activities can Fatuma do? What sorts of activities does she wish she could do?
- For each question, ask about differences between boys and girls and probe where these seem to reproduce conventional ideas (for example, how do you know that women only cook and manage children? Is this true of all women?).
- Make sure to leave adequate time for the probing questions after the body parts at the end of the exercise.
- Keep a digital record of each body map produced (naming conventions following data management plan) and it is critical to make sure all records produced for a single group are linked together.

Figures 7 and 8: Body maps 10–12-year-old girls and boys

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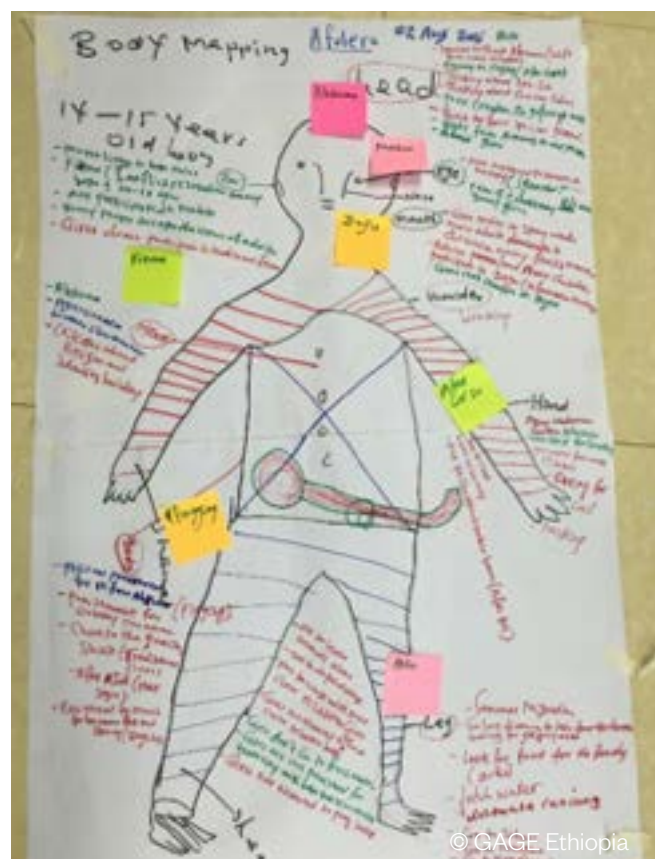
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NOTE: Remember to probe for gender and differences throughout the discussion

Please ask adolescents to reflect on each part of the body and the significance it has for them as adolescents. Ensure to probe for differences based on age, gender, disability for each theme.

Main body

› What health issues affect adolescents in your community? (Probe for nutrition/exercise/substances/ SRH – including UTIs and other infections/accidents related to traffic and work.)

› What services do adolescents use to address these issues? What are their perceptions of these services? (Ask about each service, one-by-one – have they used it? What was their experience? If they say good or bad, probe to find out reasons.)

› Do adolescents experience corporal punishment? Probe for details as to cause/context/type (and is this different for the opposite gender)? Do other people hit adolescents? Why? In what contexts?

› What changes happen to an adolescent's body as they grow up? How do most adolescents feel about these changes? (eg: scared/apprehensive/positive)? Do most teens know that these things will be happening to their bodies? If so, how do they know? (Who helps them learn?) (Probe for school, teacher, club, health worker or clinic, radio, internet.)

› When do adolescents start to dress differently as they get older, why is this?

› What changes about the way they dress/do their hair?

› Are there places that adolescent girls and boys go where they have to dress in a special way?

Heart

› What do people of your age and gender have strong feelings about?

› How do they express their feelings?

› What happens when they do?

› Do people of your age and gender have close friendships? With whom?

› Are those friendships ever with people of the opposite gender?

› Are those friendships with people of different ages?

› Do different groups of adolescents have different sorts of feelings? (According to socio-economic status, religion, caste, ethnicity, geographical location (including urban vs rural).)

› Do different groups of adolescents have different sorts of friendships? (According to socio-economic

status, religion, caste, ethnicity, geographical location (including urban vs rural).)

› When do most girls/boys in this community get married? Note that the mid-adolescents will be better able to answer many of these questions than the adolescents aged 10–12.

› Do they get engaged first?

› Who choses when they get engaged or married?

› Who chooses their partner?

› When adolescents choose their own partner, what do they look for?

› When parents choose the partner, what do they look for?

› What happens if an adolescent chooses a partner that the parents do not like – or wants to get married before the parents want?

› What happens if the parent chooses a partner the adolescent does not like – or want the adolescent to get married before the adolescent wants?

› Where do girls live when they first get married? (Probe for differences by age of marriage).

› Is informal cohabitation common here?

› Is marriage by abduction common here?

Arms and hands

› What kinds of activities are young people involved in? Fun/work inside/outside the home/paid work/ education, etc. Are there things you would like to do but cannot? If so, what are they? What helps or stops you doing those things?

Legs and feet

› Are there any restrictions on how adolescents use their time or move around (outside the home)? For example, for work, study, getting income?

› Is it the same for boys and girls? If different, how is it different? Why is that?

› What about getting to/from school (distance/ difficulties/time taken/safety)?

Head

› What are the main things that people of your age think about? Is this different for boys and girls?

› How do you learn and who do you learn from? Do you learn different things from different sorts of people? What sorts of things and people?

› Do you think there are differences between boys and girls in how they learn and who they learn from and the sorts of things they learn (inside and outside school)?

› When does someone your age start disagreeing with what their parents say/think, begin to feel more independent, and have independent thoughts?

Eyes

› How do adults view adolescents? How do other people view adolescents? (e.g. other boys or girls)? How do these perceptions affect your life?

Ears

› How do community members listen to/ignore young people? For example, at what age can a person say things out loud in the community/attend and speak in a public meeting/take part in community decision-making?

› How do young people listen to (or ignore) adults?

Mouth

How do adults talk to, and about, young people? How do young people talk to each other?

6.1   Adolescent transitions

After having mapped out all the different body parts, discuss the following issues about transitions from childhood to adulthood:

› Which stages do children go through to get to adulthood? How do you find out about these stages in the lifecourse?

› What do you call this period/time/stage? Which stage are you currently at/in?

› What are the characteristics of these different stages? How is it different for a boy and for a girl? For very young children vs older children? (Include clothing, hair styles etc.)

› What is the best part of going through these stages/transition?
  » Other possibilities to probe here could include:
    » What are the things that help move through these times/stages/periods through this process?
    » What makes it easy for children to grow-up/move through these stages? (E.g. supportive adults, friends, information, going to school, etc.)

› What is the worst/hardest thing about going through these stages/transitions?
  » Other possibilities to probe here could include:
    » What are the things that make it difficult for children to move through these stages, to grow up? (Too busy doing homework/housework, lack of economic resources, no friends, supportive adults, etc.)

› Are there special ceremonies associated with transitions from childhood to adulthood?

› Think about what this community considers to be the ideal woman and the ideal man. Can you tell me what they look like, how they act, what they do, etc. (Probe for 'ideal wife'/and 'ideal husband' after they have generated their list.)

› How does a young person learn responsibilities and duties of a good man and woman?
  » Who teaches these things and how are they taught?
  » Are there situations when people have to or choose to take on roles such as marriage, engagement, cohabitation, motherhood earlier?
  » What are the consequences of this?
  » Is it different for some people/groups? (According to socio-economic status, religion, caste, ethnicity?)

7 Vignettes for adults

> **Purpose:** The vignettes exercise, with groups of parents of adolescents, will help us understand parental attitudes towards adolescent girls and boys, including around sensitive issues (disability, migration, SRH) and around parenting attitudes and practices. It involves reading short stories about different adolescents and asking parents to reflect on what they – and their communities – would think if their adolescent or someone they knew were in a similar situation to the characters in the stories.
>
> **Participants:**
> * Two groups per community of 8–10 people each. One group of mothers of adolescent girls and one group of fathers of adolescent girls.
>
> **Format:**
> * Allow at least an hour and half – to allow time for probing.
> * Ideally this group will be led by a facilitator the same gender as the participants.
> * Read out just the vignette – not the title.
> * All names and places should be changed to something locally appropriate.

7.1 Migration

Story of Rokiya/Chaltu/Meseret (select name based on location)

Rokiya is a 15-year-old girl living in the rural/urban area of [the name of the place].

Rokiya is in grade 7 and performs well in her school. Her family is invested in her education. Regardless, Rokiya wants to leave to the Middle East. She has a boyfriend whom she met in her school but she knows her family will not allow her to get married to him. She is already betrothed to another boy. She also fears that she may fail the national exam at grade 8 – at which point she would likely have to get married to the person her family chose. Her best friend who stayed in the Middle East changed the life of her parents and was able to get the freedom she seeks. Her friend is also willing to facilitate her journey to Beirut. For this reason, Rokiya is determined to leave school and migrate before it is too late.

Story of Melaku/Abdissa/Umer [select name based on location]

Melaku is 18 years old and failed to pass the grade 10 national exam. He is from a large family and doesn't have enough land to subsist on. His father is in his old age and is not able to support all the children under his roof. His elder brothers will take the larger share of the land once they get married. Given that he failed his exam and is getting older, community norms mean that Melaku is expected to get married. Before that, he needs to earn money in order to be able to propose to a girl of his choosing. As a result, he has had decided to leave to go to Metema to work on sesame plantation – even though he is aware that it can be a challenging environment with so many young men together away from their families and communities. He has been doing this every summer on his school break and believes the money he can save as a migrant labour could change his life.

Questions/prompts

1. *Are such stories common in your locality?*
2. *Do you think the two young people should leave school and migrate?*
3. *If Rokiya/Chaltu/Meseret is to stay in the community, what do you think will happen to her? What other options does she have?*
4. *Which reasons stand out for her decision to migrate?*
5. *How do you think her parents would react to her decision?*
6. *Do you think she will be successful in supporting her family or avoiding the marriage by migrating?*
7. *Do girls from the community migrate to the Middle East or other places (both internal and international)? Where do they go? Why do they leave? Which girls are most*

likely to migrate (any particular group in the community prone to migration/probe on religion, economic and social status, orphan)?

