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Research Article

Female Leadership in the Framework of Crises Management within the Scope of Aid to the Syrians (An Example from Ankara)*

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Abstract

On March 15, 2011 when the uprising in Syria began, no one could have predicted that the crisis would reach this dimension. When the first migration group of 500 people from Syria entered Turkey from Hatay's Yayladağı border on April 29, 2011, the situation was regarded as a temporary one. Then the Syrians, coming in with a large migration wave, began to settle first in the cities along the southeast border, then all over Turkey. Turkey, which wasn't prepared for such a crisis with this huge wave and its problems, has been able to relatively uneventfully cope so far without great fuss. Syrians could not legally be accepted as asylum seekers in Turkey. According to the Geneva Convention, which Turkey signed in 1961, only having people from European countries eligible for seeking asylum was placed as a geographical restriction. Hence, Syrians were first identified as "guests" for a temporary solution, then they were taken under temporary protection in accordance with Law No. 6458 passed in 2013. In this process, civil society organizations and individuals working as volunteers have successfully performed crisis management. As female organizations or as independent groups, women in particular have organized very quickly as a helping hand in this crisis. This study analyzes the foundation from the point of view of how they approach the problem and the solution methods they have produced. Nezahat Albay, through her leadership, founded the Gönüllüler Grubu [The Volunteers Group], which aims to be a helping hand for Syrians in Ankara. The foundation consists of a hundred volunteers, former students and friends of Albay. Women try to understand the events, problems, and needs using an empathetic approach. Statements like "What would I do if I were a refugee?" or "We could have also been in that situation?" were often heard from the volunteer women in this research. In this case, women have started their work by establishing empathy with Syrians and then increasing their awareness in the community that they have built together with the Syrians; lastly, they have begun to play a mediator role in general society. In this study, the terms of empathy, awareness, and mediation will be examined with respect to identifying and solving problems concerning this crisis. Furthermore, the following steps will be investigated: (a) women with empathetic behaviors mobilizing to help Syrians, (b) developing awareness, and (c) playing a mediator role. Accompanying questions like how they have evolved, how problem solving has been implemented, and how women have made a difference in voluntary activism by applying these steps will also be examined. In order to better understand the topic in this article, I have started by searching the theoretical background of the term "crisis," the components of crisis management, and the qualities of female leadership with an explanation of transactional and transformational leadership.

Keywords

Crisis • Women's leadership • Empathy • Awareness • Mediation

* This research has been conducted through Assoc. Prof. Dr. Emel Topcu's own initiative

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The civil war that started in 2011 in Syria has not just remained within Syria but has also rapidly influenced neighboring countries followed by the whole world. Turkey is one of the countries most affected by this crisis. The vast majority of immigrants from Syria live in Turkey. This situation can be identified as a crisis because these sudden developments have the power to change at least one of the variables of people's lives, such as their health, psychological condition, or the system they live in. Crises suddenly evolve and cause a break between the past and future that impedes continuity. The main source of the crisis in Syria is that the country has been completely destroyed with almost nothing left of the old Syria. Turkey has opened the door to Syrian immigration, which has begun a new era full of factions.

Turkey ratified the Geneva Convention in 1961; accepting only refugees who come from Europe is within its geographical restrictions. In this framework, Turkey was able to open the door to Syrians for many humanitarian reasons by not accepting them as refugees but as guests. This situation continued until they became temporarily protected by Law No. 6458 issued in 2013.

After receiving the Syrian guests, some groups in the society have empathized with Syrians' situation and been actively involved in their aid. Other groups, however, have questioned opening this door to allow such immense immigration and opposed Syrians' arrival. As such, a tension also is present in Turkish society because of this event, which has been able to evolve as crises caused by the current crisis in Syria.

Leaving the potential future crisis aside to overcome the present crisis of the increasing Syrian migration, NGOs and other volunteer groups and individuals can be seen to have been acting to resolve it. In this study, I will analyze the leadership styles of a group of almost one hundred women who have come together to resolve this crisis, calling themselves the Volunteers Group in this crisis situation. Studies conducted over the past two decades have shown that, in the context of transformational leadership, women's leadership behaviors differ from men's. Thus, this study will identify the differences, and efforts will be made to determine the characteristics of different female-leadership behaviors. In order to better understand what lies within this framework, first the crisis situation will be addressed then female leadership will be briefly introduced within the history of development while looking at the transformational leadership qualities that are most applicable to female leadership. Later sections of this article will study the process of group forming within the framework of female leadership and how they use empathy, awareness, and mediation as a means of coping with the process and crisis. The research has been conducted using a literature review, participant observations, focus-group discussions, and in-depth interviews.

