

TURKEY – Faik Pasa and Mirali



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Vulnerability and Capacity Assessment, Faik Pasa and Mirali Neighbourhood

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Click-on reference to the **ReliefWeb country file for Turkey:**
<http://www.reliefweb.int/rw/dbc.nsf/doc104?OpenForm&rc=3&cc=tur>

Note:

A Guidance Note has been developed for this case study. It contains an abstract, analyzes the main findings of the study, provides contextual and strategic notes and highlights the main lessons learned from the case. The guidance note has been developed by Stephanie Bouris in close collaboration with the author(s) of the case study and the organization(s) involved.

Turkish Red Crescent Society

'Vulnerability and Capacity Assessment'

Faikpasa and Mirali Neighbourhood

November, 2006

1. Introduction

Izmir is the third biggest city in Turkey. This city is one of Turkey's most important socio-economic and cultural centres and has the largest gulf to be found along the Aegean coast. The population of the city is approximately three and half million people.

The Turkish Red Crescent Society (TRCS) was established in 1868 and is mainly active in the areas of disaster response, blood-transfusion services and first-aid training. While all of Turkey is prone to disasters, the eastern part of the country is particularly susceptible to volcanic activity and earthquakes. Two major earthquakes struck the northwest industrial heartland in August and November 1999 causing some 18,000 deaths and severe destruction. Flooding also affects large parts of the country.

This report is the result of a 5 day 'Learning by Doing' (LbD) vulnerability capacity assessment (VCA) in Faikpasa and Merali communities. The LbD training aims to teach staff, delegates, and volunteers the revised VCA toolkit through the actual process of carrying out a VCA. It was clearly explained to the participants in Faikpasa and Merali the nature of the LbD training exercise and that the TRCS and International Federation of the Red Cross and Red Crescent Societies (IFRC) were not making promises for follow up activities.

2. Main hazards in the communities

During initial and subsequent VCA activities in Faikpasa and Mirali, the following main hazards were identified:

- The community suffers from high rates of unemployment, leading to low economic status. Those with employment are at risk of losing their job and do not have a variety of skills.
- Drainage is very poor in most streets and has not kept up with the expansion of the communities since the 1970's. Most streets are paved, but in poor state of repair leading to erosion of concrete infrastructure, and may lead to flash flooding.
- Many streets have had drains dug, but these are very uneven, making it difficult for people to walk (especially the elderly). It is surmised that this may have been deliberate to facilitate better drainage, as the electrical company had recently dug these to lay cables, but the community is not happy with the result.
- Streets are narrow, making traffic movement a problem. This could potentially make rescue and escape difficult in the event of a disaster.
- City planning laws/processes are insufficient, or unable to address structural/fire hazard limitations that may lead to adjacent buildings affected in the event of fire/collapse.
- Many old buildings have crumbling masonry (walls), which could fall on pedestrians. Old-style balconies with rotting wood are prone to collapse (either on pedestrians, or while someone is inside).
- Power/electricity lines are either formal and erected by the municipality in locations where they could collapse onto pedestrians, or the lines have been erected by citizens on the walls of buildings. The latter could potentially fall at any time causing electric shock.
- There are very few sidewalks so pedestrians are exposed to traffic.
- Children play in the streets and are at risk of being struck by traffic.
- Poorly made stone wall on a steep hill could collapse and fall down the road.
- Garbage/litter in streets, sometimes discarded by pedestrians, is unhealthy, may attract rodents and could block drains in the event of rain, leading to flood.
- Limited capacity of the municipality to support garbage collection and to enforce garbage laws.
- Smoke from house fires in the evening indicates fire hazard in the home, and inhabitants may be prone to respiratory problems. The smoke also suggests that households are using "illegal" coal.

Specific hazards identified in some streets;

- The religious grotto – could be prone to burn if candles were left unattended.
- Abandoned, unfinished buildings could collapse.
- Large trees behind homes could fall on old buildings.
- Children hanging out of windows or sitting on bars could fall if these structures collapse.
- Children playing on top of a retaining wall which is 1 metre height. There is no rail to protect them from falling into the line of traffic.
- A parked car blocks traffic in a narrow street which is a potential problem in the case of emergency/evacuation.
- Vacant block where people dump rubbish. This attracts cats and rodents.

Some additional observations which could signify hazards in the community:

- Some children referred to some other children as “gypsies”, and told us to stay away. This could indicate some lack of cohesion in the community.
- Bars on windows (suggested limited confidence in security); also may prove an escape hazard in the event of fire.
- Community has reported numerous accounts kap kac (bag-snatching), and this confirmed by Mukhta who reported increasing crime amongst unemployed youth. Security is recognised as an issue in the community.
- Family planning capacity is not compatible with socioeconomic realities of families contributing to household poverty, high rates of youth unemployment and inactivity (with possible crime links to crime rates), and also overcrowding.
- High rates of youth unemployment, with limited social outlets/opportunities is said to contribute to high crime rates amongst young people, including drug dependence and trafficking.

3. Main capacities in the communities

- Faik Pasa and Mirali communities are located in close proximity to the city centre of Izmir. Both localities have high human resource capacity, and due to unemployment, these resources are often present in the community at all times of the day.
- Markets operate twice a week and are accessible to all community members. Public transport (trains and buses) are close.
- While the socioeconomic status of the community is poor, many in the community have access to the “green card” (social security). This allows community members, among other things, to access to free health services.
- There is a bakery in the community, and bread is also available at one of the many grocery stores. Vegetable stalls are present, and trucks drive through everyday with a loud speaker announcing vegetables are available.
- A fish seller cart also visits the community during the day (unable to confirm how often).
- The health centres, three primary and one secondary school are all located within a 15 minute walk from the community. The men in the community feel that the health services are adequate, however women in the community complain that they are insufficient.
- The communities each have a Muhtar and these elected leaders seem to have good relations with their communities. Imams also play a leadership role in the community, and there are other, although unidentified, community leaders to which the communities turn in times of crisis.
- The police station is about twenty minutes walk from the community, however the police often take too long to respond (according to residents), despite repeated advocacy attempts by community leaders to address this.
- Active community-based organizations include the three mosques, the football club and hunters’ association (Avcilar Dernegi).
- There are many buildings in the community for shelter and for community activities, and well-paved roads for access and escape in case of emergency.
- There is one green space in the area which is used as, and referred to as a park.
- Running water has existed in homes since the 1960s, as has electricity and telephones since 1983.

