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# GENDER-ROLE CHANGES FOR SYRIAN WOMEN AND MEN AND ITS PSYCHO-SOCIAL EFFECTS

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Gender-Role Changes for Syrian Women and Men and its Psycho-Social Effects

Suriyeli Kadın ve Erkeklerin Toplumsal Cinsiyet Rollerindeki Değişimlerin ve Psikososyal Etkileri

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# PREFACE

"no one leaves home unless
home is the mouth of a shark
you only run for the border
when you see the whole city running as well"

To all those free spirits who crossed the border of their countries seeking safety and future, to all those who made it to new lands and to those who did not make it and their spirits remained in a forest, sea or unknown place wandering around and searching for peace. To all the people who left their homes running from violence whom stories deserve to be told. They always were an inspiration to me during this research.

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## Abbreviations

| | |
|---|---|
| UNHCR | United Nations High Commissioner For Refugees |
| MHPSS | Mental health and psycho-social support |
| IDPs | Internally displaced persons |
| DPs | Displaced persons |
| DSM | Diagnostic and Statistical Manual of Mental Disorders |
| PTSD | Post-Traumatic Stress Disorder |
| IOM | International Organization of Migration |
| DGMM | Directorate General of Migration Management |
| GBV | Gender-based violence |
| OXFAM | Oxford Committee for Famine Relief |
| MMP | Mixed Migration platform |
| AFAD | The Disaster and Emergency Management Presidency (Turkish: Afet ve Acil Durum Yönetimi Başkanlığı) |
| HRW | Human rights watch |
| SEM | Social-ecological model |
| TA | Thematic analysis |

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**Abstract**

The (Gender-role changes for Syrian women and men and its psycho-social effects) is a qualitative study that aim to; understand traditional gender roles back in Syria for Syrian women and men living in Turkey, the changes happened to the gender role and what is the new gender role for Syrian men and women living in Turkey and understand psycho-social results of gender role changes for Syrian women and men living in Turkey. The study is based on social-ecological model (SEM) psycho-social frameworks. This qualitative study has used thematic analysis as described by (Braun &Calrke, 2006) to analyze semi-structured interviews with (10) Syrian women and men that has been living in Turkey after 2011 and they were recruited using snow-call method. The main findings were that there is a division between women and men roles on different levels. Women roles were limited to house and family work and they were expected to be the care taker by being mothers and wives. They mainly were linked to shame and they faced different types of GBV. While men had more freedom and able to take wider roles in community as; the head of the houses who have responsibility over decisions of the house and family. They are also considered the protector both for family and community as well as bread-winner. Women are described as tender and obeying while men are strong, rational and authority. After being displaced to Turkey a lot of changes affected women and men roles and the division between their roles become less. Women started to be seen as more free and express them-selves. They have been enrolled in different roles inside family and community as; bread-winner and head of the house. Women still needed to provide care to their families and they were overwhelmed by being request to act both new and traditional roles. On the other hand, men roles were decreased and as protector they were limited to be the protector of the family with limitation inside the family. Men lost their roles as breadwinner and this roles mainly was shared by women. In term of GBV; some women mentioned that it decreased while other women described different types of GBV or change in some types such as; harassment in the work, decreed age of marriage, less physical GBV, more sexual abuse by the partner and psychological abuse. These changes in role resulted different psycho-social effects; on women level it resulted more feeling satisfied and feel self-value but also overwhelmed and role conflict. Men presented anxiety, stress, not fulfilling their gender traditional role, being blamed and isolated.

**Keywords:** Syrians, Gender-Role, Psycho-Social effects, Refugees, Social-ecological

**Özet**

(Suriyeli kadın ve erkeklerin toplumsal cinsiyet rol değişiklikleri ve psiko-sosyal etkileri) nitel bir araştırma olup; Türkiye'de yaşayan Suriyeli kadın ve erkeklerin Suriye'deki geleneksel cinsiyet rollerini, toplumsal cinsiyet rollerinde meydana gelen değişiklikleri ve Türkiye'de yaşayan Suriyeli erkek ve kadınların yeni cinsiyet rollerinin ne olduğunu ve yine Türkiye'de yaşayan Suriyeli kadın ve erkekler için cinsiyet rol değişikliklerinin psiko-sosyal sonuçlarını anlamaktır. Çalışma, sosyal-ekolojik model (SEM) psiko-sosyal çerçevelerine dayanmaktadır. Bu nitel çalışmada, 2011 yılından sonra Türkiye'de yaşayan (10) Suriyeli kadın ve erkekle yarı yapılandırılmış görüşmeleri analiz etmek için (Braun ve Calrke, 2006) tarafından tarif edildiği gibi tematik analiz kullanılmıştır ve bu kişiler kartopu örnekleme yöntemi kullanılarak seçilmiştir. Ana bulgular, kadın ve erkek rolleri arasında farklı düzeylerde bir bölünme saptanmıştır. Kadının rolleri; ev ve aile işleri ile sınırlı ve de anne- eş olarak bakım veren rolünde olmaları yönünde beklentilerin olduğu görülmüştür. Esas olarak kadinlar daha çok utanç kavramıyla bağdaştırılmış olup toplumsal cinsiyete dayalı şiddetin türleri ile karşı karşıya kalırken; erkeklerin daha fazla özgürlüğe sahip olduğu ve toplum içinde daha geniş roller üstlendiği, ev ve ailevi kararlarda sorumlu aile reisi rollerinin verildiği tespit edilmiştir. Ayrıca erkekler, hem aile hem de toplum için koruyucu ve ekmek kazanan olarak kabul edilirler. Erkekler güçlü, mantıklı ve otoriter, kadınlar ise yumuşak ve itaatkâr olarak tanımlanmıştır. Türkiye'ye göç ettikten sonra birçok değişiklikle birlikte kadın ve erkek rolleri de etkilendi ve roller arasındaki ayrım azaldı. Kadınlar daha özgür görülmeye ve kendilerini ifade etmeye başladılar. Aile ve toplum içinde; ekmek kazanan ve evin reisi olarak görülmeye başlanırken, kadınlar hala ailelerinin bakımını yapmakla zorunluydular. Kadinlar, hem yeni hem de üstlenmeleri beklenen geleneksel rollerin altında ezilirken; erkeklerin rolleri azaltılmış ve aile içinde sınırlı olmakla ailenin koruyucusu rolü ile sınırlandırılmışlardır. Erkekler geçimi sağlayan-ekmek getiren rollerini kaybetmiş olup, bu roller daha çok kadınlar tarafından paylaşılmıştır. Toplumsal cinsiyete dayalı şiddet açısından; bazı kadınlar şiddetin azaldığını belirtirken, diğer kadınlar toplumsal cinsiyetin faklı türlerini veya bazı türlerdeki değişiklikleri tanımladı; işte taciz, karar verilen evlilik yaşı, daha az fiziksel şiddet, eş tarafından daha fazla cinsel istismar ve psikolojik istismar gibi. Rollerdeki bu değişiklikler farklı psiko-sosyal etkilere yol açtı; kadınların, daha fazla memnun ve

değerli hissetmelerinin yanı sıra yeni roller altında ezilmeleri ve rol çatışması yaşadıkları saptanmıştır. Erkeklerin ise; kaygı, stres, toplumsal cinsiyetin geleneksel rolünü yerine getirememe, suçlanma ve tecrit edilme durumlarını yaşadıkları tespit edilmiştir.

**Anahtar Kelimeler:** Suriyeliler, Cinsiyet roller, Psikososyal etkiler, Mülteciler, Sosyo-ekolojik**.**

# CHAPTER ONE

# INTRODUCTION

## 1.1 THESIS LAYOUT/ BACKGROUND RATIONALE OF THE STUDY

Due to the start of Syrian conflict several waves of internal displacement happened. With the increased violence inside the country, waves of external displacement started to cross the borders to other countries while internal displacement continued to increase. After years of the conflict, united nations high commissioner for refugees (UNHCR) has reported in 2015 that; "the global population of forcibly displaced persons jumped from six individuals per 1000 to nearly nine individuals per 1000"(UNHCR, 2015a, P.6). The intensity of conflict was escalating with years and the number of displaced Syrians were growing accordingly. In 2019, UNHCR reported that "the number of total Syrian displaced population reached the top of globally displaced persons with 13.2 million displaced Syrians, including 6.6 million refugees and more than six million internally displaced people" (UNHCR, 2019, P.9).

The results of Syrian conflict has been considered "multilayered complex crises that has affected displaced persons as well as international community and host communities"(Fisher, 2014,P.5). On the level of Syrian displaced population, the devastating results are on individual and social levels in the field of economic, education, social and psychological, according to UNECCF statistics: "in term of poverty (90%) of Syrian refugees in host communities are living challenging conditions. Which pushed children to extreme survival measures including dropping out of school to work or marry"(UNICEEF, 2019, P.2)

In the context of Syrian refugees, the legal status differs according to regulations implemented in the host countries. Few countries have provided international protection and full refugee status to Syrian refugees while other countries considered other legal status for Syrians. Still the general used term is (Syrian refugee) to refers to the Syrians living in the country and it does not refer to the legal status they have.

According to reports "(80%) of Syrian refugees live in neighboring countries particularly including Turkey, Lebanon and Jordan"(Erdogan, 2020, P.2) and "The majority were hosted in Turkey (3.6 million), Lebanon (910,600) and Jordan (654,700)"(UNHCR, 2019, P.18).

The number of Syrian refugees in Turkey is considered "the largest Syrian displaced population -including both registered refugees and displaced Syrians with another legal status- almost shape (92%) of the total refugees in Turkey".(UNHCR, 2019, P.9).

Reports estimate "Syrians that live in camps (temporary accommodation centers) who constitute less than 2% of the Syrian population in Turkey"(Erdogan, 2020, P.47) "(57%) of Syrians are located in border cities as Hatay, Kilis, Urfa, and Gaziantep. (Erdogan, 2020, P.65). A study was done in 2018 by Gaziantep university said that; "official figures declare that 1 out of every 5 people we meet in Gaziantep at work, on the street, in the bazaar is Syrian"(Gultekin et al., 2018, P.77).

It is not easy to identify the number of Syrians because of their different legal status "including Syrian who acquired the Turkish nationality, those on short-term residence permits and those covered by the temporary protection regime"(Pinedo, 2019, P.2). Although Turkey is one of the countries that signed the 1951 Geneva Convention on the Status of Refugees, Syrian refugees are entitled to (temporary protection status) instead because "Turkey maintains a “geographical limitation” that limits the application of the Geneva Convention to those asylum-seekers who have become refugees as a result of “events occurring in Europe.” This means that Turkey neither grants refugee status to Syrians nor allows them the possibility of remaining in the country for the long term. (Ferris &Kiprisci, 2016 , P36)

In addition to the complicated situation of war and displacement, populations and individuals escaping conflict areas are faced with new challenges in the countries they arrive in. These challenges are various on legal, social, economic, political, cultural and, psychological levels that shape "the life experiences and multisystem forces"(Ostrander et al., 2017,P.71). These different factors have a huge impact on the mental health and psycho-social wellbeing of refugees and displaced persons. The mental health and psycho-social well-being of refugees is not only one-dimensional experience " Refugee mental health is a complex phenomenon and subject to a multitude of influencing factors including reminiscences of the traumatic past, distress related to current traumatic and life events"(Matthis et al., 2018, P.294). "Once the decision to flee is made, a series of profound losses and disruptions is set in motion."(Miller &Rasco, 2004, P6). starting from losing home, family, friends, and

not ending with losing social, economic status and social roles. These losses not only happening on individual level, it happened on collective and societal level as well. "Despite the importance of societal and collective factors, however, most evidence-based treatment modalities for trauma victims focus on the individual."(Matthis Et al., 2018, P.292). Most of the studies in the field of MHPSS of displaced populations - whether they were internally displaced (IDPs) or refugees- is using clinical/ medical frame to capture the suffering in term of statistics about symptoms, disorders and possible interventions. We need to agree that the displacement situation is not happening in a stable context similar to the one clinical/ medical approaches are used to deal with besides the multiple changes that affect displaced persons and continuous expose to war and violence through different media channels or through communication with family members inside the homeland. This situation makes it difficult to understand refugee experience and suffering by only using medical/clinical approaches because it will not wider the view to social factors and context that follow the decision of leaving home.

Clinical/ medical-based researchers are trying to understand the suffering of displaced persons (DPs) in terms of trauma concept. "Main focus on researches in the field of refugee mental health is to understand the morbidity and statistics identified by DSM with the main study to PTSD of refugee."(Miller &Rasco, 2004, P.7). "research indicates that more than a fourth of war survivors suffer from either PTSD or depression. Prevalence of several other disorders seem also to be elevated"(Morina, 2018, P.7). These studies are led by clinical professionals like psychiatrists and psychotherapists "The focus is on healing or ameliorating symptoms of psychological distress within individuals."(Miller &Rasco, 2004, P1). It relates the mental health and well-being situation of refugees to the traumatic events before departing without considering the current daily challenges, " researchers discuss this by comparing between refugee living in temporary accommodations such as camps and the ones living in permanent places as residences. The study showed that refugee camps were exposed to several human rights violations and ill-treatment that could be related to the symptoms they showed rather than the trauma and violent events they were exposed to before being displaced to new countries"(Ostrander et al., 2017,P.67). And that "the measured PTSD symptoms might be normal reactions to ongoing stressors rather than psychopathology"(Wells, Et al., 2018, P.15-16), and factors as "like family

acceptance, stigma, education, economic circumstances, prosecution of perpetrators, and political development are intimately related to the course of posttraumatic stress symptoms"(Matthis et al., 2018, P.292).

It seems that the repeated focus of researchers -in the field of refugees mental health- "make researchers define refugee experience in term of trauma and picture them as burden need to be treated"(Hynie,2018,P.5), "without any consideration to other factors including daily stressors. This also started to picture refugees as a psychological (term) rather than a legal one. While refugee status "does not reflect any shared psychological characteristics or internal pathology" (Farbey, 2002, P.57). And as Hyine see that; " we need to move beyond a focus on past trauma and explore current stressors and the efficacy and viability of holistic interventions that include the present lives of the whole person and their community" (Hynie,2018,P.5) "Too often, refugees are pathologised by attributing all distress to their past traumatic experiences and the causes of their current distress remain unexplored"(Pain et al., 2014,P.54), because of the domination of Clinical-based approaches that has "limited value in addressing the constellation of displacement-related stressors that confront refugees on a daily basis, as the loss of social networks and a corresponding sense of isolation and lack of social support, unemployment, the loss of previously valued social roles and role related activities."(Miller &Rasco, 2004, P3).

Other critiques is related to the cultural approbatory of the tools of researches that were originally created in western and non- refugees communities "and did not include refugee populations in their trial studies to test treatment of PTSD"(Pain Et al., 2014,P.51), "and was not tested  cross cultures to describe suffering" (Miller &Rasco, 2004, P7), and it is not clear "whether it is correct to use in the context of political violence.(Hamber, 2009, P31) since it is limit the understanding of the larger effect of the violence on the whole community and focus on the individuals" (Miller &Rasco, 2004, P8). While the "The psychological context of the communities that refugees are a part of can affect their health. Communities can also demonstrate inspiring resilience in the face of immense challenges"(Mawani,2014 ,P.38). depending on factors such as "family relationships or their sense of meaning"(Hynie, 2018, P.5), "social relations within communities, and naturally occurring resources within families and communities that could facilitate healing and adaptation."(Miller &Rasco, 2004, P1).  Because "despite the exposure to numerous risk factors, most

refugees who do not have mental disorders; rather, they show remarkably resiliency. But this resiliency can be undermine by their current conditions"(Hynie, 2018, P.5). these factors need to be studied to help understand "potential psychosocial and environmental factors that moderate the long-term impact of exposure to war-related events on mental health among war survivors living in the areas of former conflict"(Morina, 2018, P.7). "many refugees and asylum seekers are at risk for poor mental health because of post-migration social determinants of health as income, employment, housing, Language Skills and Interpretation, Social Support and Social Isolation, Discrimination, The Asylum-Seeking Process"(Hynie, 2018, P.3). "An ecological/transactional model can highlight an individual's role in responding to environmental challenges commonly described as risk factors (e.g. human rights violations). Such models can explore how the structural properties of the displacement environment produce different adaptive role functions."(Welles, Et al., 2018, P2)

Bronfenbrenner's (1979) ecological framework posits an interconnectedness between a person and his or her environment. In order to apply this framework to understand the experiences of refugees, we must conceptualize these refugees as embedded in an interactive multi-leveled system, which are separated into five nested subsystems consisting of the microsystem, mesosystem, exosystem, macrosystem, and chronosystem. Societal problems, such as poor health outcomes, family dynamics, community violence, unemployment, and language difficulties, fit well within this model(Mcpherson, 2016, P9)

Some of the important changes that affect refugees populations are socio-cultural changes, such as new languages, new culture and change of traditional gender role (Segal and Mayadas, 2005). Researchers tried to study the changes of gender role in migrants and refugees populations. Such as (Crosby, 2000) and (Onyemelukw, 2015) in these two studies the main focus were on the change of gender role for female. The results was confirming that in new country refugees women start to be involved in different activities and responsibilities shape their new roles.

After 2011, some studies were done to understand the gender role changes of Syrian refugees women (Habib, 2018), (El masri, Harvey &Garwood, 2013) and (Asaf, 2017) these studies came with similar results about changing the traditional gender roles in the new countries and focusing on females only.

While (El-Masri, Harvey &Garwood, 2013) studied both women and men changes gender role and linked level of emotional suffering and distress to the changes in gender role. All the previous studies were made in Lebanon and Germany.
This study aim to understand change in gender role for both women and men from Syria and understand how these changes resulted different Psycho-social effects. The methodology of research will be qualitative. The data will be collected through in-person individual interview with (10) Syrian women and men living in Gaziantep. The data then will be analyzed using thematic analysis method.

The study will consist of five chapters; the first chapter will be for introduction, second will focus on the literature and previous studies review related to the gender role changes and other important concepts in the study as; refugees and other legal status, psychosocial and ecological models. Third chapter will provide full description of the study methodology, data collecting tool and study participants sample. Fourth chapter will present the study results objectively without any interpretation; it will include codes, themes maps, detailed description of themes and needed tables and figures to present them. The fifth chapter will be dedicated for discussion of the results by providing main key findings, interpretations, implementations, faced limitations and future recommendations.

## 1.2 PURPOSE OF THE STUDY

1.2.1 Understand the tradition gender roles back in Syria for Syrian women and men living in Turkey

1.2.2 Understand changes happened to the gender role and what is the new gender role for Syrian men and women living in Turkey.

1.2.3 Understand psycho-social results of gender role changes for Syrian women and men living in Turkey.

## 1.3 RESEARCH QUESTION

.1.3.1 What are traditional gender role for Syrian women and men living in Turkey after 2011?

1.32.What are changes to gender role of Syrian women and men living in Turkey after 2011?