8. *At what age do adolescents usually migrate? Does it differ by gender?*

9. *Do boys migrate? If so, is it different from the girls? If not, why?*

10. *Are there any agencies or networks involved in facilitating the mobility of adolescents?*

11. *When did migration (both internal and international) start in the community?*

12. *How does the community perceive the mobility of girls? Is it different for boys? Is there any difference in the attitude towards those who have migrated and those who have chosen to stay in the community?*

13. *What can be done to avoid some of the risks related to the migration of adolescents (programme interventions/community engagements)? Are there any programmes or services dealing with migration in the community – both for those considering going and for returnees?*

14. *What are the pressures/incentives for the families to marry their daughters before migration?*

15. *What problems/challenges do girls face on their journey and in their destination?*

16. *What happens when adolescents return to their communities? How does it differ for adolescent girls and boys?*

7.2 Parenting challenges

Story of Hamelmal

Hamelmal is 42 years old; she is a female household head and lives in one of the shanty corners in Jimma town. Her husband died a long time ago. She has five children (three girls and two boys). Her first child is an 18-year-old boy; the second is a 17-year-old girl; the third is a 15-year-old girl. The remaining two are under 10.

Hamelmal has only attended adult literacy education and earns a living selling vegetables in the market. Recently, she got credit from a local credit and saving association and her income has improved a bit. However, she still worries about fulfilling all the basic needs of her children. Since she is very busy with trading activities and has little educational background, she has neither the time nor knowledge to supervise or support her children in their education.

The first boy was forced to drop out from grade 9 due to financial problems and then became exposed to cigarette and alcohol/khat addiction, and is doing little to contribute to the household income.

The girl aged 17 who was attending grade 9 had a girlfriend from a better-off family and always wanted to dress like her and admired her a lot. One day this girlfriend took Hamelmal's daughter to a cafe as a pretext to introduce her to an older man. The man started approaching Hamelmal's daughter and seeing her often. He also bought her clothes and a mobile phone, which she used to communicate with boys. But Hamelmal always wondered where the girl got the money, and advised her not to hang out with older boys/men. Her daughter become the centre of neighbourhood gossip because of her behaviour. Two months ago she suddenly ran away from home and Hamelmal suspects it is because she fell pregnant. Hamelmal is now consumed with worry as she has been unable to find out her daughter's whereabouts.

By contrast, Hamelmal's 15-year-old daughter is an excellent student in grade 7 but suffers from anxiety about her school work and exam pressures. She is already very worried about the 8th grade exams next year and Hamelmal is unsure how best to alleviate her concerns, especially as there are so few alternatives for adolescents who don't complete high school in their community.

Questions

1. Is this situation familiar in your community? Do you think Hamelmal could parent her children differently?

›   Do you think that men and women have different parenting approaches and priorities? If so, how are they different and why? Give examples.
    »   e.g. approaches to discipline
    »   mobility of children
    »   expectations in terms of participating in household chores
    »   expectations in terms of children supporting the family financially
    »   openness to discussing sensitive topics, such as SRH, relationships, puberty etc.
    »   openness to discussing politics, community affairs
    »   openness in sharing lessons learned – positive and negative – from the parents' own experiences when they were younger.

›   Are there particular challenges in being a single parent – and if so what are they? Is it similar or different for sons or daughters?

› Do you think parenting practices and attitudes have changed over time? If so how have they changed and why? Is the change positive or negative?

2. What do you think Hamelmal should do as a parent in the case of her daughter who fell pregnant and ran away? Would the story have been different if Hamelmal's older daughter were a son or younger than 17? Why/why not?

3. How do new technologies like TV, internet affect adolescent behaviour? What does this mean for parents? Could programmes/services support more positive use of technology? How?

4. What about in the case of her son who suffers from alcohol/drug addiction? Is this a common problem in your community? Why? What can parents do?

5. And what about Hamelmal's younger daughter, who is stressed about exam pressures? What support can parents provide, if any?

6. What options do you think Hamelmal has to get help from others to help her better support her adolescent children given their different situations? Are there services or programmes that she could turn to in this community or nearby? Do you think they would be effective? Why/why not?

7. If you could design an effective parenting programme what would it look like? What would it focus on? How would it be delivered? By whom, where, when, and for what duration?

Story of Sara (for host community)

Sara is 42 years old; she is a female household head and lives in a small apartment in Irbid. Her husband died five years ago during the war in Syria. She has five children (3 girls and 2 boys). Her first child is boy and 18 years; the second one is a girl and 17 years, the third is a 15-year-old girl. The remaining two are under 10 years.

Sara has only attended primary school and relies on an informal hairdressing business which she operates from her home to earn a living. Recently she was included on the UNICEF cash transfer grant and her income has improved a bit. However, she still worries about fulfilling all the basic needs of her children. Since she is very busy with taking care of her clients (neighbours and others who heard about her beauty therapy talents through word of mouth) and has limited educational background, she has neither the time nor knowledge to supervise or support her children in their education.

Her first son dropped out of school when they arrived in Jordan, and gets irregular work at a local construction site but she is concerned that he has befriended the wrong type of young men in the community, and she suspects they may be using drugs of some kind.

Sara's 15-year-old daughter recently dropped out of school after complaining to her mother and older brother that she was being harassed on the way to school. Sara's son was angry and worried about risks to the family honour and so pressured Sara to withdraw her daughter from school. She is now staying at home, but wants to enrol at the local Makani centre so she can at least interact with peers more regularly. Sara thinks this would be a good compromise but she needs to persuade her son that his sister will be safe travelling the centre unchaperoned.

By contrast, Sara's 17-year-old daughter is an excellent student in grade 10 but suffers from anxiety about her school work and exam pressures. She is already very worried about the Tajii exams next year and Sara is unsure how best to alleviate her concerns, especially as she has many worries of her own, but she would like at least one of her children to go on to tertiary education to honour her dead husband's name.

Story of Sara (for refugee camp)

Sara is 42 years old; she is a female household head and lives in caravan in Zatari camp. Her husband died 5 years ago during the war in Syria. She has five children (3 girls and 2 boys). Her first child is boy and 18 years; the second one is a girl and 17 years, the third is a 15 year old girl. The remaining two are under 10 years.

Sara has only attended primary school and relies on participation in a tailoring cash for work programme run by UN Women to help support her family. However, she still worries about fulfilling all the basic needs of her children. Since she is very busy with working daily and has limited educational background, she has neither the time nor knowledge to supervise or support her children in their education.

Her first son dropped out of school when they arrived in Jordan, and gets irregular work as a porter in the camp but she is concerned that he has befriended the wrong type of young men in the community, and she suspects they may be using drugs of some kind.

Sara's 15-year-old daughter recently dropped out of school after complaining to her mother and older brother that she was being harassed on the way to school. Sara's son was angry and worried about risks to the family honour

and so pressured Sara to withdraw her daughter from school. She is now staying at home, but wants to enrol at the local Makani centre so she can at least interact with peers more regularly. Sara thinks this would be a good compromise but she needs to persuade her son that his sister will be safe travelling the centre unchaperoned.

By contrast, Sara's 17-year-old daughter is an excellent student in grade 10 but suffers from anxiety about her school work and exam pressures. She is already very worried about the Tajii exams next year and Sara is unsure how best to alleviate her concerns, especially as she has many worries of her own, but she would like at least one of her children to go on to tertiary education to honour her dead husband's name.

Story of Sara (for informal tented settlements)

Sara is 42 years old; she is the younger of two wives and has five children (three girls and two boys). Her first child is boy and 18 years; the second one is a girl and 17 years, the third is a 15-year-old girl. The remaining two are under 10 years.

Sara has only attended primary school and relies on seasonal work picking tomatoes from the farmer whose land her family's tent is on. However, this work is only for about three months a year and she still worries a lot about fulfilling all the basic needs of her children. Since she has limited educational background, she has neither the time nor knowledge to supervise or support her children in their education.

Her first son dropped out of school when they arrived in Jordan, and also works as an agricultural labourer alongside his father. But she is concerned about his future given his lack of education and the limited work opportunities there are for young men without skills.

Sara's 15-year-old daughter recently dropped out of school after complaining to her mother and older brother that the mobile school in the ITS includes children of all ages and it is embarrassing to still attend with much younger children. She is now staying at home, but wants to enrol at the local Makani centre that she has heard her cousin is attending so she can at least interact with peers more regularly. Sara thinks this would be a good compromise but she needs to persuade her husband that she will be safe travelling the centre unchaperoned.

By contrast, Sara's 12-year-old daughter is an excellent student in grade 6 but suffers from anxiety about not keeping up if she gets the opportunity to start attending a double-shift school outside the ITS in the next school year. Sara is unsure how best to alleviate her concerns, especially as she has many worries of her own, but she would like at least one of her children to succeed in their education.

Questions
› How realistic is this in your community?
› How might Sara deal with her son?
   » How might she address her concerns about his friends?
   » How should she deal with her worries about drugs?
   » How should she guide him to be flexible with the 15 year old?
› How might Sara deal with her older daughter?
   » What support could Sara provide to her regarding exams?
   » What support is available in your community to support Sara's daughter?
› What options might Sara have to get information and support for parenting adolescents?
   » Do parents in your community have access to informal supports such as other parents or grandparents who can guide them?
   » Are there "costs" to using these informal supports?
   » Are there more formal programmes or services in your community that help parents parent?
   » Have you or anyone you know used them?
   » Are they generally effective? Why or why not?
› Do technologies such as TV and the internet and mobile phones impact adolescent behaviour?
   » How? What are the positive impacts technology is having? What are the negative impacts?
   » What do these impacts mean for parents and how they parent their children?
   » Could formal programmes/services encourage adolescents to use technology in more positive ways?
   » How?

