

WOMEN'S SOLIDARITY PROGRAM MANUAL FOR REFUGEES

HUMAN RESOURCE DEVELOPMENT FOUNDATION
ESENLER MULTI-SERVICE SUPPORT CENTER





Cover Picture: "Friendship garden" is a handicraft created by the children of Women's Solidarity Group members facilitated by one of the group members, Mizgin Maho.

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2019



Human Resource Development Foundation

Yeniçarşı Cad. No:34 Beyoğlu 34425 İstanbul
Tel: (212) 293 16 05
Faks: (212) 2931009
E-mail: ikgv@ikgv.org
www.ikgv.org

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Kaya Basım Matbaa Ambalaj Hizmetleri
MAS/SİT Matbaacılar Sitesi 1. Cad. No:174/B
Bağcılar 34204 İSTANBUL
Tel: (212) 520 8693
Faks: (212) 470 9198

Written by

Nilgün Yıldırım Şener

Translation

Demir Tercüme ve Yayıncılık Ltd. Şti.
Rıhtım Cad. Şevket Bey İş Hanı No: 12/3 81310
Kadıköy / İST
Tel: 0216 349 03 33

Graphic Design

Onur Kanyılmaz



Implemented by



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Preface

Towards the end of 2014, we have established a unit later named as “Esenler Multi-Service Support Center” in Esenler, one of the districts where Syrian refugees densely live in Istanbul. Our entire team worked hard to improve this unit to become a multi-functional center. On the one hand they provided protection services to refugees and on the other hand with new activities, they have made it a place where refugees, especially women and children, not only ask questions and leave, but also stay and spend time with each other and with children and women living in Istanbul. One of these activities was “woman solidarity workshops”. Workshops started in 2015 and still continue. This publication has been prepared to share the experience gathered in these workshops with practitioners in the field. I would like to briefly mention and thank those who have contributed to the preparation of the publication.

First of all, I would like to thank Nilgün Yıldırım Şener, who proposed the workshop idea, prepared and implemented a series of workshops and eventually have written this functional publication using her experience and knowledge. Of course I do not forget Program Coordinator Alp Biricik and Program Assistant Cenk Soyer who supported her every step of the way, and Elif Özer who have led the preprint preparation process.

Like many successful works, these workshops are a product of teamwork. Therefore, I would like to thank Esenler Center team for their efforts: reception and security staff who meet refugees at the gate; protection team of social workers, psychologists and lawyer who refer refugees to workshops; community center officers who prepare workshops, translators and support staff; together, they carried out this study.

Since its establishment, we have been carrying out our work in Esenler Center with the support of the United Nations High Commissioner for Refugees (UNHCR), Welthungerhilfe (WHH) and The Deutsche Gesellschaft für Internationale Zusammenarbeit GmbH (GIZ) on behalf of the German Government. Printing of this publication was made possible with the support of GIZ. We thank these organizations for their support for the implementation of the program.

Finally, I would like to express my gratitude to all the Syrian women who “made the impossible possible” by participating at workshops and sharing their experiences, pain and hopes.

Turgut Tokuş

Human Resource Development Foundation
Chairperson

Table of Contents

Human Resource Development Foundation	11
About Our Manual	13
Dear Reader	15
CHAPTER 1 HOW DID WE START?	19
First Steps	21
How Women's Solidarity Program Was Prepared?	27
Strengthening a Group and Strengthening Together	27
Colors and Sounds Growing With Solidarity	29
CHAPTER 2 WOMEN'S SOLIDARITY PROGRAM TEAM	33
1- Psychologist / Psychological Counseling Support Team	36
2- Interpreter	37
3- Facilitators	37
CHAPTER 3 INFORMATION FOR FACILITATORS	39
1- Who Is a Facilitator?	41
2- Framework of the Women's Solidarity Program	41
3- Facilitator's Communication With the Group	43
4- Program Should Be Implemented With Two Facilitators	46
5- Facilitators' Cooperation/Harmony	47
6- Managing Conflicts	48
CHAPTER 4 PREPARATION WORKS OF THE PROGRAM	51
1- Workshop Themes of Women's Solidarity Program	53
2- Determination of Group Participants	56
3- Schedule and Meeting Organisation of Workshops	56
4- Methods To Be Used In Workshops	58
5- Meeting Hall and Seating Arrangement	59
6- Written, Voice and Visual Recordings in Workshops	60
7- Workshop Rules	60
CHAPTER 5 MONITORING AND EVALUATION	61
1- Evaluations Made By Group Participants	63
2- Monitoring and Evaluation Made By the Program Team	64
3- Reporting	65

CHAPTER 6 IMPLEMENTATION METHOD OF WOMEN'S SOLIDARITY PROGRAM	67
WEEK 1: ACQUAINTANCE WORKSHOP	69
WEEK 2: COMMUNICATION WORKSHOP	75
WEEK 3: SHARING OF EXPERIENCE WORKSHOP	81
WEEK 4: DISCRIMINATION WORKSHOP	87
WEEK 5: GENDER WORKSHOP	93
WEEK 6: SOCIAL ACTIVITY	103
WEEK 7: LEGAL WORKSHOP	107
WEEK 8: HEALTH SEMINAR	111
WEEK 9: SOCIAL CULTURAL LIFE IN TURKEY WORKSHOP	113
WEEK 10: WOMEN'S SOLIDARITY WORKSHOP	119
WEEK 11: WOMEN'S SOLIDARITY IN TURKEY WORKSHOP	125
WEEK 12: BRING YOUR NEIGHBOUR AND COME! EVENT	129
WEEK 13: EVALUATION WORKSHOP	133
WEEK 14: SOLIDARITY PARTY	137
ANNEXES	139
ANNEX-1 Participant Evaluation Form	141
ANNEX-2 Women's Solidarity Program Workshop Report Form	142
ANNEX-3 Women's Solidarity Program General Report Form	144
ANNEX-4 Women's Solidarity Program Introduction Text	146
ANNEX-5 Acquaintance Exercise: You Become Me!	148

Human Resource Development Foundation

Founded in 1988, Human Resource Development Foundation (HRDF), has made its efforts towards removing problems caused by irregular population movements in Turkey and obstacles on the social development as the center of its studies.

HRDF received a tax exemption status with the decision of the Council of Ministers in 2001 and gained the status of a private consultant non-governmental organization in 2002 at the United Nations Economic and Social Council (ECOSOC).

At the time of the establishment of HRDF Turkey has been rapidly urbanized, cities have turned into an industrial center and intensive urban migration has begun to change the social structure of the city. In these years where various changes have been intensively experienced in each area, meeting the new requirements emerging in the field of reproductive health has become a study priority for HRDF. Programs that emphasize gender equality in order to strengthen women have been included to these studies over time. Meanwhile, global changes have affected all countries in the world, increasing migration which is one of the many consequences of these changes, has changed Turkey's position from a migration sending country to a migration receiving country. HRDF has expanded its activities by starting to work with refugees from the beginning of the 2000s, in the area of immigration where they have provided support for regular immigrants since its first years of establishment. Also meanwhile, upon human trafficking crime becoming more visible in Turkey it has developed a program to combat human trafficking and put into practice.

The migration of Syrians fleeing towards Turkey following the armed conflicts started in Syria in 2011, has turned into a flow of migration in such intensity that Turkey has never met until today and at the end of seven years Turkey is hosting more than 3.5 million Syrian refugees. HRDF has expanded its studies towards asylum seekers/refugees within the scope of international protection to include Syrians and has started Syrian Refugee Support Program activities at the end of 2014.

About Our Manual

As HRDF, we carry out the activities of the Syrian Refugee Support Program which was launched in late 2014, at our Support Center located in Esenler district of Istanbul. This Center has been established to provide counselling and other services to Syrian refugees living in Esenler and its surroundings. In time, members of the host community also started to benefit from our services. Center team includes employees who undertake different responsibilities such as social workers, psychologists, lawyer, interpreters, protection officers and event facilitators.

Under this program we have started an activity that aims at supporting Syrian women to develop more effective struggle and solidarity methods. These are the women who are in struggle to establish a new life in Turkey. Historically, in an effort to support women's empowerment, women's movement in Turkey utilized group activities for improving women's human rights since the 1980s. While designing our work, we utilized this group work experience as a model. This model has proved to be effective in empowering women and activating them for a more equal life. Many women's NGOs, particularly Kadının İnsan Hakları Yeni Çözümler Derneği¹, Mor Çatı² and KAMER³ have implemented group works that enabled the transfer of information, awareness and solidarity skills from woman to woman.

We have decided to continue our women's meetings upon reaching positive results in our single mother workshops. After conducting a series of women's workshops, they have become a structured program with the experience of the feminist women's movement, with contribution of refugee women and with the belief in the power of women's solidarity. We have prepared a draft of Women's Solidarity Program in 2015 and have implemented our program with 21 different woman groups. A total of 320 Syrian women have attended this activity until July 2018.

We have learned/still learning a lot from refugee women who have encountered the destruction that war and migration created, who have struggled with the hardships and achieved to become part of the solution. We have gained new knowledge and experiences in every workshop conducted and our program continued to develop in accordance with changing needs and demands of women.

We have prepared “Women's Solidarity Program Manual” to share our experiences with those who want to conduct a similar program and to strengthen together. We hope that this publication will help us to become fellow travellers with more women⁴.

Nilgün Yıldırım Şener

1 For more detailed information on Human Rights Training for Women : www.kadinininsanhaklari.org

2 For more information on Awareness Workshops : www.morcati.org.tr/tr

3 For more information on Women's Human Rights : www.kamer.org.tr

4 In line with confidentiality principle, we did not use real names of refugee women in this publication. For the use of drawings and photos, women's consents were taken.

Dear Reader

Our manual consists of 6 chapters and annexes.

Chapter 1: How Did We Start?

In this part, we shared the transition phases from our group studies that we started as women's workshops to the solidarity program and the strengthening processes of women participating in the study.

Chapter 2: Women's Solidarity Program Team

We shared information that organizations may need who want to implement the Women's Solidarity Program when forming their working team. We gave information about the features and responsibilities of the program team.

Chapter 3: Information For Facilitators To Implement The Program

Facilitators are those who plan and implement the program, who are in direct communication with women and providing guidance to the group. The success of the study is directly related to the abilities of the facilitators. For this reason, we prepared a special chapter for facilitators that newly start working in our manual.

In this section, we provided general information about group study, and we included details on facilitator responsibilities, communications of the facilitators with the team they are working. For a healthy implementation, it is necessary for facilitators to start working to read this information and recommendations in the preparation process.

Chapter 4: Preparation to Program

We addressed the formation of the group when starting the program, the preparation of the workshop schedule, and the organization of the meeting venue.

Chapter 5: Monitoring and Evaluation Studies

During the implementation process of the program, we shared the methods we implemented to monitor and evaluate the phases that the team and group participants covered.

Chapter 6: Implementation Method of Women's Solidarity Program

We handled the information that facilitators may need during the implementation separately for each workshop. This chapter includes all phases of the implementation process, such as workshop schedule, methods to be used, necessary materials and needs.

Annexes

This chapter of our manual contains reports that can be used during implementation, forms that can be used for evaluation, and information notes.

We wish success and nice meetings to the people that will implement the program.



With peace, love and solidarity...

A group of people are gathered around a large sheet of paper, drawing and sketching. The image is overlaid with a purple tint. The drawing appears to be a landscape or a scene with trees and foliage. The text "1 HOW DID WE START?" is overlaid in white.

1 HOW DID WE START?



First Steps

We started our women's workshops in order to support empowerment of Syrian refugee women who have experienced war and migration. In April 2015, when we took our first steps, we decided to find out "which method to use" with refugee women. We created our first group from single mothers who applied for support to our center. Mothers were women who lost their husbands in the war or fallen apart with them, took refuge in Turkey with their children.

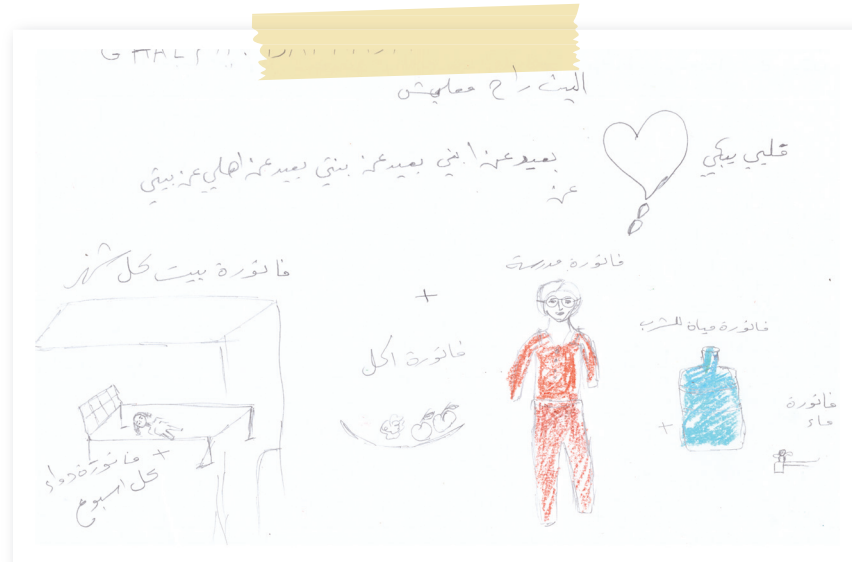
On April 15, 2015 we met 17 single mothers in our center. We told them about the women workshops we planned to implement. Their real expectation from us was to get help and being placed in another country where they can live in better conditions. At our acquaintance meeting even though they have repeated "What good is it for me to chat with you? This is not what I need" many times, 15 women volunteered to join our workshops.

Facilitation of our women's workshops one day a week, taking an average of two and a half hours and fourteen weeks was carried out by a social worker from our center, supported by our team during the study.

Our first meetings were sad acquaintances where women shared their problems. For the majority there was no place that they could say "my home"; they were staying with their relatives or living with their children in a corner of the workshop where they work. Those who were able to rent houses were living in shed like places or basement floors, in unhealthy places, and having difficulty paying their rents. All of the women were in economic problems. Besides, the problems they faced with because of not knowing Turkish, feeling of loneliness, desperation and prejudices they met were their most important problems. They were in a heavy life struggle.

Single mothers lived one of the biggest disasters that the war caused. They had lost their husbands and their children had lost their fathers. Some witnessed deaths, and some others lost their husbands with other relatives. For example, Hamide who is 53 years old, had lost a son on a bombardment. Her husband, who was in another city, could not move out the place where he lived because of the armed conflicts. Upon the rise in armed conflicts, Hamide could not wait her husband any longer, took her children and refuted in Turkey. In general, all the participants had similar stories. The war was ongoing, and women were receiving news of loss, disaster or injury.

“My house was destroyed in the war, life is very expensive, bills, house rent is too high. In all this the most difficult is that I am separated from my children.”



Drawing/GHALIA

“I am worried about the future of my children. My child studying medicine in Syria is a textile worker here. My heart is crying”



Drawing/AMANI

While adults have lost all their savings, relatives, jobs, professions, and homes because of war; children have left their friends, relatives, schools, teachers, rooms, toys and many things they had in Syria. During the meetings, the mothers shared that their children often remembered their friends left in Syria and asking "May my friend be dead?" They told that their children were worried about having to return to Syria where the war was ongoing, that they could not make friends, that they were occasionally exposed to discrimination on the street and in school, they were afraid of aircraft sounds, loud voices, they often saw nightmares at night, from time to time they might be angry, introverted or aggressive. Some children could not continue their education, and those who were enrolled in the school did not want to go to the school because of various reasons.

We were meeting with women one day a week, sharing the subjects we have determined before, and before leaving; deciding together about the agenda of the next week. With these meetings where we learned new things from each other, the themes of the program were forming which we would later call "Women's Solidarity Program".

When we were planning to work with single mothers, we knew that they would not find a safe place to entrust their children. For this reason, we thought that organizing a simultaneous event for their children would be a solution to facilitate their participation. April 15, 2015 was also the first day we organized our children's workshop. Even if the main purpose when starting our children's workshops was to facilitate the participation of women in the study, as the workshops continued, the transformation and recovery experienced by children would reach visible dimensions, the children's workshops would become a part of the Women's Solidarity Program. Since working with children who experienced war needs special sensitivity and expertise, we implemented our children's workshops under the supervision of our psychologists.

After our sharing of experience meetings, we started our workshop with the question, "Can we find solutions to some of our problems together?" One of the women said, "If I had a place to entrust my children, I could work". Another woman told that she could provide support by saying "Our houses are close, you can leave your child to me". For another woman telling her fears by saying "Every voice coming from outside scares me, I can not sleep some nights," our group found a solution by saying "Let's give each other our phone numbers, we will be less worried if we call each other in such situations." These solutions, which seem to be small steps, were important supports easing women's lives in practice.

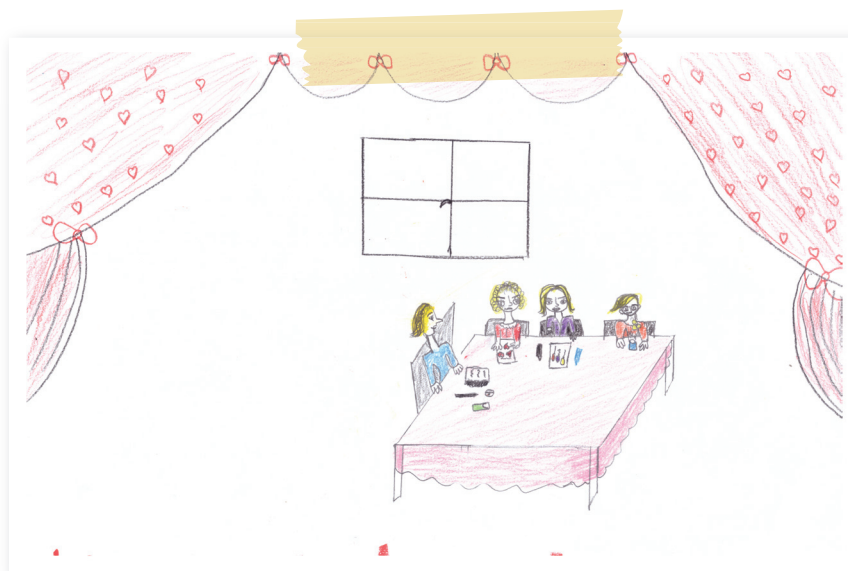
Some of our group members could not receive refugee identification cards in Turkey yet, and some of them could not benefit from some of the services although they had received their cards. They needed information on how to access health, educational and social benefits. In addition to this, they were unaware of the laws in Turkey and the rights women can use in the framework of these laws. For this reason we invited legal counselor of the center to a meeting. The women learned how to access health, educational and social support. They had information about law and institutions that they can get support in case of forced marriage, early marriage, official marriage, divorce, custody of children, harassment or assault.