1.3.3.What are the positive and negative Psycho-social results of gender role changes for Syrians living in Turkey?

# CHAPTER TWO

# THE REVIEW OF LITERATURE / THEORETICAL FRAMEWORK

## 2.1 Definition of Main Concepts and General Research Area

### 2.1.1 concepts related to legal status

Changing location for individuals and groups are as ancient as human beings and therefore different fields of studies were interested in examining it. Different motivations were behind relocations. Refugee and migrants movements are one of the main movements that were studied and defined. It is very important to draw the line between different legal status and terms.

Although they share some similarities but it is very important to differentiate between voluntary movement that usually refer to (Migrants) and involuntary movement that usually refer to (Refugees). According to International Organization of Migration (IOM) that migrants are wide term that include anyone who left their countries and settled in another country and according to the IOM definitions:

" *At the international level, no universally accepted definition of migrant exists. The term migrant is usually understood to cover all cases where the decision to migrate is taken freely by the individual concerned for reasons of personal convenience and without intervention of an external compelling factor. This term therefore applies to persons, and family members, moving to another country or region to better their material or social conditions and improve the prospect for themselves or their family*"(IOM Glossary , 2004, P40)

But according to United Nations High Commissioner for Refugees (UNHCR) there is important differentiation between migrant and refugee according to UNHCR: migrants has choose to move because personal reasons but unlike refugees there is no threaten for their life.

"*A migrant is best understood as someone who chooses to move, not because of a direct threat to life or freedom, but in order to find work, for education, family reunion, or other personal reasons. Unlike refugees, migrants do not have a fear of persecution or serious harm in their home countries. Migrants continue to enjoy the*

*protection of their own governments even when abroad and can return home*"(UNHCR,2017, P.17)

In UNHCR terms;

*"A refugee is a person who has fled his/her country owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality, and is unable or, owing to such fear is unwilling to avail himself/ herself the protection of that country"*(UNHCR, 2010, P.9-10).

This term is a legal status that enable someone to have specific protection and rights after his/her eligibility to fit the criteria is assured by specific process. While a person is still under this process, in this case they are called (Asylum-seeker) and that mean when person reach the destination country and claim that he/ she is a refugee and deserve the international protection then there is as we discussed before specific criteria need to be met to be considered as refugee therefor a procedure of verification is done to check if the person is meeting the UNHCR convention 1951 criteria or not.

"*An asylum-seeker is therefore an individual who says he/she is a refugee, but whose claim has not yet been definitely evaluated*."(UNHCR, 2011, P.4)

While migrants, refugee and asylum seekers cross the borders of their countries to another country but still there reasons for fleeing are not very much similar. Internally displaced persons (IDPs) are sharing with refugees the same reason for fleeing war, violence and human rights violations, but they did not cross the borders of their countries and just left from one location to another at their countries of origin.

"*Internally displaced persons (IDPs) often flee for the same reasons that refugees do: political persecution, religious persecution, massive human rights violations, civil war and external aggression. The crucial difference is that they do not cross an international border – IDPs remain within their own territory and therefore are still subject to the laws of their country. They are still in principle, however not always in practice, protected by their government, albeit in a different part of the country*"(UNHCR, 2008, P.20).

Both refugees and IDPs are changing locations (involuntary), (running for safety) despite the geographic differences. Both are motivated by forced displacement and not chosen allocation.

"*Forced displacement (FD): defined as the displacement of refugees and internally displaced persons due to violence*"(Verme, 2017, Abstract)

All the definition and process regulations related to refugees are based on two main international agreements; on the the1951 Refugee Convention and its 1967 Protocol. Due to different reasons some countries did not sign these two agreements or they modified the implementation differently. Instead some countries decided to implement what is "temporary-protection" which can be understood as;

"*Nations at times offer 'temporary protection' when they face a sudden mass influx of people, as happened during the conflicts in the former Yugoslavia in the early1990s and later in Kosovo, when their regular asylum systems would be overwhelmed. In such circumstances people can be speedily admitted to safe countries, but without any guarantee of permanent asylum*"(UNHCR, 2008, P.45-46).

Temporary protection can be given to persons regardless of their border entry type; and it mean: "*An arrangement or device developed by States to offer protection of a temporary nature to persons arriving en masse from situations of conflict or generalized violence, without prior individual status determination. Temporary protection has been mostly used in industrialized States*"(UNHCR, 2005, P.445)

Temporary protection status started to be implemented in Turkey in 2014 –after three years of starting Syrian conflict- because of the huge number of Syrians crossing to Turkey in search for safety. According to Turkish regulations, temporary protection status is;

"*the status is applied to foreigners who were forced to leave their country ,cannot return to the country they left, arrived at or crossed Turkish borders en masse or individually, will not have their international protection needs adjudicated under an individual procedure*."**(**MHD, 2017a, P.2)**.**

**I**n Turkey, the responsible of determining the status is Directorate General of Migration Management (DGMM). Although this status does not grantee permanent stay in Turkey but it gives access to several services such as health and education.**(**MHD, 2017b)**.**

According to Directorate General of Migration Management (DGMM), Syrians in Turkey are mainly under three category of legal status mainly; "under temporary protection, stay with resident permit and who obtained Turkish citizenship"(Erdogan, 2020, P-24).

Although Syrians crossed the borders to reach Turkey but the term (refugee) will not reflect in exact way the legal situation of Syrians because it is not the legal framework that Turkey is using to deal with Syria crisis. Beside the complication of Syria situations and different legal status Syrians have. The main thing that in common between Syrians in Turkey is that they left their homes in search for safety after 2011. So regardless of their legal status in Turkey they are all forcibly displaced. So instead the term (displaced Syrians) will be used in this study to refer to;

Syrians who were displaced from Syria to Turkey after 2011 because of the conflict and regardless of their entitled legal status in Turkey.

### 2.1.2 Psycho-social effects

It is important to start with the following definition; of *"Oxford English Dictionary's first brief definition of (psychosocial) as; pertaining to the influence of social factors on an individual's mind or behavior, and to the interrelation of behavioral and social factors"(*Martikainen et al., 2002, P.1091)

The psycho-social perspective emphases that neither psychological nor sociological factors will be enough to understands the suffering of human beings, but the understanding of both factors and their relationships will give the ability to understand it(Jennings, 2009, P. 38) and in the field of displaced persons it help in "to overcome the traditional (individualistic, psychological and PTSD oriented( means of assessing and dealing with the problem of trauma, and to reconsider it within its socio-political context"(Losi, 2002, P224). Because" psychosocial resources that

mitigate risk exposure"(Ungar, 2011,P.9) and "psycho-social well-being to be strongly associated with one's existential condition"( Pirta, 2018, P358).

In this study the psycho-social effects will be referred to the different psycho-social results that will be captured through using Trauma grid framework that was developed by R.K.Papadopoulos on individual and family levels that happened after gender role changes that acquired due to displacement.

### 2.1.3 Gender role changes

Gender role is the core concept in this study. In order to have clear understanding of gender role concept, it is important to start by differentiating other related concepts like (sex) and (gender)."*While sex is mainly linked to the biological side of being male or female, gender form the psychological, social, cultural and behavioral characteristic related to being male or female*"(Wienclaw ,2011, P.33). While Gender is "*firmly located in the socio-cultural dimension and considered to be the expected attitudes and behaviors a society associates with each sex*"(Lindsey, P5, 2015)

In this research gender role changes will be used to refer to the changes that acquired in traditional gender role of Syrian men and women who were displaced from Syria to Turkey after 2011 and due to the conflict in Syria.

## 2.2 Gender role changes.

This section will present in details different theoretical concepts that will help in understanding gender role change by starting with theoretical concepts and then by explaining gender role in relationship to displacement and mental health. Then, it will present the studies about gender role changes in the context of refugees, migrant and displacement. Finally, this section will present studies about gender and gender role in Syrian context.

2.2.1 Gender role and other related theoretical concepts

As it was discussed before that in order to understand the term gender role change, there is a need first to review several related terms to in deeper way. According to Burn (1996),"*In most contexts, psychologists prefer the word 'gender' because it includes the idea that many differences between men and women are culturally created while the word 'sex' implies that the differences are caused directly by biological sex"*(Kretchmar,2011, P.42). Earlier it was thought that (sex) are fixed

traits even in different cultures and by determining what is female or male then the expected behavior will be accordingly. Baluja see that gender can`t be considered as one dimensional concepts, otherwise gender will be considered same as sex(Baluja, 2003, P.40). But adding gender term showed that "*people actively participate in the shaping of feminine and masculine behaviors in the social and cultural contexts of gender*"(Horley &Clarke, 2016, P.9) as well as they "adapted by individual according to the standards of the culture"(Glover &Kapalan, 2009, P.11). These learned roles are coming from the existing pattern within community and differs from one community to another; usually different roles include "different tasks, have access to different resources, and are viewed as having different powers and attributes"(Newman &Newman, 2012, P241) and in any community men and women are; "*socialized into these roles according to the prevailing ideology of how women and men 'should' act. Both women and men play different gender roles and not all are related to their biological function as fathers and mothers*"(Eklund, 2000, P.6)

In (1955), Money used the term (gender role) for the first time to refer to; "the psychosocial aspect of an individual's biological sex"(Horley &Clarke, 2016, P.243) that is "learned through socialization in most of the cultures"( Horley &Clarke, 2016, P.10), by integrating "their own physical experiences, knowledge, and observations with the socialization messages coming to them from parents, siblings, peers, and other salient voices of the culture"(Newman &Newman, 2012, P.241), it is "embedded within the larger sociopolitical context reflective of hierarchical power relations"*(Miville* et al., 2013, P. 231). And this is very much reflected in "division of labor between the sexes produces gender-role expectations and sex-typed skills and beliefs that in turn lead to sex differences in social behavior"(Riger, 2000, P.40). In this way gender role bring attention to different important facts as; "labor force, educational, and political trends that are differentiated according to gender"(Lindsey, 2015, P.5).

So it seems more like circle which start from one point and then go back to the same one and feed it. Since gender roles are determined by social and cultural environments and it differs from one community or culture to another because it "emerges through social interactions as a negotiated statement of identity …. it is not something that one achieves . . . rather it is continually practiced in social interactions large and small.

(*Miville* et al., 2013,P.232).This mean that individuals and communities need to adapt when they change locations and live within different communities that have different gender roles. In these situations they are having two perspectives –or even more- about what is accepted for each gender, these perspectives could have something mutual but they might be different and even in contrary. These changes could happen on different level because sociological perspectives on gender is summarized by Lindsey; "*Sociological explanations for gender roles are guided by three levels of analysis (macro, micro, and mezzo" (Lindsey, 2016, P.25)* in order to be understood in "social context, it require a cohesive multi-level analysis and intervention approach"(Michell et al., 2017,NA)

### 2.2.2 Gender role changes and displacement

Gender is not steady "construct", it is dynamic and changing; they do not operate in a strict and rigid manner across time and space"(Abu-assab, 2017, P.19) and it is "composed of social roles, behaviors, values, attitudes, and social environmental factors, as well as biological, physical, and hormonal attributes"(Davidson et al., 2006, P.731), and the "different construction of gender encounter men and women with different outcomes due to war, conflicts and displacement(Nasser-Eddin, 2017).

When displaced persons are changing their locations and faced with other community and culture, they go through process of change on different levels. One of these levels are gender role. While some gender role change to displacement there is other gender roles that will be kept without changing. According to (Krulfeld,2005); "*ethnographic studies can help us to understand how and why refugees decide to change certain gender roles and behaviors while maintaining others"(*Krulfeld,2005, P.59). These changes on one side are response to the changed surrounding culture; different cultures have different norms and ideas about gender roles. Displaced persons in the new environment will be within other community that doesn't share their traditional gender roles they integrated and follow "gender is an important area in which adjustments often must be made, because these will differ cross-culturally"(Krulfeld, 2005, P.59). Displaced persons will find themselves taking another decision of change but here the change not on the level of location or area of living; it is on very close level to them; both on individual and family level. They might change even if they are

not convinced to and in this situation "*ideology may not reflect actuality, since gender roles are dynamic and respond to changing circumstances entailing opportunities, as well as necessities, for change*"(Krulfeld, 2005, P.60). But Elliot discuss, that the change happen "*in ways that are usually consistent with immigrants' own cultural traditions……Though the gender and family patterns of minority cultures do change and become more similar to those of the majority culture, these two sets of patterns remain significantly different from one another*"(Baluja, 2003, P.30)

On another side these changes, are response for economic challenges; although forcibly displaced persons like refugees and IDPs are not economic migrants but they will be faced with economics challenges in their new countries especially if we considered that the status of refugee and related rights is limited to the people who met the criteria and it does not depend on their displacement beside different regulations in different countries. These economic challenges could play a huge part in affecting the gender role changes since "gender and ideology significantly affect the economic opportunities of an individual, as well as an individual's ability to participate in a migration stream"(Baluja, 2003, P.12)

The studies show that women due to displacement becoming entitled with new responsibilities "women are very likely to become head of the household, especially in cases where men go missing, are killed or become unable to provide for their families and thus` fail" to perform their traditional gender roles"(Nasser-eddin, 2017, P144). This change can be seen from different perspectives and one of them seeing that women are more empowered. Thus, Baluja emphases that "gender framework in migration should consider that women role in economics of migration is changing and it is no longer passive role"(Baluja, 2003, P.40).

Studies show that "need for refugee women to enter the workforce or the educational system has changed traditional gender roles in the communities studied"(Krulfeld, 2005, P.60) due to facing "new gender ideologies and to new attitudes about the appropriate roles"(Baluja, 2003, P.36) but this as well could lead to complications such as "will be opposed by their own families as well as other members of the ethnic community"(Hardi, 2005 P.157). The changes of gender role is not only affecting women, they also affect men as well; *Papadopoulos &Gionakis* discussed that refugees father as well are faced with changes during to their displacement "*The roles in the families may change so radically that they may even become reversed. We know of many refugee fathers who are sitting at home, apprehensive about venturing out*

*and waiting for their children to come home from school to take them out for a walk in the park. These are radical transformations that bring about fundamental changes in the family*"( Papadopoulos &Gionakis, 2018, P.5). These changes might not always considered (positive) or (negative) according to Papadopoulos &Gionakis, not because of the radically and fast way it happened but also because of limited changes in the culture of people since "modification in other gender roles in areas of culture having much less articulation with the wider society"(Krulfeld, 2005, P.60), and because of social network that make pressure to prevent changing traditional gender role and adjustment to the culture of host communities and social network are playing a greet role because social network is moderating individual and new community/culture. In relationship to the role of social network, studies on immigrants family showed that "*especially female immigrants, who have social networks composed primarily of co-ethnics remain isolated from the destination society and experience little change in attitudes and behavior*"(Baluja, 2003, P.37).

### 2.2.3 Gender effects on mental health and wellbeing.

Gender play an important role in health and mental health. The affect of gender sometime is direct but also it can be indirect. Women and men have different opportunities and accesses to services in societies depending on their gender. In this way gender play role as social determination of health. Because the chance for a woman to receive treatment and help will be less than men chances, in this indirect way the health situation of women could be worsen not because of biological traits rather because of how community limited their ability to receive help. In similar way the accessibility to education will affect women resources and accessibility to power in her community(Phillips, 2005, P.1-2)

The changes in gender roles due to displacement could change the ability of women to have access to community resources that they would not be able to before their displacement and at the same time it could affect men accessibility.

The changes in gender role could happen on the level of behavior of individual and not on the culture of community which will put individuals under pressure because of their acting differently than cultural norms. Which could result on individual level "increased stress"(Mawani, 2014, P.41), stress is resulted from the self that is "threatened and injured, the person becomes vulnerable to stress"(Kaplan, 1983, P.6).

In many communities the fulfillment of expected gender role have a great impact on individual feeling of self-value. One study mentioned "Sudanese women in a refugee camp in Kenya, the refugee women expressed feelings of lower self-esteem because they no longer took care of the family and household as they traditionally did"(Khanlou et al., 2014, P.118)

On family level, the studies showed that spousal conflicts resulted because of the changes affected men and women roles because "changes in gender roles and responsibilities contradicted their culturally established husband-wife roles"(Stewart, 2014,P.98), another study showed that "parenthood in cultural transition has been acknowledged as a resettlement stressor"(Carlsson &Sonne, 2018, P25)

### 2.2.4 Previous studies about gender role changes

This section will present different studies about gender role changes in the context of migrants, refugees and displacement. The studies will be presented in chronological. First will start with studies from different contexts from different countries and then studies from Syrian conflict context

#### 2.2.4.1 Studies from different contexts.

In 2000, Eklund interviewed female migrants worker in Beijing to understand women reasons behind migration and how these reasons are related to their gender role. This study found that female are seen mainly as mother, wives and daughters. In work sector there is a division and women are seen mainly working in farms or household while men are working in the field of business and building. (Eklund, 2000, P.12)

In 2008, Crosby made a study to understand gender role changes of Resettled Somali Women in Georgia. The study tried to understand what changes happened to gender role after being resettled in another country. It found that women were trying to stick into their traditional roles in their new community. The different culture they are living in had different norms of gender roles. Due to this interaction the traditional gender roles were challenged and changed(Crosby, 2008, P.69). The study presented the tradition roles that expect women to be dependent and have access to less educational opportunities in compare to men. Men are expected to be very active on community and society level and to be able to gain higher level of education.

The migration helped women to have chances of work and gaining money and become more independent, but migration did not affect the structure of the family.These changes did not push men to be more supportive and helpful inside the house and they did not take care-giving duties because other family member were providing support.(Crosby, 2008, P.79). Similar studies were done in countries like Germany and Canada and they found similar results. But in Canada, these changes lead to higher rate of divorce.