7.3 School dropout and child labour (for mothers and fathers)

Mohammed's story (for camp and host community)

Twelve-year-old Mohammed is the oldest of five children. He lives with his mother and siblings in Mafraq. For the last two years, Mohammed has been running errands and doing small jobs in the morning before school—to make the extra money that is helping his family make ends meet.

Now that he has finished 6th grade, however, he is planning on quitting school so that he can work in the afternoons too.

Mohammed had hoped to complete primary school, even though he has not especially liked going to school in Jordan. The teachers are very strict and not very supportive, and he gets bullied by other children on the way to school. However, as the oldest son, it is his job to help support his family, especially given that his mother's cleaning work is not very lucrative.

- How realistic is this in your community?
- At what age do boys typically start taking on small jobs? Is this different now versus before the war?
- At what age do boys typically leave school? Is this different now versus before the war?
- What do you think Mohammed's mother thinks of the plan?
- What sort of job might Mohammed find?
- What are the advantages of Mohammed's plan?
- What are the disadvantages?
- Are there other ways that Mohammed could help his family and yet stay in school?
- Who might Mohammed approach for help? What would you advise Mohammed to do?
- If Mohammed were a girl rather than a boy, would this plan be realistic? How might a girl help her family? Are there different expectations for girls and their involvement in work?

Mohammed's story (for informal tented settlements)

Twelve-year-old Mohammed is the oldest of five children. He lives with his family in an informal tented settlement in Irbid governorate. For the last two years, Mohammed has been supporting his family as an agricultural labourer. While in lower grades he was able to keep up in school, now that he in the sixth grade he is struggling to keep up when he has a large number of absentee days during the harvest season. Accordingly, he is planning on quitting school so that he can focus more on supporting his family through more regular agricultural work.

- How realistic is this in your community?
- At what age do boys typically start taking on work activities? Is this different now versus before the war?
- At what age do boys typically leave school? Is this different now versus before the war?
- What do you think Mohammed's father thinks of his plan? His mother?
- What sort of job might Mohammed find?

- What are the advantages of Mohammed's plan?
- What are the disadvantages?
- Are there other ways that Mohammed could help his family and yet stay in school?
- Who might Mohammed approach for help?
- What would you advise Mohammed to do?
- If Mohammed were a girl rather than a boy, would this plan be realistic? How might a girl help her family? Are there different expectations for girls and their involvement in work?

7.4 Child marriage as a coping strategy (for mothers and fathers)

Alia's story

Alia is 13 years old and has been living with her parents and four younger brothers and sisters in Irbid since 2012. While her father works in construction [agriculture if FGD is in ITS] when he can, and the family receives WFP vouchers and cash from UNHCR and UNICEF, with five children there is never enough money to make it through the month. Sometimes Alia's youngest sister goes to bed crying because she is hungry.

Alia's parents have decided that the best way to help all of their children is for Alia to marry. They have found a wealthy 25-year-old man from an Arab country who has promised to protect and provide for her – and is willing to pay a dowry large enough to make sure that their younger children do not have to worry about being hungry.

Alia is torn. She knows that she is only 13 and too young to marry. She would rather stay in school – and maybe even become a teacher. But she also listens to her sister crying at night and her older cousin has told her that is she marries a rich man, she will have pretty clothes.

Alia's parents have told her that while they will not make her marry, they think it is best for everyone. Alia must choose.

- How realistic is this story in your community?
- What advantages do you see to Alia accepting the proposal?
- What disadvantages do you see to Alia accepting the proposal?
- How do you think Alia's father is feeling?
- How do you think Alia's mother is feeling?
- Who could Alia approach for help?
- What would you advise Alia to do? Why?
- Are girls often given the chance to refuse a proposal?

- Would the marriage of a 13-year-old girl to a 25-year-old man from another country have been something that was common before the war?

7.5 Risks of radicalisation (for fathers in host community and camp)

Ahmed's story

Ahmed is 16 and has lived in Amman his whole life. While he liked school when he was younger, last year he dropped out because he was tired of being insulted by his teachers. He has been trying to find a job, but so far has found nothing that interests him and pays decently.

Most of Ahmed's friends are also out of school and not working. Recently they are not content to play football and talk about their lives. They have been spending more and more time online, chatting with men seem to come from more radical backgrounds. They want Ahmed to join their group.

Ahmed is not sure. While he sees that his friends seem to feel better about themselves now that they are a part of a larger group, much of what his friends now talk about does not seem like the same values that his family practices.

- How realistic is this story in your community?
- Do many boys leave school because they are insulted by their teachers?
- What do boys do when they leave school?
- What kinds of jobs might a boy who has left school WANT to do? What kinds of jobs is he likely to find?
- What do parents think of sons who leave school?
- How do boys feel about themselves when they leave school? When they cannot find jobs?
- Who tends to join radical groups such as this? Why?
- What other types of groups or programmes are available in your community for adolescent boys?
- Who could Ahmed talk to about his confusion?
- What would you advise Ahmed to do?

8 Vignettes for adolescents

> **Purpose:** The vignettes exercise, with groups of 15–19 year-old-adolescents, will help us understand their attitudes towards key issues (disability, education, marriage, psychosocial well-being) and options for change. It involves reading short stories about different adolescents and asking them to reflect on what they – and their communities – would think if they or someone they knew were in a similar situation to the characters in the stories.
>
> **Participants:**
> * Three groups per community of 8–10 people each – one group of males, one group of unmaried females and one group of married females.
>
> **Format:**
> * Allow at least an hour and half – to give time for probing.
> * Ideally this group will be led by a facilitator of the same gender as the participants.
> * Read out just the vignette – not the title.
> * All names and places should be changed to something locally appropriate.

8.1 Attitudes towards disability

Bizunesh's story

Bizunesh is 14 years old living in Debre Tabor Town and attending grade 7 in a government school. When she was nine, she lost her sight due to trachoma disease. Her parents didn't realise she had trachoma and did not take her to a hospital in time because they couldn't afford it. When they finally did seek medical help, doctors concluded that unfortunately she had already lost her sight due to the disease.

After this, Bizunesh dropped out of school for a year because her parents felt frustrated and her friends at school did not want to be with her in the school because of her disability and the intensive help she needed. She was forced to stay at home the whole day, and she also quickly came to realise that many people in the community had negative attitudes towards children with disabilities.

When she was 10 years old, one of her teachers intervened to bring Bizunesh back to school. Bizunesh also found a friend who was happy to help her walk to school and also to get around the school building. Although she was initially bullied, Bizunesh gradually became a very good student, and served as a good role model for other children in the community with disabilities.

However, one day when coming home from school, she was attacked and an unknown man tried to sexually assault her. Luckily, someone heard her screams and she managed to escape. After this event, she decided to join a student club to fight against sexual violence against girls in general and girls with a disability in particular. She repeatedly went to community meetings and spoke about the presence of sexual violence against girls. Though some of the people supported her cause, many did not accept her advocacy work. Her father and brothers also asked her to stop these activities because it is not common for girls with a disability to be so visible in public. Nevertheless, she persisted and feels it is important for everyone to have a voice in the community.

Questions

1. How realistic is this story in your community? Why? Why not?
2. What would you advise Bizunesh to do to reach her goals of improving the lives of adolescents with a disability and especially girls?
3. What do you think about her father's resistance to her advocacy work? Do you think mothers would react in the same way or differently? If Bizunesh were a boy, would he face the same resistance from the community?
4. If Bizunesh were 19 years old (instead of 14), do you think that she would face similar resistance from community members and her family?
5. Do you know children with a disability in your community? What type of disability do they have and

what are their experiences? Are there some children with disabilities who face greater challenges or stigma than others? Why? (Probe especially for children with cognitive impairments.) Is bullying and violence against children with a disability a concern? What, if anything, do schools and other service providers do to intervene? Is this similar or different to their reactions when children without a disability are affected by bullying or violence?

6. What programmes and services exist for children with a disability in your community? What programmes and services need to be in place to improve the situation of children with disabilities in your community, and how?

7. Where do you think children with a disability and their caregivers can go to get information about existing services?

8. What are the attitudes towards children with a disability marrying? Getting a job?

Aida's story

Aida is 14 years old living in Jerash refugee camp and attending grade 7. When she was 9 she suffered from a sudden illness and was left partially paralysed and wheelchair bound afterwards.

Although her parents were reluctant to let her continue in school, when she was 10 years old, one of her teachers intervened to bring Aida back to school. Aida also found a friend who was happy to help her walk to school and also to help her push her wheelchair around the school building. Although she was initially bullied, Aida gradually became a very good student, and served as a good role for other children in the community with disabilities. She also joined the UNRWA school parliament and now has regular communication online with other children with disabilities from other UNRWA schools in different governorates. Although her parents were initially concerned about Aida's high profile at school, over time they have come to feel pride in their daughter's courage and resilience and support her where possible. Even so they are worried about her marriage prospects given that disability is still highly stigmatised in their community.

Questions

9. How realistic is this story in your community? Why? Why not?

10. What would you advise Aida to do to reach her goals to improve the lives of adolescents with a disability and especially girls?

11. What do you think about her father's initial resistance to her advocacy work? Do you think mothers would react in the same way or differently? If Aida were a boy, would the resistance she faces in the community happen to him?

12. Assuming that Aida is 19 years old (instead of 14), do you think that she would face similar resistance from the community members and her families?

13. Do you know children with a disability in your community? What type of disability do they have and what are their experiences? Are there some children with disabilities who face greater challenges or stigma than others? Why? (probe esp for children with cognitive impairments)? Is bullying and violence against children with a disability a concern? What if anything do schools and other service providers do to intervene? Is this similar or different to their reactions when children without a disability are affected by bullying or violence?

14. What programmes and services exist for children with a disability in your community? What programmes and services need to be in place to improve the situation of children with disabilities in your community, and how?

15. Where do you think children with disability and their caregivers can go to get information about existing services?

16. What are the attitudes towards children with a disability marrying? Is this different for girls versus boys? Getting a job?