We continued to discuss the concept of "right" that we talked in our legal workshop. We searched the answer of the question "It is difficult to be a refugee all by itself, what does being both women and refugee give us?" In the beginning our group were saying "My rights can wait, I have more important problems," but then they excitedly continued to share about "women's rights" and two and a half-hour workshop for discussion started to become inadequate, these were important signs that we were on the right track. In our ongoing meetings, the platform that we were waiting for to address sex-based discrimination had formed. Women were now ready to talk about their rights.

At the 12th meeting of our workshops we told women that two weeks later we would have finished the study. At first, they reacted to this news. They wanted to continue the meetings. We then promised that we plan different activities in our center and we will inform them about these. Women said that they will continue to meet after the group study is completed. We supported their decisions and said they will can carry out some of their meetings at our center when it is appropriate.

At the evaluation workshop we carried out at the end of fourteen weeks, single mothers shared that they started to cope with feelings of loneliness and helplessness, that their self-esteem increased, they were aware of their rights, made new friends, were feeling more valuable and safer. At the beginning of our workshops, a large majority of children were panicking in front of noise or aircraft sound, could not communicate with their friends, were suffering from sleep disorders, enacting introversion or aggressive behavior. When the mothers evaluated the study, they shared that their children's sleep started to be in order, they got social and their fears decreased, their communication skills strengthened.

"Here I feel like I'm at home. I am in another world, I am valuable."



Drawing/HANAA

After the workshops, communication and cooperation continued between women, and this made their life easier. When women had something on they were entrusting their children to each other, when they had a problem they were gaining support by calling each other, they were planning to rent houses together, they were sharing information they heard with each other, cooperating to find a job. We had reached the results we expected.

“I had no relatives in Turkey, I was feeling solitary. Now I have sisters, , I’m not alone.”



Drawing/RANDA

“I had a house with garden in Syria. We used to have our coffee in the afternoons with my neighbours under the tree shade. I felt like I was in my garden when I met You. You gave me peace”



Drawing/IMAN

How Women's Solidarity Program Was Prepared?

We decided to continue our women's workshops upon the results we achieved. Our coordinator Alp Biricik, suggested that the study we were carrying out should be turned into a program that other women's groups can also benefit from. In August 2015 we started to work in order to create our program based on women's feedback, our workshop reports and experiences.

Our group consisted of women who have lived in different regions of Syria, of different beliefs and sectarians, university graduates or never been to school and had different world views. One of the most important results of the study was that, women who ignored each other in the first meetings, who did not want to communicate, who were arguing from time to time, managed to get closer and find a middle ground as the workshops continued. Because of solidarity and friendship formed among women, we named the program as "Women's Solidarity Program".

After two months of study, we completed the draft of our women's solidarity program in October 2015. Our program draft consisted of ten workshops. We would meet with women once a week and hold meetings on the topics of "acquaintance and assessment of needs, communication, sharing experiences, discrimination, gender-based discrimination, legal rights, women's human rights, health, solidarity and common solutions and social activity and evaluation" respectively.

We started to work with a new women's group on October 22, 2015 to assess the conformity of our draft program. When we came to year 2016, we already implemented Women's Solidarity Program with different women's groups and gained new experiences. In the years of 2017-2018 we added Social Cultural Life in Turkey, Women's Solidarity in Turkey, Bring Your Neighbour and Come! Event and Solidarity Party workshops to our program in order to support women's empowerment and integration processes. Thus, our program became a fourteen-week study.

Strengthening a Group and Strengthening Together

When we started our solidarity workshops, we realized that the problems faced by refugee women were not easily solvable in a short time. Gender-based discrimina-

tion, violence and poverty were common problems for women living in our country, just like in many parts of the world. Whole group which we wanted to provide support had experienced war and migration. Many of them were exposed to serious forms of violence in the war and migration processes, such as gender-based discrimination and violence, bombardment, armed conflict, witnessing death and injury, ill-treatment, and inability to meet basic needs. They lost their relatives, their homes, their diplomas, their profession, their careers, their language, their jobs, their children, their husbands. Even being a "Syrian refugee woman" was a situation that contains many problems and discrimination within itself.

We started our study by believing in the power of women's solidarity. Upon the friendship and solidarity among our participating women, we saw that "no matter what the problems are" women's struggling power increased, we realized that we were not mistaken and we continued.

We did not tell refugee women "what they should do". We created safe environments where they can talk without being judged. These environments contributed them to begin to cope with feelings of guilt, shame, inadequacy, being homeless, having no solution and loneliness caused by situations such as war, violence, poverty and discrimination, to their ability to express themselves freely and to search for common solutions. Friendship, solution, experience and knowledge they shared with each other in the workshops became the tools that strengthened the women's struggle with difficult living conditions.

Our program had been an important tool since the first days to be able to follow how refugee women and children affected by the events in our country and their homeland, their agenda and priorities, to identify their needs and search for solutions together. While we were continuing our solidarity program with the participation of new women, we kept in touch with women who have completed the program.

When we came to year 2017, women who had completed the study began to define themselves as "members of solidarity groups". As the program continued, solidarity group grew with new participations. We formed "Refugee Women's Study Group" in November 2017 with our solidarity group. We continued to hold sharing of experience meetings with our group to search for common solutions to the needs and problems of Syrian refugees.

In our program continuing under the facilitation of our team, we aimed Syrian refugee women to take responsibility as facilitators. We started to share our facilitation experiences with 30 women who participated in our solidarity program. By the end of 2018, we plan our solidarity program to become a program that Syrian women facilitators share their knowledge and experiences also with Syrian women.

We aimed to include local women in the solidarity network formed among Syrian women by our solidarity program. We implemented our program with two groups composed of local and Syrian women. Currently we continue to share experiences with two groups to create Syrian and Local Women's Solidarity Program.

Colors and Sounds Growing With Solidarity

The process we started in our women's workshops brought along the beginnings of our support office growing into a community center. We planned new events by evaluating the demands of the women participating our solidarity groups. This method has increased women's interest on the studies we implemented and ensured them to embrace our center. Women said, "This center is our little homeland". Our hobby workshops, art therapies, social activities, male solidarity program, trauma therapy, creative arts activities for children, music workshops and writing workshops have been the other studies we started following our solidarity program.

Another outcome of our program was that women participating in the program developed awareness of the problems of the society and refugee groups in which they live along with their individual struggles. We wanted to include local women in the solidarity network. We organized activities that brought women's organizations working in the field of women's rights and violence against women together with our solidarity groups. We visited Women's Human Rights-New Solutions Association. Together with the members of the association, we shared experiences with the representatives of the Purple Roof and Women's Solidarity Foundation (WSF) representatives. We invited women from women's organizations and platforms to our workshops. Women participating in our meetings shared their organizational experiences with our solidarity groups.

In November 2015, we started to organize music workshops in our solidarity program for participating women to have good times and get social. Women started to sing on condition that "no man would hear our voice". Following the music studies held under the management of performer Ayşegül Yordam, Syrian Women Chorus was established. Our chorus gave its first concert at Nazım Hikmet



Syrian Women's Choir - 13 November 2017 - TEDx İstanbul

Cultural Center on May 30, 2016. The concert where only women could participate by the request of our chorus, was held closed to the press. Men were excluded from the hall except for employees of our center and musicians.

When we came to year 2017, chorus members said that we could organize a concert organization open to everyone and press. On March 7, we organized our second concert. Men who were cautious about the singing of their wives, mothers, sisters in the early days of our music workshop were listening to women enthusiastically in the concert hall, were singing along, happiness and excitement of our chorus, these were important signs of progress we made.

On July 21, 2017, our chorus participated in the last event of the IKSIV Istanbul Jazz Festival. Basel Rajoub's Soriana group, consisting of three Syrians and one Italian and Sirojiddin Juraev from Tajikistan taking the stage accompanied by our chorus.

In 2016, we decided to organize a panel within the framework of 8 March Women's Day activities where problems of Syrian women would be shared. We carried out our activity on March 12 where Ghalya Bakhsh and Randa Alla were speakers from our Solidarity group. This was the first activity we organized in the public space with women who participated in our solidarity program. On the days when Women's Day was celebrated in Turkey, organization of a panel where refugee women sharing problems they are facing and solution suggestions was also significant.



12 March 2016- Being Migrant and Woman in Turkey- Challenges and Experiences Panel

We held our second panel on June 18, 2017 with the occasion of World Refugees Day. In our activity we organized with the title of "Living Together", our speakers had been Syrian and Iraqi refugees. Our panelists Syrian refugee Mesut Horo and Iraqi refugee Andi gave speeches about youth and children's education and the obstacles encountered in this area and being a refugee in Turkey, living in satellite towns. And Syrian refugee Toren M. Ali from our women's solidarity group addressed the difficulties that Syrian women facing with as "women and refugees" and their efforts to adapt to their new lives in her speech.



18 June 2017- "Living Together" Panel



2 WOMEN'S SOLIDARITY PROGRAM TEAM



Women's Solidarity Program Team

According to our experience, the structure of the program team is important and should consist entirely of women. Persons to take responsibility in the team:

- Should have knowledge and experience about experiences, vulnerabilities, problems they are facing, beliefs, values and lifestyles of the refugees.
- Should have knowledge about the legal legislation regulated for refugees with the rights of refugees and the services they can receive.
- Should have gender awareness against all kinds of discrimination and violence, along with human rights and women's human rights.
- Should comply with the rule of privacy. "Privacy" principle is vital in the workshops where women may give examples from their private lives from time to time. Privacy is determined as a group rule with the consensus of participant women at the first session of the workshops. This rule must be complied with by the program implementer team as well as the women participating in the program.
- Employees of HRDF Syrian Refugee Support Center committed themselves to comply with the privacy rules of refugees' private information by signing the HRDF ethics agreement. Facilitators, interpreters and counselors who take responsibility in the implementation are obliged to comply with the ethics agreement. The institutions to implement this program may secure rule of privacy by making similar agreements.
- Should be ready to hear bitter experiences such as violence, war, migration, loss of relatives. While taking responsibility in the study of people who have experienced migration, violence and war may contribute to create empathy with the group, we suggest that people who continue to experience the psychological impact of profound violence experiences should not take responsibility in the program.

1- Psychologist/Psychological Counseling Support Team

To experience war and migration, then to start a new life struggle in another country are processes that can have significant effects on psychological health. For this reason, facilitators implement workshops as well as mediate for the meeting of women and children with psychological support in case of need. In the first session of every program we have implemented so far, we shared detailed information about psychological counseling support in our institution and how to access these.

During the workshop, sharing of women's individual severe violence experiences (torture, sexual assault, witnessing death, losing their relatives, etc.), with other women with similar vulnerabilities without expert support may create harmful consequences. However, depriving of a woman sharing her violence experience who needs to do so may harm her psychological state. It is necessary not to expose the women participating in group to severe violence stories from which they may be adversely affected and to provide psychological counseling support to women who want to share their experiences. For this reason, people who plan to implement the program should be sure of their ability to provide psychological counseling support to women in case of need and be ready for this.

Sharing of experience

During the workshop, Hasne took out her photo from her bag and passed it to the facilitator. She said that her husband was executed because of his faith and started to tell the execution process. Other women were affected by this situation, some felt like crying. Facilitator proposed to take a short break from the meeting. At the break, in a private conversation facilitator told Hasne she could talk more comfortably with our psychologist, she could get support if she wants to. Hasne accepted this suggestion. By this way, Hasne had the opportunity to share her experience in a healthier environment with expert support. Also women participating in the meeting were able to continue workshops without being affected.

In some groups, we observed that women were occasionally avoiding the idea of getting psychological support because of their different vulnerabilities. For example, people themselves or their relatives having a political history in Syria, wanted by different groups or experienced torture may feel uneasy about experiencing same things also in Turkey. In such cases, we invited our psychologists to our workshops and introduced them to women. Receiving information about psychological counseling support directly and being acquainted with the psychologists made it easier for women to develop trust relationships and reduced their anxiety. This method can be used with vulnerable groups (single mothers, single women, women who lost their relatives in war, women who came under attack, women having their own/relatives political history, etc.).

2- Interpreter

In case facilitators do not speak Arabic, communication is carried out through an interpreter.

The interpreter quotes the translations with correct sentences, without causing any misunderstanding, without adding any of his/her own feelings and thoughts. Interpretation is subject to privacy policy. Interpreter must act responsibly towards his/her body language, gesture and behaviour pattern as much as the choice of the sentences he/she will use. Exaggerated behaviors, acting pity, excitement, or fear highlighting behaviors may negatively affect women.

3- Facilitator

Facilitator is the person who carries out sharing of information and experience aimed by the program in accordance with the characteristics and needs of the group.


Women who have joined the solidarity process by participating in the women's solidarity group and are willing to share their knowledge and awareness obtained with the program with other women and have communication skills, can take responsibility in the program once they have completed their facilitation trainings. In Chapter 3 of this manual we explained the responsibilities of the facilitators and the information they can benefit from in detail.

To summarize the basic responsibilities of facilitators:

- Accompanies the determination process of women to participate in group study with her experiences.
- Plans the time for meetings to take place in accordance with the program and sticks with it.
- Plans the agenda and stream by evaluating the profile and vulnerabilities of the group. Determines the method of presentation that best suits group's needs and prepares the necessary technical equipment.
- At the workshops where interpretation is needed, supports the communication of the interpreter with the group with their experience, guides the interpreter.
- Prepares the reports containing distance covered in the implementation process, feedback of the women, suggestions and sharing of experiences to improve the program and shares them with her team.
- During the program, shares the necessary information about how the participants can access psycho-social support they request with the women.



October 2018 - Syrian women facilitators who have completed Facilitator's Training of the Women's Solidarity Program.

A group of people are gathered around a table, drawing a large map. The map features a winding river, a forest, and a small boat. The drawing is done in black ink on a large sheet of paper. The people's hands and arms are visible, some holding markers. The background is a solid purple color.

3 INFORMATION FOR FACILITATORS



1- Who is a Facilitator?

- The facilitator is positioned at a crucial point, such that being both member and leader of the group. Has the ability to manage opportunities and possibilities that enables sharing of information among women.
- Has knowledge and experience about the vulnerabilities and behavior patterns of refugees. Shapes the communication with women participating in the study by taking their experiences, vulnerabilities and needs into consideration.
- Is a person who is against all kinds of discrimination and violence, believes in gender equality, questions traditional gender roles, being able to be on woman's side.
- Does not judge women.
- Has self reliance, faith and desire to ensure women to strengthen and develop solidarity skills.
- Solidarity groups generally consist of people from every regions of Syria with different beliefs and belongings. Facilitator should be someone who can recognize and reconcile the nonconformities that may arise due to diversities and lead the group.
- Solidarity program is strengthened by women's criticism. Each criticism contributes to appropriate implementation of the program. For this reason, the last part of each meeting is allocated for women's evaluation and feedback. Women may make criticism about the facilitator's attitude and method of presentation, contents of the workshop study, workshop venue or technical equipment. Facilitator should be open to these criticisms and not personalize the criticisms. Facilitator's defence against criticism, thinking that it has been unfair to her, and being distant from the criticizing woman, causes women to discontinue criticism; this will lead to facilitator missing opportunities to improve herself and the program not being able to be implemented appropriate to the needs of women.

2- Framework of the Women's Solidarity Program

Women's Solidarity Program groups are not "training" workshops!

Solidarity groups provide a safe environment for women to cope with emotions such as having no solution, fear, anger, guilt, homelessness and loneliness and share these emotions. By informing participants about rights and services in Turkey and strengthening their solidarity skills, aims them to develop new methods that will make it easier for them to struggle with the challenging conditions they live in. Define yourself not as an instructor, but as "a guide that follows the needs of women, organizes themes according to the agenda, determines the traffic of group sharing, and encourages solidarity".

Women's Solidarity Program groups are not "help" workshops!

During the workshops participants may request economic assistance, employment,

sheltering etc. The facilitator being in the position of helping person creates a donee/aider savior/salvage hierarchy within the group. This situation prevents communication between equals. Position at the workshops not as a person that helps women but guides them how to access help.

In the studies we have carried out so far, our facilitators have directed the women who request help to our social workers. In the case of program is implemented in organizations that do not have social counseling support, facilitators can direct help requests to refugee counseling centers and social service units, or they can share web addresses including information that refugees may need, of which some of them given below. Your group members can read the information they need in their native language by selecting Arabic from the language option of these sites.

www.giv.com.tr: Refugees can access many information on residence permit, immigration procedures, education, driving license, work permit, opening bank account, etc. from this address.

www.goc.gov.tr: Legal rights of refugees, the services they can receive in Turkey and their responsibilities, projects implemented by Turkey for the benefit of refugees, up-to-date news and information can be accessed from this address.

www.unhcr.org/tr/ [Our donors-and-partners](#): the information on the activities carried out by UNCHR in Turkey and organizations in cooperation with can be accessed from this address. On UNHCR and Its Partners map, details of the non-governmental organizations carrying out support activities for refugees in various provinces of Turkey are available.

In Women's Solidarity Program groups, women are not told what they should do, nobody forces them to behave in a different manner than they are!

Women share their experiences in group studies without worrying about being judged. Support women's development of decision-making skills rather than making decisions on behalf of them. Allow them to choose between options. Only they have the right to decide about their lives.

It will not be the right way to expect to speak with one voice with each woman who participates in the solidarity program or try to persuade women to this. Do not give women prescriptions about what they should do or how they should behave.

Solidarity program suggests women to fight against gender discrimination in their private lives, but the decision in this respect is still belongs to women. It is against the principles of our program to expect women to be human rights defenders, or to judge them if they act otherwise.

Women's Solidarity Program groups are not a "solution and treatment" study!

Solidarity groups do not aim to solve all the problems that participants face, but to contribute them to strengthen and to develop struggle methods.

Women's Solidarity Program groups are not meetings where participants can "come and get out whenever they want"!

Women's solidarity work proceeds on the basis of "confidential sharing". Confidential communication develops within the process. Fourteen weeks of study should start and finish with the same participants. Do not invite new participants to the group after starting the study. Inform participants about persons to make presentation (activists, health experts, lawyers, etc.) at your workshops one week in advance.

Women's Solidarity Program group studies are not studies that men can participate in "even if we work together"!