Conclusions of VCA

A strong community spirit exists in Faikpasa and Merali communities and there is a history of households working together and supporting each other in times of crisis. There are 3 mosques, and active community organizations for men and women. There is however, a lack of space (physical resources) for children and organized activity for youth. Faikpasa has a predominantly young population and a ready workforce if they have access to education and an economy able to support that workforce. Due to the current rates of unemployment, the youth have limited social outlets and opportunities which are said to contribute to high crime rates, drug dependence and trafficking. Most of the women in the communities do not have paid employment, and the unemployment rate for men is similarly very high. Most are working in temporary employment such as building or factory workers (labourers), or peddlers and salesmen in the local open markets.

In the 1970's there was high immigration into the communities due to displacement within the country. This has contributed to some ethnic tensions within the community as well as an added strain on the local economy and infrastructure. There is good access to basic infrastructure including running water (in homes since the 1960s), electricity and telephones (since 1983). Infrastructure mostly pre-dates the rapid community expansion in the 1970's and maintenance has been difficult including ancillaries such as garbage collection. Additions have been made to houses that do not follow building codes thereby increasing the vulnerability of the infrastructure to the hazards of earthquakes and flooding. The increased density of housing has reduced road access for emergency vehicles and increased the vulnerability to urban fires. There are 3 primary schools and a health centre which offers nursing services in the community. Faikpasa's proximity to a major city centre affords access to public transportation and government services.

Through the VCA LbD process, 17 main hazards were identified in Faikpasa and Merali communities. Due to the short time available for the VCA, action areas were presented to a focus group by the VCA practioners. The vulnerabilities and capacities need to be validated by the wider community with accompanying action planning for the findings of the VCA to be acted upon. Due to the operating constraints of the TRCS, initiative for follow up activities will be the responsibility of the Izmir community. The initial action plan centres on waste management in the community.

Annex 1

Faikpaşa and Mirali Neighbourhoods Izmir, Turkey



Information Gathered November 2006

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1. Name of the communities

Faik Pasa and Mirali Neighbourhoods.

2. Short description of the community

The Faik Pasa and Mirali communities lie just east of Izmir's city centre, where the land transitions from being relatively flat to steep slopes. The area has experienced considerable internal immigration since the 1970s, overwhelming scant socioeconomic resources and resulting in overcrowding. Many buildings have been built, consuming all available green spaces, and extensions of questionable safety have been added to existing structures. In this predominantly Muslim community, unemployment is high while education levels are low, however a strong community spirit exists and there is a history of households working together and supporting each other in times of crisis.

3. Results of Direct observation

3.1 Demographic information

Distribution of the population (age, work, gender).

The population of the Faik Pasa is approximately 2,500 people who are predominantly young. Mirali, with a population of 1,200 (700 men/500 women) has a large elderly community. The community in both locations is predominantly Muslim.

Most of the women in the communities do not have paid employment, and the unemployment rate for men is very high. Most are working in temporary employment such as building workers (labourers), peddlers and salesmen in the local, open markets. They also work as sellers in the stores in the community, and a few people are working in factories.

Most people do not have security insurance. Sixty percent of people have a Green Card, which entitles them to government-supported health services.

In the community, many of the people immigrated from other parts of the Turkey, and some (particularly women) cannot speak the Turkish language.

Daily routine (school aged children, adult present with children at home, working in the fields)

Mostly, the people of Faik Pasa and Mirali have not received formal education, which reduces their employment prospects. While 99% of the children in the communities are enrolled in one of the three local primary schools from the age of seven, some children do not attend regularly. The teachers are from outside the community, but appear well respected.

Family structure (nuclear or extended family present, child headed households, community interaction)

The structures of families in these communities are extended, comprising more than one head of household. While the husband is usually considered the ultimate decision-maker, the wife assumes the major responsibilities associated with the running of the household. Women usually marry before the age of 18.

3.2 Infrastructure

Types of housing and other infrastructure including latrines

Houses are often multiple stories. The lower floors are usually very old, and made from stone and bricks, which seem to be able to withstand earthquakes. Upper floors are often made of wood, concrete or mud making them vulnerable to fire earthquakes respectively.

Many of the old buildings have crumbling masonry (walls), which could fall on pedestrians. Old-style, Ottoman balconies tend to be in poor structural condition, with rotting wood, and may be prone to collapse (either on pedestrians, or while someone is inside).

Construction materials. Design and proximity of buildings

Buildings are mostly joined; sharing adjacent walls. This may be attributed to poor city planning laws, however many of the buildings were built before planning laws were developed. The community has indicated that increased, sustained immigration to the area commenced in 1970, and by 1990, there were no vacant blocks or gardens left on which to build. People began building extra levels on top of their houses. These are often built without municipality approval, and do not conform to building regulations.

These are often made from concrete and reinforced steel, which the community believed was a display of wealth (status symbol), however they discovered during the earthquake of 1970 that these constructions do not withstand shock very well. Although the community reported that cement is no longer being used for adding levels in a house, observation suggests otherwise.

Types of roads

Streets are mostly paved, but in many places are crumbling and in a poor state of repair.

Many streets have had drains dug, but this very uneven, making it difficult for people to walk (especially elderly population). It is surmised that this may have been deliberate to facilitate better drainage, as the electrical company had recently dug these to lay cables, but the community is not happy with the result.

Streets are narrow making traffic-flow a problem. This could potentially make rescue and escape difficult in the event of a disaster.

Drainage is very poor in most streets, leading to erosion of concrete infrastructure, and may lead to flash flooding.

Green spaces and playgrounds

There is one green space in the area which to the community use as a park. However, this is not publicly owned space and the topography is steeply sloping ground.

The owner appears happy for the community to use the space as a park. The children in the community have indicated that they would like to have a space with play equipment.

Sports facilities

The Muhtars of Faikpasa and Mirali both indicated that there is no open space large enough for football.

3.3 Health, sanitation and other essential services

Sanitation (sewers, running water – availability, functionality and type)

Toilets are the squat-type and exist inside each home in the community. Some may also have flush mechanisms.

Availability of electricity, water and telephone

Running water has existed in homes since the 1960s, as has electricity and telephones since 1983.

What basic health and education services exist

There is a health centre, which offers outreach nursing services. The men in the community feel that these services are adequate, however women in the community complain that these are not sufficient.

There are three primary schools close to the community. The secondary school is also within walking distance.

Distance people in the community have to travel to schools and health centre

The health centres, primary and secondary schools are all located very close to the community (15 minutes walk at most).

The police station is about twenty minutes walk from the community, however the police often take too long to respond, despite repeated advocacy attempts by community leaders to address this.

Animals in the street

Cats are found throughout the community, especially close to garbage. Cats are identified as being a problem for appropriate storage of garbage. They rip the garbage bags open and scatter the contents in the streets.

