

CIVIC AWARENESS

BETWEEN THEORETICAL CONCEPTS
AND PRACTICALITY

An evaluation of the local community
in the north-west of Syria

July 2021



ACU
ASSISTANCE
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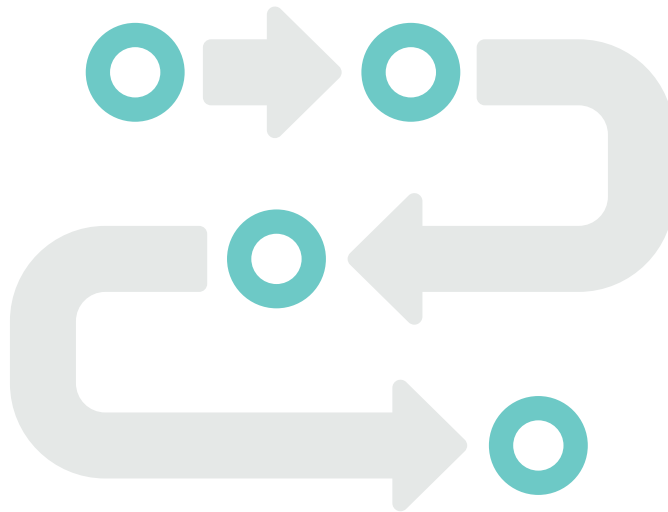
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CHAPTER 01

METHODOLOGICAL FRAMEWORK

o f T h e E v a l u a t i o n

Evaluation Report - June 2021



INTRODUCTION

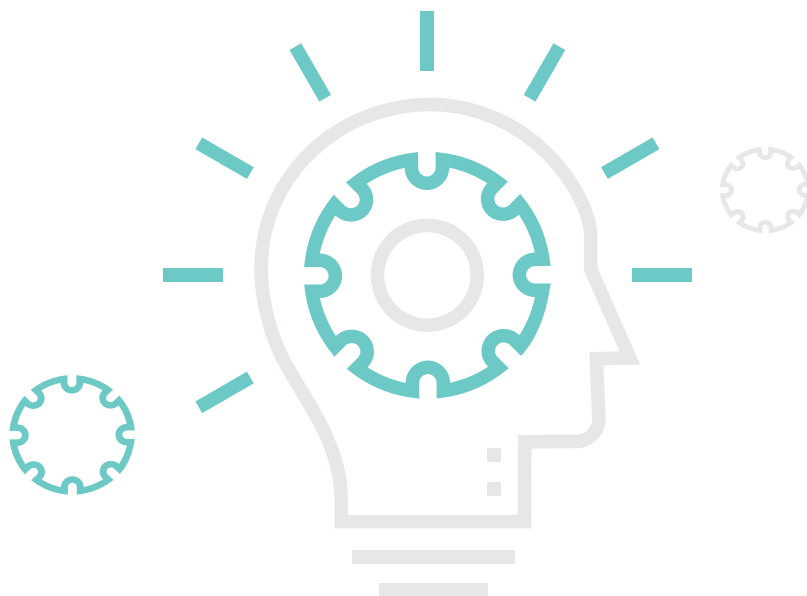
Social structure¹ is the overall system of society, which regulates human relations through a set of behavior rules governing the multiple human activities of a society. This structure consists of a variety of subsystems that share impact and influence with each other. The change in one system affects others. If there is a change in the political system, it must in turn reflect on the cultural system, the economic system, the social system and vice versa; that is, if any of those systems change, it will affect the political system and other systems. Change is an essential feature of life because it refers to the vitality and dynamism of life. This change does not necessarily have to be progressive in nature and moving forward; it may also be backwards, so that change can be judged in any direction that needs to be understood. In addition, the factor that exacerbates the change, speed, cannot be neglected. The nature of the times, including scientific, technological, industrial, and even human revolutions against rulers and tyranny, is accelerated by speed and the control of the strongest and fastest. This was confirmed by the speed philosopher Paul Virilio² when he analyzed the relationship of speed to time, communication, and rapid mobility, and found that the fastest is driving the process of change and can even control the course of events because he has authority. So that through the overlap between authority, speed and revolution war arise. (Politics was linked to the earthly field, so rights were linked to the place, who owned the place had authority, and as the speed evolved geography was overridden and the concept of time was abolished because those who moved more quickly controlled those who moved less quickly, so the land was not for those with contracts and laws, but for those with the authority of speed, movement, technological progress, mobility and circulation.)³

The danger of people governing authority and speed, some concepts of humanity may fade at a time when a society cannot rise without its human dimensions. All progress, development, and change, if not its basic criterion, will be for nothing if its effects are not destructive. (Winning the battle for development is mainly human beings and empowering them, and society and the well-being of its builders, institutions, and mechanisms for its management; enabling people and the well-being of society are the true guarantee of any development and its permanence of all kinds and areas).⁴ Thus, the basic element of social structure is individuals who change and are affected by change, so (human is the basis, the goal, and the means in every development).⁵ This principle requires the guarantee of freedoms and democracy, but before that the humanity, being and unconditional value of human must be recognized. (There can be no freedom, democracy, or citizenship in the event of human waste)⁶ i.e., the waste of his blood, his exploitation, the absence of his mind and consciousness, the waste of his vital energies that turn him into an active human being.

Aware of the mechanisms of human waste of their humanity, which have multiple social, economic, cultural and political dimensions, Syrians came out in 2011 with a peaceful revolution demanding that humanity, which is an inherent feature of humanity, the need for social justice, high unemployment and poverty, suppression of freedoms, a policy of intimidation due to the control of security arms extending to all walks of life, one-party domination, the absence of partisan pluralism, the overlapping of authorities, and the growing corruption in the joints of the state. The revolution renewed Syrians' hopes of restoring their rights and humanity, as well as being influenced by the Arab spring revolutions that began in many parts of the Arab world such as Tunisia, Egypt, Libya, and Yemen.

1. Social structure is a concept used in sociology that has no final definition, as it is used according to the theoretical direction it deals with, but it refers to general social regularity, and expresses a set of basic systems (social, economic, political, cultural, ...) which in turn consist of subsystems such as the social system, for example, of kinship and family relations, and the economic system of production relationships or the pattern of reproduction... etc.
2. A French philosopher and architect, he came into the intellectual field from the urban planning space, his most famous book, «Speed and Politics - From the Street Revolution to the Right to the State»
3. Suilmi, Mona, Review of the Book of Speed and Politics from the Street Revolution to the Right to the State by Paul Virilio (Istanbul: Hermon Center for Contemporary Studies, 2018), p. 3.
4. Hijazi, Mustafa, The Wasted Human: Psychosocial Analytical Study (Al-dar Al-bidaha: Arab Cultural Center, 2006), p 21.
5. Hijazi, Mustafa, The Wasted Human - Psychosocial Analytical Study, Op, Cit, p21.
6. Hijazi, Mustafa, The Wasted Human - Psychosocial Analytical Study, Op, Cit,, p27

In Syria, there were three techniques that detained any democratic development, the first: ensuring the stability and continuation of the situation as it is without any political or societal movement that requires the ruling authority to neutralize and remove the middle class from politics, i.e. marginalizing intellectual and cultural forces capable of developing and carrying a political or change project, the second: standing in the way of modernizing the state and society by attaching it to authority to become the only place to produce any authority, the third reliance on pre-community formations "sects, clans, tribes", integrating them with power and giving them weight in political, social and economic realities.⁷ Here there were conditions for the revolution, and Syrians came out to demand their human rights and citizenship, which the authority faced with violence, repression and forced displacement. As displacements continue, and the revolution that has evolved into war, civil society has been active because of the high need for its presence, particularly in the area of relief, protection, and livelihoods, few of which are directed towards political empowerment. Less than that, the emergency response plan was the most priority, but with the length of the diaspora and displacement, the importance of civic awareness among Syrians emerged more privately among the community in the north-western regions of Syria. This great diversity in a relatively small geographical area now, compared to their distribution across a whole area of Syria before 2011, imposed on Syrians a kind of coexistence of many values, standards and behavior that represent the diverse culture in Syria, in addition to the fact that this culture is not fixed but has also changed over the past 10 years. This change is normal in any society in a state of peace; change is cumulative and slow, and the result appears over a longer period of time. In a troubled society, where war is lived and its people are subjected to violent movement for a long time, the speed of change is more severe, so socio-cultural change is not separate from action; in other words, human beings have the ability to influence their destiny through their cultural behavior, which in one respect includes the behavior of civil individuals (perception and practice), extending to the future in recovery and development. It then reflects positively in the stage of stability and the return of society to its normal state of balance.



7. Al-Momen, Si Hamdi, the problem of political change in the Arab region under the new transformations (Mohamed Boudiaf-Masila University in Algeria: Unpublished Doctoral Thesis, 2019), p. 241.

THE IMPORTANCE OF STUDY

The current study is important as a scientific contribution to assessing the civic awareness project implemented by the ACU in several parts of the North-West of Syria over two phases spanning almost a year. The outputs of the first phase aimed at strengthening the role of local civil society actors (women's organizations and networks, education, legal and health organizations, and individual activities) as factors of change. In its first phase, the project was a pilot phase during which sufficient information was gathered on people in northern Syria with regard to the concepts of civic participation, and a clear vision and reactions of how they would react when they heard terms such as active citizenship, democracy, election, and human rights specifically the right of women and girls, civil peace, dialogue and disagreement, and opposing opinions.⁸ And the second phase, which aimed to empower civil society actors in the targeted team work areas (implementing and supportive) to increase their civic participation. One of the most notable results of the first phase was that most people had a negative impression of certain terms of civic participation, due to the lack of appropriate awareness and lack of efforts to have an effective dialogue with local communities with regard to the definitions and uses of these terms. Therefore, efforts have been intensified to generalize the conditions for civil participation among the targeted communities and to prepare them for the next stage in Syria, i.e., the post-conflict stage, where people must realize the meaning of civil peace, justice, and peacebuilding. to ensure stability among members of local communities; Therefore, they must be prepared to properly deal with the conditions of civil participation and to effectively interact with the requirements of this stage. The importance here is highlighted by knowing the impact of the civic awareness project through its first and second phases among the community in the north-western Syrian regions: the site of the implementation of the project.⁹

THE OBJECTIVES AND QUESTIONS OF THE EVALUATION

The objective of the evaluation is to find out the extent to which the community in the north-western Syrian regions represents the concepts of civic awareness through their indigenous culture (total Syrian culture, subcultures) and changing (over the past 10 years), which includes through its diversity the cultural generalities shared by Syrians (Syrian culture in general). The factors causing change are intertwined to be multidimensional (politically, economically, socially, and culturally) as well as their impact as they are reflected in society as a whole on the one hand, and on certain groups and segments such as residents and displaced persons, women, and young people on the other. To the extent that civic awareness is an exploration of diverse concepts to enable participants to organize themselves and engage in community participation in order to have effective impacts on society, they are also influenced by the context in which they are applied, reflecting on their effectiveness and their representation in society, especially if society is politically, militarily, socially and economically unstable; and even in a radical transformation in the composition of its identity, the sub-objectives of the evaluation are focused on the following:

- Knowing the impact of the type of residence on the concepts of civic awareness in recognition and application
- Knowing the impact of gender on civic awareness concepts in recognition and application
- Knowing the impact of the awareness-raising factor (through training) on the concepts of civic awareness in realizing and applying
- Explore the most realized and applied concepts of civic awareness.
- Exploring the factors impeding civic awareness concepts
- Learn about the community's strategic vision to implement civic awareness concepts.

8. Assistance coordination unit/ ACU, name of project: Supporting Syrian civil society actors project 1 March 2020- 30 June 2020, 29 Jun, 2020, P1.

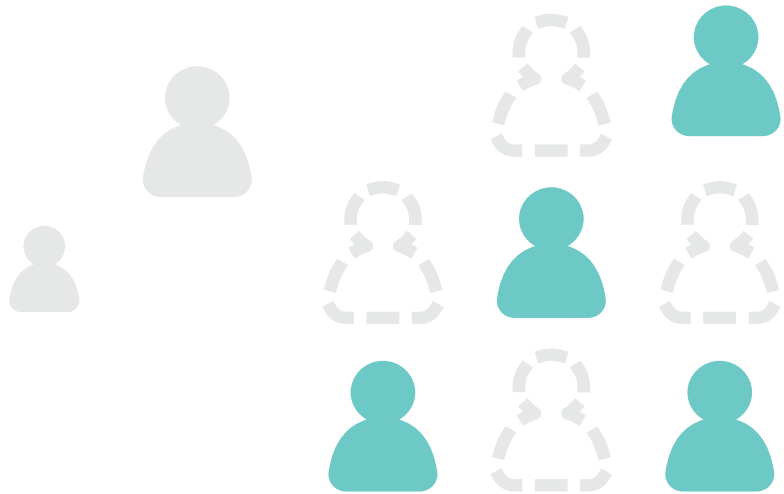
9. Assistance coordination unit/ ACU, Project proposal title: Supporting Syrian Civil Society Actors - Phase2, 15 September 2020 - 14 June 2021, 13 August, 2021, P1.

Through these objectives, the central question of the current study is:

How do the concepts of civic awareness among the community in the north-western regions of Syria be manifested by their affiliation with Syrian culture?

A number of questions that the study seeks to answer are:

1. What is the form of cultural interaction between Syrians (residents and displaced persons) in the north-western regions of Syria?
2. Does gender affect (perception/applying) of civic awareness concepts in the north-western Syrian regions? And how?
3. Has the training factor affected the concepts of civic awareness in the north-west of Syria? And how?
4. What are the most (perception/applying) civic awareness concepts among community members in the north-western Syrian regions?
5. What factors affect the application of civic awareness concepts among community members in the north-western Syrian regions?
6. Do community members in the north-western Syrian regions have a strategic vision of civic awareness? What is it?



LITERATURE REVIEW

Literature review in scientific studies and research brings three basic benefits. First, see the theoretical and methodical basis on which it has worked to reach its goal, thus achieving a knowledge accumulation about the phenomenon being studied. Second: The study that is based on finding a starting point, i.e. not repeating what has been studied previously as it will lead to the same results, or if it will study it, it will be in a different circumstance to test the different factors, the third: the possibility of comparing the results of the existing study with the results of those literature, which enriches the cognitive field about the factors affecting scientifically studied phenomena. So, the literature review here has been divided into:

STUDIES ON CIVIC AWARENESS

▪ Study (Liu, 2017)¹⁰

The study aimed to reveal the impact of the Internet on the growth of civic awareness in Chinese society since the technology entered it in the late 1990s. She revealed that civic awareness in China's underdeveloped regions had been slow but had accelerated significantly with internet access. The study focused on four themes covered by civil awareness (rights awareness, responsibility awareness, awareness of participation, awareness of legal rules), and the most important findings of the study:

- The Internet is the primary source of increased awareness of rights that are at the heart of civic awareness. Chinese awareness of their rights has risen rapidly online as the most effective and cost-effective tool.
- In Chinese traditional culture, the value of the "ego" was neglected while the value of society was emphasized.
- Chinese Internet users lack an awareness of responsibility, focusing on their personal rights while ignorance of responsibilities and the rights of others.
- The awareness of participation has evolved through practice. This awareness is essentially a sense of state sovereignty that citizens actively participate in the functioning of public power as members of society, as in China there are important features to follow in people's participation. First, they pay great attention to public events. Second: their concern for political issues. Third, participation is concerned with equality and social justice. It was noted that Chinese awareness of participation was developing rapidly due to the Internet.
- Understanding the rules of internet use is the basis for internet users' awareness of the provision and laws, where their awareness of the legal rule contributes to monitoring and maintaining that rule, and at the level of implementation the current laws, rules, and conventions on the Internet fail to organize people well and effectively, because the development of laws to use the Internet without the participation of Internet users has led to questioning the reasonableness of those laws.
- The Internet is the best platform for the development of civic awareness in China as it has contributed to the rapid development of awareness of rights, responsibility, participation, and governance in China.

10. Liu, Langland, «Analysis of the Chinese civic awareness: development on the Internet,» proceedings journal 82, no.1 (June 2017).

11. Abudu, Amadu Musah. Fuseini, Moses Naiim, «Civic awareness and engagement in Ghana: the curricular implication,» European scientific journal 10, no.4 (February 2014).

▪ Study (Abudu and Fuseini, 2014)¹¹

The main objective of this study was to identify the systematic effects of civic awareness and participation, focusing in particular on civic activities, the level of awareness of civil issues, and whether there was a difference between the overall level of awareness of the sample members and their civic participation. The study used the experimental approach based on the design of the control group, i.e., which was not subject to concepts on civil issues and civic participation, and the pilot group, which was identified. The sample size was 120 respondents aged 18 and over. In addition to designing a structured questionnaire that helps collect data from both groups. The results showed that:

- Recipients of civic awareness concepts supported all elements of civic activity for which they had received training, and the pilot group's level of awareness of all civil issues was higher than that of the control group.
- There was a significant difference between people with citizenship training, and those who did not receive any information about citizenship at the general level of awareness of civil issues.
- There are significant differences between people who have citizenship training in terms of participation, and those who do not wish to participate in the service of society.
- The difference in the level of civic awareness is due to civic education, and civic awareness increases the likelihood of a person participating in civic activities.
- The level of awareness of the pilot group (their rights and responsibilities as citizens, democratic values, the electoral process, the need to engage in community service, the main economic and social policies of the nation, and the work of government) is higher compared to the control group.

