

Adventures of the Father of the Family

Game Impact Analysis



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"Adventures of The Father of The Family" mobile phone game was produced by MaviKalem in 2021.

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Summary

In 2021, MaviKalem designed and published a digital game for men that can be played on mobile phones. “Adventures of the Father of the Family”, developed during the Covid 19 pandemic, was shared on social media in the same year. This game consists of men trying gender equality situations in a virtual environment. The game, which activates feelings of competition, results in the person receiving points according to their preferences. As the scores increase, gender equality is approached. To investigate the impact of the game on individuals, a Game Impact Analysis study was designed and implemented with Turkish and Syrian men in 2022. The main data collected in the impact analysis study are as follows:

1. It was observed that the twenty-one-day game encouraged the participants to think about gender equality and to think more egalitarian on some issues.
2. Asking the opinions of spouses and

children and making joint decisions within the family was emphasized in both Syrian and Turkish groups.

3. Monitoring the education of children by mothers was expressed in both groups.

4. In both Syrian and Turkish groups, there was no discrimination between girls and boys in the education of children and equal opportunity was emphasized.

5. Men are more in favor of gender equality when it comes to their daughters than their wives.

6. Both Syrian and Turkish men are against child labor. However, they suggest that their children’s working experience will lead them to learn earning money in life. This situation makes one think that they cannot face their own child labor experience and this becomes an obstacle to the prevention of child labor. While this experience is considered for boys, it is not considered in the same way for girls.



7. Syrian and Turkish men state that their children can choose their spouses, but they require that the families of the spouse must be approved by them.

8. Regarding women's participation in the labor force, both Syrian and Turkish men displayed a positive attitude in the meetings twenty-one days later.

9. In both groups, men are decision-makers instead of their wives, daughters, and sisters. They

reserve the decision on evaluation of education and work place to themselves.

10. In both Syrian and Turkish groups, men had a positive attitude towards their wives' education and participation in the labor force, but they were not inclined to share caring for children and housework at home.

Introduction

During the Covid 19 pandemic, MaviKalem designed and developed the Adventures of the Father of the Family Game for men only, utilizing digital tools. The characters in this game consist of a father, mother, sister, brother, child, and baby in a family. In the game, the father makes decisions in daily life that concern his family and shape the lives of family members. While making these decisions, the father can decide on his own or consult his wife and get the opinion of the relevant family member. In the game, the father receives points according to his choices. These points are calculated based on the importance given by the father to the family's education, participation in economic and social life, the financial situation of the family and the stress levels of family members. Players play on behalf of a father of a family in the game. The game structure encourages players to replay the game. Thus, the player makes different choices and gets different points each time he plays the game. The purpose of replaying is for the player, as a father, to experience these different options and results by playing again and again in a virtual environment. The play-



er experiences different gender equality situations in each game. As a result, it is aimed for the player to mentally experience the perspective of gender equality, even if it is not in his real life, and to test the possibility of this in his mind. The game can be played in Turkish and Arabic.

The Adventures of the Father of the Family was designed and created in collaboration with MaviKalem and TCA Games teams under the supervision of two sociologists, a social psychologist, and a physician. Effective and high participation of the working group was ensured in the promotional strategy of the game. The sensitivities of the target group/work group shaped the boundaries of this project. Adventures of the Father of the Family is the first digital game developed by a civil society organization for men on gender equality and played on mobile phones.

Why Game Impact Analysis

The Adventures of the Father of the Family Game was disseminated in 2021, both through social media and community volunteers. At the beginning of 2022, more than 1000 downloads were reached and in the same year, it was investigated how much playing this game affects men's perspectives. A methodology was developed to answer the question of how playing the game affects the gender perspectives of Turkish and Syrian men.



Methodology

The Adventures of the Father of the Family was designed as a game that promotes gender equality among men. For this reason, it was decided to conduct first and second focus group meetings with groups of men during the impact analysis of the game. The questions for both focus group meetings were based on the 10 gender equality questions covered in the game. Questions were asked on topics such as decision-makers in the family, children's education, child labor, children's marriage, spouse's participation in the labor force, and earning money. Some of these questions were prepared to deepen the topic. In the second focus group meetings, in addition to the questions in the first focus group meeting, there were also short questions about the usability of the game and the game experience. These questions were planned to avoid the banality between the questions of the two focus group meetings.

Questions

1-Who makes the decisions in your family? Do you take the opinions of family members when making these decisions? Do the opinions of family members influence your final decision?

2-How do you decide on your children's education? Do you ask your wife or children for their opinion? How much do you think your children should study at least and which school should they finish? How much do you think children should study at least, which school should they finish?

3-What do you do if your child struggles at school? What if your child does not want to study? How do you solve your child's problems at school?

4-What do you think about child labor? Is there a difference between boys and girls in this regard?

5-Who decides on the marriage of your children? When your daughter gets married, do you let her marry whoever she wants? Do you ask her opinion and what about your son?

6-What do you think about the marriage

of your daughter who has finished high school or is attending university? And if your daughter is married but wants to study and/or work, what do you expect from your son-in-law?

7-You have learned that your daughter's marriage is problematic, and she has packed her bags. What would you do as a father, how would you try to solve this problem?

8- How would you feel about your daughter attending language or vocational courses? What about your wife? How would you approach if these courses were held at night?

9-What can a man, who was exploited at work, do to correct the situation? And under what conditions can he do this? Do you think his wife's work would support a man to claim his rights in his own work?

10- What do you think about married women working to support the family economy in Turkey? What are the jobs that women can work in? And if a woman earns more money than her husband, how would her husband take it?



Subjects and Process

For the impact measurement of Adventures of the Father of the Family game, a 21-day longitudinal study was targeted in 2022. Each individual participating in the impact measurement was planned to play this game 7 times a day for 21 days. Participants in this study will receive a food package. A speech script was prepared to invite the participants of the impact analysis study. To test the prepared speech text, 5 Syrian and 5 Turkish men were interviewed. As it was seen that there was nothing unclear in the text, people were called with the prepared text call. In the call text, the price information of the food packages was also given. This study was conducted face-to-face with Syrian men in Istanbul. With Turkish men, the interviews

were conducted face-to-face or online in various provinces of Turkey, with Istanbul being the majority.

In all focus group meetings, the study was introduced to the participants on the first day, the game was installed on everyone's phone, and then the game was practiced by playing the game. The first focus group meeting about the game was held on the same day. For twenty-one days, participants were asked to share their game scores with the coordinator of the study. At the end of the twenty-one days, the participant group came together again, and the last focus group meeting was conducted. Participants were called from time to time during the twenty-one days to see if they had any problems with the game.



Subject Selection Criteria

Initially, 14 Syrian and 14 Turkish married men with children were targeted to take part in this study.

Men were divided according to age groups: 18-24, 25-34, 35-44, 45-54, 55-64. It was aimed to have 2 people in each age group. At first, the criteria were that there should be no relatives in the groups, that they should not have played The Adventures of the Father of the Family before and that they should not have participated in any study or training on gender equality. Since the targeted age groups could not be reached equally at the beginning of the study, the age criterion was removed. During the focus group meetings, it was found that some of the Syrian men had participated in MaviKalem's activities on gender equality and/or violence against women at most once. Since we were unable to reach a beneficiary who had never participated in MaviKalem's activities before, this criterion was relaxed

to not having participated in more than one event.

For the focus group meeting, which was planned to be conducted face-to-face twice with both groups, 5 basic 5 in-depth questions based on gender equality were prepared. To break the memorization effect between the focus group meetings, technical questions about the game were added to the second focus group meeting. After twenty-one days of playing the game, the second focus group meetings were conducted within 3 days at the latest, without the participants forgetting the moves of the game. All the second focus group meetings followed this criterion.

The participants, who were asked to play the game 7 times every day for 21 days, shared the results of the game they played 7 times every day with the person responsible for the coordination of the study as a screen picture.



First Focus Group Meetings With Syrian Men

First, people who participated in MaviKalem's work were called to invite Syrian men. Some people changed their phone numbers and did not answer their calls. Those who were contacted referred to their friends and neighbors. Most of the people who could not make a referral stated that they did not know anyone in Istanbul.

The first Focus Group Meeting was held in the evening (20:00) in Esenyurt district with a moderator, a rapporteur, and a coordination officer, considering Syrian working men. The focus group meetings were conducted in Arabic and the criterion was that the moderator and the observer speak and understand Arabic. The rapporteur took detailed notes

of the focus group meetings. Six people participated in this study and the targeted number could not be reached. For this reason, it was decided to organize a second group with Syrian men and a focus group meeting was held immediately. For the second Syrian group, the Balat region of Fatih district, where our work has been going on for many years, was chosen. In this study, information was conveyed through women and husbands were invited. The database of MaviKalem was searched for Syrian beneficiaries living in Fatih district. 6 people also participated in this study. In total, the first focus group meetings were completed with the participation of 12 Syrian men.