8.2 Attitudes towards marriage

Marta's story

Marta is 14 and goes to secondary school. She lives with her mother, two older brothers (17 and 20), and her elder brother's wife and their two small children. Her father passed away a year ago. She knows that her mother is planning to marry her off soon and she thinks her mother has identified someone already, and although she doesn't know who it is, she suspects he's much older than her (if in Afar, suspects it is her absuma). When visiting her sister-in-law's village last month, she met a boy of 16 and they have starting communicating by mobile phone (she has her own mobile phone, which her father bought for her before he passed away). She now plans to run away with this boy and get married secretly. No one other than her best friend knows about this. If she fails and is forced to go along with the arranged marriage, she will be at a loss as to what to do. She is not sure she could cope.

Questions/prompts:

1. How realistic is this in your community?
2. What would you advise Marta to do? What would you advise the boy that she is in a relationship with to do?
3. How do you think Marta might be feeling about this possible arranged marriage?
4. What do you think would happen if the mother/primary caregiver came to know about it? How would the mother/primary caregiver feel about it? What might she do?
5. Do you think the situation would have been different if her father had still been alive? Why/why not?
6. What would the community think about Marta if she married, or if she ran away with her boyfriend? What do you think the likely outcome of her elopement would be – i.e. would she remain estranged from her mother or would she need or want to be reconciled with her? Would her husband need to pay the bride wealth anyway?
7. At what age/stage when can a person get engaged/betrothed /married/begin to cohabit in this community? Have a child? Start a family? What resources are needed to get married? Is this changing and if so why? (Probe also on the role of brokers in arranging so-called choice marriages.) Are there situations when people have to take on these roles – marriage, engagement, motherhood – earlier (e.g. poverty, shocks, illness)? What are the implications of this?
8. Do girls/boys have boyfriends/girlfriends here? At what age does this start? Is it different for some people/groups? (According to socio-economic status, religion, caste, ethnicity, disability.)
9. What would you advise her best friend to do? What might some alternatives be? What happens when young people have concerns such as Marta's? Who can provide advice and guidance? Is it effective? What else would be helpful?
10. How do young people around here react when they are forced into a marriage they don't want? (If it doesn't come up, probe for: do they comply and get married? Escape/migrate? Contemplate suicide?)

8.3 Restricting girls' mobility (for girls)

Nour's story [for ITS]

Nour is a 15-year-old refugee girl who lives in Amman with her parents, her two older brothers, and her grandmother.

While Nour was out of school for a year when her family first came to Jordan, five years ago, she has worked hard to catch up and is now a top student. She would like to not only finish secondary school, but go to university. Encouraged by her teachers, who recognise her intelligence and drive, she wants to be a doctor.

Nour's family is getting by – barely. Her father has a work permit, though he is poorly paid for his work, and both her brothers, who are out of school, take on odd jobs. There is not, however, enough money to pay for Nour to take the bus to school, because her grandmother requires expensive medicine for her diabetes. Every day Nour must walk about a mile each way. Recently, Nour has been followed and harassed by groups of young men as she walks to and from school.

Nour knows she wants to continue her education, no matter who stands in her way. Her parents, however, and her older brothers, are worried that the neighbours will see her – and the family – as improper and 'loose'. They want her to drop out of school and stay home with her mother and grandmother, so as to protect the family honour.

Questions

- How realistic is this story in your community?
- In your community, who would make the ultimate decision? Nour, her father, her mother, her brothers? Would it make a difference if the boys were from the same community as Kaila or from a different community?
- How does what Nour want compare to what her brothers want for her? Does what they want for her matter more or less than what she wants for herself? Why?
- If Nour stays in school, is it likely that she will make to university? Graduate from university? Why or why not?
- What are the advantages of Nour leaving school? Is it realistic that her teachers would be encouraging? What is your experience?
- What are the disadvantages of Nour leaving school? What would Nour's life be like if she were to leave school?
- Is there anyone who could help Nour to deal with the boys who are harassing her? (Prompt for parents, teachers, school counsellors, peers, older brothers and reasons for and against each of these as someone to turn to)

- Why do you think the boys are harassing Nour? Are there any interventions in your community that are working to address such behaviour?
- What would you advice Nour to do?

Aisha's story (for camp)

Aisha is a 15-year-old refugee girl who lives in Amman with her parents, her two older brothers, and her grandmother. While Aisha was out of school for a year when her family first came to Jordan, five years ago, she has worked hard to catch up and is now a top student. She would like to not only finish secondary school, but go to university. Encouraged by her teachers, who recognise her intelligence and drive, she wants to be a doctor.

Aisha's family is getting by – barely. Her father is part of a cash for work programme in Zatari camp, though he is poorly paid for his work, and both her brothers, who are out of school, take on odd jobs in the market. Her grandmother requires expensive medicine for her diabetes. Every day Aisha must walk 1 kilometre each way. Recently, Aisha has been followed and verbally harassed by groups of older boys as she walks to and from school.

Aisha knows she wants to continue her education, no matter who stands in her way. Her parents, however, and her older brothers, are worried that the neighbours will see her – and the family – as improper and 'loose'. They want her to drop out of school and stay home with her mother and grandmother, so as to protect the family honour.

Questions

- How realistic is this story in your community?
- In your community, who would make the ultimate decision? Aisha, her father, her mother, her brothers? Would it make a difference if the boys were from the same community as Kaila or from a different community?
- How does what Aisha want compare to what her brothers want for her? Does what they want for her matter more or less than what she wants for herself? Why?
- If Aisha stays in school, is it likely that she will make to university? Graduate from university? Why or why not?
- What are the advantages of Aisha leaving school? Is it realistic that her teachers would be encouraging? What is your experience?
- What are the disadvantages of Aisha leaving school? What would Aisha's life be like if she were to leave school?

- Is there anyone who could help Aisha to deal with the boys who are harassing her? (Prompt for parents, teachers, school counsellors, peers, older brothers and reasons for and against each of these as someone to turn to)
- Why do you think the boys are harassing Aisha? Are there any interventions in your community that are working to address such behaviour?
- What would you advise Aisha to do?

Abeer's story (for Jordan)

Abeer is a 15-year-old girl who lives in Amman with her parents, her two older brothers, and her grandmother. While Abeer was out of school for a year when her father decided that she had to drop out of school, fortunately her well-educated uncle supported her to return to school and she has worked hard to catch up and is now a top student. She would like to not only finish secondary school, but go to university. Encouraged by her teachers, who recognise her intelligence and drive, and by her uncle, she wants to be a doctor.

Abeer's family is getting by – barely. Her father has a work permit, though he is poorly paid for his work, and both her brothers, who are out of school, take on odd jobs. There is not, however, enough money to pay for Abeer to take the bus to school, because her grandmother requires expensive medicine for her diabetes. Every day Abeer must walk about about two kilometres each way. Recently, Abeer has been followed and harassed by groups of young men as she walks to and from school.

Abeer knows she wants to continue her education, no matter who stands in her way. Her father, however, and her older brothers, are worried that the neighbours will see her – and the family – as improper and 'loose'. They want her to drop out of school and stay home with her mother and grandmother, so as to protect the family honour.

Questions

- How realistic is this story in your community?
- In your community, who would make the ultimate decision? Abeer, her father, her mother, her brothers? Would it make a difference if the boys were from the same community as Kaila or from a different community?
- How does what Abeer want compare to what her brothers want for her? Does what they want for her matter more or less than what she wants for herself? Why?

- If Abeer stays in school, is it likely that she will make to university? Graduate from university? Why or why not?
- What are the advantages of Abeer leaving school? Is it realistic that her teachers and her family would be encouraging for her to stay in school? What is your experience?
- What are the disadvantages of Abeer leaving school? What would Abeer's life be like if she were to leave school?
- Is there anyone who could help Abeer to deal with the boys who are harassing her? (Prompt for parents, teachers, school counsellors, peers, older brothers and reasons for and against each of these as someone to turn to)
- Why do you think the boys are harassing Abeer? Are there any interventions in your community that are working to address such behaviour?
- What would you advice Abeer to do?

8.4 Psychosocial ill-being (for girls)

Huda's story (for ITS)

Huda is bored, lonely and depressed. Although she loved school, especially seeing her friends, her parents made her leave school last year, when she was only 13. Her mother told her that because she is now a woman, she must keep to their home until she is old enough to be married.

Huda used to like watching TV, especially dramas. Now, however, since she has nothing to do BUT watch TV, Huda finds TV almost as boring as her own life. She spends many hours a day staring out the windows of her home, watching other children do the things that her own parents forbid her to do.

Huda considers that she has almost nothing in life to look forward to. She used to enjoy seeing her older cousin, who would visit once or twice a month, but since her cousin was married a few months ago, even that small treat is gone.

The worst thing about her life, Huda is convinced, is that her 15-year-old brother is not only allowed to go to school, but is also allowed to go to shops and cafes with his friends, and to have a mobile phone. While he sometimes brings her sweets, she wishes she could also be in school like him and complete her education.

Questions

- How realistic is this story in your community?

- Why do you think Huda's parents treat her in this way? What do you think Huda's parents afraid of? Do you think these risks are more real or perceived? Would it make a difference if Huda was a strong or weak student in school? Would it make a difference if Huda had a disability?
- Why do you think Huda's parents allow her brother more freedom? Are there risks that he might face? What about the fact that he is able to access a mobile phone and his sister isn't? Is this type of unequal treatment common?
- Do you think anyone would be able to change Huda's parents' minds? About Huda returning to school? Having access to mobile technology? Who?
- Are there activities or programmes for out-of-school adolescent girls like Huda? What do those activities or programmes provide? What challenges might Huda face in accessing them? Are these services adequate?
- How long will Huda likely have to wait before she is married?
- What type of husband will Huda's parents likely try to find for her (in terms of age, occupation, etc..)
- What would you suggest to Huda to make her life more bearable?

Huda's story (for camp)

Huda is a Syrian girl in Azraq camp and is bored, lonely and depressed. Although she loved school, especially seeing her friends, her parents made her leave school last year, when she was only 13. Her mother told her that because she is now a woman, she must keep to their home until she is old enough to be married.