Method

In this study, Nezahat Albay, the founder of the all-women Volunteers Group, and other women in the group working in Ankara to help Syrian refugees were examined through leadership behavior in this crisis' case using the case study method. The activities of the Volunteers Group have an impact in the current world and gains meaning in the environment in which everyone operates. Because of this, their activities fall within the definition of a case study. Two of the most important criteria for studying a work as a case study are that the work is current and also occurs within a specific context (Gillham, 2010; Yin, 1994). Because of these criteria, this study has been examined as a case study.

The Volunteers Group is a help-centered work group initiated by Albay in 2014 to help Syrians living in Ankara. The group, initially formed with the participation of ten women, now continues to work as a group of 100 people through the participation of Albay's former students and friends. The group currently operates in three circles. The first is a group of 15 teachers who teach Turkish to Syrians. These teachers not only teach but also work in their spare time as volunteer workers visiting the refugees at home, making needs analyses, collecting aid from people, and delivering it to the needy refugees. The second group consists of 40 women who have been working alongside Albay for twenty years in Tafsir (Qur'an exegesis) studies. They also conduct field research that helps with certain activities. The third circle has a 45-member group of women who provide financial resources for assistance. Their work is a holistic service activity in almost all fields, from helping Syrians with Turkish lessons to helping them find houses, providing daily necessities, helping them register with the immigration office, assisting their hospital visits, helping them find jobs, and more (Albay, N., personal communication, September 5, 2016).

In the participant observation part of the study, I joined the first and second groups of volunteers in their activities for helping; this was followed by focus-group and in-depth interviews with the first group members, all teachers. The results of the participant observation were: The group is made up only of women who serve the refugees as volunteers and perform their activities with a holistic approach to helping Syrian refugees. After performing a literature research, I found no other example in the world like this group's activities of volunteerism containing these three features (Topcu & Kurtulmuş, 2017, pp. 34–44).

Because the study is a case study, participant observations have been initiated using why and how questions, as in all case studies (Yin, 1994, p. 94). In the participatory observation section, I have chosen the method of self-expressing the field's own structure without any prior acceptance or judgment in mind, seeking to investigate questions such as: What does this example have to say, what are its

main dynamics, what motivates them, and what are the most important elements that hold them together? For this reason, the participatory observation stage uses the exploratory method, a qualitative research method. Usually in exploratory research, specific topics that have not been studied previously are studied; this method is used especially in case studies (Cohen, Manion, & Morrison, 2000; Singh, 2007).

After deciphering the collected data, the hermeneutical method was used to analyze the texts. The most important terms emerging from these analyses are empathy, raising awareness, and mediation. Thus, I considered the study as concepts affecting and determining leadership in the case of crisis and examined female leadership in a crisis within the framework of these three terms.

Theoretical Framework

Crisis Situation and Crisis Management

Crisis has many definitions. According to Faulkner, a crisis (Faulkner, 2001) is the beginning of an event that is likely to create a problem which can make significant changes in daily routines and shake the existing structure. The crisis period contains an immediate threating situation; time is crucial for decision making and new surprises can be encountered at any moment. Crises are usually big events. A crisis is an unplanned situation that involves threats and makes radical changes to one or more variables in a system (Roux-Dufort, 2007, pp. 105–106).

Crises, being sudden phenomena, stop the natural fluidity between the past and future and create a relative disconnect between these two times, even though these situations are not frequently encountered. Therefore, volcanic eruptions, floods, and other natural phenomena have been mentioned as events that create crises. A volcanic explosion itself is not a crisis, but the events caused after the explosion is a crisis for the people themselves and the systems they have created because crises create situations that put people's lives, health, psychological condition, and environment in danger.

Distinguishing between natural crises and those caused by humans is also necessary. Natural events are defined as floods, volcanic eruptions, fires, and so on. As in previously given examples, events such as a war, terrorist attack, social explosion, corruption, and so forth are caused by humans. Natural crises cannot be controlled but can be minimized. However, control over human-induced crises is much easier (Harwati, 2013).