Although there is changes in term of gaining money in Georgia but there were not changes in decision making and spending these money and men stayed the ones in charge of this which increased the pressure felt by women.(Crosby, 2008, P.79)

In 2015, Onyemelukwe, & Cullen studied the gender roles of first generation Nigerian men and women living in Ireland to understand how gender role affected by migration. Thorough interviews the researchers found that, there is changes and exchanges of tasks and activities related to men and women. These changes happened as a results to encountering different culture that include different gender roles assigned to men and women. The study showed also that women are more affected by these changes. The traditional gender role of men according to Nigerian culture is to be the breadwinner, family leader, provider and decision maker while women are expected to be the care-giver and defer to men authority. As women obeying the authority of men they are expected to accept punishment when they oppose his authority. These punishment could be physical. These advantages are related to being man of any ago or family role but they increase depending on the age and the status inside the family. ”(Onyemelukwe, & Cullen, 2015, P.148)

The study showed also that after years of living in Ireland there is limited changes in these believes about gender roles. And still there is a very strong belief that men are the breadwinners and head of the family and women are the care-givers and obey(Onyemelukwe, & Cullen, 2015, P.149-150). Even if women are working it is still believe that they should do their tasks inside the house completely since " woman’s primary role is to be a caregiver"(Onyemelukwe, & Cullen, 2015, P.151)

#### 2.2.4.2 Syria context studies

After Syrian conflict in 2011 started, several studies were done to understand the changes in gender role for Syrians in the different communities. These studies will be presented here in chronically order;

In 2013, Charles & Denman conducted a study in Lebanon with Syrian refugees.The study found that the gender role in Syrian community were divided in strict way between women and men, due to displacement to Lebanon this division changed and each gender took over some tasks of the other gender. The study see that these changes affected men negatively; they lost their roles but their idea about what they should be doing as men is different than what they are really doing which caused increased anger that was translated into violence towered their wives(Charles & Denman, 2013). Finally (Charles & Denman) suggest that "A focus on changing attitudes towards fixed notions of patriarchal gender roles is needed in education to help combat GBV"(Charles & Denman, 2013,P.108)

Another study was conducted by ABBAD and OXFAM to understand the changes in gender role for Syrian and Palestinian who were displaced to Lebanon; the study was done by several interviews and focus group discussions and found out that both men and women are not able to fulfill their traditional gender roles and stress and anxiety is triggered by this. Men have lost their roles as bread-winner, protector and family provider which increased their feeling of powerlessness. Women took over some of men roles as bread-winner and family provider while they are still considered the main care-taker and responsible of house-work. The new situation of living are limiting women ability to take care of children and house as they used to do before displacement. Some women expressed that these changes made them feel more empowered while other women expressed that they feel that they lost their main traditional role(El masri, Harvey &Garwood, 2013)

Both studies; (El masri, Harvey &Garwood, 2013) and (Charles & Denman, 2013) found that low self-esteem, anger and disempowering was resulted in men due to the feeling of losing their traditional gender role and it was related with increased violence towered wives and children. ; (El masri, Harvey &Garwood, 2013)(Charles & Denman, 2013), and finally ABBAD & OXFAM study see that "Refugee women

and men`s anxieties and fears about their changing gender roles need to be acknowledged and addressed"(El masri, Harvey &Garwood, 2013, P.7).

In 2016, a briefing paper were wrote by Mixed Migration platform (MMP) about Women and girls on the move that mixed migration from the Middle East to Europe found that due to conflict and displacement the gender role has changed and in contrary to what was in Syria, more women are participating in work and community. The analysis found that both in Lebanon and Jordan, women are becoming bread-winner by either having more opportunity to work or by cash-programs provided by organizations. Similar to the previous two studies, this analysis suggest that these changes affected men`s self-esteem in negative way.(MMP, 2016)

In 2017, a study by Nasser-Eddin with Syrian refugees women in UK and found that women needed to be involved in different activities and tasks and take over new roles at the same time they are expected to keep their previous traditional roles as well as care-givers. But these changes did not bring increasing threatening violence towered women because the law in UK is protect them from such practice(Nasser-Eddin, 2017)

In 2017, Balkacioglu found that traditional gender role of Syrian women has changed due to displacement and women took over different tasks and responsibilities such as "look for food and engage in activities that generate income and resources for their family and dependents"(Freedman et al., 2017, P.7)"According to (AFAD,2014) data, (22%) of Syrian women and (5%) of Syrian children are registered as head of their families. About (87%) Syrian women do not have an income- generating occupation and (97%) had not been able to earn an income in the previous month"(Balkacioglu, 2017, P50)

Asaf in 2017 has done a content analysis analysis for previous published scientific papers and reports to investigate the results of war from gendered perspective and "challenging the narrative of women as just a group with special needs and requirements"(Asaf, 2017, P.1) and "to discover how women’s role in all these spheres are shaping new narratives for women, peace and security, distinct from the prevalent existing one"(Asaf, 2017, P.2). Assaf focused mainly on her paper on women from gendered perspective and found out that women taking over new roles

such as bread-winner and head of the house which makes them suffering from depression and stress because of being overwhelmed of their traditional tasks as care taker and as head of the house and that families who lost their men are searching for protection and shelter for their young daughters by marrying them at early age(Assaf, 2017, P.7). The study found that it is challenging for women to take these new responsibilities and work which they did not used to do before.

The main traditional roles of Syrian women according to the study is to cook, clean, be responsible of the children and act as the caretaker of the family(Assaf, 2017, P.8). These changes in gender roles were concerning for both men and women" who still believe that it the primary responsibility of a man to provide for his family. Thus, generally speaking, men in refugee camps are still getting more employment than women"(Assaf, 2017, P.9) which reflect few changes on the level of roles but no the community thoughts about roles.

In another study conducted by Habib in 2018, before the conflict Syrian women and families were under social pressure to act specific roles. Due to displacement these social pressures were reduced and a switch happened in the gender role of Syrian women. Women become more responsible of receiving humanitarian aids.

In the neighboring countries, although resources in Lebanon were limited and situation of living changes radically but still women were requested to do their usual roles which caused additional stress to them. The study also found that men and women showed increased anxiety due to these changes. Similarly to Jordan, women were expected to fulfill their traditional gender role while they are responsible of work and provide resources to family.

In Turkey, women faced stress because of these changes. Although women have equality in term of work but their unstable legal status affect their work opportunities. Due to this women were forced to accept work opportunities. With lower wages.

Some of the field Syrians women engaged in work in Turkey are seasonal agriculture and cleaning. In work environment, Syrian women faced several challenges as; "fears of harassment, lack of child day care, bad working conditions and discrimination by Turkish employers"(Habib, 2018, P.6).

In Berlin-Germany; the study showed that several positive changes happened in Syrian women gender role such as; independency, decision-making on income and expenditures and assume responsibilities outside the house(Habib, 2018, P.19-25). At

the same time the study showed that women were frustrated and overwhelmed because they needed to handle two roles at the same time (new and traditional one).
One important results is that negative attitude of men towered these changes were transformed into violence in some cases against women.(Habib, 2018, P.25).
In their case-study paper that were wrote in 2018, Papadopoulos &Gionakis were trying to highlight the challenges and resilience that acquire in the context of refugee fathers. The writers also tried to bring the attention to the point that when support and help provided to refugees fathers it is reflected upon their family members as well "We are not advocating the stereotyped role of father as the strong person who protects his family but, instead, we simply point to the fact that a father plays a crucial role as an enabler and catalyst of functionality in the family"(Papadopoulos &Gionakis, 2018, P.4)
According to the paper, fathers are at the first interact with the world outside the family, protector and provider. Due to displacement the refugees fathers feel that they are not able to fulfill their roles because they were not able to protect the family f being displaced. (Papadopoulos &Gionakis, 2018, P.5).
At the same time the refugees fathers are challenged with these negative changes, children and women are more engaged and enrolled in several educational and medical activities in their new country which facilitate their integration process(Papadopoulos &Gionakis, 2018, P.5) These changes are in opposite of what refugees used to do back at their homes. Instead of the father being out and his children waiting him to come in then now he is waiting at home waiting for his wife and children to come back while he is setting at home and do nothing. These are radical transformations that bring about fundamental changes in the family(Papadopoulos &Gionakis, 2018, P.5)

In 2019, a study by Okan Seker was conducted to understand the changes of gender role for Syrian women and men in Turkey. The study found that the changes of gender role happened due to displacement. Men were mainly affected in negative way and they felt that they were disempowered by these changes "Syrian men cannot marry women and cannot get them to do what they want."(Seker, 2019, P.1)

They men are still  requested to fulfill their traditional roles and provide protection but according to different challenges they are more passive in Turkey. They are

slowly losing their control over decisions as well. While, Women had different advantages from gender role changes and they become more active in the society (Seker, 2019, P.1)

## 2.3 Syrian displacement crises background

The Syrian humanitarian crises is based on mainly on political oppression, that can`t be understood without taken other dimensions into considerations.

Thus, it is important to have an overview of the Syrian crises background and the Syrian displacement crises.

### 2.3.1 Back ground of the Syrian conflict

Syria achieved its full independent in 1946. Several military coups sequences between 1949 and end it with 1963 coup that Al-Baa`th party took over power and the power dynamics changed(Joya, 2012, P29). Al-Baa`th military leaders who were involved in the coups 1963 had called for officers belonging to their communities (mainly minorities) to join and support them.(VanDem, 2011, P.31).

People from isolated backgrounds such as rural or religious minorities joined the party aiming to take part in political life of Syria(VanDem, 2011, P16-17). Although Al-Baa`th party was promising population from low social and economic background to join actively in political life of Syria but the party excluded non-Arabic minorities "unless they give up ethnical belonging in favor of Arab identity"(VanDem, 2011, P18) because Al-Baath party ideological goals "denied existing social realities and included ousting sectarian, regional and tribal loyalties in favor of Arab nationalist and socio-economic group sentiments"(VanDem, 2011, P.15)

Hafiz Assad took into power in 1970 by another coup against other wings of Al-Baa`th party.(VanDem, 2011, P18) and at his time as previous time the military and political elite and their supporter in power, took advantages of their positions to gain money, power and opportunities for themselves and their supporters(VanDem, 2011, P. 141).

On the other side, -apart from the elites- Syrians were suffering from emergency law, that according to Human rights watch (HRW) report in 2010;"affected the social and

political life along with minimized the group gatherings and freedoms. Several human rights violations accrued linked to killing, exiling, imprisoning of oppressions and mass destructions of the community"(HRW, 2010, P.25)

The first clash between the government leaded by Al-Baa`th party and the islamist opposition groups happened in early 1980s. The government respond was "aggressive bloody"(Joya, 2012, P30). Due to the incidents of 80s in Syria (HRW,2010) reported that human rights violations was committed by Syria` security forces, "The security forces detained and tortured thousands of members of the Muslim Brotherhood, communist and other leftist parties, the Iraqi Ba`ath party, Nasserite parties, and different Palestinian groups—many of whom subsequently disappeared"(HRW,2010, P.25) and the same report says that the estimated number of forced disappearance whom fate was not relieved until now is around 17.000 persons.(HRW, 2010). After this huge suppression, "The power of security forces were extended"(Joya, 2012, P30).The supersession was not limited to Syrians in Syria but it was extended to affect Lebanon while Syria's military presence and security forces "detained and abducted Lebanese, Palestinians, and other Arab nationals during Syria's military presence in Lebanon, hundreds of whom are still unaccounted for. (HRW, 2010, P.25).

The Syrian government authoritarian was increasingly empowered by the division of population based on identity(Saouli,2018 , P13).

Hafiz al-asad stayed in power from 1970 until 2000 that ended by his death. His son Bashar al-asad inherited the country and did not take serious steps towered the different types of that abuse was done by the security forces.(HRW, 2010, P.25)

According to HRW report in 2010, the human rights situation did not witnessed any improvement under bashar, and several violations was still in place; no press law, the state of emergency law, no NGOs or human rights registrations is allowed, and above all the suppression of security forces did not change(HRW, 2010, P.7).

Syrians lived under state of emergency for 40 years both under al-asad, the father and the son. The state of emergency were lifted finally in 2011 after the peaceful protests started in Syria(Nahlawi, 2020, P119)

Although, the main narrative about the beginning of peaceful protest is claiming that civilians from Daraa city protested against the mayor because their children were detained, but it was expected for similar movements to happen as response of decades of human right violations and oppression. The response of the government was as aggressive and bloody as the 80s response.

The first few months stayed peaceful protests but with times and with the increasing aggression from the government, the militarization of movement started and violence started to escalate more to the level that people started to flee their homes.

In 2012, "a dreadful massacre of more than 100 civilians took place at the village of Houla, on the Taldou plains just north-west of Homs."(Anderson, 2015, P.2)

The violence speeded and escalated in different cities in Syria which started to cause the population movement that started to be internally then people started to cross the borders to other countries. "A trickle of refugees began arriving in Turkey after the middle of March, but the larger waves crossed over in early June as they fled army violence in Idlib, and later Hama, Homs and Latakia. All of these cities are places where some of the heaviest security crackdown had been taking place. Refugees mainly crossed into Hatay, a semi-arid and mountainous border region. Many of the Hatay residents have family ties within Syria**"(** EMHRN, 2011, P.4).

Millions of Syrians have fled their homes due to violence from the regime or the opposition(Ferris &Kirişci, 2016, P.45)

Furthermore, the Commission investigated human rights abuses, and confirmed at least 9 intentional mass killings in the period of 2012 to mid-July 2013, having identified as perpetrator the Syrian governmental regime and its supporters in eight cases and the opposition in one(Darkakri, 2014, P.301)

### 2.3.2 Displaced Syrian in Turkey

The main motive for Syrians to flee their homes is to seek protection and safety from the violence in their country. The displacement started to be within the border of Syria but with the escalation of violence Syrians started to flee to neighborhood countries like Lebanon, Jordan and Turkey. Syrians were affected by the on-going conflict and

a lot of them left their houses and fled. Syrian population is very diverse in term of ethnics and religious backgrounds(UNHCR, 2015b, P.10-11).

The number of Syrian refugees in Turkey is considered "the largest Syrian displaced population -including both registered refugees and displaced Syrians with another legal status- almost shape (92%) of the total refugees in Turkey".(UNHCR, 2019, P.9).

According to Directorate General of Migration Management (DGMM), Syrians in Turkey are mainly under three category of legal status mainly; under temporary protection (3576370), stay with resident permit (99.643) and (110,000) who obtained Turkish citizenship by the year of 2019. (Erdogan, 2020, P-24). Which make the total number of Syrians in Turkey more than 3.5 million with the end of 2019. Almost all Syrians live in urban areas and not in camps, less than 2% are living in camps and no one of these camps in Gaziantep city. (Erdogan, 2020, P.65)

Most of Syrians are located in the border cities. In term of number of Syrians in Turkish cities the highest number of Syrians are in; Istanbul, Gaziantep, Hatay and Urfa. Number of Syrians living in Gaziantep is not only the second highest number but also the percentage of Syrians comparing to host community come in third after Kilis and Hatay. Syrians in Gaziantep compare to population form (22.29%).(Erdogan, 2020, P-26-27). This mean that one person of each five people you can meet in Gaziantep is Syrian.(Gultekin et al., 2018, P.77)

In term of gender, a study was done by Gaziantep university show that (56.1%) of Syrians who live in Gaziantep are females and (43.9%) are male. Most of Syrians are under the age of 60s and more than 80% are married.(Gultekin et al., 2018, P.85-86) which in consist with (Erdogan, 2020) study that show that percentages of female and male Syrians are very close in Turkey. (Erdogan, 2020).

### 2.4 theoretical framework

After finishing the thematic analysis -clarify the themes maps for both traditional and changes of gender role, and psycho-social effects- two main frameworks will be used to give a meaning to the results. First one, social-ecological model which will be used

in interpreting the changes of gender role. The other one, trauma grid or what known as adversity activated development grid which was developed by R.K. Papadopoulos.

### 2.4.1 Social-ecological model

Social-ecological model is the general framework that directed developing this study.

It is important to consider sociocultural framework to give more ability to analyzing complicated dimensions and factors and to put knowledge into context while working with populations living out of their own country, community and culture*(*Chuang &Tamis-lemonda, 2013, P.1*)*

Displaced persons because of wars and conflicts experience changes on different levels such as; political, social, psychological, economic and cultural. These changes require displaced persons to adapt using different ways. The changes and adaptations are not easy processes and could bring high level of stress. In order to understand these changes and how it affect the displaced persons, there is a need to approach this situation using holistic model that doesn`t only focus on the symptoms and reactions on individual level only. Moreover, capture the displaced persons experience on different levels. Because the mental health situation of displaced persons is not only related war and conflict events but rather it can be linked to on-going "stressors in their social ecology."(Miller &Rasmussen, 2017, P.7). There is a need in order to capture and understand the experiences of displaced persons to approach it using a model that enable us to understand different levels and interacting factors such as social-ecological model that see that the situation of health is not only determined by individual biological factors but rather through; "*interactions at the individual (age, sex, gender, race, biological factors), interpersonal (family and relationships), community (organizations and environmental factors), and societal (culture, economics, governance, etc.) levels. All of these levels offer opportunities to understand, prevent, and effectively respond to illness and disability"*(Brown, 2018, P.47).

Social-ecological model (SEM) was mainly developed by Bronfenbrenner to understand the development of human but it was used in different fields after that "including health research"(Eriksson et al., 2018, P.416). This model consist of four level; the first include the closest social structures to the child, then the connections between first, the third layer is the larger social system interacting with first layer, and finally the outermost layer in the child’s environment(Hertler et al.,2018,P. 326)

One of the daily stressors are the changes happen on gender role of men and women. The changes that they need to live with to survive even if they still believe that their role is different. The displaced persons here are shuttered between their beliefs and customs about what they should be doing as men or women and between what they are really doing. As discussed in the studies section, the changes happen due to different factors but the changes on cultural level is still limited.

As discussed before in the section of studies about; gender role changes in refugees and migrants context studies; different studies found out that although women and men gender role have changed after migrants of fleeing to other countries but changes are very limited on the level of culture and community ideas about what is accepted and what not for each gender-role(Charles & Denman, 2013). Although refugee and migrant women are working and taking over other roles which considered men-roles but still the community is seeing that this is temporary situation and just a response to the daily life challenges. These changes are on the level of practicing-gender-role not on the level of ideas-about-gender-role. In order to capture the different levels of gender the social-ecological model will be used in the process of interpreting the results.

Since SEM give the chance to understand " the interactive characteristics of individuals and environments that underlie health outcomes"(Golden &Earap, 2012, P.364) because it see that individual is lying in the center of several lyres that "influence health behavior, such the individual, interpersonal, institutional, and societal levels"(Chyu,2019, P.10)

After identifying the final themes maps for traditional gender roles and the changes in gender roles then researcher will relate each theme with its suitable level according to SEM, whether it match to individual, interpersonal/ relationship, community or societal level.

The SEM will be used for explaining the results of thematic analysis and will use the model that was used in sexual violence preventing model, the model considered that sexual violence behavior is affected by different levels; individual ,relationship/ family, community and societal. Each level have different factors that empower and encourage the violence behavior. In order to prevent and influence this behavior there is a need for changes on all these levels. (CDC, 2004).

### 2.4.2 theoretical framework in understanding psycho-social effects

The other framework that will be used; is trauma grid created by R. Papadopoulos to help in understanding the results of adversities and trauma on different levels and different direction without only focusing on traumatic problems results.