STUDIES ON COMMUNITY PARTICIPATION

▪ Study (Hylton, 2018)¹²

The study sought to explore the impact of social empathy and civic literacy on participation in civic activities by meeting people from different backgrounds, particularly American university students in the western United States of America, as the greater civic knowledge and social empathy, the higher the rate of civic participation. Community participation is teamwork to address problems or promote specific interests within society, and participation reflects efforts to make differences in societies, improve the quality of life in society with all political processes, and the study found that:

- Social compassion comes to ensure that justice and freedom exist in a balanced way for all members of society, so Americans must participate in their communities and take care of the well-being of their colleagues to do so, be aware of the issues of their community, sympathize with those who face challenges in their unfair social structure, adequately understand the democratic process (civic literacy) so that they can participate with their colleagues in processes of change, as well as engage in conflict on behalf of their communities when the common causes and values of democracy are threatened. Literacy and empathy play a role in increasing civic participation.
- Although volunteering and participating in fundraising activities may raise awareness of specific issues faced by segments of society, these activities do not always generate a greater sense of community or responsibility, nor do young people prepare to face the difficult problems of democracy. Young people are ready to enter conflict through protest and activity, where teachers can build on these tendencies by providing knowledge and training for active participation in political voice and electoral activities as well as developing students' opportunities for sustainable community participation.

12. Hylton, Mary E, «The role of civic literacy and social empathy on rates of civic engagement among university students,» *Journal of higher education outreach and engagement* 22, no.1 (2018)

13. Camp, Van Debbie. Baugh, Stacey- Ann, «Encouraging civic knowledge and engagement: Exploring current events through a psychological lens,» *Journal of the scholarship of teaching and learning* 16, no. 2 (April 2016).

- Study (Camp and Baugh, 2016)¹³

By noting that civic knowledge and participation are decreasing among adolescents and young people, this study aimed to use psychology specialization to increase this participation and basic skills such as critical thinking. A semi-experimental design based on a one-set pre, and post test was used to assess changes in key metrics through a set of knowledge skills on civic activities. The ideal in a democratic society is that citizens are actively involved in their governance and that such participation is based on an informed and critical reflection of political issues. Civic indifference can lead to the death of democracy, or at least the moral and social deterioration of the State, and the most important findings of the study:

- Students showed a significant increase in their civic participation and classified themselves as better able to consider alternative perspectives, appreciate diversity, monitor, and understand current events, and critical thinking.
- Students showed improvement in other skills related to civic knowledge and participation, including applied thinking skills, participation in discussion, discussion of a point of view, and a review of an individual's point of view based on the information he or she obtained.
- Students have shown a higher level of confidence in skills such as critical thinking and drafting/making logical arguments.
- The psychology course, which focuses on current events, provides an opportunity to engage students in political and civic issues and to develop the knowledge, skills and attributes that allow them to participate and be active citizens.

- Study (Kaddumi, 2008)¹⁴

The aim of the study focused on the relationship between community participation and its level for community development in the Palestinian city of Nablus, for housing committees in terms of role, importance, and constraints. The most important findings of the study were:

- The desire and orientation of the sample members towards community participation and understanding their role in community development by understanding the role of neighborhood committees as one of the tools of community participation.
- Residents understand and participate in the activities of neighborhood committees.
- Community members joined these committees with a desire to increase, and develop their life experience, strengthen public relations, and fill leisure time in useful work.
- These committees can be volunteered regardless of age and gender, because the most important thing for them in volunteering is the commitment to work, the ability to give, education and the desire to develop personality.

14. Kaddumi, Manal Abdel-Muti Saleh, role of community participation in the development and development of community committees: a study case for residential committees in Nablus (Al-Najah University in Palestine: Unpublished Master's Thesis, 2008).

STUDIES ON CITIZENSHIP

▪ Study (Kamal, 2020)¹⁵

The study aimed to identify the characteristics of active citizenship (political participation, community responsibility, affiliation) among university students and to come up with a proposed vision of the contributions of the way female university students work with groups in developing those characteristics among female university students. The study found that:

- Affiliation comes in first order as a feature of active citizenship in the sample of female university students, followed by community responsibility in second place and political participation in third place.
- University students respect other people's beliefs and opinions and preserve public property because they feel affiliation.
- They have a social responsibility that emerges by accomplishing the work they must do, particularly those related to patients and peers.

▪ Study (Gobran, 2005)¹⁶

The aim of the study was to identify the concept of citizenship in Palestine and women's citizenship in particular, and the impact of the absence of the State. In addition to the role of the traditional patriarchy over women's citizenship, through Palestinian feminist institutions (civil or partisan) to see how well they understood the concept of citizenship between 1994 and 2000, the most important results of the study were:

- Women's unions differ in terms of thought and visions about the concept of citizenship with Islamic women's associations, differing at the point of citizenship that women's unions see as a political organization, while Islamic women's associations believe that the focal point is religion. However, by defining citizenship as the basis for an individual's relationship with the State and the gender relationship with each other, they all share a common ground.
- Both federations and associations demand women's rights to pregnancy, childbirth, and breastfeeding.
- All participants agreed that the state is the main component of citizenship, but there is a complete overlap between the state and the public sphere.
- Participants from federations and associations agreed that women's political empowerment included a national struggle for freedom, self-determination, and democratic struggles to counter the effects of patriarchy in order to achieve equality and social justice.

It can be said that previous studies have been applied in stable societies, so the study of civic awareness and development is linked to the safe state of society, but in our current evaluation the evaluation applies to Syrian society in the north-west regions of Syria, an area with a large population diversity of residents and displaced persons as a result of forced displacements; So civic awareness in it is different from a stable society.

The current evaluation meets some of these studies in one of its aspects such as **(Liu, 2017)**, which considered that the internet revolution in Chinese society is a key factor in raising civic awareness, while our study considers that 2011, the year of the Syrian revolution, was the main factor in the emergence of signs of civic awareness after being absent for 40 years in Syria because of the system of government affecting all aspects of life, as reflected in the study **(Liu, 2017)** That civic awareness in Chinese culture focuses on society rather than on the individual, and this intersects with the current evaluation as Syrian culture also focuses more on the community and society than on the individual. Our evaluation also meets with **(Abudu and Fuseini, 2014)** By testing concepts for two trial groups, one of which received concepts and the other did not and study **(Camp and Baugh, 2016)**, which applied civic awareness training to one group and compared its results before and after training; **(In the 2008 Kaddumi study)**, which aimed to identify the role and importance of community members, and the obstacles to the application of

15. Kamal, Huda Ahmed, «Contributions of the way working with groups to develop the effective citizenship traits of university students,» Journal of Social Service Studies and Humanities2, Issue 51 (July 2020).

16. Gobran, Shahnaz Youssef Ahmed, Gender and Citizenship in Palestine (Bir Zeit University in Palestine: Unpublished Master's Thesis, 2005).

civic awareness in a residential neighborhood, our pious evaluation seeks to know the extent to which community members (as a wider geographical scope) possess civic awareness concepts and can be applied in a society that remains unstable. Therefore, our evaluation does not seek to reach a proposed vision, as **(in the Kamal 2020 study)**, in order to apply effective citizenship to university students. Although **(the Gibran study 2005)** provides gender applications on active citizenship through civic and party women's groups, our current study covers the impact of gender (male and female) on concepts of civic awareness, both cognitively and appliedly.

CONCEPTS OF STUDY

Concepts are fundamental issues in human studies because of their problem as human-related concepts; The concept must therefore be defined as described in the study to remove any confusion that may occur in the reader's mind. The current study addresses the following concepts:

CIVIC AWARENESS

Consciousness refers to the set of beliefs and emotions shared by ordinary individuals in a particular society that shape their lifestyle,¹⁷ including (perception, governance, and discrimination).¹⁸ Social awareness expresses the awareness of individuals about the various issues of society that are linked to their lives and realities and shape their future.¹⁹ This awareness arises from the interaction between the individual and his society and builds his perceptions of reality and the world, so awareness possesses the characteristics of inclusiveness and diversity, so that there is a cultural, religious, economic, political, moral awareness... etc. Awareness comes to reflect the process in which information that helps to better understand, and support individuals is shared. There is an influential factor aimed at raising awareness in one of the areas that are under the concept of awareness, whether educational, health, civil.. etc.

Civic Awareness therefore seeks at its core to give people the strength and ability to participate to the fullest extent in a democratic society, or to create a democratic society.²⁰ It is an activity aimed at focusing the attention of a wide range of people on a particular matter or issue.²¹ Accordingly, procedural civic awareness (as covered by the current evaluation study) is an exploration of multiple concepts - intertwined with the aim of enabling community participants in the north-west regions of Syria to organize themselves and to engage collectively for community influence.

CONCEPTS

Concepts reflect abstract (mental) qualities in which things, facts and incidents are shared without implying a particular incident or anything in themselves, and people differ in defining concepts for a number of reasons, including shared social experiences that vary across individuals and groups. The concept varies from one person to another and from environment to environment and the concept may have more than one meaning.²² So, the concept is what combines a set of things or meanings that are similar to a set of common characteristics, which present a mental image whose background is formed in the mind based on information that gathers in the mind to indicate a specific meaning that gets consensus about its essence.²³ Thus, the concept has nothing, but a story related to reality; unless a human perception faces reality, it will not reach the concept, every fact in mind is the story,²⁴ i.e., the concept is linked to a psychosocial experience that exists in the reality of human until the concept becomes understandable.

Accordingly, the concepts, as in the ACU civic awareness Project, contain a set of basic terms on which the project worked, which will be assessed in the current study: (the concept of human rights, the concept of democracy, culture and include cultural dialogue and political culture, social cohesion, community participation on its "civil and political" sides) at the level of theoretical awareness of the concept and its practical applications.

17. Smith, Charlotte Seymour, encyclopedia of anthropology- anthropological concepts and terms, Translate: Alia Shukry and others (Cairo: National translation center), p369.
18. Al- Khawaja, Mohammed Yasser, Al-Darini, Hussein, Summary Dictionary in Sociology (Cairo: Arabian Egypt for distribution and publication 2011), p 236
19. Al-quas, Soud Ben Sahl, «the role of social media in shaping social awareness-field study on a sample of saudi youth in Riyadh region» Journal of Fayoum university of educational and psychological sciences 1, no 10 (2018), p7.
20. «Religious and cultural norms,» Electoral knowledge network ace, access date 08/05/2021 .<https://2u.pw/llGI9>
21. «Awareness,» Wikipedia-free encyclopedia, access date 08/05/2021. <https://2u.pw/ZThHG>
22. Mohamed Hassan, Abdel Basset, Origins of Social Research (Cairo: Wahba Library, 1998), Pp 175-176.
23. Alhaj Moas, Nada, Reflecting the Concepts of Population Culture on the Contents of the Educational Process: A content Analysis of Some Pre-University Courses (Ain Shams University in Cairo: Unpublished Master's Thesis, 2011), p9.
24. Safry, Mehdi Qaum, The concept: What it is and its conventional, cognitive and philosophical significance, Arabization: Haidar Najaf (Najaf: Islamic Center for Strategic Studies, 2019), p 10,14.

LOCAL COMMUNITY

The concept of a community refers to a specific structure of a set of social relationships; That is, it expresses something that is common to the members of society usually that is a sense of identity. Social bonding and forms of relationships characterized by a high degree of personal affection, emotional depth, moral commitment, social cohesion, and continuity over time have been called the good society.²⁵ That is, it refers to a group of persons united by common interests or voluntary bonds.²⁶ The community expresses a social unity through which individuals are satisfied with all their daily needs within a specific spatial area, and the network of social relationships is determined by the spread of personal or facial relationships.²⁷ In this sense, the most important characteristic of the community is the residence in a particular place, the association of its members with simple relationships, cooperation and cohesion that prevail (a special value pattern that will support agreement and communication between individuals in a distinct and integrated way, while supporting a sense of “us” and self-awareness among members of the community as well as a sense of differentiation from everything outside society).²⁸ The community is characterized by a state of psychosocial-moral integration and symbiotic and living solidarity. All living activities are intertwined and linked to a set of feelings, patterns of values, ethical standards, daily interaction, and all that is directed at the behavior of the people of this society.

So, the community is procedurally the group of areas in the north-west of Syria, where ACU implemented the civic awareness project and is characterized by the presence of a group of members of the same community (residents) and individuals who came to it from other parts of Syria as a result of forced displacements after 2011 (displaced persons). Their subcultures distinguish each group from the other (before 2011).



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25. Scott John, Marshall, Gordon, Encyclopedia of Sociology, Translation: Mohammed Al-Jawhari et al. (Cairo: National Translation Center, 2011), Pp 114-115.
26. Smith, Charlotte Seymour, encyclopedia of anthropology- anthropological concepts and terms,, Op, Cit, p468.
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STUDY METHODOLOGY

METHOD

The Method illustrates the scientific method used by each science to access scientific knowledge and the purpose of the study. The descriptive approach is used to gain accurate and detailed knowledge on the subject of the study through description, analysis, and interpretation. The comparative approach also provides comparisons between the study variables of residence type (residents and displaced persons), gender (male and female), training (trainee and untrained) and some time-level comparisons between two time periods before and after 2011, and some comparisons at the spatial level between regime and opposition control areas (northern Syria) on both quantitative and qualitative sides.

STUDY TOOLS

Determining the approach adopted by the study helps to identify the methodological tools during which data will be collected, as the current study adopts quantitative and qualitative research methods, because quantitative research is important in providing a statistical material based on the study of differences between variables, and because the qualitative method is important in reaching a deeper understanding of the subject studied, especially when the subject of the study relates to concepts.

- The group interview guide used in the focused discussion groups FGDs to obtain qualitative data, where the building of the manual went through three stages of the first phase, the basic design phase in which the initial questions were developed, for a second is a discussion of the guide with colleagues in the monitoring and evaluation section of the ACU, who provided some observations and inquiries that may lead to confusion in the participant's understanding of them. The third is the Pretesting phase of the manual applied to ACU MEAL team colleagues and due to the quality of the interview and its validity for qualitative analysis, which was included in the qualitative analysis. The manual was divided into three axes (the axis of perception the concepts, the axis of applying concepts, the axis of the strategic vision).
- Questionnaire for quantitative data: The design of the questionnaire went through five stages: the first; the conversion of questions to statistical assumptions, so that the questionnaire could be formulated in a quantifiable manner. Second, the initial preparation phase in which the questions were placed on the fifth Likert scale. Third, the questionnaire was presented to the statistician to see if the questionnaire was statistically valid for the application, and its observations were submitted to it, and on the basis of those observations 3 of the initial questionnaire phrases were amended and after the statistical test was conducted according to Cronbach Alpha test. Fourth, the pretesting phase of the questionnaire, i.e., its application to a number of people to determine its suitability for practical application, they were (14) persons, has been reformulated in two terms. Fifth, the last application on the sample, the questionnaire also included 5 main themes (primary data, concept realizing, concept applying, challenges against the concepts, strategic vision) where each axis contained a set of questions.

AREAS OF STUDY

The human field is divided here into two parts:

the first one: members of the community living in the north-west of Syria who are quantitatively and qualitatively included in the sample; residents and displaced persons, male and female; in the 18-50 age group, those who have received civic awareness training in the ACU project through the first and second phases; and a group of non-trainees from the same community (Trainers relationship with people in their social environment to provide comparison between study variables).

Second: The individuals who collected the data from the sample here are the MEAL team at the ACU and TOT trainees in the Civic Awareness Project, where the interviews included a MEAL employee and a TOT combining experience in completing interviews with focused discussion groups FGDs and advanced knowledge of civic awareness concepts. In the questionnaire, a MEAL employee or a TOT trainee have contacted with the trainees for answers from sample members, and the presence of females among data collectors was taken into account due to the specificity of the community in which females preferred to communicate with females.

- **Geographical area:** The location represents the geographical space in which the study was applied, namely, the north-western areas of Syria in the villages (Ehsem, Ariha, Ram Hamdan, Kifteen, Orem al-Jooz). Due to security and safety measures due to the spread of Covid 19 and for the safety of sample members and data collectors, the data was collected "remotely", where the interviews were completed through Zoom and the quantitative data was obtained by voice call via WhatsApp.
- **Temporal area:** Refers to the timeline in which the study was completed from start to finish, conducted between 01/04/2021 until 14/06/2021.



CHAPTER 02

QUALITATIVE STUDY

Evaluation Report

June 2021



INTRO

After we talked in the previous chapter about the methodological framework that guides the study in general, before starting to present the field study in its quantitative and qualitative sections, we must identify the sample of the study and the techniques of analyzing and interpreting the data.

THE STUDY AUDIENCE AND SAMPLE

The study audience is local community members in the north-west of Syria. Therefore, the appropriate sample for the study is purposive sampling, a type of non-probabilistic^{*29} sample used to achieve the study's objective, which is about knowing the extent to which concepts are understood and applied to community members in the north-west of Syria in the areas where the ACU carried out the civic awareness project through its first and second phases, so the sample is intended to target community members who attended the exercises, and data are available. During civic awareness training and non-trainees closest to trainees (family, relatives, friends, and colleagues) were also included in the sample to provide comparison of concepts (understanding and applying). This type of sample is supposed to meet the objective of the current study in knowing the extent to which civic awareness concepts are perceived and applied in the community, which is suitable for both the qualitative and the quantitative sides. For this purpose, the sample in the study was as follows:

Qualitative Sample: It contained eight groups, each with 6-8 participants, included:

- Two groups by type of residence (resident group - displaced people's group)
- Two groups by gender (male group - female group)
- Three groups by training (two groups of trainees - a group of non-trainees)
- In addition to the MEAL (experimental) group interview carried out by the ACU monitoring and evaluation team to confirm the validity of the interview manual for the application, which was valid for analysis and included in the study.