Institutions present

In addition to schools, health centres and police station (as listed above), there are strong religious communities present which centre around three mosques. There is also a football club and hunters' association (Avcilar Dernegi). For more information on these, refer to Table 7 on organisational capacities.

3.4 Daily activities

What people eat / Where they shop

The traditional diet in the community is meat, bread and vegetables, but the socioeconomic conditions results in many community members being unable to afford meat regularly. This resulted in the local butcher having to close his business some years ago.

There is a bakery in the community, and bread is also available at the many grocery stores. Vegetable stalls are present, and trucks drive through everyday with a loud speaker announcing vegetables are available.

A fish seller cart visits the community during the day (unable to confirm how often).

Due to limited financial resources, most of the food is bought from the bazaar, which operates two days per week.

Religion – beliefs, etc

The community is Muslim, and people attend one of three mosques in the area. All mosques have separate prayer areas for men and women. For more information, see Table 7 on organisational capacities.

Recreation activities

Children and men play football, Hunters' Association (Avcilar Dernegi). Women have altin gunu ("gold parties") or socialize by gathering in the street. Elderly people gather in the park.

Types of transportation used

Limited road access to the communities due to steep, narrow streets, although there are increasing numbers of cars visiting the community and traffic congestion is recognised as a major issue for the community.

Main sources of livelihood

Selling fruit and vegetables, working at construction sites, working for textile industry, women's altin gunu ("gold parties").

There is an increasing issue with crime-related income generation in the community.

3.5 Main conclusions from the direct observation

The Faikpasa and Mirali communities have some strong capacities relating to a large, generally harmonious human resource, social structures and organisations which promote interaction. The communities are located close to Izmir's city centre, and therefore have good access to public transport and government services. The communities are well resourced in terms of roads and infrastructure, although maintenance of both is neglected.

On some issues, the communities are divided on lines of ethnicity, and this is often cited as a barrier to being able to work together to address community issues, and unemployment and low socioeconomic status affect most households.

There is good understanding within the communities as to the sources of many of their social, health and disaster vulnerabilities, and there is a wealth of capacity to address these although the willingness to work together and the practical considerations are lacking.

4. Mapping

4.1 Spatial map

Description

A spatial map was created by the VCA team by walking through, and observing each street of the neighbourhoods. The following aspects were indicated on the map with different symbols, and these were verified during subsequent interaction with the community;

- Muhtar
- Shops
- Houses
- Restaurants
- Mosques
- Parks
- Schools
- Memorial for the policemen killed
- Water pumping station
- Hunters` Association
- Health Centre
- Grocery stores
- Trees
- Wish point

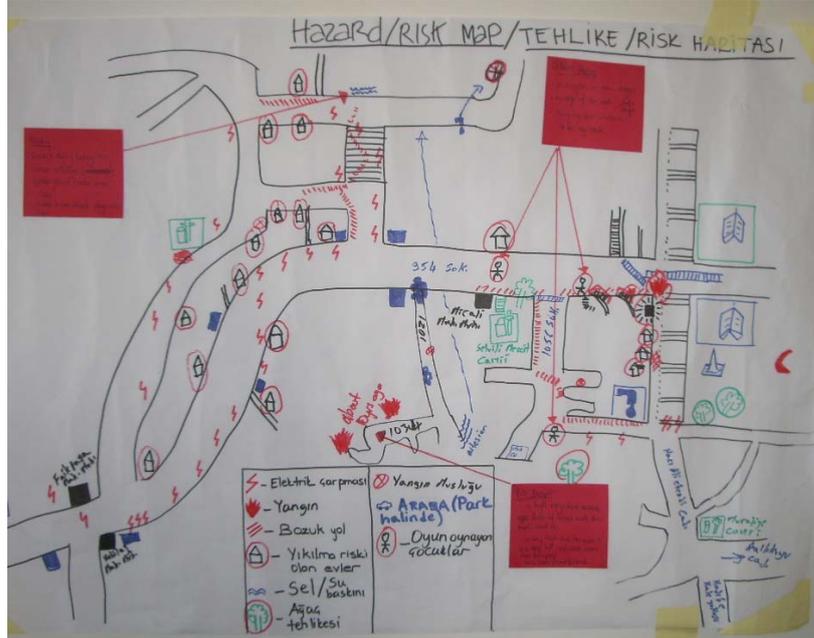


Spatial Map

4.2 Vulnerability / Risk Map

Description

A vulnerability/risk map was created by the VCA team by walking through, and observing each street of the neighbourhoods. The following map was developed and verified during subsequent interaction with the community;



Vulnerability / Risk Map

The primary conclusions from the vulnerability and risk map validated all the observations from the direct observation and transect walk.

4.3 Capacity Resource Map

Description

A capacity resource map was created by the VCA team by walking through, and observing each street of the neighbourhoods. The following map was developed and verified during subsequent interaction with the community;



Capacity Resource Map

Main observations:

- Many resources identified in the communities;
- Three primary schools,
- Health service centre,
- A number of community associations (eg Football club).
- Strong and well constructed old buildings.
- Electricity and water supply to all houses.

4.4 Transect walk

The tool to conduct transect walks was used to collect more detailed information on a selected area of the Faikpasa and Mirali communities. Analysis from the three types of maps produced helped to identify the area selected for the transect walk

The area determined for the transect walk allowed the VCA Team to identify and collect information related to livelihoods, level of organisation, main risks and hazards, conditions that increase vulnerabilities and reduce capacities. Participants also looked for beliefs and values around safety and security.

The primary conclusions from the transect walk are:

Based on the data from the transect walk, the tool revealed that hilly ground, narrow streets without side walks, and poor housing structures are the main vulnerabilities in this community. The highest vulnerability to natural hazards seems to concentrate in street 1298 where floods occur during rainy seasons causing damage to some family houses. This is largely due to the narrow streets and inappropriate drainage system. Most houses are old and poorly constructed and there is little planning when making additions to existing infrastructure. As a result, large families are crowded onto a small piece of land.

The main economic livelihood activities are shops keepers and street vendors, which only offer few opportunities to access to work and also cause garbage problem. The collection of garbage twice a week will also make community families a difficulty in storing garbage at home so they throw it into the street.

The other element that became obvious during the transect walk is cars passing through the community heading to other parts of the city. This causes traffic problems for community members, particularly children who play in the street since there is no kindergarten or park. An observed strength in the community is the change from above-ground electric cables to buried cables. This reduces the likelihood of fire caused by old electric system. There is also a safe water system provided by the municipality for daily consumption. Mosque and Mukta are the community organisations to mobilize community contributions cash, kind and labour for solving community problems or to support each other during crisis. People are religious and highly respect religion leader "Imam" is one community capacity for public awareness and mobilisation of the community. In addition, the hunters' Association, informal football club led by Mukta are important organisational and social capacity in influencing and using their members as first community volunteers involving in transformation of vulnerability into capacity.