As Papadopoulos describe it purpose; "It is proposed that refugees' response to adversity is not limited to being traumatized but includes resilience and Adversity-Activated Development. The Trauma Grid avoids global impressions and enables a more comprehensive and systematic way of identifying the individual refugee's functioning in the context of different levels ,i.e. individual, family, community and society/culture."(Papadopoulos, 2007, P.301). The following table present (trauma gird) as described by Papadopoulos;

**Table 2.1- Trauma grid**

| Trauma grid | | | | | |
|---|---|---|---|---|---|
| | Negative effects | | | Neutral effects | Positive effects |
| | Injury/ Wounds | | | | |
| Levels | Psychiatric disorders (PD, PTSD) | Distressful psychological reactions (DPR) | Ordinary human suffering (OHS) | Resilience | Adversity activated development (AAD) |
| Individual | | | | | |
| Family | | | | | |
| Community | | | | | |
| Society/ culture | | | | | |

Source: - (Papadopoulos, 2007, P.309)

The grid is seeing that the results of traumatic experiences is not limited to PTSD and other psychiatric disorders and rather it cover wide range –in addition to PTSD and psychiatric disorders- of distressful psychological reactions, normal human suffering that could be considered normal reactions to abnormal situations; all these results could be classified as negative or challenging. According to Papadopoulos the results could be positive as will and trauma could trigger the reliance within the person or it

could trigger new positivity that just was born after the adversity. The grid is also seeing that all these different results could be on different levels in additional to individual level; family. Community and society/ cultural level as well. (Papadopoulos, 2011) (Papadopoulos, 2007)

Papadopoulos &Gionakis in their paper wrote in 2018 are discussing that the changes of gender roles that happen to displaced persons could have negative results as well as positive ones and we as researchers need to be neutral to be able to see both without previous ideas that could prevent us from seeing this.

*"What we endeavor to do in working with refugees is to remain vigilant to our epistemological approaches in order to avoid perceptions of fixed binaries, of polarized outcomes, of black or white distinctions. The changes that occur in families when they become refugees include both negative and positive effects and consequences, and our task is to discern as many of them as possible*"(Papadopoulos &Gionakis, 2018, P.5)

Identifying different psychiatric disorders need either professional diagnoses or the use of clinical test that help in diagnosing wide range of disorders. Both are time consuming. For this reason the used version in this study was modified as following;

**Table 2.2- Modified version of Trauma grid-psycho-social framework**

| Trauma grid | Negative | Neutral | Positive |
|---|---|---|---|
| Level | Injury/ wound | Resilience | Adversity activated development |
| Individual | | | |
| Family | | | |

Injury/ Wound in the study will be considered all psychological reactions that elated to the changes of the role in negative way according to participants.

Resilience is the previous available potentials that adversity help to be expressed while the adversity activated development is the totally new positive results according to participants.

The study will calcify themes of psycho-social effects on individual and family level. Since the results on gender role are expected to be different on women and men level

so the individual level will be distinguished between women and men unless the analysis showed that they were the same then this part will be merged again(EVASP, 2010)

### 2.5 Study Rationale

This study aim to find main themes related to women and men gender role before fleeing Syria and the main themes related to gender role that they have in Turkey to be able then to examine the changes of gender role. In relationship to changes of gender role the study will search possible psycho-social results of these changes. The study will identify both negative and positive results according to the description of interviewed sample. The study will be using two main framework; ecological frame to capture gender role in Syria, Turkey and then compare between the two to identify changes. The other framework is the psycho-social (adversity/ Trauma grid) to capture results on individual, social/family levels both in term of negative and positive results according to sample. The two frameworks will be used in the process of interpreting the resulted themes.

### 2.6 Organization of the Study and Summary

This thesis consist of (5) chapters, the first one is the introduction that contain; thesis Layout to provide brief introduction about the rational of the study and main concept that lead to this study. The second chapter include the main theoretical concepts and literature review that provide the theoretical framework that the study was established on, in this chapter different previous studies is presented in relationship to the current study. Third chapter is deducted to explain the followed methodology in the study, sample choosing process, process of developing the interview guideline and main protocols were followed in transcriptions and analyzing the data until the themes identified finally. The fourth chapter will present in details the results of the study and the sample information. Finally the fifth chapter will include the conclusion of the study by presenting brief summary, limitation and recommendations.

# CHAPTER THREE

# METHODOLOGY

## 3.1 Introduction

This chapter will provide detailed overview of the method used in this study by presenting the purpose and questions of research and research design. The method of this research will be qualitative method and more specific it will follow thematic analysis. This chapter will explain the process of developing the interviews guidelines and other considerations related to interview as the data collection tool, participants and participants recruitment process and finally will show all the followed steps while analyzing the data falling thematic analysis steps.

## 3.2 Purpose and research questions

This study aim to understand the Psycho-social effects of gender role changes of Syrian women and men living in Turkey.

### 3.2.1 Purpose of the study

3.2.1.1 Understand the tradition gender roles back in Syria for Syrian women and men living in Turkey

3.2.1.2 Understand changes happened to the gender role and what is the new gender role for Syrian men and women living in Turkey

3.2.1.3 Understand psycho-social results of gender role changes for Syrian women and men living in Turkey.

### 3.2.2 Research questions:

3.2.2.1 What are traditional gender role for Syrian women and men living in Turkey after 2011?

3.2.2.2 What are changes to gender role of Syrian women and men living in Turkey after 2011?

3.2.2.3 What are the positive and negative Psycho-social results of gender role changes for Syrians living in Turkey?

### 3.3 Research design

In order to understand what changes happened to the gender role of the displaced Syrian women and men in Turkey, there is a need to understand the previous traditional roles that they were entitled with in Syria and the new gender roles in Turkey. Then the comparison will show which components disappeared, emerged, overlapped or exchanged. The study used qualitative method in collecting data; interview; and in analyzing the data; thematic analysis.

The main reasons of using this method "*an underutilization of qualitative methods that would allow refugees to identify, in their own words, critical determinants of their psychological well-being), the psychiatric/ symptom-focused approach to documenting refugee distress has nonetheless yielded some compelling findings*". Miller &Rasco, 2004, P7).

The study is trying to understand and discover the perception and experiences of displaced Syrians in Turkey who went through specific change of location that reflected several other changes. To be able to understand how they lived and changed due to displacement (if there were changes). Thus why interview were the best way to collect data because "every word that people use in telling their stories is a microcosm of their consciousness"(Seidman, 2006 ,P.7) and it is very much contextualized because "there are multiple versions of reality"(Braun &Clarke, 2013,P.6). and interviews can help in capturing the very much personal experience in specific context.

To help organize the told experience of participants, thematic analyze method were used in analyzing the collected data were as it "summarize unstructured data in thematic categories" (Harper, 2012, P.85) and help to "understand and interpret more local meanings; recognizes data as gathered in a context"(Braun &Clarke, 2013, P.4). There is no need to quantify this experience. There is a need to understand the experience and process which can be done by using qualitative method. (Harper &Thopmson, 2012, P.5) and as Braun & Clarke define it; "Thematic analysis is a method for identifying, analyzing, and reporting patterns (themes) within data"(Braun & Clarke, 2006, p.7). The themes are category in the data that are "interesting or important to tell something about a topic"(Maguire &Delahunt, 2017, P.3353) using

flexible and useful tool of research that provide "rich and detailed, yet complex account of data"(Braun & Clarke, 2006, p.6).

Although thematic analysis "does not require detailed theoretical and technical knowledge" that is needed in other approaches and it is consider easy to conduct thematic analysis (Braun &Calrke, 2006, P.24). but still there is specific steps that need to be followed and in this study the researcher followed the six phases explained by (Braun &Calrke, 2006). Also there is a need to take several decisions after choosing thematic analysis to decide the type of analyze in term of how much it will be related to the data or to previously decided code and themes, another important decision is how deep to go in analyzing and whether the study will focus on the surface of the meaning or analyze beyond it. For this study the main decisions were; to be inductive and the themes identified and linked with the data directly and not decided previously depending on literature; semantic approach that does not look beyond what has been said rather the themes focus on the direct surface meaning of what is said. (Braun &Clarke, 2006, P.13).

The data of the study were collected by individual interviews with participants. These interviews were recorded, word by word transcripted then analyzed by the researcher. The number of participants were (10) that were identified using snow-ball sampling method starting from (2) participants from researcher network, these participants introduced the researcher to other participants of the chain.

Researcher used the social-ecological model as framework for interpreting the themes and findings of the study to help answering the questions of the study.

### 3.4 Participants

Since the focus of this study is to understand the experience of Syrian displaced to Turkey in term of their gender role changes. There was a need to set specific criteria to consider eligibility before starting the recruitment of participants.

Including criteria for participants were as follow:

- Syrian.
- Men or women.

- Left Syria because of conflict (directly or indirectly) and settled in Turkey after 2011.
- Lived in Syria before 2011.
- Between the age of (21-55) years old.
- Living in Gaziantep. (Sahin bey and SehitKamil municipality).

Excluding criteria;

- Living in Turkey before 2011 and did not left Syria because of conflict.
- Living in other municipalities of Gaziantep.
- Was living outside of Syria before 2011.

To ensure collecting meaningful and good amount of data the study recruited (10) participants and conducted individual interview with each of them that lasted between (90-120) minutes.

### 3.5 Data collection

#### 3.5.1participants sample

The sample of participants were (10) Syrians living in Turkey and displaced after (2011). They all live in Gaziantep. In term of gender; (5) females and (5) males, their ages; between (24 and 55) years old. In term of social status; (2) single, (1) widow, and (7) married and (7) of them have children. Only one of them were not working. In term of education background; (5) of the participants are with university degree, (3) secondary school and (2) elementary school. Participants were from different cities in Syria; (2) from Damascus, (4) Aleppo, (2) Homs, (1) Lattakia and (1) Idlip. The earliest came in (2012) and the latest in (2020).

#### 3.5.2 Participants recruitment

The research is designed to understand the experience of displaced Syrians regarding gender role changes through individual interviews. Without questioning to reach valuable and real data it is important to the participants to share openly their experience in safe and trustful settings. One of the difficulty when studying conflict affected populations is to establish trustful relationship with studied participants. It is well known that conflicts affecting the social network and relationship in negative way. The trust is shattered in conflict affected communities because of the very heavy

violence that they experienced. It makes trust very hard to be gained even in safe contexts as therapy. That why it is very important for service providers and even researchers to be sensitive to this broken trust when they approach the communities either for study or interventions. (Matthis et al., 2018, P.291-292)

This will make it more challenging for researcher who is establishing one-session relationship. For this reason (snowball) sampling method were identified to recruit study participants. Although the accessibility for displaced Syrians is easy but the sensitivity of the subject of the study there were a need to reach participants in trustful way. "Snowball sampling is a convenience sampling method. This method is applied when it is difficult to access subjects with the target characteristics. In this method, the existing study subjects recruit future subjects among their acquaintances. Sampling continues until data saturation"(Naderifar et al., 2017 ,P.2)

(Crosby, 2008) in her study with Somali women stated that using snow-ball sampling method helped more women to participate in her study due to the built trust among the referral chain.(Crosby, 2008, P.72) because in conflict communities the trust is affected and "trust among community members has been shattered"(Ventevogel, 2018 ,P.169) . inside the community and even between people from same backgrounds(Jordans et al., 2018, P.263) There is always a need for a mediator to encourage refugees to trust in others( Benson et al., 2018,P252).

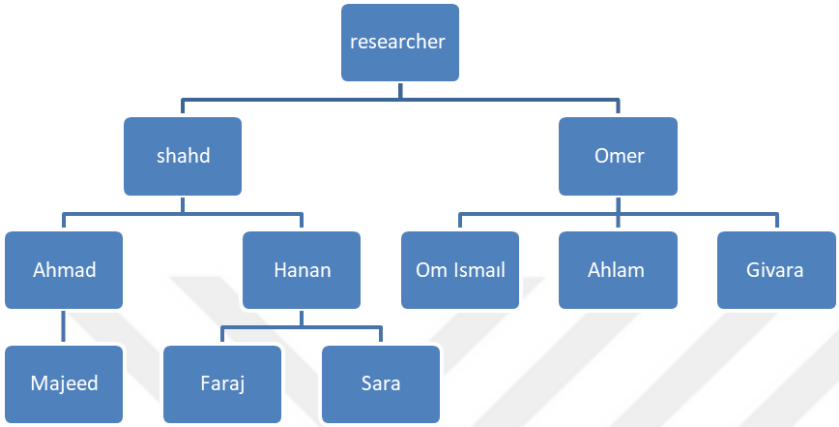
The researcher made first communication with participants by sharing a message through social media platforms different groups -whats`app groups- that researcher has accesses to. The message contained introductory announcement about the research. The aim were to identify the first (2) participants from the referral chain. Several possible participants communicated with researcher after that through whatsapp or phone call to receive more information about the study and interviews. They were informed about the need of introducing the research to other possible participants from their network, length of the interview, general topic and ethical issues regarding confidentiality .

The interview with possible participants started with (7-10) minutes of introduction and consent. They were informed that they can withdraw and stop the interview after this introduction and at any minutes during the interview (and after the interview maximum 15 days) after that they will be considered part of the research. The first

branch of the chain reached up to (5) persons while the second branch reached up to (3) persons without considering the starting participants.

The shape of the chain was as follow;

**Figure 3.1- Snow-ball sampling-Referral chain**




### 3.5.3 Interviews

The first draft of interview guideline were developed based on the research question, literature and previous studies review. After consulting the thesis advisor some changes were made to the guideline draft. Then one pilot interview were conducted with a participants that were not included in the participants sample afterward.

Interview were considered good tool to capture the stories, narratives, experiences and personal thoughts of studied population instead of imposing pre-prepared questionnaires into their experiences.

Pilot interview were conducted in 12/9/2019 and aimed to ensure that questions are understandable, sensitivity of questions, time frame is enough and receive any feedback that can be considered to develop the guideline. Very small changes were done about the pilot interview and the final version of guideline were approved.

In the period between (28/2/2020-10/3/2020) the (10) individual interviews were done in Gaziantep in central location in one café that is well known for Syrians, the café called (Bedavi Kitap café).

Each interview started with (7-10) minutes of (brief introduction) about researcher, the study and include consent, confidentiality explaining, voluntary participant and the right to withdraw and proposing linking participant to mental health and psychosocial support services in case the interview triggered any negative uncomfortable reaction to participant or concerning reaction to the researcher.

After this introduction the consent of participants were checked and recorder started by recording their consent verbally. The researcher preferred to have verbal consent to be suitable for all possible participants from any education level.

The contact information of researcher and her advisor were shared with participants in case of any ethical consideration, complains or need for clarification or withdrawing from the study.

After the recorder start, then the guideline started with icebreaking questions allow the participants to introduce them-selves in term of the (name) they want to use during interview and when their saying are quoted in the study, educational background, work, when they came to Turkey, work, marital status and children.

Each interview lasted between (90-120) minutes and participants were informed about time frame at the beginning of the interview but also they were informed that in case of need the interview might take longer if they are welling to. Interviews were conducted in one setting.

There is two version of the interview guidelines one in Arabic to be used with the participants and the other were English/Turkish.

The questions then was two main part, the first designed to cover the gender role in Syria then the second part was about the opinion if the gender role changes then the third part was to cover how they were in Turkey and finally to share ideas and experience about the psychosocial effect of gender role changes. The participants were encouraged to share their ideas freely and voluntary. Each interview took (including ice breaking questions (90-120) minutes. One interview was hard to manage in term of time. All interviews were recorded and the contact information of researcher and adviser were shared in advance for any inquiry or further needed communication. The researcher offer participants to be linked with psychosocial support services in case of uncomfortable reactions after the interview.

During the interviews the researcher were neutral toward any shared experience but at the same time motivated participants to share by providing environment of acceptance and safety. Researcher used communication skills to facilitate interview, summarized and reflected the answers of participants and asked for clarifications in case of need and at some point challenged participants to share more on specific ideas.

Researcher granted confidentiality for participants in different was; keeping records in safe place that only researcher will have accesses to them, interviews will be transcripted by researcher, analyzing the scripts by researcher and finally agree to quote saying of participants by anonymously or by referring to fake name they choose.

An updated journal was used by the researcher to keep notes during interviews, transcripting, and literature review that was used later during the analysis and discussion.

To keep consist follow up of the references researcher used (Mendeley) program and excel sheets.

All interviews were transcripted word by word by the researcher and transformed to the program (MaxQdata) to be analyzed.

## 3.6 Data analysis

All transcripts of the interviews were in MaxQdata program to start the thematic analysis. The aim of analysis is to figure out specific themes related to gender role and the theoretical framework was social-ecological model to interrupt the findings of analysis.

### 3.6.1 Thematic analysis

After transcripting all the interviews and transforming them into MaxQdata program, researcher followed the six phases of thematic analysis by (Braun &Calrke, 2006) to analyze collected data. The analysis started with Phase 1: familiarizing yourself with your data; which mean "active and repeated reading of the collected data in search for meaning and patterns."(Braun and Clarke, 2006, P.16). The researcher were involved in the transcript process which give the chance to listen to recording of the interviews several times before transcripting, then while the process of transcripting and after the

transcription. Transcription were done in Arabic since the interviews were conducted in Arabic into Microsoft word; (word by word) by listening to the records and use the notes that researcher were taking during the interview to give directions and include non-recorded mimics or body language.

After that, data were transformed to the MaQdata program and the analysis were done through this software.

In the second phase generating initial codes in this phase researcher captured any interesting or important code in the data. "the most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon"(Braun &Clarke, 2006, P.19)

Researcher coded all possible important codes whether it was single word, sentence or passage. At this phase no decision regarding importance or priority of codes were done and every noticed code were written to follow the advice from Braun and Clarke, 2006; to code as much as possible because "you never know what might be interesting later" (Braun &Clarke, 2006, P.20)

Researcher read the data several times to produce the codes. Then each code were defined by one or two sentence with one example to clarify the code meaning. All codes were produced in English and the initial were identified as in the following table;

**Table 3.1-Intinial codes**

| **Gender roles related codes** | **Psycho-social effects related codes** |
|---|---|
| Working, worker. | Communication with wider society |
| house work | Tiredness |
| type of work (limited/different types) | Overwhelmed |
| Bread winner | Losing-role |
| Resources controller | Internal and external conflicts |
| Head of the house | Helplessness |
| Rough/ strong | Stress |

| | |
|---|---|
| Tender | Physical complains |
| Independent | Self-esteem |
| Dependent/ codependent | Isolation/involvement |
| Tomboy | Satisfaction |
| Obey | Anxiety |
| Authority | Sadness |
| Shame | Sharing responsibilities |
| Bluff/ smart and more rational | GBV complains |
| Neatly | Change the role |
| Self-denial | Divorce |
| Decision-maker | Less GBV |
| Self-expression | SBGV/ GBV |
| Responsible/ supporter | Aggressiveness |
| Protector/ defender | |
| Parent (mother/ father) | |
| Partner (wife/ husband) | |
| Care-giver | |
| Violence (oppressed/ oppressor) | |
| Sexually active/ dominator | |
| Defy | |
| Free/ doesn`t obey | |
| Appearance/ clothes | |
| Violence (from society/ government) | |

This was first draft of codes then another review were done to merge, delete or produce new codes. Then the final version of the codes is shown in the table of revised codes:

**Table 3.2- Revised codes (final)**

| **Gender role** | **Psycho-social effects** |
|---|---|
| Free | communication-wider-society |
| Shame | Feeling-better(satisfaction) |
| Tender | Self-Value |

| | |
|---|---|
| Strong | Conflicts |
| Rational | Aggression |
| Obey | Anxiety |
| House work | Stress |
| Mother | Losing role |
| Wife | Divorce |
| Head of the house | Sadness |
| Bread winner | Isolation |
| Protector | Shared responsibilities |
| GBV | Overwhelmed |
| Limited visibility | Tiredness |
| Self-expression | Losing role |
| | Being blamed |
| | Role conflict |

In the third phase searching for themes in this phase there were several identified codes across the data. Researcher needed to identify wider category by searching for themes. Researcher revised the data and codes several times to find relationship and connection that allow to classify several codes under one bigger category that can be consider as theme.