Quantitative sample: The size of 207 individuals (persons) of the community varied by type of residence, by gender, and received training.

As for the analysis and interpretation methods used in the study, they were detailed in each aspect of the study. We start here with the qualitative study.

29. *Samples non Probability or non-randomity is the type of sample used when the study requires the identification of a overview of the phenomenon or the extraction of new ideas, and the selection of sample members in it Not subject to the theory of probabilities (i.e. giving a chance Equal for all the people of society to be in the sample), They are under to other laws rather than the law of probability This law in our current study aims to Evaluation. So her choice Achieves this goal.

TECHNIQUES OF QUALITATIVE ANALYSIS AND INTERPRETATION

In the qualitative section of the study, the focused discussion groups FGDs were completed remotely through zoom to ensure the safety of both participants and interviewers on the one hand, and the participation of a variety of areas where the civic awareness project was implemented on the other. The initial design of the study included the completion of six interviews, and with progress in the completion of the interviews, a pilot interview was conducted with the ACU's civic awareness concept training (Monitoring and Evaluation Team), whose views were rich in terms of civic awareness information, so it was included in the analysis. An interview (reinforcement) was also added to an additional group of those who received civic awareness training because of the security and safety challenge we faced during the interview, as the group was distracted by the circumstances of the shelling on their area; the interview was postponed for a more appropriate time, but the security situation did not end, and their views remained dispersed.

That is why the interviews were enhanced by another group that received training but in a more stable circumstance. An interview was not conducted with TOT trainees group because they participated in the implementation of interviews on the one hand, as well as group interviews during their training period, and the following table shows the classification of FGDs according to the variables used in the analysis) MEAL group, type of residence, gender, receiving civic awareness training).

Table (1): Shows the distribution of FGDs interviews by variables used in the study.

Variable		Number of interviews
MEAL group	Some CE Trainees – Ph.1	11
Type of residence	TOT-1 Trainees	10
	Some CE Trainees – Ph.2	7
Gender	CE Trainer	1
	TOT Trainer	1
Receiving civic awareness training	Project Focal Point-Field	1
	Project Officer - Turkey	1
Total		8

During the completion of the interviews, observations of each group were taken, and the analysis began by encoding the interviews by giving them the Coding code, i.e., categorized according to the ideas put forward in the interviews, and these codes were two general coding sections by headlines and sub coding to make them easy to deal with. Then it was moved to interpretative stage.

CHARACTERISTICS OF FOCUSED DISCUSSION GROUPS FGDS

Interview groups were made up of 6-8 individuals varied according to the variables that the study assumed were influential in civic awareness concepts, as in the male and female groups and the non-trainee group the number decreased to 5; for no known reason, more interviews were invited and five were committed to these groups. They have been contacted and prepared for the hearing in advance, and ethical consent has been taken to accept their participation for the purpose of evaluation study as well as their consent to the registration of the hearings. This was in the areas of the ACU's implementation of the training project in the villages of (Ariha, Orem al-Jooz, Ehsem, Ram Hamdan, Kifteen). Their level of education was secondary - university and above, worker, non-workers, and volunteers in voluntary teams. Interviews also ranged from 20 to 50 years old, the age groups covered by civic awareness training.

These interviews were carried out by the MEAL team at the ACU because they are directly related to the trainings in terms of follow-up and evaluation, and TOT trainers are part of civic awareness training and have extensive knowledge of concepts, so that each interview (interview facilitator, interview writer) was managed through a MEAL staff member and a TOT trainee, and the following table shows the characteristics of FGDs groups.

Table (2): Shows the characteristics of focused discussion groups FGDs.

Variable	Variable properties	Gender		Type of accommodation		Age	Educational level	Work	Reviews
		males	females	Displaced persons	Resident				
Experimental 0 (test)	Training staff	7	1	7	1	23- 36	University and above	Workers	With the monitoring and evaluation team. Most of them are in Syria except for one resident of Gaziantep. One of them is a volunteer team leader. (the younger one)
Type of residence	Resident	3	4	-	7	20-27	undergraduate study	Workers and non-workers	2 workers, 4 non-workers, 1 volunteer team leader
	Displaced persons	4	3	7	-	20-44	undergraduate study	Workers and non-workers	4 workers, 2 non-workers, 1 volunteer
Gender	males	7	-	7	-	21- 39	undergraduate study	Workers and non-workers	2 workers, 5 non-workers
	females	-	5	1	4	21-47	undergraduate study	Workers and non-workers	2 Workers 1 Volunteer 2 Don't work
Training	Trained	4	1	3	2	22- 33	undergraduate study	Workers	4 workers, 1 volunteer
	Untrained	4	3	3	4	24-50	High school and undergraduate study	Workers and non-workers	5 workers 1 non-worker 1 Not shown
	Trainees (promotion)	5	1	2	4	28-40	Under and postgraduate study	Workers and non-workers	3 workers, 3 non-workers
Total		34	18	30	21				
		103							

FGDS INTERVIEW GUIDE

To complete the interviews, a guide to the interview was designed, discussed, and reviewed with responsible colleagues in the Monitoring and Evaluation Department. After it was approved and agreed, MEAL staff and TOT trainees were trained on how to apply it in their interviews.

The interview guide is designed to illustrate the awareness and application of civic awareness concepts, drawing on members of the community who have received civic awareness training, to see the impact of the trainings, differences by type of residence (residents, displaced persons) who have received training (trained, untrained), gender-related differences (male, female), more understood and, more applied concepts, barriers to the application of concepts, and how concepts can be applied as a strategic vision. So, the guide was therefore divided into the following axes:

- Perception of concepts theme (human rights- cultural, social cohesion- community participation)
- Application of concepts theme (human rights- democracy- political culture - cultural dialogue - social cohesion - community participation)
- Strategic vision theme around concepts from the perspective of participants.

ANALYSIS OF FGDS INTERVIEWS

The objective of the current study is to know the extent to which community members in the north-western regions of Syria have the concepts of civic awareness in recognition and application, so the analysis of the interviews took fundamental variables for their analysis and understanding of the framework by which the concepts and the strategic concepts and obstructions of the application of these concepts are recognized and applied by the community, and the analysis of the interviews was as follows:

■ Perception of concepts

The **legal aspect** of civic awareness was well understood through interviews either at the content level or at the level of the term as well as at the level of both content and term, where the concept of **human rights** was well understood by all groups. MEAL group was aware of the devastating impact of the absence of human rights; The female group was also able to define the concept more closely to the scientific concept, referring to three characteristics of human rights as static, comprehensive and indivisible. Although they are aware of the concept of rights, displaced persons have linked it to the concept of the ability to express itself, a human right guaranteed by the first generation of human rights within civil and political rights, and the right to housing and residence, which are second-generation rights expressing cultural, social, and economic rights. This linkage is due to their sense of the lost right in the context of instability experienced by displaced persons from their home and region, they missed the third generation of solidarity rights. While residents have been aware of human rights at the heart of the concept of citizenship based on the idea of fulfilling duties, obtaining rights, and receiving training. The concept of human rights and its generations, and they knew it as it was addressed in civic awareness training and the first group of trainees linked it to the concept of citizenship, the group of promotions linked it to the concept of justice and the need for the State and its institutions to ensure the application of these concepts, and that society guarantees the ethical aspects in the application of social justice. Non-trainees have a fundamental awareness of the concept of human rights and a reference to generations of human rights, and this perception of the concept by trainees indicates the effectiveness of civic awareness training in laying the foundations for building civic awareness concepts, especially since non-trainees were from the nearby environment (family, relatives, friends), indicating the dissemination of this concept in the social environment close to the trainees.

The concept of democracy is aware of all interview groups, as the MEAL group considered that the concept of democracy is linked to the ability of the people to choose the ruler, the ruling class and the system of government, and this must be guaranteed by a constitution guaranteed to apply it, and its absence in Syria before 2011 had a devastating impact on Syria; when demanding a tyrannical and deep-rooted authority did not give this right to the people; Their continued absence would lead to the division of society into a controlling and marginalized class. They also found that democracy was linked to freedom and rights, particularly freedom of expression and the exercise of political rights, and its absence would lead to the absence of such freedoms and rights, and the group of residents agreed with this view; while the group of displaced persons clearly expressed that democracy meant the participation of the people in government and authority, they considered democracy to be a form of government, and stressed its association with Islamic culture in accordance with the principle of Islamic consultative. . This may be due to the spatial change associated with the realization of all the reasons behind their displacement, including the absence of democracy, which was not implemented in Syria before 2011, and the female group agreed with this view and the need to link the concept to Islamic culture; it makes acceptable for them because. Democracy is consultative, which is a clean and integral principle of life, its absence as an inherent right to life in Syria that pushing the Syrian people to go out in the 2011 revolution in order to obtain their right of consultative. The achievement of applying the concept will in turn reflect social cohesion and the sovereignty of the people effectively. Here, males agreed with females on the idea of social cohesion, but the male stressed that sovereignty means the ability to hold the officials accountable on how to govern, and this involves a depth in understanding democracy that promotes the principle of accountability, no one is above the law under the democratic system, i.e. the male group focused on (how does the official govern?) and this achieves citizenship by exercising the democratic role without fear and equally and fairly with the rest of the citizens. In the first two groups of trainees and non-trainees, the concept of democracy was closely aware that democracy meant that the people were the source of all authority, but the group of trainees was characterized by the expression of the ability to hold the official accountable and thus agreed with the male group, but the deeper realization was of the group promoting trainees, which confirmed that power is derived from the people, which it is able to hold accountable that prevents authority from prevailing in aspects of life, because democracy ensures that there is awareness of the limits of authority and its non-uniqueness, and ensures the free exercise of political life, as it guarantees pluralism and justice in social and economic distribution, and this illustrates the impact of civic awareness training in a deeper understanding of the concept.

On the cultural side, there was a consensus among the groups on the absence of political culture and the need for cultural dialogue. All the interview groups agreed on the different political culture before and after 2011. The MEAL group distinguished between political culture, political consciousness and political feeling that imposed by the Syrian revolution after 2011. As the people possess political feeling and awareness but their political culture is immature. This aspect agreed with the opinion of the group of displaced persons as the Syrian revolution imposed on Syrians knowledge of political events, but this knowledge does not enable them to work politically or apply this knowledge in practice, especially since before 2011 the political work was ideological in the sense that no one can practice political work without being affiliated with the Arab Baath Socialist Party, that ruling party and the Syrian people do not go into the political work because fear of security and intelligence. Beyond 2011, people are not close to political works because their priority is just staying alive, which is agreed with the male group. The resident group emphasized linking politics to freedom of expression, which became better in areas liberated from regime control areas after 2011 and pointed to the fear experienced by the Syrian people when any topic was discussed, such as the 2003 Iraq war and the 2006 Lebanon war by silencing the speaker by any parental authority above him, such as a father or school principal. The male group agreed with this view, especially since individuals now in their mid-30s and early 40s were at that point in their 20s, when young people began to learn about political realities and changes, so they linked political culture to those detailed events in the region and agreed on the advanced qualitative shift caused by the 2011 Syrian revolution in terms of knowledge and political interest. Females disagreed, as even after the revolution there was no political culture in the local community, on the contrary, political, economic, and social problems had worsened and decision-making capacity was lacking. This somehow intersects with a group of

non-trainees who saw that political exclusion for more than 40 years under a dictatorial regime that has absent any political appearance in Syrian society, and the weakness of the education process today, especially in liberated areas, has compounded this exclusion because politics needs learners who understand and understand what is going on around them. The first group of trainees in political culture distinguished two levels, the first time before 2011, where there was no political culture, and place after 2011 between the regions of the regime and the opposition as the opposition areas today are more politically knowledgeable than the regions of the regime. The strengthening group also distinguished between two levels of political culture, the first being knowledge involving political awareness, and the level of practice involving knowledge, understanding and action, which linked political culture, democracy and multipartyism, unless it existed in Syria if there was a state of political desertification, as they said.

In the **cultural dialogue**, all the interview groups were aware of the importance of the concept of dialogue and its content based on the diversity of cultures and their differences, which in turn requires a dialogue between them, where the MEAL group stressed that in the earlier stages of Syrian history before 1970, the Syrians did not distinction is made between them on basis of cultural differences and there was no conflict between cultures, indicating a state of general community reconciliation with cultural differences. With the advent of father Assad to authority, a distinction emerged between sects and minorities because of his autocratic rule. Since Syrian society consists of several different cultures in terms of customs, traditions, ideas and beliefs, cultural dialogue is needed to exchange views and consensus for the Syrian solution, as dialogue does community participation, promotes social cohesion, and puts individuals before their social responsibilities for the common good, as the group pointed to the mechanisms of dialogue of listening and expressing opinion freely and fairly. The groups of displaced persons and residents also agreed with MEAL group on the need for cultural dialogue, as the group of displaced persons stressed that the difference is the origin of life, which is the origin of creation in order to get to know each other, it enriches society. Cultural dialogue is not elitist, it is not limited to a specific group in Syrian society like the educated, or the politicians or the intellectuals, however, all members of society could participate as well. And the perception of male and female groups was very close to the MEAL and type of residency groups but, the female group stressed that one of the results of the dialogue is that it establishes an important language between generations and groups of society, which leads to its cohesion, while the male group emphasized the convergence of different cultures that live within Syrian society now after the large displacement movement, as there is a large society in its diversity within a smaller geographical space than requires cultural dialogue, which has a positive impact on achieving coexistence and access to the public interest, as agreed by the group of non-trainees and the first group of trainees. Dialogue is what makes citizenship a way of life and makes it effective, especially since dialogue involves principles of acceptance of the other, mutual communication and respect, and the male and female groups stressed that in dialogue there is no winner or loser, and stressed the need to convince in cultural dialogue, but in this mixing dialogue with other methods of participation such as debates, discussions, and arguments. The trainee reinforcement group expressed the importance of dialogue through learning, participation, integration, and social cohesion. The impact of training by defining dialogue is once again illustrated by the importance of dialogue in the dimensions of learning and participation and linking with other concepts that increase civic awareness.

In terms of social cohesion, the concept was sometimes confused and sometimes relative in all groups, where the MEAL group considered that it did not exist before 2011 due to the lack of individual and collective freedoms, and its fragility after 2011 because of the state of the general diaspora that Syrians live in. Syrian society is fragmented, but also, has cohesive features due of its association with Arab and Islamic culture. As for the level of residence, Syrian society in their opinion is disjointed except for uniting it around one concept, which is the overthrow of the regime, and here the Syrian society is considered to be only in the opposition areas, and the group of displaced persons focused on the fact that the Syrian society in general is currently disjointed, especially after the situation of displacement and asylum, as the same family is distributed in different places and regions. There is also an indirect indication that there is a stereotype of the displaced person as an ineffective person who does not work and always waits for aid and relief, there is agreement between the first groups of males and trainees and reinforcement with the impact of the negative dispersion factor on social cohesion, and the two groups of trainees added the factor of different political opinions as one factors of disintegration. The female group has added its opinion through the

importance of Syrian and religious culture represented by values, customs, standards, and social relations that play an important role in the cohesion of Syrians and without this cohesion Syrian society would not have stood during its crises over the past ten years where this view is a group of non-trainees and that one of the factors of disintegration is the absence of the constitution and the law. They are divided when it comes to politics and different political opinions, and there is some sympathy here for the difficult situations that people in the regions of the regime are experiencing as being overwhelmed and experiencing difficult living conditions, and females have been excluded from this pro-dictator sympathy.

In terms of community participation, it was found that all groups except non-trainees had an awareness of the concept of community participation and linked it to other concepts that had varying degrees. In the MEAL group there has been a link between participation and Islamic culture through the concept of good and charity. Citizenship has also been linked to good deeds – citizenship in good work considering that the active citizen is the reformer in Islam, and with this connection the group possesses a sense of citizenship through the performance of duties towards the individual and society and in cooperation with other individuals, and the group also focused on linking the concept of citizenship to belonging, performing rights, adhering to duties, the importance of democracy and caring for human rights. One of the challenges facing the application of citizenship in Syria is the existence of multiple loyalties and an indirect reference to the absence of the official umbrella protecting citizenship, namely the absence of the law or the constitution and the absence of the mechanism to ensure its application, namely governance. Depending on the type of residence, the concept of community participation has been found to be more clear and aware among displaced persons than residents, and the change in place due to displacement may have made displaced people feel more important in helping by volunteering and participating in what is in the public interest and helping people overcome the challenges they face in the new society because they have experienced an experience that requires the help of others, as they are more aware of the importance of participation through their sense of others. Residents focused on the need for their personal development and cognitive empowerment to benefit society (that is, what makes the individual effective) and this is an aspect of community participation. The perception of the concept of participation by gender was close between the male and female groups, with females focusing on serving public affairs through voluntary initiatives and the ability to communicate, while males emphasized their association with citizenship implicitly rather than explicitly through rights, duties, and the role of Islamic culture in promoting public benefit. The male and female groups have been able to link perceptions of each other and their usefulness in public affairs, such as the concept of rights as the basis for democracy, which, if enjoyed by society, leads to social cohesion, starting from the principle of Syrian and Islamic culture, and understanding the political and population changes that dictate the need for cultural dialogue. Especially in the male group. At the level of receiving training, non-trainees did not understand the concept of participation and were unable to express it in theory as a term and content, while in the two groups of trainees (with poor opinions in the first group) participation was a concept recognized through faith in change, and the positive impact that could be left in society and was embodied mainly through volunteerism and philanthropy. (Realizing that it is a good job without realizing that it is an active citizenship)

As for the behavior aspect of citizenship, which makes the citizen active and associated with belonging to political parties or working through civil society organizations, his theoretical awareness in all groups has been weak; many participants are either civil society workers or volunteers in voluntary teams, and participation is embodied in practice on the ground without betraying that this reflects the behavior aspect of citizenship. All groups have an awareness of the concept of citizenship as rights, duties, belonging and loyalty, but it has been difficult to determine how this concept of behavior turns into an effective citizen. In MEAL group, accommodation type set, type groups

From the above, it has been noted that all groups have a theoretical understanding of the concepts of civic awareness, but to varying degrees there is also the possibility of linking these concepts to each other, also unevenly among interviewers. On the human rights side, all groups have a high awareness of the concept with a constant link to Islamic culture. In addition, they have a high awareness of the damage caused by the lack of rights and de-

mocracy in society, perhaps as a result of a 10-year living experience that was the result of a deliberate absence of those rights and the most important form of government, namely democracy, which is linked to the thinking of the interviewers on the principle of Islamic consultative.