Transect Walk						
Ground	Irregular hilly pavement	Irregular hilly pavements	Flat pavement	Flat main street pavements, drainage link to stair	+ Drainage + stair up	Hilly, Irregular small pavement under ground work narrow street
Livelihood	Street sellers	Street sellers	6 shops → Various products families + business, pasta + coffee	6 shops various products families + business pasta + coffee Cars sellers	Bakery/gaz	
Level of local organization	families	families	MUKTA Mosque Meeting place	Families	Families down from central street mobile sellers	individual families
Hazard & Risk	Earthquake Heavy flash floods Fire	Earthquake Heavy flash floods Fire, traffic	Houses collapsed, traffic accidents Problems	+ Houses collapsed + traffic accidents, problems	+ street floods, house flood steps falls	Earthquake Fire rainy stream/flood
Condition to increase the vulnerability	narrow, old houses electric lines garbage	narrow streets, old houses, electric wires, garbage	Crowded, no side walk children playing, traffic	crowded, no side walk children playing traffic	Location as pattern small drainage	old base, poor maintenance, poor electric line per maintenance, street under work not covered
Belief & Value	Muslims	Muslim	Muslim MUKTA street leaders	Muslim, people friendly, open-minded	Muslims Community link people open	Muslims
Capacity	Electric, water telephone, people cars, orange tree	Electric, water, telephone people	MUKTA office	Car, roads, gas, electricity, water, telephone, mass media	House drainage	Electricity, water telephone, street lamp one good house

Transect Map

Main observations:

- High disaster risks are not able to resolve in short times as rebuild old, weak houses and strengthen drainage system.
- Community has got capacity to start with small actions together as garbage collection, traffic signs and establish community groups of volunteers for fire prevention, maintenance of houses or regularly clean rubbish from the drainage gates.
- Imam and club of football fan and hunter groups take a lead in mobilizing people, young and children in reducing the conditions which contribute to increase community vulnerability.

5. Historical visualisation:

Description:

A group of community members were engaged to assist the VCA Team to draw-up a chart to demonstrate the changes in the communities over the years, starting from the oldest memories of the group (1950), to the present. Categories were selected for discussion (see 4.2 below), and beans were used to demonstrate the changes across the decades.

Main conclusions:

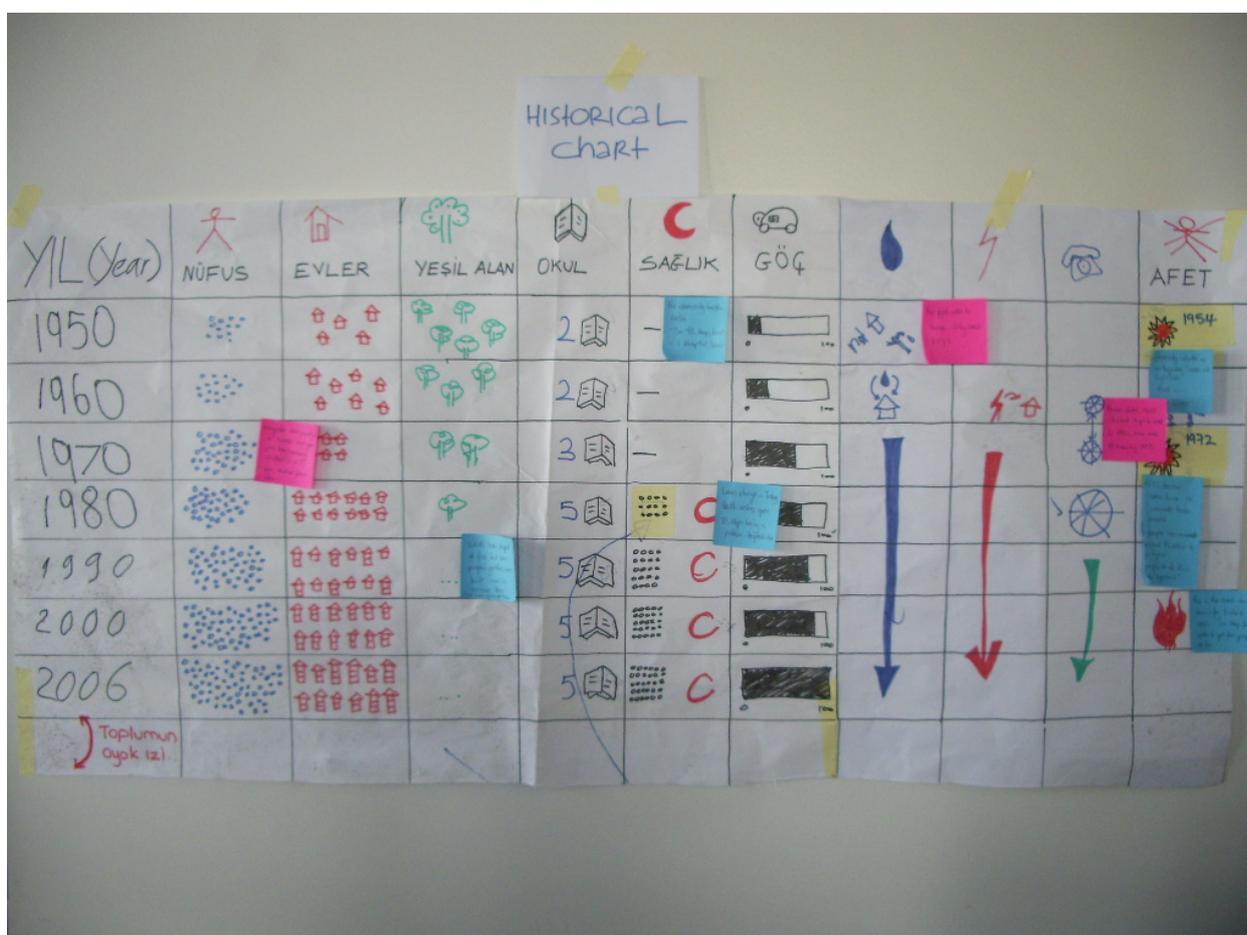
- Population: this increased dramatically in 1970, and every decade thereafter. Immigration was attributed to this; immigrating communities were said to all have large families.
- Houses: housing numbers also increased dramatically from 1970. By 1990, no more space was available for building, and houses began to build more levels to accommodate large households.
- Trees: Trees were cut down over the years to make way for housing. There are a few trees in the community today.
- Schools: There have always been two elementary schools in the surrounding area, and these have increased to five today (three within these communities).