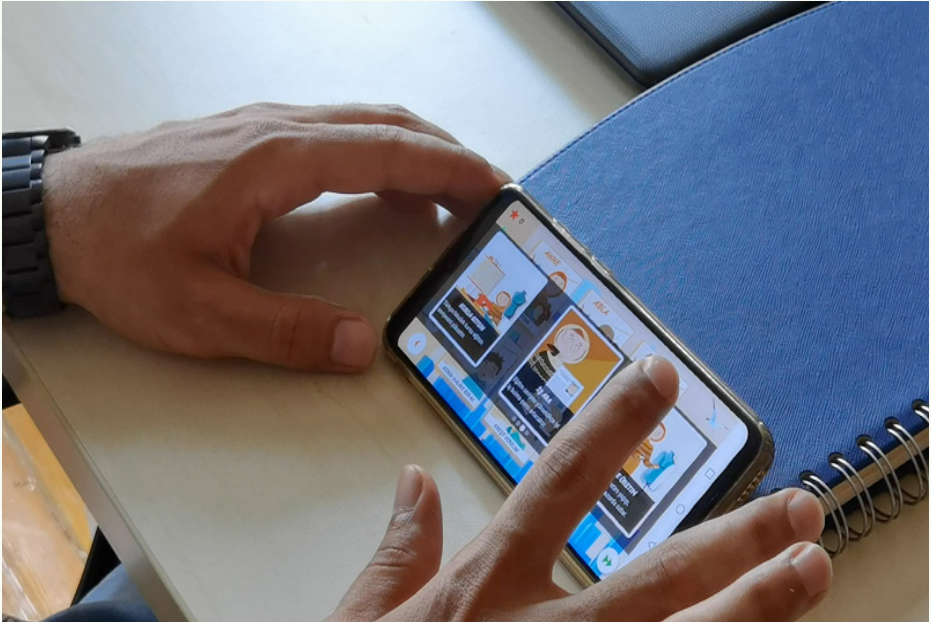
First Focus Group Meetings With Turkish Men

To invite Turkish men, MaviKalem's volunteer women were contacted. The volunteers were informed about the work to be carried out and asked for support for people in their neighborhood who would participate in this work. The people who were referred were called, but they said they could not attend due to their busy schedules. As the first group could not be formed, the first focus group meeting was not held on the set date. Afterwards, MaviKalem contacted Ardahan Culture House in Esenyurt district, with which MaviKalem cooperates, and asked for support for Turkish men. However, on the day of the focus group meeting, this meeting was also canceled as 1 person attended. It was very difficult to find Turkish men in Esenyurt district. For this reason, it was decided to work for Turkish men in a different district, Zeytinburnu. Since MaviKalem had been working in Zeytinburnu for two years, the decision was made to focus on Zeytinburnu, where there were stakeholders with whom MaviKalem was in contact. For Zeytinburnu, the mukhtars of Yeşiltepe and Sümer neighborhoods

were contacted. The people on the given list were called and invited to focus group meetings. In this group, 5 people participated in the first focus group meeting. Since the targeted number of people could not be reached, a second group was formed.

At a meeting in October, the criteria of marriage with children, which was planned at the beginning of the study, was relaxed to include having a child (relative) in a relationship and in influence. In addition, it was determined that men had difficulties in coming to face-to-face studies due to their busy work schedule. For this reason, it was decided to conduct the study online with Turkish men. Before the people were called, their available time was learned via Whatsapp and they were invited to study. Six people participated in this group.

After the focus group meetings, the coordination officer sent a "good morning" message to the participants who started playing the 21-day game and reminded them of the study. There were some



glitches in the participants' submission of their results. To find out what these problems were and because it was thought that people might need technological support, the coordination officer started to communicate with each Turkish man by phone. During these phone calls, questions such as "Did you have any difficulties with the game?" and "How can I support you?" were asked. During the calls, the men gave answers such as "I could not play the game be-

cause I was busy, I could not play the game because of my workload". For this reason, the person in coordination returned to the participants the next day and told them how many games they were missing and said, "You were missing 3 games yesterday. Can you complete and send them today or at your most convenient time?". This communication also gave the men the message that someone was following their process and encouraged them to play.

Second Focus Group Meetings

The second focus group meetings were conducted 4 times in total with 2 Syrian groups and 2 Turkish groups. Five and two Syrians participated in the second focus group meetings, respectively, and the total number of participants was 7. The number of Turkish participants in the second focus group meetings was 4 and 2 respectively, and a total of 6 people completed this study.

On August 18, 2023, at the evaluation meeting, it was decided that the technical questions would be given to the participants as a printout like a test instead of being asked during the focus group meetings. The aim was to encourage the men to use pen and paper to keep their minds clear and focus during the meetings. In the online focus group meetings with Turkish participants, the technical questions were sent as Whatsapp messages by the study coordinator to the Turkish participants. In the face-to-face focus group meetings, the participants who filled in the questions on the printout answered these questions via Whatsapp in the online study. People who participated in the study online could not answer some questions due to the difficulties they had in connecting to the internet. For this reason, the questions were sent in writing via Whatsapp. For the online study group, the food packages given to the people who participated in the face-to-face focus group meetings were sent by cargo.



Groups	1. FGM Date	No. of Participants	2. FGM Date	No. of Participants
Syrian 1 st Group	1.08.2022	6	22.08.2022	5
Syrian 2 nd Group	7.10.2022	6	1.11.2022	2
Turkish 1 st Group	13.10.2022	5	4.11.2022	2
Turkish 2 nd Group	11.11.2022	6	5.12.2022	4
Total	-	23	-	13

Demographic Characteristics Of Participants

The ages of the Syrian participants (35, 37, 40, 41, 42, 47 and 66) are grouped in the middle age group and one person is older than the others. All of them are married and have children.

The Turkish group is slightly younger (ages 21, 26, 27, 28, 28, 35 and 39 respectively). Two of them are single and have nieces and nephews, the others are married with children.



Evaluation Of The Focus Group Meetings Within Each Group

In this study, two focus group meetings were conducted with 2 Syrian and 2 Turkish groups. In this section, the first and second focus group

meetings of each group were analyzed, and changes were identified and evaluated. Participants' pseudonyms were used in the evaluations.

Syrian Man 1st Group - Evaluation of the 1st and 2nd Focus Group Meetings

Focus group meetings were held with Syrian men in two groups. In the first focus group meeting of the 1st Syrian Group in Esenyurt, 6 people participated. However, 5 out of 6 people participated in the 2nd focus group meeting at the end of 21 days. The game impact analysis was evaluated based on the opinions of these five people.

In the first meeting, when we had not yet introduced the game to the participants, they made a request: Turkish

Course. They wanted this course to be held in the evening time for the participation of men and, if possible, to be organized by our association.

After the participants downloaded the game on their phones, the focus group meeting questions began.

Question 1-Who makes the decisions in your family? Do you take the opinions of family members when making these decisions? Do the opinions of family members influence your final decision?

Hammud, Husni, Fuad, Numan and Adil completed this study in the first Syrian group. There were differences in the participants' statements in the first and second focus group meetings.

In the first focus group meeting, Mr. Numan said that he cared about consulting his elders and did not consult his children for their opinions. In the second focus group meeting, he said that it is necessary to get their opinions on issues related to children. In both focus group meetings, he said that it was important to get his wife's opinion. It is possible to say that the 21-day play experience influenced his ideas about taking children's opinions. A similar situation is also valid for Mr. Husni. Mr. Husni, who did not mention his daughter while explaining the decision-making process in the first focus group meeting, stated that he should listen to his daughter's opinions in the meeting twenty-one days later. In the first focus group meeting, Mr. Fuad stated that he made the final decision because he was a man, while in the second focus group meeting, he emphasized joint decision-making. In the first focus group meeting, Mr. Hammud emphasized that decisions are made

jointly by the parents and the opinions of the elders of the family, while in the second focus group meeting, he stated that the opinions of everyone in the household are important.

Evaluation: The 21-day gaming experience had a positive impact on their views in terms of gender sensitivity and family democracy. Participants emphasized joint decision-making more. Mr. Adil did not answer this question in the first focus group meeting, and in the second one, he emphasized that the father should have decision-making authority in the family and that he should not consult everything. The reason why the 21-day play experience did not have much impact on Mr. Adil's thoughts may be his advanced age compared to the other participants.

Question 2-How do you decide on your children's education? Do you ask your wife or children for their opinion? How much do you think your children should study at least and which school should they finish? How would you feel about your daughter attending language or vocational courses? What about your wife? How would you approach if these courses were held at night?

While answering this question in the first focus group meeting, Mr. Hammud emphasized the importance of education and stated that he wanted his children to have a university education. Mr. Husni Bey agrees with Mr. Hammud on the issue of children and states that he supports women's participation in non-formal education processes, but his wife cannot attend the courses due to her advanced age and the fact that she takes care of her disabled children at home. Mr. Fuad, after saying that parents should take a joint decision on children's education, mentions that his own child started kindergarten at the age of 5 and mentions the positive effects of this experience on his child, such as the development of communication skills. Mr. Numan stated that his wife takes the decisions regarding the education of his children, and he tries to provide the necessary financial support. Mr. Adil stated that both his son and daughter became engineers by studying in Syria, and that he thought it would be better for individuals to get married after completing their education, and that he saw that young people who were forced to migrate due to the civil war had to work as paper collectors, etc. instead of at-

tending education.

In the second focus group meeting, Mr. Fuad emphasized the importance of parents' joint decision-making on children's education, and then mentioned the importance of the financial situation in implementing these decisions and stated that due to financial impossibility children could not be sent to school. While Husni Bey also emphasizes the importance of the economic situation in terms of education, Adil Bey states that he thinks that children should at least finish high school, that the child who does not want to study should be directed to a profession, and that the child who wants to study should be supported until doctorate. Contrary to Mr. Fuad's emphasis, Mr. Adil states that the father should make the final decision on this issue.

Evaluation: It is seen that most of the participants are close to gender equality sensitivity in terms of equal opportunities in education and the importance of joint decision-making by parents in making important decisions about children, while Mr. Adil's different opinions on this issue could not be changed by the 21-day play experience. In the sec-

ond focus group meeting, Mr. Adil emphasized that the father had the right to make the final decision and underlined that he was at a different point from the other participants. When Mr. Adil was asked whether he encountered some situations that would make him think differently about this issue during the 21-day play experience, it was learned that “his wife sometimes played the game, and he could not be interested because of his age”. As a result, it is important to note that the measurement results for Mr. Adil are not very effective in terms of gaming experience.

Question 3-What do you think about child labor? Is there a difference between girls and boys in this regard?