The groups have gained awareness of the concept of diversity and difference that exists in society, especially after the forced displacements, which made different groups from multiple regions live in a smaller geographical area after they were distributed in multiple areas of their specificity; All participant understood the importance of this difference and the need for dialogue between them in order to increase incidence of social cohesion. All participants agreed that there was a lake of political culture and that what currently existed was political interest and awareness caused by the Syrian events that imposed this kind of knowledge on Syrians, but that knowledge does not live up to political culture.

Interviews also co-existence between social cohesion and social disintegration, and opinions often showed confusion when expressing community cohesion. With regard to community participation, it was recognized as a concept for all participants _except non-trainees_

It can also be said that MEAL group has an awareness of the concepts, and this is a positive indication that the workers of a civic awareness project should be aware of the concepts of being Syrian on the one hand and being working on a project that requires knowledge that will help them interpret the project's outputs logically and truly.

The most prominent rights that the groups expressed that they were able to reach after 2011 is the ability to express, and the group of displaced persons expressed the right to adequate housing and stability, which is one of the most mentioned rights many times, at the same time the females have a greater ability to empathize while comparing concepts, especially rights in the areas of the regime and their sympathy with the difficult living conditions of people in areas of regime control.

There was a weakness in turning the behavior aspects of active citizenship into application, as the concept was not theoretically aware, particularly on the political side through parties. Through volunteerism and civil society, it is unaware that it is an aspect of theoretically effective citizenship but embodied in behavior.

The trainee groups, particularly the promotion, were also able to express the deepest concepts in theory and in many definitions were close to what was addressed in civic awareness training.

▪ Applying concepts

The views of the groups tended to view the concepts of civic awareness absent and not applied in the Syrian reality, the concept of **human rights**, although recognized as a concept, was not applied by all groups, but all groups agreed that they were not applied. For the MEAL group saw the most basic right, such as the right of child to play and live safely and the right of life do not exist now. It was not even enforced before 2011. The right to education that Syrian society seeks to preserve in opposition areas is not of the required quality, as it faces a number of challenges related to the safe environment, financial challenges, recognition of certificates, and the female group agreed with that and set the same example, as the females stressed that human rights are not applied and there is a differential or distinction in rights between men and women, and if applied they are incomplete and not applied equally with all. Appropriate is one of the basic needs of human. As for the displaced they associated it with the right to adequate housing that a basic human need, also, interview groups as type of residence agreed that they should not be applied, many individuals are required to seek these rights, and if it exist, it is substandard in human. Non-trainees considered that the application of rights depends on the application of Islamic culture as a guarantor of its realization, and with the loss of most of the responses of the first group of trainees due to the security situation, some responses confirmed that human rights are not applied, especially in the areas of the regime and the strengthening group confirmed its absence completely, as it is enough to consider arrests and the control of the ruler, whether in the areas of the regime or opposition areas

Democracy does not exist according to MEAL group, and its simplest manifestation, in their opinion, is the peaceful transfer of authority and the right of free choice to vote, not even at the level of local councils. According to the type of residence, residents and displaced were absent due to the political anarchy and the unstable social environment. The two groups also agreed that the regime had been absent before 2011 and the male group considered that it was absent in opposition areas where the factions were absent, where the training group supported its non-application through governance if there was always an inappropriate person who controlled authority and ruled and imposed on the people, although the first group of trainees that the revolution had slightly increased the level of democracy; but non-trainees saw that what is applied from democracy is the expression of opinion, but as a political practice it is broken

The political culture of All groups is not implemented, as MAEL group considered that having an awareness and a political feeling makes the Syrian individual aware of the reality and political events around him, but that realization has not yet enabled him to possess the political culture associated with practice and agreed with this view the groups of residence type and gender groups. The females added that the priority of people today in the north-western Syrian regions is staying alive, not politics. On the level of receiving training, the first group of trainees confirmed that the Syrian revolution 2011 led to a relative improvement in the political culture, and this improvement, according to the group of trainees, was on the level of an increase in political awareness, but not on the level of gaining political culture, which turned out to be not embodied in application. The group of non-trainees also considered that the improvement only at the level of political debates was political interest, not at the level of political culture.

In the **cultural dialogue**, MEAL group considered that the divisions in the Syrian reality and the fragmentation into groups and loyalties and the focus of people on what divides them leads to the obstruction of the application of cultural dialogue, the groups of displaced persons and residents agreed that despite the pluralism, diversity and cultural differences between the population living in opposition areas as a result of displacement and forced displacement, cultural dialogue is absent from the local community. The female group stressed the lack of application of the concept of cultural dialogue as well as the male group, which linked the absence of dialogue to the absence of active citizenship and the enjoyment of rights; its existence will increase the state of coexistence among members of society, and if there are some manifestations of cultural dialogue, it is of an emotional nature that does not aim to reach solutions or share ideas and learn from others in a way that falls in the service of the public interest. The first group of trainees and the promotion disagreed with the opinion that there is no cultural dialogue, as the first group of trainees saw that cultural dialogue has increased through civil society organizations and awareness sessions that take place through them, which raises awareness and the need for cultural dialogue and the reinforcement group confirmed its existence, but it was substandard, but the non-trainees never had responses about the application of cultural dialogue.

Social cohesion, despite its weakness according to the MEAL group, Syrian society is available in its volunteer work and individual and collective initiatives, especially in periods of crisis and during displacement, supported by the group of displaced persons and residents, and the reason for the dispersal of people to multiple areas and places and the two groups of type and receiving training as well.

Community participation according to MEAL group applied in the local community through initiatives, participation, good work and charity, and the two groups of the type of residence agreed about this and also the two groups of the gender, which considered that community participation enhances social cohesion, but at the level of receiving training the three groups considered that participation is applied through volunteer work, which increased significantly after the Syrian revolution through civil society organizations by the two groups receiving training

According to the opinions of the participants, most of the concepts are disabled and not applied in the Syrian reality human rights, democracy and cultural dialogue as well is absent despite all the diversity and differences that are included in the northwest Syrian regions, which include in a geographical area a large Syrian cultural diversity after 2011 and the political culture is absent despite the improvement in the level of political awareness, as well as the level of social cohesion is weak due to the length of the war and the continuous diaspora inside and outside Syria. What exists and is actively applied is community participation, especially on the voluntary side, without realizing that this is a behavior embodiment of active citizenship, and the lack of behavior application in the field of political parties.

▪ Strategic Vision

The strategic vision can be divided into two levels:

Level 1: The application of concepts in the case of peace and stability in society, as emphasized by the group of residents, as the situation must be safe and stable, society is characterized a peace and people have the ingredients for a decent life of housing and food, the end of corruption and the existence of a fair judiciary, and that man is the standard of all things as well as a group of non-trainees whose vision was not directly related to the state of stability, but linked to a politically stable society governed by law such as the separation of authority, the establishment of a state of freedoms and rights and the application of law, work on the political education of citizens, and promote dialogue between all components and groups of society.

Level 2: Applying concepts in the case of stability by paying attention to the executive side of voluntary initiatives and not applying concepts through any existing authority because they will not be strong enough and therefore will disappear with the demise of power, so the focus should be on society because it is a force that does not go away according to the MEAL group in addition to awareness campaigns and training for community leaders and seminars and training courses such as civic education training carried out by the ACU according to the first group of trainees

The group of displaced people considered that the concepts of civic awareness should be the beginning, even if society is not stable through the knowledge empowerment of many civil society organizations and the role of mosques, universities, schools and mobile teams that help spread these concepts to the family and society, in addition to cooperating with influential people in society, the female group considered the need to involve the local community in spreading concepts through cognitive empowerment, as it agreed here with the group of displaced persons and considered that the effectiveness of these concepts is bigger in the peace. Females also focused on the need to work with children and young people because they have experienced the absence of these concepts over the past 10 years and the denial of rights and democracy, so they are best able to know the weaknesses and form a future strategic vision, as emphasized by the male group through the beginning of socialization in establishing concepts of civic awareness, and the training reinforcement group has agreed with the role of upbringing in spreading concepts and building a promising generation that believes in cultural dialogue, acceptance of other opinions, acceptance of different opinions and non-denial of differences; In addition to the actual practice of citizenship through the activation of political participation, election and decision-making. Justice, equality of all before the law and the fight against corruption.

Most groups, excluding the resident group because of their opinion of the association of the application of concepts in the case of peace and social stability, agreed on the need to use social media sites and online platforms to disseminate concepts, brochures or brochures, and frescoes.

CHAPTER 03

QUALITATIVE STUDY

Evaluation Report

June 2021



INTRO

The quantitative aspect of the studies provides key indicators that reflect the characteristics, correlation and linkages that affect or are affected by the phenomenon studied depending on the type and purpose of the study. In the current evaluation study, which seeks to assess the work of the civil awareness project through its first and second phases, the research asked a set of questions to which it would answer; since the questions could not be quantitated, the questions were converted into measurable statistical hypotheses. These hypotheses are:

1. Are there statistically significant differences between the type of residence and the perception of civic awareness concepts?
2. Are there statistically significant differences between gender and perception of civic awareness concepts?
3. Are there statistically significant differences between receiving civic awareness training and perception of civic awareness concepts?
4. Are there statistically significant differences between the type of residence and the applying of civic awareness concepts?
5. Are there statistically significant differences between gender and the applying of civic awareness concepts?
6. Are there statistically significant differences between receiving civic awareness training and applying of civic awareness concepts?

The drafting of the questionnaire relied on those hypothesis; the questionnaire was designed on fifth Likert scale (strongly agree, agree, neutral, disagree, strongly disagree) and was based on five basic themes (preliminary data, concept perception, concept application, concept challenges, strategic vision of concepts) which were statistically analyzed and interpreted, with a number of questions formulated in terms to fit the Likert scale, amounting to 33 sentences.

The preliminary design of the questionnaire was presented to the statistician, who submitted his observations to modify some phrases to suit their statistical test, and after the adjustment conducted the internal consistency test of the phrases in the questionnaire according to the Cronbach's Alpha test where two phrases of scale were modified, after being applied to a trial sample of (14) people.

The sample size was (207) person. The data has been collected from the field (remotely) in partnership with TOT trainees in the civic awareness project with the ACU monitoring and evaluation team from the field, through WhatsApp application calls. The data was also processed by using statistical package for social science, known as SPSS.

TECHNIQUES OF ANALYSIS AND QUANTITATIVE INTERPRETATION

Used in the T-test statistical analysis, a test that measures the significance of statistical differences between the average two samples representing the independent variable through the presence of a dependent variable, so that each sample is measured separately, and its statistical significance is reached with the dependent variable, where the application of T-test is required to:

- The existence of a single variable that is measured at the continuous level such as perception of concepts or application of concepts.
- One independent variable that consisting of two categorical, independent groups such as residence, which consists of two residents and displaced groups.
- That there is no relationship between the observations in each group of the independent variables or between the groups themselves
- There should be no extreme values (far from intermediate values) that are important in independent variable groups.
- The dependent variable should be approximately normally distributed for each group of the independent variable.
- The differences should be homogeneous (i.e., the variance is equal in each set of independent variables)

The analysis of focused discussion groups in the quantitative section was also used in quantitative part because they played a role in understanding many of the aspects that were clarified in more detail during the interview.

SAMPLE CHARACTERISTICS

Before starting with the results of statistical analysis and its interpretations, it is necessary to identify the basic characteristics of the sample, through which its features are shown in terms of "gender, age, type of residence, villages where the project was carried out, social status, work, educational level, receiving civic awareness training", which were mentioned in simple tables containing frequency and percentages as follows:

▪ Gender

Table 3 presents the characteristics of the sample by gender, the percentage of males in the sample 67.6%, higher females which was than 32.4%

Table (3): Shows the distribution of the sample by gender.

Gender	Frequency	Percentage
Males	140	67.6
Females	67	32.4
Total	207	100

By comparing the ratio of females and male in the project, the percentage of females was 52% compared to 48% of males in its first phase,³⁰ and it was 57.91%, which is higher than the percentage of males reaching 42.09% in its second phase.³¹ During the study, many females apologized for answering the questionnaire, and some did not respond to contact them, so contacting them without a response could be due to their busy, changing their phone numbers or unwillingness to answer the questionnaire.

30. Assistance coordination unit/ ACU, Final evaluation for ten training civic awareness- engagement, 29 Jun, 2020, Accessed April 26, 2021. P2. <https://2u.pw/57azP>
31. Assistance coordination unit/ ACU, Interactive report for engagement training- phase 2, 05 Apr, 2021. Accessed April 26, 2021, P3.<https://2u.pw/MursD>

■ Age

The age groups in the evaluation were divided into categories; each one 10-year, with the results showing that the lowest age group in the sample was 50 years and above by 1.9%, followed by 40-49 with 3.9%. The percentage in the 18-28 age group increased, with the sample ratio in this age group reaching 45.9% of the total sample, while the highest percentage was in the 29-39 age group, at 48.3%.

Table (4): Shows the distribution of the sample by age.

LifeTime	Frequency	Percentage
18- 28	95	45.9
29- 39	100	48.3
40- 49	8	3.9
50 and above	4	1.9
Total	207	100

It is noted from the previous table that most of the sample members focus in the youth and adult category between the ages of 18 and 39 at 94.2%, which is the group that is supposed to be organized in education - on its problems and challenges in the northwest of Syria - or it is a product It has a workload and maintenance as a result of events in Syria, as well as community participation, and the participation rate in the first phase of the project reached 21.85% and worked in various voluntary participations, and 46.35% worked in local and International civil society organizations during the same phase,³² i.e., it is an important and active group that has benefited from civic awareness training in the project through its two phase.

■ Type of residence

Due to the situation of forced displacement and demographic change that Syria experienced during the war, the areas of the north-west of Syria included residents from different areas of Syria (Aleppo, Homs, Damascus countryside) who today live in one geographical area with the indigenous people of the region, where the percentage were similar between residents and displaced persons in the sample. The proportion of residents is 49.3% to 50.7% of the displaced.

Table (5): Shows the distribution of the sample by type of residence.

Type of residence	Frequency	Percentage
Resident	102	49.3
Displaced persons	105	50.7
Total	107	100

This convergence in the percentage of residents and displaced persons in the sample was also similar in the second phase of the project through training, where the percentage of residents reached 51.64% compared to 48.36% for the displaced.³³

32. Assistance coordination unit/ ACU, Final evaluation for ten training civic awareness- engagement, OP, Cit. P2 (The percentage of raw data available in the report has been calculated)

33. Assistance coordination unit/ ACU, Interactive report for engagement training- phase 2, OP, Cit. P3. (The percentage of raw data available in the report has been calculated)

▪ The village is the place of implementation of the project.

The following table shows the distribution of the sample by the village in which the civic awareness project was implemented, where the largest percentage was concentrated in Ariha 30.4%, then Orem al-Jooz by 23.2% and close to it Kifteen as 22.2%, then Ehsem 18.8% and finally Ram Hamdan by 5.3%, these areas are the place of implementation of the civil awareness project through the first and second phases.

Table (6): Shows the distribution of the sample by village where the civil awareness project was implemented.

Area	Frequency	Percentage
Ehsem	39	18.8
Ariha	63	30.4
Ram Hamdan	11	5.3
Kifteen	46	22.2
Orem Aljooz	48	23.2
Total	207	100

▪ Social status

The following table shows the social situation of the sample members, through which it is clear that the percentage of married couples is the highest 68.6%, followed by the percentage of single people 29% where the percentage in the category of divorced and widows is equal to 1% and the other case, in which one of the spouses may be hidden, or kidnapped, detained in one side; It was less than 0.5% of the total sample.

Table (7): Shows the distribution of the sample by social status.