As Braun and Clarke say; " This phase, which re-focuses the analysis at the broader level of themes, rather than codes, involves sorting the different codes into potential themes, and collating all the relevant coded data extracts within the identified themes" (Braune &Clarke, 2006, P.20). The first version of themes were showing a division between what traditionally expected for Syrian women or men to do on several dimensions, (individual/ related), (Lead/ Follow), (outside the house/inside the house), (seen/ Invisible) and (sacrifice/ Assertive). The analysis of changes showed that they were reflected in work and visibility mainly.

The following table summarize the founded original themes with the codes belong to each themes.

**Table 3.3- Original themes-Gender role**

| **Themes of gender role** | | |
|---|---|---|
| Theme: Traditional Men role | Theme: Traditional women Role | Theme: Changes in gender role |
| Sub-theme: Individual:<br><br>Free, work | Sub-theme: related:<br><br>Mother, Wife, caregiver, Obey, Shame, limited work. | Code: Bread winner: |
| Sub-Theme: outside house/family:<br><br>protector/defender, work, breadwinner, | Sub-theme: inside house:<br><br>House work, caregiver, working from home, | Code: work: |
| Sub-Theme: Lead:<br><br>Rough/ strong, head of the house, responsible of the family, decision maker, | Sub-theme: Follow:<br><br>Obey, appearance code, tender/neatly, limited work, supervised movement, | Code: house-work |
| Sub-theme: show/seen:<br><br>Appearance code, authorities. | Sub-theme: hide/invisible:<br><br>Self-denial, appearance code, supervised movement, | Code: source control: |
| Sub-theme: assertive:<br><br>protector/defender, decision maker, rational, authorities. | Sub-theme: Non-assertive/sacrifice:<br><br>Self-denial, emotional, GBV, obey | Code: Clothes:<br><br>Code: movement: |

The thematic analysis showed that the psycho-social effects themes on the level of women, men and family as explained in the following table with related codes;

**Table 3.4-Original themes-Psycho-social effects**

| **Themes of psycho-social effects.** | | |
|---|---|---|
| Theme: effects on women | Theme: effects on men | Theme: effect on family. |
| Code: communication-wider-society<br><br>Code: Feeling-better(satisfaction)<br><br>Code: self-value<br><br>Code: over-whelmed<br><br>Code: role conflict | Code: anxiety<br><br>Code: stress<br><br>Code: not fulfilling gender role<br><br>Code: isolation<br><br>Code: being-blamed | Code: conflicts<br><br>Code: Divorce<br><br>Code: changing-role<br><br>Code: shared responsibilities<br><br>Code: protection law. |

The themes and codes in the gender role were revised several times and checked of their meaning and connection, the revision showed that some themes are very similar to each-others and with deeper analysis it shows that codes are mainly explaining three main ideas about gender role; what society think about gender role (cultural ideas), what men and women think about them-selves (traits) and what activities and tasks they are offered in the community and family level (social roles). It showed that the changes happened on these three different levels. Several themes were merged, other were deleted because they were less priority in term of participants ideas and experiences and new themes emerged. The final map of the themes in the following table is showing the final version of the themes maps and the related codes.

**Table 3.5-Final Themes map of tradational gender role**

| **Traditional role theme.** | | |
|---|---|---|
| Theme: cultural ideas | Theme: Traits | Theme: social role |
| 1.Code: shame: | 1.Code: strong | Sub theme: towered family/house: |

| | | |
|---|---|---|
| 2.Code: free: | 2.Code: rational<br>3.Code: tender<br>4.Code: obey<br>5. authority (hierarchy) | 1.code: House work<br>2.code:mother<br>3.code:wife<br>4.code:head of the house |
| | | Sub- theme: in community:<br>1.code:breadwinner<br>3.code: protector.<br>4.Code:GBV<br>5.Limited visibility |

The thematic analysis showed that the changes in gender role happened on the three main themes (cultural ideas, traits and social roles), the name of the themes kept the same since it was the same levels but the name more modified to reflect the changes and not to be confused with the traditional roles themes maps.

**Table 3.6-Final themes maps of gender roles changes**

| **Changes in role theme.** | | |
|---|---|---|
| Theme: changes in cultural ideas | Theme: New traits | Theme: switching social role |
| 1. Code: free. (more freedom to women) | 1.Code:Self – expression | 1.Sub theme: towered family/house:<br>1. Code: Head of the house<br>2. Code: House work |
| | | 2.Sub theme: in the community.<br>1. Code: Bread winner<br>2. Code: GBV<br>3. Code: protector |

The revision of themes maps of psycho-social effects reflected very limited changes and the following table shows the final themes maps of psycho-social effects;

**Table 3.7-Final themes maps of psycho-social efects**

| **Themes of psycho-social effects.** | | |
|---|---|---|
| **Theme: effects on women** | **Theme: effects on men** | **Theme: effect on family.** |
| 1.Code: communication- | 1.Code: anxiety | 1.Code: conflicts |

| | | |
|---|---|---|
| wider-society<br>2.Code: Feeling-better(satisfaction)<br>3.Code: feeling self-value.<br>4.Code: over-whelmed<br>5.Code: Role-conflict | 2.Code: stress<br>3.Code: Not fulfilling the traditional role.<br>4.Code: Being blamed (self/society/family)<br>5.Code: isolation | 2.Code: Divorce<br>3.Code: shared responsibilities<br>4.Code: Protection laws |

In the fourth phase reviewing themes according to Braune and Clarke; "begins when you have devised a set of candidate themes, and it involves the refinement of those themes. During this phase, it will become evident that some candidate themes are not really themes" (Braune &Clarke, 2006, P.21). It is important in this phase for the research to be able to see relationship and links to draw figures and maps of the codes and themes that have been discovered so far" (Braune &Clarke, 2006, P.20).

It is important in this phase o have criteria "criteria for judging categories - internal homogeneity and external heterogeneity"(Braune &Clarke, 2006, P.20)

1. reviewing at the level of the coded data extracts:

On this level, researcher read all the words, sentences and passages for each themes then decide if they have consistent together. If the answer for this question was yes then the researcher moved to the second level if not then researcher evaluate if the problems is within the theme or the sentences, word or passage, then decide if there is a need to change the theme or move the extracts under another theme. (Braun and Clarke, 2006, P.20) at this level it is very important to reflect changes in the (themes) map.

2. Level two consider the validity of individual themes in relation to the data set and thematic map and how much each theme reflect what the theme mean with in the theatrical framework of study. (Braun and Clarke, 2006, P.20)

On this level there a need to read and re-read the themes and extracts again to check if the themes are valid in link to data. The second important reasons is to check wither there is important data within the themes were not coded and there is a need to code them. (Braun and Clarke, 2006, P.20)

In this phase it is very important to be careful when there is no need for re-coding when researcher realize that no new codes have emerged (Braun and Clarke, 2006, P.21) otherwise the process of coding and re-coding will never end.

In the fifth phase (defining and naming themes); This phase start when you end up with acceptable thematic map of the data. At the end of this phase each themes will have a title, sub-themes will be clear If available or not, clear description for each themes and type of data that can come under each themes or cannot. (Braun &Clarke, 2006). Researcher reviewed all the extracts of data under each theme, sort and categorize them in consisted shape then clarify the important aspect in each theme. During this process also researcher decided wither theme continent sub-themes or not.

In the final phase, sixth; producing the report ; at the beginning of this phase researcher had clear map of themes, title for each themes and sub-themes, definition for each themes, including and excluding criteria for each themes. This fully organized and well defined themes was the starting point of analyzing the data and writing the report. According to (Braun and Clarke, 2006); "is to tell the complicated story of your data in a way which convinces the reader of the merit and validity of your analysis. It is important that the analysis (the write-up of it, including data extracts) provides a concise, coherent, logical, no repetitive, and interesting account of the story the data tell – within and across themes" (Braune &Clarke, 2006, P23-24). The report should provide evidence by providing extracts that can tell about the themes and prove it is accuracy. "Extracts need to be embedded within an analytic narrative that compelling illustrates the story that you are telling about your data, and your analytic narrative needs to go beyond description of the data, and make an argument in relation to your research question"(Braune & Clarke, 2006, P.24).

# CHAPTER FOUR

# RESULTS

## 4.1 introduction

The findings of thematic analysis will be presented in this chapter without any interpretation. The discussion and interpretations of the findings will be in next chapter. First the chapter will start by introducing the themes maps to give overall view of all found themes. Later one each theme will be defined with the criteria of including extracts within it, in case of there is sub-themes and examples of the themes from the data.

## 4.2 Table of themes maps from Thematic Analysis

### 4.2.1 Table of traditional gender roles themes map

The thematic analysis founded out three main themes in relationship to the traditional gender role for Syrian men and women.

1.Theme: Cultural ideas. Are the ideas of the community that believed to be linked to women and men.

- Shame
- Free.

2.Theme: Traits: describe adjectives that are traditionally linked with men and women roles and thought to be part of the individual identity of women and men.

- Strong
- Rational
- Tender
- Obey
- authority (hierarchy

3.Theme: Social roles: : which describe tasks and activities that entitled to women and men traditionally. There is two sub-themes here;

a. Sub-theme: Inside family/house: which refer to the tasks and activities done inside the house and in the family endowment and mainly does not involve in the outsider level (community).
    - House work
    - Mother
    - wife
    - head of the house
b. Sub-theme: In the community: in the community: refer to the tasks and activities that take place in the wider community atmosphere. Even if it was related to family level but still it is mainly done outside of the house and family and require interaction with wider community.
    - breadwinner
    - protector.
    - GBV
    - Limited visibility

The following table is presenting the themes map and sub-themes with all the coded included;

**Table 4.1-Themes maps of tradational gender roles**

| **Traditional gender role theme.** | | |
|---|---|---|
| Theme: cultural ideas | Theme: Traits | Theme: social role |
| 1.Code: shame:<br>2.Code: free: | 1.Code: strong<br>2.Code: rational<br>3.Code: tender<br>4.Code: obey<br>5. authority (hierarchy) | Sub theme: towered family/house:<br>1.code: House work<br>2.code:mother<br>3.code:wife<br>4.code:head of the house |
| | | Sub- theme: in community:<br>1.code:breadwinner<br>3.code: protector.<br>4.Code:GBV<br>5.Limited visibility |

4.2.2 Table of changes in gender roles themes map

In relationship to changes of gender role another three themes emerged;

1.Changes in cultural ideas: . Are the ideas of the community that believed to be linked to women and men.

- More freedom to women.

2.New traits: This theme showed perception of emerging new traits related to women.

- Self-expression that was mainly related to women.

3.Switching social roles: in contract to the tasks and activities that were separately entitled to men and women before displacement. This themes showed the overlapping of roles after displacement. Main tasks and activities stayed the same but they were switched differently to men or women, or they were shared in-between.

a. Sub-theme: inside the house/ family: which refer to the tasks and activities done inside the house and in the family endowment and mainly does not involve in the outsider level (community).
   - House-work
   - Head of the house
b. Sub-theme: : in the community: refer to the tasks and activities that take place in the wider community atmosphere. Even if it was related to family level but still it is mainly done outside of the house and family and require interaction with wider community
   - Protector
   - Bread-winner
   - GBV

The following table is presenting the changes in gender roles according to thematic analysis;

**Table 4.2-Themes maps of gender roles changes**

| **Changes in role theme.** | | |
|---|---|---|
| Theme: changes in cultural ideas | Theme: New traits | Theme: switching social role |
| 1. Code: free. (more freedom to women) | 1.Code:Self - expression | 1.Sub theme: towered family/house:<br>1. Code: Head of the house<br>2. Code: House work |
| | | 2.Sub theme: in the community.<br>1. Code: Bread winner<br>2. Code: GBV<br>3. Code: protector |

4.2.3 table of psycho-social effects themes map.

The thematic analysis showed that the psycho-social affects of gender roles changes for men and women were different but on family level they shared several mutual themes. The following table present the final themes maps of psycho-social affects in relation to gender role changes;

**Table 4.3- Themes maps of psycho-social effects**

| **Themes of psycho-social effects.** | | |
|---|---|---|
| Theme: effects on women | Theme: effects on men | Theme: effect on family. |
| 1.Code: communication-wider-society<br>2.Code: Feeling-better(satisfaction)<br>3.Code: feeling self-value.<br>4.Code: over-whelmed<br>5.Code: Role-conflict | 1.Code: anxiety<br>2.Code: stress<br>3.Code: Not fulfilling the traditional role.<br>4.Code: Being blamed (self/society/family)<br>5.Code: isolation | 1.Code: conflicts<br>2.Code: Divorce<br>3.Code: shared responsibilities<br>4.Code: Protection laws |

### 4.3 Findings:

In this part the founded themes will be presented in details with the extracts. This part will include all the results of thematic analysis,

4.3.1 Traditional Gender roles

4.3.1.1 Theme: cultural ideas

The Syrian community has very different ideas about men and women gender roles. These ideas even can be considered as opposite to each other and each gender can`t be behave as the other gender according to these ideas; man is mainly considered as free individual that have the freedom to act, behave or move as he want while women are linked with shame that limit their behavior and movement. All participants provided answers and information about their experiences that reflect these cultural ideas;

The man as free;

> **Givara**: *a man has a huge freedom to choose what clothes to wear. Even if a man will be limited in some clothes but still it is very limited like not to wear something tight. He is never limited with color of clothes. In term of geographic movement he is like eagle that can fly wherever he choose, he is never limited. He can go and come whenever he want. He can choose how much late he want to be.*
>
> ***Hanan:*** *The man has the right to travel, go wherever he want, go out in day or night but the woman no she does not have the right to do so. Women does not have personal freedom but men does. The man has the right in everything; to get marry if he does not like his wife or if she is not doing well at house work. He has the right to work, go out and travel and go wherever he want to. He can go out day or night. The woman is not allowed. She is not allowed to go whenever she want. She does not have personal freedom*
>
> ***Faraj:*** *a lot of things can be done freely starting from going outside the house or coming back house and work, also which kind of job.*

***Om Ismail*** *:a man has a complete personality and free, nothing can affect him negatively, he has authority, no one can limit his movement outside the house or intervene in what he do.*

In contract to this freedom that a man has, all participants agreed that women are mainly linked with shame;

**Ahlam:** *woman is linked with honor and traditions. Because of this there is wrong way of looking at woman. Even a man does not trust his woman to go out and work. It will be a shame for him.*

***Hanan:*** *For example, If we talked about clothes, when she is at parents' house then everything is shame and forbidden and not allowed. At husband house, she is afraid, she tolerate. I was raised like this, I lived like this and that how I learned but life is not like this!. There is pressure on woman, she is not comfortable. She does not have same rights as man. She is questioned "where you want to go! Shame!" she does not have the right to go out, the society will think she is not good because she is leaving home but it is normal for the man to do so. Everything related to woman is seen as (loins/shame) everything is forbidden*

***Hanan:*** *a woman become a shame for her family or she become reason of scandal. Either then she stay single (maiden)or no one will marry her.*

***Sara****: If a woman went out of the house then inside the woman society and the external society will be asking where she is going, shame! She is setting with men, she is using public transportation every day, or she used a taxi. You know normally a working woman used to deal with women and men and everyone, for us this is shame! I even does not know my cousins nor I meet them. The word (shame) was very used among us. If a man allowed his mother or sister to use public transportations then he is shamed. There is bad guys in transportations and they could be harassed them, and when woman is harassed she keep silenced and she cannot speak. Mainly for this reason the woman is not allowed to go out alone. If a woman used taxi alone then this is a huge disaster that affect her honor. And it can be said: "she used a taxi, no one know where she went!" at same times she is not allowed to use public transportation because there is men!*

**Om Ismail:** *When I was in Syria, I wanted to work as cleaner in clinic or hospital or even office but it was forbidden and shame from my family and it was more from my husband "you should not work! There is no safety, and what work you can do?! Then society will say that (X) the daughter of (Y) is working!!!"*

4.3.1.2 Theme: Traits

The themes that describe traits of men and women are as well showing that men and women have different characteristic. Interviewees shared these characteristic either by directly mentioning specific adjectives or by describing activities or situations that reflect how men and women individually differ from each-others. Man is seen as strong, rational and authority figure individual who has (hierarchy) put him in higher position. While women were mainly described as tender and obeying creatures.