In solidarity program women share their family life and privacy along with sexuality, harassment, assault, violence, birth, women's health / diseases, etc. situations and emotions. Especially in cases of violence, since violence against women is often committed by men, women naturally may not want to share these experiences in places where men are present.

Working teams in solidarity groups where women share about their private lives and feelings should be composed of women. In addition, it may be useful to state clearly in the first meeting, even in the process of determining the group participants before the first meeting, that no one's father, husband or lover can enter in the area where the study is carried out, even male workers of the center will not be let in, and if necessary mention about measures taken in this framework.

* If a male legal counselor or health professional has to attend your workshop, definitely take approval from the group beforehand. If the group does not approve, postpone the workshops until you reach to women experts. In the cases where this will not be possible, you can share brochures containing legal rights, informative leaflets about women's health. You can acquire written material prepared in Arabic from organizations working in refugee field.

3- Facilitator's Communication With the Group

Do not forget that you are not "instructors" or "friends" of the women.

Facilitators are "group leaders" who plan and implement the program, follow the phases women covered, anticipate the risks and take action against them.

Our women's solidarity workshops are the processes which facilitators share their experiences, act with solidarity and strengthen together with the refugee women. In this context, the facilitators are not the instructors of the group, but those who make way with the group and guide the group.

It is recommended that the facilitator avoid interaction with some group members outside the study and establish a friendship relationship while the program is ongoing since it will prevent from establishing an equal relationship with the entire group.

Give "confidence" to women.

Sharing of experience is the main tool of solidarity and empowerment process. Carrying out the sharings on a healthy platform depends on the trust of the group

to each other and to the facilitator. The privacy policy of private experience exchange is an important principle that both participants and facilitators must comply with.

Facilitator's complying with the privacy policy, keeping her promises, acting fairly are some of the important matters for developing trust.

Do not associate with the feeling of "helplessness".

Our workshops are meetings where women share their difficulties, struggles and war experiences. The facilitator being active and vibrant, implementing methods such as refreshing games that will strengthen the motivation of the group, relaxation techniques, positive experience sharing contribute to changing the negative feelings within the group and strengthening the motivation of women.

Be ready to listen.

Make women feel that you are "listening" to them. Do not be interested in other things while you are listening (for example, do not mess with your mobile phone, do not play with pen, do not look at other places, do not interrupt, etc.).

Make eye contact. Do not try to read mind, clarify the issues that you do not understand with questions. Make feel that you hear, you understand them with your body language.

Address women by their names.

Do not address women by using attributives such as auntie, sister, lady, sibling, sweetheart, dear, sweetie, sugar, honey, poor you. These attributives contain hierarchy in different ways.

Whatever the ages and experiences of the women attending your workshop are, address them by their names. In the same way, ensure that women address you by your name. You may encounter resistance regarding this, but be absolutely insistent. This helps you build an equal relationship.

Use a plain language

Eliminate unnecessary words and phrases, do not use inapprehensible sentences. Form short sentences instead of long and eloquent sentences. When asking your questions, be careful of your voice tone and your facial expressions, take care not to "question" the participants.

Pay attention to use daily words instead of jargon and academic terms. When you are necessary to use these words absolutely make explanation about their meanings. In the same way, if you use an abbreviation, make explanation on your first use.

If you will work with an interpreter, first make sure that the interpreter speaks Amish Arabic. Provide information to your translator about the profile and vulnerability of the group. If there are issues and vulnerabilities to be taken care of, share with your interpreter in detail. Plan the translation language.

¹ Amish Arabic is Arabic used in daily life among the people. Besides, there is Arabic which is called Fasih Arabic and used in education, literature, official correspondence; Amish Arabic can be preferred because it can be difficult for the participants to understand when the translation is made with Fasih Arabic.

Touching, hugging may not always be good.

Remember that every woman who participates in the workshop may have a "profound violence experience." She may not want to be touched because of these experiences. Do not hug or touch women in your workshops when you come across or taking leave unless they tend to. In the group process for example if the participants tend to hug another crying participant to console her, stop them with a phrase like "One second, please do not intervene" and clearly ask the participant's "NAME, do you want anyone to touch you right now?" If she does not want, do not touch and not make touch, support her by standing nearby. If you wish you can talk the issue of getting permission before touch and settle the issue with the group.

Do not judge, do not blame.

Create free spaces in which women can share their ideas and experiences without experiencing any concern about being judged or blamed. Do not force them to behave or think differently.

Do not interfere in the shares.

Do not directly intervene in the shares in the group except unacceptable attitudes such as "violence, insult, discrimination and judgment".

Sharing starts with you.

In groups with having difficulty in sharing, you can encourage women to talk by giving examples from your own experiences. For example, giving examples of discriminatory behaviors you face in your discrimination workshops because of your gender, makes it easier for women to recognize similar experiences and share their own experiences. But you should pay attention to two points while sharing your own experiences. First, if you have a very severe violence experience do not share this; participants may compare their own experiences with yours and think "My experience isn't a grief when compared to this" and may refrain from sharing. Second, if your experience is an issue for you not yet resolved emotionally, or if you have not told it anyone before, do not share it in the group. Participants who see you are influenced may turn away from study and tend to console you; this both adversely affects you and the process.

Leave the answers to them.

Before responding to questions that may concern the group members personally, direct them to the group, give floor to women who want to reply and give an opportunity to the women to find the group its own answers. For example:

- Another woman who has the knowledge can respond to a woman who asks "I will take my child to the doctor, where is the nearest hospital?"
- Another woman who knows Turkish in the group may want to give translation support to a woman who asks the question "I want to apply to the social solidarity center, but I cannot do it because I do not speak Turkish. What can I do in this regard?"

The group's attempt to find its own answers and solutions is one of the most important tools that can be used to form the intended solidarity.

Be at completely equal distance from women.

Staying closer or farther to some of the women hurts the sense of equality of the participants. Group members may think that women closer to facilitators are treated specially. Women farther from the facilitator may feel themselves inadequate or incomplete. Women closer to the facilitator can see this as a tool of superiority.

One or more women within the group may need special support. Instead of providing this support directly, direct the women to the relevant units. However, you may encounter situations where it is inevitable to have private conversation with the participating woman. As they develop a relationship based on trust with you in the program process, in cases such as harassment, sexual assault, divorce they may say "I have a problem so special that I can not tell anyone else than you". In these situations, pay attention to make the conversation on a day outside the workshop day or another time. However, it would be more appropriate to direct them to the relevant units instead of directly providing support to women.

4- Program Should Be Implemented With Two Facilitators

Our first group studies have been carried out under the responsibility of single facilitator. We identified that we were getting more efficient results in the workshops implemented through the coordination of two facilitators in 2017 and we continued our studies with two facilitators.

During the workshop, one of the women may be adversely affected by sharings or may need closer support by remembering her previous experiences. In these cases, one of the facilitators may continue to the workshop while the other takes care of the woman who needs support. So the session stream is not divided and the group is less affected from the situation.

Sharing of Experience

During the workshop one of the women told that there had been a fire in her neighborhood. Upon this, women started to tell their experiences about fire. Shiraz who lost her family in a fire caused by bombardment started to bawl and said she wants to leave the meeting hall. While one of the facilitators was continuing to the workshop, the other accompanied Shiraz who did not feel well and supported her.

Having two facilitators in the study makes it easier to follow both the content and the emotional state of the participants. Two people tracking content transfer opens the way to cross the information completely. Tracking the emotional state of the

participants allows to avoid a possible conflict before it breaks out or before the group's energy starts to fall and to continue the session actively. Especially in groups worked with interpreters where sharing can be understood after a brief pause, to track the emotional state of the participants is also important. Facilitators should negotiate how they will support each other before they start the study.

In solidarity groups sharing develops depending on the trust relationship between participants and facilitators. A facilitator who would be involved later in the study while the program is ongoing may not have enough background on distance covered by the group and the vulnerabilities of women. It also takes time for the group to establish a trust relationship with the new facilitator. Because of all these reasons, each of fourteen-week implementation requires to be started and finished with the same facilitators.

Where change of facilitator is inevitable, a special session should be held with the group and approval about the change should be obtained from the women. In the event of the group's approval of the change, program themes can be continued after an acquaintance workshop in which socialising practices are implemented. If the group does not approve the facilitator change, the program is continued with one facilitator. In such a case, new group rules and principles that will ease the facilitator's work may be discussed within the group.

5- Facilitators' Cooperation/Harmony

Any situation such as communication/lack of communication and cooperation/conflict between facilitators during the workshops, affects the group positively or negatively.

Following recommendations will contribute to cooperation and harmony among facilitators:

Facilitators should make workshop preparation together.

Facilitators should plan the topics they will discuss and the division of labor in advance when preparing for the workshop and try to comply with this plan. Division of labor makes it possible for facilitators to participate in the work with the same efficiency. Equal responsibility reduces the likelihood of one of the facilitators taking a more active/passive position during the workshop. In addition, determining how the process will proceed in situations where they will supplement and support each other, also prevents the perception of such interventions in a negative way.

Facilitators should act together when solving problems that may be encountered in the group.

It is natural that different opinions are expressed and disagreements are experienced in the group process. One of the facilitators' explaining that she recognizes one of the parties, can cause the situation to turn into a conflict and become unresolved, also cause the unrecognized party to feel bad. Facilitators should not be a side of anyone, take a consistent stand and act together in such situations.

Facilitators should postpone solution of the problems they had among themselves after the meeting.

Facilitators are people who are watched by the group with their words and behaviors, and from time to time role models. Discussion/having tension during the workshop directly effects the harmony of the group. Facilitators criticizing each other as "wrong/incomplete/faulty" during group study may undermine group's trust in facilitators. For this reason, facilitators should look for solutions to the problems or disturbances they had in the evaluation meetings that they will carry out after the workshop.

Facilitators should allocate special time for monitoring/evaluation studies.

Evaluation studies are important tools for determining the flaws that arise during the workshops, foreseeing the problems that may be experienced and taking precautions. At evaluation meetings carried out after the workshops, the course of the program and strengthening processes of participating women are addressed separately within the context of cooperation of facilitators.

6– Managing Conflicts

Surely there are disagreements in the solidarity workshops where women from different faiths, sectarians and cultural structures are together. These differences of opinion can sometimes turn into conflicts; this possibility may arise more frequently in the first weeks. Facilitators should follow the process very closely and try to avoid turning it into a conflict in the situations where differences of opinion are discussed. The first signs of a speech becoming a conflict are "forgetting" of the group rules. If the voices of the participants begin to rise, the parties start to talk not listening



Differences are empowering

to one another, cutting off each other's words, judging or blaming etc. then facilitators should immediately intervene and invite the parties to comply with the group rules. It is very important for facilitators to take a very clear stand in such situations, both in terms of stream of process and in terms of reminding and protecting the boundaries. Sometimes it may be necessary to intervene explicitly as "Can you express this idea without judging or blaming anyone?" Also, to say that everyone can have different opinions (even everyone's favorite color is not the same), can prevent discussion from turning into a conflict.

If the problem among women makes communication impossible despite the efforts of facilitators, the meeting is paused. Facilitators take parties of the problem into separate venues and negotiate privately. Facilitators' simultaneous conversations with different parties of the conflict ensures the reconciliation process to develop faster. By listening to women, they have an idea about the reasons creating the problem. They encourage women to discuss calmer and in compliance with group rules to find a solution together. Women are gathered together in case they decide to come together to discuss how to manage such a process within the group. Until today, the problems experienced among women in our women workshops were solved within the duration of the meeting.

Sharing of Experience

The tension among two children who participated in the children's workshop, one is Kurdish and the other is Arab, caused conflict firstly between the children's mothers and then the Kurdish and Arab women in the group. One of the facilitators had a small meeting with Arab and the other with Kurdish women. Then the two women calmed down and listened to each other. Afterwards, women reached a compromise with a meeting where the entire group attended.

It had been always difficult to find a solution and reach a compromise in conflicts over faith, religion and politics. In the first groups we worked with in 2015, from time to time tensions and conflicts between group members due to different religious beliefs and political opinions experienced.

Sharing of Experience

During the workshop meeting, it came out that the two women's relatives were fighting in different groups in Syria and the group environment was tensed. As facilitators when we talked about how we can solve this with participants they said religious and political issues will always create conflict by reminding that there is an ongoing war in their country. They said we shall not talk religious, faith and political issues in the workshops. This matter is resolved and added to the group rules, the group process continued.

After this discussion, we realized that these problems could also be experienced in other groups. We had a special meeting with the women who completed the group study to talk about which path we can follow in the conflicts that may arise in the workshops. They said religious, faith and political issues are highly sensitive for themselves and they should not be discussed in the workshops. At the end of the workshop, we decided "We will not talk religious, faith and political issues in the workshops that we will carry out in future". We shared this decision with each new group participating in the study in acquaintance meeting and made it a group rule. So that similar events did not repeat at our meetings. You may also consider keeping these issues out of the group study process as a group rule, by sharing their reasons too, in your first meeting.



Conflict resolution constitutes the milestone for solidarity

A group of people are gathered around a table, working on a large-scale drawing of a landscape. The drawing features a winding river or path, trees, and a small boat. Several hands are visible, each holding a pen or marker, actively engaged in the drawing process. The scene is overlaid with a semi-transparent purple filter. The text "4 PREPARATION TO THE PROGRAM" is centered over the image in a white, bold, sans-serif font.

4 PREPARATION TO THE PROGRAM



Preparation Works of the Program

1- Workshop Themes of Women's Solidarity Program

Our workshop topics were created within the framework of the demands, needs of women who are benefiting from the study and experiences of our program team.

Women's Solidarity Program aims to respond to the needs of women who come together to benefit from this program within the bounds of possibility. In this context, you can add new themes and activities to the study by assessing the needs and demands of women during implementation. You can change the order of the workshops where necessary. As of now, the weekly thematic stream of the program is as follows:

Week 1: Acquaintance Workshop

During the acquaintance meeting group members become acquainted with each other. Women's needs and demands are taken. Group rules are determined.

Week 2: Communication Workshop

Listening, speaking without judging, respecting the right to speak, rule of privacy, talking together with the group about situations that could negatively affect communication contribute to sustaining the study on a healthier communication platform. For this reason, we allocated the second week of the program for communication.

Week 3: Sharing of Experience Workshop

The statement "I thought I was the only one experiencing these, we all were experiencing similar things, talking to people who can understand my problems made me feel relaxed," is a feedback we intensively receive in every sharing of experience workshop. Sharing of experience workshops are sessions where women can share their problems and empathize without being judged.

Week 4: Discrimination Workshop

In our workshops, women have defined one of their main problems as "discrimination". Both for this reason and to strengthen socialising within our groups where different profiles come together we decided to address sharing of experience and discrimination themes consecutively.

Week 5: Gender Workshop

Our workshop aims to develop awareness among women about sexist practices such as deprivation of the right to education and work, being forced to a limited life at home, violence, traditional forms of marriage (bride exchange, betrothed in the cradle, consanguineous marriage, early marriage etc.), training of boys and girls with different methods practices which women are faced with.

The process starts with this workshop, continues with sharings made regarding women's human rights, international conventions and legal rights in Turkey in our legal workshop.

Week 6: Social Workshop

Discrimination and gender-based discrimination themed sessions organized on the 4th and 5th weeks of the program, bring with a process where women realize and question discrimination more intensely. Following these workshops, continuing the program with a social activity where women can spend good time together, allows the group to relax and feel better. By this time, we organized excursions to the centers of Istanbul which have historical and natural beauty like Emirgan and Sultanahmet in our social activities. We participated in Bosphorus tours and visited museums.

Week 7: Legal Workshop

Legal counselor makes presentation on topics of legal rights in Turkey, international conventions and women's human rights and answers questions coming from women. Privacy policy also applies to the legal counselor.

Week 8: Health Seminar

Health workshops take place with the participation of health professionals or psychologists. Privacy policy also applies to these persons. Workshop content is determined by the needs of the group.

By this time, we organized health workshops on topics of mental health, menopause, diabetes, blood pressure, reproductive health, baby care, epidemic diseases, first aid etc. While determining the topics according to the profile and needs of the group, we allocated a section of each health workshop for information about the "bodies of men and women". This method ensured women to have knowledge about the human body and to better know their bodies.

Week 9: Social Cultural Life in Turkey Workshop

Our workshop aims women to obtain information about Turkey's geographical regions, social and cultural life, about the differences and similarities between Syrian and Turkish societies..

Week 10: Women's Solidarity Workshop

"Solidarity and development of common solution" is one of the main themes of the program. The main aim in the workshop where women share their solutions, seek common solutions is to underline the power of cooperation and solidarity.

Week 11: Women's Solidarity in Turkey Workshop

Our workshops are implemented as visits to women's organizations or invitations of representatives of these organizations to our workshops. In the meeting or visit carried out, related organization introduces its studies and shares its solidarity experiences with our group.

Our event aims to establish communication between local women's organizations and refugee women and group members to meet with solidarity methods which they can take as a model.

Week 12: Bring Your Neighbour and Come! Event

Bring Your Neighbour and Come! Event aims to bring together Syrian and local women. Among group members women who have developed neighborhood and friendship relationships with local women invite these people to the event. The event focuses on common cultural values between the two groups. Aims to establish communication and solidarity between Syrian and local women.

Week 13: Evaluation Workshop

Our evaluation workshop is a meeting where we receive women's feedback about the program. Evaluation method is determined according to the profile of the group. For example, in a workshop where illiterate women participated, women shared their feelings by painting. In some of our workshops women's expressed their feedback with letter method, by writing.

Week 14: Solidarity Party

The Solidarity Party is planned and carried out by women who have completed the program. Participation certificates are given to the participants in the party where solidarity processes of women are celebrated, cooperation skills are strengthened.

2- Determination of Group Participants

Determining the number of participants as even number, ensures that none of the participants is left single during the events and paired games to be held at the workshops. In the studies we have implemented, we found that we work more efficiently with groups consisting of 16 people.

When working with women with vulnerable profiles such as single mothers, groups above 65 years of age, disabled women, groups can be created with 10, 12 or 14 women.

We noticed that women with common experiences in similar ages established communication more quickly and that solidarity developed stronger.

One of the most important consequences of the solidarity workshops was that women's achievement to stand side by side leaving all the differences aside. We paid attention to create our groups from women with different characteristics (Kurdish, Arab, Muslim, Yezidi, Sunni, Alevi, from Damascus, Aleppo, educated, uneducated, etc.). Our aim is to make women aware that "they are similarly affected by all processes regardless of their belongings". In the first workshops women who did not want to communicate because of their differences realized that they undergo similar problems because they are "women/refugee women" as sharings continue. They socialised as they get to know each other closely.