Social status	Frequency	Percentage
single	60	29
married	142	68.6
divorced	2	1
widower	2	1
Other	1	0.5
Total	207	100

▪ Work

Through table 8, which shows the distribution of the sample by work statues, it is clear that 38.6% of the non-working sample members are either students, housewives, or because of lack of job opportunities in the region. This percentage is equal to those working in the field of civil society, where is actually active in Syria, that varied between relief, protection and livelihood, and self-employment came at 9.2%, which means any work that an individual can do, such as seasonal work, mastering a particular profession and providing it to people with wages, it is a work that does not depend on a fixed income or a fixed working-time commitment, but depends on earning by providing service and getting paid for it. The 7.2% private business then comes in, which depends on the availability of capital among the sample members of any size and the presence of their own project, such as the opening of a grocery store, a private school. Government work is 6.3% and here is the work that is earned from a side that manages certain sectors such as education and health.

Table (8):Shows the distribution of the sample by work.

Work	Frequency	Percentage
Governmental	13	6.3
Private	15	7.2
Self-Employment	19	9.2
Civil society	80	38.6
No work	80	38.6
Total	207	100

During the second phase of civic awareness training, 37% of the staff were employed in various voluntary teams, 37% male and female, and 13% of the volunteers in women's teams, the majority of whom were female.³⁴

▪ Educational level

The distribution of the sample by educational level at the university level focused 73.4% and they have a university degree _ despite the problems and challenges suffered by the education sector in the northwest Syrian regions _ some of them obtained the certificate before 2011, and some received it during the past ten years, the high school certificate came in at 18.8%, then the secondary degree by 4.3%, and the percentage of those completing their studies after university in master's or doctoral studies was 2.4%, while primary school was 1% and no illiterate was registered.

Table (9):Shows the distribution of the sample by educational level.

Learning level	Frequency	Percentage
Illiterate	0	0
Primary certificate	2	1
Secondary certificate	9	4.3
High school diploma	39	18.8
University degree	152	73.4
Postgraduate	5	2.4
Total	207	100

34. Assistance coordination unit/ ACU, Interactive report for engagement training- phase 2, OP, Cit. P3. (The percentage of raw data available in the report has been calculated)

It is noted from the previous table that the percentage of holders of the university degree is the highest and close to the percentage of students who are university students and those with a university degree in the project where they reached 73.52% in the first phase³⁵ and 71.9% in the second phase,³⁶ as well as the percentage of the recipient. The secondary certificate was 10.59% in the first phase,³⁷ compared to 11.94% in the second phase³⁸, a sign of Syrians' keenness to complete their education whatever the circumstances and challenges because they believe in the role of education in improving life opportunities at the level of awareness and work. It should be noted that there are many voluntary initiatives among the local community that are geared towards education, especially children born in the past 10 years who have lost their chance at quality education, and these initiatives have varied between individual and collective in such a way that the new generation is relevant to reading, writing and calculation as the most basic basics in education.

- Receiving civic awareness training

Table 10 shows that the largest sample was concentrated in the trainee category of 77.8%, the main sample targeted in the current evaluation study, and received civic awareness training at one phase, and included a category of non-trainees of 22.2% to provide a kind of comparison in the difference between those who received civic awareness training and those who did not.

Table (10): Shows the distribution of the sample according to receiving civic awareness training.

Receiving training	Frequency	Percentage
Trainee	161	77.8
Untrained	46	22.2
Total	107	100

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35. Assistance coordination unit/ ACU, Final evaluation for ten training civic awareness- engagement, OP, Cit. P2. (The percentage of raw data available in the report has been calculated)
36. Assistance coordination unit/ ACU, Interactive report for engagement training- phase 2, OP, Cit. P 3. (The percentage of raw data available in the report has been calculated)
37. Assistance coordination unit/ ACU, Final evaluation for ten training civic awareness- engagement, OP, Cit. P2. (The percentage of raw data available in the report has been calculated)
38. Assistance coordination unit/ ACU, Interactive report for engagement training- phase 2, OP, Cit. P 3. (The percentage of raw data available in the report has been calculated)

PERCEPTION OF CONCEPTS

By applying test T-to the concept perception axis, the results were as follows:

■ Perception of concepts and type of residence

Since the north-western region of Syria has become a geographical area with many residents and forcibly displaced from their areas, the statistical question here is: **Are there statistically significant differences between the type of residence (resident, displaced) and the perception of civic awareness concepts?**

The dependent variables the perception of concepts, and the independent variables the type of residence that is divided into two groups, group A: resident, and group B: displaced, and the result of the test was as in the following table:

Table (11):The T-test shows two separate samples by type of residence (resident, displaced) to measure perception of civic awareness concepts.

Dependent variable	Independent Variable	Number	Arithmetic mean	Standard deviation	T value		Level of significance	Levine Test	Resolution
					Calculated	Scheduling			
Perception of concepts	Resident	102	3.6294	0.34429	0.086	1.723 -	0.05	0.387	Not statistically significant. We accept the zero hypothesis.
	Displaced person	105	3.7105	0.33280					

Through the previous table of the t-test of two independent samples by type of residence, with the aim of knowing their awareness of the concepts perception of civic awareness, it is clear that the arithmetic mean of the resident sample is 3.6 and the sample of displaced persons is 3.7 and that the standard deviation of the resident sample is 0.3 and the sample of displaced persons is 0.3. Although there is a homogeneity in the differences between the two samples by Levene's test for testing the differences and was worth 0.387 i.e. opinions between the groups of residents and displaced persons are close on concepts perception. By testing 2t-test and comparing the T value calculated with the T-table value ($-1.723 < 0.086$) at the level of significance equal 0.05, which shows that the differences between the independent variable by type of residence (resident, displaced) and perception of concepts are not statistically significant, we therefore accept the zero hypothesis that there are no statistically significant differences between the type of residence and the perception of civic awareness concepts. This is because Syrians have lived within the overall Syrian culture and there are many common societal features among them, and by reference to the sample the proportion of young people and Adults (18-39 years) 94.2% according to table 4, which shows the distribution of the sample by age, and therefore the group that lived in Syria in the stage of peace and the stage of revolution and then war and their awareness and experience form closely within the overall Syrian culture. The FGDs interviews by type of residence (resident, displaced) also showed that residents and displaced persons are aware of the concepts of civic awareness at the theoretical level and the ability to link them to other concepts, and the most aware of the concepts is the human rights aspect of human rights and democracy in the first place, then community participation and cultural dialogue, with the group of displaced persons focusing on the essence of certain concepts such as democracy in which they emphasized the participation of the people in government and its link to the principle of Islamic consultative. There was agreement between the groups of residents and displaced persons on the essence of the concept of Islamic culture and its absence from Syrian society before 2011, and its improvement in the opposition areas (liberated) after the revolution, and they agreed on the need for dialogue between residents and displaced persons after forced displacements as the manifestations of cultural differences became evident in the small Syrian geographical area in the north-west of Syria, as well as they agreed in relative concept of social cohesion and the existence of many manifestations of social disintegration, and agreed that community participation serves the common good residents saw this through cognitive empowerment, while displaced people rubbed they were encouraged by volunteerism. In general, the views of residents have focused on linking most concepts of civic awareness to freedom of opinion and expression, particularly at the level of political opinion. The displaced focused on linking concepts to the right to adequate housing and a decent life.

Therefore, residents and displaced persons are members of Syrian culture, regardless of their regions and affiliations, and at the same time they belong to a different subculture. This affiliation between the two total and subcultures enriches their individual and community experiences and forms their Syrian identity in a complex way in the sense that this identity is the product of an Islamic-Arab- Syrian culture and many individual experiences that refine the Syrian personality (e.g. the perception of the concept of community participation is higher among displaced persons than the residents due to the experience of displacement that drives them to always sympathize with those living in a similar situation), and therefore any awareness work or any work seeking to promote the Syrian people today must pass through this the formation of identities and cultures to benefit Syrian society in general after the end of the war.

- Perception of concepts and gender

Among the variables that are assumed are statistical differences, including the gender sample (male and female), where the research question was statistically: **Are there statistically significant differences between gender and perception of civic awareness concepts?**

The dependent variables the perception of concepts, and the independent variables gender, which is divided into two groups group A: male and B female, and the result of the next test was as following:

Table (12):The T-test shows two samples by gender (male, female) to measure awareness of civic awareness concepts.

Dependent variable	Independent Variable	Number	Arithmetic mean	Standard deviation	T value		Level of significance	Levine Test	Resolution
					Calculated	Scheduling			
Perception of concepts	males	140	3.6694	0.36716	0.933	0.084 -	0.05	0.014	Not statistically significant. We accept the zero hypothesis.
	females	67	3.6731	0.27775					

Through the previous table, which shows the t-test of two independent samples by gender, with a view to knowing their Perception of civic awareness concepts, the Perception for males is 3.6 and for females is 3.6 and that the standard deviation of the male sample is 0.3 and the female sample is 0.2, and Levene's test value was 0.014, i.e. there are different variations in opinions between the two groups; So the asymmetric variance was used welch t-test and through the testing 2t-test and comparing the T value calculated with the T-table value ($-0.084 < 0.933$) at the level of significance equal, 0.05, the differences between the independent variable by gender (male, female) and the perception of concepts are not statistically significant and therefore we accept zero hypothesis. that there are no statistically significant differences between gender and perception of civic awareness concepts. This intersects with what was reached in FGDs interviews that showed a convergence in perception of concepts in males and females, albeit characterized by females expressed the concept of human rights more clearly and closely to the scientific concept, but males were better able to express the concept of political culture, males and females were able to understand theoretical concepts and link them to other awareness concepts and their usefulness in public affairs, such as the concept of rights as the basis for democracy, which, if achieved, led to social cohesion, understanding of political events and population changes that imposed the need for cultural dialogue, and the two groups linked awareness concepts, particularly cultural dialogue, if achieved by raising the possibility of coexistence among society, no matter how different they may be. There was also a link to the concepts of civic awareness based on Islamic and Syrian culture, and although there were no differences between males and females in the quantitative sample, the males in the qualitative sample were better able to express their perception of the concepts.

However, despite the 10 years since the great Syrian change, and despite of many societal changes that Syrian society has been subjected to, particularly in terms of social roles such as women's further exit to work after 2011 due to life and living conditions that have become more difficult, or having to work after the loss of male breadwinner (father, husband, brother, son) while maintaining their traditional role in caring for the displaced and raising children, bearing the economic burden and the high level of maintenance. The traditional role of women is still present in Syrian society, because the Syrian culture continues to regard the family as the primary nucleus of society and the center of the psychosocial- social balance of the individual, so no matter how many tasks women have, the family remains its top priority. On the other hand, a man who had borne the family's economic burden before 2011 could no longer bear that burden alone after 2011, as women shared it, but still maintained his traditional role at home and given the large burden women now bear; their contribution to public affairs remained weak, particularly political aspects, which were part of the concepts of civic awareness that intersected with them. The woman either no closer to political action, or if they work there, their contribution to it is weak. But men are better able to express public affairs, especially on their political side, and this is reinforced by society on the one hand and the change in social roles that have increased the economic and family tasks on women.

- Perception of concepts and receiving civic awareness training

One of the basic independent variables between which statistical differences are assumed is the receipt of civic awareness training (trained, untrained) where the research question was statistically: are there statistically significant differences between receiving training and perception of civic awareness concepts?

The dependent variables the perception of concepts, and the independent variable: it is to receive training, which is divided into two groups **group A:** trainee, **group B:** untrained, and the result of the next test was as following:

Table (13):The T-test shows two samples by receiving the literature (trained, untrained) to measure the perception of civic awareness concepts.

Dependent variable	Independent Variable	Number	Arithmetic mean	Standard deviation	T value		Level of significance	Levine Test	Resolution
					Calculated	Scheduling			
Perception of concepts	males	140	3.6694	0.36716	0.933	0.084 -	0.05	0.014	Not statistically significant. We accept the zero hypothesis.
	females	67	3.6731	0.27775					

Through the previous table showing the t-test of two independent samples according to receiving civic awareness training, with the aim of knowing their awareness of the concepts of civic awareness, the Arithmetic Mean of the trainee sample is 3.7 and the sample of untrained is 3.5 and the standard deviation of the trainee sample is 0.3 and the sample of non-trainees is 0.3, and Levene's test value was 0.5 By testing the T-samples 2t-test and comparing the T value calculated with the table value T (2.821 > 0.005) at the level of significance equal 0.05, it is clear that the differences between the independent variable by receiving training and the perception of concepts are statistically indicative and therefore we accept the alternative hypothesis that there are statistically significant differences between receiving training and the perception concepts of civic awareness.

The reason for these differences in this subject is the factor of receiving training, as it raised the awareness of trainees in their awareness of the concepts, and this is consistent with the FGDs interviews that relied on two interviews for trainees due to the absence of the safety factor in the first group and an interview with another group of trainees in a more stable circumstance whose opinions showed that the perception of concepts was close sometimes identical to what was put forward during the exercises and sometimes used the same phrases that were done The debate on it was included in the scientific article, especially in some definitions, such as the definition of human rights and

democracy, which focused on the sovereignty of the people and that it is the source of authority and the ability to hold the ruler/official accountable so that there is no tyranny and uniqueness in authority, and that it is the method of governance that guarantees freedom and social justice. Although they understood the concept of political culture, they distinguished two levels. refer to awareness and knowledge political, and the second refers to political practice. They considered that societal disintegration was caused by fragmentation, displacement, and political divisions, while their perception of the concept of participation was theoretically high, while a group of non-trainees were theoretically unable to express their awareness of the concept of community participation.

Therefore, civic awareness training sows the seeds of civic awareness conceptually in the group of trainees, indirectly in the social environment near them, the perception of the concept in theory and its link to reality through practice or even the realization of its absence is based on a theoretical understanding of the concept, even if the concept is defined by its characteristics, types or mechanisms, such as the knowledge of human rights in its three generations, and the concept of democracy in its absence, which has had a devastating impact on Syrian society. However, they, the trainees, have the seeds of civic awareness that the exercises have helped to establish or organize if their intentions are sometimes present to the participants.

Now that the results of the statistical analysis and their interpretations of conceptual perception are presented, the phrase scale must be presented through the arithmetic mean, which reflects the combination of responses about the central values of concepts and the Mode that refers to the most common values in the scale, a central tendency measure based on the paragraphs of the concept perception scale for the total sample as in the following table:

Table(14): Shows the Mean and mode of phrases that reflect the perception of concepts in the total sample.

The statement	Mean	Mode
Human rights are inclusive of all human beings regardless of race, gender, color, and belief	4.69	5
I believe that human rights come from divine source, not a grant from the governor.	4.51	5
It is not a question of who rules in democracy, but how it governs.	4.15	4
A political solution needs military force to achieve it.	2.72	2
I have no problem communicating with people from a different culture (ethics, habits, ideas)	2.86	2
Cultural dialogue is an essential part of resolving the Syrian issue	3.96	4
I consider persuasion to be an essential part of cultural dialogue.	3.37	4
We Syrians are among the most successful individuals, but one of the most failed groups	3.07	2
I believe that Syrian society has a decision-making mechanism and is able to turn these decisions into action.	3.69	4
Citizenship meets the concept of good work in Arab and Islamic culture	3.69	4

The previous table shows that the human rights aspect of the concepts is highly perceived by the sample members, and the response values on the questions of this aspect were above average, ranging from (4.15-4.69), indicating that the sample members had a high awareness of the concept of human rights and democracy and, more closely than theoretically, where the human rights aspect was one of the most common values in the evaluation data. This is consistent with the result of FGDs that showed a consistent result with the overall evaluation interviews.

Also on the cultural side, the responses of the members of the quantitative and qualitative sample about the absence of political culture from the Syrian reality and what is available are the seeds of political awareness or interest, as the value of responding to the question about the scale is close to the middle in the sense that there is disagreement about the association of a political solution with a military solution, with the tendency of the sample not to agree that the political solution needs military force to achieve it. They carry a tendency for peace that a political solution is capable of resolving the Syrian crisis. The concept of cultural dialogue was recognized by most members of the sample, as the mean value of this concept was 3.96 and most of the sample's responses tended to consider persuasion as an essential part of the cultural dialogue process, a confusion between the mechanisms of debates and other discussions; There is also a tendency among the sample to work collectively and participatorily, considering that the Syrians can work collectively and participatorily, regardless of differences in ethics, customs and traditions, where their response to this question 2.86 also shows their tendency to work collectively because (Syrians are among the most successful individuals and the most failed groups) 3.07 i.e. they believe in collective action and are not failed groups in community action is an important indicator of Syrian culture as a peaceful and participatory culture that can be built upon to promote the concepts of civic awareness; It is supported by the affiliation of sample members representing a segment of the community to Islamic culture, which was present in most of the views of FGDs participants, thus contributing to the restoration of social cohesion by focusing on community actors, the first of which is the family.

Despite of the belief in the Syrian local community in participation and awareness of the importance of the Syrian community, whose responses on the average were focused on 3.69, they have decision-making mechanisms and turn these decisions into effective action, they only need training to make these decisions a reality, and they consider this to be inherent in their Arab and Islamic culture, which encourages participation, good work, help and assistance to others above average 3.69.

The perception on the quantitative side is logically consistent with what is stated on the qualitative side of the current evaluation study; Influenced by the differences between those who trained and those who did not. The perception of concepts by type of residence and gender did not record statistical differences, as the socio-political-cultural environment of the sample members involves under the overall social construction or total Syrian culture, although the members of the community belong to a variety of subcultures, the overall culture continues to be influential, especially in the dynamic generation (engine of change) of young people and then adult males and females.

APPLYING CONCEPTS

After presenting the results at the perception concepts level, we present here the extent to which these concepts are applied, according to the same independent variables (type of residence, gender, receiving trainings) and also by applying the T-test, where the results were as follows:

- Applying of concepts and type of residence

The statistical question of the standardization evaluation here says: Are there statistically significant differences between the type of residence (resident, displaced) and the application of civil awareness concepts?

