



Conference Proceedings

EMPOWERING SYRIAN REFUGEE WOMEN ION TÜRKİYE: ECONOMIC AND SOCIAL INTEGRATION THROUGH KITCHEN COLLECTIVES

Rojda Şükran Karaş¹

DOI: 10.5937/EEE24062S

JEL: F22, J15, L26

Review Scientific Paper

ABSTRACT

In the context of Syrian migration to Turkey, inequalities against women have become a significant problem. Approximately half of Syrian refugees are women and children. Although Turkey is trying to provide health services and basic rights to refugees, many refugee women still face difficulties due to language barriers and complicated registration processes. This situation increases the risk of sexual assault and exploitation. Feminism and empowerment theories play important roles in social work practices. Collective kitchen projects implemented to empower refugee women contribute to their socio-economic development. This study focuses on the empowerment of Syrian immigrant women through these mechanisms.

KEYWORDS

economic empowerment, kitchen collectives, participatory action research (PAR), social entrepreneurship, Syrian refugee women.

INTRODUCTION

Entrepreneurship is a dynamic and evolving field, and new types of entrepreneurs and entrepreneurship emerge as society, technology, and the economy change (Radović-Marković, Yildirim, Omolaja, 2023). Social entrepreneurs create businesses that are dedicated to solving social problems, such as poverty, environmental issues, or healthcare access. They measure their success not only by profits but also by the social impact they have on society (Radović Marković, 2009). Mutual empowerment arises from communication with others, but individual actions, psychological attributes along with the removal of social, political, legal and economic obstacles generate social empowerment (Salamzadeh, Radović-Marković, Ghiat, 2022).

Inequalities against women, which are directly linked to the patriarchal structure, have also been one of the most important problems in the women's movement within the Syrian migration to Turkey. In this context, care has been taken to conduct various studies, but despite the developments, the socio-economic situations of refugee women continue to be a sexist problem in Turkey. In addition, achieving equality in this sense continues to be one of the important challenges (Keysan, Şentürk, 2021).

This complex problem that Turkey faced with the beginning of the civil war in Syria in 2011 was fueled by the deepening of the crisis in Syria and the increase in the number of refugees settling in Turkey. In the process, Turkey became the country hosting the largest refugee population in the world (Doğangün

¹ İstanbul Drama and art Academia, Turkey, rojda.karas@gmail.com, ORCID: 0009-0005-0371-3369



Conference Proceedings

et al., 2019). The refugee population in our country lives in different provinces or rural areas. On the other hand, 45.6% of Syrian refugees in Turkey are women, and more than half are 17 years of age or younger. This data shows that the majority of Syrian refugees are women or children. Turkey is a country that guarantees basic rights to Syrian refugees, provides them with health services, and aims to meet their needs based on social services in parallel and tries to provide Temporary Protection Status for refugees (Dursun, Nizamoğlu, 2021). Although refugee women can access basic services and rights, many refugee women still have difficulty accessing services due to language barriers, complicated registration processes and strict registration requirements. In addition, the forced migration crisis has created various types of vulnerabilities and insecurity for refugee women, including social security and economic inequality. Labour insecurity and socio-economic inequality are still chronic problems in Turkey. The problem is exacerbated by the inclusion of women and refugee women. Lack of knowledge about how support mechanisms provided to refugees work and language barriers make refugee women extremely vulnerable to sexual assault and exploitation, making it difficult to receive support in such cases (Karakartal, 2019).

Feminist theories and empowerment are important perspectives for micro, mezzo and macro social work practices. Both contribute to critical awareness of individual and socio-political contexts by advancing human rights and social justice (Yuliati, 2021). The concepts of feminism and empowerment play a role in addressing unequal access to power and resources. These theories place particular emphasis on the disadvantaged and unjust social workers are forced to serve. They add another dimension to practice by guiding holistic assessment and intervention for disadvantaged groups. As mentioned above, refugee women face various forms of gender inequality because they are women and refugees (Jabbar and Zaza, 2016). These situations can be physical, psychological, social and economic, and need to be examined in terms of women's strengths, weaknesses and social and political experiences.