- Health Centres: Until 1980, there was no health centre close to the community. There was a hospital and a number of tuberculosis centres in Izmir. The Community Health Centre and its outreach services are viewed by the community as a valuable resource.
- Immigration: This commenced in the 1970s and has increased dramatically ever since.
- Water and Electricity; These were introduced into the homes in the 1960s. They run 24 hours/day.
- Telephones: It took approximately 10 years for telephones to be connected to all households; this process was completed in 1983.
- Disasters: The communities do not think they are at risk of earthquakes, however tremors in 1954 and 1972 destroyed some poorly-built homes, especially concrete upper-level extensions in 1972. Fire is seen as a problem, especially for those houses located up narrow streets, and too far from water pumps.

5.1 Some of the key events highlighted include:

The key highlight of this activity was the communities' realization that, while they do not often think that their community is vulnerable to various disasters, on exploration of history, and listening to experiences of other households, they were able to realize certain common vulnerabilities.

5.2 Historical visualization chart



Historical visualization chart

6. Historical profile:

The following chart does not represent the full historical picture of the main events and significant momentums that this community has dealt with, nevertheless offers a general idea of how community values a great development along the years.

Description:

The historical profile was developed with a number of community members, both men and women, and generated considerable discussion where community members identified inconsistencies with their experiences. The following profile was developed and verified during subsequent interaction with the community.

6.1 Historical Profile table

Year	Description
1948	Mirali Neighbourhood football team has been established.
1960	Immigration to other countries started (Mostly as workers to Germany)
1970	Neighbourhood started taking immigration from East Turkey. Population increased by 60%.
1975	Behaviour changes took place following the immigration due to different cultures. Respect among community members started decreasing.
1980	Community members started moving to other neighbourhoods.
1986	Earthquake happened – no injuries.
1990	Drug usage started – crime rate increased
1995	A big number of people immigrated to the community, population increased
2000	2 schools opened A fire took place, water pumping station was saved with difficulty
2001	Drug use among children and youngsters increased
2004	A child was injured with a knife during street fights.
2005	Judo club opened at school. A fire caused by electric shortcut damaged a house. Nobody was injured. Earthquake (4.9) happened and damaged some houses
2006	A new imam came to the neighbourhood. Small earthquakes happened in Izmir, there was panic in community.

YIL	- TANIM -
1948	Mirali Mahalle futbol takımı kuruldu.
1975	Göç sonrası davranış değişimi
1960	Başka ülkelere göç başladı. (Almanya'ya işçi olarak göç edildi)
1970	Mahalleye çok fazla göç oldu. Nüfus 90 60 arttı.
1980	Mahalle halkı başka semtlere taşındı.
1986	Deprem oldu, yaralanan olmadı.
1990	Uyuşturucu kullanımı başladı/Suç oranı arttı
1995	Mahalleye büyük bir göç oldu./Nüfus artışı
2000	2 okul açıldı. /Yangın oldu, su deposu zarar görüyordu ama kurtuldu.
2001	Çocuklarda ve gençlerde uyuşturucu kullanımı başladı.
2004	Kavgada bir çocuk bıçaklandı.
2005	Okulda judo klübü açıldı./Yangın çıktı, 1 ev yandı (elektrik kaçağı), yaralanan olmadı./4.9 şiddetinde deprem, bazı evler zarar gördü.
2006	Camiye yeni imam geldi./İzmir'de 1 hafta birçok deprem oldu. panik yaşandı/

Historical Profile table

Main conclusions:

- Recognition of the establishment of some buildings.
- Recognition of past disasters (floods, earthquakes and fires).
- Recognition of when immigration commenced and its effects.
- Recognition of when some of the social problems began in the communities.

7. Seasonal Calendar

This seasonal calendar shows the changes in different activities and events during the cycle of the 12 months. The community worked together to compile this chart on separate occasions, and the results were verified with the community each time.

7.1 Some of the key events highlighted include:

There were thirteen events/conditions identified by the communities which can be seen in the table below.

7.2 Seasonal Calendar table

Issues of analysis	J	F	M	A	M	J	J	A	S	O	N	D
Religious fest (Bayram)		x										x
National days				x	x			x		x		
Football season	x	x	x	x	x				x	x	x	x
Hot season							x	x				
Marriage season								x	x	x		
Rain – storms	x	x								x	x	x
Immigration					x	x	x	x	x			
Fire			x									
High income				x	x	x	x	x	x			
Health problems (flu, cough, respiration problems)	x	x	x								x	x
Funerals										x	x	x
School holiday						x	x	x				
Air pollution	x	x									x	x

Seasonal Calendar Table

The seasonal calendar highlights periods of high and low income in the community, which could be used to demonstrate to the community when they should think about preparing for disasters. For example, the summer months yield higher incomes, but fewer floods and fires. Community preparedness activities may be able to be implemented during this season when greater resources are available.

Throughout the year, there are plenty of opportunities for the community to come together and interact. For instance, football occurs in most months, but when the season is over, there are other activities such as weddings and national days which can bring people together, and thereby build social relationships/community networks.

8. Organisational capacities

Main conclusions:

The community has a number of long-term, well established community organisations, such as the Altinpark Amateur Football Club and the Avcilar Dernegi (Hunters' Assoc), which provide excellent opportunities for social interaction, however these are few, and there does not appear to be good representation across the entire communities' within the membership of these.

A number of informal associations exist, such as women's altin gunu ("gold parties"), which stand as an excellent example of how people in the community must gather and interact.

The organisations and activities listed in Table 7 below demonstrate the capacities in these communities of interaction and harmony between community members. They could be used as useful platforms, or connectors, with which to facilitate interaction and participative community action.