The dependent variables the applying of concepts, and the independent variables the type of residence that is divided into two groups, Group A: Resident and Group B: Displaced, and the result of the test was as follows:

Table (15): The T- test shows two separate samples by type of residence (resident, displaced) to measure the applying of civic awareness concepts.

Dependent variable	Independent Variable	Number	Arithmetic mean	Standard deviation	T value		Level of significance	Levine Test	Resolution
					Calculated	Scheduling			
Applying concepts	Resident	102	3.6895	0.41818	0.186	1.326 -	0.05	0.920	Not statistically significant. We accept the zero hypothesis.
	Displaced person	105	3.7651	0.40130					

Through the table above, which shows the result of the t-test of two independent samples by type of residence, in order to know their applying of civic awareness concepts, it is clear that the arithmetic mean of the resident sample is 3.6 and the sample of displaced persons is 3.7 and that the standard deviation of the resident sample is 0.4 The sample of displaced persons is 0.4 and there was also homogeneity in variations by Levene's test value of 0.920 and through the T test of two 2t-test samples and the comparison of the T value calculated with the table T value $1.326 - < 0.186$ which shows that the differences between the independent variable by type of residence (resident, displaced) and the applying of concepts are not statistically significant, and therefore we accept the zero hypothesis that there are no significant differences Statistics between the type of residence and the application of the concepts of civic awareness, due to the fact that civic awareness in Syria is close between the resident and the displaced, so the application of concepts will not be much different between the displaced and the resident as they are belonging to the same culture, especially since they agreed not to apply these concepts such as human rights, democracy and political culture , cultural dialogue, and an agreement on poor social cohesion in FGDs interviews for displaced persons and residents. With the continuation of the war in Syria and the forced displacements, civil society organizations that have contributed to the formation of the nucleus of this community awareness have been active in participating, as well as the life experience of Syrians in spatial change and living in the insecure situation has increased their sense of community responsibility, so residents and displaced persons are increasingly important for community participation based on the concepts of Islamic- Syrian culture that encourages the provision of any work that contributes to the benefit and the common good under the principle of good work, which was clearly demonstrated during the interviews of the two groups FGDs, the most applicable concept of civil awareness.

So despite of the absence of practical applications for most concepts of civic awareness by type of residence or their weakness at the application level, the most applicable concept remains social participation based on its cultural basis based on assistance and love of goodness, whether or not the concept of participation is theoretically recognized as behavior in practice, while practical human rights applications are absent, which, if often exist, are incomplete rights and democracy is not activated in Syrian reality, despite all cultural diversity in North-west Syria, however, has a weakness in the applying of cultural dialogue, and social cohesion is weakened, and the principle of community solidarity and good work is maintained by the factor of cultural affiliation.

- Applying of concepts and gender

The statistical question of the study here started from: Are there statistically significant differences between gender and the applying of civic awareness concepts?

The Dependent variable the applying of concepts, and the independent variables gender, which is divided into two groups group A: male and group B female, and the result of the following test was as following:

Table (16):The T-test shows two samples by gender (male, female) to measure the applying of civic awareness concepts.

Dependent variable	Independent Variable	Number	Arithmetic mean	Standard deviation	T value		Level of significance	Levine Test	Resolution
					Calculated	Scheduling			
Applying concepts	males	140	3.7230	0.43689	0.792	0.264 -	0.05	0.024	Not statistically significant. We accept the zero hypothesis.
	females	67	3.7380	0.35174					

Through the previous table showing the result of the t-test of two independent samples by gender, with a view to knowing their applying of civic awareness concepts, the arithmetic mean of the male sample is 3.7 and the female sample is 3.7 and the standard deviation of the male sample It is 0.4 and the female sample is 0.3 and Levene's test value was 0.024 indicating heterogeneity of variations between the two samples; So the asymmetric variance was used welch t-test and through the during the 2t-test samples and compare the calculated T value with the table T value (-0.264 < 0.792 (at the level of significance equal 0.05 Which shows that the differences between the independent variable by gender (male, female) and the applying of concepts are not statistically significant and therefore we accept zero hypothesis, which says that there are no statistically significant differences between gender and the applying of civic awareness concepts. Although there are no statistical differences between the two groups, there are some differences in male interest in It can be said, on the basis of male and female FGDs interviews, that they have agreement on the absence of the most important concepts that are not applied: human rights and democracy; females considered these rights to be differential in society between males and females and were not applied equally. They also agreed that cultural dialogue and political culture are absent from Syrian society in the past, absent from the regime and now absent by the dominant factions, and despite weak social cohesion, community participation according to males and females is active among the local community members and may be the one that maintains the cohesion of Syrian society, which has been suffering from crises over the past 10 years but still maintains some of the cohesion promoted by participation.

So, after the consensus of the male and female community members on the absence of concepts of civic awareness and the principle that human rights are comprehensive and indivisible; any opportunities for expression of opinion, education and decent work must be enjoyed had it by women in society as well as men, which contributes to sustainable development that benefits the individual and society, and that men and women on both sides of the process, if one of them is excluded, will be derailed, especially if any change is triggered. Or a community movement that must be reflected on both sides, but its negative impact is multiplied on women. Note that the participation rate in public affairs is not only weak in Syria and during the war, but is a situation that women in the Arab world in general suffer, but it is more acute in Syria people, including women, live in an unstable situation, so the priorities of life for women in this unstable situation are different from their priorities in the situation of stability, the first of these priorities is safety and the look for staying alive and preservation of the family, so the views of the females in the sample linked the application of concepts Islam is fairly treated with women and men; she is responsible and community-charged as men, and demands the order of virtue, i.e. participation in all matters relating to public affairs, whether economic, social, political or cultural. Life in Islamic culture is based on a human duality between men and

women that makes them effective in the common good and for the benefit of all. But what perpetuates stereotypes of women in Arab societies, particularly Syria, is the lack of democracy, lack of respect for human rights, political and military instability now, and governs some social heritages that see women's place only as home through a less respected view, because this role is important because it includes the socialization role of women in Syrian society, despite of the importance of civil society and its role, and its work over the past 10 years that it works in an atmosphere of lack of security, rights and freedoms, governed by the capital that finances their projects, do not operate independently, which is the most important condition of their work. The application of concepts therefore now runs counter to the constraints of the lack of freedoms, knowledge and then empowerment that must be seen for the future as empowerment for the purpose of sustainable development, not an immediate empowerment that ends after the present has passed.

- Applying of concepts and receiving civic awareness training

The statistical question here is: Are there statistically significant differences between receiving training and applying of civic awareness concepts?

The dependent variable the applying of concepts, and the independent variable: it is to receive training, which is divided into two groups group A: trained, group B: untrained, and the result of the next test was as following:

Table (17):The T-test shows two samples by receiving the literature (trained, untrained) to measure the applying of civic awareness concepts.

Dependent variable	Independent Variable	Number	Arithmetic mean	Standard deviation	T value		Level of significance	Levine Test	Resolution
					Calculated	Scheduling			
Applying concepts	Trained	161	3.7695	0.38017	0.006	2.775	0.05	0.092	Statistically significant We accept the alternative hypothesis.
	Untrained	46	3.5821	0.47902					

The previous table shows the result of the t-test of two independent samples according to the receipt of civic awareness training, in order to know their application of civic awareness concepts, where it is clear that the average arithmetic mean of the sample of trainees is 3.7 and the sample of non-trainees is 3.5 and that the standard deviation of the trainee sample is 0.3 and the sample of untrained is 0.4 and there were no variations between the two samples according to Levene's test, which was worth 0.092, and that through the t-test of two sample 2t-test and compare the calculated T value with the table T value ($2.775 > 0.006$) of the level of significance equal 0.05 that shows that the differences between the independent variable by receiving training Statistically (trainee, untrained) therefore we accept the alternative hypothesis that there are statistically significant differences between receiving training and applying of civic awareness concepts. Civic awareness training had the ability to assist the trainees in perceiving concepts and linking this realization with their practical application. The realization of the concept of human rights in theory made them express that these rights are not applied in the manner for the decent of the human being due to its absence from the Syrian reality, it is enough to look at the reality of education or arrests and the domination of the ruler, and democracy is not applied there is always a person imposed on the people and governs even if it is not appropriate according to the participants in the group strengthening in the FGDs, also considered that despite the absence of political culture from Syrian society, 2011 was a qualitative shift in the level of building political awareness that has not yet lived up to the level of political culture, and with weak cohesion Social, however, there are strong manifestations of it that appear in the period of crisis and need to be supported in order for Syrian society to regain its cohesion. Likewise, the most prominent areas of participation for the trainees were volunteer work and work in

civil society organizations, and this is shown by the practical status of the sample members, where the percentage of civil society workers was 38.6%. During the second phase of the project, the percentage of male and female workers in the field of volunteering is 51% of the total of those received civic awareness training at this point. This is one of the areas in which non-trainees are also active. Participation is embodied for them as a behavior, but they are unable to express it as a theoretical concept.

From the above, it can be said that civic awareness training have an important impact on the applying of concepts, which increases the state of awareness and understanding of their absence and helps trainees to link concepts aware of their reality on the one hand, and to link concepts to each other and how they reflect reality on the other; For example, the belief that community participation increases social cohesion and restores the areas affected by disintegration, and thus raises the society's resistance to crises, and this was proven by the experience of the past ten years and the activity of individual and collective voluntary initiatives and the activities of civil society that were intense during that period. Also, what negatively affects the effectiveness of these concepts is the absence of freedoms, human rights, and democracy; In addition to the absence of a law or a constitution that guarantees the fairness of its application, then the civic awareness training that the trainees followed have a clear impact on their realizing it and of their application it and the factors hindering this application.

After discussing the concept application test, the phrase scale must be presented through the arithmetic mean, which reflects the combination of responses to the central values of concepts, and the mode that refers to the most common values in the scale, depending on the paragraphs of the concept application scale for the total sample according to the following table:

Table (18):mean and the mode of phrases that reflect the applying of concepts in the total sample members.

The statement	Mean	Mode
I can help anyone who is different from me in religion, race, or sex.	4.45	5
I can now exercise my role in free political choice (governor's choice, election)	3.47	4
I can participate politically despite of the lack of clarity of political life in Syria	3.22	4
I do activities (such as weddings, sorrows, Ramadan, holidays) with the resident/guests of the area where I am now staying	4.28	4
I can share their activities with colleagues, neighbors, friends, even if I do not agree with them politically, religiously, or socially.	2.41	2
I have an experience in (community, workplace, party, civil society,) characterized by transparency, justice, and freedom	3.87	4
I participate in non-profit volunteer work in the community in which I live (education, health, awareness)	4.52	5
I prefer to do politics within a party	3.08	3
Civic awareness concepts contribute to the next political solution	4.25	4

The previous table therefore shows that sample members tend to apply community participation with their regions regardless of race, religion, and gender, at a high rate, with the arithmetic mean of the scale focusing on 4.45, through volunteering and work in the public interest and individual and collective initiatives. There is also community participation among residents and displaced persons focused on activities shared by community members through their Syrian culture, including Ramadan and holidays, and participation in weddings and sorrows, where the arithmetic mean is 4.28, which in turn enhances social cohesion among community members in the north-west regions, although they belong to diverse and different subcultures, and they have a positive tendency to work collectively with an arithmetic mean 2.41. However, there are factors that weaken social cohesion and cultural dialogue

and even increase social disintegration such as the political factor, which corresponds to some of the opinions of FGDs interviews, which considered that one of the factors affecting cultural dialogue is the difference of political opinions, as well as the political culture for the Syrian people, which has been disrupted for more than 40 years due to dictatorial rule, has led to a lack of political activity, knowledge and interest through the imposing of a policy of repression and intimidation and unfortunately its result continues to date, where the community in the north-west of Syria has a sense/knowledge/ awareness political but has not developed practices and cannot link them to a political system with of arithmetic mean 3.87 even if the local community members have political knowledge, the practice is currently broken, in addition to long time intimidation factors, the Syrian reality is not clear-sighted now, so any political participation today is unclear due to the lack of clarity of political life 3.22 Has also been absent sample members have the active behavior aspect of citizenship represented by political parties; qualitative FGDs interviews, they expressed the importance of community participation that is active through volunteerism (individually or collectively). Although there are several aspects of civic awareness concepts about application in society, the sample members have at least one democratic experience in the local community, work, or civil society characterized by transparency, justice, and freedom 3.87 In the liberated areas after 2011, this is also consistent with FGDs interviews who focused on attending some concepts of civic awareness in the Syrian reality, albeit timidly, after the start of the revolution, broke the barrier of fear and at least gained them the ability to express opinions. At the total sample level, the sample considered that awareness and application of civic awareness concepts contributed to the next political solution with arithmetic mean 4.25, indicating that local community members had civic awareness about the importance of applying these concepts.

The most common responses to the concept of community participation, ranging from 4-5 to less frequent, were related to party participation 3 and cultural dialogue 2, which required focusing on these concepts in the future trainings.



CHALLENGES FACING CONCEPTS

There are some factors that challenge the application of concepts in the north-west of Syria, including societal, economic, political, or personal, and the following table illustrates these factors by presenting the measure of phrases expressing these factors using the arithmetic mean, which refers to the combination of responses about the central values of concepts, and the mode that refers to the values most common in the scale in the total sample:

Table (19):The mean and the mode of challenges to the applying of civic awareness concepts among the total sample

The statement	Mean	Mode
Applying civic awareness concepts needs a stable society	3.48	4
The applying of civic awareness concepts need economic support	3.65	4
The concepts of civic awareness need a law that ensures that they are applied fairly to all	4.19	4
People's priority is currently survival.	3.80	4
Ongoing displacements do not allow the application of civil awareness concepts	3.55	4
Syrian community does not accept the concepts of civic awareness	2.43	2
I do not believe in these concepts.	1.98	2

It is noted from the table that the sample members did not link the applying of civic awareness concepts to the existence of a stable society; concepts can be understood and applied even in the event of community instability 3.48 This is consistent with FGDs interviews in which participants felt that the application of concepts was possible in the event of community instability by excluding the group of residents and indirectly expressed by the group of non-trainees. One of the most prominent flaws in the application of concepts is the lack of a law that guarantees the fair application of concepts to all 4.19 And one of the main limitations of the application of concepts is the availability of economic support 3.65 as voluntary initiatives and voluntary teams need economic support that enhances the quality of their initiatives. That serves the common good, and needs good jobs, as satisfying people for their staying alive reasons and their families is one of the factors that enhances the perception and interaction with concepts cognitively and practically at of mean 3.80 despite the ongoing forced displacements that force the community in the northwest on spatial mobility from one region to another, but the sample members do not consider this to be an obstacle to the application of concepts 3.55 and this is consistent with the first response here with the opinions of the participants in the qualitative sample they consider that the application of concepts does not require a stable society. Syrian society does not reject the concepts of civic education, and they accept it at the community level 2.43 and believe in it on a personal level 1.98, especially when linked to Islamic culture, as stated in the qualitative sample's opinions. The most common and equally repeated factors in the sample are those relating to stability, economic necessity, lawlessness, and priority staying alive, yet they do not consider this to be an obstacle to the application of concepts. Spatial mobility due to forced displacements is not considered to be a hinderer in the same way as (i.e., representing the most common values) 4 and then in addition to societal and personal factors that were not obstructive but supportive of concepts in mode 2-.

STRATEGIC VISION FOR THE APPLICATION OF CONCEPTS

The quantitative sample responses carried a set of trends that represent a strategic vision for the application of sample concepts, as shown by the following table by calculation average and pattern:

Table (20):The mean and mode on the strategic vision for the application of civic awareness concepts among the total sample

The statement	Mean	Mode
Spreading the concepts of civic awareness through seminars- lectures - workshops - training	4.62	5
Building online platforms on social media to spread the concepts of civic awareness	4.49	5
Young people are best able to make civic awareness concepts a popular culture	4.28	5
Women's participation in the dissemination and application of civic awareness concepts	4.35	4
Integrating civic awareness concepts with cognitive empowerment programs in civil society organizations	4.34	4
The application of civil awareness concepts contributes to peace	4.35	4
We need a law that ensures that concepts are applied fairly among all members of Syrian society.	4.46	5

The vision of the strategic sample members is to apply concepts based on more than one aspect related to physical interaction and remote interaction through seminars, lectures, trainings, and workshops, as they bring a number of participants together, and here empowerment programs in civil society organizations play an important role in raising awareness and disseminating concepts through their programs, which in turn needs to be networked with them. It also needs to build electronic platforms capable of reaching Syrians everywhere inside and outside Syria and thereby expand work on the concepts of civic awareness, and the mean of young people 4.28 and women 4.35 as the most likely groups to contribute In spreading concepts, because young people have the driving force for change, they can spread concepts in their surroundings because the most prominent features of this age are the tendency for activity, effectiveness and innovation, and many of them have initiatives or are members of voluntary teams who are among the groups most able to disseminate and apply these concepts. Women are one of the key factors of foundation in Syrian society through their key role in the process of socialization and most of their benefits relate to education and the advancement of the status of women. The bet on the traditional role of women in disseminating concepts is due to the weak participation of women in the public affairs despite the marked increase in this role after 2011, but it is still below the required level, and this vision has a aspect related to the law and its importance in order to ensure its fair application to all 4 46.46 This vision intersects with the views of the participants in the FGDs interviews and this vision among the sample members after my future is linked to the belief that these concepts contribute to future peace as one of the boosters of stability, justice and effectiveness in Post-War Syrian society. So the most common responses among strategic vision proposals were through the dissemination of concepts through seminars, lectures, workshops, training, building electronic platforms, focusing on young people to become the concepts of awareness, a culture in circulation, as well as a law guaranteeing the fair application of concepts in a mode 5, followed by women's participation, the integration of concepts with cognitive empowerment programs in civil society organizations, and civic awareness concepts that contribute to peace building in the future. By mode 4, most of those proposals for strategic vision are applicable, albeit to varying degrees.