Today, social workers work intensively in public and civil society institutions and organizations to help women confront their problems and to empower them (Yalim, Critelli, 2023). Social workers are aware of the needs, problems and strengths of the client group they work with. However, there is a need for holistic policies and services that consider individual needs and characteristics, respond to the advice of professionals in the field, and implement human rights and social justice principles by focusing on refugees. These policies and services also aim to empower women. Kitchen collectives are also among these empowerment efforts. Kitchen collectives are among the popular areas where women find their own practice and support socio-economic development. These practices have become important tools for refugee women's empowerment practices (Karakartal, Kaylı, 2023). This study also focuses on the empowerment of Syrian immigrant women in our country through kitchen collectives.

THE SOCIO-ECONOMIC CONTEXT OF SYRIAN REFUGEE WOMEN IN TÜRKİYE

Syrian women living outside refugee camps differ in terms of their socio-economic status. Although there are Syrians who have bought beautiful houses with the investments they brought from Syria, most of them continue to live in houses with inappropriate conditions due to high or inappropriate rents. When rented housing is examined, it can be seen that most of them are places where basic needs cannot be met, such as basements, stores, and warehouses. It is also noticeable that the houses where people live are mostly old and inadequate, most of them are in shantytowns, many of their components are missing, and they do not comply with hygiene conditions. Syrian women and their families deal with general problems related to housing; non-compliance with health regulations, lack of energy resources for heating, inadequacy for a crowded life, and excessively high rents (Caro, 2020).



Conference Proceedings

As stated in many reports and studies, domestic violence, early marriages and polygamy are frequently observed among Syrians living in and outside the camps in Turkey. Şimşek (2020) reports that most Syrian refugee women in Turkey are married and state their level of education as primary school, literate or illiterate. They state security, political views, economic reasons and health conditions as reasons for fleeing Syria and state that they need psychological support (Mirici, 2018). On the other hand, more than 90% of refugees evaluate the treatment they receive from Turkish citizens positively and most of them are satisfied with the health services provided to them. And interestingly, almost half of them state that they would not want to work even if given the opportunity. In this context, it can also be said that the socio-economic levels of refugees are complex and not provable (Sonakalan, 2021).

According to the AFAD (2022) report, 76% of Syrian women in Turkey do not have a gainful occupation or formal work experience, leaving them vulnerable to low-wage and informal employment. Language barriers, legal restrictions, and traditional gender roles further hinder their ability to integrate into the Turkish labor market (Genç and Öztürk, 2016; (Vučeković, Radović-Marković, Djukanović, Duković, Dragojević, 2021; Radović Marković, 2007). Many women are often forced into the manufacturing sector, agricultural work, and precarious jobs such as house cleaning through informal networks that often offer little job security. As can be understood from the situational assessment, most refugee women do not have a command of Turkish and are primary school graduate housewives aged 21-40 with more than 5 children. It is also understood that they marry and become mothers at an early age (Körümez et al., 2022).

This demographic characteristic is an indication that Syrian women desperately need social, economic, and psychological support. There are very few opportunities to build a new life in a new socio-cultural environment, and when educated refugee women seek employment, it can be said that they have great difficulty adapting to their new host country due to the different content of their education. When the expectations of Syrian refugee women in Turkey are examined, it is revealed that most of them tend to return to Syria when the war in their country ends, and they want a better education for their children and a good and permanent job for their husbands during their stay in Turkey (Adıgüzel, Tanyaş, 2020). A small portion of these women want a job for themselves, and the rest expect their husbands or the Turkish government to support their families. The reason why Syrian refugee women do not want to stay in Turkey in the future is due to various reasons such as living conditions or the educational opportunities offered to their children. Although it is possible to say that most Syrian refugee women want to return to their homeland when the war in their country ends, it is considered necessary to develop projects for refugee women who want to gain their own economic independence (Ökten, Ökten, 2022).

KITCHEN COLLECTIVES: A MODEL OF ECONOMIC AND SOCIAL EMPOWERMENT

Kitchen collectives are a social and economic empowerment model that has gained popularity in Turkey, especially in recent years. This model contributes to the strengthening of local economies by encouraging solidarity and cooperation among communities (Avelino et al., 2022). In these new collective formations, commensality, defined as “eating at the same table”, has a long history of research and has been accepted as one of the milestones of human civilization. Kitchen collectives help individuals united around the same goal and establish bonds beyond the goal. A distinction is made between daily commensality and exceptional commensality (Masson et al., 2018). There are three main dimensions and importance of the characteristics of both exceptional and daily commensality. The first of these is that eating together is considered interactive as an act of communication between participants; the second is that shared meals require a normative dimension, “the staging of norms performed by



Conference Proceedings

diners and control over these norms”; Finally, communality includes a symbolic dimension that embraces the diverse meanings attributed to eating together in different societies (Marovelli, 2019).