The question of how to deal with a crisis is emerging as an area that has become more and more specific under the name of crisis management. Successful crisis management requires implementing a coordinated process, focusing on goals, and

taking measures to reduce the threat elements from developing or to reduce their effects (Mika & Ondrusek, 2010).

Given the general framework outlined above, the events since the beginning of the Syrian war have created a crisis for those directly exposed to it, as well as for the countries are recipients of mass migrations who receive masses of migrants in a short period of time. Those living in the war region are incapable of solving this crisis, so they immigrate to their neighboring countries in particular. Such host countries that are exposed to this migration use different methods to cope with the crisis. Turkey, opening the door for humanitarian reasons, cannot accept refugees except those from Europe for legal reasons. Therefore, Turkey has called them guests. Hope that the war would end in a short time existed, and the Syrians were placed in camps through a crisis management that could be considered successful. As soon as the Syrians who were coming in large waves overfilled the capacity of the camps, they first began settling in the border provinces and then began dispersing to other places.

Meeting all these people's needs, like learning languages, housing, health, education, finding jobs, and integration, requires successful crisis management. Non-governmental organizations and volunteer groups have undertaken important tasks in crisis management. The Volunteers Group is one of these.

Female Leadership

Nezahat Albay, a woman, has mobilized other women around her since the early days of the Syrians' arrival in Ankara in 2013 and, using her leadership skills, formed a group to look for a solution to this new crisis. Throughout history, women have demonstrated leadership roles and been at various levels in the administration, as well as government officials. This situation has been found in almost all societies. In Islamic history, 16 female Sultans are found who fulfilled requirements like giving their own speeches and issuing money under their name according to Bahriye Üçok (1972, p. 447). Fatima Mernissi (1992, pp. 131–132), on the other hand, found two more Yemeni female rulers, Esma (died circa 1087) and Ürve (died circa 1138) to have been left forgotten from the pages of history, which makes for a total of 18 female rulers. The two most famous of the 18 are Raziye and Şeceretu'd Dür. Raziye was the daughter of Iltutmuş, a slave who had proclaimed his independence from the Ghaznavids and gained great power in India. Despite the presence of Iltutmus' male children, he left the throne to Raziye after his death. Her brother, Rükneddin, rejected this situation and opposed her. Raziye went to the public to gain their favor and become their ruler. Şeceretu'd Dür became the leader of Egypt 12 years after Raziye in the year 1250. Concealing her husband's death, Şeceretü'd Dür reached an agreement with the Mamluks, starting a war against the French who had besieged

Egypt. These two women sultans succeeded in using power. However, sometimes they used violence similar to their male counterparts with little difference. When they had to destroy their opponents, they did, but used different methods. Instead of cutting off their heads or hanging them, they simply poisoned them (Topcu-Brestrich, 2000). As can be seen, women who had no role model in leadership in that era showed behavioral patterns that were valid for that time. Also, recent research has shown that nowadays men and women have differences in their leadership behaviors.

Finding opportunities throughout history to exhibit one's own leadership behaviors has not been easy for women, even in the Modernist era. The ruling systems have been changed in Modernism, with the election-based system being generally introduced. Within this system, women were at first not given the right to vote or be elected, but later in the early 20th century, they were given these rights, especially in western countries. At the beginning of the 20th century, factories had developed modern management understanding, using experiments and studies to increase production, and efforts for leadership in this framework have accelerated. Leadership is understood no longer as an innate talent but as a learned behavior. Thus, the mentality of transactional leadership that emerged at the beginning of the 1950s was built upon leaders rewarding and motivating workers. Immediately after this understanding of leadership and in line with social developments, the understanding of transformational leadership was developed. New concepts of transformational leadership have changed from those in the past: No longer is the leader in the center, the followers are. The post-modern transformational leader is someone who prepares an environment that helps reveal followers' true potentials and enables them to work in an inspiring atmosphere. Also, what is important is the process, rather than the result (Topcu, 2000).

Transactional and transformational leadership research has revealed male and female leaders to have behavioral differences in their leadership. In this context, men, talking about their own leadership, have shown that they are more likely to reward or punish employees based on their performance. Women leaders, on the other hand, show characteristics of transformational leadership that are different. They concentrate more on participation, power sharing, and employee opinions. Once again, while men attach more importance to the issue of structure, which is more a feature of the leadership of activism, women exhibit behaviors that are supportive and depend more on team-work. Women also tend to adopt a participatory decision-making process (Walumbwa & Ojode, 2014).