***All of participants described men (strong)as;***

***Majeed****: A man should be stronger than his peers or with women. He should be stronger. For example I am here with you in the room and I should be stronger than you.*

**Omer:** *In society consider that muscles and money for man and even he brag about this. Break, beat and encroach.*

**Givara**: M*ost of the work that require body power is done by men. Society see that he has the power, he is built like this physically. It is rare for women to have this physical power. Man is always on higher authority in anything. In work he has more chances because of his relationships. He is rarely limited in society. The roles that require manager you find man mostly and rarely to find a woman. In transportation it is for sure a man role. Anything that need strategic planning on the level of three or five years. At home, at work, at life and anywhere.*

**Faraj:** *the woman can not do some professions because it need physical strength (like smith and carpenter) and the man has physical strength more than woman.*

***Some of participants described man as Rational;***

***Faraj:*** *man has clear mind and that make him special than woman, woman thoughts is always busy with her children, her house even if she work her mind*

*is always busy but the man is more rational not emotional like woman and that why he can do a lot of professions that women cannot.*

***Omer:*** *one train of men is to have the ability to bluff, cheat others to gain benefits. In this way the man will look how masculine he is and how strong*

***and most of participants described man as*** **authority (hierarchy)**

**Omer:** *The man is like; "I am the higher and I am the controller"*

**Majeed:** *The man to his family is like good president to his people, he is always concerned about them.*

***Faraj:*** *When the wife want to visit her parents' house then she ask her husband. In he accept she can go but if he refused then she will not be able to go and she cannot argue about this.*

***Hanan:*** *society gave the man advantages. Each one should have a role but society give men advantages. People are continue following this from our parents there is no change/development. The thing that each one should take his/her rights and there should be no extra advantages for me.*

***Om Ismail:*** *the children are very attached to their father. They follow what he say always. He does not beat the,. His word at the house is never argued.*

***Woman according to the participants has different traits, according to all the participants the woman is tender;***

***Sara****: "tomb-boy" is the one who miss tenderness. She is the one acting like a man. She did not receive tender from her family or husband. She feel herself a masculine. She does not know about tenderness. She has an angry reactions and fight. Act like she is a thousand man and she does not fear anyone. She want to prove her personality. Femininity is an instinct inside every woman. The female is the one who make up a lot, shy and have morals and so on. The more she is stylish and beautiful the more she is female. The female way is always softer*

**Ahlam**: *they tell me Ahlam you are categorized as man because you are strong. I am a woman and I am strong. But society is used that power for man. The woman should be shy, weak, goodness and kind. But I think now this changed. If they see strong woman they call her "tomb-boy" this is not a nice word but it is used. Such as when they say "woman that count like one hundred man" then why in hundred man? Why not to say a woman and strong?!*

**Givara:** *I like to see the female always sweet, source of tenderness. If I wanted to take a tender touch them I take her from the woman hand not a hard touch instead. I already got bored of myself, my bear and hand. I need something softer. This is the idea. I like to see woman always kind and source of tenderness.*

***Ahmad:*** *when a girl is not taking care of her-self then she is not a girl. We had some teachers that did not take care of themselves like they did not shave the hair of their hand, face or body. It is shame, you are a female you should not go out in this way that people will comment on or they see mustache. Female should take care of herself. If you want to stay a female then You should be a female in the eyes of the man. IT is not accepted if you do not take care of yourself.*

**Shahd**: *woman is the kind female. She should be always stylish tidy this from her responsibility.*

**Hanan:** *the woman is the tender female. A tender sister*

Most of participants considered that women are (obey)ing creatures;

***Sara:*** *A female in Syria is the one who obey her husband. As long as she fulfill his request then she is obeying him. She give him everything then she is a woman, an female*

***Shahd:*** *the female is the one who is obeying the husband and her father.*

***Ahlam:*** *Woman is always obeying I for example did not made problem for my travel that he did not approve.*

***Hanan:*** *Sometimes men beat women, always family solve the problems. If women were beaten by her husband then her family tell her that he is your husband and it is fine. Finally the woman go back to the husband home. The*

*woman who obey and stay silence is the one who continue living but the one who refuse and ask for her rights end up divorced*

***Om Ismail:*** *most of decisions is by my husband. Almost 90% and the 10% is for me, even If I talked then there is no benefit from what I say.*

#### *4.3.1.3 Theme: social role*

##### *4.3.1.3.1 Sub-theme: inside family/ house*

*All participants agreed that main woman role is in house as wife, mother and doing the house work while the man roles inside the house is limited to being the head of the house.*

***Givara:…..****then the surrounding people and society will consider that his wide is controlling him!!they will say "his wife is making him work at home, or he will be called as (house wife)" the society will be pressuring. Even if he will help at home then there is things that he do and other not like he would use the vacuum cleaner but not washing the dishes because he will be called (names*

***Ahlam:*** *Whatever education level a woman has, still her main role is seen inside the house. This is how society preserve woman, cleaning, cooking, children even due to this she is at risk in her job.*

***Sara****: It is rare for a woman to work, mostly they do not work. A woman is responsible of everything inside the house. The man work outside. She is responsible for children study because the father is not very much caring about this. The woman is the lady of the house. I used to be a mother and raise my children. The woman role is to raise children, take care of the house and the husband*

***Shahd:*** *woman is responsible to do everything inside house in complete way. In Syria it is very rare to find a working woman because her salary is less than men and also for social reasons. I got married young even though I wished to continue studying (secretary or Arabic literature). But what is said that "your children has priority on you". A working woman is the woman who does not get married or marry in late age or the woman who studied to become a teacher and help her husband. I got married and did not work. I tried to work a lot, to learn new skills but I was not allowed to work in Syria.*

*Sara: her responsibility is educate/ raise the children, take care of the house, and her job is the children and husband.*

***Faraj:*** *even if the woman is working outside, still her responsibility is to educate/ raise the children and do house-keeping work.*

***Om Ismail:*** *in general the woman role at home to help her mother, clean and do the house-keeping work.*

***Hanan****: the woman responsıble for house work, cooking, dish washing, and taking care of gusts. Even if she is working outside the house she should work inside the house. Wash the clothes, take care of children and extended family from the husband side.*

All participants as well shared that inside the house/ family the man is normally the head of the house, no matter how old is he or whether he is a father or the youngest son.

***Om Ismail:*** *The man is the head of the house, he is the responsible on money more than me.*

***Givara:*** *In Syria the man is the head of the house when he is married.*

**Ahmad:** *The concept is that the man is the head of the family. The man is the responsible of each small of big things and to provide things to all in house.*

**Hanan:** *the man is the head of the house even if the woman is working.*

**Omer:** *The man is the first responsible of the house and the family even if he was the father in the absence of the father. The man is the one who make decisions at first place for the whole family wither he was husband or one of the children –even if he is very young- he take decisions in the name of his sister. In some areas the elder man in the family is the one who take decisions that rule the others. So the daughter in law is under the decisions of the grand or the father.*

**Majeed:** *when a man get married his responsibilities become bigger because he has an female in his house now and she is his responsibility and tasks to take care of her.*

4.3.1.3.2 sub-theme: In the community

All participants shared their experiences and ideas that reflect that woman has very limited role and visibility in community while man has varied and wider spaces in community; the main is the protector and breadwinner.

> ***Omer****: a man is a person who work. If a man does not work this will affect social perception about him in negative way. When he is not working then his (masculinity) is incomplete. This make conflicts. You should work because manhood mean to work, provide money and spend. A man who does not work and does not provide money is a man who is incomplete.*
>
> ***Sara:*** *a man responsibility is to make the woman a house wife and spend money on he.*
>
> ***Faraj:*** *man has clear mind and that make him special than woman, woman thoughts is always busy with her children, her house even if she work her mind is always busy but the man is more rational not emotional like woman and that why he can do a lot of professions that women cannot.*
>
> ***Givara****: a man is responsible and he is always told to manage situations by himself, you are the man.*
>
> ***Ahmad:*** *I was counting days to finish my military service and travel out of the country. I finished my military service and talked with my uncle, I then discovered that my mother already had spoken to him and said "I do not have other than this child! Do not take him". Then my uncle said that he cannot help me to travel. I did not had any one to help me other than him. I felt then responsible so I stayed one year spending on them. I used to work and spend on my mother and siblings. My father passed away and we had nothing so the family responsibility prevented me from travelling out.*
>
> **Faraj:** *The father is the one responsible of providing the money then the brother. After that it might be the mother or the sister. But mainly, providing money is the responsibility of the man.*
>
> **Givara:** *money, home, shelter, secure living, house things, following things related to travel, communicating with people or anything that require extra effort. You are a man and it is normal that you are responsible about compactly doing these things.*

**Majeed:** *responsibility, financial responsibility, making decisions and protecting.*

***Omer:*** *the household is the man role are home, he is (provider) and the woman is the (raiser)*

**Sara:** *masculinity in front of society is to keep his woman home and be responsible to spend money on her.*

**Majeed:** *In general the man according to the very strong concept that we have about (Quama/ Stewardship) which require home depending on his social status.*

**Faraj:** *in Syria the man is the one providing the money and the woman is responsible to bring things to the house and do the house keeping work.*

In addition to be the bread-winner and the one who work, the main also need to protect his family and land.

**Omer:** *Man responsibility is protection and protect every one.*

**Majeed:** *a man is someone who said to the oppression. Men were badly affected by Air bombing. When plane come he only can hug his children and stay a side. Either they live or die together. There were few choices to men inside. Either he fight or leave the country. The choice of fighting is hard so we choice to leave.*

**Givara:** *I always say that I do not have problems with specific roles for woman to do because I am afraid she could face hardships and then she will need my help; I am also that some jobs will make her lose her femininity.*

**Omer:** *the responsibility of monitoring and observing the one who he support like sisters and mother (even if he is the youngest), to observe their behavior and figure out if there is any mistakes that harm or destroy the family,*

In contrast to the wide range of roles that a man can do in the community, woman has very limited visibility that it was expressed by participants as some type of violence toward women.

**Omer:** *I do not want to make her able to break me so I won`t step back of the divorce. Part of violence is raising children against the woman. This make the woman use emotional abuse like the broken one to keep children with her*

*because their attitude towered women is negative. Women is like carpet and shoes. This how male children see the women and this how women see them-selves.*

**Faraj:** *sometimes the mothers in law take the role. The woman is married very young and she went to the new family house. She was at street playing and suddenly they took her, make her wear the white dress, gold and put her and make her marry. The responsible are both her family who made her marry young and the family in law who are not understanding that she is very young. The new family start to complain that her family did not teach her about house work. They forget that she is only 13 or 14 years old.*

**Sara**: *Her family tell her husband that you are the reasons because you give her a lot, be more hard on here so he follow this advice. It took her 10 or15 years to adapt to new life and to their tradition. She lost 10 or 15 years from her life. Neither she studied nor she enjoyed being single or married. She lost half of her life and for the other half you will find men complaining and saying "she made me suffer a lot, I did not enjoy life" and they start to think about getting married again. Some will get marry and some no but they will feel aversion to her. "she is trouble maker and moody. I did not enjoy life because of her. They both will feel aversion to each-others.*

**Shahd:** *In Syria, the issue that in a lot of the governmental institutions there is disgusting things and men do not want some-one to harass his wife or mis-behave with her.*

**Ahlam:** *from my point of view I know the situation of a lot of people and in different levels there is violence. Verbal and sexual. The violence is against her well and it reach the level of physical violence. The reason is the different levels between men and women.*

**Sara:** *it was not allowed for us to use public transportation (buses). They were afraid of being harassed.*

**Om Ismail:** *there were a lot of physical violence and insulting. I wanted to marry my husband more than my family so I should tolerate consequences. I used to be beaten a lot and t is normal for woman to be beaten. My husband used to say I will beat you and I will sleep with you!*

**Sara:** *violence is very common because people usually follow the traditions.*

***Ahmad:*** *the woman duty is to get marry and have children and she does not have a value before marriage. My grand -mother get married at the age of 9!.*

***Hanan****: my sister get married at the age of 16 and some people marry at the age of 14. It used to be very (very) normal to get marry in the age less than 18. When woman become 19 without getting married then she (maiden).*

All participants agreed that women had very limited visibility in society that affected the type of jobs they allowed to do, their movement and the why they dress;

***Ahmad****: femininity is if she worked specific jobs or not; like taxi driver, police or in army. She is not woman. But if she worked as nurse so it reflect femininity. There is a lot of job that is not acceptable like working in market, not acceptable or in fast food place or as cashier or delivery these jobs were not accepted for women.*

**Om Ismail:** *My sister graduated from sport but my parents did not allowed her to work because she need to wear sport clothes. They said: "if other type of job we would accept but in this job you need to wear sport clothes!"*

**Givara:** *women work in specific jobs like Knitting wool, sewing. Men can work in sewing as well, this job is not gendered because men and women can do it. The only profession that did not split is sewing. Cooking as well. Simple professions that require home work like doing pieces and wrapping gifts. The work that can be done at home and brought to home to be done; like Crochet. Huge amount of it can be done at home. Rest type of jobs like governmental institutions and school teachers. Most of teachers are women and more than men because they work with children. All Kindergarten, nursery and elementary school, all the teachers are women and you only can find (2) or (3) men teachers. In elementary school from first to fourth grade most of them are women and just in sixth grade the men teachers can come.*

**Hanan:** *Women in Syria did not use to go out of home to work. In Syria either she work at home or work in land work (farm work).*

**Om Ismail:** *In Syria it is allowed to work at home only and not allowed to work outside. Woman allowed to work things at home not allowed to work in organization or the society will say" she is working like cleaner!!" Here it is*

*normal to work but in Syria I only can work at home or in farming at close lands to us. In Syria we can work in our land or in the land of people we know and we cannot do other types of jobs. My parents have a land and they pay for worker to work in our land and they do not allow us to work.*

***Faraj:*** *In case of extreme situations then a woman can go to the land with her husband. Farming is mutual profession between men and women and working at offices as well. builder worker cannot be a work by woman, you cannot find a woman who is working in building house, this is not a mutual job between men and women.*

**Shahd:** *when a woman study she become a teacher or elementary school teacher.*

***Givara****: doing a secretary work is related to being female to do it. This job is stick to women since the past because she take care of organizing the appointment. Even though a man can do it but this job is related to female, even if a man is doing this job still the (job name) is female name by using (feminity extracts.). My mother in law used to work in the factory of defense ministry and we used to argue (me and my wife) a lot about this, my mother in law hands are always hard and not soft because she is working with machines and oil, I had an objection about this work.*

**Ahlam:** *the accepted professions for women are the one that they are dealing with another women without the need of interaction with men. Comfortable professions that does not require a lot of movement. Not a profession that require going out a lot. Maybe it is related to woman body, like a nurse or pharmacist work and move a lot. An engineer is someone who go out a lot, visit the field project, drive car and travel so she go out the geographic limit.*

### 4.3.2 Changes in gender roles

#### 4.3.2.1 change in Cultural ideas

Almost all participants agreed that the main change in the idea of society is that women considered more free and they gained more freedom.

***Hanan:*** *Women gained a lot of freedom here. They have their jobs here while in Syria they did not used to. I started to work here. Go out the house. Interact*

*with men at work. If I had a certificate I would have better job. Work helped me here to learn from people around me. Even though I did not study but I am able to be in charge.*

***Shahd:*** *the successful woman is not only the beautiful wife but she is the one who can self-proving in success, in education and freedom.*

***Givara:*** *The family and uncles (from mother and father side) are not here so women become more free.*

***Ahlam****: the geographic space for women to travel here is wider. I decided to do a project. Although I consulted some people but finally I was the one who decided and I am the owner of the project. We were not able to take such decisions before, every one used to intervene (family in law and every-one). Here we have more freedom.*

***Om Ismail****: The women here has changed, they were wear more long clothes and here they can were shorter. Women took more freedom here. There, the society was pressuring the women how to wear (short or what), here women took freedom and changed.*

***Sara****: Here families feel safer for their girls to go out alone. Girls can go out together here and set in Café wither they were at school or university. Before in Aleppo, we were not able to set in a restaurant even with our families and husbands. When we want to set we used to go outside of Aleppo. We used to go to Idlip and this is because according to traditions it was shame. We go to places where people will not know who we were. In Aleppo people might recognize us and if someone entered the restaurant and saw us then they will be shaming us why a husband is with his wife out and they will start to talk bad things.*

***Hanan:*** *women here are able to go out, work and even live alone. Women here took their freedom and developed. Women here can work but in Syria they was not able to.*

4.3.2.2. Change in traits

Most of participants started to describe women by other traits than they used to have in Syria and agreed that women are more able to express her-self in Turkey.

> **Om Ismail:** *The woman value changed here, she has opinion here. Worker women can speak, she has opinion and here voice is heard. Even if the opinion is harsh but she can express it..*
>
> ***Shahd:*** *It become part of work basics for woman to participate and talk. The woman is participating and she showed her capability and effectiveness, her presence and opinion as well. Here the woman were more visible more valuable.*
>
> ***Om Ismail:*** *Here my situation has changed a lot. If I would talk then I will be heard. Inside and outside the house I can defined my-self. We have presence here and personality and our word/ voice is heard.*
>
> ***Sara:*** *first thing here for women is that their voice started to be heard, I do not mean they scream I mean they started to speak and be heard. Before we were limited by the relative and family traditions.*
>
> ***Ahlam:*** *Here woman can argue and say this is my opinion and I have rights.*
>
> ***Hanan****: before we did not live our life. The woman should not be afraid and keep silence. I took charge and done the things I wanted to. Me and husband started to have more respect. I took my rights, I am a person, I am a human both inside my house and outside of it.*
>
> ***Ahlam:*** *I am treating my children differently here. I have three sons and one daughter. My discussions and behavior is different than Syria. I become more able to express and in strong way about my self , my needs and my desires. I am not the obeying woman and mother. I become more able to express my boundaries.*

4.3.2.3 Switching social roles

All participants agreed that there has been changes on the tasks and activities done by women and men inside house/ family and in the community.

4.3.2.3.1 sub-theme: inside the house/ family

Although men have limitation in working and finding jobs but they are still considered as the head of the house according to all the participants;

***Ahmad:*** *I was working when we were in Syria but here I am not able to work because of language barrier. Currently my wife is working and our main source of income is her salary and her salary is what we rely on to live. This does not mean she become the man and I am the woman, no. She still the woman and I still the man the head of the house.*

***Givara:*** *It is logical that the man will act like the head of the house, this does not mean that the woman is invaluable, but the previous experiences in Syria gave the man an experience that can help him. Regardless wither he is acting right or wrong. In Syria, the freedom that the man had, the space to take decisions, all these things built an experience within the man. When he come to Turkey, although the woman has freedom but she does not has the experience. The idea that you realize that the man has more awareness about the role. He has more awareness about the role, he is not better but the previous situation in Syria gave him this experience.*
***Faraj****: the man is responsible of spending the money and he is the house hold of the family.*
***Shahd:*** *First when I started to work and my husband came to Turkey, although I was living without him for three years and I was sending him his pocket money to Syria but when he came here I was giving him all my salary to make him feel that he is the head of the house to feel his existence.*
***Om Ismail:*** *even if he is not working still he has the word in the house, he is the head of the house. Sometimes my children do not follow what I say but still they feel afraid of their father. Although he does not beat them but they respect him.*
***Omer:*** *the role of the young man ,if the father has passed away or he is still in Syria, to act as the man of the house.*

***Ahlam:*** *the picture of the family has changed but still they does not accept to call the woman as the head of the house.*

In term of house-work some of interviewees agreed that some changes happened and men are taking some tasks to help inside the house; but stil the house-work is the main responsibility of women.