In the first focus group meeting, in response to this question, Mr. Numan said that when a job opportunity arises for his children, he will ask them and leave the decision to them. Mr. Hammud stated that he would not allow his children under the age of 18 to work and that he would not allow girls to work at all. Mr. Husni says that the child should not work in order to achieve good places in the future, and that it does not matter whether it is a boy or a girl. “I will work,

day and night, if necessary, but I will not let my child work,” he added. Mr. Fuad stated that the employment of children under the age of 18 is a form of violence, and in fact, the Syrians do not have the idea that children should work and study at the same time, but due to the economic conditions in Turkey, there are some people who must employ their children. Mr. Adil, who studied engineering, talked about his own childhood experiences, and stated that he worked in the summers while he was studying because there were no activities to support education in the summer period at that time, and that child labor is a cruelty, and this situation is common among Syrians.

In the second focus group meeting, Mr. Fuad said that he sees child labor as a form of violence and that it is the father’s responsibility to support the household financially, not the child’s like what Mr. Husni said in the first focus group meeting. Mr. Hammud stated that it is already forbidden to employ children and that his own children studied in Turkey and graduated from university despite various barriers such as language, culture, etc. He provided more

information about his own children compared to the first focus group meeting. Mr. Numan stated that one of the responsibilities of the family is to create a safe space for the child, that he sees child labor as violence and that it is important to raise children as trusting individuals to their parents. Mr. Adil talked about his own childhood experiences and attributed the reason for working as a child to his family's financial difficulties.

Evaluation: Looking at the responses between the two focus group meetings, it is possible to see that expressing the prohibition of child labor became more visible in the second focus group meeting. It was also noticed that people spoke more sincerely in the second meeting when expressing their experiences of their own childhood and children. This is thought to be due to the 21-day uninterrupted interaction with them, albeit through play.

Question 4-Who decides on the marriage of your children? When your daughter gets married, do you let her marry whoever she wants? Do you ask her opinion? What about your son?

In response to this question in the first

focus group meeting, Mr. Adil stated that after talking to them and discussing the issue, his daughter and son can marry whomever they want, but the people their children marry should be people with good morals and their families should be good families. Mr. Numan also says that the people his children marry should have good morals, while Mr. Husni says that it is important for his children to marry people they like and get along with. Mr. Hammud stated that he would not force his daughter to marry someone she did not want to marry.

While answering this question in the second focus group meeting, Mr. Husni said that his child will decide on the marriage, and if there is love and trust, they will get married by involving their parents. Mr. Adil says that the marriages of Circassians in Syria are realized with the agreement of both the girl and the boy and by applying their customs, while Mr. Fuad states that there are differences in attitudes towards marriage between Mardin and Istanbul in Turkey and that old ideas still prevail in some regions.

Evaluation: Looking at the differences between the two focus group meetings, it is seen that in the first focus group

meeting, the wishes of the candidates were considered important in terms of marriage, but in the second focus group meeting, the regions that did not care about the views of the candidates were characterized as old fashioned. The fact that people should not be married to people they do not want to marry was expressed loudly in both focus group meetings.

Question 5-What do you think about married women working to support the family economy in Turkey? What are the jobs that women can work in? And if a woman earns more money than her husband, how would her husband take it?

In response, Mr. Fuad said, “I have seen my neighbors, I have met them in Turkey. They can stand on their own feet. Women have a place here. I have Turkish relatives who are one way in Syria and another way here. In Syria, she never left the house. Everything has changed here. So it is difficult. I am on the side of women, of course.” Then he asked whether the working women were Syrian or Turkish, and when we told him that this was a question we asked for all women, he stated that women have the right to work.

Mr. Adil responded to this question based on his own experience, “I wake up every day, I hear my neighbor coming down at 6.30 in the morning with her high heels, I mean, she comes back at 8 in the evening, so this is very difficult, financially, I don’t know who takes care of the economy at home. We don’t know what the children are doing at home. Do we want a family or money? The children must work. It is not right. As a profession, a woman can be a teacher because she has certain hours. I am with science. I wanted her to be an engineer and even my wife wanted her to have an easy profession. I did not accept this; knowledge is a weapon. Family and children are more important than money!”

Mr. Numan stated that he would not want his wife to work in a job where she would earn more money than him because this would make the man small and give dominance to the woman and said, “I need to earn more so that I can take decisions and have a say”. Mr. Numan also said that his children were young and that his wife already supported him enough by doing housework and that he did not think she needed to work.

Mr. Husni states that a woman can work if she wants to, and that she can also prefer jobs that she can do at home - tailoring, etc. Mr. Fuad, on the other hand, says that a woman's work may cause problems in terms of housework and childcare, but if she is going to do a job in the house, he would be willing her to do it. Mr. Hammud says that there is no difference between men and women when it comes to working and describes his own experience as follows: "My wife is working, I have a problem in my eyes. There is no difference between men and women. May God make it easier for women, they have the burden of home and children on their shoulders."

The question on women's participation in economic life was the question that the participants in both focus group meetings most frequently mentioned their own experiences in their answers.

In the second focus group meeting, Mr. Adil stated that he had never thought about women working while he was in Syria, but here he has seen that women both work and participate in social life comfortably. Mr. Adil sees the fact that women earn more than men as a source of problem and says that the makeup

and clothing needs of the working woman and the nursery money she must pay to leave her child will put the household economy in even more trouble. Mr. Numan changed his opinions expressed in the first focus group meeting and stated that he would not prevent his wife from working because of social pressure, i.e., what others would say, but that she could not work for a while because their children are young. Mr. Hammud stated that women can work where there is civilization and that he does not see a problem with women earning more than their husbands. Mr. Husni stated that his wife works, but since they have disabled children, she does her work at home and he even arranged this work for her. In the first focus group meeting, Mr. Husni did not say that he arranged his wife's work.

As a reply to this question Mr. Fuad told: "There are spouses who work in the same hospital, and they take their children to the hospital with them every day. My relative asked: 'why don't you leave the child with his/her grandmother or a relative' and the physician replied: 'who can I trust, it is better to keep an eye on my child in these times'".

Mr. Fuad emphasizes the scarcity of safe places where working women can leave their children and tries to point out that when a woman, even if she is a physician, works, her child suffers. Mr. Hamud also responded to this question by mentioning that life is expensive and that even if two families share the same house, they can hardly make ends meet.

Evaluation: In the first meeting, it was questioned that women work in Turkey, that women have a place and how they manage the burden of home, children,

and work. After the 21-day play experience, the participants were able to express more loudly that women in Turkey are more actively involved in working life, that they find jobs for their wives to work at home, and that economic life in Turkey is challenging. However, in both meetings, they also stated that women's employment would increase women's workload. It was observed that men did not even think of sharing women's workload at home.

Syrian Men 2nd Group- Evaluation of the 1st and 2nd Focus Group Meetings

Due to the lack of participation in the meeting with Syrian men, a second group was organized. Six people participated in the first focus group meeting of the second Syrian group in Balat. However, 2 of the 6 people participated in the second focus group meeting held at the end of 21 days. Therefore, the game impact analysis was evaluated based on the opinions of these 2 people. In cases where there is not enough data, only the opinions of the people who participated

in the first focus group meeting are also considered.

Question 1- Who makes the decisions in your family? Do you take the opinions of family members when making these decisions? Do the opinions of family members influence your final decision?

In the first focus group meeting, both participants argued that the father would make the decision at home and that the decisions made by the father

would be the right ones. Unlike Mr. Seyf, Mr. Muhammed says that he consults with his wife before making the final decision. In the second focus group meeting, participants emphasized more strongly on consulting with their spouses and children when making family decisions. Referring to the design of the game, Mr. Muhammed said that “it is a cleverly designed game” while Mr. Seyf said that “it is a very nice game, signs are given, and you decide on the choices. Whether the child will go to school or work, whether the child will go to a daycare center, or the father will take care of the child, our score decreases or increases with the answers we choose here. In the game, all kinds of topics such as trust and financial situation were touched upon”.

Evaluation: After the 21-day game experience, both participants’ emphasis on democracy within the family was strengthened. Participants said that they could see many elements of real life in the game.

Question 2- How do you decide on your children’s education? Do you ask your wife or children for their opinion? How much do you think your children should

study at least and which school should they finish? How would you feel about your daughter attending language or vocational courses? What about your wife? How would you feel about them attending these courses at night?

Mr. Seyf responded to this question in the first focus group meeting by saying, “My priority is for my children to go to school and learn something, my child is currently attending kindergarten, but times are changing so fast that even if a few years pass, there is a generation gap, so when my child grows up, I will ask my child what he/she thinks about school, taking into account the conditions at that time. Whatever time demands, that’s what will happen.” Mr. Seyf’s statement that children can be prepared according to the conditions of their time through education and that he sends his child to kindergarten so that he can learn Turkish early and well was appreciated by the other participants. While answering this question in the second focus group meeting, Mr. Muhammed also emphasized the game experience he developed with his wife: “It is a game that requires intelligence and ideas. Turkish or Arab does not mat-

ter. Both the questions and the answers are translated exactly. I play it and even sit with my wife and compare them!” Mr. Muhammed said that his wife was open to the idea of attending the course, but that the time and place of the course was important for the care of the children at home. He said that schooling for both girls and boys is very important. Mr. Seyf said that educated mothers can raise their children better.

Evaluation: The relatively young age of the participants may be an important reason why they are more sensitive to the education rights of children and women. Some participants also mentioned that they had included their spouses in the game experiences and compared the results. The 21-day gaming experience seems to have prompted these participants to reconsider their views and voice their gender-sensitive responses more loudly.

Question 3- What do you think about child labor? Is there a difference between boys and girls in this regard?

Neither participant in the second focus group meeting had answered this question in the first focus group meeting. In

the first meeting, when Mr. Hamid said that there might be some students who do not like going to school and that it would be appropriate to direct them to work, there was no objection from the group. In the second focus group meeting, when the same question was posed, Mr. Seyf and Mr. Muhammed stated that they themselves worked as children, but they also attended school and that children’s main job should be going to school. Mr. Muhammed, who is more distant from girls working, stated that the first job of children should be education. Mr. Seyf said that children who reach a certain age can choose between studying or working.

Evaluation: Participants in the second focus group meeting were silent on this question in the first meeting, but after 21 days of play, they started to speak more freely on this issue. Recalling their own experiences of child labor, the participants stated that the primary job of children is education, but after a certain age, children who do not want to study can work.