We saw that the women living in distant districts, along with women living near our center, also applied for the study. Women living in distant places did not have the possibility to come to our center by paying a transport fee each week. In order to ensure that these women also benefit from our studies, we compensated their transport fees.

3- Schedule and Meeting Organisation of Workshops

Implementation of workshops within a plan ensures stream to continue in the intended manner and to make good use of time. As HRDF, by this time we carried out workshop studies on the 3rd and 4th floors of our four-storey center. The physical conditions of our center were decisive in terms of which path we would follow in "welcoming and farewell" processes. Generally, group's preparation process for the meeting took place as follows:

Women who came to our center to participate in the program, waited in the reception located on the 1st floor until the arrival of all participants. As in many cultures, also in Syria meeting the guest with friendliness is an important sign of respect. For this reason, a facilitator or a female employee responsible for the organization of the program welcomes women who come to the center to participate in the workshop and accompanies them to the workshop hall. In this way, it is also possible to check who can and can not enter the workspace. The companion also helps meeting some of the needs of women before the workshop. For example, to provide hot water to prepare baby food for a mother with a baby. If another woman staff accompanies

the group, facilitator takes her place at the entrance of the meeting hall and greets the group and helps them to settle down.

The duration of the workshop may vary from approximately two hours and 15 minutes to two and a half hours, depending on the number of women participating in the group, their interests and sharings. In addition, the workshop schedule we propose can be updated depending on the needs, interests of the group and theme. The time schedule we generally follow in our implementations is as follows:

1. Session

Greeting / Duration: 15 minutes

The topics shared in the previous week are reminded with their main topics. Women who want to speak are given the floor. Group rules are reminded. A brief information is given about the agenda.

Implementation of the Agenda-1 / Duration: 45 Minutes

Planned implementations and discussions are held.

Break-Catering / Duration: 15 minutes

Taking breaks between sessions allows the group to chat on different topics. Meeting break is also the time when women are able to deal with the special needs of the children they bring to the center.

Caterings of our workshops were covered by the HRDF budget. Some of the women who participated in our program said they wanted to bring cake and cookies to serve at the workshop. We think that women who do not have the means to prepare catering can be negatively affected from the situation because they can not contribute to the catering. For this reason, we did not accept group's offer to bring catering.

2. Session

Implementation of the Agenda-2 / Duration: 45 minutes

The discussions and implementations started in the first part are completed. The topics are summarized and the aimed outcome is reached.

Implementation of the Agenda-1 / Duration: 45 Minutes

Planned implementations and discussions are held.

Closing-Farewell / Duration: 15 minutes

Shared topics and outcomes are summarized. The session is evaluated together with the participants. Information is provided about the content of the next meeting; day and time are reminded.

4-Methods To Be Used In Workshops

You can start to prepare for the workshop by evaluating the following questions.

- What is the main aim and theme of the workshop?
- Who are the participants? What do they know about this subject?
- What do they need to know?

Make the appropriate order for the workshop theme. Sort the points you will emphasize under each topic.

Identify the main questions you will use to start a discussion in the group. Think about the questions that women might ask, identify and note the essential points you want to share with the group. Check if your plan has a logical stream.

Consider the characteristics of your group when planning the techniques you will implement in the workshop. Use techniques appropriate to your group's handicaps and vulnerabilities. All the written documents you will share with the group must have been translated into Arabic. If you will use written materials make sure if women are literate. In case of illiteracy, read the texts to be shared loudly to be heard by the whole group. Get verbal feedback instead of written feedback. If your group has a physical or visually impaired woman who is unable to adapt, do not use animated games or videos.

Pay particular attention that the methods you will use do not include violent stories, sounds and visuals. Some of the methods you can use are as follows:

Direct Instruction: You can prepare a short speech about the topic you want to share.

Brainstorm: Once you make a brief introduction to the topic and let women share first ideas come into their minds, then you can continue the discussion using the feedback of women.

Small Group Study: You can divide women into different groups and ensure them to discuss among themselves. This method makes it easier to have an extensive experience exchange.

Presentation-Video: You may use Powerpoint presentation or a movie.

Drama-Animation: This method makes it easier for women to practice certain knowledge and skill, to develop empathy. When preparing your scenario, evaluate your group's profile. Choose scenarios that women are familiar with. Do not ask women to perform about situations, events that they do not know about. Implement practices involving role animation after group dynamics are sufficiently formed. Interpersonal communication within the group should be in intimacy such that women can easily say, "I could not do it right, I want to try again".

Case Study: It is a good method to solve problem and to support interpretation of new concepts. Share the case you prepared with the group by telling or animation method. Use time efficiently when doing this. The more things are told and read, the

less time is left for discussion. Keep the questions about the case open and short. Prepare questions that will encourage discussion on the subject and concept in advance.

Small Quizzes: Quizzes are a useful method to test women's level of understanding of content that you share. Depending on the shared subjects, the group can be tested with questions. For example:

- Who wants to answer the question "What is body language"?
- Who wants to repeat where we can apply when we are subjected to violence?

If the majority in the group is not able to respond to questions you ask, you should review how you conveyed the subject and consider conveying it again in another method if necessary.

5-Meeting Hall and Seating Arrangement

The meeting room should be bright, comfortable and simple. Images, colors and objects that will distract women or give them negative feelings should not be used.

The seating arrangement should be made round and so that women can easily see each other. This arrangement facilitates equal relations, creates a suitable platform for discussions and helps women feel safe.

Facilitators and interpreters should sit in close proximity and within the circle in a position that they can make eye contact easily with women and each other.



Facilitators should pay attention not to create hierarchy while determining their position in the group.

6-Written, Voice and Visual Recordings in Workshops

Taking note of facilitators during meetings may unsettle women. If it is necessary to take notes, the women should be informed about this issue and their consent should be taken.

Photo, audio and image recording of the group during the workshops is possible only with the collective approval of the group. No photo, video or audio recordings of women who do not have consent must be taken by no means.

For photo, image and audio recordings of children participating in children's solidarity workshops it is required to obtain permission both from children and mothers.

7-Workshop Rules

"Group rules" mediate the forming of a sharing area where women feel secure, a clear determination of the boundaries of this area and facilitators to implement the program in a certain order.

Our list of group rules that we have determined with our experience and suggestions of the participant women during our implementation is shared with them at the beginning of every workshop, updated according to new suggestions and needs of the group.

The basic rules we have determined with women in our solidarity workshops were as follows

- The experiences we share in our workshops are private. We will not share any private subjects that we share in the group with anyone outside the group.
- We will come to the group on time, we will inform when we can not come.
- We will not take video and audio recordings without obtaining permission.
- We will not interrupt each other.
- We will not make religious, faith and political discussions in the group.
- We will respect diversities.
- We will not judge each other.
- We will not ask any "private questions that may offend" each other.
- While we are using our right to speak, we will not forget that other friends also have the right to speak, we will use time economically.
- We will pay attention to being on time for the meetings and to attend every meeting.

A group of people are gathered around a table, drawing a large, detailed landscape on a sheet of paper. The drawing depicts a river flowing through a valley with hills in the background and various plants and trees along the banks. Several hands are visible, each holding a pen or marker and working on different parts of the drawing. The scene is overlaid with a semi-transparent purple filter. The text '5 MONITORING AND EVALUATION' is centered over the drawing.

5 MONITORING AND EVALUATION



Purpose of Monitoring and Evaluation

The monitoring and evaluation works start with the preparation process. The characteristics, sensitivities and needs of the women who will participate in the program are important points to be considered while identifying the workshop methods. We shared our knowledge and experiences about these issues in the preparation section of our guide program..

In this section we included our experience regarding our monitoring and evaluation studies.

Aims of the monitoring and evaluation of our program:

- To provide necessary knowledge and experience support to the implementation team so that the program can be carried out in accordance with its aim.
- To follow the awareness, solidarity and strengthening process of women participating in the program, to identify the needs for this process to continue healthy, to see if there are risks and to take necessary measures.

Depending on these objectives, a two-way follow-up evaluation study is carried out in the program, including the implementation team and the evaluations of the women participating in the program.

1-Evaluations Made By Group Participants

Verbal Feedback

Evaluation of the previous workshop:

Every week workshops start with women's feedback. With "How was your week, do you have any issues you would like to share with us?" or "What do you think/do about the topics we shared in the last workshop?" etc. questions sharing of group members' thoughts is ensured. Feedback received contain important clues about women's awarenesses and empowerment processes.

Evaluation of the implemented workshop:

Each workshop ends with the feedback of women. Women share their emotions du-

ring the workshop, new knowledge they learn, their criticisms to make the workshop better and suggestions on new agenda topics if any. Feedback received at the end of the workshop is an important tool for facilitators to form an opinion about the sufficiency or deficiencies of the workshop implemented.

Evaluation Workshop:

Feedback list containing women's expectations, drawn up in the first workshop of the program, is hung in the meeting room in a way that all women can see during the Evaluation Workshop which is the last meeting of the program, it is discussed by the group if the study met their needs.

In the second part of the evaluation meeting, participants make an evaluation about the whole program. Women's feedback and criticism contain important information about the impact of the program, the success or shortfalls of the facilitators, and the general nature of the study.

Written Feedback

In the early days of our program, we informed women in advance to prepare for the evaluation study. We wanted them to think about the period they experienced with the program and share this with us during the evaluation session. Although we did not have a guidance about this matter, many women shared the feedback they wrote about program processes with us. Some of the women were talking about the impact of the program on their private lives and stated that they wanted to share it with facilitators only.

In 2017 we shared the information that women who participated in the program may also share their thoughts about the program by writing. In 2018, we prepared a form in which women can record their program processes and write their emotions and thoughts about the workshops. We shared this with women one week before the evaluation workshop so that they could easily fill in this form. Written feedback had been an important tool in terms of seeing the effect of the program. You can find a sample of the form we prepared for women to record their feedback in ANNEX-1.

2-Monitoring and Evaluation Made By the Program Team

Facilitator Meetings

Workshop monitoring/evaluation meetings held by facilitators running the same group aim to monitor the harmony between the two facilitators along with the planning of the workshops and the processes of women initiated with the program. Facilitator meetings are held once a week.

During these meetings, facilitators evaluate the cooperation and the division of labor between them. They prepare ongoing workshop plans.

The course of the program is evaluated within the context of women's feedback,

observations.

Methods of solution to the conflicts/problems that were experienced or thought to be experienced within the group and possible measures to be taken are discussed. In case facilitators need it, other members of the program team can be invited to the meeting.

Supervisor Support

Experienced facilitators of the program take responsibility as supervisors in evaluation studies.

In the evaluation meetings held every 4 weeks with the supervisor's moderation and the participation of the two facilitators;

- A solution to problematic situations is developed by evaluating facilitators' harmony and cooperation.
- Facilitators' questions are answered, sharing of knowledge and experience are carried out.
- The progress made by the group members is evaluated.
- For ongoing workshops, the needs, program content, potential risks and solutions are reviewed.

3-Reporting

Workshop Reports

Consist of weekly reports prepared by facilitators, meeting content, participant numbers, feedback coming from women, new needs for implementation and meeting space and observations of facilitators. You can find the sample of our workshop report in ANNEX-2.


Reports do not include women's private information. Sharing of information of women who need counseling and are directed to other units depend on the consent and approval of women.

Program Report

Overall report of the program includes all phases of the preparation and implementation processes of the study. Consists of facilitators' harmony and cooperation during the study, if any, problems and their solutions, the process of the women participating in the workshops experienced, the benefits they received from the study and the written and verbal feedback of women. You can find the sample of our program report in ANNEX-3.



Group participants share their evaluation while making pictures. "Each of us were like powerless branches. Then we united and became a strong tree".



6 IMPLEMENTATION METHOD OF WOMEN'S SOLIDARITY PROGRAM



Week 1

Acquaintance Workshop

Workshop Schedule

1.Session

Greeting-Acquaintance / Duration: 30 minutes

Program Introduction / Duration: 15 minutes

Break-Catering / Duration: 15 minutes

2.Session

Demands of the Group and Needs Assessment / Duration: 25 minutes

Determination of Group Rules / Duration: 20 minutes

Review of the Day and Closing / Duration: 15 minutes

Method

Direct Instruction

Question and Answer

Acquaintance Games

Required Materials and Preparations

Clipboard, clipboard paper, colored pens and papers

As much as the number of group members,

Acquaintance Exercise: "You Become Me!" (ANNEX-5)

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

Acquaintance workshops are meetings where women come together for the first time. Acquaintance of the group, introduction of the program, creation of group rules and needs assessment form the main axis of the workshop.

Keeping the names of the participants in mind is an important step for a healthy communication. For this you can use name tags on which the names of women are written in the first workshop.

While addressing the women, do not use attributives such as aunt, sister, lady. Addressing them by their names, also ensuring them to address you by your name facilitates an equal relationship. Make explanation if there are older women than you in your group. "We will make way together during the program. There may be differences in language, age, religion among us. By putting our differences aside, we want us to be together only as ourselves. For this reason, we want to address each other only by our names."

Do not forget that you work with women victims of war. Do not forget the possibility that they may have lost their husbands, relatives or children during war related migration. Do not ask questions to women about their husbands, children, relatives, homes in Syria, their lives etc. subjects in your acquaintance workshop. These questions can remind them of their losses and cause them to feel bad.

In our workshops there may be women who do not want to use their real names for different reasons (political history of themselves or their relatives in Syria; experience of torture, captivity or imprisonment; do not want to be recognized because of having a trouble with a person or a group etc.). In such cases, pay attention to address the participants by the name they want to use, and ensure that other participants do so.

Needs Assessment study ensures topics of sharing of information and experience demanded by the group to be determined other than content of the program. In studies carried out by this time, in addition to the program content women requested information on inter-family communication, internet addiction in children, correct communication with adolescent children, the effect of violence on children, selling products on the internet, etc. topics. We try to organize workshops that bring this information to women within the bounds of possibility.

In addition to sharing of information and experiences, group may make requests on topics like social assistance, health support, rent assistance, etc. In such cases, you can respond to women's questions by providing detailed information about centers and services where they can get support.

Workshop Schedule

1. Session

Greeting-Acquaintance

Group study starts with facilitators and interpreters introducing themselves. Then participants introduce themselves. After everyone tells their name, briefly describe what their name means.

In order for the group to better know each other, the following acquaintance exercise is implemented.

Acquaintance Exercise: You Become Me!	
My name and age	My favorite colors
A memory that makes me happy	My dreams

Women are paired in two. Acquaintance exercise form is distributed to women. Pairs ask questions to each other appropriate to the topics given in the form. Each woman introduces the woman she paired with to the group according to the answers she received.

Example:

My friend's name Semira.

Her favorite color is blue.

She was very happy to start the Turkish course provided in their neighborhood.

Her dream, is to rent a house with a reasonable rent.

Introduction of the Program

Facilitators can use the introductory text in Annex-4 for the program introduction information.

The institutions that will implement the program for the first time can prepare their own institution and program introduction documents by using our introduction text. We believe that the institutions that will prepare the program introduction documents will be sensitive about sharing the solidarity program experience of the HRDF Esenler Refugee Support Center.

Break-Catering

2.Session

Determination of the Group Rules

Group rules aim the group to continue regularly and to establish a healthy communication platform that will facilitate making women feel safe.

Group rules are determined by receiving suggestions from women. They are listed in writing. Facilitators can suggest group rules for women. Accepted suggestions are written as rules.

Group rules that can be suggested to the group:

- We will come to the group on time, we will inform when we can not come.
- We will not take video and audio recordings without obtaining permission.
- We will not interrupt each other.
- We will not judge each other.
- We will not make religious, faith and political discussions in the group.
- We will respect diversities.
- We will not ask any "private questions that may offend" each other about our private lives or families.
- While we are using our right to speak, we will not forget that other friends also have the right to speak, we will use time economically.
- We will pay attention to come on time for the meetings and to attend every meeting.

* Group rules are written in Arabic and Turkish after the meeting and a clipboard is prepared. The clipboard is hung in the hall at every meeting so that all women can see it.

Expectations from the Program

A piece of paper is hung on the blackboard. Then the question "What do you expect from the program?" is asked to women. Responses from women are written and listed on this paper.

No comment is made on women's demands and expectations. The list containing women's expectations, is kept to be shared in the evaluation workshop which is the last session of the program. In the evaluation workshop, list of needs is shared with the women to be evaluated if the program met their needs..

If there are different workshop suggestions that they would like to obtain information or share experience apart from the topics to be covered in the program, they are noted.

* If there are requests of women in workshops in different topics other than the topics to be covered in the program, an evaluation is carried out with the program

team. Workshops requested by women can be added to the program within the bounds of possibility of the team and the institution. Additional workshops are implemented when possible, after the regular program finishes. Following the additional workshops, study is completed by carrying out evaluation workshop. In situations where experts who will attend the sessions are not suitable during the program schedule or workload of the center, additional workshops can be carried out at a later date after the program.

Review of the Day and Closing

Feedback from women about the day's workshop and the contents of the workshop, and suggestions and criticism, if any are taken. Information about the meeting time and agenda for the next week is given.



Communication workshops are an important tool for women who get to know each other to attain self expression skills and cohere with the group.

Week 2

Communication Workshop

Workshop Schedule

1. Session

Welcoming-Greeting / Duration: 15 minutes

Communication Game -Our Body Language / Duration: 25 minutes

Questions to be Considered for a Healthy Communication / Duration: 20 minutes

Break-Catering / Duration: 15 minutes

2. Session

Do We Know How To Listen? / Duration: 20 minutes

Behaviour Patterns Damaging Communication / Duration: 25 minutes

Review of the Day and Closing / Duration: 15 minutes

Method

Animation Plays

Question and Answer

Group Discussion

Direct Instruction

Required Materials and Preparations

Clipboard, clipboard paper, boardmarker

Non-verbal music for practice

Open space for moving game

List of group rules

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

Acquaintance meeting carried out with the group previous week, ensured women to have an opinion about each other. In this workshop we will ensure socialising of the group and creating a healthy communication platform within the group.

In solidarity program, women intensely share their feelings. Desire for solidarity is formed by women sharing their feelings, recognizing each other, establishing empathy. It is necessary to create a group environment in which women are not judged when expressing themselves freely, they are not forced to feel and behave differently. Talking about behaviors that can damage communication together with the group and agreeing to use the right communication methods is one of the basic requirements for maintaining a healthy study.