The conducted research has determined that transformational leadership leads to more complex results than expected. In this new understanding, the process has been observed as important, rather than the result. If the process is well managed, the results exceed the goals set at the beginning. According to a transformational leader's characteristics, leaders reveal themself as a role model, gaining the trust and confidence of followers while preparing

them to learn the details of the work and strengthen them so that followers have more enthusiasm and work much more efficiently. The leader demonstrates fair behaviors in the process, respects followers so that they have a positive opinion of the group members, and encourages them towards group-focused work. When men perform transformational leadership, the leader has sometimes also been displayed as a hero. When women apply transformational leadership behaviors, no sign of behaving or being exhibited as a hero is found (Lott, 2007). In this study, Albay's leadership behaviors show almost every quality of transformational leadership. But as mentioned above, neither she nor her followers has been characterized as heroes. Within this text, both Albay's and other group members' leadership behaviors will be analyzed through transformational leadership behaviors.

Findings

The Impact of Female Leadership in Forming an All-Women Volunteer Group

Albay, a history teacher, helped people from Somalia prior to the Syrian crisis. With the beginning of the Syrian settlement in the neighborhood where she used to live, Albay learned that a Syrian woman, unable to speak Turkish, had later died when going to the hospital. Albay started acting upon learning of this incident, announcing that she would give Turkish lessons to Syrian women by preparing Arabic written flyers. The flyers were delivered door-to-door to the Syrians in the neighborhood. Albay, starting all this by herself, requested help from friends and former students after receiving many applications for the Turkish course. The course started in March 2014, three days a week, each lesson three hours. As the course began, news spread quickly among Syrians, and the number of participants increased day by day. This activity was started by a woman for solving the communication problems of other women newly arrived in Ankara from other countries. This quickly led to the rise of activity from the Volunteers Group, consisting of Albay's friends and former students (N. Albay, personal communication, February 5, 2017). Gül KAHRAMANER, also a woman, heard about the Volunteers Group's activities and proposed to transform these activities into a project. She has held several meetings with provincial and district Directorates of National Education, district governorship, and other institutions, starting the Turkish language course in March 2015 at Sıdıka Kınacı Primary School in Baraj Mahallesi as an official activity (G. Kahramaner, personal communication, April 10, 2017).

The group has ten teachers who work as volunteers. In addition to teaching activities, the teachers in the group have started visiting students at home, in particular those needing help in certain aspects. Through these visits, the teachers also discovered numerous other refugees in need of many things in the neighborhood. As such, they regularized these visits and started analyzing refugees' needs. As a result of all these efforts, they ended up helping them not only with learning the language

but also in affording housing, furniture, food, beverages, clothing, and assistance through government offices. They also helped the refugees needing health services to gain access to Turkish hospitals. A second group, formed by old friends who had been working together for twenty years in Tafsir (Qur'an exegesis), was added to the volunteers shortly after starting the language courses. This group consists of forty new volunteers participating in fieldwork with teachers and collecting aid to meet the refugees' needs. Over time, a third group of women was formed for providing financial support. This group now consists of a hundred women and reaches about 200 Syrian families (Participant observation notes, 2016).

The Syrian war, a crisis produced by humans and reaching the border of Turkey, has caused this country a sudden crisis. However, with the immediate actions of civil society organizations, volunteers and several independent groups such as the Volunteers Group have prevented the crisis from getting even worse. Like many other non-governmental organizations and voluntary groups, the Volunteers Group is one of those helping Syrians. It is even more unique in the sense that its members are exclusively women. Also, the activities they offer cover all the refugees' needs (Topcu & Kurtulmuş, 2017, p. 15).

The most important factor in forming the group has been trust. Trust is the word most often heard in the group conversations and this study's interviews. Group members stated the biggest factor in joining the group was their trust for Albay. Trust is not only an important element that plays a role in group participation but also a fundamental concept that is strongly emphasized in all the works of the group. The group has established a trust-based relationship with the Syrians they have helped and has maintained a transparent and secure relationship with the people of Ankara whom they have helped introduce to the Syrians. The group members, who formed various WhatsApp groups for coordinating, share the materials they need in groups by asking who can help them and directly bringing together the helpers with those needing assistance. For example, the group prefers the helpers and refugees to meet face to face regarding financial aid. Sometimes the donation is not money but other needed supplies such as food, clothing, or furniture; then the group takes care of handling the given materials. Albay is a person who has been active in the NGO's civil society for many years and one of the best to know the dynamics of her own culture, as well. She has continued her relationships with the people she has worked with on various subjects over the years and has shown a reliable personality (Topcu & Kurtulmuş, 2017, p. 49). In this context, the transformational leadership feature can be applied to her becoming a role model for followers.