Question 4-Who decides on the marriage of your children? When your daughter gets married, do you let her



marry whoever she wants? Do you ask her opinion? What about your son?

Both participants in the second focus group meeting had not answered this question in the first focus group meeting. In the first meeting, the participant named Alaaddin said the following in response to this question: “It is very wrong to marry off children at a young age, they forget the world when they fall in love, they don’t see anything else, the father should be behind the girl, he should not allow marriage at a young age, the boy child should be shown what is right and wrong, he should be taught about life. One of the main reasons for Mr. Alaaddin’s distinction between girls and boys in answering the question may be that he is one of our oldest participants. However, there was no objection to what he said. In the second focus group meeting, Mr. Seyf and Mr. Muhammed emphasized the importance of their children loving the people they marry and said that candidates having good families is an important condition for establishing a happy home. They stated that in Syria, both men and women could marry people they did not want to marry at the request of their families,

but now the new generation is more selective in this regard.

Evaluation: Participants in the second focus group meeting were silent on this question in the first meeting, but after 21 days of play experience, they started to speak more freely on this issue. It is important to emphasize that the social conditions in Syria and Turkey have changed the customs. They also want there to be an environment of consultation within the family regarding marriage and they want their in-laws to be harmless and good people. It is possible to observe that the game experience broke the participants’ reluctance to talk about these issues.

Questions 5-What do you think about married women working to support the family economy in Turkey? What are the jobs that women can work in? If a woman earns more money than her husband, how would her husband take it?

Neither of the participants in the second focus group meeting had answered this question in the first meeting. In the first meeting, Mr. Hamid, one of the participants, first said that women should not work, but during the conversation he

stated that the exception would be if the man was sick. Mr. Faris, on the other hand, responded with gender equality sensitivity by saying, “It doesn’t matter whether it is a husband or a wife; they can both work at the same time and the woman can earn more money, this is not a problem”. In the second focus group meeting, Mr. Seyf stated that women can also work within a solution that considers the care of children, and that families cannot live properly with only one person working in the economic system in Turkey. Mr. Muhammed confirmed Mr. Seyf, stating that there are Syrian women around him who work at home and that their families are economically stronger.

Evaluation: While our participants in the second focus group meeting were silent about this question in the first

focus group meeting, they started to speak more comfortably about this issue after 21 days of play experience. In the first focus group meeting, traditionalist views and gender-sensitive views were expressed around this question, but it was not discussed much. Participants in the second focus group, considering the experiences of their neighbors, stated that women’s participation in economic life makes families stronger. The issue of childcare plays a critical role in this regard. When we consider the answers given to this question together with the answers given to the other questions, it seems that we have enough data to assume that during the 21-day gaming experience, our participants connected the scenarios in the game with their own realities and played the game with this sense of realism.

Turkish Men 1st Group - Evaluation of the 1st and 2nd Focus Group Meetings

Focus group meetings were held with Turkish men in two groups. In the first focus group meeting of the first group, 5 people participated. However, 2 out of 5 people participated in the second focus

group meeting at the end of 21 days. Therefore, the game impact analysis of the first group will be evaluated through the views of these 2 people. The first focus group meeting of the first group

was held in Zeytinburnu and the second focus group meeting was held in Balat.

Question 1-Who makes the decisions in your family? Do you take the opinions of family members when making these decisions? Do the opinions of family members influence your final decision?

Since the participants were friends with each other before the study, they gave very sincere answers to the questions. While Mr. Berk answered the first question in the first meeting as “I am uxorious, uxoriousness wins!”, after 21 days of play experience, he answered as “The person who knows tells his/her opinion, if it suits others, if he/she does not oppose, he/she progresses”. In the first and second focus group meetings, Mr. Fatih maintained his egalitarian and meritocratic attitude by saying “Whoever is more knowledgeable about the issue to be decided, decides” and “Everyone can give an opinion in their field of expertise” respectively.

Evaluation: Participants’ sensitive attitudes to gender equality and merit were witnessed in both focus group meetings. This is thought to be due to their young age, being born and raised in the central

regions of Istanbul and having a university education.

Question 2-How do you decide on your children’s education? Do you ask your wife or children for their opinion? How much do you think your children should study at least and which school should they finish? How would you feel about your daughter attending language or vocational courses? What about your wife? How would you feel about them attending these courses at night?

In the second focus group meeting, Mr. Berk said, “Just yesterday my wife and I said, ‘Let’s send our child to a foreign language course.’ I stand behind both my child and my wife. If there is a course that will improve my wife, let her go. I will go with her if necessary.”

In the first focus group meeting, Mr. Fatih answered this question as follows: “It is out of the question for me to give permission, my wife can go if she wants, but the neighborhood is important. If she asked me, I might not want her to go, but we are not asked, we are rather told!” In the second focus group meeting, he emphasized the difference in education between him and his wife and



said that he supported his wife to go to courses that would improve her education.

Evaluation: In the first focus group meeting, participants used many words of reproach and sarcasm about gender equality. When Mr. Berk said “I am married to a feminist, and we are going to a dance course right now”, the other participants laughed when they heard the word “feminist”, and with expressions such as “if we were asked, they would get the answers, but we are just told”, although they seem to want to say that they want to behave differently in this regard, one of the reasons for this may be that they are in a male environment.

Question 3-What do you think about child labor? Is there a difference between girls and boys in this regard?

In the first focus group meeting, both participants responded to this question by talking about their own experiences of child-labor. Mr. Fatih talked about the importance of separating academic and vocational education, while Mr. Berk stated that children who are employed “lose their youth”. The participants, both of whom had experience of working as

children, were very clear in their stance against child labor.

In the second focus group meeting, the participants referred to current developments in child labor - children taking culture classes for one day and working officially in grocery stores for the remaining 4 days of the week - and expressed their concerns about the current political regulations against children’s rights. One of the participants, who thinks that the gender factor does not matter in child labor, says that he is absolutely against child labor under the age of 18, while the other says that working after the age of 16 can accustom a person to business life.

Evaluation: From the answers given to this question, it is seen that the 21-day game experience made the participants more sensitive to the issues emphasized in the game, and that they rethought and revised their existing ideas on this subject by adding their own experiences. The fact that the participants produced such a reflexive/self-reflexive attitude with a mobile phone game is an important gain that the game provides to the player, and this was seen in a concrete way.

Question 4-Who decides on the marriage of your children? When your daughter gets married, do you let her marry whoever she wants? Do you ask her opinion? What about your son?

Mr. Berk, who has a newborn child, answered this question as follows: “I am a little young for this question, but as a man, I have been subjected to pressure from my family. If I put myself in my father’s shoes, they are right”. Mr. Fatih said, “He/she can marry an Eskimo if he/she is a good person, if he/she is not going to cause harm, he/she can live the way he/she wants. He/she doesn’t have to get married”, which sparked a debate. When another participant, who found the answer too liberal, interjected, “You have a daughter, you raised her for 25 or 30 years, and here comes a thief!” Mr. Fatih reiterated that he stipulated that the candidate must not be a bad person. The common opinion in this section was that the majority would intervene and try to prevent the child’s decision if there was a situation that they thought did not fit the family structure.

Participants in the second focus group emphasized that not only the candi-

date but also the candidate’s family is important for marriage, that marriage under the age of 18 is unacceptable and that the ideal age for marriage is 25 and above.

Evaluation: We observe that the 21-day play experience made the participants rethink their ideas about their children’s marriage, and they realized that the desire of the person is very important for marriage, but the family of the candidate is also important. Although they allowed their children to make choices, they did not leave the choice to them unconditionally.

Question 5-What do you think about married women working to support the family economy in Turkey? What are the jobs that women can work in? And if a woman earns more money than her husband, how would her husband take it?

While answering this question in the first focus group meeting, Mr. Berk, one of the participants, emphasized the balance of physical strength due to the anatomical differences between men and women and stated that he thought it would be better for men to work in jobs that require physical strength than



women. He also stated that there are some areas that he reserves for men in her mind and said, “In men’s circle- in football, in politics circle-when women are around our motivation decreases!”. At this point, the practitioner asked Mr. Fatih, who participated in the International Fire Brigade Olympics, whether he saw the effect of such a distinction in the Olympic Games, because both participants’ profession was firefighting. When Mr. Fatih, an Olympic athlete, replied, “Some women were better than us!” Mr. Berk said, “This is like a sport, if you practice, you improve. I’m talking about the anatomy of the body; women are not like men” and insisted that anatomy-based differences have their counterparts in the world of labor. Mr. Fatih said that he had previously thought that heavy work such as firefighting should be reserved for men, but that he changed his mind after starting this job: “Now I think that there are men as well as women who cannot do it. For example, there is a girl who trains every day, but let’s ask a man, the other man cannot come. It is important to work here rather than discriminating between men and women.”

The answers given to the same question in the second focus group meeting revolved around their spouses working and contributing to the family budget. Mr. Berk said, “My wife does not work, but she would contribute if she did. Even if she works, I can oppose her workplace. I will discriminate between jobs, even if she brings 10-20 thousand!” and added that the main reason for this situation is the concern to ensure the safety of his wife. Mr. Fatih said, “If a family wants to live a quality life today, it is great if a man has a very good job, but I should say what I am uncomfortable with, not interfere in what she will work. I do not want her to work in a risky environment!” He responded to our question with similar sentences to his friend. Both participants stated that they would be happy if their spouses had a higher income level than them. It seems possible that one of the reasons for such an answer with a high sensitivity to gender equality can be explained by the relatively young age of the participants and their cultural world that is open to social innovations.