We saw that women were very eager for sharing the events-situations that they have experienced in their private lives especially in Discrimination, Discrimination Based on Gender and Sharing of Experience workshops of the program. We noticed that women's sharings of experience about their private spheres, got the group members closer and strengthened them. Asking group question is a good tool to implement your sessions in a participative method where women are more active. When you want to ask questions about women's private lives, ask your questions to the whole of the group rather than directing to a particular woman. For example, ask the question "Is there anyone who wants to share her experience with her family?" to the whole group and give floor only who wants. Do not force women with demands such as "I want to hear thoughts of all of you on this matter, everybody take the floor in turn" or to a woman who did not want to take the floor "Can I have your thought on this matter?"

When we were planning the content of our communication workshop, we tried to address the types of behaviour patterns we encountered most often during our implementations. You can add communication topics to this chapter that you think will be useful to your group other than the topics we addressed.

Workshop Schedule

1. Session

Welcoming-Greeting

After greeting one another, the women are asked about what they felt, what they thought after the previous meeting.

"We carried out our first meeting last week. Some of you have seen each other for the first time. What do you think after our acquaintance workshop? What did you feel when you were coming here today?"

Word is given to women who want to speak.

Group rules are reminded in a participative method. Before hanging up the list of group rules, members are asked to share the group rules they remember, and then the rules are hung and checked to see if there are any missing rules. If there is any missing rule, it is completed by reading it from the list.

A brief information is given about this week's agenda.

"Today we will address communication topic in our workshop. To what should we pay attention when we communicate with our relatives, our family and our environment? For a more healthy and fluent communication, to what methods and rules should we pay attention when speaking and listening? We will discuss these questions together with the group and share our knowledge. We'll start this chapter with a fun game."

Practice: Communication Game

Body Language/Facial Expressions: Exercise aims to see how women respond to events by their bodies and facial expressions, how they feel against these reactions, and realize what impressions they left on people they encounter.

1. Phase

Women walk accompanied with music. When the music stops, women are asked to greet the person closest to them only with their eyes, without saying a single word. They continue to walk with music. When the music stops, women are again asked to greet the person closest to them without saying a single word. After the blonds, they continue to walk with the music. When the music stops, women are asked to greet the person closest to them only with their heads, without saying a single word. They continue with music. When music stops, women are asked to greet each other by touching their shoulders. They continue with music.

Women are asked to walk freely in the hall; they are asked to recognize the first person they see as their "primary school teachers" and greet accordingly.

Women continue to walk accompanied with music.

Then women are asked to recognize the first person they see as a beggar and greet accordingly.

Women continue to walk accompanied with music.

Then women are asked to recognize the first person they see on the road as a close friend they have not seen for a long time and greet accordingly.

Then women are asked to recognize the first person they see on the road as a person who they do not love and do not want to encounter and greet accordingly.

2. Phase

When the drama is complete, the group is asked the following questions in order and their answers are taken.

- How did you feel when you greeted your teacher?
- How did you feel when you greeted your close friend?
- How did you feel when you greeted the beggar?
- How did you feel when you greeted the person you do not love?

Facilitators initiate a group discussion within the framework of the following questions. The aim in this discussion is to emphasize the importance of body language and facial expressions in communication.

- Does your body language and behaviors vary according to the person you are in contact with?
- Are you more influenced by the words or behaviors of the person you are communicating with?

Facilitator completes the discussion by sharing the following information note with the group.

Words are an important tool for sharing our thoughts and feelings with people. When we are expressing ourselves, there is a second language that is as important as our words, perhaps even more effective: "body language". Eye contact with the people we encounter, our face (facial expressions), bearing, our hand-arm-head etc. movements (gestures), near or far distance that we put between the person we are in contact with etc. constitute our body language.

The body language, developing starting from the first man, reached today by showing differences according to the structure, cultures of the societies. The harmony between the word's meaning and behavior is important. The feelings and messages we give with our body language, with our facial expressions sometimes may be more effective than we say with words. For this reason, people are also affected by the messages we give with our body language, as well as the event we express with our words. The situations where our body language does not correspond with our words also negatively affect communication.

Questions to be Considered for a Healthy Communication

What are we saying? / Content: We must express what we want to say as the person we encounter can understand, loud and clear.

Where do we say it? / Place: The place we communicate must be suitable for us to hear each other correctly and to establish eye contact.

When do we say it? Ready to listen? / Time: It is important for healthy communication that the person we are in communication is ready to listen to us. Every hour of the day may not be suitable for speaking. Business hours, sleep times, night hours, etc...

How do we say it? / Style: Our body language, our facial expressions and voice tone are often more effective than the words we use.

To whom we say it? / Respondent: We plan our communication considering our closeness to the person we are in contact, the age, sensitivities etc. of this person.

Break-Catering

2. Session

Do We Know How To Listen?

Types of listening affecting communication negatively

- **Listening by selecting:** Listening to the part which is within the area of interest.
- **Defensive listening:** Considering everything said as a self-directed attack and to start defending.
- **Trapper listening:** Searching deficiency from within listenings.
- **Apparently listening:** Seem to be listening but the mind is in another place.

We shared examples of behaviors that we encountered during our workshops, harming communication. You can discuss these examples together with group.

Forcing to feel different

Be happy!

Enough is enough, do not worry, do not cry!

Do not complain! Stop it! Do not care!

You should be content with your situation!

You should leave this stop, drop this subject here!

Shame on you!

Do not believe in yourself so much!

Forcing to look different

Do not look so sad!

Do not dress so open!

Do not dress so closed!

Do not look so serious!

Being close to criticism

You're being unfair!

You're wrong, you are jealous of me!

You're defaming me because you're jealous of me!
You can not stand me because I am more educated than you!

To make feel guilty, to judge

I tried to help you, but you did not appreciate!
If you were a good mother/woman/sister/human, you would not do this!
You would not do it if you value your husband!
If we were in Syria, you would not behave that comfortable!

To isolate

The only person who thinks/treats/behaves in this way is you!
Others do not care about this situation, why do you care?
Why are you not normal like everyone else?
You are not like us anyway!
You are not from Damascus/Aleppo, you can not think like us.

To underestimate feelings

The things that you experienced are so little when compared with my troubles.
Your life can not be that terrible! You're exaggerating.
There's no reason to be so upset!
You have a serious problem! You are so emotional!

To ironise and mock

Oh darling, did your feelings hurt?
Rose of Aleppo, you think you're smart.
What is wrong with you, again you woke up on the wrong side of bed today?
You also tinged with kohl, wonderful, you think you are so beautiful!

Review of the Day and Closing

Sharings made in the meeting are summarized in a few sentences. Feedback from women about the meeting, suggestions and criticism, if any are taken. Information about the meeting time and agenda for the next week are given.

Week 3

Sharing of Experience Workshop

Workshop Schedule

1.Session

Welcoming-Greeting / Duration: 15 minutes

Small Group Study / Duration: 45 minutes

Break-Catering / Duration: 15 minutes

2.Session

Small Group Study Presentations / Duration: 45 minutes

Review of the Day and Closing / Duration: 15 minutes

Method

Direct Instruction

Question and Answer

Group Discussion

Relaxation Technique

Required Materials and Preparations

Clipboard, clipboard paper, boardmarker, crayons, color papers, scissors, glue, A4 paper, pen as many as the number of women

Suitable area for small group study

List of group rules

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

In our sharing of experience workshop, women share their experiences, their problems, how they cope with these problems, the unresolved situations, and the solutions they have found. The main goal is to create opportunities for women to share their feelings and to point out the common experiences they have experienced as women. Common experiences and problems enable taking the first steps to start forming a sense of solidarity within the group.

In the first workshops we carried out in 2015, we saw that women were very eager for sharing their problems and experiences. We realized that talking about the problem in itself without prioritising the effort to find a solution has a relieving effect. Women say they could spend time with relatives and friends while living in Syria, and they shared their problems with their close friends when they needed. They shared they left behind their close friends with the war and came to Turkey and became lonely. One of our participants told about her loneliness with the statement "I talked with the garden wall for a long time". Women who participated in the solidarity program had the opportunity to meet other women who knew their language and culture, and had immigration and war experiences like themselves. At the same time this situation allowed for a friendly heart-to-heart talk, narration and understanding. The group policies and privacy policy we created at the first workshop of the program provided a space for women to share safely and without being judged. For this reason, we allocated the sharing of experience workshop only for "sharing". We postponed the solution of the problems to be spoken at the solidarity workshop we organized on the 10th week of the program.

We frequently encountered with the following feedbacks in our workshops:

"I thought I was the only one experiencing these, we all were experiencing similar things."

"I know my problem has not been solved but telling it to you relieved me so much."

"I am faraway from my relatives, from my family, I feel like you are my sisters today, we had a heart-to-heart talk."

"Today I felt our group like a family."

As you know, refugee women are a group that is struggling with many social and economic problems. In addition to these, the effects that war and migration created may continue. In this workshop, women may share profound violence experiences, depending on the difficulties of the conditions they live in. In workshops with vulnerable groups, facilitators can take a few breaks in the meeting to reduce the effect on the group from negative sharings, they can revive the group with various games.

* Our sharing of experience workshops have been an important tool in the determination of problem areas and needs of refugee women since the early days of our program. Problem areas and feedback shared by women are shared with our team by our facilitators in accordance with the privacy policy.

Workshop Schedule

1. Session

Welcoming-Greeting

The topics addressed in the last group study together with the group are briefly summarized.

"We discussed communication topic last week. Are there any things that called your attention about your communications or the people in your environment within the past week? Did you remember our sharing in the workshop when communicating? Are there any differences that you observed in your way of communication?"

Feedback is taken from women.

Group rules are reminded in a participative method. Before hanging up the list of group rules, members are asked to share the group rules they remember, and then the rules are hung and checked to see if there are any missing rules. If there is any missing rule, it is completed by reading it from the list.

Information about the meeting agenda is given.

"We will talk about our experiences today. What do we women experience? What difficulties do we have in our lives? What kind of beauties are there? What are our common experiences and problems? We will do a small group study in which we share our feelings and thoughts in the framework of these questions."

Small Group Study for Sharing of Experience :

Small group study method to be implemented in this workshop supports women to acquire the ability to express their problems and experiences and to act together.

- 3 small groups to be gathered simultaneously allows women to get to know each other better and use more right to speak.
- In small groups where facilitators do not attend, women take responsibility as facilitators of their meetings. They directly enter into connection with each other and address each other.
- The responsibilities of "preparing a meeting report, preparing a joint name, poster and giving presentation to a large group" given to the groups strengthen their skills of "making and expressing common discourse" about the problems that women experience.

1. Phase

Meeting hall is arranged in such a way that 3 groups can meet separately. Meeting areas not being close to each other is important in terms of not being affected by each other's voice. Ideally, they should be in separate rooms if possible.

15 women participating in the workshop, are separated into 3 groups of 5 women each. Participants decide which group they will attend themselves.

Groups are placed in meeting areas. Necessary materials are distributed to each group.

Instructions are shared with the groups: Discuss questions like "In which matters we experience problem in our lives in Turkey, which difficulties we face with?" together with the group. You have 20 minutes for discussion. Then determine the subjects you want to discuss with the large group from within the topics you discussed. Select a spokesperson and a clerk for your group. Prepare your presentation by writing the topics that you will discuss with the large group on the clipboards we give to you with the support of your clerk. Each group has a right to give 10-minute presentation. Consider this time when preparing your presentations. The presentations you prepared will be shared with the large group by the group spokesperson you selected."

Small groups decide on which subject or subjects they will talk for themselves. In the workshops we organized before, women selected topics like problem of education of refugee children, discrimination, problems experienced in institutions providing services, inability of Syrian women having profession to find jobs suitable for their profession, high rent rates and economic problems, early marriages, being a Syrian woman, employment problems etc.

Once the groups finished their discussions and completed their presentations, pass to the 2nd phase.

2. Phase

Each group is asked to find a name to express their group, and to prepare a poster consisting of symbols representing this name. For example, women who choose the name "sun" for their group prepare a poster with the sun emblem.

15-20 minutes time is given for this.

Necessary stationery materials are distributed to the groups.

Break-Catering

2.Session

Chairs are arranged in half-moon form for presentations prepared by women in small group study. The section left open is arranged so that the group spokespersons make presentation.

Group spokespersons perform their presentations by using their 10-minute time. The spokespersons making presentation first introduce their group by saying the names of women in their group. Then they explain their group's name and why they have chosen this name to the large group by showing the poster they prepared. Then they share the presentation composing of the meeting notes. The group is applauded after each presentation.

After all the groups have completed their presentations, feedback from women about the study is collected.

Relaxation Exercise-1

We form a circle. Simultaneously we all shout with little voices, then with increasingly rising voices. Aaaaaaaaaaaaaaaaa hhhhhhhh.

We bend when the sounds are little and we swing our arms down. As the voice grows we rise and when we are blowing up the voice we throw it into the air with our arms.

Relaxation Exercise-2

Participants are given half A4 papers and pens. They are asked to write at most three things on this paper that now make them feel the worst or weakest. Non-literate women can illustrate this. Then garbage is put (or maybe a bag) in the middle of the room and participants are asked to stand up and throw the papers to the garbage. After everyone has done this, the mouth of the garbage/bag is fastened and closed. Then the second half A4 paper is distributed and the participants are asked to write three things on this sheet that make them feel the best or most powerful. Non-literate women again can illustrate this. When everyone is finished, the participants stand up and walk around in the room and read each other's writing without making any comments. Then everyone sits down with their paper, and we pass to the Review of the Day and Closing.

Review of the Day and Closing

Sharings made in the meeting are summarized in a few sentences. Feedback from women about the meeting, suggestions and criticism, if any are taken.

It is decided at this session on which subject the health seminar to be held at the 8th week will be carried out. Facilitators make suggestions to the group about the topics that can be covered in the health seminar. Group members decide on the contents of the seminar together by selecting the most suitable topic for them within these topics.

Information about the meeting time and agenda of the next week is given and the workshop is completed.



Women are preparing posters with group symbols

Week 4

Discrimination Workshop

Workshop Schedule

1.Session

Welcoming-Greeting / Duration: 15 minutes

Discrimination We Experience and Exert-Find Your Home Game /
Duration: 45 minutes

Break-Catering / Duration: 15 minutes

2.Session

What Is Distinction and Discrimination? / Duration: 30 minutes

Relaxation Exercise / Duration: 15 minutes

Review of the Day and Closing / Duration: 15 minutes

Method

Direct Instruction

Question and Answer

Exercise /Game

Group Discussion

Relaxation Technique

Required Materials and Preparations

Open space suitable for moving game

Uniform symbolic accessories (shawl, necklace, tie pin, etc.) to be given to women

List of group rules

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

In our sharing of experience workshops, one common problem shared by women was discriminatory and prejudiced behaviors.

However, in our groups that we have brought women with different characteristics together, especially in the first weeks of the program, from time to time we encountered with differences in opinion, conflicts and discriminatory behaviors. Coming from different cities of Syria (from Aleppo, Damascus, Latakia etc.), speaking different languages (Arabic, Kurdish, Turkish), having different ethnicity (Arab, Kurdish, Turkmen etc.), different beliefs (Assyrian, Yezidi, Muslim, Sunni, Alevi, etc.) from time to time caused women to separate into groups. For these reasons, we allocated 4th week of the program for discrimination theme.

We received positive results from the discrimination workshop that we organized for women to accept each other with their different characteristics, to achieve standing side by side and to meet on "being women" common denominator. This study has enabled women to evaluate their own behavior and recognize that sometimes they are the ones practicing discrimination. We observed that women socialised more, approached each other addressing "we are all women, sisters".

We gave small gifts to women in our workshops wishing them to remind acting "without discrimination". We would like to share some feedback told by women on this matter.

- "I will keep this flower in my salon. Every time I look, I will remember that I should not discriminate between my daughter and my son."
- "I will hang this gift on my wall, it will remind me that I should treat my daughter and my daughter in law equally."
- "My flower will tell me that even if our beliefs are different our fates are similar."

Workshop Schedule

1. Session

Welcoming-Greeting

A talk is carried out about what happened since the last group study and how the people in the group feel themselves together with the group.

Group rules are reminded in a participative method. Before hanging up the list of group rules, members are asked to share the group rules they remember, and then the rules are hung and checked to see if there are any missing rules. If there is any missing rule, it is completed by reading it from the list.

A brief information is given about the agenda.

"Every human being is unique and has different characteristics. Sometimes we encounter behaviors that we do not like because of our different characteristics. And sometimes, we judge people depending on their environment, position they hold, their economic condition, their appearance or the city they are from even we do not know anything about them."

We can give examples about this.

- "His father had committed a theft, when he grows up, he will become a thief."
- "People from Mardin cook well"
- "Brunettes are smart, blonds are stupid"

Now we have a game, let's continue with it. Then let's continue with our talk.

Find Your Palace Game

In this game, areas where women are accepted or not accepted because of their different characteristics are created. Women who are involved in the area do not allow different people to participate in the circle. This exercise is prepared for increasing the awareness of what women feel when they are acceptor/accepted, excluder/excluded.

1. Phase

Two corners of the hall are arranged as princess and queen palaces.

Four volunteer women are selected from the group. Volunteers are taken out of the hall and the following instruction is shared.

"There are two palaces in the hall. One of them is the queen's, the other is the princess's palace. You are the guardians of these palaces. Two guardians each will stand in front of the palaces. You will not let anyone in these areas except those names that we will inform you. You will not explain to women why you let or not let them in."

The guardians of the princess palace are given the names of 4 women from the group.

The guardians of the queen palace are given the names of 4 women from the group.

2. Phase

Guardians are located in the areas called palaces.

Instruction is shared with group:

"As you see we have 2 palaces in the hall. One of them is the queen's the other is the princess's palace. There are two guardians at the gates of the palaces. First go to the princess's palace and ask, 'Am I a princess?' If you are princess, the guardian will let you in the palace. If you are not let in the princess's palace, go to the queen's palace and ask, 'Am I a queen?' If you're a queen, the guardian will let you in the palace. Those who can not be the princess and the queen will go to the middle of the hall and wait for the game to finish."

Women go to the guardians in turn and settle in one of the palaces. Those who can not enter the palace shall wait for the game to finish in the middle of the hall. Once all the women are settled in their places, facilitators and interpreters go to the middle of the hall. Meanwhile, women continue to wait where they are. Groups are asked the following questions and feedback is taken after each question.

- Princesses and queens; what did you feel when you were accepted to the palace?
- Women who could not be princess or queen; what did you feel when you were not let in the palace?
- Guardians; what did you feel when you did not accept your friends to your palace?

Facilitators take each other by the hand. "Now the women who have the characteristics we say, come and hold our hands, join our circle. Single women join us... Colored-eyed women join us... Married women join us... Guardian women join us... All women join us ..." So that all women in the hall are included in the circle.