Kitchen collectives do more than just feed people; they also develop social relationships and increase social solidarity. This model also helps to create more sustainable food systems. These collectives provide numerous prospects for economic and social empowerment. Opportunities include empowering women economically and contributing to local economies, as well as improving social capital through increased community solidarity and cooperation. Kitchen collectives can help individuals and societies transition to a healthier and more sustainable future (Kapoor, 2019).

Women to women refugee kitchen

Participation in refugee kitchens is one intervention that has the potential to address the concerns listed above for refugee women. Refugee kitchens are community-based cooking programs designed to enhance food preparation abilities. Typically, refugee kitchen participants are taught budgeting, menu planning, food cleanliness, cooking skills, and nutrition instruction. Refugee kitchens offer frequent meetings of participants who cook and share food. The key distinctions between these organizations and other food aid programs are their collaborative, participatory nature, as well as their ability to increase social skills and support (Ghattas et al., 2017).

The evidence on the impact of refugee kitchens comes almost entirely from initiatives undertaken in low-income communities in high-income countries (Canada, Australia, and Scotland), and it emphasizes their role in boosting self-sufficiency, social integration, employment opportunities, and mental health. Refugee kitchens have been successful in increasing social interaction by providing a safe environment and reducing social isolation. The addition of an income-generating component to refugee kitchens has transformed them into social enterprises, allowing women living in traditionally patriarchal nations like ours to express agency in a restrictive environment. That example, in Syrian refugee camps, as in many Arab nations, social conventions limit women's employment opportunities and may require approval from their spouses or fathers (Koyama, 2015). This culture is maintained even if displaced. Thus, where formal employment is limited, especially among married women, it has been argued that home-based self-employment provides a safe environment in which women can challenge their traditional roles and become productive members of the household. The refugee kitchen model extends the concept of home-based entrepreneurship to the community level, where it creates income-generating potential and creates a sense of social support without challenging traditional social norms (Sahyoun et al., 2019).

Zahter kitchen

Migration is not a simple spatial movement, but a process in which the tradition of the country one arrives at the end of the journey are carried over. Over time, every individual who experiences the phenomenon of migration engages in activities aimed at earning money in the areas they purchase. In our country, Syrians are trying to survive by opening ethnic restaurants that reflect their own culinary culture. For example, in Kilis, where refugees live intensively, there is an increase in the number of restaurants belonging to Syrians (Üstübcici, 2020).

In regions where Syrian immigrants intensively maintain a food and beverage culture, the number of businesses operating in the food and beverage sector has increased considerably. Especially when the scope of activities of Syrian male refugees in the labor market in these regions is considered, they can be considered as an independent working group. In women, the working groups are mostly based on



Conference Proceedings

services for housework and the rate is quite low. As an area where women operate, refugee kitchens can also be seen as a reflection of the culture created by food. Food culture or culinary habits that go beyond food are political. This occurs in economic, environmental, religious and cultural contexts. Zahter cuisine is also a formation that fits these definitions (Uluk, 2023).

Migration is of course a concept that causes changes in people's culinary traditions, but also in the food habits of the new country. However, in addition to change, old habits are also lost due to various reasons after migration. In such culinary formations, while trying to keep the lost values alive, socio-economic empowerment is provided from the perspective of women. Studies have determined that Syrian food is a local, important and popular food, and at the same time, it reminds those who eat it of a traumatic separation from home, and at the same time gives refugees the feeling of being at home, a forward-looking feeling. It has also been determined by studies that nutritional practices remain a feature of food (Şahin, Elbeyli, 2022).