Evaluation: It is possible to say that in the first focus group meetings, the

participants talked more about their assumptions and less about their experiences in their answers to the question about women's participation in business life, while in the second focus group meetings they directly addressed this question through their own family lives. The reason for this seems to be that the 21-day gaming experience offers an experience that brings players face to face with their own realities. By experiencing the game seven times a day for 21 days, the participant players repeatedly reviewed their own positions as fathers, and even when answering the same

questions, they approached them from very different axes in both focus group meetings. In the first, they focused on the anatomical difference between men and women, while in the second they focused on the risk involved in their wives' work. In terms of earning money, both participants support their spouses and do not even have a problem with them earning too much. However, when we look from the perspective of gender equality, it is seen that the decision on whether the places where their spouses work are risky or not is up to woman.

Turkish Men 2nd Group - Evaluation of the 1st and 2nd Focus Group Meetings

Focus group meetings were held with Turkish men in two groups. The first focus group meeting of the second group was attended by 6 people. However, 4 out of 6 people participated in the second focus group meeting at the end of 21 days. Therefore, the game impact analysis was evaluated based on the views of these 4 people. The difference between these focus group meetings

from the other three groups is that they were conducted remotely using the Zoom application. Audio and video recordings were also taken with the permission of the participants. The participants participated in the focus group meetings from Muğla, Istanbul, Izmit and Gaziantep provinces.

Question 1-Who makes the decisions in your family? Do you take the opinions

of family members when making these decisions? Do the opinions of family members influence your final decision?

In the first focus group meeting with the second group of Turks, there were participants from a wide social spectrum, ranging from participants who said that their families maintained a patriarchal structure to participants who were sensitive to gender equality. Mr. Hakan from Gaziantep said that since he comes from a patriarchal family structure, he, like his father, makes the decisions in the family and takes the opinions of his wife. Mr. Ismail from Muğla stated that they make decisions jointly in their relationship, while Mr. Selim from Istanbul said that they try to make decisions jointly in their relationship, but he usually stays in the background and often pretends to be convinced. On the other hand, Mr. Adnan from Izmit states that although he takes his wife's opinions, he makes the final decision himself, but he changes some of his decisions after consultations with his wife.

In the second focus group meeting of the same group, there are significant differences in their answers to the same question. Accordingly, Mr. Selim said,

"I consult on as many issues as I can and their opinions affect my decisions", Mr. Ismail stated that they make their decisions jointly as in the first meeting, while Mr. Hakan emphasized joint decisions more than in the first meeting and said, "We pay attention to making joint decisions. We try to help each other as much as we can", while Mr. Adnan similarly emphasized joint decisions by saying "My wife and I".

Evaluation: It is possible to say that the 21-day game experience decreased the patriarchal tone in the answers to the question of who makes the decision in the family, and the answers that emphasized the joint decision-making effort were recorded more loudly.

Question 2-How do you decide on your children's education? Do you ask your wife or children for their opinion? How much do you think your children should study at least and which school should they finish? How would you feel about your daughter attending language or vocational courses? What about your wife? How would you feel about them attending these courses at night?

In his response to this question, Mr.

Hakan stated that his wife took care of his children's education even when he was a factory worker before he was a tradesman, just like now, and that he tried to help his children with their lessons in the evenings. Mr. Ismail states that there is no difference between a girl and a boy, and that he thinks that as a father, he can guide his child's decisions. Expressing a similar opinion, Mr. Selim said, "Parents can make decisions up to a certain point, but after a certain age, the child will do what he/she knows." On the other hand, Mr. Adnan said about the education of his children, "I think this (education) has no male and female. I would like them to go as far as they can go".

Mr. Hakan said in the second focus group meeting: "The mother is more interested. We consult with their mothers. We make joint decisions with their mothers. We try to listen to each other about the house". Mr. Adnan stated that they "make decisions as a family". Mr. Hakan stated that his wife wanted to attend a child development course and that he supported her to attend the course if the hours of the course were such that it would not interfere with the

care of the children. Mr. Selim stated that he would not make gender discrimination in education and that his nephew wanted to go to a ballet course, but his family could not send him because of the conflict with school hours. He added that he talked to his sister about the issue, and they decided to send his nephew to the ballet course in the summer. Mr. Ismail stated that his nephew was still young, but he would support him in every way. Regarding his partner going to a course, he said, "I am always behind my partner. As long as I ensure her safety, there is no problem for my partner to go to a course, and if necessary, I will go, too."

Evaluation: Turkish men who participated in the second focus group meeting stated that they are supportive of the education of their wives and daughters. Turkish men state that they do not see any difference between boys and girls in terms of education. Turkish men are supportive of not only their daughters and wives but also their nieces and nephews' participation in education and skill courses. The 21-day play experience seems to have encouraged Turkish men to reveal their egalitarian and equal-op-

portunity attitudes towards education and encouraged them to take a greater role in their children's education.

Question 3: What do you think about child labor? Is there a difference between boys and girls in this regard?

Our participants drew on their own experiences when answering this question. Mr. Adnan said, "I had jobs as a child. I sold bagels during the summer holidays; I sold cold water in the market. I used to carry loads for pocket money in the neighborhood. I am against children working in physically and physically heavy jobs and there should be limits. I would like my own children to see how to earn money. Girls can become hair-dressers or tailors and gain experience with them". Mr. Selim said, "My father is an iron master, he had a workshop, and I was always with him during the summer months. It continued like this until university. I would like my nephews to learn until a certain age in terms of their skills". Mr. Hakan said, "I am the only one who fits the qualification of child laborer. I have been working since the year '98, when I was 15 years old. 13 hours of night and 11 hours of day shift was a lifetime. I have worked since 2nd grade

of primary school. I would not want my own child to lead such a life. At the age of 14, when I was a child who should have been in bed, I was working in a factory and the people I worked with were big people, I was rebuked, there was nothing I did not hear, so I don't want my children to experience this, but I want my son to learn how money is earned. Girls cannot work in the same conditions as boys. How can a woman work in a factory among 300 men? She can't. The work they can do is different, because of their body, whatever, but I don't want my children to work in those conditions. There was nothing I could do at that time; the family burden fell on my back!" and shared his own experiences. At this point, Mr. Ismail said, "If child labor is not compulsory, it is something that should be experienced without compromising education, but there should be an age limit. I think there should be no difference between children." Mr. Selim said that some principles should be determined about working at a young age and said, "There has to be a certain age limit, for example, there should be a master-apprentice relationship in points of interest until middle school and high school, and

from high school age until 18 years old, it is necessary to work in order to learn life, it does not necessarily have to be in line with interest and talent!" As can be seen, child labor is one of the important problems of social masculinity. Many men have the experience of working as a child and some of their traumas are triggered when they talk about this experience. While they want their own children to experience the difficulties of life and earn money to some extent, they do not want their own children to have a childhood like theirs. Fathers seem to be inclined to act with gender norms when choosing professions where their daughters will gain work experience.

In the second focus group meeting, participants said that in their childhood, it was the norm for children to work and that is why they themselves worked, but now times have changed and working their children can only be associated with ignorance. Another participant, who said that women work in lighter jobs than men in the labor force, said that he tries not to give his own child the childhood life that was given to him.

Evaluation: The issue of child labor was an issue that participants opposed in

both focus group meetings. Participants who were forced to work as children do not want to offer such a childhood to their own children. We have witnessed that the participants have been of this opinion since the first focus group meeting.

In this section where child labor was discussed, each of the male participants mentioned that they had experiences of working in their childhood. They stated that they stayed away from child labor because of their own experiences and that children should live their childhood. On the other hand, each of them said that they wanted their children to learn, see and experience what it means to earn money and that they volunteered to work periodically in light jobs. One participant who said in the first session that children could work in some gender-appropriate jobs to learn how money is earned, stated in the second focus group meeting that he did not want his children to work, regardless of whether they were girls or boys. Other participants also expressed their opposition to children working.

Question 4-Who decides on the marriage of your children? When you

daughter gets married, do you let her marry whoever she wants? Do you ask her opinion? What about your son?

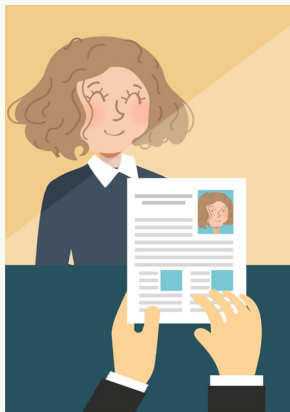
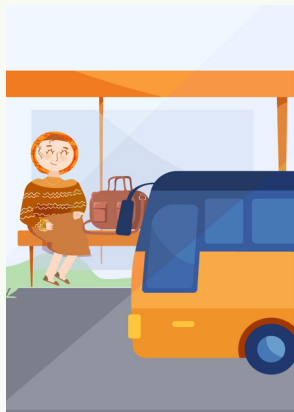
In the first focus group meeting, participants said that the elders of their families did not act oppressively when they or their siblings got married, and that they thought they would, act in the same way when their children and nieces and nephews chose a spouse. However, they said that they expect people to choose someone who is suitable for their own family structure. In this section, the participants listened attentively to each other. The fact that most of the participants were referring to each other and agreeing with each other showed that their attention was at a high level. In terms of supporting their children's marriage decisions, the participants stated that they think it is appropriate for their children to marry whomever they love and want.

Their answers in the second focus group meeting were also parallel to the first session. It is also noteworthy that the participants said that the father in the game made decisions about their children's marriage in consultation with family members. It was seen that they referenced and expressed this attitude as

a correct course of action.

Questions 5-What do you think about married women working to support the family economy in Turkey? What are the jobs that women can work in? If a woman earns more money than her husband, how would her husband take it?

Participants responded to this question by starting from their own experiences. One participant, whose mother earns income by producing at home, said that she had seen a woman working as a trucker in a gold mine and therefore thought that women could work in all kinds of jobs. Another participant, whose wife works, stated that he was not against women working, but that he preferred married women to take care of their children rather than working. This participant said that leaving the children with a caregiver could cause psychological damage. However this participant wants his own daughters working and asks them not to look at her husband's hand. Another participant stated that it would be difficult for a man to provide for the household if he worked alone, but that his children would receive the best care and upbringing from their mother.