***Majeed:*** *The father should follow with his children about discrimination, their homework, the mother has a bigger role but the father should help in this. Depending on the parents thy can decide but mostly the woman is covering more the house work responsibilities.*

***Faraj:*** *When I was in Syria I used to study as pharmacist. I used to enter the house and rest. No it is different. I enter the house and I need to help my mother at house work and arrangement. Sometimes I help at kitchen work or cleaning. In Syria was not responsible at all for these things. I learned here how to cook and wash the dishes and that good to learn new things.*

***Om Ismail:*** *I work both inside and outside but I am comfortable. The house is less priority now but I do all the needed tasks. My elder daughter now can help at housework; she arrange the house, clean and I cook, My sons do not do anything inside the house nor cleaning neither arranging food. My husband does not help at all, even he does not throw his cigarettes stubs in the garbage.*

***Givara:*** *there is change in roles, men are more tolerating to help in house work duties. Some of my roles has changed here. In Syria I was fully responsible of bringing things and needs to the house. Here I sometimes ask my wife to bring things, mostly light things not very heavy. I depend on here in going to market. I also help my wife at some house-work.*

***Omer****: there is a recognized change, it could not be generalized it to all Syrians but let say I noticed this in Istanbul, Reyhanli, Antakiya, Kilis and Gaziantep. I visit all these cities regularly and some of the men roles changed and they are taking women roles at the house, either fully or partly. He cook, clean and take care of the children. The work chances for women are more than men, so men are staying home. Few of the men are not accepting and they ask woman to do the house work after she come from work and he help her in some duties. .*

***Hanan:*** *a lot of men here are letting their work and stay home to take care of the children. He let his wife work because her salary is better than his. But still the woman is the housewife still.*

***Sara****: Although women are working here but they have to work inside the house, cleaning, arranging the house, cooking, taking care of children and*

*teach them. The women I know are mothers and they have children. They have to cook, work, deal with schools issues, buy house things and cooking needs when they are going back home. Shops will be closed after the man come home after work. So the woman is responsible for providing house needs, children schools and go to work.*

***Shahd:*** *I feel that my husband is accepting few things against his well. He is not used to this situation. He accept just because I am able to keep the family atmosphere. I am cooking, mother, the house is clean, I am always tidy and clean, I am also always dressed up with makeup and perfume inside the house. IF, just if I will was not able to do all these things then I believe he would express about the things that he accepted against his well.*

***Ahmad****: my wife although she is working but still she the mother inside the house, even if she is working, still her responsibility is inside and outside the house.*

***Ahlam****: some men still see that the woman need to satisfy them both outside and inside the house.*

***Shahd****: women here have double responsibilities. The skills of women here is used and shown inside and outside the house.*

***Om Ismail:*** *I am doing all my duties here, my children come back from the school and everything is complete. I do the cleaning and the cooking and when they come everything is ready. I am working outside and inside the house.*

4.3.2.3.2 In the community

For social roles on the level of community there is some changes; all participants agreed that women are becoming bread-winner and that exceeded women visibility in the community. While the role of men are limited on this side. Men kept being the protectors but they are the house/ family protector that follow their family behavior to protect tradition and it is only limited to this side. There is few changes on the level of GBV.

***Faraj:*** *a lot of men are depending on the wok of women and they take her role at the house. He wash the clothes and wash the dishes. He stayed at home and she is working outside the house. The soles have been shifted.*

***Shahd**: since he is not working here and I am working so he feel as if he does not have a role in life. He start to say you have the final word (decision) and I have no role.*

***Majeed:** the man image has been broken here, because men are not working. In Syria they were working even if the income is low but 90% of men were working.*

***Givara**: It depends on their type of relationship, if they agreed that it is normal for woman to work and it will not affect on the position of the man as the man of the house and she accept her position. Some women will use this situation and she will is working and spending money on the children and without her work they will not have food then they could divorce if he was not able to tolerate this, if he felt humiliated and if she caused him insulting. I cannot predict how much of each situation is three. Some will be not comfortable and some will accept the situation. Some of the men will feel that because their wife is working then she is insulting them, he will be connected every simple behavior with the idea that she is working and controlling him. Strange connection!*

***Sara:** the woman here took both roles, men roles and women roles because they are working.*

***Om Ismail**: we agreed that half of my salary stay with me and the other half I give to him. The one I gave to him, he spends on him-self. The one which stay with me I spend of bills, children and their needs, the house rent. My husband spend it on his needs and when he stay home then he buy cigarettes. There is nothing bad about being here but the best thing is that I am working. My children are very happy that I am working. Especially when I receive my salary and bring them nice things.*

***Ahlam:** I made a very big step here in Turkey. I was a manager then I took a good position. I feel dependent, trusting my-self and courage to take risk in projects. I feel the power to go out and argue.*

And most of men participants agreed that their role as protector is still but with change on the level of family not the community.

***Ahmad:*** *the change is positive not negative, My family (wife) go and come to work and I am the one who drive her there and take her back. I know the public transportation is available and easy but I keep taking her and the children as well. This feeling for me as head of the house that I feel I am valuable It is exaggerated I know but I am afraid for my children. I keep remind them to pay attention when they cross the street, I am afraid a lot. Even in the middle of the night I go and take them home, I am afraid about them that why I take them and drive them even if I am tired. I feel not safe to leave them go alone when it is dark outside. Maybe this fear is digged deep within us since Syria days. I think there is in Turkey as in Syria bad people.*

***Mjeed:*** *the man has the duty to fight that way he face discrimination in Turkey and every one tell him "go and fight in Syria!"*

***Givara****: I do not mind if woman participated in some roles but I am afraid about her to face difficulties and she will need my help.*

***Omer****: I realized that the role of the protector here has increased and men become more accurate and careful about any ethical risks. The man is the protector of the traditions. Not only the protector of the Arabic language but also the protector of the traditions. That why in some groups the discussion raised about; (the girls movement and going out and why this happened? Why the women are working and there is only working opportunity for them? and even though we should not allow them to go out for these reasons. We should find a way to prevent them from free movement maybe by controlling their clothes! our women is wearing like Turkish women!) the men is taking the role of the Guardians of the religious and traditions to protect the traditions and prevent slipping off the way.*

In term of GBV faced by women; some of the women said that still GBV practiced against women;

***Ahlam:*** *the age of marriage in Turkey even dropped more, it was 15 in Syria and now here it is 13 or 12, this is dangerous!, a lot of men are marrying from Turkish men and then get divorce. The family system all fall down. Woman independency, absence of social authority. Even the man is taking the decision of divorce in easier way.*

***Hanan****: some parents are forcing a girl at the age of 15 or a16 to get marry.*

*She get divorce then and she has a baby daughter and stayed at the family house.*

***Om Ismail:*** *As I realized the age of marriage is lower here than Syria. Beaten the woman is less here not like Syria.*

***Ahlam****: The marriage of young girl is mainly because of ISIS. A lot of families are sending their girls to Turkey to get marry and run away from ISIS areas. Some family because of economic load they marry their daughter. But the Turkish government with the laws here they limited this situation.*

***Hanan:*** *it was very rare to face sexual violence in Syria, we did not have it or we did not hear about it. But here because of my area of work I started to know more about it.*

***Sara:*** *we are not used to interact with men and this caused that we face harassment and abuse, they threat women if she talk they will kick her out of work.*

4.3.3 Psychosocial effects of gender role changes

4.3.3.1 Theme: On women level

4.3.3.1.1 communication-wider-society

Most of the women agreed that after displacement to Turkey, they communicated with more and variety of people and communities

**Om Ismail:** *work made me communicate with people at the office and we talk. They treat me well, both the workers and the organization, no one is treating me only like cleaner.*

***Hanan****: My sisters and brothers told me that it will be better if I work and go out. I prefer to work better than staying alone.*

*Sara: because of going out then the woman was more able to be integrated.*

***Shahd:*** *I learned to tolerate more about difference between people and even their accents. I used to feel that it is weird to hear different accent but now I am more flexible and used to this. I am no more looking at people depending on where they came from, I respect all the people. Even if the person is drug addicted I am more able to tolerate. I am more understanding to people now.*

***Ahlam:*** *The woman now is different because of interacting and communication with people from other cities. When you go to other environment it is different. In Gaziantep we are all interacting with Turkish women, Damascene women, and with women from Idlip and Deir-Elzor. Because of this there is maturity.*

4.3.3.1.2 Feeling-better(satisfaction)

Some of the women expressed satisfaction due to the changes in their roles;

***Om Ismail:*** *I feel that I am better inside, I am going out and work.*

***Shahd:*** *One of the things is that I am a worker and happy woman. Although I do not want to work 24/7 but I want to work to be financially independent.*

***Ahladm:*** *I am happy that I am seeing positive results on my children education and the change in our relationship.*

4.3.3.1.3 feeling the self -value.

Almost all the women agreed that in Turkey and after their roles changed and they are doing different activities and tasks, they started to feel their value more;

***Ahlam:*** *when the woman started to work she is more able to feel independent. She is able to decide for her-self like she can get divorce and leave her husband.*

***Hanan****: we did not live a life before. The woman used to be silence but I showed my personality and decided what I want. We have more respect now. I am human, person both inside my house and outside.*

***Om Ismail:*** *They do not harm me, we are equal. I tried to resign at the beginning of the year but they did not accept and said we won`t let you go. I resigned because there were a delay in salaries but even though, I am no more able to stay home. I go out, even the air is different when I breathe it in the morning.*

***Shahd:*** *I am happy that I am working woman and happy.*

*Sara: I feel now that now one can affect my decisions. If any problem happened I tell them that I will leave ( family house). I can go out and work. I no more keep silent.*

4.3.3.1.4 Over-whelmed

Some of the women shared that both their personal experience and what they saw happening with other women that they feel tired and overwhelmed of the different tasks and responsibilities they are having now in Turkey;

> ***Sara:*** *I feel that finally I am not able to satisfy any one. Nothing is working with me. I am not able to fulfill my duties toward my children. I just wake up and go to work, I feel helpless.*
>
> ***Shahd:*** *I feel like a bottle under pressure. You will pressure the bottle and it will end up exposure for a silly reason that no one could accept it and they will stand by the man.*

> ***Hanan:*** *most of women are getting marry to let someone share the (burden) with them. More than one I know get married because the rents and needs are very high and work is hard.*

> ***Hanan:*** *Yes I feel tired sometimes but I would like the society to develop*.

4.3.3.1.5 role-conflict

Some of the women shared that although they are happy with their new roles and responsibilities but in a lot of the time they experience role-conflicts and feel that they no more want their current new roles and they prefer the traditional roles;

> ***Shahd:*** *I miss my old self sometimes. When I feel overwhelmed and thinking all the time 24/7 I sometimes miss my old Shahd.*
>
> ***Sara:*** *sometimes I say to my-self that the man should be providing for me, why should I go out and work and neglect my house work. I see a lot of women setting home.*

> ***Ahlam:*** *sometimes I feel overwhelmed because of my responsibilities and say to myself that " would not be better if I stayed home as a normal comfortable house wife"*

4.3.3.2 Theme: on men level

**4.3.3.2**.1 anxiety

Most of the men interviewee expressed that either them-selves or they realized other men suffering from anxiety;

> ***Omer:*** *the psychological and social stress is very high and that affect the man even in sex. Normally sex reduce the stress and anxiety. Sex become as away to change mood not to communicate with the partner.*
>
> ***Majeed:*** *there is anxiety, although it is not affecting the man life but the man is living in anxiety*
>
> ***Givara:*** *The man is feeling low self-esteem, stress, isolated and feeling depressive feelings. And I have some problems in digestive system and mostly it is linked to anxiety.*

**4.3.3.2.2** Stress

Most of the men shared that they feel under high stress, some of the interviewee women shared they realized the same thing either personally or with other people around them;

> ***Faraj:*** *men are becoming stressed and isolated.*
>
> ***Omer:*** *I am feeling conflict inside. Why I am not working and provide money. I feel conflict inside me and I feel stressed a lot.*
>
> ***Majeed****: stress is like a bomb that can burst in anytime or for any reason. There is some medical problems that need to be investigated and might be linked to stress.*
>
> ***Om Ismail:*** *I feel my man would burst out because he is not able to work and stay home.*
>
> ***Ahlam****: most of our programs are targeting women and their men started to say we also need this kind of sessions, we are stressed.*
>
> *Omer: my stress is from my children side they blame that their mother is working.*
>
> ***Givara:*** *on personal level I felt stress and not comfortable while doing some house work duties.*

**4.3.3.2**.3 Not fulfilling the traditional role.

Almost all the men shared that they man due to role changes does not feel that he is able to fulfill his tradition gender role, Some women also agreed on their based on their personal experience with their men;

> ***Faraj:*** *I feel that I am not working and I am depending on my family and this affect my self-trust. This created low self -esteem.*
>
> ***Majeed:*** *the image of the man is shaken because of challenges he is facing in his role of protection and work.*
>
> ***Om Ismail****: my husband feel helpless because he is not working an do not providing anything to the family. He told me that he fell invaluable.*
>
> ***Shahd:*** *since he is not working he feel that he does not have any role in this life.*
>
> ***Omer****: a lot of men feel that their value has decreased since they are not able to intervene with their wives as before.*
>
> ***Givara:*** *the female is working and not the man and this caused bad effect. The man lose his self -esteem because he see that he should be the one working instead and he should be the breadwinner even if he agreed that she work but he see that it is better if he work*

**4.3.3.2** .4 Being blamed

A lot of participants shared that they –as men- being blamed because of the role changes or their results; whether the blam results is family, community or self-blame.

> ***Givara:*** *the man feel guilt and he is blaming him-self. The man lost the meaning of life and questioning why all these happened.*
>
> ***Om Ismail:*** *my husband is telling me that he feel it is not right as man not to work. I do not tell him anything but he say like this. He tell me imagine if you are not working! Our life will be like hell!.*
>
> ***Majeed:*** *It is hard for the man to forgive himself if he has family and children. He think that he is in a place and his family in another place and no one will be able to spend money on them. He feel helpless that he was not able to bring them to where he is. He feel that he is stepping back instead of stepping forward. IT all happened against his well but he blame him-self and consider him-self the responsible one. The man does not forgive himself.*

***Omer:*** *a lot of men are blamed by society because of the work of the woman.*

**4.3.3.2**.5 Isolation

Most of the men felt isolated after being displaced to Turkey and lost their previous role;

> ***Givara:*** *the man is developing some kind of cold social relationship and he is isolated.*
>
> ***Ahmad:*** *in Turkey I stayed for long period at home. I did not go out, set at home and just watched T.V*
>
> ***Omer:*** *I lost a lot of friends*
>
> ***Faraj:*** *I started to be isolated.*

4.3.3.3 on family level.

**4.3.3.3**.1 conflicts

The changes that affected both men and women role were mainly on two level; the first one is that they are having more overlapping in their roles now and the other point is that the changes that affected them are the contrast of their previous role whether the new social roles, traits or community ideas.

Most of participants mentioned that the changes in gender role affected the conflicts inside family/house;

> ***Givara:*** *some women start to pressure the man because she is working and providing the money. Then separation could happen because she is working and using this against him.*
>
> ***Ahlam:*** *my current husband is living in conflict. From one side he want me strong and he feel proud about this. And on the other hand he feel jealous. And he say I am like the (lady driver)*
>
> ***Shahd:*** *The man is selfish, if he was financially independent he would talk about the negative things he does not like and he might be verbally bad. I am spending the money on the house that why he kept silence.*

***Om Ismail:*** *when I come back from home he tell me when you come from home you come like your higher than me! And he tell me you feel proud! You have personality and now you are going out and seing people!*

***Sara:*** *financially speaking it is better when the woman is working but the family is facing troubles. The man start to be less responsible for the house. The woman feel that it is not her duty to be the bread winner. Then conflicts start because she is working and does not de her duty to spend on the house and he see that he allowed her to go out and she should spend.*

***Omer:*** *These changes had negative effects on families. The man want to share the woman with her income and the woman does not want him to, because she is the one providing the money and the conflicts start because of how to spend the money.*

***Givara****: a lot of female used the equality issue in wrong way and they have double standers on what tasks they do and what they do not. This started to cause social conflicts.*

***Ahlam****: there is conflicts in the family, the woman see that she has money and she does not need the man*

4.3.3.3.2 Divorce

Some of the participants said that divorce become one of the results of changing in role of women and men in Turkey;

***Omer****: like the man can say, if you will keep traveling then I have justification to get marry I have needs!*

***Shahd****: if the man at house and the woman is working and for some reason she is not fulfilling the duties of the house then he can accept temporary but after that divorce could happen.*

***Faraj****: a lot of divorce happened here. The women were living at home and they were in good situation but here they were not able to accept the situation*

*Sara: the woman could get divorce here because she is working and she can have a house alone. She can be independent.*

4.3.3.3.3 Shared responsibilities

Due to displacement and the changes of men and women role; they are now sharing different tasks unlike they were in Syria, some of the participants shared their experience regarding this point;

***Shahd:*** *the woman is the head of the house now, I go to hair dresser and I realize that this is the problem of all the society. Women are working to spend on their families. They also share that most of their husbands are depressed. There is switching in the roles.*

***Faraj****: Here in Turkey in every place you can see the woman working and has a role at work. Man and woman shared the roles. A lot of men are relaying on the work of their wives and he take her role at house. He is staying at home and do the house work and she is working and provide the money. The roles have switched between men and women.*

***Givara:*** *A lot of people does not believe in role changes but they accept the situation and adapt because it is there and they share some responsibilities.*

***Faraj:*** *my mother feel happy that I am helping her at house work.*

***Shahd:*** *some families are sharing responsibilities. They work together, cook together and he is satisfied. Everything has turned upside down.*

***Omer****: the man can support the woman with children, house responsibilities and take the decisions together.*

4.3.3.3 .4 Protection laws

Some of the interviewees agreed that the availability of protection law in Turkey has reduced the violence against women (physical one specially) because of the availability of complaint mechanism;

***Omer:*** *the physical violence and sexual violence were high. Women now aware that they can complain to the police and the man know this information. The physical violence her is less because the man is afraid that woman could make complain. Screaming is still there, misbehaving and verbal violence is there. Psychological violence is there. The sexual violence increased both physically and by forcing the wife psychologically on the relationship*

***Shahd****: the woman in Turkey know if she is harassed of violated then she can complain and there is safe place she can go to be protected.*

***Sara:*** *the Turkish law helped in reducing violence because it is illegal for marriage under 18. The majority is following the law gradually now.*

***Om Ismail****: before he used to be aggressive if he called me and I did not pck up but here it is normal. Also he is no more beating me here.*

# CHAPTER FIVE

# DISCUSSION

## 5.1 Introduction

In this chapter, researcher will answer the study questions by presenting the key findings of thematic analysis -that were presented in chapter four- and their interpretation. The interpretation of the results will be based on two main frameworks; the social-ecological model and trauma grid developed by Renos Papadopoulo. Both frameworks were presented in chapter three. The chapter will include; first the study questions ,then key findings of the study with the figures, the interpretation of the findings, future implications and limitations of the study. The chapter will end with recommendations and summary of the chapter.

## 5.2 Study questions:

5.2.1 What are traditional gender role for Syrian women and men living in Turkey after 2011?

5.2.2 What are changes to gender role of Syrian women and men living in Turkey after 2011?

5.2.3 What are the positive and negative Psycho-social results of gender role changes for Syrians living in Turkey?

## 5.3 Key findings

Thematic analysis showed that,

5.3.1 Traditional gender role

- there is clear division between women and men gender role. Mainly women roles are limited to house and family while men are able to have role on community level. There is no mutual roles or shared responsibility according to traditional gender roles.
- Women according to the common ideas in the society are seen as source of shame which their visibility in community should be limited thus affected

their work, clothes and movement. While men are free individual in their clothes, movement and work.

- Women are described as tender and obeying while men are strong, rational and authority.
- Women main roles are seen as being a care taker by being a mother and wife, and responsible of housework. Men are the head of the houses who have responsibility over decisions of the house and family.
- While man is considered the protector both for family and community as well as bread-winner.