CHAPTER 04

DISCUSSION OF THE RESULTS OF THE STUDY

Evaluation Report

June 2021



INTRO

After presenting the qualitative and quantitative evaluation study, the results should be discussed by answering the questions raised at the beginning of the study and knowing the extent to which the goal of the study sought to reach it was achieved, where this section of the study will focus on discussing the results according to its questions and recommendations, in addition to the challenges and difficulties faced by the study during its completion.

THE RESULTS OF THE STUDY IN THE LIGHT OF ITS QUESTIONS AND LITERATURE REVIEW

The first question is: What is the form of cultural interaction between Syrians (residents and displaced persons) in the north-western Syrian regions?

The form of interaction between community members in the north-west is clearly characterized by community participation, which promotes a state of turbulent social cohesion, as Syrian society in these areas coexists with social fragmentation and social cohesion together. If it is a normative situation, i.e. cannot be judged as representing the natural state of Syrian society, it can be called "togetherness", a concept used by Egyptian sociologist Mohammed Atef Ghaith in his study on "The Changing Village of Qayton, Dakahlia Governorate, a study in rural sociology", which means that (the components of culture change as a whole and that the processes of material and material change go together and in all parts of social structure).³⁹ Although the togetherness speaks of the contiguity of material and immaterial change, it can be applied to an aspect of intangible change that reflects social cohesion and social fragmentation at the same time within the Syrian community at the same time, where it was noted in the evaluation study that it unites in the crises, which are sweeping it, especially during the security conditions associated with shelling or forced displacement, and rises to the state of social cohesion through the solidarity of its members and shares homes, food and drink in a state of mechanical solidarity,⁴⁰ and after the end of the crisis people return to their normal lives and preoccupations that take place living it is basically in an unsafe and unstable situation in life. In the north-west, community participation, charity work and volunteering are clearly visible as a dimension of community culture, which is believed by local community from and displaced persons alike as members of Syrian culture member and grouped by the Islamic religion association and the Syrian association. They are also active in civil society organizations (local and international) that have become heavily active over the past 10 years, and this activity is one of the behavior dimensions of active citizenship through the project's second phase data, and through the quantitative sample in the study shows that work in civil society organizations is the most active aspect among the local community member, where voluntary initiatives vary according to the needs of the region so the teaching, health, relief and educational initiatives have emerged. Civil society activity has also varied between relief, protection, and livelihoods. Members of the local community in general accept activity that is in the public interest, and, according to their culture, is linked to their Islamic identity, which is concerned with providing help, assistance and doing good, such as providing assistance to a needy, feeding a poor person, and ensuring an orphan. This culture is one of the strengths on which concepts can be built as one of the important pillars of the post-war stabilization phase in Syria. I.e., caring for society, while the study (Kadumi, 2008) focused on the fact that the personal benefits behind joining volunteerism are the desire to increase and develop life experiences, enhance public relations and fill leisure in useful work, so volunteering here is done regardless of the age and gender variable because the most important thing for them is to work, the ability to give, to educate and to want to develop personality.

Despite of the high turnout and work in civil society organizations, society lacks the behavior aspects associated with party organizations and regular political action across a political party. This may be due to the first reason, the state of community stability, in addition to the control of these areas by factions, which prevents organized party activity, and the second reason is the disruption of political life in Syria before the 2011 revolution for 40 years, which led to a weakness of political culture in the level of political awareness and political practice and one aspect of the parties,

39. Suilmi, Mona, Cultural Change in rural Syria: An anthropological study in a village in Aleppo governorate (Ain Shams University in Cairo: Unpublished Doctoral Thesis, 2014), p. 91.

40. *mechanical Solidarity term for sociologist Emile Durkheim, it means solidarity that is within traditional or small societies that depend on the homogeneity between members it on kinship relationships and family networks, where the individual dissolves in the group. And it matched by another term it is Organic solidarity which arises from more complex division of labor, it represents industrial society in which individualism stand out distinctly, so the dependence of people on each other and society is much more complex. It is represented today Western societies

where interviews of FGDs confirmed their absence as well as quantitative study.

Because of forced displacements and the stability of Syrian displaced persons in the north-west, the diversity in those areas has become significant. The quantitative and qualitative study showed that residents and displaced community members are aware of the concept and necessity of cultural dialogue due to the high diversity situation in these areas; however, cultural dialogue is not active in such a way as to make awareness concepts a living reality; there is an urgent need for cultural dialogue in all aspects of life, and most people in their daily lives live in some isolation, where all interviews have been unanimous in the absence of dialogue among community members in those areas, including residents and displaced persons. In general, the views of residents have focused on linking most concepts of civic awareness to freedom of opinion and expression, particularly at the level of political opinion. The views of the displaced linked concepts to the right to decent housing and a decent life.

This form of interaction includes community members in all north-west regions, based on the qualitative aspect, whose results of the participants' views showed that there was no significant disparity about social cohesion, community participation and cultural dialogue, and the type of residence played no role in the different form of interaction, as demonstrated by the quantitative aspect of the study, which showed that there were no statistically significant differences between the type of residence (residents, displaced persons) and the perception or application of concepts.

Accordingly, the form of interaction between the local community member in the north-western Syrian regions is confused, in which cohesion and social fragmentation coexist side by side, and their members tend to be isolated from their belief in cultural dialogue and its necessity, and despite all this, community participation is the most prominent positive factor that promotes cohesion and some aspects of cultural dialogue on its vulnerability. Civic awareness in Syria is close to the local community (resident and displaced) and therefore the perception and application of concepts will not be much different between them, because of the factor of belonging to the whole (Syrian) culture itself. This finding is consistent with (Liu's 2017) study, which finds that in Chinese traditional culture, the value of the "ego" has been neglected while the value of society has been emphasized, i.e., civic awareness is greatly influenced by the pattern of culture prevailing in society.

The second question: Does gender affect (perception/implementation) of civic awareness concepts in the north-western of Syrian regions? And how?

There was a convergence of perception of concepts in males and females, but males were better able to express them. Although females have expressed their opinion on these concepts, the Syrian political reality is witnessing a weakness in women's participation in Syrian public affairs, where women's entry into politics was active during the revolution, but as an effectiveness that is still weak, given the stereotype about their exclusion from politics, and sometimes women's unwillingness to enter this area, which they consider male in nature, and therefore the presence of males greater in political issues as an aspect of public affairs, Perhaps this explains the ability of the male participants in the interviews to explain the concepts of civic awareness more than females, except for the concept of human rights, which the female expressed it well. Ten years after the great Syrian change, and societal changes, especially in terms of social roles, especially the economic role that forced them to go out to work more intensively than before 2011, the loss of the breadwinner, and even the high burden of supporting them (Syrian woman support more than one family, not just her family), the traditional role of women remains Strongly present in Syrian society, which is represented by managing the affairs of the house socialization and caring for children, the new burdens have doubled their responsibility and have not changed their traditional roles drastically, on the importance of this traditional role that maintains the cohesion of the family, but there is a need for their participation in public affairs as well. This one aspect of this is matched by a (Gibran,2005) study in some way that sees women's political empowerment as a national struggle for freedom and self-determination and democratic struggles to counter the effects of patriarchy in order to achieve equality and social justice. The role of men in our study is also changing, but at a less

than a change in the role of women, women's economic responsibility has not been matched by men's tolerance of certain domestic burdens, as their role has remained either economic or not working due to the deterioration of jobs during the war, so men were better able to express public affairs, especially in their political aspects, as the areas of friction and expression in the local community are still greater for them. So even when there is a convergence of male and female perception of the concept, males are better able to express the mechanisms of action and the applying of these concepts.

Although the quantitative study showed that there were no statistically significant differences by gender (male, female) and perception and applying of concepts; however, the variation in the independent sample (male and female) was slightly skewed in favor of males in perception and applying concepts, linking them to other awareness concepts and their usefulness in public affairs; this confirms what was inferred from the sample of how males and females are aware of civic awareness concepts but males are more able to express them. There was agreement between males and females on the absence of practical applications of civic awareness concepts except for community participation that promotes social cohesion.

A positive hint emerged among the female group in the interviews of how to sympathize with the rest of the community in the regime's areas who suffer from difficult living conditions provided that they are not in favor of the ruling regime that was behind the Syrian disaster as a result of its attachment to authority and not ceding it. Although this value is not valued in civic awareness, it is of great importance in civil awareness, according to (Hylton, 2018) study, which promotes social empathy by ensuring a balanced justice and freedom for all members of society; when community participation is high among members of society, this leads to greater flexibility in other understanding caring and well-being of the other. They have the ability to emotionally understand with those who face challenges in their difficult living conditions and are helped by raising awareness of the concepts of awareness (civic literacy) to understand the democratic process well; To be able to engage with the people of their community in processes of change, they can also engage in conflict on behalf of their communities when issues of shared values threaten democracy. Literacy and empathy play an important role in increasing civic participation.

Thus, the level of perception and applying of concepts, although the quantitative sample shows that there are no differences between males and females, but the differences between their responses and the results of the interviews confirm that there are some differences by gender due to changes in social roles, especially for females rather than males, as crises often affect the most vulnerable or most vulnerable groups (e.g. women, children, people with special needs), so male and female views and responses to perception of concepts and their applications have converged, but males have been better able to explain it, especially the political aspect than the females.

The third question: Has the factor of receiving training affected) the concepts of civic awareness in the north-west of Syria? And how?

There was a difference between the perception and application of concepts by members of the local community who received civic awareness training from those who did not receive the training. The group of trainees (first, reinforcement) had a deeper understanding of concepts than the non-trainees; they were also distinguished by an analytical ability that enabled them to link the concepts of civic awareness to each other and link them to the basis for their application, which is justice and the bodies responsible for ensuring their application; where state institutions must assume their legal role to implement the concepts fairly, and society must bear its moral responsibility for the application of these concepts in reference to active citizenship; as the absence of justice impedes the implementation of rights, and the activation of the principle of accountability through democracy, through which public and private freedoms and rights are protected, which enhances partisan pluralism, and the idea of one party that has ruled Syria for more than 40 years is discarded. It was also noted through the participants' opinions that they were more able to organize, so they distinguished, for example, in political culture between knowledge and practice, and they distinguished in the application of concepts two periods before and after 2011, and two areas, namely, areas of regime control and opposition control in applying concepts, and during their linkage between

awareness concepts, they emphasized some mechanisms that ensures the consolidation of these concepts, such as the role of dialogue in promoting social cohesion, and on seeing the negative aspects that must be worked on so that the concepts of civic awareness turn into a lived culture, such as differing opinions and political positions that weaken cohesion, therefore, it must be worked on through social responsibility, belief in change, and strengthening communication between citizens and institutions in the state. This ensures the application of the concepts that they agreed on in their absence like other members of the sample, with the exception of community participation, which they realize in concept and application, but they had difficulty linking the behavioral aspect of citizenship with its two sides (civil, political), even if voluntary and civic work is present in their lives because they are part of it and apply it in their society. It is not absent here the necessity of the safety factor in understanding and applying concepts and linking them to the life reality of the Syrians, and this is what showed its importance with the participants of the first group of trainees whose views and interaction during the interview were affected by the bombing operations on their areas during the interview. In addition, the non-trainees used some of the expressions mentioned in the training about realizing some concepts, which indicates the influence of the trainees - after receiving the trainings - in their close social circles, such as the definition of human rights and cultural dialogue according to the ideas that were presented in the trainings.

The impact of the training factor was demonstrated by quantitative study through differences between trainees and non-trainees at the level of perception and application of concepts, in favor of participants who followed the exercises for which there was an increase in the awareness of trainees in perception/application of concepts.

The civic awareness trainings of members of the Syrian local community have therefore had a clear impact on the perception and application of concepts by expressing the perception of concepts by defining them as stated in the trainings or defining the concept of its characteristics or mechanisms for its application close to what was discussed in the trainings. In addition to the expressions of some non-trainees in defining the concepts of the definitions contained in the training, which indicates the impact of the training on the social department close to the trainees and their benefit from training, which emphasizes the importance of the trainings in raising civic awareness among the community in the north-west regions of Syria. This is consistent with the finding of (Abudu and Fuseini, 2014) study that those who received training on civic awareness in the pilot group were higher than the level of the control group. This is also consistent with the (Camp and Baugh 2016) study, that those with civic awareness education show improvement in civic knowledge and better critical thinking, following courses offered by the Psychology Department of the study, which focus on current events, provide an opportunity to engage students in political and civic issues and develop knowledge, skills and attributes to allow them to participate as active citizens, consistent with the outcome of our study following the trainings provided by the ACU if there is a clear impact on those who followed the trainings who did not follow them.

Fourth Question: What are the most (perception/implementation) civic awareness concepts among community members in the north-western Syrian regions?

The most recognized concept among participants in the right aspect (human rights and democracy), which came from their knowledge of their absence from Syrian society before the 2011 revolution; after this date, the concept of rights witnessed some improvement in the opposition areas; Especially the right to freedom of expression, which was focused on as the most important rights that were obtained after the experience of the revolution, and if it is absent in the opposition areas, it because the military conflicts in those areas that do not encourage the existence of these concepts. Participants also linked the two concepts to Islamic culture, which legalized human rights and applied democracy through the principle of consultation, a reference to the acceptance of the concept of democracy as an inherent concept in Islam before it was institutionalized or intentionally theoretical framed. This result was identical between the participants of the qualitative interviewers and the members of the quantitative sample. This is in keeping with the finding of a (Liu, 2017) study that the online technical knowledge revolution has been a key factor in raising awareness of rights that are at the heart of civic awareness. While 2011 marked an important shift in The

lives of Syrians about their knowledge of their rights and claim to them, the internet has become one of the sources of knowledge among Syrians but is not the only essential or cost-effective factor, there is a difference in the situation of society as Chinese society during the study is in a state of stability while Syrian society is in a state of instability.

The aspect of community participation came as one of the most widely realizing concepts after the human rights aspect. The members of the Syrian local community in the study areas are in solidarity through that spontaneous participation associated with their culture, which encourages doing good, helping others and cooperating in what serves the public interest. Without being aware by the sample members that this participation represents one of the active aspects of citizenship, but rather it is a good deed and the person who performs it is the good person, a concept that corresponds identically to him as the active citizen, the perception of the sample members and the interviewees about linking participation with the essence of the concept of citizenship was inseparable as it expresses the rights, duties, and belonging to the state, homeland, and society, and this agrees with part of the study results (Kamal, 2020) to some extent, where affiliation comes first in terms of the features of active citizenship regarding the sample of girl university students, but in our study came the realization of the concept of citizenship as rights, duties, and belonging. Also, in the study (Kamal, 2020), social responsibility came in second place, then political participation. In the current evaluation, participation comes in second place after realizing the legal aspect of the concepts of civic awareness.

Noting that there is a lack of awareness of how participatory behavior is embodied across political parties and civil society, although many of the participants in the qualitative interviews and sample members working in voluntary teams or civil society are reflected, the project in its second phase includes participants working in both fields. In other words, it was not realized that the behavior aspect of citizenship is applied politically across parties, civilly through civil society and voluntary initiatives, despite the presence of the civil side as behavior among the local community members. This finding differs from the results of the (Liu, 2017) study, which finds that the civic awareness of Chinese Internet users lacks responsibility, focusing on their personal rights with ignorance of responsibilities and the rights of others. This awareness is essentially a sense of state sovereignty that citizens actively participate in the operation of public power as members of society, unlike Syrians who have assassinated the state and have all the means of participation to keep the tyrannical authority in control of the fate of the country and the Syrian people. The behavior aspect of political parties has not been mentioned as one of the applicable aspects of effective citizenship on both the quantitative and qualitative sides.

Then comes the cultural dialogue after participation in perception theoretically due to the need for it in the geographical area where they live and includes many cultures, and the view here is different some of them considered people to live with the new situation as residents and displaced and others considered it totally ineffective, and there is a great need for it in light of this great demographic, social and cultural change, although it witnessed a slight development after 2011 i.e. the concept is theoretically aware and has very weak applications so it must be worked on. Political culture is also aware of the linking of politics to culture and awareness of its absence. The Syrian people today are not politically educated, even if they have political awareness, the seeds of which were planted by the 2011 revolution. Social cohesion was also recognized as a theoretical concept and viewed as weak and marginalized in the north-western regions of Syria.

As an application, the concept applied primarily on the basis of the promotion of the social and cultural environment of assistance and solidarity is community participation, and it has emerged effectively during the study without knowing that it is a behavior application of active citizenship but an act of the reformer, i.e. the essence of the concept is applied, and the concept of cohesion is applied in a fragile manner, most evident through the crises to which society is exposed, and there are some manifestations of cultural dialogue related to community participation, such as participation in sorrows, weddings and religious events such as Ramadan and holidays. The quantitative sample considered that persuasion is an essential part of the process of cultural dialogue, this hinders participation and

learning from dialogue because it is based on prior convictions to prove the validity of the views from which the dialogue will start, which fails the cultural dialogue before its beginning, as the group of females pointed out this aspect in interviews, and this requires work on it in subsequent training. The rest of the concepts are human rights, democracy and political culture are absent.