Huda used to like watching TV, especially dramas. Now, however, since she has nothing to do BUT watch TV, Huda finds TV almost as boring as her own life. She spends many hours a day staring out the windows of her home, watching other children do the things that her own parents forbid her to do.

Huda considers that she has almost nothing in life to look forward to. She used to enjoy seeing her older cousin, who would visit once or twice a month, but since her cousin was married a few months ago, even that small treat is gone.

The worst thing about her life, Huda is convinced, is that her 15-year-old brother is not only allowed to go to school, but is also allowed to go to shops and cafes with his friends, and to have a mobile phone. While he sometimes brings her sweets, she wishes she could also be in school like him and complete her education.

Questions

- How realistic is this story in your community?
- Why do you think Huda's parents treat her in this way? What do you think Huda's parents afraid of? Do you think these risks are more real or perceived? Would it make a difference if Huda was a strong or weak student in school? Would it make a difference if Huda had a disability?
- Why do you think Huda's parents allow her brother more freedom? Are there risks that he might face? What about the fact that he is able to access a mobile phone and his sister isn't? Is this type of unequal treatment common?
- Huda's parents' minds? About Huda returning to school? Having access to mobile technology? Who?
- Are there activities or programmes for out-of-school adolescent girls like Huda? What do those activities or programmes provide? What challenges might Huda face in accessing them? Are these services adequate?
- How long will Huda likely have to wait before she is married?
- What type of husband will Huda's parents likely try to find for her (in terms of age, occupation, etc..)
- What would you suggest to Huda to make her life more bearable?

Huda's story (for Jordan)

Huda is bored, lonely and depressed. Although she loved school, especially seeing her friends, her parents made her leave school last year, when she was only 13. Her mother told her that because she is now a woman, she must keep to their home until she is old enough to be married.

Huda used to like watching TV, especially dramas. Now, however, since she has nothing to do BUT watch TV, Huda finds TV almost as boring as her own life. She spends many hours a day staring out the windows of her home, watching other children do the things that her own parents forbid her to do.

Huda considers that she has almost nothing in life to look forward to. She used to enjoy seeing her older cousin, who would visit once or twice a month, but since her cousin was married a few months ago, even that small treat is gone.

The worst thing about her life, Huda is convinced, is that her 15-year-old brother is not only allowed to go to school, but is also allowed to go to shops and cafes with his friends, and to have a mobile phone. While he sometimes brings her sweets, she wishes she could also be in school like him and complete her education.

Questions

- How realistic is this story in your community?
- Why do you think Huda's parents treat her in this way? What do you think Huda's parents afraid of? Do you think these risks are more real or perceived? Would it make a difference if Huda was a strong or weak student in school? Would it make a difference if Huda had a disability?
- Why do you think Huda's parents allow her brother more freedom? Are there risks that he might face? What about the fact that he is able to access a mobile phone and his sister isn't? Is this type of unequal treatment common?
- Do you think anyone would be able to change Huda's parents' minds? About Huda returning to school? Having access to mobile technology? Who?
- Are there activities or programmes for out-of-school adolescent girls like Huda? What do those activities or programmes provide? What challenges might Huda face in accessing them? Are these services adequate?
- How long will Huda likely have to wait before she is married?
- What type of husband will Huda's parents likely try to find for her (in terms of age, occupation, etc..)
- What would you suggest to Huda to make her life more bearable?

Fatima's story

Fatima is a 15-year-old refugee girl who lives in a camp close to Jerash with her parents, her two older brothers, and her grandmother. While Fatima was out of school for a year because she couldn't afford the transport to go the secondary school on the other side of Jerash city, she has worked hard to catch up and is now a top student. She would like to not only finish secondary school, but go to university. Encouraged by her teachers, who recognise her intelligence and drive, she wants to be a doctor.

Fatima's family is getting by – barely. Her father gets the cash transfer from UNRWA but it is not enough, and both her brothers, who are out of school, take on odd jobs. There is not, however, enough money to pay for Fatima to take the bus to school, because her grandmother requires expensive medicine for chronic heart disease. Recently, Fatima has been followed and harassed by groups of young men as she takes the bus to and from school.

Fatima knows she wants to continue her education, no matter who stands in her way. Her parents, however, and her older brothers, are worried that the neighbours will see

her – and the family – as improper and 'loose'. They want her to drop out of school and stay home with her mother and grandmother, so as to protect the family honour.

Questions

- How realistic is this story in your community? Is it similar or different depending on whether people are in the camp or outside?
- In your community, who would make the ultimate decision? Fatima, her father, her mother, her brothers? Would it make a difference if the boys were from the same community as Kaila or from a different community?
- How does what Fatima want compare to what her brothers want for her? Does what they want for her matter more or less than what she wants for herself? Why?
- If Fatima stays in school, is it likely that she will make to university? Graduate from university? Why or why not?
- What are the advantages of Fatima leaving school? Is it realistic that her teachers would be encouraging? What is your experience?
- What are the disadvantages of Fatima leaving school? What would Fatima's life be like if she were to leave school?
- Is there anyone who could help Fatima to deal with the boys who are harassing her? (Prompt for parents, teachers, school counsellors, peers, older brothers and reasons for and against each of these as someone to turn to)
- Why do you think the boys are harassing Fatima? Are there any interventions in your community that are working to address such behaviour?
- What would you advise Fatima to do?

Huda's story

Huda is bored, lonely and depressed. Although she loved school, especially seeing her friends, her parents made her leave school last year, when she was only 13. Her mother told her that because she is now a woman, she must keep to their home until she is old enough to be married.

Huda used to like watching TV, especially dramas. Now, however, since she has nothing to do BUT watch TV, Huda finds TV almost as boring as her own life. She spends many hours a day staring out the windows of her home, watching other children do the things that her own parents forbid her to do.

Huda considers that she has almost nothing in life to look forward to. She used to enjoy seeing her older cousin, who would visit once or twice a month, but since her cousin was married a few months ago, even that small treat is gone.

The worst thing about her life, Huda is convinced, is that her 15-year-old brother is not only allowed to go to school, but is also allowed to go to shops and cafes with his friends, and to have a mobile phone. While he sometimes brings her sweets, she wishes she could also be in school like him and complete her education.

Questions

- How realistic is this story in your community?
- Why do you think Huda's parents treat her in this way? What do you think Huda's parents afraid of? Do you think these risks are more real or perceived? Would it make a difference if Huda was a strong or weak student in school? Would it make a difference if Huda had a disability?
- Why do you think Huda's parents allow her brother more freedom? Are there risks that he might face? What about the fact that he is able to access a mobile phone and his sister isn't? Is this type of unequal treatment common?
- Do you think anyone would be able to change Huda's parents' minds? About Huda returning to school? Having access to mobile technology? Who?
- Are there activities or programmes for out-of-school adolescent girls like Huda? What do those activities or programmes provide? What challenges might Huda face in accessing them? Are these services adequate?
- How long will Huda likely have to wait before she is married?
- What type of husband will Huda's parents likely try to find for her (in terms of age, occupation, etc..)
- What would you suggest to Huda to make her life more bearable?

8.5 Child labour (for boys)
Mohammed's story (for ITS)

Twelve-year-old Mohammed is a Syrian refugee and the oldest of five children. He lives with his family in Mafraq. For the last two years, Mohammed has been running errands and doing small jobs in the morning before school – to make the extra money that is helping his family make ends meet. Now that he has finished 6th grade, however, he is planning on quitting school so that he can work in the afternoons too.

Mohammed had hoped to complete primary school, even though he has not especially liked going to school in Jordan. The teachers are very strict, including resorting to beatings if students are late or don't complete their homework, and he gets bullied by other children from the morning shift on the way to school. However, his mother is soon to have another baby and he knows that as the oldest son, it is his job to help support his family.

Questions

- How realistic is this story of boys dropping out of school to work in your community?
- At what age do boys typically start taking on small jobs? Is this different now versus before the war?
- At what age do boys typically leave school? Is this different now versus before the war?
- What do you think Mohammed's father thinks of his plan? His mother?
- What sort of job might Mohammed find?
- What are the advantages of Mohammed's plan?
- What are the disadvantages? What sort of things could Mohammed do to help ensure that he doesn't get pulled into exploitative or dangerous work?
- Are there other ways that Mohammed could help his family and yet stay in school?
- Who might Mohammed approach for help?
- What would you advise Mohammed to do?
- If Mohammed were a girl rather than a boy, would this plan be realistic? How might a girl help her family? Are there different expectations for girls and their involvement in work?
- What about the behaviour of teachers in the story – is this realistic in your community? Why/why not? Do students accept such behaviour or complain? If they complain, to whom and with what effect?
- What about the fact that Mohammed is bullied by others in his community on the way home from school? Does this happen in your community? Are there any programmes to try to improve relationships between adolescents from different backgrounds in your community? Do you participate? Why/why not?

Mohammed's story (for camp)

Twelve-year-old Mohammed is a Syrian refugee and the oldest of five children. He lives with his family in Mafraq. For the last two years, Mohammed has been running errands and doing small jobs in the weekends and holidays—to make the extra money that is helping his family make ends

meet. Now that he has finished 6th grade, however, he is planning to quit school so that he can work every day.

Mohammed had hoped to complete primary school, even though he has not especially liked going to school in Zaatari camp. The teachers are very strict, including resorting to beatings if students are late or don't complete their homework, and he gets bullied by other children from the morning shift on the way to school. However, his mother is soon to have another baby and he knows that as the oldest son, it is his job to help support his family.