5.3.2 changes in gender role

- Main change is that division between men and women roles become less and roles are overlapping and responsibilities are shared between men and women.
- Main changes on women level is that the started to be considered free, although this freedom is not to men level but it is more than what they had in Syria.
- Women also are more able to express them-selves.
- Women started to have role outside of the family and house, they started to have role on community level as; bread-winner.
- Although the house-work become less priority for some women but still it was considered as the main responsibility of the women that they need to fulfill
- Although women had improvement in their self-expression and involvement as head of the house but this role is still considered as men role and women can`t be described as the head of the house.
- Men lost a lot of their roles as protectors and bread winners.
- Men started to have responsibility at house in house-work
- Men roles as protector were limited to be the protector of the family with limitation inside the family.
- In term of GBV; some women mentioned that it decreased while other women described different types of GBV or change in some types such as; harassment in the work, decreed age of marriage, less physical GBV, more sexual abuse by the partner and psychological abuse.

5.3.3 psycho-social effects

- Women had several results that; ability to communicate with wider society, feeling satisfied and feel self-value, overwhelmed and role conflict
- Men had affect like; anxiety, stress, not fulfilling their gender traditional role, being blamed and isolated.
- On family level these changes resulted conflicts, divorce as well as shared responsibilities and protection law in Turkey that protect women and facilitate their complains in case of abuse.

**5.4 Conclusion/Interpretation**

The interpretation in this section will be based on social-ecological model and trauma grid framework.

In first part there will illustration and discussion about gender role both traditional and changes and in the second section the psycho-social effects will be discussed and illustrated.

5.4.1 Gender role

Social-ecological model discuss that the individual is surrounded by relationship like family, then community and finally the societal.

The main themes that found due to thematic analysis can be located as following;

- personal trait on individual level
- social roles can be both inside the family as (head of the house, mother, wife, house work) and in community as (bread winner, protector and limited visibility)
- culture ideas can be located on societal level.

The role of men and women can be illustrated as the following figure which show each theme on which level can be and what it include inside it of codes/roles.

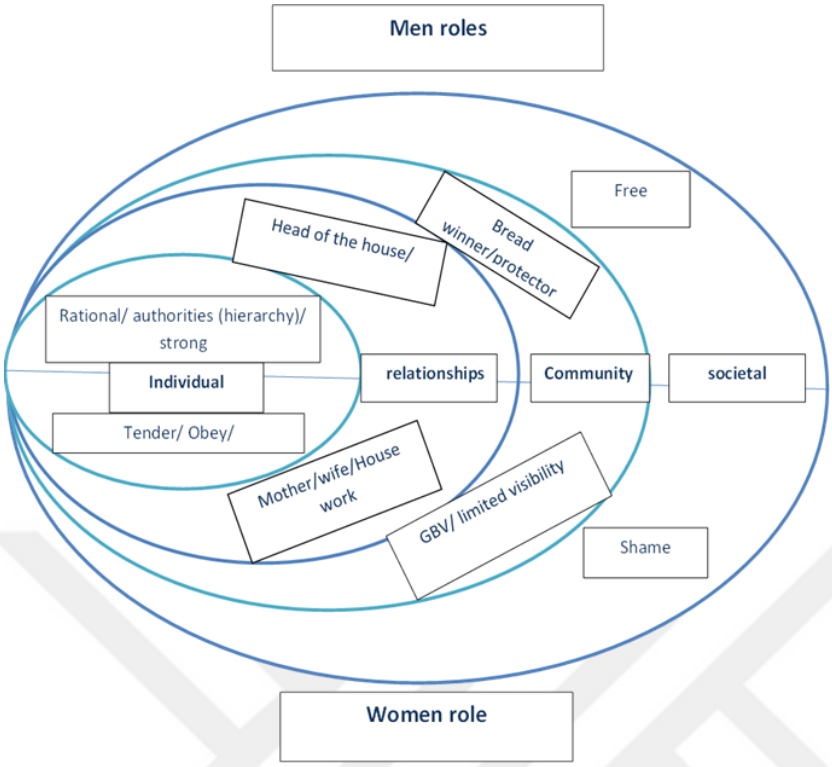
The study showed that there is clear division between the roles of women and men in Syria before 2011.

Women were expected to be mainly active at house and on family level by being enrolled in house-work, wife and mother roles. At the same time women are expected to maintain very limited visibility on the level of community. The ideas related to women are emphasizing this division by considering the woman according to community as source of shame that need to be hide and invisible and kept at home. Even if they want to participate on community level then their participating could be from home (by working from home) and when they are visible on community level they should keep limited visibility that were reflected through their clothes and limited movement. Women used to live under violence practiced and justified by community. And by believing by the women that as part of their identity they are tender and they should obey both the community and men.

On contrary, men in Syria before 2011 are active on community level. Their roles are not limited in term or job or movement. Man are the protector of the family and community, the bread-winners and the head of the house on family level. The age of the man or his role in the family does not affect his hierarchy and authority towered other women. The man expected to be the head of the house even in the presence of older women. These roles are very much supported by what the community think about men as free individual that can`t be limited and the idea that men have about them-selves as strong, rational and source of authority.

The following figure illustrate the gender role in Syria before 2011, by showing different levels (individual, house/ family, community and societal) for women and men;

**Figure 5.1-SEM of tradational gender role in Syria**




Due to displacement of Syrians to Turkey they were faced with new cultures and idea about gender roles, new regulations in term of women protection and economic challenges. Thus resulted to make change in Syrian women and men gender roles mainly on the level of social roles both at house/ family and community. Limited changes happened on what the society thing about women and what women think about them-selves.

For women roles the main change happened on individual level that women become more able to express them-selves on the level of community. They are more involved in community because of work that enabled them to become the bread-winner of the house. The cultural idea changed and started to see that women are more free. But still it is believed that women should take care of house-work. Even though they are the main bread-winner and have more involvement in family decisions but they are never considered the head of the house.

Men remain the head of the house and the main bread-winner when he is able to have work. The men role as protector had changes in term of level and me are expected to protect the tradition and family.

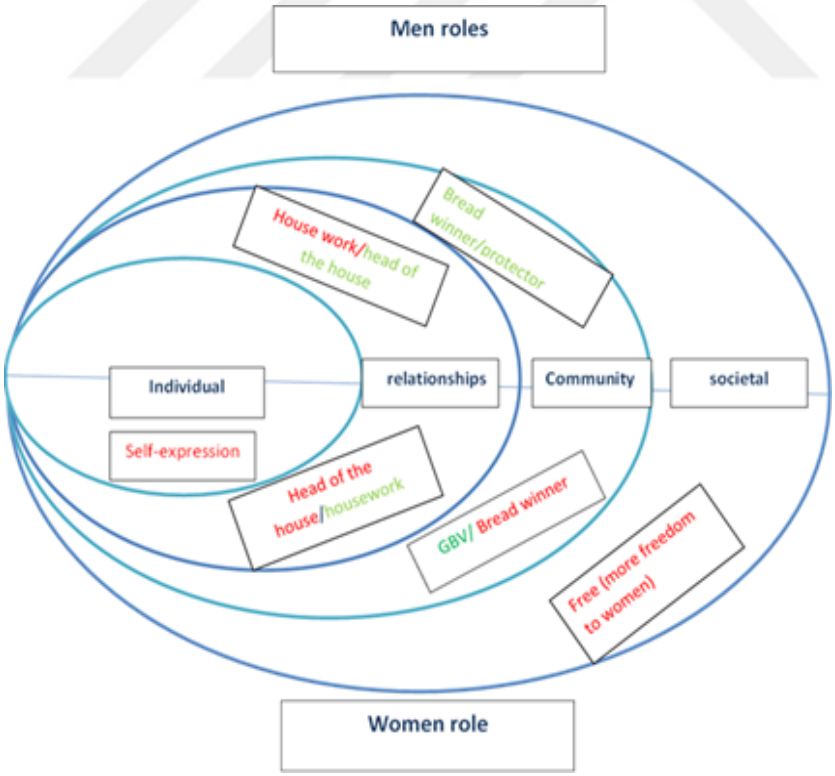
Men and women after displacement are having more shared responsibilities and their roles are overlapping, no strict division is any more on the level of social roles. The roles did not switch totally because men are helping in house-work temporary and in limited way as response to reality.

Men are still considered the head of the house and bread-winner but due to temporary situations they are not able to fulfill this role.

In term of GBV, few women reported that there is change and women are exposed to GBV as harassment outside of the house because of their work, some families are tending to marry their daughters younger because of war and economic situation while other participants reported that due to the law in Turkey the GBV is limited as physical GBV but it still presence as psychological, verbal and as intimate partner GBV.

The following figure show the changes of gender role on different level.

**Figure 5.2-SEM of Gender role changes**



5.4.2 Psycho-social affects.

The changes of gender role has different results on women and men. It was planned to use the trauma grid by categorizing results as neutral, positive and negative but during the interviews it was not possible for participants to identify whether these changes were before and the conflict just trigger them or if they were totally new. So the results were categorized to negative referring to wound and suffering while the positive referring to positive changes whether they were activated development or resilience.

The following table show the resulted themes classified according to different levels women and men which refer to individual level) and family level.

**Table 5.1-Psycho-social affect of gender role changes (modified trauma grid)**

| Psycho-social effects | Effects on women | Effects on men | Effects on family |
|---|---|---|---|
| Negative | 1.Over-whelmed<br>2.Role-conflict | 1.Anxiety<br>2.Stress<br>3.Not fulfilling the traditional role.<br>4.Being blamed (self/society/family)<br>5.Isolation | 1.Conflicts<br>2.Divorce |
| Positive | 3.Communication-wider-society<br>4.Feeling-better(satisfaction)<br>5.Feeling self-value. | | 3.Shared responsibilities<br>4.Protection laws |

The table show that due to gender roles changes, women had more positive changes than negative ones while men did not show any positive results on individual level and they even showed higher number of negative reactions.

On family level positive and negative results were discovered and they are connected somehow.

According to the interviewees men feel that they are not able to fulfill their traditional roles which made them feel stress and anxious. They received blame from their families, society and them-selves because they are not able to be the bread-winner or protector as they used to be and because they were considered the reasons that women are working outside the house. Due to the anxiety, stress and blame most of the men expressed that they withdraw from community activities and limited interaction.

Women expressed that their new responsibilities with their old ones are overwhelming for them. They are expected to fulfill both which at some point makes them feel in conflict between the two roles and overwhelmed because of both responsibilities. Women expressed that although house work is less priority for them but still their men expect them to do it perfectly.

They also expressed that their work and being the bread-winner enabled them to communicate with wider society than they used to do in Syria. These, communicating with wider society and being bread-winner, made them feel self-value and feeling better and feel satisfied.

On family level, participants expressed that there is positive changes that both men and women sharing family/ house responsibilities as bread-winner and house-work but this shared responsibilities are creating conflicts and in some situation it could escalate to divorce for married couples. These results was not only for married couples because even single interviewees expressed that these changes affected them in similar ways.

For GBV, some women shared that the law in Turkey limited violence against women beside her power position as bread-winner.

## 5.3 Implication

The results of the study have shown that the change of gender roles that happen due to conflict and displacement have different psychological suffering reactions that need to be understood in its context in order not to relate it only to conflict related events.

The psychological suffering was expressed as stress, anxiety, overwhelmed and isolation that were related to role conflict and role loss. These results can`t be captured and understood by approaching displacement experience with medical/ clinical approaches. IT rather need to be approached by more holistic approaches in term of research and interventions.

The results showed that changes can bring both negative and positive results. This challenge the usual image of helpless victim displaced persons and transform it to the image of individual and communities that suffer from un-usual circumstance that have its affect on them both in positive and negative way.

It also reflect how the individual and community suffering in interaction and interrelated. And the needed intervention in the context of displacement because of war need to be considered this in term of intervention for the community.

Although women and children have higher vurnability in the context of conflict and displacement but that does not underestimate the suffering that men are going through. This suffering is increasing when community is practicing different level of blaming and at the same time limit the support that men can receive because of their (failure) in fulfilling their roles.

Both for men and women, their feeling of self-esteem is related to their gender role and it is negatively affected when these roles changed.

## 5.4 Limitation

The study is touching sensitive topic to Syrian community linked to its feeling of individual and community identity. IT is never easy and was never easy for men to express that they are no longer able to fulfill their roles at the same level it was never easy for women to express the form of violence they are facing specially in front of a woman researcher belong to the same community.

The study was done in Gaziantep and for further understanding of other cities there is a need to investigate the topic with wider population.

## 5.5 Recommendations

5.5.1 Holistic approaches in displaced persons context

In the context of people displaced by conflict and war it is very important to consider complexity of the experience and the different factors that affect their mental health and well-being situation. The change of gender roles are one additional factor that results different reaction on displaced individuals that could be confused and limited with traumatic events they witnessed.

Some of these reactions are reflecting suffering and reaction to stress that displaced persons is living under it. The programs supporting displaced persons need to consider these factors and try to fulfill displaced persons different needs.

5.5.2 consider different possible results

Although the displacement experience is difficult with all previous conflict related events but some positive results could happened and this can help to see the experience from a wider view and not only limit it to the negative results and victim picture of displaced persons.

Losing roles for women and men could be one important factors of daily stressors, that although it can bring positive results but having additional or different roles can be challenging and bring negative reactions as well.

5.5.3 Collective suffering

War, conflicts and displacement affect communities and groups and the results as collective as it. It is important to target displaced persons with collective intervention that does not limit the work on individual level because the results are on group and community level as well. Group could play a big role in supporting members in this cultural changes. The changes in practices due to encounter new culture and community is happening on the level on practice that create conflicts on individual, family and community levels. Displaced persons are doing what is contradictory to their culture and community ideas. Being part of group that is witnessing the same changes could reduce the negative affect and help individual and groups n the process of adapting to new challenges in proper way, group can help in facilitating new possible solutions and way of adaptation beside the support by witnessing that these changes are affecting the community together.

### 5.5.4 Give attention to women as well as men

Due to displacement women are requested to have double roles and fulfill both perfectly. Women need help in dealing with the new roles and challenges that they are requested to be responsible of. Also, It is important to target men in programs and support. The changes happening due to conflict and displacement are affecting men as women but still there is limitation in programs provided to support men. There is a need to help them deal with anger, anxiety and stress that is resulted from role changes and daily life stressors.

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## Appendix 1. First Communication:

### Message shared via whatsapp groups.

*"Hello, Currently I am doing (practical section) as part of master thesis in Istanbul Bilgi university, (practical section) aiming to do interviews with adult Syrian women and men who were displaced to Turkey after 2011 and settled in Gaziantep. Interviews will start with people from my network who volunteer to participate in, then they will introduce me (if possible) to other people from their network. Interview will take between (60-90) minutes and will be used for study purpose without referring to the participants directly. The questions is focusing on (gender role) of Syrian women and men and the psycho-social relationship to it. Those who are willing to take role in these interviews please send me a private message so we can set the date of the interview and I will share the location as well."*

**Appendix 2. Participants demographic information.**

| N | name | age | gender | social status | children | current work | working (yes no) | educational background | city of origin | Entere to TR date | date of interview |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | Shahd | 44 | F | Married | yes | Protection | Yes | secondary | Damascus | 2014 | 28/2/2020 |
| 2 | Omer | 50 | M | Married | yes | MHPSS training | Yes | University | Laatakia | 2014 | 29/2/2020 |
| 3 | Ahmad | 55 | M | Married | yes | NA | No | University | Damascus | 2018 | 3/2/2020 |
| 4 | Hanan | 42 | F | Married | yes | home care | Yes | Elementary | Aleppo/city | 2012 | 3/3/2020 |
| 5 | Om Ismail | 43 | F | Married | yes | Cleaner | Yes | Elementary | Aleppo/rural | 2013 | 4/3/2020 |
| 6 | Faraj | 42 | M | single | no | home care | Yes | secondary | Homs/Rural | 2014 | 5/3/2020 |
| 7 | Sara | 36 | F | widow | yes | hair dresser | Yes | secondary | Aleppo/city | 2013 | 6/3/2020 |
| 8 | Ahlam | 47 | F | Married | yes | CEO | Yes | University | Aleppo/city | 2012 | 7/3/2020 |
| 9 | Majed | 26 | M | single | no | Dentist | Yes | University | Idlip | 2019 | 9/3/2020 |
| 10 | Givara | 27 | M | Married | yes | Self-care training | Yes | university | homs/city | 2020 | 10/3/2020 |

## Appendix 3. Interview guideline

**Brief introduction to participants: (7. Min)**

5 This interview is part of research for master degree in Istanbul Bilgi university in (trauma and mental health disaster department).

6 (Psychosocial Affects of Gender Role Changes of Syrian Women and Men Living in Turkey.)

7 Will make several interviews (10) participants, research will be between (01.2020 to 04. 2020)

8 Due to leaving Syria and living in Turkey to have better understanding of changes affected being male-female. And how these changes affected (psycho-social situation) on individual and family level.

9 The research will focus on Syrians living in Turkey after 2011, adults both gender (male and females) between age of (24 to 55).

10 It will take (60-90) minutes.

11 In case of need to be linked with MHPSS services

12 Will be recorded and notes taking, you can withdraw, ask to stop or within one week ask for withdraw your information, there is no direct benefits you will get from participating.

13 Confidentiality (researcher only, research purpose only.

Date:

Interview number:

Place of interview:

Time of interview:

Name:

Age:

Educational background:

Professional: (working or not):

Marital Status:

1. How are you? For how long have you been in Turkey? From which city/village in Syria you came? In which city you are based in Turkey?

2. Can you explain me how does it look-mean to be woman-man in Syria? How you can describe gender role back there?
    - Tasks and responsibilities.
    - Labor.
    - Household and inside house.
    - Masculinity and femininity
    - Early marriage and GBV-SGBV.
    - Accesses to services.
    - Decision making.
    - Marriage and divorce.
    - Mobility and clothes.

3. Do you think the previous mentioned role changed after coming to Turkey?

4. Can you explain me the new gender role after coming to Turkey?
    - Tasks and responsibilities.
    - Labor.
    - Household and inside house.
    - Masculinity and femininity
    - Early marriage and GBV-SGBV.
    - Accesses to services.
    - Decision making.
    - Marriage and divorce.
    - Mobility and clothes.
    - Any new emerging things?
5. Does these changes happened to your gender role directly? What changes affected you more? How do you perceive these changes?
    - Results, Feelings and thoughts.
    - Negative or positive.

6. How these changes does affected your family? How do you perceive these changes?
    - Results, Feelings and thoughts.
    - Negative or positive.

7. Do you want to add anything?

**Thanks for sharing your time, thoughts, emotions and experience.**

## Appendix 4: ETHICS BOARD APPROVAL

Ethics Board Approval is available in the printed version of this dissertation.