Then a talk is carried out with the women while in the circle using the information note below.

* While one of the facilitators continues to speak, the other hangs the prepared purple shawls on the shoulders of women in turn.

"In this game some of the women did not accept those who wanted to join them, they excluded. Some of them were not accepted to the groups they wanted to join in. Women who could enter one of the palaces felt privileged. Everyone sometimes crushes and sometimes gets crushed; sometimes we are in the majority, sometimes in the minority. In both cases we experience different feelings."

"Our eye color, our beliefs, our skills may be different. We may be educated or never attended to school. We may be from Damascus or Aleppo, married or single. We may be rich, poor, blond or brunette. We may have daughter or boy, or we may not have children at all. We may wear head scarves or not. We can be Muslim, Ezidi or Assyrian. None of our condition can cause us to be higher or lower degree than the others. We are all women. We are together and side by side. Together we are stronger."

* After the exercise we carried out, the women chanted the statement "long live women's solidarity" and hugged all together. You can also carry out the final of the exercise in a similar way.

Break-Catering

2. Session

Begin with this chapter with the question "What is distinction?" Give floor to women and get their answers. Then share the following information.

Making distinction is necessary. We make distinction between black and white, warm and cold, good and bad etc. and we make our preferences according to these distinctions. We can use adjectives like "brunette" or "blond" when describing a woman. But if we attribute values to these adjectives such as "Brunette women are more intelligent than others" or "Blond women are liars", then we start to make discrimination.

Discrimination is treating people and groups differently from other people and groups because of a characteristic that they actually possess or supposedly possess. The different treatment may be positive or negative. Negative discrimination may cause people to feel bad, inadequate, or isolated as individuals, to be more stressful and not able to access their rights. At the social level it can cause dividedness, it can form basis for exposure to hate crimes. On the other hand, positive discrimination means carrying out practices intended for ensuring people or groups who are exposed to negative discrimination, especially due to structural reasons, to have access to their rights and opportunities. It is important that these practices for persons who have been prevented from accessing their rights and opportunities one way or another since the past are not considered as privileges. Positive discrimination is more about accepting the past injustices and taking some steps to correct them.

In this context positive discrimination is necessary in some cases. For example, some women, elderly people and people with disabilities can not access rights and services as easily as men. Making the necessary regulations for these groups to equally access rights, services and opportunities creates positive results.

Relaxation Technique

You can apply the relaxation technique accompanied with music. Make sure that the music you choose is a non-verbal and soft work, for example, one without sharp drum sounds.

Facilitators and interpreters should pay attention to use a soft, quiet tone while giving an instruction. Practicing of facilitators and interpreters by reading the text together before the workshop helps implementing the technique healthier.

The statements being repeated in Turkish and then in Arabic, may make it difficult for your group to focus on instructions. For the stream to be better, you can ensure relaxation text to be read directly by your interpreter.

Now take your position where you will feel most comfortable. You can lie down or sit down if you want. Close your eyes. If you do not want to close your eyes, you can keep your eyes open by focusing on a single spot.

* Wait 5-6 seconds between each command.

Let's take a few deep breaths and relax.

A spring day, a sunny day. We go out to the garden. I catch the smell of the grass.

Everywhere smells grass. I lie down on the grass.

The Sun is warming up my whole body. I look at the sky.

There are big and white clouds. I am relaxing.

A purple butterfly comes. Flying around...

Purple butterfly landed on my head. It emits a warm feeling to my mind... I am relaxing...

Purple butterfly landed on my chest, my chest is comfortable, content and calm ... Purple butterfly emits tranquility...

Now it landed on my abdomen. It touches softly. My abdomen is comfortable and loose. My abdomen is comfortable and loose.

Slowly coming towards my legs.

Now on my foot and landed on my toes. My feet and fingers are in sweet-smelling flowers. My feet are comfortable and soft ...

And my purple butterfly flew. My purple butterfly collected all the tension in my body and took it away ...

Now I will count to 5 and we will open our eyes.

Review of the Day and Closing

Feedback from women about today's workshop and its agenda, suggestions and criticism, if any are taken. Information about the meeting time and agenda for the next week are given.

Week 5

Gender Workshop

Workshop Schedule

1. Session

Welcoming-Greeting / Duration: 15 minutes

Differences Between Male and Female Behaviors-Journey Game / Duration: 45 minutes

Break-Catering / Duration: 15 minutes

2. Session

What is Gender? What is Gender Discrimination? / Duration: 20 minutes

What Can We Do for a More Equal Life / Duration: 15 minutes

Relaxation Exercise / Duration: 10 minutes

Review of the Day and Closing / Duration: 15 minutes

Method

Direct Instruction

Question and Answer

Animation Play

Group Discussion

Relaxation Technique

Required Materials and Preparations

Open space for moving game

Clipboard paper, board marker

List of Group Rules

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

Our workshop aims to make people aware of "gender discrimination" and create awareness on gender equality. Gender awareness is a long-term process. With this workshop, ensuring that women start asking questions about gender discrimination will be an important step in itself.

This workshop themed gender-based discrimination, is one of the primary workshops that requires facilitators to implement with precision and care. During discussions, women may make sharings that affirm gender attitude and roles. They may do so by referring to cultural values or religion. Everyone has the right to have different opinions. In such situations telling women that they are thinking faulty or forcing to think differently would be both judgmental and may make the participants feel that "their values" is not respected. Instead of objecting to the sharings in this direction, it would be more appropriate to ask the group "Is there anyone with a different opinion?" and to get different comments, to continue the discussion by bringing initiative with questions.

Discussing the theme of gender-based discrimination creates a suitable platform for sharing of violence and violence experiences. While we are talking with women about violence, we should not forget that we are working with victims of war who trying to cope with many traumas. The experiences that women will want to share may cause them to recall painful profound violence experiences such as war, torture, sexual assault, loss of relatives. For this reason, facilitators should avoid questions and sharings such as "How did your husband die? Who bombed your house? How did your child get hurt? Who attacked?" that would remind women of their traumas.

For your participants who want to share their profound violence experiences, you should make general reminders to your group about psychological counseling support and introduce women to your counsellor psychologist in case of need.

Workshop Schedule

1. Session

Welcoming - Greeting

A talk is carried out about what happened since the last group study and how people in the group feel together with the group.

"We talked about discrimination the week before. Has there been anything that called your attention about the behaviours of the people in your environment within the past week? Did you notice anything new about your own behavior? Has there been any situation where you acted differently compared to before?"

Word is given to women who want to speak in the group.

Group rules are reminded in a participative method. Before hanging up the list of group rules, members are asked to share the group rules they remember, and then the rules are hung and checked to see if there are any missing rules. If there is any missing rule, it is completed by reading it from the list.

A brief information is given about the agenda. "Discrimination" topic has been shared previous week. Reminding the sharings made previous week to the group will create suitable platform for introduction to gender-based discrimination theme. "While we were talking about discrimination, we gave examples of discriminatory behaviors that we are practicing and facing with. This week we will talk about the discrimination we face with because of our gender, for being woman and the reasons for it. Now we have a game, and after we will continue to chat."

Bus Game

This chapter starts with 1st exercise. After the game is completed, feedback is taken from women on the differences between male and female behavior.

1. Exercise

Objective: To draw attention to the differences between the behaviors of females and males.

5-6 volunteer women are selected from the group. Volunteer women are requested to go out and the game is described.

Women are told to assume that they will travel in one of the public transport vehicles. It is requested that some of them play male role and others play female role. Before starting to play their roles, tell them to remember the behaviors they observed when they get on a vehicle and act out their observations.

Facilitator returns to the meeting hall giving the women 5 minutes to prepare for the game. In the meantime, in a part of the hall chairs are organized like seats in public transport vehicles. The group is told they will watch the men and women on a public transport vehicle in the animation play. Performers enter the saloon when they are ready and act out their roles.

In our workshops, many of the audience women instructed their friends performing animation by giving several examples about male and female behavior. For example, with interventions such as "Take your bag to your lap. Do not look at him, turn your head, watch out of the window, I do so," they got their observations also animated. Sometimes, they took a chair at the playing field and performed animation with their friends. This ensured the game to be enriched and implemented more participatory. When we come to the 5th week of the program, close friendship relationship started to establish between group members and women to participate in the studies more actively. For this reason, performers were not disturbed by the instructions of the audience, often they encouraged participation. In the study you implement if not enough closeness or friendship is established within the group, performers may react negatively to the audience's intervention or criticism. Consider your group in this respect. If you think that the intervention will not be appropriate, before the animation starts, warn the audience "Please do not intervene with your performing friends, only watch. We will evaluate together after the play is finished"

After the game is over, the women who perform go to their seats. Group turns to its routine seating arrangement. Then group discussion is started about the differences between male and female behaviors that are observed. Comments similar to the following may be made:

"While the ones in male role were sitting more comfortable, the ones in female role tried to occupy as little space as possible".

"While the ones in male role were speaking loudly, the ones in female role whispered".

"The ones in female role behaved shy and calm, the ones in male role behaved more active and assertive".

2. Exercise

Names

Women are asked to tell the names of their mothers and fathers. Do not forget that there may be women who do not want to share the names of their mothers and fathers. Only give floor to those who volunteer.

Write the mother names on a clipboard and the father names on another clipboard. Start a group discussion using the following information.

The names of our mothers and women usually carry emotion, beautiful smell, good manner, flower, beauty etc. meanings.

Likewise, the names of our fathers and men usually possess brave, talented, successful, powerful, wise, assertive etc. meanings.

The meanings of names express the expectations of the society from women and men roles.

It is expected from women to be delicate, obedient, well mannered, intelligent,

devoted and beautiful.

It is expected from men to be assertive, courageous, fearless, intelligent and brave. The meanings that society attributes on the concept of masculinity and femininity affect our behaviors in every field of our lives.

Break-Catering

2. Session

The second session starts by asking questions to women. "What is gender in your opinion?" Answers are received from women.

Biological differences between men and women are listed together with the group.

For example,

Women have breasts. Men do not have breasts to breastfeed.

Women and men have different reproductive organs, etc.

Then the definition of gender is made for the group.

Women and men have different biological and physical characteristics. Biological sex indicates innate biological and physical differences.

"So, what is gender in your opinion?"

Word is given to women who want to speak. Then the following information is shared and continued.

What is Gender?

Sex indicates innate biological and physical characteristics. Women and men have different biological characteristics.

Gender, on the other hand is structured with the cultural views, belief systems, images and expectations about masculinity and femininity shaped by society. It expresses the meanings and expectations that society attributes on being men and women. When we are born, even before we are born, after being labeled as girls and boys, we start to learn the expectations of the society, the meaning it has given to the girls and boys and we are directed to act accordingly.

Biological sex is the same all over the world. All babies are born with similar biological characteristics. However gender shows differences worldwide. From the day we are born, we are raised as men and women who are expected to behave in accordance with the expectations and rules of the society in which we grew up.

What is Gender Discrimination?

Gender roles vary according to each society, region, and even every human being. Societies develop some rules about our lives, such as our behavior as women and men, our clothing, what kind of mother and wife we should be, which career we should choose. These rules are the roles society expects from us, that is, gender ro-

les. Although these roles vary across cultures and lifestyles throughout the world, it often restricts the living space of both men and women. Women are more affected by gender roles than men. We are exposed to some behaviors and treatments that are much more restrictive than men are exposed at home, outside, business life, social life, in short, in many areas of life because of our gender.

Different practices we face because of our genders are called gender discrimination. For example, women are perceived as being more emotional, devoted, subservient, serving, taking care of the family, and in this context they are expected to be housewife, nurse, teacher etc. on the other hand, men are perceived as being independent, assertive, strong, etc. and in this context they are expected to be soldier, engineer, merchant etc. These are based on gender differences.

Gender differences are unreal differences. It is formed by the patterns created by the society. For example, there may be emotional women as well as non-emotional women. There may be very strong men or weak men. There also may be very emotional men and very powerful women.

Unfortunately, still there is not any society in the world that has solved the problem of gender discrimination, has ensured the "equality between sexes" and has fully reflected this equality in life.

Many works like domestic services, child care and education, nursing of ill persons, etc. are considered as the responsibility of women depending on the gender roles. These responsibilities are perceived as a part of our nature. Our domestic labor inside the house remains unseen. Although we spend of all our time doing these works, we are defined as "unemployed housewives" if we are not working outside. Women can do domestic services if they want, even they may willingly undertake this responsibility. The main problem is that the woman's domestic labor is unseen. A woman working in the house, works like a person working outside the house. Therefore, she has to have a voice on the family budget at least as much as her husband.

How does a woman spend a day?

Since work done in the house is perceived as a part of life, as an obligation and an ordinary situation that should be, it is not often thought how much time and effort are spent on these works. The study that we will carry out in this chapter aims to make participants review the work they do in the house in their everyday lives, think about their labor and the time they spend.

Ask the group: "What are women working at home doing during a day?"

List the feedback you receive from women by writing them on a clipboard that you hung on a point group can see.

When the feedback is complete review the list, if there are works women do in the day and not added to the list, add to the list by suggesting to the group.

When the list is complete, read what you wrote to the group.

Remind of the works women do for special occasions except for daily work. "When

you're getting ready for winter?" "Or when spring comes?" "When your child asks for help on his/her homework?" "When your child forgets his/her favorite toy in the park?" "When a sad relative wants to get support from you?"

When preparing for winter months, making can, jam, pickles; before spring, they are cleaning.

Knitting woolen socks, cardigans and sewing, etc.

Making spending appropriate for family budget, achieving a lot with little money.

Finding marketplaces or stores selling products at affordable prices.

Repairing the rips of clothes.

Nursing of ill, old persons.

Providing psychological/moral support

Doing feast, wedding, condolence, etc. days' works.

Making family visits, welcoming guests etc.

Give floor to women who want to talk on these matters.

What Can We Do for a More Equal Life?

The following information is shared with the group.

"The main reason for gender discrimination is not the differences between our sexes, but the meanings and roles that the society attributes on these genders. Society is made up of individuals like ourselves. As the perspectives and behaviors of individuals change, gender perceptions are reshaped according to this change.

Each of us can do something to reduce gender discrimination by changing our attitudes and behaviors. In this way, we can contribute to a better life where women and men have equal rights and responsibilities."

After the introductory talk the facilitators ask the question "What can we do for a more equal life?" to the group.

Feedback coming from women is written on the clipboard.

Suggestions received from women are evaluated together with the group.

Following the women's feedback, the session is completed based on the information below.

"Women and men begin to be shaped by gender roles from the day they are born. Like everyone in our environment, we also grew up with these roles and expectations as being memorized. It has been taught to us that we should accept the roles society considers appropriate as normal, as the behaviors that should be. Maybe we objected to these sometimes, maybe we wanted to object. We thought they are not suitable for us. We should not forget that the people in our environment also grew up with similar memorizations and questionings and that no one can change all of a sudden. Awareness and change are long-term processes. For this reason, we should

give opportunity and time to ourselves and to our relatives. Gender discrimination is not only our problem, it is a universal problem both men and women can face with. What we can do as women to reduce the discrimination we experience is to be in solidarity. Our color, our language, our education, our nationality, our beliefs can be different, we can wear headscarves or not, we can wear different clothes. However, as women we have a common point in the problems we experience on the basis of gender discrimination. Without judging ourselves, standing together with our diversities and supporting each other makes us stronger against discrimination.

Gossip is one of the most powerful tools of social oppression. Many women restrict their lifestyle, behaviors, clothes, family, work and social life due to worry of gossip. We must not forget that gossip is a tool of control and violence, primarily restricting women's lives.

We should learn our legal rights together with our refugee rights. We recommend that you listen carefully to the legal workshop to be held on the 7th week of our program and ask questions that you need in this regard.

We should give equal rights and responsibilities to our girls and boys.

We should share our knowledge and experiences about gender discrimination and legal rights with other women in our environment.

Relaxation Exercise

Gender-based discrimination may cause women participating in the workshop to recognize the discrimination they face and to remember their past experiences. For this reason, it is absolutely necessary to implement relaxation technique when completing the workshop.

Everyone lie down to the ground comfortably and close their eyes. Those who do not want to close their eyes can keep their eyes open by focusing on a single spot.

Feel the parts of your body that touch to the ground.

Give your attention to your feet. Feel your feet. Move your toes.

Bring your attention slowly to your knees. Feel your knees.

Slowly bring your attention to your abdomen from your knees. Feel your abdomen.

Give your attention to your back. Feel your back touching to the ground.

Feel your shoulders. Try to touch your shoulders to the ground. Feel your neck.

Feel your arms and hands. Give your attention to the point where your arms and hands touch to the ground.

Now you find yourself at the top of a ten-step ladder...

Ladder goes down to a beautiful, nice place ... To a place where you can totally relax ... Maybe you've been there before...

This place is safe and very beautiful... As you go down the steps you are getting a little closer to this very beautiful place...

You are going down the tenth step...

You are so relaxed ... Breathe in... Out... In... Out...

Now are going down the ninth step... You relax more with each step...

Breathe in... Out... In... Out...

You are going down the seventh and sixth steps ... You are starting to see this very beautiful place more and more clearly...

You are going down the fifth step... Breathe in... Out... In... Out... You are getting more and more relaxed...

Go down the fourth step slowly ... Third step ... Now the second step ... Now the first step...

Now you are in a very beautiful place... You are filled with happiness and peace ... There is peace and happiness in this special place for you ... Look around you ... Be aware of what you see ... Be aware of what you feel... Be aware of emotions ... Listen to the sounds ... Taste the happiness by giving way to your feelings ... Feel yourself in peace and happiness ... Feel yourself perfect, calm and safe... Take a deep, deep breath... Slowly breathe out ... Take a deep, deep breath... Slowly breathe out... Open your eyes when you feel ready.

Review of the Day and Closing

Feedback from women about today's workshop and its agenda, suggestions and criticism, if any are taken.

Social activity to be carried out next week is decided. Facilitators share social activity options that can be implemented within the framework of the possibilities and seasonal conditions. The most suitable option is identified. The best meeting time for the activity is decided and the workshop is completed.



August 2016- İstanbul Toy Museum / Toy Painting Workshop

Week 6

Social Activity

Social activity, decided with the contribution of the group on the 5th week of the program and organized on the 6th week, allows women to have a pleasant time together. Social activity allows women to have a good time and strengthens the togetherness of the group.

Social activity is also evaluated as an opportunity to alleviate the program proceeded on communication, discrimination, gender-based discrimination themes and for women to rest. In the groups implemented by this time, movies were watched with women, museum visits and outdoor activities were held.