Table 7: Organizational capacities

	Altinpark Amateur Football Club	Avcilar Dernegi (Hunters' Assoc)	Mosque/Muslim Community
Description	Altinpark is the amateur team which feeds players into the professional team, Altinordu. Many people from the area support both of these teams, and the former provides opportunities for young people.	The Muhtar introduced us to the Avcilar Dernegi, of which he is an honorary member. He does not hunt.	The Mosque is situated centrally in most communities. The Imam is appointed by the Govt, and is sent to a community for a minimum of 6mo. (no limit to how long he stays).
Who has founded the organisation	N/A	Established in 1966. Unsure by whom.	Government/religious leaders.
What is the aims of the organisation	Basically, to play football, but there is recognition from Muhtar, and Govt, that it is valuable for the livelihoods of young people.	The Avcilar Dernegi organises hunting expeditions in the seasons, which are directed by the Govt. They hunt birds (to eat) and wild pigs (sport and to cull). Hunting less frequent today b/c forests are disappearing.	Imam leads the Muslim community in prayer five times/day. Imam provides religious and social guidance to community. Often men will come to him for advice if they have problems. Women will talk to their husbands, and they will approach the Imam on the woman's behalf.
How many members has the organisation	Unknown, but each team has 25 players, from a possible list of one-hundred and fifty players.	Eighty; all older men. All of Turkish ethnicity.	250-300 people.
Internal structural organisation	Management is mostly people from the area.		Imam is head, and is Govt appointee. He is provided with a small house for him and his family.
Main activities achieved	Play football. Aspirations for community. Social outlet and common interest for local people.	As above, hunting expeditions, however out of hunting season, the Avcilar Dernegi is more or less a social group for village men.	Prayer. Social and moral guidance. Community mobilisation for families in crisis (death etc)
Futures plans	There is a commitment to keep playing, as it is seen as a valuable and valued activity for the young people and wider community.	More hunting, more socialising.	Imam is new – he has been there for 3 months, and will see how the community accepts him before making a decision to stay beyond six months.
Fund raise mechanisms	Mostly funded by the management. Advertising? Unclear. Once yearly funding from Municipality and Govt for uniforms – "is not enough".	Funds are raised through a small, monthly contribution from its members.	Govt supported.
Difficulties and challenges encountered in the past and present	The used to have another name, (unknown), but it had to move due to political and financial problems at management level. It moved and changed its name to reflect new location. Funding remains a problem.	Hunting less frequent today b/c forests are disappearing. Not many young people are joining – is seen as an institution for old men.	Imam does not have a direct communication link with the women in the community. Numbers of people attending for prayer is decreasing, but Imam is encouraging the young people to return.
Interaction with other community organization	Other clubs.	Minimal.	Imam and Muhtar's roles complementary.
Interaction with other community organization in community	Municipality Government (not sure which).	Municipality Government (for hunting seasons).	Imam and Muhtar's roles complementary.

Other info	<p>The Muhtar of Faikpasa is a coach at the club. He has been involved with the club for 23 years, and has coached the team for 2 years.</p> <p>All young men in the community love playing football, but there is no ground close by. Even the Club must share a field with a number of others.</p> <p>Women in the community also like following the club. They support their sons, friends and husbands, and they like to talk about the games also.</p>	<p>Hunters need a gun license and must do a hunters' course – these one-off activities.</p>	
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Table 7: Organizational Capacities

9. Livelihood

A number of discussions were held with small groups of community members regarding the main sources of livelihoods in the communities. The chart below was used to guide the VCA Team regarding what issues to explore.

9.1 Some of the key events highlighted include:

The main sources of financial livelihoods in the community are;

- Selling fruits and vegetables,
- Working at construction sites,
- Working for textile industry,
- Women's altin gunu ("gold parties").

Those with employment are at risk of unemployment as they have a limited variety of skills in the event of job-loss.

While socioeconomic status of the community is poor, many in the community have access to the "green card" (social security). This allows the community, among other things, access to free health services. This is seen as being insufficient to cover the needs of the community. The section on community organizations noted that there is cohesiveness in the community.

9.2 Livelihood analysis

The community were able to explore and identify some alternative, "non-traditional" sources of livelihoods, such as the womens' altin gunu gatherings.

Better, wider-reaching social security services were identified as a major need by the interviewees in the community. This was verified by other key informants, such as the Muhtars and Imams

9.3 Livelihood table

Income generation activity	Who does it	What % of the people employed	What % of income does it provide	What social security exist	What are the threats	What alternative livelihood exist	What alternative could be considered	How do people cope	What preparedness would reduce loss of livelihood	How could be satisfied
Selling fruit and vegetables	Men	%20 of population	All their income	Most don't have insurance	Big supermarkets	None	-	Moukhtar provides documents to poor population for poverty cards + 50 % of population have green cards. They can get some services and coal for free this way.	Better social security systems in place	No idea
Working at construction sites	Men	%20 of population	All their income	Around 50 % don't have insurance	The fact that this is not a continuous job to do – people can only work 5-6 months per year	None	-			No idea
Working for textile industry	Men and women	%20 of population	All their income	Most don't have insurance	Part time job – not continuous	None	-			No idea

Livelihood table

10. Focus group discussions.

As a result of participatory discussions a number of focus groups took place between members of the VCA Team and various members of the communities. The main objective of the focus groups was to validate the information gained from preliminary information gathering, and particularly the issues identification and prioritisation activities (see section 9.1 below).

Table 17 illustrates the issues identified, verified and prioritised during the focus group discussions. Further details from the discussions can be gained from sections 10.2-10.4 below.

10.1 Some of the key events highlighted include:

The following chart outlines issues identified by the community, ranked in order of importance. Two of the issues were identified by children as being important to them.

Issues of highest priority.	Greater access to health services	Security	Women's rights and immorality in the community	Insufficient infrastructure	Drug usage in young population
	Traffic problems	Education	Insufficient		
	Unemployment				
	Respect for elderly population	Earthquake	Fire risk	Weak building structure	
	Large population growth	Lack of access to community organisations for some groups			
Issues of lesser priority					
Issues identified by children.	No park for recreation		Hobby/interest groups		

Issues identified during focus group discussions



Community prioritisation of issues identified during focus group discussions

10.2 Focus group with women.

A focus group of ten women from Faik Pasa took place in a private home. Two VCA Team members conducted the session, which revealed that the women follow closely the religion of Islam, and spend most of their time in the home, starting early in the morning to cook, wash and clean. Although they live close to the bazaar and city centre, they do not go to these very often; instead they prefer to buy goods from peddlers, who visit regularly.

They assume most of the responsibility for taking care of the children, and they teach the children religious issues. They do not like to teach their children about issues of sexuality, and it is unclear how young people learn about these things, however the women in the focus group share very close relationships with each other, which facilitates information sharing. It is possible that adult women may share information on sexuality in these groups. Young women in their households are encouraged to marry starting at the age of thirteen. The women do not usually go to the Imam or Muhtar with their problems, because they believe that the leaders cannot solve them.

The women in the focus group have the major responsibility for decision-making on household issues, although the men are considered as the main heads of the household. Often there are extended families living together, so there may be more than one male-head. The women interviewed state that they usually do not have problems with other relatives, although their husbands' mother (their mother-in-law), who try to control household issues, are always difficult.

The women from the focus group attend the health services whenever they need to, and especially while pregnant. Health centre personnel will visit a pregnant woman in her home.

There is no family planning programme and the women believe it is not necessary because they trust that "God" will manage these things.

The women spend their leisure time knitting; creating a variety of products which they sell for income, or they keep for themselves.