Thus, the results of the qualitative and quantitative aspect of the evaluation study were consistent. The most aware concepts are, respectively, human rights, democracy, community participation, cultural dialogue, social cohesion, and political culture. The concepts applied are community participation. The rest of the concepts are not applied in Syrian reality, although some responses to the sample and opinions of the interviews indicated that there are some practical manifestations of human rights and democracy, but not at the level of community experiences but simple individual experiences.

Fifth Question: What factors affect the applying of civic awareness concepts among community members in the north-west of Syria?

Through the quantitative and qualitative aspects of the current evaluation study, the most important aspects that are considered challenges to the applying of concepts can be summarized in the following:

1. Working on the concepts of civic awareness within an unstable social environment and political chaos will make their application incomplete because they need a constitution or law to protect public and private rights and freedoms, ensuring justice for all in obtaining their rights and carrying out their duties, and in the absence of rational governance based on accountability, transparency, and accountability. These concepts need institutions based on the full control of their applying, and a society capable of controlling them ethically, but this is not an obstacle to identifying and training them and establishing them in a way that helps to apply them in the post-war stability phase.
2. The economic factor plays a role in the applying of concepts, as voluntary initiatives and voluntary teams need economic support that enhances the quality of their initiatives, which reflect positively on society. Local community members also need employment opportunities that contribute to the provision of decent aspects of life that make people more assured of their survival and their families, thereby enhancing the effectiveness of these concepts, particularly in the aspect of community participation, social cohesion, and cultural dialogue. The priority of Syrians in today's local community is staying alive, as the absence of adequate humanitarian conditions makes it possible for a person to seek basic life requirements and cannot enter politics, for example, as he seeks reasons for survival (for a living).
3. The military instability of the north-western Syrian regions is one of the factors impeding the application of concepts, and often works to dismantle Syrian society and dismantle its culture.
4. Syrian (local) society, despite the violent changes it has been subjected to, and societal changes, particularly in roles, sometimes still have a stereotypical view of some of its groups, such as women, in favor of the traditional role of women, or some references to the displaced person as a dependency who does not work and waits for humanitarian relief and aid.
5. Differences of political opinions and positions increase disagreement among members of the local community, a reference to the absence of cultural dialogue, which also has a negative impact on social cohesion.
6. Despite the state of spatial mobility and forced displacement, this is not an obstacle from the point of view of the sample members to apply the concepts of civic awareness, but the opinions of the participants in the interviews considered it an important obstacle to the applying of the concepts of civic awareness after the dispersion of families in more than one place of displacement and asylum.

7. A positive factor in the applying of concepts has emerged and the sample has not treated it as a disabling factor, namely that the members of the sample believe in the concepts of civic awareness at the personal and community levels, and this is supported by the opinions of the interviewers and members of the quantitative sample who are considered one of the most important reasons for their acceptance is to link it to their Islamic identity and their peaceful and open Syrian culture, as the history of Syrians attests to diversity and acceptance of the other, and this is expressed by tolerance, coexistence and peace granted by the members of society as a feature of the Syrian personality.

Sixth Question: Do community members in the north-western Syrian regions have a strategic vision of civil awareness, what is it?

The strategic vision here represents a vision with a future dimension that reflects the image that the local community members want to apply in order to reach a greater spread of concepts, which makes civic awareness more effective through that vision, albeit in a simple way, as that vision in the current standard study was divided into two levels:

Level 1: Applying the concepts of civic awareness in the case of peace and stability in society away from military action, i.e. working on them requires a secure society, governed by the law that applies fairly to all, no one who expresses his opinion is arrested in it, and the rights of any of its categories are not lost. Level 2: Applying concepts in the case of stability, i.e. the beginning of the establishment of civic awareness, even if society does not granted a state of full stability, which helps Syrians in the next stage, which is the stage of reaching a political solution in a way that guarantees the application of justice, and this conceptual establishment is carried out through several proposals such as cognitive empowerment through awareness sessions provided by civil society organizations, which in turn needs to be networked with it, through voluntary teams that seek to serve certain issues and topics that have an important need in society, in addition to cooperating with active legal figures in society that help to expand the base of quantitative and qualitative dissemination of concepts, and involve influential community groups such as young people as the engine of change in Society because of the nature of their age and psychological stage, and women because they bear the brunt of the tasks in addition to their socialization role in raising children, and even children who were born or lived the results of the lack of concepts about Syrian society that led to the destruction, so working with them is important. In addition to the actual practice of citizenship through the activation of political participation, election and decision-making, justice, equality of all before the law and the fight against corruption. Moreover, the authority of these concepts should come from society away from any existing authority, because that authority would deal with concepts according to its own ideology, which could lead to the disappearance of concepts with the demise of authority, so the focus should be on society because it represents a force that does not go away, in other words, to work with the different social groups that make up the local community; Establishing it as a culture and having a law that ensures its fair application to all is the guarantor of its consolidation in society. This ensures that the causes of peacebuilding in Syria are worked out after the end of the war. In addition, the vision of participants in the qualitative side and respondents in the quantitative aspect indicated the dissemination of concepts of physical interaction and remote interaction through seminars, lectures, trainings, workshops, social networking sites and electronic platforms to reach Syrians everywhere, and through brochures or brochures, and frescoes.

Therefore, the Syrian local community in the northwest has a strategic vision about the application of concepts that have emerged in the quantitative aspect that they believe in on a personal and community level, based on Syrian society through its culture, and through a law guaranteed to achieve it in the future, which establishes while these concepts are effective in Syrian society, and are well established over time.

By answering the sub-questions of the study, the main question raised at the beginning can be answered: How do the concepts of civic awareness among the local community in the northwest regions of Syria be reflected through their affiliation with Syrian culture?

Syrian society in the north-west of Syria was aware of the concepts of civic awareness, and at times this perception

was confused and unclear as in the group of non-trainees, the main weakness was applying the concepts; as the gap was wide between the realization of the concept and its application, and this applies to all the concepts of civic awareness that were addressed in the project, except for the concept of community participation, which is the main strength point in the studied society, as it was theoretically realized and embodied in reality through the activities of the local community, especially in the field of volunteering, which, despite weak social cohesion, active and sustained participation strengthens people's solidarity and strengthens the strength of the inner community to resist crises. Male and female perception of concepts also converges with the high ability of males to express them, and the full belief of community members in the role of their culture and their role in understanding and applying concepts because (where people live under the same conditions; they tend to see things from the same angle; they tend to have their ideas complementary) . This reflects the association that brings them together through their pride in their cultural identity - especially Islamism - which is worth noting is the impact of civic awareness training on raising awareness among the local community members, while at the same time need follow-up, especially through the practical application of concepts on the ground after receiving conceptual foundation training.

STUDY RECOMMENDATIONS

After the completion of the evaluation study and the presentation of its results and the answer to its questions, recommendations that are considered a point of contact between what was addressed in the evaluation study and its social reality, where the recommendations can be categorized into two parts as follows:

At the level of concepts that have been trained

1. Although the concept of cultural dialogue is recognized by participants, its applications are very weak in the north-western regions of Syria, so voluntary initiatives that encourage dialogue can be sponsored as technical initiatives focusing on important aspects of culture, or initiatives that highlight the common aspects of diverse subcultures in those areas such as food, folkloric clothing, marriage customs, birth customs, which reinforces the convergence of the local community members that forced displacement has forced so intense diversity, so these initiatives It focuses on diversity as an enrichment factor in society and promotes social cohesion rather than seeing it as a factor of disagreement.
2. Starting from the idea of starting persuasion in cultural dialogue, the dialogue process fails because it is based in advance on preconceived ideas and opinions that distort the compass of dialogue in learning and participation. So, it should pay attention to it in the next trainings.
3. Participants in the trainings had an understanding of the meaning of community participation and behavior embodiment through volunteerism and civil society without realizing that this was an application of the behavior aspect of active citizenship, so the focus should be on linking participation to the behavior aspect of future trainings.
4. Encouraging women to volunteer initiatives, particularly cultural, which increase the involvement of women in community work and improve their participation in the public affairs in both social and political aspects.
5. It was noted that the absence of the behavior aspect of citizenship associated with the practice of political action within a party framework, and that political opinions and positions are one of the factors of disintegration, social and isolation from action, it is necessary to activate the aspect of awareness of political action and accept the other when starting upcoming civic awareness training, as it is an important aspect that the members of the local community members must have an understanding of, and a belief in their influential political role.
6. Community participation activity has been observed in the north-west of Syria, from which active initiatives can be nurtured to develop and increase the proportion of participants, by supporting them financially, cognitively, or at the level of networking with organizations or entities that contribute to the delivery of these initiatives to as many members of the local community as possible.

At the level of other concepts that were developed during the evaluation

1. Working on concepts that promote that Syrian society means Syria as it was before 2011, i.e., the unified Syrian society within the overall Syrian culture, unique through its own subculture. Syrian society is the whole of Syria (areas of regime control - areas of opposition control - Syrians in the countries of asylum) in order to preserve the concept of Syrian society from disintegration, which is a guarantee that the establishment of concepts has a lasting impact, applied by all members of Syrian society regardless of their current whereabouts.
2. Working on the idea of the unity of Syrian society requires working on the psycho-social aspects of Syrians related to psycho-social well-being, and this requires focusing on the strong psychological factors of individuals and strengthening them and taking into account different cultures to be an enrichment factor in Syrian society, because this has a role in promoting individual and community responsibility and integrates the concept of the individual and society.
3. Working on concepts associated with empathy, tolerance, and mercy as a basis for building concepts as one of the factors in which awareness concepts can be effectively applied. This promotes coexistence and integration and, during which the focus is placed on the peaceful and nonviolent aspects that lead to peacebuilding in the next phase for Syrians, as strengthening these aspects psychologically-socially and adding the factor of raising civic awareness through training will lead to an increase in community participation, according to (Hylton, 2018) study which addressed the relationship between social empathy and raising civic awareness.
4. The strength of working on concepts and their effectiveness is to take into account culture, through identity, which constitutes a psychological-socio-cultural complex that entrenches concepts and transforms them into action, and this aspect was very clear on the qualitative side of the study through FGDs interviews, so participants linked the concepts of civic awareness to Islamic culture as a component of identity, and one of the copies of Syrian identity.
5. The need for civic awareness project staff to have knowledge of the concepts of being primarily Syrian, and being connected to the project, which makes them aware of the weaknesses they are throwing, and the strengths of the project and help to quickly strengthen them, the study showed how the MEAL team had a good side in this knowledge, so it is important that any worker in the training _working for the first time_ train these concepts in belief in their positive impact that increases the quality of the performance of the project.
6. Working to disseminate concepts in the family, such as the importance of training in raising civic awareness during the training, which contributes to the discussion of these concepts, and the pursuit of their application in the community environment near them, as demonstrated during the study by the importance of the training in raising civic awareness.
7. Many initiatives that are interested in education have emerged during the project, so educational practitioners (administrators, teachers) can be trained in civic awareness concepts to be passed on to school students, as the school has an important role to play as an important social institution in knowledge education and being auxiliary institution for family institutions, making concepts more established and effective.

CHALLENGES FACED BY THE STUDY

- There are errors in the numbers of some trainees' phones which led us to communicate with a large number to reach the desired size of the sample.
- Many local community members refused to answer the questionnaire, particularly females, although within the data-collecting team, there were female TOT teams who reached out to females for local community privacy.
- The weakness of the internet has led to the repetition of some questions in order to communicate them in an understandable way to sample members.
- During the completion of the interviews, the first group of trainees had a dispersion of opinions and lack of focus due to the security situation surrounding them due to the presence of aerial bombardment on their area and the session was treated in proportion to their safety in the first place as it was postponed, with the return of the interview again the emergency security situation was continuing, so the data was used as it is and this emergency situation was treated as one of the things hindering the perception of concepts. Interview was enhanced by interviewing other trainees.
- The information of some participants who received the exercises from a long time (phase 1) was forgotten, resulting in some confusion of their opinions and responses.
- In some of its responses, the non-trainee group relied on reading information about concepts via Google, in which they used the standard reading method, the frequency of answers and expressions in a similar and literal way with the rest of the group participants, indicating that they did not understand the concepts they read, so used to take advantage of their opinions during qualitative analysis the criterion of focusing on different answers or phrases between the group, and focusing on examples associated with their personal experience and Syrian affairs.



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STUDY APPENDANCES

APPENDANCE NO. (1) FGDS INTERVIEW GUIDE

The focus of conceptual perception

Human rights aspect

- What is the concept of “human rights”?
- Is democracy important in Syrian society, and why?

Cultural aspect

- Are the Syrian people politically educated? How?
- Should society have a cultural dialogue? Why? How?

Community cohesion aspect

- Is Syrian society cohesive?
- What are the signs that Syrian society is cohesive/disjointed?

Participation side

- How can an individual be an actor/participant in society?
- How do you view the behavior aspect of citizenship?

The focus of the application of concepts

- The concepts that we discussed to what extent exist in Syrian society? How?
 - Human Rights
 - Democracy
 - Political culture
 - Cultural Dialogue
 - Community cohesion
 - Participation
 - Citizenship
- What are the reasons for not applying them?

The focus of the vision for the application of concepts

- If we want to make these concepts exist in Syrian society and effective, what channels make us apply and establish these concepts?
- Finally: Do you have any idea or opinion that you would like to add on the subject of concepts.

APPENDANCE NO. (2) QUESTIONNAIRE

Dear brother, sister

As part of the civic awareness project carried out by the Assistance Coordination Unit (ACU) in the northwest regions of Syria, we are now conducting an evaluation on the concepts of civic awareness, so kindly answer the questions and phrases of the questionnaire in your personal opinion, frankly, knowing that your response will only be seen by the team working on the completion of the study, and will be used for scientific purposes only.

With great thanks to you

- Preliminary data

Sex	Male			Female		
	1			2		
Age	18- 28	29- 39	40- 49		50 and above	
	1	2	3		4	
Type of accommodation	18- 28	29- 39	40- 49		50 and above	
	1	2	3		4	
Social marital	Single	Married	Divorced	widower	Other	
	1	2	3	4	5	
Work	governmental	Private	Own business	Civil society	I do not work.	
	1	2	3	4	5	
Village	Ariha	Orem Aljooz	Ehsem	Ram Hamdan	Kifteen	
	1	2	3	4	5	
Village	Illiterate	Primary school	Secondary	High school diploma	University degree	Masters
	1	2	3	4	5	6
I followed civic awareness training.	Yes			No		
	1			2		

■ Paragraphs and phrases

	To	Male	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
			5	4	3	2	1
Perception of concepts	1	Human rights are inclusive of all human beings regardless of race, gender, color, and belief					
	2	I believe that human rights come from my God, not a grant from the governor.					
	3	It's not a question of who rules in democracy, but how it governs.					
	4	A political solution needs military force to achieve it.					
	5	I have no problem communicating with people from a different culture (ethics, habits, ideas)					
	6	Cultural dialogue is an essential part of resolving the Syrian issue					
	7	I consider persuasion to be an essential part of cultural dialogue.					
	8	We as Syrians are among the most successful individuals, but one of the most failed groups					
	9	I believe that Syrian society has a decision-making mechanism and is able to turn these decisions into action.					
	10	Citizenship meets the concept of good work in Arab and Islamic culture					
Applying concepts	11	I can help anyone who's different from me in religion, race, or sex.					
	12	I can now exercise my role in free political choice (governor's choice, election)					
	13	I can participate politically despite the lack of clarity of political life in Syria					
	14	I do activities (such as weddings, sorrows, Ramadan, holidays) with the children/guests of the area where I am now staying					
	15	I can share activities of (colleagues, neighbors, friends) even if I don't agree with them politically, religiously, or socially.					

	16	I have an experience in (community, workplace, party, civil society,) characterized by transparency, justice, and freedom					
	17	I participate in non-profit volunteer work in the community in where I live (education, health, awareness)					
	18	I prefer to do politics within a party					
	19	Civic awareness concepts contribute to the next political solution					
Challenges to concepts	20	Applying civic awareness concepts needs a stable society					
	21	The application of civic awareness concepts need economic support					
	22	The concepts of civic awareness need a law that ensures that they are applied fairly to all					
	23	People's priority is currently survival.					
	24	Ongoing displacements do not allow the application of civic awareness concepts					
	25	Syrian community does not accept the concepts of civic awareness					
Challenges to concepts	26	I don't believe in these concepts.					
	27	Spreading the concepts of civic awareness through seminars-lectures - workshops - training					
	28	Building online platforms on social media to spread the concepts of civic awareness					
	29	Young people are best able to make civic awareness concepts a popular culture					
	30	Women's participation in the dissemination and civic awareness concepts.					
	31	Integrating civic awareness concepts with cognitive empowerment programs in civic society organizations					
	32	The application of civic awareness concepts contributes to peace					
	33	We need a law that ensures that concepts are applied fairly among all members of Syrian society.					

CIVIC AWARENESS

**BETWEEN THEORETICAL CONCEPTS
AND PRACTICALITY**

An evaluation of the local community
in the north-west of Syria

July 2021





Civic awareness
between theoretical
concepts and practicality

July 2021



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