February 2016- Sadberk Hanım Museum Visit with mothers and kids



August 2016- İstanbul Toy Museum / Toy Painting Workshop



Sadberk Hanım Museum– Children’s Workshop

Week 7

Legal Workshop

Workshop Schedule

1. Session

Welcoming-Greeting / Duration: 15 minutes

Legal Status of the Refugees-Access to Rights and Services / Duration: 45 minutes

Break-Catering / Duration: 15 minutes

2. Session

Human Rights and Women's Human Rights / Duration: 15 minutes

Civil Code, Complaint and Support Mechanisms in Case of Violence-Law No. 6284

On Prevention of Violence Against Women / Duration: 30 minutes

Review of the Day and Closing / Duration: 15 minutes

Method

Direct Instruction

Question and Answer

Required Materials and Preparations

Presentation board, blackboard and board marker

Projector if presentation will be used

List of group rules

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

Legal workshop is planned in accordance with the recommendations of the legal counselor. We recommend making meeting with your legal counselor about your group's profile and needs before the workshop.

Working with a female counselor and having female perspective in the legal seminar if possible will make the workshop more productive and allow participants to communicate more easily. In case you work with a male legal counselor, you should inform your group about this and take their approval. In our workshops we implemented by this date, they always approved male attorneys making presentations in the workshops. In case you can not take approval, you can acquire copies of publications and brochures about the rights of refugees prepared by non-governmental organizations working in the field of refugees, institutions such as Immigration Administration and UNCHR and distribute them to your group. Refugees can also benefit from Law No. 6284 regarding Protection of the Family and Prevention of Violence Against Women like women who are Turkish nationals. You can invite one of the women's organizations informing about this law and ensure them to share their knowledge and experiences to your group about what they can do in case of violence.

In this chapter we share with you the seminar program that our center's legal counselors implemented. You can update the workshop content according to the needs and demands of your group. You can plan the workshop schedule in different methods in accordance with the suggestions of your legal counselor.

Workshop Schedule

1.Session

Welcoming-Greeting

In the Greeting section, legal counselor and women are introduced to each other respectively.

Group rules are reminded in a participative method. Before hanging up the list of group rules, members are asked to share the group rules they remember, and then the rules are hung and checked to see if there are any missing rules. If there is any missing rule, it is completed by reading it from the list.

Legal counselor informs the group members that he/she will observe the privacy policy. Legal counselor requests each participant to ask questions on a topic they wish to learn.

Questions of the participants are noted in Turkish on the blackboard, and their Arabic translation is repeated to the participants by the interpreter.

Among the directed questions, those who have similar content are grouped and answered in a specific order. While the questions are answered, in addition to the answer to the question, legal counselor also shares important general information about the topic.

Questions asked generally include the rights and services listed in the Foreigners and International Protection Act No. 6458 and Temporary Protection Regulation such as health services, education, access to the labor market, and access to social assistance and services. In addition to the Temporary Protection Identity Card which is the first condition of accessing these rights and services, detailed counseling is also provided about the residence permit and work permit.

Mentioning the rights of refugees as well as their responsibilities, general framework of the refugee law is drawn and its basic principles are shared. Important issues of refugee law, such as voluntary repatriation and prohibition of repatriation are mentioned.

Break-Catering

2.Session

In this section concepts of human rights and women's human rights are mentioned. It is emphasized that human rights should in fact include all individuals and that everyone is equal before the law regardless of any discrimination because of language, race, color, gender, political opinion, philosophical belief, religion, sectarian or similar reasons. When women's rights are violated, it is explained with daily and everyday examples that this situation mostly happened because of the fact that woman being woman and for this reason the concept of "women's human rights" is needed.

Early marriage and articles of the Civil Code related to marriage, divorce, separation, custody and alimony are mentioned.

Finally, complaint and protection mechanisms that the participants can apply in evidences of violence, harassment and sexual assault are explained in detail.

Review of the Day and Closing

Feedback from women about today's workshop and its agenda, suggestions and criticism, if any are taken. Information about the meeting time and agenda for the next week are given.

Week 8

Health Seminar

Themes in the health workshops of our solidarity group are determined according to the profile and needs of the women participating in the group.

The needs and demands of women are evaluated together with the group and it is decided on which subject the health seminar will be carried out. By this time, we carried out our health workshops with the support of Koç University and Çapa Medical Faculty. Since we need to share the information on which subject our health workshop will be carried out with the institutions one month in advance, we decided on which subject our health workshop will be carried out in the last part of the sharing of experience workshop that we implemented in the 3rd week of the program. According to your program, you can determine this time in accordance with the way you work with the health professionals or institutions that you cooperate.

In addition to this, in the workshops we carried out with the participation of health experts, we paid attention to allocate a part of the seminar to information about the bodies of men and women. This method allowed women to have information about the human body and made them know their bodies more closely.

By this time, we carried out health workshops on mental health, menopause, diabetes, hypertension, gynecological diseases, health information and care, reproductive health, infant care, epidemic diseases, first aid etc. topics.

We recommend that female experts to be invited to health seminars if possible. In case you work with a male expert, you must absolutely take approval from the women. If group does not approve the participation of male expert, you may postpone the seminar until you find a female expert.

Seminar stream is planned in accordance with the expert's recommendations.



October 2018- Participants reading information notes for exercise games.

Week 9

Social Cultural Life in Turkey

Workshop

Workshop Schedule

1.Session

Welcoming-Greeting / Duration: 15 minutes

Geographical and Cultural Features of Turkey / Duration: 45 minutes

Break-Catering / Duration: 15 minutes

2.Session

Differences and Similarities Between Turkish and Syrian Societies /

Duration: 25 minutes

Planning of Bring Your Neighbour and Come! Event/ Duration: 20 minutes

Review of the Day and Closing / Duration: 15 minutes

Method

Direct Instruction

Question and Answer

Movie Screening

Visual Presentations

Required Materials and Preparations

Projector

Presentations

Promotional films

List of group rules

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

The main objective of this workshop is to give women a general idea about the geographical regions, social structure in Turkey rather than being educational.

In the first session of the study information about Turkey's geographical regions and cultural features is shared. In this section, it is intended for the group to have an idea about different regions of the country and cultures of these regions.

The second part of the study aims to create awareness about connections/parallelisms between Turkish society and group members' own experiences, common or different cultural concepts, behavior patterns. In this section women's questions and sharings form the main axis of the meeting. All topics are addressed interactively.

In our group discussions we carried out on the topic of "cultural differences and similarities between Turkish and Syrian society" in this workshop we've found many similar traditions and behavior patterns between the two societies. Group members generally agree with the idea "if Turkish and Syrian societies better recognize each other the two societies will better understand each other and get closer". Upon this we have included the "Bring Your Neighbour and Come!" event to our program where our group members would find the opportunity to introduce their cultures and traditions to local women, create an opportunity for two groups to know each other more closely and socialise. We also allocated a part of our System-Institutions and Social Cultural Life in Turkey workshop to plan this event.

Workshop Schedule

1. Session

Welcoming-Greeting

A talk is carried out about what happened since the last group study and how the people in the group feel themselves together with the group.

Group rules are reminded in a participative method. Before hanging up the list of group rules, members are asked to share the group rules they remember, and then the rules are hung and checked to see if there are any missing rules. If there is any missing rule, it is completed by reading it from the list.

A brief information is given about this week's agenda.

Geographical and Cultural Features of Turkey

Presentation is made by giving examples from Turkey's geographical regions and local features of these regions, cultural structures, local costumes, dances, folk songs, agricultural products, historical and touristic buildings etc. You can use promotional films, videos of local dances and visuals in your presentations. This method ensures that the presentation is more fun and clearer.

We have carried out this section with the following method.

Step 1: Locations of Turkey's geographical regions and neighboring countries, are shown by using Turkey map.

Word is given for those who want to speak and ask question.

Step 2: Promotional films for each geographic region of Turkey or the visuals are compiled. For this purpose promotional films prepared by the Ministry of Culture and Tourism can be used. (<http://www.kultur.gov.tr/TR,96688/tanim-filmleri>). You can also prefer promotional videos prepared by the governorates and municipalities.

After watching the promotional films or visuals of each region, information about geographical structure of that region, agriculture and livestock products, livelihoods of the people, culture and tourism centers, its prominent features are shared. Examples about local clothes, folk dances (Zeybek, Halay, Horon, Semah, Spoon Games, Caucasian dances, giftetelli, etc.) and local music of that region are given. You can access this information at <https://www.kulturportali.gov.tr>, from the websites of governorates or municipalities or from different sources.

After the introduction of the regions, word is given for those who want to speak and ask question.

Step 3: Historical and cultural places of Istanbul are introduced. Since it is the city where women participating in our group studies live, we included introductions of Istanbul province in detail. If the program is implemented in another province, it would be more appropriate for the facilitators to share information about the province they live instead of Istanbul.

Promotional films, visuals of Istanbul are displayed. Detailed information about free cultural events open to public, places to visit, historical places in Istanbul are shared. Session is completed after giving floor for those who want to speak or ask question.

Break- Catering

2.Session

Differences and Similarities Between Turkish and Syrian Societies

Information about wedding, birth, birthday, special occasions such as festival celebration ceremonies in Turkey are shared with the group. Facilitators ask questions to the group about how celebrations of special occasions are carried out in Syria for every topic they addressed. Group discussions are carried out about similarities and differences between two countries.

We carried out group discussions in a method similar to the following examples in our workshops.

Step 1: Turkey Example: In many regions of our country, preparation for winter begins in autumn months. Families prepare summer fruits and vegetables by treating in different methods in order to eat in winter. For example, pickle and tomato paste are made from vegetables, jam, molasses and dried fruit roll ups are made from fruits. These preparations are time-consuming that require time and hand labor. For this reason, in many regions families gather together and help each other during winter preparations.

Step 2: Syria Example-Question: How are preparations for winter in Syrian culture? Word is given for those who want to speak.

Step 1: Turkey Example: In Turkey a family having a baby is visited by the relatives and neighbors of that family and the birth of baby is celebrated. During this visit, they give baby blanket, baby dress, milk, dessert etc. gifts to the baby or mother. These visits make families happy, the gifts they receive contribute to the family's budget in order to meet the needs of their newborn babies.

Step 2: Syria Example-Question: What is done when a Syrian family has a new baby? Are there similar traditions to those in Turkey?

Word is given for those who want to speak.

Step 1: Turkey Example: In many provinces, families making wedding preparations make dowry exhibition before the wedding. Family and relatives are invited to this exhibition. Dowries prepared for invitees are shown, caterings are made, and small entertainments are organized. And invitees bring gifts for newlyweds that they can use in their homes.

Step 2: Syria Example-Question: How are weddings done in Syrian culture? Are there practices similar to Turkey example that we gave?

Word is given for those who want to speak.

The examples we shared above can be increased. In addition to this, women may give different examples about their culture and traditions during the group discussions. In this case, if facilitators know about practices in Turkey similar to the examples that women shared they can share them with participants.

Planning of “Bring Your Neighbour and Come!” Event

“Bring Your Neighbour and Come!” event organized in the 12th week of the program aims to strengthen the communication of the group with local women and introduce Syrian culture to local women. Group members are informed about the event and are told that they can invite their local neighbors and friends to this workshop. The women who will invite their Turkish neighbors and friends to the event are asked to bring the list to the next workshop involving the names of women that they invited and give it to the facilitators. In the workshop to be carried out a week later facilitators write down the names of the women who are invited.

At the event, it is decided together with the women what will be included in the promotions about the Syrian culture. Women who want to take responsibility are determined.

In our studies we carried out by this day, our group members sang Arabic songs to their guests, they told tales, introduced their meals, explained the wedding and festival celebrations in Syria.

None of the women in the group may have communicated with local women. Facilitators may invite women’s organizations, local women living in the area where they carry out the study to this event, to ensure local women's participation.

Review of the Day and Closing

Feedback from women about today's workshop and its agenda, suggestions and criticism, if any are taken. Information about the meeting time and agenda for the next week are given.



July 2018- Social Activity – Group members are visiting Emirgan Korusu

Week 10

Women's Solidarity Workshop

Workshop Schedule

1.Session

Welcoming-Greeting/ Duration: 15 minutes

Solidarity Examples from Women's Solidarity Program / Duration: 10 minutes

Small Group Study: Problem Sharing and Solution Suggestions /

Duration: 20 minutes

Break-Catering / Duration: 15 minutes

2.Session

Small Group Study: Solution Suggestions (cont.) / Duration: 20 minutes

Small Group Study: Presentations and Evaluation / Duration: 40 minutes

Review of the Day and Closing / Duration: 15 minutes

Method

Direct Instruction

Question and Answer

Video and Film Screening

Small Group Studies

Required Materials and Preparations

Clipboard, clipboard paper, colored pencils and note papers, images, videos of campaigns organized by women

Preparation of the space for small group study

List of group rules

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

Our women's solidarity workshop aims to strengthen the group's ability to cooperate and find a solution together.

In our women's solidarity workshop, we should keep in mind that friendship formed between two women is an example of solidarity in itself. For example, many actions such as to accompany a friend becoming ill in the hospital, to provide translation support, to accompany her child, to give information about the service that she can receive support, to go shopping together, to share her problem can make women's lives easier. These steps that appear like small, are important supports for a woman who lives in a country where she does not know its system and language.

During the workshop, following the sharings of group carefully, highlighting the positive, promising messages of women and directing attention to these messages increases the group's motivation for solidarity.

Workshop starts with sharing of solidarity experiences carried out among women who have participated in solidarity programs before. You can also invite women to your meeting who have completed the women's solidarity workshops and you think that they will inspire the group and ensure them to share their experiences.

Solidarity experiences will be an effective tool for you to start a discussion with your group about "what is women's solidarity and its strength". At the same time, it will encourage women to make similar studies. You can also add other examples of experiences that will generate interest of your group in the information notes we have prepared for you to benefit during the program.

Workshop Schedule

1. Session

Welcoming-Greeting

A talk is carried out about what happened since the last group study and how the people in the group feel themselves together with the group.

Group rules are reminded in a participative method. Before hanging up the list of group rules, members are asked to share the group rules they remember, and then the rules are hung and checked to see if there are any missing rules. If there is any missing rule, it is completed by reading it from the list.

A brief information is given about the agenda.

Following information is shared with the group:

Since the first day we started our program, we talked about the power of women's solidarity. We women, act with solidarity with other women in many moments of our lives. For instance:

- Women cooperate with their neighbors in some places of Turkey when they are preparing for winter. For example, they gather together and make pickles or canned food.
- Women who get married or give birth give each other gifts. So, supplies for new home and some of the baby's needs are met.
- We come together in our difficult times in our lives. For example, when our child gets sick or when we have a problem, the first person we apply to is usually the other women around us.

Women's solidarity is an important concept that strengthens us, women. When you come to Turkey, you became distanced from many women that you could receive support, from your social environment. Some of the main objectives of our program are for you to meet new women in Turkey, to establish similar friendships and improve your current solidarity skills. We would like to share with you some of the solidarity examples that women who participated in our program before have created and made real.

- Ayşe and Amina were mothers living separated from their husbands. Ayşe was living with her children at her relative. She didn't have her own house. Amina was staying with her children sometimes at her relatives, and sometimes in the workshop where she was working. Neither of them had the power to afford the rent of a house alone. They were living under difficult conditions and were unhappy. They met at the women's solidarity workshops. When the workshops were completed, they decided to rent a house jointly. They created a healthier home environment for themselves and their children.
- Iman was living with her husband and children. Her husband was working until late in a workshop far away from their home, sometimes he could get home only

early in the morning. Iman said that she was scared at nights when she was alone, she was frightened by every sound coming from outside. In our solidarity group, women who were close to Iman said "You can call us when you are scared". Iman learned that there were women near her that she could get support every time she was scared. Over time she got less scared and slept more peacefully.

- Şehnaz was a hairdresser. Leyla was a tailor. Cihan, who had never worked before, had some savings. They came together in solidarity workshops. Together they decided to open a hairdresser salon. Cihan covered the first rents of the shop. Leyla bought the materials. And Şehnaz worked as a hairdresser. Şehnaz, taught Cihan and Leyla how to do the work. Over time they started to help Şehnaz in some works.

Today at our workshop, we will search for answer to questions such as "What kind of support can we give each other to facilitate our lives? Can we find solutions to some of our problems together?" We will be doing this in small groups. Each group will talk about the topic they chose by themselves and create solidarity examples.

Small Group Study

3-4 topics are determined that are possible for participants to find solution together during the workshop process and after considering the problem areas shared by women in the Sharing of Experience workshop implemented in the 3rd week of the program. These topics are determined in advance by the facilitators in accordance with the needs and profile of the group. If there is a different topic that the group suggests it can be included in the study. In our previous workshops, we addressed topics such as discrimination, employment, women's rights, health rights, employment and language problem.

Topics determined are written on a clipboard to a paper as can be seen by the women. According to the number of topics, women are divided into 3 or 4 groups. Women decide which group to join themselves. Each group addresses a theme. Groups determine a report clerk and a presenter. (Report clerks can also make the presentation.) Groups discuss the questions given to them within 20 minutes.

The groups first discuss this question:

1. What are the effects of the problem that you will address to our lives?

Break-Catering

2. Session

Small groups re-settle in the study area and discuss on the answer to the second question:

2. What can we, as women do for the solution?

Each group continues to discuss on solutions and solidarity examples that they found. Each group prepares the presentation by transferring the solutions and solidarity suggestions to the clipboard that it wants to share with the large group.

20 minutes given to the groups for this.

Presentations and Group Discussions

Each group shares the presentations consisting of problems and solution suggestions with the whole group. After each presentation, floor is given to those who want to contribute. Presentation duration is planned according to the number of presentations to be made.

When making presentations, facilitators take note of solution suggestions. After the presentations are completed, facilitators will review each item by writing the solution suggestions to the clipboard one by one. When doing this, feedback from women is taken and new suggestions are added if any.

Review of the Day and Closing

Feedback from women about today's workshop and its agenda, suggestions and criticism, are taken.

A week ago, we told group members that they could invite local women they knew to the Bring Your Neighbour and Come! Event. If there are women who accept the event invitation, their names are taken. It will be useful to determine the number of persons who will participate in the event in terms of the preparation of the name tags, catering and the arrangement of the hall.

Information about the women's organization that will be visited next week and visit program is given.

Week 11

Women's Solidarity in Turkey

Workshop

Workshop Schedule

Preparation

Getting appointment from the women's organization to be visited

Creating the content and plan of the meeting to be held with the women's organization

Planning of the transportation

Preliminary information for the facilitator

When we come to the 11th week of our solidarity program, women get to know each other closely and develop cooperation and solidarity skills. With this workshop we aim to contribute to the development of more systematic cooperation and solidarity methods of women who earned solidarity skills.