Every month, the women have altin gunu, or "gold parties", in which the hosting woman will invite the others to an afternoon of conversation and food (which she will prepare). The women will come and donate one gold coin each, which the hostess will use as savings, or may buy something she needs for the household.

The women are aware of disasters and other issues which can affect their lives, however they do not have a good understanding of prevention or preparedness measures.

10.3 Focus group with children (boys).

During the fieldwork in Faikpasa, in one of the group sessions, the children of the neighbourhood were asked to make drawings on flipcharts previously prepared by the VCA team. On the charts, there were spaces for each child to draw and visualize happy events under the smiling faces and sad/negative events under the sad faces included in the boxes.

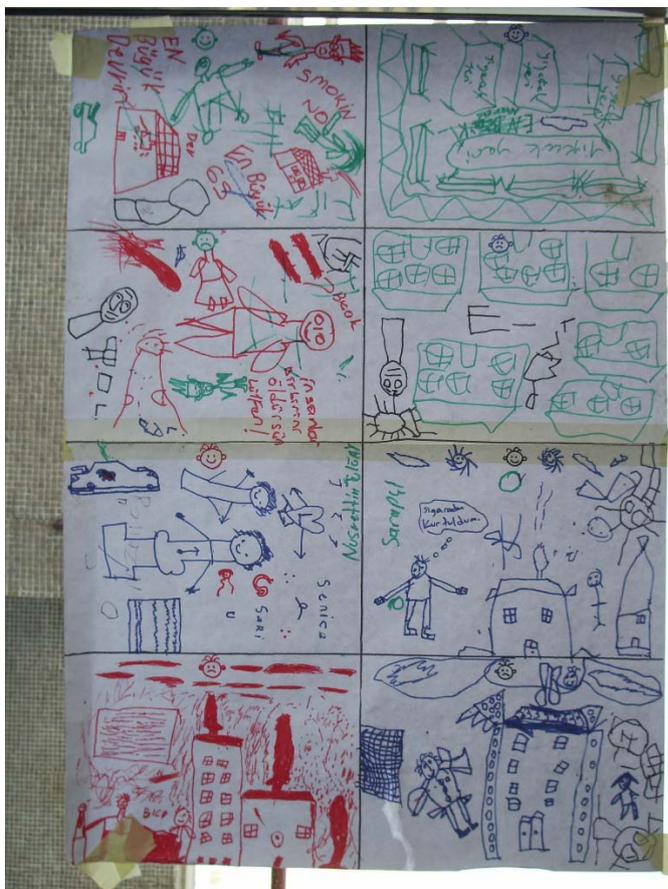
The result of the work is as follows:

- Children who had visualized happy events by drawing children playing games on a green playground on a sunny day, and shown sad events by drawing polluted air and a smoky environment full of buildings with no playground.
- Some children drew happy events by of people who quit smoking and sad events of people smoking, fighting and cursing at each other.
- Children were drawn as happy when eating chocolate and sad when they are smoking and when using knives or killing each other.

The results of the exercise seems to confirm the findings of the VCA team: that violence starts at a very early age in this community. There are no available playgrounds for children to play which puts them at risk of playing in the narrow streets where they are in danger of being injured by traffic.



Pictures drawn by children during focus groups



10.4 Focus group with a disabled man and his family.

The VCA Team visited the home of a disabled man and his family. The man is a hodja (Muslim religious leader), who was injured in a work accident 14 years ago. He is now paralysed from the waist down. He receives a salary from the government as compensation for his accident, and this has allowed him to buy a form of transportation which allows him to leave his home independently.

The man and his family immigrated to the area approximately 20 years ago, and explained that the community is much more tense nowadays, compared with years before when many people used to congregate in the streets and socialise often. He cited ethnic differences as the cause of this tension, and mistrust of terrorists in the community. He also attributed these elements to rising crime in the community.

He further cited low levels of and commitment to education as the cause of much of the unemployment in the community.

11. Main vulnerabilities identified

- Insufficient access to health services
- Women's rights and immorality in the community
- Crime and security in community
- Drug use (in young people)
- Poor drainage increasing the risk of floods.
- Related both to infrastructure and garbage disposal practices.
- Poor garbage disposal systems
- High unemployment in the community.
- Lack of community acceptance/value of education.
- High/increasing population
- Housing conditions are poor and prone to collapse
- Children playing in areas of high traffic volume
- Perception of disasters in the community.
- Vulnerability to fire
- Involvement of different groups in community organisations/activities
- No park for recreation
- No hobby/interest groups for children

Vulnerabilities, Capacities and Action Points

The table below reflects the main vulnerabilities and capacities identified by the communities and the VCA practitioners. Action areas were identified by the VCA Practitioners, and were presented to the community during focus group discussions, in order promote community discussion and further action planning.

The two issues in the shaded area at the bottom of the chart have been identified by children (boys) in the community.

Vulnerabilities	Capacity	Recommended action points identified by VCA Team
Insufficient access to health services	Health Centres. Nursing outreach services. Green card (access to health services) Minimal disease epidemics.	
Women's rights and immorality in the community	Predominantly Muslim population. School-family assoc. (Okul – aile Birlikleri) Imam Muhtar altin gunu ("gold parties")	
Crime and security in community	Large capacity of human resource in community Respected community leaders Strong social relationships.	Establish Community Watch Programme. Volunteers to meet regularly to discuss crimes in area (monitor types eg Kap Hac) and to explore possible solutions. They can communicate with their neighbours about crimes that have been committed, and educate about how to protect themselves and their homes. Request police to come to talk to community about educating how to protect themselves and their homes. Make sure everyone knows how to alert police about crimes.
Drug use (in young people)	Schools Clubs and community groups (Football club etc) Muhtar Religious communities Friends, families Health centre.	Committee to lead anti-drug community awareness campaign Utilise TV/print media, banners etc Could be a poster competition and the youth could be encouraged to create the banners. These could be hung across streets with the Muhtar's permission etc.
Poor drainage increasing the risk of flood. Related both to infrastructure and garbage disposal practices.	Existing drainage systems. Household structural measures to prevent flooding. Leaders and CBOs Incomplete laying of wires allows access for pipe laying. Large human resource.	Awareness raising in community of importance of flood prevention measures, including; disposal of garbage. Rain measurement tools to prevent the impact of floods. Negotiation with electricity contractors.
Poor garbage disposal systems	Twice weekly collection. Human resource.	Community awareness processes to promote appropriate garbage collection Weekly community "clean up" activities advocated and supported by leaders. Garbage bins or platforms, away from drainage areas, for households. Community leaders, Muhtars, to advocate with municipality to ensure garbage collection occurs.