In the second focus group meeting, Mr. Selim emphasized not only the economic aspect of women's work but also its psychological dimension. He stated that working women are less likely to be depressed. Mr. Hakan, who used to work in a factory, said that his wife owns the business where he currently works as a tradesman, that he and his wife work together, but that women do not work in the night shift in the factory and that this situation is not very suitable anyway.

Evaluation: It was observed that almost all participants were close to gender equality in terms of women's employment. After the 21-day intensive experience, there were also comments that did not only address the economic dimension of women's work. The most important of these is that women may improve themselves and maintain a more stable mental balance.

Additional Questions:

Apart from the basic questions, we also asked some of the additional questions we had prepared earlier during the conversation.

1- What do you think about a woman who earns more than her husband?

Mr. Hakan, one of our participants, said, "There are serious problems there. I had a master who graduated from primary school and his wife graduated from university. They disaccord with his wife, his wife was saying that if something was to be done at home, they would do it together, Mehmet was pressured because she earned more than the master and their marriage ended. Does the man have the capacity to accept her? We need to look at that, if the woman earns more, the man will be overwhelmed under her!" Mr. Adnan said, "My wife is currently working from home, I would

like her to earn many times more than me, sometimes she earns more than me, we have never had any problems. She always supports me. I think it's a bit about mindset, it's not superiority. If two people love and respect each other".

Evaluation: Our participants, who answered our questions sincerely, explained their thoughts to us by prioritizing their own experiences. Therefore, it was necessary to create an environment where opposing ideas could meet. The answers to this question show that we were able to achieve this to a great extent.

2- Your daughter packed her suitcase and came home. This situation was in the game, what would you do?

Mr. Hakan responded to this question as follows: "I am fine with it, I have a sister in such a situation, I would not send her to her husband. Let her come if she is not happy. If the other party is very troubled, I won't let her go, I will take

her with my own hands, if we can talk and solve it, we will do it, but if the suitcases are packed, I will take her with my own hands. It would be good for her to know that she has a door she can return to!" Mr. Selim said, "She can come back either way, but in some cases, there may be issues that can be discussed and resolved. But if we are not enough, I would refer them to partner therapies, but if it is still not solved, our door is open!" Mr. Ismail said, "I don't like to come between couples, but if it comes to that, I support them. I listen to both sides, if there is a solution, I look for it, but if not, my door is always open!"

Evaluation: During the 21-day game experience, we saw that our participants identified themselves with the "father" figure in the game and produced solutions through this identification even for issues they had not yet encountered. This is in line with the objectives of the game to a great extent.

Evaluation Of Participants' Scores

In the impact analysis study of Adventures of the Father of the Family, participants were asked to play the game 7 times a day for 21 days and share their scores. Participants who did not play on some days made up for it by playing 14 times the next day. However, again, there were days not played for Syrian and Turkish participants, only three participants had complete data, and the other participants were missing one

day of data. In order not to affect the data analysis, these days without data were treated with the average of the data that each participant played on the previous days, thus avoiding bias in the trend. First, the daily average of each player's score was calculated. Then, the average of each of the 21 days for the Syrian group and the Turkish group was calculated and compared. The following tables and graphs present this data.

Table 1: Daily Averages of Syrian and Turkish Participants

Table 2: Comparison of Syrian and Turkish Participants' Day Averages as a Group

Graph 1: Comparison of the Averages of Syrian and Turkish Participants

Graph 2: Individual Averages of Syrian Participants

Graph 3: Individual Averages of Turkish Participants

Graph 4: Distribution and Comparison of Syrian and Turkish Participants' 21-Day Averages

Table 1:

Daily Averages of Syrian and Turkish Participants

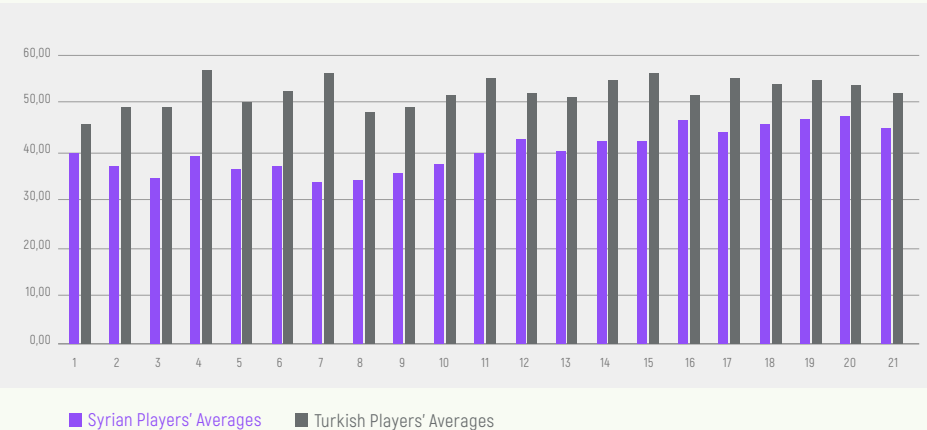
DAYS	Syrian Players							Turkish Players					
	Hammud	Adil	Numan	Husni	Fuad	Muhammed	Alaaddin	Fatih	Berk	Selim	Hakan	Adnan	İsmail
1 st day	24,14	35,71	43,43	42,14	33,57	29,71	69,00	50,71	41,43	39,86	48,57	38,29	51,14
2 nd day	25,57	29,71	44,86	32,00	32,00	24,29	62,71	56,29	52,43	44,29	43,14	38,43	56,86
3 rd day	39,14	37,43	39,71	21,57	30,86	17,43	46,29	57,00	53,43	55,00	42,00	33,00	51,86
4 th day	33,43	49,86	52,86	38,43	14,00	57,43	19,71	56,86	57,86	64,86	49,86	40,43	71,29
5 th day	24,86	49,43	52,57	24,57	18,29	46,00	29,00	46,71	49,29	54,71	45,29	44,57	57,71
6 th day	33,29	39,14	53,57	31,43	25,57	47,00	20,43	52,86	50,14	68,86	48,86	29,29	61,86
7 th day	31,29	38,00	53,14	31,29	13,57	25,86	31,00	55,29	51,71	55,86	66,29	43,86	63,43
8 th day	29,71	43,29	57,29	29,43	19,00	22,29	26,00	59,57	56,71	61,14	47,71	0,71	59,71
9 th day	43,29	49,29	46,86	20,71	26,57	25,00	27,43	51,14	49,29	57,86	52,71	14,29	65,71
10 th day	33,29	56,00	59,86	28,14	23,00	29,71	25,00	54,57	57,14	55,83	49,38	31,43	59,95
11 th day	17,57	73,00	53,86	36,71	24,43	36,86	28,57	52,86	62,57	62,57	56,57	29,00	66,57
12 th day	28,14	60,57	68,43	39,00	24,43	31,29	40,14	59,00	52,43	66,57	46,29	20,43	66,71
13 th day	24,57	66,57	52,86	37,29	33,43	24,29	33,00	58,29	52,29	60,14	57,29	16,43	60,00
14 th day	33,14	68,43	65,43	35,86	26,43	29,57	29,00	59,71	60,29	66,57	54,43	23,29	63,29
15 th day	38,43	82,00	57,00	43,00	28,00	17,00	22,00	59,86	63,86	61,71	55,29	25,14	69,86
16 th day	45,29	86,29	58,71	46,86	34,43	27,86	20,86	39,86	58,29	70,14	51,43	18,14	70,29
17 th day	32,71	83,29	63,86	45,57	29,43	29,00	19,43	60,14	56,29	71,00	58,71	19,00	65,86
18 th day	45,14	79,00	69,43	48,86	24,86	16,43	30,00	61,14	57,00	68,43	49,43	21,14	64,86
19 th day	40,57	80,29	72,29	50,43	36,00	23,43	19,71	57,86	63,43	67,43	62,14	20,43	55,14
20 th day	43,57	77,71	68,00	51,43	26,29	17,00	43,29	61,29	47,57	72,00	49,29	21,43	69,00
21 st day	31,77	59,25	56,70	36,74	26,21	49,29	49,29	57,14	54,57	46,29	62,57	23,86	64,29
AVERAGE	33,28	59,25	56,70	36,74	26,21	29,84	32,95	55,63	54,67	60,53	52,25	26,31	62,64

Table 2.
Comparison of Syrian and Turkish Participants' Day Averages as a Group

DAYS	Syrian players' average	Turkish players' average
1 st day	39,67	45,00
2 nd day	35,88	48,57
3 rd day	33,20	48,71
4 th day	37,96	56,86
5 th day	34,96	49,71
6 th day	35,78	51,98
7 th day	32,02	56,07
8 th day	32,43	47,60
9 th day	34,16	48,50
10 th day	36,43	51,38
11 th day	38,71	55,02
12 th day	41,71	51,90
13 th day	38,86	50,74
14 th day	41,12	54,60
15 th day	41,06	55,95
16 th day	45,76	51,36
17 th day	43,33	55,17
18 th day	44,82	53,67
19 th day	46,10	54,40
20 th day	46,76	53,43
21 st day	44,18	51,45

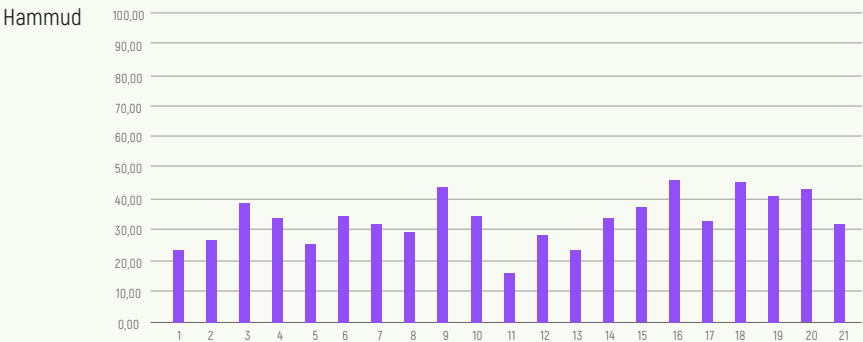
Graph 1.