By this time, we implemented our "Women's Solidarity in Turkey" workshop, by means of our groups visiting women's organizations or women from these organizations sharing their experiences by attending our workshops. We ensured Syrian refugee women to get information about women's organizations in Turkey and be aware of the solidarity methods. Another important result of the workshop was that, Syrian women and Turkish women gathering together and making sharing of experience.

Although the visit is intended to be implemented in the 11th week of the program, appointment appropriate for this date may not be taken from the women's organization to be visited. In such cases, you can make a visit by setting another date appropriate to the program of the group and the women's organization. Women may have trouble allowing time for two studies in a week. For this reason, we recommend that no other workshops are organized in the week of visit.

Workshop Schedule

Our group shares the women's solidarity group process and future plans. They answer the questions of the host organization's representatives.

The representatives of women's centers make presentation to the participants about the history, objectives of their organizations and the studies they implement. They answer the questions of women's solidarity group members.

Feedback of the two groups on the visit is taken and the visit is completed.



Our visit to Women's Solidarity Foundation Sefaköy Women's Center

Week 12

Bring Your Neighbour and Come! Event

Event Schedule

1.Session

Welcoming-Greeting / Duration: 10 minutes

Acquaintance Exercise / Duration: 10 minutes

My Guest / Duration: 25 minutes

In Our Neighbourhood! / Duration: 35 minutes

Catering starts at the break and continues throughout the workshop.

2.Session

Leisure -Talk / Duration: 30 minutes

Review of the Day and Closing / Duration: 15 minutes

Method

Direct Instruction

Question and Answer

Acquaintance Exercises

Animation Games

Required Materials and Preparations

Music, open space for games, symbolic gifts for all women participating in the event on which women's names are written ...

List of group rules

Participant Evaluation Form (ANNEX-1) as many as the number of group members

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

We aimed to strengthen communication and friendship relations between Syrian and Turkish women with the Bring Your Neighbour and Come! event.

Some of the women in our program may say they want to communicate with local women but are not willing about this. Women who can make friendship and develop neighborhood relations with local women share their positive experiences. We planned this workshop as an event where women with neighborhood and friendship relationship with local women come together.

Workshop preparation starts three weeks in advance. Women in the group are asked to invite the local women who they made friendship with. The day and hour of the event is shared with women who accept the invitation. If there is no one able to communicate with Turkish women in your group you can use different methods to ensure local women's participation. In such cases, you can carry out another implementation instead of "My Guest" section of the workshop.

Event schedule is prepared with the women in the solidarity group. How to accommodate local women guests is decided taking into consideration the honouring traditions of Turkey and Syria.

Caterings that will reflect the food culture Syria and Turkey are prepared for the event. They can also be prepared by women. (In this case, it may be necessary to give them a small budget.)

Women can prepare special presentations for the event. For example, in an event where local women described the henna night in Turkey, they did this with a spectacle they animated. In another workshop, a local woman told a tale about women's solidarity. Syrian women sang songs with local women.

Number and duration of the presentations to be made in the event; should be determined during the planning carried out in the 9th week with regard not to prolong the duration of the event, fair share of the duration and information should be given to women to act in accordance with this plan. Even if we had planned in advance, there were times when we stepped off our schedule. For example, upon the presentations of Syrian women, our guests wanted to share their experiences and knowledge and we exceeded the time we planned. In such cases, we allowed the event to be shaped with the interests and motivations of women instead of forcing to comply with the previous program.

Since the workshop schedule is shaped by the suggestions of women, you can make different implementations than the below schedule.

Workshop Schedule

1. Session

Welcoming-Greeting: Facilitators briefly introduce themselves and the institution to the women participating in the event. They share the objective of the program and thank for the participation.

Group study is repeated with the participation of guests and group members. Before hanging up the list of group rules, members are asked to share the group rules they remember, and then the rules are hung and checked to see if there are any missing rules. If there is any missing rule, it is completed by reading it from the list. If there is someone having a suggestion of rule among the guests, it is evaluated by the group and added to the list as a rule that will be valid at that event.

"Privacy" rule is especially emphasized.

It is decided by the group whether camera recording and photo shooting can be performed during the event. If a single woman participating in the event does not want to be photographed, the decision of "no photo shooting and camera recording will be performed during the event" is taken.

Acquaintance Exercise

Decorative objects (tie pin or necklaces, etc.) that women can carry on them and that name tags can be added are taken. These gifts are as many as the number of group members and guests. A woman's name is written on each one. Objects are put in a bag or basket.

Women participating in the event are arranged in circle. Basket is placed in the middle of the circle. Women take objects from the basket one by one. If a woman draws her own name, then she replaces the object on her hand with another.

In turn, every woman first introduces herself and then reads the name written on the object out loud. Woman whose name is read raises her hand. The person who will give the gift goes to the person whose name she read and gives the woman her gift and returns to her place in the circle.

In this way, all women receive their gifts and meet each other. Women try to wear name tags in the form of tie pin or necklace during the event.

"My Guest"

In this section of the event, the solidarity group members match with the guests they invited to the event.

The woman in the solidarity group introduces her guests to the group. She tells how they meet and their friendship with a few sentences. Then her guest takes the floor and shares her feelings and thoughts with the group. After all women participating in the event with their guests take floor in turn, feedback is taken from the group about the sharings.

In Our Neighbourhood!

The objective of this section is to see similarities, parallel situations and differences between the cultures of local and Syrian women. Shared similar situations make it easier for the group to get closer.

In this section, subjects that might attract interests of two groups and where women can talk with pleasure should be preferred, instead of subjects that have risk of creating arguments such as religion, politics and discrimination. Wedding, birth, henna and engagement ceremonies, baby teeth celebration, festival celebrations, neighborhood relations and food culture so far have been the favorite topics for women to talk.

Facilitators can use the following information note when starting this section.

We, women make life beautiful everywhere in the world. Holidays, weddings, celebrations are the beauties that we bring to life. On the one hand we bring joyful moments to life on the other hand we help each other. For example, a mother having a newborn baby is celebrated by other women around her. If she needs support, then she is supported. Some of the needs of the baby are met with the gifts received. Weddings are also the processes in which women support each other. Both women are in solidarity during its organization and they give gifts that the person who will be married may need. Solidarity exists in all areas of women's lives.

Can you also share your experiences?

Facilitators give floor to women who want to speak. Asking further questions to two groups on shared topics, they draw attention to common aspects, differences of the two cultures on the same topic.

2.Session

Catering - Talk - Entertainment

Caterings are served to the guests by the solidarity group. In this section, facilitators should remain in the background as far as possible and give responsibility to women. During caterings women freely talk. To strengthen the group's socialising, facilitators can play songs having both Turkish and Arabic versions. You can get support from the HRDF Syrian Choir website: <http://komsusarkilar.org/>. In this site you can find Arabic and Turkish versions of the song Sallasana Mendilini.

Review of the Day and Closing

The review of the day section takes place with the participation of only the members of the group after the guests invited to the event are seen off.

Feedback from women about today's workshop and its agenda, suggestions and criticism, if any are taken. Information about the meeting time and agenda for the next week are given to the group members. Evaluation forms are distributed to the women on which they will share the process that they have started with the program. They are asked to bring with them next week when coming to the evaluation workshop. They are told that they can share their feedback that they will write on the forms with their groups or only with the facilitators. Workshop is completed.

Week 13

Evaluation Workshop

Workshop Schedule

1.Session

Welcoming-Greeting / Duration: 15 minutes

Recalling the Program Process by Summarizing / Duration: 15 minutes

Evaluation of Expectation and Demand List of Women / Duration: 30 minutes

Break-Catering / Duration: 15 minutes

2.Session

Receiving Evaluation and Feedback from Women / Duration: 25 minutes

Planning of Post-Program Communication Method of Women /

Duration: 25 minutes

Closing- Farewell / Duration: 15 minutes

Method

Direct Instruction

Question and Answer

Expression with Picture

Required Materials and Preparations

Clipboard, clipboard paper, drawing paper, crayons etc.

"Expectations from the Study" list prepared in the acquaintance workshop

Participant evaluation forms as many as the number of group members

A basket or box to place the forms

List of group rules

Agenda and time schedule of the workshop hung in the wall

Preliminary information for the facilitator

Evaluation workshops are workshops where the group evaluates the awareness they experienced throughout the program and share their achievements.

You can use different methods in this workshop by evaluating the profiles of women participating in your program. If you have illiterate women in your group, do not use evaluation methods that require writing. Instead, women can describe their evaluations by painting or verbally.

In the first part of the workshop, facilitators share the phases covered and the story of the group with the participants. Then they evaluate the "Expectations from Work" list prepared in the acquaintance workshop together with the group.

Criticisms and suggestions that women will share are valuable as positive comments in terms of their contribution to the development of the program.

Written feedback prepared by women is shared with the group by taking consent from women.

The final part of the evaluation workshop is allocated to the preparation of the solidarity party. Try not to interfere with the discussions about the preparation of the party schedule and the division of labor as much as possible.

Workshop Schedule

1.Session

Welcoming-Greeting

A talk is carried out about what happened since the last group study and how the people in the group feel themselves together with the group.

Group rules are reminded in a participative method. Before hanging up the list of group rules, members are asked to share the group rules they remember, and then the rules are hung and checked to see if there are any missing rules. If there is any missing rule, it is completed by reading it from the list.

A brief information is given about the agenda.

With the contributions of the women topics shared in the program, special notes and things remembered are summarized in general.

Topics shared in the program, special notes and things remembered are summarized in general with the contributions of the women. By giving floor to women one by one, they are asked to make evaluation about whether the study met their expectations.

Break-Catering

2.Session

It is explained to women that they can leave the evaluation forms they wrote to the basket that will be put in the hall at the closing part of the workshop. Floor is given to women who want to share their feedback they wrote on the forms with the group.

The whole group is once again asked, "Is there anyone who wants to take the floor about the group process?". Floor is given for those who want to talk.

After the feedback of women is completed, interpreter and finally facilitators share their own processes and evaluations with the group.

Group members decide together how they will continue to communicate after the program. Facilitators should take time to plan the communication processes of women and support the group.

The groups participating in our study continued to stay in communication and solidarity with each other by establishing social media groups. Some groups met regularly at each other's house and continued to see each other.

Planning of the Solidarity Party

Solidarity party is the last activity of the program. Group members may invite other women in their environment to the solidarity party and celebrate together the solidarity process they have started with the program. The most important feature of the solidarity party is that it is planned and implemented by the group members. Facilitators take the suggestions of the group members and create the schedule

from the agreed suggestions. The schedule is written on a large paper and then division of labor is made between the group members who will take responsibility.

Review of the Day and Closing

Feedback from women about today's workshop and its agenda, suggestions and criticism, if any are taken. Review of the day is made.

The schedule of the solidarity party, the names of the women who take responsibility and the things they will do are briefly summarized.

The evaluation basket is put in a suitable place in the hall. After the women leave their forms in the basket, the workshop is completed.



Envelopes were prepared for each participant in the Evaluation Workshop. Women put their good wishes for one another in the envelopes. At the end of the program, they were given to each other.

Week 14

Solidarity Party

Solidarity Party / Last Meeting

The solidarity party is held under the responsibility of the women participating in the group. Facilitators are the guests of the party.

Decoration of the hall for the party, the organization, execution of the schedule is carried out with the cooperation of the group.

Group members can invite their friends and relatives to the party. At the same time, women participating in previous group studies can be invited. Only women can participate in the solidarity party as in other workshops.

A part of the event is allocated to the "Solidarity Group Participation Certificate" ceremony. Participation certificates are given to participants by facilitators.



Women came together and organized a solidarity party on 8 March 2018 for International Women's Day



ANNEXES

ANNEX -1 PARTICIPANT EVALUATION FORM

ANNEX -2 WOMEN'S SOLIDARITY PROGRAM WORKSHOP REPORT FORM

ANNEX -3 WOMEN'S SOLIDARITY PROGRAM GENERAL REPORT FORM

ANNEX -4 WOMEN'S SOLIDARITY PROGRAM INTRODUCTION TEXT

ANNEX -5 ACQUAINTANCE EXERCISE "YOU BECOME ME!" FORM



ANNEX-1 Participant Evaluation Form

My Name/Surname (Optional)

What have you experienced since first meeting, what have you added to your life, can you describe a little?

What are the topics that you found most beneficial in the Women's Solidarity Program?

What would you like to change in the program?

What would you like to add to the program?

Apart from these, you can write what you want to share with us to this part.

ANNEX-2 Women's Solidarity Program Workshop Report Form

Workshop Theme	
Date	
Meeting Duration	
Facilitators	
Interpreter(s)	
Number of Participants	
Is the workshop schedule carried out appropriate to the content and time schedule?	
Can you describe a little about the difficulties you have encountered on logistics, interpretation, participants' attitude etc. topics during the study, if any?	
Evaluate the contributions of the participants and group communication during the workshop (group dynamics, personal behaviors, cooperation, conflicts, etc.)	

Are there issues to be followed by the Community Center team about the status/demands of the group participants?

Are there any issues to be shared with the protection team about the demands/needs of the group participants?

Self Evaluation for the Facilitators:

Evaluate the communication and cooperation between you.

1. Facilitator:

2. Facilitator:

Your suggestions and evaluations other than the topics included in the report, if any

ANNEX-3 Women's Solidarity Program General Report Form

Start Date of the Program	
Completion Date of the Program	
Name of the 1st Facilitator	
Name of the 2nd Facilitator	
Name of the Interpreter(s)	
Number of Women Completing the Program	
Please provide information about the profile of the group.	
What were the main problems and needs that women shared during the program?	
If there are new topics/themes included in the program depending on the needs/suggestions of the group, explain with their reasons.	
Provide information about solution suggestions and collective attempts / solidarity skills that women have developed.	

Did women make forward plans to continue communication and solidarity among themselves? If yes, please provide information about their plans.
Evaluate the group dynamics and women's strengthening process from the beginning of the program in terms of program objectives.
Please write women's feedback about the program.
Self Evaluation for the Facilitators: Evaluate the communication and cooperation between you. 1. Facilitator: 2. Facilitator:
Your suggestions and evaluations other than the topics included in the report, if any

ANNEX-4 Women's Solidarity Program

Introduction Text

In order to support strengthening processes of Syrian refugee women who have experienced war and migration, as Human Resource Development Foundation (HRDF) we have started our women's workshops within the scope of Esenler Support Center studies in 2015.

We formed our first group from single mothers who applied to our center for support. Our meetings with lonely mothers have continued for 14 weeks as one day a week, two hours. In the evaluations we made following our workshops, women shared that they started to cope with the feelings of loneliness and helplessness, their self-confidence increased, were aware of their rights, made new friends, felt more valuable and safer. Upon the positive feedback we received, we decided to implement our women's workshops as a program from which more women can benefit.

Inspired by the friendship and solidarity established among women participating in our workshops, we named our program Women's Solidarity Program. Our program in which hundreds of women have participated by this time, continues to mature by meeting with the experiences and demands of women.

Our program lasts 14 weeks

1st Week: Acquaintance Workshop

In our first workshop we become acquainted with and determine our group rules.

2nd Week: Communication Workshop

We will share information that will help us establish stronger and healthier communication both with our group and in social life.

3rd Week: Sharing of Experience Workshop

In this workshop, we will listen to each other's experiences and struggles for life. We will get more closely acquainted with.

4th Week: Discrimination Workshop

Discrimination is an important problem that we all face in our home, business and social life. In this workshop, we will talk about where we experience discrimination and where we practice discrimination.

5th Week: Gender Workshop

Why does society treat men and women differently? Which discriminatory behavior do we face because of our gender as women? Why do we experience this discrimination? In this workshop, we will share our experiences by searching for answers together.

6th Week: Social Activity

Awareness process is a difficult and strengthening process in which women question their lives and their life experiences. Having a break in the program continued in sharing of experience and discrimination theme with a social activity where women can have a pleasant time, is a good tool for women to relax.

7th Week: Legal Workshop

Our legal counselor who will attend our workshop will tell us our legal rights in Turkey and answer our questions.

8th Week: Health Seminar

Health seminar is held with the participation of health experts or psychologists. By this time, we organized health workshops on mental health, menopause, diabetes, blood pressure, reproductive health, baby care, epidemic diseases, first aid etc. topics. We will determine our workshop topic together with you.

9th Week: Social Cultural Life In Turkey Workshop

In the workshop where we shared information about the social and cultural life in Turkey we will also talk about the differences and similarities between Syrian society and Turkish society.

10th Week: Women's Solidarity Workshop

"Solidarity and development of common solution" is one of the main objectives of our program. We will share examples of solidarity of women who participated in our program and local women. We will talk about what we can do together to overcome some difficulties in our lives.

11th Week: Women's Solidarity in Turkey Workshop

In this meeting, we will visit a women's organization in Istanbul. The women we visit will share with us how they come together and what they do. They will answer our questions.

12th Week: Bring Your Neighbour and Come! Event

Syrian and local women participate in our workshop together. Strengthening solidarity between Syrian and local women is aimed. You can invite your local neighbors and friends to this workshop and introduce them to other members of your group.

13th Week: Evaluation

We will make evaluation about our program together with the group. Was our work helpful? Did it respond to your expectations? What's missing? We will make our evaluations within the framework of these questions.

14th Week: Solidarity Party

You will plan and implement our solidarity party. Our event will be the final study of our program.

ANNEX–5 Acquaintance Exercise: You Become Me!

My name and surname	My favorite colors
A memory that makes me happy	My dreams

[illegible]

[illegible]

[illegible]

[illegible]

Human Resource Development Foundation

Human Resource Development Foundation has been established in 1988 in Istanbul. The mission of the Foundation is "to perform any and all activities in order to contribute to the solution of health, education and employment problems which have a negative impact on the economic, social and cultural development of human resource".

HRDF is a non-profit, non-governmental organization. Since its establishment several national and international projects has been implemented by HRDF. Current programs of HRDF are:

- Refugee Support Program
- Combating with Human Trafficking Program
- Supporting Reproductive and Sexual Health and Rights Program

Since 1997 HRDF is one of the internationally accredited executing agencies of United Nations Population Fund (UNFPA).

HRDF got a tax exemption status with the Cabinet Decree in 2001.

HRDF has a special consultative NGO status with the United Nations Economic and Social Council (ECOSOC) since 2002.

HRDF is an Implementing Partner of the United Nations High Commissioner for Refugees (UNHCR) since 2007.