Vulnerabilities	Capacity	Recommended action points identified by VCA Team
High unemployment in the community.	Schools Community close to businesses in the city for (physical) access to employment.	Vocational training. Opening a local nursery school/crèche so that women can attend vocational training. There could be a roster for women to care for the children during training times.
Lack of community acceptance/value of education.	5 schools Compulsory elementary education School-family assoc. (Okul –aile Birlikleri) Central location (close to city)	Okul –aile Birlikleri can encourage community leaders to raise community awareness of importance of education) eg Imam at the Mosque). Awards/scholarships for high school education – perhaps community leaders approaching private sector. Okul –aile Birlikleri to organize community-participatory.
High/increasing population	Access to communications; TV, radio, print media. Mosques Schools Health centre	Awareness raising on the concept of family planning. Options for family planning; condoms, birth control. Seminars of reproductive health from MoH, RC, NGOs.
Housing conditions are poor and prone to collapse		Construction procedures/laws implemented properly. Construction procedures/laws altered to prevent adjacent buildings.
Children playing in line of traffic	Roads/streets Park Cars Teachers	Committee of volunteers to assess areas of traffic danger and recommend for traffic signs to Municipality. Muhtar can advocate. Pavements for pedestrians (is it possible) A space for children to play (park?) with play equipment. Community could be mobilised to build these (depending on Municipal safety laws). Perhaps a daily roster of adults to supervise to ensure safety? Awareness raising, perhaps in schools, but with parents involved, for children to learn about traffic dangers etc. Committee could do this.
Perception of disasters in the community.	Schools Clubs and community groups (Football club etc) Muhtar Religious communities Friends, families Turkish RC?	Awareness campaign aimed at leaders to educate them on the disaster risks in their community and what can be done. Maybe volunteers also? Training materials given to leaders. ToT and follow-up training
Vulnerability to fire	Fire pumps in place. Narrow fire trucks built. Large human resource in community	Establish a Fire or Community Safety committee of volunteers to; Train volunteers to promote community fire awareness and prevention messages to households in each street/area (men and women) on fire hazards. Run fire practice drills: stay low, burning doors etc. Community meetings of small areas/streets to develop action and evacuation plans for fires, including safe places, escape routes, contacting fire fighters etc.
Involvement of different groups in community organisations/activities	Groups and CBOs Buildings to meet Tight networks within marginal communities. Time (due to unemployment) Proximity to Izmir (and activities)	Gather separate groups together and ascertain interests. Do they wish to pursue these? If there are common interests between groups, maybe in future activities can be combined. We'll see. Interested people can take up the job of organizing activities initially. Good to support activities initially, but not financially. Explore sustainability – membership fees like Hunter's Assoc.
Ethnic tensions between groups in the communities. Adapting to City life.	Imams Local authorities (Muhtar, doctors, teachers etc) Natural leaders. Elderly people Cultural diversity.	Solidarity and tolerance-building activities through identification of social “connectors”, eg: celebrations of cultural day. Activities to increase ownership of communities, ways of exploring neighbours' history (eg photograph expedition). Arranging activities to encourage people to adapt to city life, eg environment cleaning days, planting activities.
No park for recreation	Human resource Community leaders	
No hobby/interest groups for children	Human resource Community leaders	

Actions for Transformation

Using the VCA Team's recommended action points as prompts, the communities identified the following action points on two major issues of importance to them.

An indication of the level of intervention required in order to convert the actions for transformation into reality, or implement change is proposed in the right hand column of the table. Three categories are provided, C, I and T, which are detailed as:

C = change. Indicates that change could be brought about through community intervention, and that change could occur in the short, medium or long term (S,M,L).

I = influence. Indicates that some level of influence would be required to bring about change, for example the initiative requires the approval and backing of the island office, additional assistance at the local level (Yes/No)

T = full transformation. Indicates that a high level of intervention, support and assistance (i.e. from government, regional groups or an outside agency) would be required to bring about any change (Yes/No).

It should be noted that additional consultation, verification and analysis by the wider community is required before this list can be validated.

Vulnerabilities	Capacity	Recommended action points identified by VCA Team	C	I	T	To be developed by community	Tech Support
			SML	YN	YN	HOW	WHAT
Poor garbage disposal systems	Twice weekly collection. Human resource.	Households to place garbage in bins, outside houses each evening. Community awareness processes to promote appropriate garbage collection Weekly community "clean up" activities advocated and supported by leaders. Garbage bins or platforms, away from drainage areas, for households. Community leaders, Muhtars, to advocate with Municipality to ensure garbage collection occurs.	M	Y	Y	Arrange a meeting with neighborhood and Muhtar. Work with teachers on messages for children.	Support from Govt Officials. Garbage bins. Govt and Muhtar rules established and applied.
Community awareness processes to promote appropriate garbage collection	Weekly community "clean up" activities advocated and supported by leaders.	Alarm system to be placed in community, with buttons located throughout community, one per every ten houses. Develop a community plan for how to use the alarm system.	S	Y	Y	Application to police force. Different coloured buttons and sounds for health, fire and crime respectively.	Money for alarm system. Technical assistance for installation.

S= Short period time.

M= Medium period of time.

L= Long period of time

Y= Yes

No = No

Note: The solutions above, took into account community existing capacities, skills and/or resources. Solutions identified versus means of achieving it (money, technical knowledge) were addressed in such a way that creative ideas (raffles, parties, selling products, etc) could be identified to achieve those actions for transformation. The key element of the discussions was see within themselves to possible solutions and the last resource should be outside support.

A.7 Soft Plan of Faik Pasa and Mirali communities

Based on the development of the analysis and the transformational process shown in the table above, the focus groups and community meetings favor to provide practical answers on the how to make real the transformation of vulnerabilities into capacities.

A: Can the actions for transformation be undertaken immediately, in medium or long term?

B: Does it require resources?

C: Can the community find the resources themselves? if yes, How?

D: Does it require technical support? If so, Where from?

Identify where in the disaster cycle those actions for transformation fit better:

Issue	Actions to transform vulnerabilities into capacities	Prevention	Mitigation	Preparedness
Poor garbage disposal systems	Households to place garbage in bins, outside houses each evening.	x		
	Community awareness processes to promote appropriate garbage collection	x		
	Weekly community "clean up" activities advocated and supported by leaders	x	x	
	Garbage bins or platforms, away from drainage areas, for households.	x		
	Community leaders, Muhtars, to advocate with Municipality to ensure garbage collection occur.		x	
Community awareness processes to promote appropriate garbage collection	Alarm system to be placed in community, with buttons located throughout community, one per every ten houses.	X		x
	Develop a community plan for how to use the alarm system.		x	