Sun of hope food initiative

Syrian and Turkish women founded the Sun of Hope Food Initiative in conjunction with the International Migrant Solidarity Association. The Women's Housing Assembly and Solidarity Centers host a culinary collective where women sell products like tomato paste and traditional Turkish sauces. The initiative is structured so that Syrian and Turkish women can work together to support refugees. This builds a connection between local communities. The Sun of Hope food program highlights the ability of culinary collectives to function not only as an economic lifeline, but also as a tool for social unity. By working with Turkish women, Syrian members of this collective gain valuable social capital that helps them live more effectively in Turkey (Genç, Öztürk, 2016).

PARTICIPATORY ACTION RESEARCH AND CREATIVE DRAMA AS EMPOWERMENT TOOLS

Participatory action research design has transformative aims, which are achieved via the creative theater technique (Sonn et al., 2013). Because creative drama is a participant-centered teaching style that necessitates complete and active engagement. The goal of participatory action research is to enable full and meaningful participation. As a result, participatory action research is the most appropriate study design for meeting the essential requirements of the creative drama approach. As a result, participants in creative theater can modify their own experiences using fictitious worlds. Conducting participatory action research using the creative theater technique has created an environment in which participants can generate their own answers to the injustices they face. This atmosphere closely resembles the nature of participatory action research (Vitsou, Kamaretsou, 2020).

This research design is commonly used in processes where a group of people with common concerns identify the situation that is causing these concerns, and then conduct research together to change and develop this situation, produce knowledge and experience, and make the produced experience and information available to others in similar situations. The study group determines this common concern. The common issue may be clear from the start of the investigation, or it may emerge later in the inquiry. Participatory action research seeks to enhance or increase the group's critical consciousness by producing and analyzing knowledge that can help shift thoughts and facts (Kaptani, Yuval-Davis, 2008).



Conference Proceedings

THE ROLE OF KITCHEN COLLECTIVES IN SOCIAL AND ECONOMIC EMPOWERMENT

Culture describes the characteristics that define and identify a society. These factors represent the features that distinguish one country from others. With these features, culture serves as an identity aspect. In this framework, aspects of culture should be examined in terms of cultural identity (Sahyoun et al., 2019). Identities are the result of social structures. They are more powerful sources of meaning than roles because of the self-construction and individualization processes they include. While identity organizes meaning by expressing the symbolic definition that the social actor gives to the purpose of his activity through its traits, roles also reveal its function. For many social actors, meaning is structured around an identity that frames others and is maintained over time and location. Food and cooking hold a specific significance in these meaningful organizations. Food culture evolves through the incorporation of the natural environment, religious beliefs, cultural accumulations, socioeconomic and ethnic variations, educational levels, cultural legacy, and tastes (Connely et al., 2011).

Food has an important social function in society, and almost all societies spend time eating together and according to certain rituals; certain rituals and ceremonies are indicators of this social function and social integration. In this sense, food is also a symbol of social integration and solidarity; it is seen in an instrumentalized form (Finnis, 2017). One of these uses is catering services. Some foods and the places where they are consumed are linked to the social status of the individual. Individuals choose foods and places where they can eat according to their status.

This choice is often determined within the framework of a balance of power. Power is being able to do what they want independently of others. Regardless of its source (charisma, tradition, law), those in power are in a privileged position and develop ways to maintain their position. This unequal relationship is valid not only for those who hold political power, but also for economic power, which is an important tool. There are differences in power-based differentiations in the social structure. This manifests itself in the quality of the food consumed and the amount consumed. This occurs in a wide variety of areas, including what foods to eat and who to eat them with (Beşirli, 2019).

Economic empowerment through collective action

Syrian refugee women confront a variety of problems, including limited access to education, healthcare, and job. Syrian refugee women face additional challenges as a result of their refugee status, such as language barriers, a lack of legal documentation, and limited access to resources. To address these issues, several initiatives have been launched to economically empower Syrian refugee women (Dursun, Nizamoğlu, 2021).

Kitchen collectives provide a more accessible mode of work. According to Avolio Alecchi and Radović Marković (2013), these programs empower women to utilize their existing abilities, such as cooking and food preparation, while also allowing them to manage job and family duties. Working in these collectives, women share production costs, split profits, and manage food sales logistics, allowing them to develop their operations in ways that would be unthinkable on their own. In this regard, kitchen collectives function similarly to social enterprises, with revenues returned in the group to fund future projects or assist women in distress (Topçu, 2020).