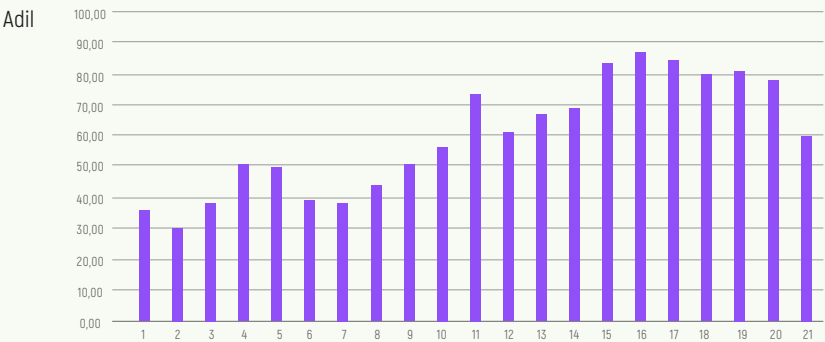
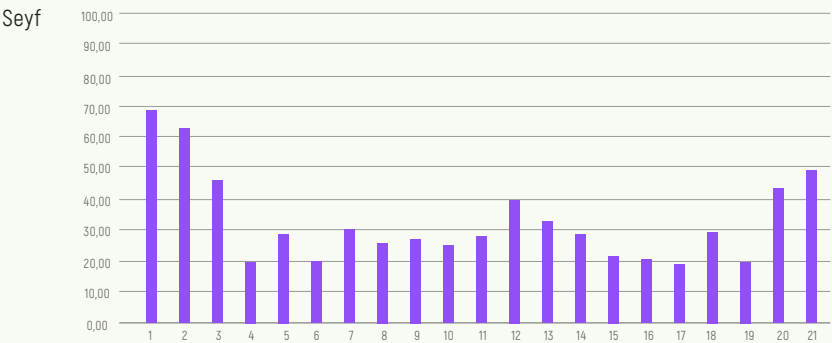
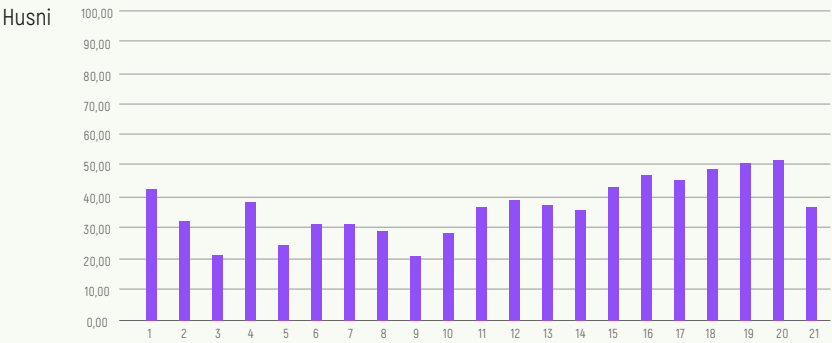
Comparison of the Averages of Syrian and Turkish Participants

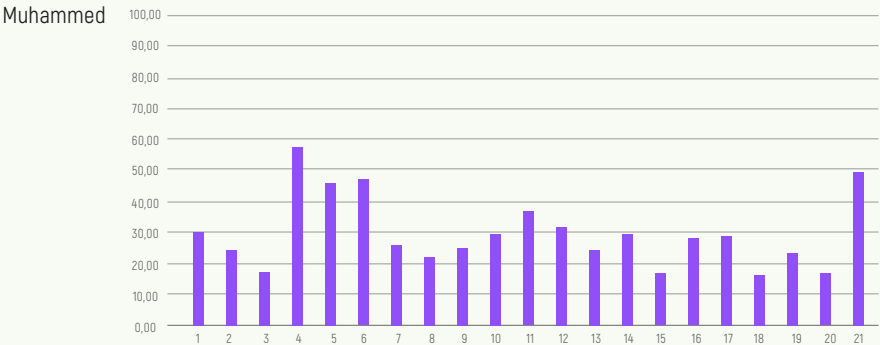
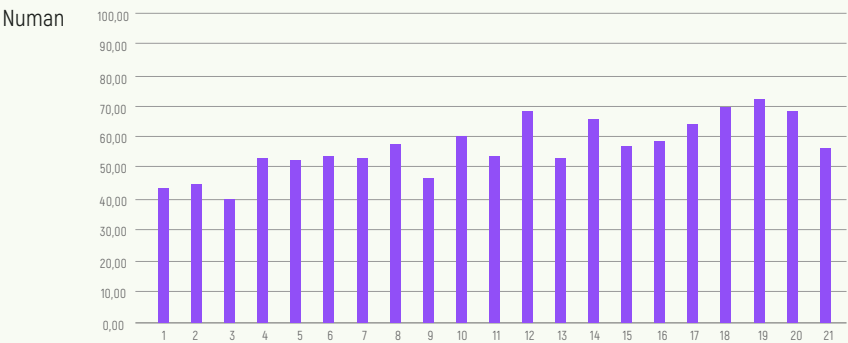
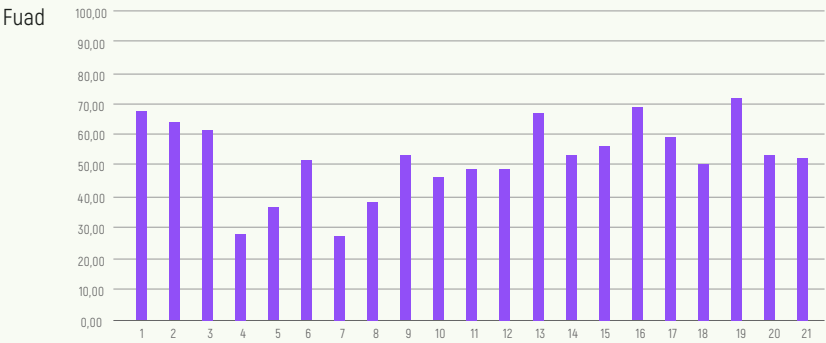


Graph 2.

Individual Averages of Syrian Participants

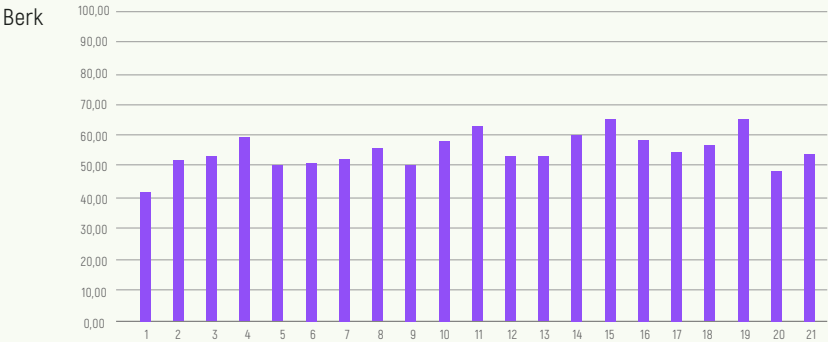
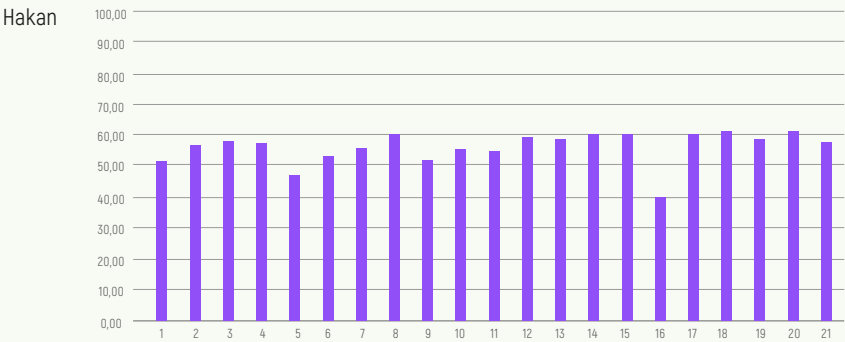
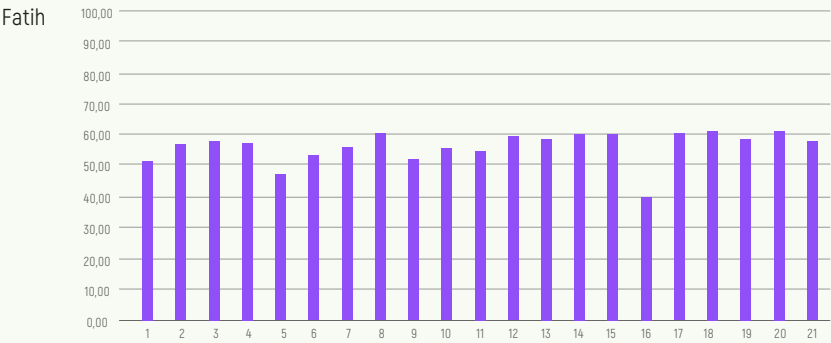




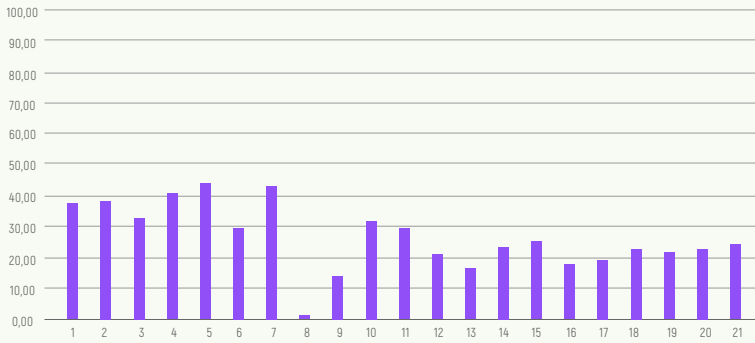


Graph 3.