Questions

- How realistic is this story of boys dropping out of school to work in your community?
- At what age do boys typically start taking on small jobs? Is this different now versus before the war?
- At what age do boys typically leave school? Is this different now versus before the war?
- What do you think Mohammed's father thinks of his plan? His mother?
- What sort of job might Mohammed find?
- What are the advantages of Mohammed's plan?
- What are the disadvantages? What sort of things could Mohammed do to help ensure that he doesn't get pulled into exploitative or dangerous work?
- Are there other ways that Mohammed could help his family and yet stay in school?
- Who might Mohammed approach for help?
- What would you advise Mohammed to do?
- If Mohammed were a girl rather than a boy, would this plan be realistic? How might a girl help her family? Are there different expectations for girls and their involvement in work?
- What about the behaviour of teachers in the story – is this realistic in your community? Why/why not? Do students accept such behaviour or complain? If they complain, to whom and with what effect?
- What about the fact that Mohammed is bullied by others in his community on the way home from school? Does this happen in your community? Are there any programmes to try to improve relationships between adolescents from different backgrounds in your community? Do you participate? Why/why not?

Mohammed's story (for Jordan)

Twelve-year-old Mohammed and the oldest of five children. He lives with his family in Al-Rassaifa, West Amman. For the last two years, Mohammed has been

running errands and doing small jobs in the morning before school – to make the extra money that is helping his family make ends meet. Now that he has finished 6th grade, however, he is planning on quitting school so that he can work in the afternoons too.

Mohammed had hoped to complete primary school, even though the teachers are very strict, including resorting to beatings if students are late or don't complete their homework, and he gets bullied by other older boys on the way to school. However, his mother is soon to have another baby and he knows that as the oldest son, it is his job to help support his family.

Questions

- How realistic is this story of boys dropping out of school to work in your community?
- At what age do boys typically start taking on small jobs? Is this different now versus before the war?
- At what age do boys typically leave school? Is this different now versus before the war?
- What do you think Mohammed's father thinks of his plan? His mother?
- What sort of job might Mohammed find?
- What are the advantages of Mohammed's plan?
- What are the disadvantages? What sort of things could Mohammed do to help ensure that he doesn't get pulled into exploitative or dangerous work?
- Are there other ways that Mohammed could help his family and yet stay in school?
- Who might Mohammed approach for help?
- What would you advise Mohammed to do?
- If Mohammed were a girl rather than a boy, would this plan be realistic? How might a girl help her family? Are there different expectations for girls and their involvement in work?
- What about the behaviour of teachers in the story – is this realistic in your community? Why/why not? Do students accept such behaviour or complain? If they complain, to whom and with what effect?
- What about the fact that Mohammed is bullied by others in his community on the way home from school? Does this happen in your community? Are there any programmes to try to improve relationships between adolescents from different backgrounds in your community? Do you participate? Why/why not?

Mohammed's story

Twelve old Mohammed is a Palestinian refugee and the oldest of five children. He lives with his family in Irbid. For the last two years, Mohammed has been running errands and doing small jobs in the morning before school – to make the extra money that is helping his family make ends meet. Now that he has finished 6th grade, however, he is planning on quitting school so that he can work in the afternoons too.

Mohammed had hoped to complete primary school. The teachers are very strict, including resorting to beatings if students are late or don't complete their homework, and he gets bullied by other children on the way to school. However, his mother is soon to have another baby and he knows that as the oldest son, it is his job to help support his family.

Questions

- How realistic is this story of boys dropping out of school to work in your community?
- At what age do boys typically start taking on small jobs? Is this different now versus before the war?
- At what age do boys typically leave school? How many go on to higher education and how many go to TVET?
- What do you think Mohammed's father thinks of his plan? His mother?
- What sort of job might Mohammed find?
- What are the advantages of Mohammed's plan?
- What are the disadvantages? What sort of things could Mohammed do to help ensure that he doesn't get pulled into exploitative or dangerous work?
- Are there other ways that Mohammed could help his family and yet stay in school?
- Who might Mohammed approach for help?
- What would you advise Mohammed to do?
- If Mohammed were a girl rather than a boy, would this plan be realistic? How might a girl help her family? Are there different expectations for girls and their involvement in work?
- What about the behaviour of teachers in the story – is this realistic in your community? Why/why not? Do students accept such behaviour or complain? If they complain, to whom and with what effect?
- What about the fact that Mohammed is bullied by others in his community on the way home from school? Does this happen in your community? Are there any programmes to try to improve relationships between adolescents from different backgrounds in your community? Do you participate? Why/why not?

9 Small group discussions

> **Purpose:** Small group discussions are aimed at facilitating a conversation with particularly vulnerable older adolescent girls and boys. Typically, three or four adolescents are in each group in order to encourage open conversations on more sensitive topics.
>
> **Participants:** This will be context-dependent but could include adolescents with disabilities, adolescents involved in commercial sex work, working adolescents, adolescents from internally displaced communities, married and divorced girls, adolescent mothers.
>
> **Format:** Joint mapping in poster format following format below using one sheet of flipchart paper accompanied by discussion.

Draw a poster with 10 segments labelled as per the middle column.

Then use different colour pens or post-its (if literate, the participants write on the post-its) to ask about differences with their parents' generation as well as differences in experiences between adolescent girls and boys.

Parents	Now	Now (opposite sex)
	1. Work – satisfaction, access	
	2. Social networks/peers/leisure time options	
	3. Relationships (boyfriend/girlfriend/marriage)	
	4. Role models	
	5. Community participation and knowledge	
	6. Learning – skilling up, further education	
	7. Health and safety	
	8. Future aspirations	
	9. Future concerns	
	10. Recommendations for young people	

Part 3

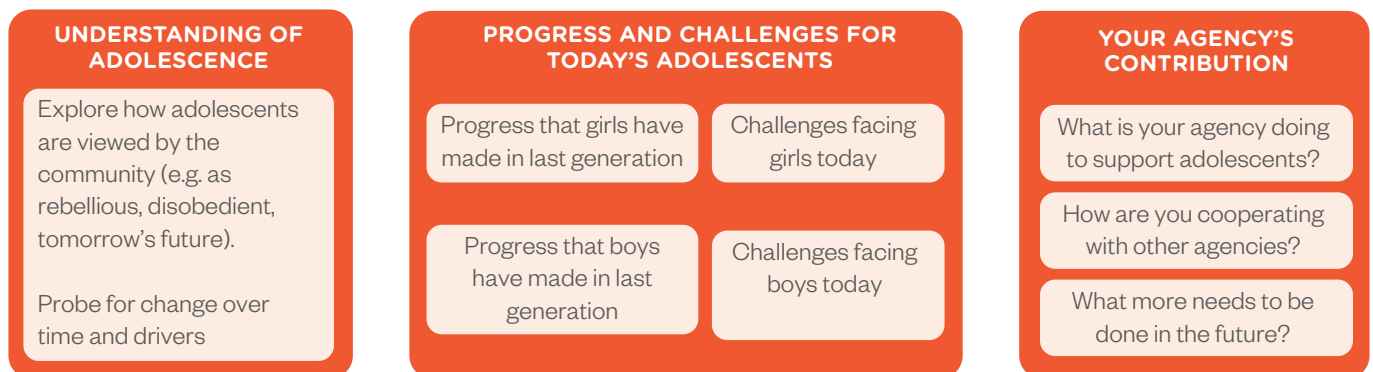# Change strategies mediating adolescent realities

10 Key informant interviews

Purpose: Key informant interviews (KIIs) will help us understand the worlds girls live in – from their local villages all the way through national-level contexts. We will have four different types of KIIs with the following:

1. Local-level people such as teachers, health-care providers or village leaders who can tell us about the very concrete needs that girls have and how those are being met on a local basis.

2. Those at the sub-national level who can speak to differences in regional need, policy, programming and resourcing.

3. Programme implementers/service providers who are delivering programming for girls and their families and communities.

4. Adolescents who either are or who have in the past received services through those programmes.

Participants: *woreda, kebele* and *ketena* officials from education, health, women and children's affairs, youth and sport, justice, labour and social protection, food security, as well as informal, traditional and religious leaders.

Format: Joint mapping in poster format following format below using one sheet of flipchart paper accompanied by sector-specific set of probing themes (see below). For each section of the poster, the interviewer needs to probe for differences by gender, age, socio-economic status, religious or ethnic minority status, disability.

UNDERSTANDING OF ADOLESCENCE	PROGRESS AND CHALLENGES FOR TODAY'S ADOLESCENTS		YOUR AGENCY'S CONTRIBUTION
Explore how adolescents are viewed by the community (e.g. as rebellious, disobedient, tomorrow's future). Probe for change over time and drivers	Progress that girls have made in last generation	Challenges facing girls today	What is your agency doing to support adolescents?
	Progress that boys have made in last generation	Challenges facing boys today	How are you cooperating with other agencies? What more needs to be done in the future?

Please begin by drawing this poster (or taking a pre-prepared version with you to the interview) and then fill it out together with the key informant.

'As we described when we introduced the study, we are interested in learning about young people – girls and boys aged 10–19. We would like to know from you how adolescents are viewed in the community and how this has been changing over time, progress that has been made for young people in the last generation and the challenges facing adolescent girls and boys today. We would also like to know how your agency is contributing to positive change for young people, your links to other agencies and your recommendations for the future.'

General questions

(See below worked through examples from Ethiopia in tables for specific questions for specific key informants (by sector/theme) that should be asked in addition to these more general questions.)

Your role

For community level KIs who do not work with adolescents, simply record their position/role/job title in your own words.

For KIs that work directly with adolescents ask the following:

- What is your job/role? What do you do on a daily/ regular basis?

- How long have you been in this specific job/role? Similar jobs/roles?
- Which groups of adolescents do you work with, both inside and outside this community?
- Have you had any specific training to work with adolescents?

Understandings of adolescence (to be asked to community KIs only)

- What do people in this community/area/call children aged between 10 and 19? Is it one term, or are there different terms? (For example, if they are boys or girls or older or younger.)
- Using these terms, ask what are the transitions adolescents go through? (E.g. work, marriage, education, social identity.)
- How do adults in the community/area tend to view adolescents of different ages? (For example, are they seen more as overgrown children or as quasi-adults.)
- Has the way in which adolescents or adolescent transitions are viewed changed in recent years?