Group Process in the Framework of Female Leadership

While the Volunteers Group is founded on mutual trust among its members and also the Syrians, another important dynamic of the group is helping the same in-need

families continuously in addition to other new ones. Unlike other charities, the group does not aid the Syrians only on certain occasions; they provide them with continual support. In the beginning, the group that had started the Turkish language course could only help a few families of the attending students, but now they help around 200 families (an average of 1,400 people). They deal with all the kinds of problems these families encounter, regularly visiting these families and sometimes calling on group members if help is needed.

The group members, stating that their relations with each other had become increasingly sincere and entertaining, indicated being happier after starting the volunteer activities. This group, which cares about continuity and continues to work by providing care for the Syrian families, has also acquired a dynamic within itself and increased its own degree of happiness as individuals through this dynamism. These activities have become a process that increases the happiness of group members once the element of trust has been established and performed consistently (April 16th Focus Group, 2017). As can be seen, the results of the work were not planned but only started for teaching a few Syrian women Turkish using confidence, constancy, and certain other principles of caring. The proper management of the process increased the number of Syrian families and of volunteers. This work, which has transformational leadership qualities, attaches importance to the process rather than the result, reaching more successful results as a group, both in terms of quality and quantity.

Empathy, Awareness, and Mediation in the Crisis Management Process

As the theoretical main elements of crisis management, dealing with crises requires focusing on the goal, coordinating that work, and eliminating the threat or reducing its impact. In addition to this, the group has developed its own procedural methods.

While describing the process of joining the group, the members first emphasized the confidence they have in Albay, then the concept of empathy. The empathy they establish with Syrians is an important element that triggers their participation. Almost all group members stated, "We could be like this," when they saw the Syrian people on the streets before joining the group. This idea later turned into "What can I do?" When the proposal came to join the group, both confidence and empathy got them involved quickly. Their empathy grew as they worked with Syrians, and this provided the continuity of their work (April 30th Focus Group, 2017).

With their developed ability to empathize, they combined the experiences they had had in the field with the Syrians so they could begin to tell people about their stories in a more detailed situation. The more knowledge they gained about the subject, the more their awareness increased. This further strengthened their empathy. Thus, they found a nourishing relationship to exist between empathy and awareness. For

example, Syrians have different lifestyles and social levels. Some were very wealthy in Syria but lost all their assets coming here. They have realized that the quality of life they were used to in Syria is still in their memory, so the volunteers begun distributing better-quality materials to those in this situation (April 30th Focus Group, 2017). Establishing empathy is not putting oneself in another's place as a substitute for the self but trying to understand another's own circumstances. Within this definition, the Volunteers Group members' sensitivity to this is an indication of how much they've improved their awareness of the work and their ability to empathize. At first, they empathized within the framework of "We could have been in this situation," but later they understood that people will perceive different traumas according to their life experiences, and this awareness has further improved their ability to empathize.

The group members work together all the time and frequently evaluate the situation with each other. In the context of the events they face, they share their perceptions about Syrian culture and what Syrians are vulnerable to. The ongoing assessment of how they should be treated in this framework also emerges as an element that enhances their ability to empathize. These evaluations enable them to better understand Syrians so they can make better decisions about helping. At the same time, they share this detailed information with the people around them, mobilizing them properly. All these developments emerge as elements that have helped to overcome the crisis quickly and easily (N. Taslak, personal communication, May 17, 2016).

In the process, the Volunteers Group members encounter conflicts in areas in which they operate, within the group itself, with the Syrians, and also with other people in their community. However, with good governance of the process, these conflicts can be successively managed because of the improved empathy skills and increased awareness. The process they experience also trains them in conflict management and mediation. Though they cannot relate to everything about Syrian people's lifestyle, over time they have admitted that many things that they may not agree with can be a part of their lives, allowing them to look at things differently (April 25th Focus Group, 2017). In this framework, one group members, who had been invited to a wedding, learned that the bride was 14 years old and the groom 19. She immediately intervened verbally at the wedding, but then realized that she could do nothing for the moment and then decided to be silent, waiting until later to try and spread awareness among Syrians about early marriage (P. Özveren, personal communication, May 10, 2017).