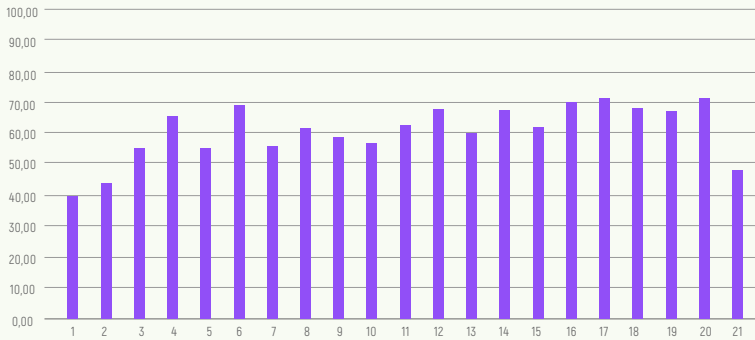
Individual Averages of Turkish Participants



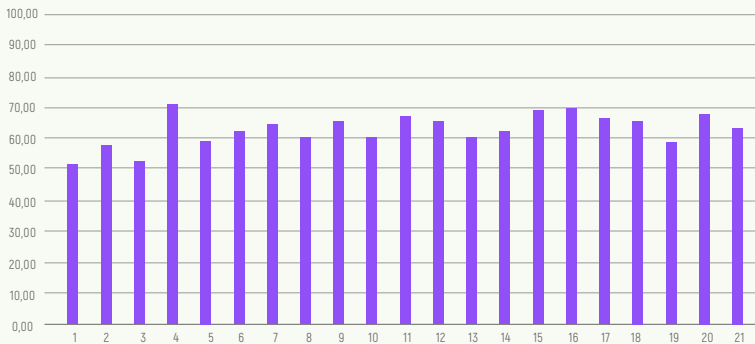
Adnan



Selim

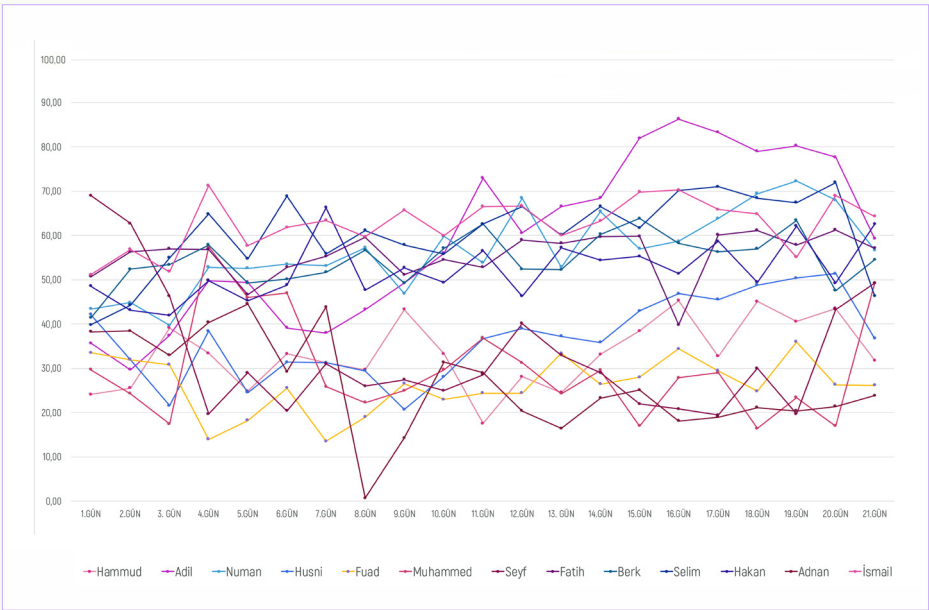


İsmail



Graph 4.

Distribution and Comparison of Syrian and Turkish Participants' 21-Day Averages



A significant difference between the averages of the two groups is observed for 21 days. This difference is thought to be due to cultural values. The fact that gender difference is the dominant value in Syrian culture explains the difference in scores. Turkish culture, on the other hand, seems to be a culture that is a little closer to gender equality. When we look at the data of both groups, it is seen that the averages fluctuate in both groups. In the meetings, the players stated that they tried themselves in the game and were curious about the highest and lowest scores. Compared to the first ten days, the scores of all players increased in the

following days. The performance of each player was also prepared graphically.

When we look at the correlation between the days Turkish and Syrians played together and the scores of the whole group, we see a positive relationship between them ($r=0.64$). This indicates that the scores increased during the days they played. However, when we evaluate each group within itself, the correlations of the Syrian group are negative ($r=-0,11$), while the correlations of the Turkish group are positive and quite high ($r=0,95$). It is thought that the correlation of the Syrian group reflects resistance to gender equality.

General Evaluation and Conclusion

1. The focus group meetings show that there was a change in the views of both groups towards gender equality at the end of 21 days. In these face-to-face interviews, the actors' efforts to present themselves in favor of gender equality should also be taken into consideration.

a. The correlation of the Syrian group's game scores at 21 days is negative, close to zero. Their statements in the focus group meetings emphasized more gender equality. The fact that the participants were able to verbally share their experiences in the game and express themselves more may have had an impact on this. However, it should be considered that face-to-face interviews may also be more positive due to the participants' efforts to be accepted by the implementers.

b. The correlation of the Turkish group is very high. However, the statements of these groups in the focus group meetings suggest that they were concerned about appearing too supportive of gender equality in a male group.

2. There was a change in attitude in favor of joint decision-making within the family. This supports gender equality.

a. While Syrian men said that they made the final decision in the family even though they discussed the decisions with their wives, after 21 days they reached the point of making decisions jointly in the family and taking the opinions of their wives and children.

b. There is a difference in the Turkish group in terms of the provinces where the participants joined. Participants from Istanbul and Muğla displayed an attitude sensitive to gender equality and merit in both focus group meetings. This is thought to be because they are young university graduates and live in metropolitan areas. Others were influenced by the twenty-one-day play experience and emphasized joint decision-making in the final meeting.

3. Women in both Syrian and Turkish groups are responsible for monitoring children's education. There is an emphasis on joint decision-making in mat-

ters related to children's education.

a. Children's education is emphasized in all groups and no distinction is made between girls and boys.

b. Syrian men were close to gender equality by emphasizing equal opportunities for children in education. It was determined that they attach great importance to children's education.

c. Although Syrian men say that they will support their wives' education, they see domestic responsibilities as an obstacle.

d. Turkish men support their wives to attend courses and receive education, but they also used reproachful expressions such as not being asked when making decisions.

e. Turkish men are supportive of not only their daughters and wives but also their nieces and nephews attending education and skills courses.

f. The twenty-one-day play experience has led Turkish men to reveal their egalitarian and equal opportunity attitudes towards education. It is observed that they are eager to take on a greater role in the education of their children.

4. Men are more in favor of gender

equality when it comes to their daughters than their wives.

5. Both Syrian and Turkish men are against child labor.

a. Syrian men stated that children are employed for economic reasons. In the second focus group meeting, it was observed that they had worked in their childhood.

b. It was expressed that children who cannot study should be directed to vocational training and craft.

c. Turkish men are also against child labor and although they express that it is a form of violence, the idea that their children should have the experience of earning money during summer vacations is common.

d. The question on child labor prompted all participants to recall their own childhood experiences of working. Even though the participants, who themselves worked as children, defined child labor as a form of violence and said that children should live their childhood, they had an approach such as knowing the value of working/earning money. This situation suggests that they are unable

to confront their past experiences and this is an obstacle to the prevention of child labor.

e. Boys' experience of earning money at a young age was mentioned more frequently.

6. Both Syrian and Turkish men stated that their children can choose their own spouses, regardless of whether they are male or female, and that they will not force them to marry someone they do not want. However, there is a condition that the family of the spouse must be a good family, and this was mentioned more frequently for girls.

7. Regarding women's participation in the labor force, both Syrian and Turkish men displayed a positive attitude in the second meetings.

a. For Syrian men, the most important obstacle for women to work is the care and upbringing of children. In the second meeting, this group stated that women in Turkey are involved in the labor force, that they find jobs for their wives to work at home, and that economic life in Turkey is challenging.

b. Syrian men are aware that women's

participation in the labor force makes them economically more empowered.

c. The Turkish group stated that women's participation in the labor force would strengthen the family economy. However, it is a condition that the workplace does not pose a risk. The fact that women earn more money is not a problem for young participants.

d. In one of the Turkish groups, it was stated that working women are less depressed. The statement that working women improve themselves and maintain their mental balance better indicates that women's work is not only considered in economic terms. The improvement of women and the positive impact on their mental health are important indicators of gaining a gender equality perspective. This shows that women are considered as individuals.

8. In the first focus group meetings, it is observed that the participants included their experiences less in their answers while talking about generalizations, whereas in the second focus group meetings, they directly addressed this question through their own family lives. It is observed that the twenty-one-day

game experience brought the players face to face with their own realities and as a result, they discussed the issue by sharing more of their own experiences.

9. In both groups, men are the decision makers instead of their wives, daughters, and sisters. In all groups, men stated that they can decide whether the areas where women go to work, and education are risky or not. With this attitude, men see women as to be protected, not far-sighted enough, unable to assess the danger/risk. The criterion of women making their own decisions, which is one of the most important criteria of gender equality, is unfortunately not met by both Syrian and Turkish groups.

10. Although men in both Syrian and Turkish groups have a positive attitude

towards their wives' education and participation in the labor force, they state that their wives would be very tired due to work outside the home, and work and children at home. In all participants, sharing the responsibility of helping their wives with household chores and taking care of the children, is not observed. This can be considered as a different manifestation of gender differences.

11. This longitudinal study was conducted within the framework of Mavi Kalem's project opportunities. Conducting the same study with a larger sample and covering a longer period by academicians will measure the impact of games on attitude change. In this way, it will be scientifically determined that games can be used as a tool for attitude change. ■



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