Progress for today's adolescents (for all KIs)

› Thinking back to when you were younger, what is the most significant progress that adolescent girls have made over the last generation?
  » Please think about: access to education, access to health care including SRH, transitions into and opportunities for work – including migration, transitions into marriage, opportunities for voice/decision-making within the household and community, access to technology – ranging from motor vehicles to solar lighting to mobile phones, etc.
  » How has this progress varied for different groups? (For example, due to their social class, religion or ethnicity, disability.) Why?
  » What drivers have encouraged this progress?
› Thinking back to when you were younger, what is the most significant progress that adolescent boys have made over the last generation?
  » Please think about: access to education, access to health care including SRH, transitions into and opportunities for work – including migration, transitions into marriage, opportunities for voice/decision-making within the household and community, access to technology – ranging from motor vehicles to solar lighting to mobile phones, etc.

  » How has this progress varied for different groups? (For example, due to their social class, religion or ethnicity, disability.) Why?
  » What drivers have encouraged this progress?
- Has progress for adolescents been different in this community/area compared to other communities/areas? Why? (Not for national-level KIs.)

Challenges for today's adolescents (for all KIs)

› What do you think are the key challenges facing adolescents today in your community/area/country?
  » How do these challenges vary for different groups? (For example, due to their gender, age, social class, religion or ethnicity, disability.) Why?
  » What's creating these challenges in your opinion?
› Are the challenges adolescents are facing in this community/area different from those in other communities/areas? Why? (For national KIs.)
› If you had to choose, what do you see as the single most important challenge facing different groups of adolescents today?
    » This could be more adolescent-specific challenges, such as changing access to technology or changing relationships between parents and children or girls and boys, or it could be broader shifts relating to politics or climate change (probe per discussion above).

Support for adolescents (for community KIs only)

› What types of programmes/services are available to adolescents in this community/area? Please think about education, health care, job training, clubs for in-school children, community programming that may be offered through NGOs or community structures, savings groups, justice initiatives, etc.
  » Which of these do you think have been particularly effective in terms of supporting adolescents? Why?
  » Can you give examples of good practice?
  » Which have been particularly effective at supporting adolescent girls? Why?
  » Can you think about any programmes/services which targeted adolescents that you feel didn't achieved what they set out to do in your context? What do you think went wrong/kept them from working?

› Are the programmes/services available in this community/area different in some way than those available in other communities/areas? Explore.

› Thinking about the most disadvantaged adolescents in this community/area (for example, due to their social class, religion or ethnicity, disability – use material from the community timeline/your background knowledge to probe) – are there programmes aimed at addressing their disadvantage? Explore.

› Apart from the programmes and services we've already discussed, is anyone else within your area trying to bring about changes to adolescent lives?
  » Who are they and what are they trying to do?

Questions for all KIs around policy and programming infrastructure more broadly to support adolescents

› Are there any policies/laws that you think are especially relevant for adolescent girls in particular and adolescents in general?
  » This could be in terms of driving current progress or addressing current challenges.
  » How and why do you see these laws as especially relevant for your area of expertise?

› Thinking back to the progress and challenges we talked about above –
  » Have you or your agency contributed to recent progress? How?
  » Are you or your agency contributing to addressing current challenges? How?

› How do you/your agency coordinate with others in terms of serving adolescents in general and girls in particular?

› Are there any people or groups of people who are resisting change in ways that make adolescence/adolescent transitions more difficult? Explore.

› Are there any people or groups of people who are resisting change in terms of gender norms? Explore.

The future (for all KIs)

› In your ideal world, what laws, policies, services or programmes would you like to see to address the challenges of adolescent girls and boys in your community/area?

› What sorts of issues do you think will affect 10–14-year-olds in 10 years' time? 15–19 year olds?
  » How might this differ by gender?
  » How might this differ for different groups? (Ethnicity, caste, religion, etc.)

	Wanted laws/policies/ services/programmes	Why?
Adolescents in general		
Girls		
Boys		

11 Examples of target key informants and possible probes

EDUCATION		
Who?	Woreda (district) level	Experienced expert/official
	Kebele (community) level	Education desk
	Ketena (urban neighbourhood) level	School principal
Relevant policy /strategy and partnerships	**Strategy**	ESDP (I,II,III,IV,V), GEQIP, Girls Education and Gender Equality Strategy, School Improvement Program (SIP), Code of Conduct on School Related Gender Based Violence, School Based Gender Violence Manual, Pastoralist education strategy.
	Partners/funders	UNICEF, World Bank, DFID, UNESCO, Plan, Save the Children, CHADET, Christian Fund, CCRDA, CCF, World Vision, FINIDA
Probing themes	**Relevant policy and practice issues**	Quality of Education (teacher training, teacher student ratio, school management and PTA, curriculum, student centred)
		School improvement programme (resources, resource centres, school grant, block grant, community contribution, playground, electricity, library, laboratory, reading corners
		School clubs (girl/gender clubs, good brothers club, virgin club)
		Student parliament
		Suggestion box
		School violence
		Civics education
		Technology education and use as teaching aid
		Tutorial class, other extracurricular activities
		Addictions, drugs (khat, cigarettes)
		School feeding programme
		Inclusive education, SNE, disability, slow learners, gifted
		School dropout, repetition, migration, child labour, child marriage
		Regional/national exams
		Future transitions
		Counselling
		WASH (safe toilets, menstrual changing facilities and supplies, safe water)

HEALTH		
Who?	Woreda level	Experienced expert/official
	Kebele level	Health extension worker
	Ketena level	Health volunteers, traditional birth attendant
Relevant policy /strategy and partnerships	**Strategy**	Adolescent reproductive health strategy, HSDP, Health packages (16 packages), Health Sector Development Programme (HSDP), Reproductive Health Strategy, Adolescent Reproductive Health Strategy, National Strategy for Child Survival, National Reproductive health Strategy, National Nutrition Strategy, Health Management Information System, Health Extension Workers Program, Family Health Policy
	Partners/funders	USAID, TRANSFORM, UNFPA, WHO, UNICEF, Packard Foundation, JHPIEGO
Probing themes	**Relevant policy issues**	Sexual and reproductive health, family planning, information services and supplies
		WASH Programme
		Health Development Army, health volunteers
		Health education (in schools and community platforms)
		Health clusters/centres
		Mental health
		Addiction, drugs
		FGM/C, HTP
		SRH for married girls
		Disability
		SRH, abortion
		Nutrition
		GBV responses, rape
		HIV/AIDS
		Institutional delivery

JUSTICE		
Who?	Woreda level	Experienced expert/official/court
	Kebele level	Social court head/secretary, community policing
	Ketena level	-
Relevant policy /strategy and partnerships	**Strategy**	Penal Code, family law, civil code, criminal code, strategic plan for an integrated and multi-sectoral response to VAWC and child justice
	Partners/funders	UNICEF, UNFPA, UN Woman, NORAD, Save the Children, EWLA, Plan, Care, NCA (Norwegian Church Aid), Action Aid, Christian Aid, France Embassy, CIDA, CCRDA,
Probing themes	**Relevant policy issues**	Legal protection strategies
		Protection centres,
		Social court, woreda court,
		Children in conflict with the law, juvenile centres/courts, children's court
		Reporting systems
		Prosecution rates
		Rape and abduction
		Child marriage, divorce, annulment/cancellation of marriage, age test, brokers
		Trafficking, labour exploitation, brokers
		Vital registration
		Parental custody
		Inheritance
		Adoption (gudifecha)
		Suicide

YOUTH AND SPORT		
Who?	Woreda level	Office of Youth and Sport
	Kebele level	Youth association/league youth centre
	Ketena level	Youth centre
Relevant policy /strategy and partnerships	**Strategy**	Youth strategy. Youth employment package, Youth package.
	Partners/funders	Save the Children, UNDP, UNICEF, EDUKANS, Blue Moon,
Probing themes	**Relevant policy issues**	Youth employment scheme, revolving fund, youth policy and guidelines
		Industrial parks
		Small and micro enterprises
		Youth parliament
		Civics education
		Youth centres
		Technology (phones, internet, satellite TV)
		Addiction (drugs/alcohol)
		Sport
		Political mobilisation
		Inclusive development
		Migration
		Political indoctrination (Tehadeso)
		Cooperatives
		Access to microfinance services
		Entertainment
		Skills training

WOMEN AND CHILDREN'S AFFAIRS		
Who?	Woreda level	Experienced expert/official
	Kebele level	Women and Children Representative/Women Association/League
	Ketena level	Women Association/League
Relevant policy /strategy and partnerships	**Strategy**	National Policy on Ethiopian Women, National Programme of Action for Children and Women, National Action Plan on Gender equality, Ethiopian Women's development and change package, Alternative (OVC) care guideline, HTP strategy and implementation plan, child policy
	Partners/funders	DFID, UNICEF, Pathfinder, Save the Children, Care, Action Aid, Christian Aid, CHADET, Plan, NCA, SOS, Tear Fund, Orphanages, Oak Foundation, Menschen fur Menschen, ODA, ADA, Target, APDA (Afar Pastoralist Development Association), DEC (Development Expertise Centre in Afar),
Probing themes	**Relevant policy issues**	Child marriage
		HTPs
		Child labour
		OVC
		Child protection
		Child protection centres
		Technology
		Addiction, drug, alcohol
		Adoption
		Violence
		Child and body parts trafficking
		Child participation
		Street children
		Commercial sex workers
		Domestic workers
		Disability
		Sport and leisure

LABOUR AND SOCIAL AFFAIRS		
Who?	Woreda level	Experienced expert/official
	Kebele level	Social worker where they exist
	Ketena level	
Relevant policy /strategy and partnerships	**Strategy**	Social Developmental Welfare Policy, worst forms of child labour, Social protection policy, national action plan for persons with disabilities, national action plan on sexual abuse and exploitation of children
	Partners/funders	USAID, IOM, ILO, MENA, DFID, DRC (Danish Research Council), NRC, UNHCR, IRC, Handicapped International, Cheshire Homes, Save the Children, Retrack, DEC (Development Expertise Centre in Afar), US Embassy
Probing themes	**Relevant policy issues**	Disability
		Social protection
		Migration and trafficking
		Youth employment
		Social work cadre
		Rural and urban Productive Safety Net Programme (PSNP) (direct/public support)
		Domestic work
		Street children
		Child sponsorship
		Protection of child workers 15+
		Child and body parts trafficking
		Child participation
		Street children
		Commercial sex workers
		Domestic workers
		Disability
		Sport and leisure