Such practices and cultural differences are issues that can be important conflict elements among societies in the future. Because the Volunteers Group members identify these issues and work on solutions before they become a problem, they have taken early steps in preventing crises that may arise after potential conflicts. As such, the group also undertakes mediation between the two communities.

The work that these people do in their social environment for removing prejudices towards Syrians is also an activity for evaluation within the framework of mediation activities. In this framework, they constantly perform calming interventions for both sides whenever necessary. These interventions continue into public transportation and in the market. However, when they witness negative attitudes and behaviors towards Syrians, they intervene immediately for a positive outcome (May 21st Focus Group, 2017). Likewise, the members of the group have also established friendships with Syrians prejudiced against Turkish people; they try to correct some misunderstandings and give them better insight into life in Turkey. The Syrians living in the urban-transformation regions only get to see the financially struggling people of Ankara, so they develop their perspective on Turkish people accordingly. The members of the Volunteers Group invite the Syrians to their homes, allowing them to see other neighborhoods and other lives, thus helping broaden their perspective.

As conflicts do happen between Syrians and Turks, so do they happen between the Turkmen and Arabs from Syria. The deep and historic disagreements between Turkmen and Syrians have been carried here with their migration. Even though it does not show up clearly, it still exists. The Turkmens' experience of being discriminated in Iraq and Syria has led them to think they must have more advantages than other Syrian refugees in Turkey because of their language and ethnicity. Members of the Volunteers Group who witness these cases indicate that urgent measures should be taken to resolve this issue as a potential area of conflict that can become a crisis (Topcu & Kurtulmuş, 2017, p. 85).

Discussion and Evaluation

After the Syrian war, the crisis caused an intense wave of migration into Turkey. Non-governmental organizations, volunteer groups, and other individuals reacted very quickly, starting to work toward solutions. One of these groups in Ankara consists of almost a hundred women under the leadership of Nezahat Albay, and is called the Volunteers Group. These members quickly joined forces, trusting Albay. They conducted their work within the framework of the principle of transparency and have continued their activities with a process-oriented attitude. Such an attitude is suitable for the understanding of transformational leadership better suited to female sensibilities. This group is unique in the sense that it is unprecedented: It is the first of its type in the world in terms of being composed only of women, providing service for refugees, and maintaining a holistic understanding of the services for fulfilling all the needs of the refugees.

The most important element that facilitates member participation in the group is the trust placed in Albay. The component of trust shows itself in all group activities (N. Büyük, personal communication, May 18, 2016). While developing a trust-based relationship with the Syrians they have helped, the group continues to have confidence

in transparency, introducing the people who want to financially aid directly with the Syrian refugees (N. Taslak, personal communication, May 17, 2016). Another important distinction of the group's activities is the constant pursuit of the specific families they've adopted, which identifies as a feminine behavior. While other charitable organizations help Syrians at random, the Volunteers Group has helped specific families and still helps them on an ever-increasing number of occasions.

All Volunteers Group members stated having empathized with the Syrians before joining the group, and this empathy facilitated their participation in the group activity. Their empathy skills advanced while in the field, thus increasing their level of awareness. The experiences and information they acquired have enabled them to shape the work they do. They have come to understand that continuity of their work should not only be limited to taking care of Syrians' needs but also that this crisis has potential conflicts in the foreseeable future. As such, they have started mediating activities at their own discretion in this context.

The Syrian war is not just a crisis in Syria but also one that has spread to neighboring countries through migration. In managing the crisis, women in Turkey in civil society organizations, both as individuals and as groups, have played important roles. Women's assistance in activities differs from that of men; women tend to be more empathetic and care more for needy people. Within the framework of this caring they do not limit to just one issue like helping in the field; they integrate more into solving every problem they encounter. They do not establish distance between themselves and the people they work with; they move their work areas to their private lives and develop friendships with the people they help.

These findings lead women to look at the events more holistically, preparing a more participatory work environment and developing a friendly relationship within the workplace by moving it to the personal level. This way of working helps them adapt to their work areas more quickly while also helping the people they work with adapt. This environment of mutual harmony and trust allows people to reflect on themselves as they are, thus making it easier for them to identify the problems existing in the field and to focus on solving them. In this framework, the Volunteers Group members have identified many possible crisis areas belonging to the issue and have worked on these areas. However, they have not been able to reach out to all of them because the field is too large.

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