Conference Proceedings

Social integration and solidarity

Durkheim, the creator of sociology and a pioneer of social integration, focused on explaining social order and unity and identifying values and symbols to reintegrate modern communities. Durkheim believed that achieving social integration requires a balance between individuals and society. Moral principles, religion, and law serve as fundamental values and symbols to ensure this balance. These components promote social integration and the individual's ability to function in society. The individual's incapacity to be in harmony with society and contribute to the establishment of balance leads to social isolation and reinforces the impulse for suicide (Yontar and Çağlıcan, 2019).

As a result, the social integration process includes a flow in accordance with social norms and values, where the spirit of solidarity prevails, and all members of the society share the responsibilities brought about by integration. The failure of this process leads to the differentiation and exclusion of the minority group and increases the risk of the process ending in social fragmentation. The cultural integration of social media development with the local people is considered as one of the indicators that facilitates the process of establishing social networks among immigrants and their effectiveness in terms of immigrants.

This solidarity network among immigrants plays an important role in managing the initial processes after migration and prevents negative socio-economic conditions. It is thought that since these ethnic networks do not lead to isolation among immigrants, immigrants have an important role in informing the local people, benefiting from the knowledge and experiences of other immigrants and thus facilitating cultural integration (Aydoğdu Kuzucu, 2023).

THE CREATION OF "SINIRSIZ MUTFAKLAR KADIN GİRİŞİMİ"

The "Sınırsız Mutfaklar Kadın Girişimi" which was launched as a new initiative by Syrian, Iranian, Nigerian, and Turkish women within the association on September 1, 2020, was designed with the goal of establishing a common kitchen with local women who became unemployed during the pandemic and immigrant women from various communities such as Syrian, Iranian, African, and so on. The women hope to foster a shared culinary culture by making their own cultural cuisine, winter products, canned food, pickles and jams, and educating one another.

The project's goal is to promote social harmony and employment through the development of dialogue and solidarity skills among women from various languages, ethnicities, and religious systems. 9 women (Turkish, Syrian, Iranian, and Nigerian) who met twice a week during the pandemic began producing winter dishes (Tomato Sauce, Menemenlik Sauce, Breakfast Sauce, Eggplant Puree, and Pepper Paste) in compliance with hygiene norms and fully natural, with no additions. These things are available for purchase. As of January 2021, an intensive social media effort and sales plan were prepared for the sale, and the "Sınırsız Mutfaklar Kadın Girişimi" project was carried out with individual assistance from women in the Şişli City Council Women's Assembly. Because tomatoes are already in their early season, it was decided to produce pickles from winter vegetables and jam from fruits during the winter months. Following the pandemic, this work was repurposed into a women's restaurant where women collaborated to create foods from all over the world (UGKDD, 2024).



Conference Proceedings

LEGAL AND STRUCTURAL BARRIERS

It has been noticed that there are no legal barriers to immigrants' access to essential rights and services within the limits of their legal status; yet there are some issues that arise from both the provision of services and the immigrants who use them. Immigrants under temporary protection and those who have obtained Turkish citizenship have positive attitudes. They believe that the locals' attitudes are restrictive. It has been noticed that social aid not only strengthens immigrants monetarily, but it also improves the integration process by preventing social marginalization (Aydoğdu Kuzucu, 2023).

Due to the geographical limitation that Turkey placed on the Geneva Convention in 1961, it stated that it would only include people seeking asylum in Turkey from Europe as refugees, and for this reason, a significant portion of non-European migration to Turkey has remained outside the legal regulation. With Europe's attitude towards migration, a major problem of unregistered immigrants has recently emerged in Turkey. This situation has also negatively affected Turkey's ability to create a holistic integration policy (Yıldırım, 2020).

While kitchen collectives provide an important avenue for economic empowerment, Syrian refugee women in Türkiye still face significant legal and structural barriers that hinder their full integration into the formal economy. The 2016 legislation allowing Syrian refugees under temporary protection to apply for work permits was a step in the right direction, but in practice, the process remains lengthy and bureaucratic (Genç and Öztürk, 2016). Moreover, many sectors, such as healthcare and education, are closed to foreign workers, limiting the employment opportunities available to Syrian women. Additionally, Syrian women often face discrimination in the labor market.