FOOD SECURITY/EMERGENCY AND RISK MANAGEMENT OFFICE		
Who?	Woreda level	Experienced expert/official
	Kebele level	
	Ketena level	
Relevant policy /strategy and partnerships	**Strategy**	National disaster preparedness strategy, food security strategy, poverty strategy, disaster risk reduction and management strategy, PSNP
	Partners/funders	UNDP, USAID, FAO, FH, World Bank, Save the Children, DFID, CFG (Canadian Food Grains), IFPRI (International food policy research institute), NORAD, World Food program, Plan, World Vision, Catholic Relief, Islamic Relief, Hands of Hope, UNICEF, ACF, UNOCHA, Care, Mechane Eyesus, Red Cross
Probing themes	**Relevant policy issues**	School feeding, emergency feeding
		PSNP, substitution mechanisms
		Environment education and protection
		Job creation schemes
		Adolescent nutrition (awareness of importance)
		Work mobilisation

MICROFINANCE AND SMALL-SCALE ENTERPRISE		
Who?	Woreda level	Experienced expert/official, rural saving and credit cooperatives
	Kebele level	Saving and credit expert
	Ketena level	
Relevant policy /strategy and partnerships	**Strategy**	
	Partners/funders	Government micro credit organisations, private financing, World Bank, USAID, FH, Care, OXFAM, CAFOD, TROCAIRE
Probing themes	**Relevant policy issues**	Credit and saving
		Village Saving and Loan Association
		Self-help groups
		Youth association
		Women's association
		Rural saving and credit organisations

COMMUNITY LEADERS		
Who?	Woreda level	Religious, elders, Gada/customary leaders, clan leaders, healers, iddir leaders, mehaber members, equb, FI'EMA in Afar, elders council, religious council
	Kebele level	
	Ketena level	
Relevant policy /strategy and partnerships	**Strategy**	
	Partners/funders	Islamic Relief, World vision, Care, HOPE, Norwegian Church, ODA, ADA, ACORD, EOC, CRDA, EGEGLDAM (Ye'ethiopia goji limadawi deregitoch aswogaj Komitee), Norway Embassy
Probing themes	**Relevant policy issues**	Facilitators to probe for views towards adolescents – the quotations, discourses/framing, upbringing, parenting, changes over time, perceptions and attitudes, solutions, etc.
		Village Saving and Loan Association
		Self-help groups
		Youth association
		Women's association
		Rural saving and credit organisations

12 Quick Tap surveys with adolescents about service uptake and quality

Overview: We are interested in exploring adolescents' use of – and experiences and satistfaction with – a wide variety of services.

Participants: Nodal adolescents involed in more indepth qualitative or participatory research.

Purpose: The purpose of this activity is to understand what services adoelscents use – in terms of education, health, recreation and socialisation, formal psychosocial support, and economic empowerment – and how they experience those services. Questions are aimed at the location of services, the ease of use, inclusion, cost, leadership, etc.

Format: This survey uses an adolescent-friendly, highly graphic application that runs on an android tablet. While many questions will be answered soley through the application, and will require no follow-up, be aware that you will need to probe for more details and explanation for some answers that adoelscents give. Please be especially mindful of exploring experiences where responses are negative/unsastifactory. The survey is designed to be an entry point for a more in-depth conversation on aspects the adolescent has particular experience of (e.g. use of psychosocial services, uptake of maternal health services as an adolescent mother), whilst ensuring some comparable data across participants.

GAGE Quick Tap surveys are customised for context. We not only translate questions into local languages, but ensure that potential answers and graphics are culturally appropriate. For example, in Jordan, girls are shown wearing a hijab (see Figure 13). Surveys are arranged in modules that can be adjusted depending on which group of adolescents we are working with. Modules include consent and demographics for all young people – and then participation child/adolescent clubs or economic empowerment programming. As health and psychosocial well-being are considered more sensitive topics, those modules are shorter and require additional consent at several junctures to ensure that adolescents are comfortable continuing.
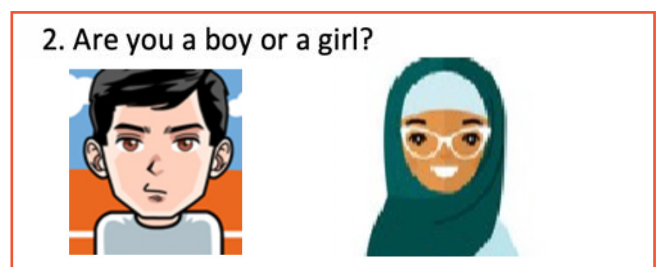
Below are the topics we included in the survey that we used in Jordan.

Consent
Demographics
- Sex
- Nationality
- Age
- Number of siblings
- Number of siblings currently in household

Figure 9: Culturally appropriate surveys

- Relationship to adults currently in household
- Current enrolment in formal school
- Grade

Participation in an extracurricular club (such as Makani or at Islamic Centre) or job/skill training programme
- › Distance
- › Form of transport
- › Time required to get there
- › Cost of transport
- › Days of the week club is attended
- › Hours per week of programming
- › Able to join immediately – or required to wait for new cycle

- › Length of programme cycle
- › Cost of club
- › Who can join
  - » Children versus adolescents versus adults
  - » Young adolescents versus middle adolescents versus older adolescents
  - » Married versus unmarried persons
  - » Refugees versus non-refugees
  - » Those with disabilities
  - » Those of different religious faiths
- › Did you need to convince anyone to let you join – if so, who?

Quality of/satisfaction with club

- › Is the space clean?
- › Does the teacher make you feel respected?
- › Does the teacher encourage you to speak up and propose your own ideas?
- › Do the other students treat you with respect?
- › Do the other participants listen to your ideas?
- › Is it easy to ask the teacher for an explanation if you do not understand?
- › Convenience of hours per session.
- › Convenience of number of sessions per week/month.
- › Convenience of programme cycle.
- › Acceptability of costs.
- › Overall rating of the teacher.
- › Overall the club allows me to do interesting things.
- › Overall the club allows me to learn interesting things.
- › Overall I have more or better friends because of participation.
- › Overall I am more confident due to participation.
- › Overall I am better able to talk to my parents (or spouse) due to participation.
- › Overall the club has helped me think about my future.
- › Overall the club has helped me find a person to talk to about my problems.
- › Overall I feel happier because of participation.
- › Overall I feel less scared or worried due to participation.
- › Referrals to other programmes/services through club – if so, what?
  - » Consent to ask other questions about other services

Figure 10: Do other students treat you with respect?

32. Do the other students treat you with respect?

Health

- › Do adolescents talk to doctors or nurses about concerns they might have about growing up?
- › Have you ever done so?
- › Consent to ask details
- › Convenience of location.
- › Convenience of hours.
- › Cost of service.
- › Support of family to use service.
- › Support of friends to use service.
- › Accompanied to the service by someone – if so, who?
- › Provider treat you with respect.
- › Was there enough privacy?
- › Overall quality of service.
- › Consent to ask about psychosocial well-being

Psychosocial well-being

- › Do adolescents talk to councillors or therapists when they are worried or sad?
- › Have you ever done so?
- › Consent to ask details
- › Convenience of location.
- › Convenience of hours.
- › Cost of service.
- › Support of family to use service.
- › Support of friends to use service.
- › Accompanied to the service by someone – if so, whom?
- › Did the provider treat you with respect?
- › Was there enough privacy?
- › Overall quality of service

Figure 11: Were the hours convenient for you?

87. Are the hours convenient for you?

13 Madam President: understanding adolescent priorities

Overview: This exercise provides an opportunity for adolescents to discuss their community and how they experience it, and what programmatic/ service/ infrastructural changes could make it more adolescent-friendly.

Participants: 8-10 adolescents of 15-19 years of age.

Purpose: To gain a more in-depth understanding of how policy-makers can assist adolescent – and especially adolescent girls' – empowerment, from an adolescent lens, and to understand how adolescent girls and boys perceive their collective capabilities and priorities to promote more adolescent-friendly communities and services.

Format: Use a computer/ television/ I-Pad to show: https://www.facebook.com/MadamPresidentTV/videos, an excerpt from the first video of the 'Madam President' services, a video produced by Search for Common Ground which depicts a female president being sworn in a fictional country and her endeavours to do politics different from her male predecessors. At the end of each episode there is a blog letter from an adolescent girl to the president reflecting from a young person's perspective where the president is bringing about positive change and where improvements could be made.

Optional: Participatory photography elements could be integrated – whereby adolescent participants take photos of best practices or gaps in service delivery. Peer-to-peer interview elements could be integrated in this exercise.

Ask the participants the following:

› Watch the beginning of the video from the first episode of the 'Madam President' series, stopping at minute 7.54.

› The clip we watched ended with the following statement: what can the new president do in one year?

› Think of a challenge for adolescent girls/boys together (group discussion).

› Discuss the clip and propose how the president might be able to address this challenge in your community.

› Next work in small groups (five people per group) – use a flipchart/a big piece of paper to draw down your ideas.

Figure 12: Madam President: A TV drama to rethink female leadership

Source: https://www.sfcg.org/madam-president/

› Please per group reflect on one of the question below.
  » How would you use new technology (e.g. phone, website, social networks, app) to improve some of the issues that you have highlighted in your letter to the president?
  » If you were to design a new activity or strategy for young people – what would it be? And would these activities be different for boys/girls?

  » Please reflect on the programme's aim, the target group, location, who would implement it, activities and duration/regularity meetings etc.

The groups will present the findings of this exercise back to the larger group at the end of the session.

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Gender and Adolescence: Global Evidence (GAGE) is a nine-year longitudinal research programme generating evidence on what works to transform the lives of adolescent girls in the Global South. Visit www.gage.odi.org.uk for more information.

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