Gender-based violence, harassment, and exploitation are common in both formal and informal employment settings (Baklacioğlu, 2017). Without proper legal protections, many Syrian refugee women are forced to work in unsafe conditions or are underpaid for their labor. These challenges are further compounded by language barriers, which prevent many women from accessing information about their rights or navigating the legal system (ORSAM-TESEV, 2015). To overcome these barriers, it is essential that the Turkish government, along with international organizations and civil society groups, provides greater support for Syrian women refugees. This support could take the form of language education, legal aid, and access to financial resources for small business development. By addressing these structural issues, Türkiye can better integrate Syrian women refugees into the formal economy and help them to contribute more fully to society.

CONCLUSION

Immigrants in Turkey face challenges accessing essential rights and services despite the absence of legal barriers based on their status. Those under temporary protection and Turkish citizens generally perceive local attitudes as restrictive. Social aid enhances both the economic stability of immigrants and their integration into society. However, Turkey's geographical limitation on the Geneva Convention has left many non-European migrants unregulated, complicating integration efforts. Syrian refugee women encounter significant obstacles in gaining employment, despite a 2016 law enabling work permits for those under temporary protection. Legal and structural barriers persist, limiting their access to many sectors, while discrimination and unsafe working conditions are prevalent. Language difficulties exacerbate these challenges. Collaborative efforts between the Turkish government, international



Conference Proceedings

organizations, and civil society are crucial for providing support such as legal aid and language education to better integrate these women into the economy.

Culture encompasses the defining characteristics of a society, distinguishing one country from another, and serves as a key aspect of identity. Identities arise from social structures and carry significant meaning through self-construction and individualization. While identity conveys the symbolic meaning of activities, roles indicate their function. For many, identity shapes meaning consistently across time and place. Food and cooking play a vital role in these cultural identities, with food culture developing through various influences, including the environment, religion, socioeconomic factors, education, and cultural heritage. Food serves a critical social function, reflecting social integration and solidarity through communal eating rituals and ceremonies. Catering services exemplify this, as food choices and dining venues often correlate with individual social status, influenced by power dynamics. Those in privileged positions, whether through charisma, tradition, or law, maintain their status, creating inequalities reflected in the quality and quantity of food consumed. This power differentiation extends to various aspects of eating, including food selection and dining companions. In this context, collective kitchen activities are very advantageous formations for women refugees, and their numbers need to be increased in order to ensure both sociological and economic development.

REFERENCES

- Adıgüzel, S. Ö., Tanyaş, B. (2020). Suriyeli mülteci kadınların göç deneyimleri: Zorunlu göç, gündelik yaşam ve uyum üzerine nitel bir çalışma. *Kadem Kadın Araştırmaları Dergisi*, 6(2), 173-210.
- Avelino, F., Dumitru, A., Cipolla, C., Kunze, I., Wittmayer, J. (2022). Translocal empowerment in transformative social innovation networks. In: *The economics of social innovation* (pp. 103-125). Routledge, London.
- Avolio Alecchi, B., Radović Marković, M. (2013). *Women and entrepreneurship: female durability, persistence and intuition at work*. Gower Publishing Limited & Routledge, London.
- Aydoğdu Kuzucu, S. (2023). Sosyal yardım yararlanıcısı göçmenlerin sosyal bütünleşmeye yönelik algı ve beklentileri: Konya örneği, Master's thesis, Karamanoğlu Mehmetbey Üniversitesi.
- Baklacıoğlu, N. (2017). Gender-Based Violence Among Refugee Women in Türkiye: Legal and Social Perspectives. *Refugee Rights Journal*.
- Beşirli, H. (2019). Sosyo-Kültürel Bir Unsur Olarak Yiyecek ve Mutfak. In: *1st International Symposium on Agriculture and Food in Turkish World* (p. 111).
- Caro, L. P. (2020). Syrian refugees in the Turkish labour market: A socio-economic analysis. *Sosyoekonomi*, 28(46), 51-74.
- Connelly, S., Markey, S., Roseland, M. (2011). Bridging sustainability and the social economy: Achieving community transformation through local food initiatives. *Critical Social Policy*, 31(2), 308-324.
- Doğangün, H. G., Ecevit, F. Y., Keysan, A. Ö., Şentürk, B. (2019). Türkiye'deki Sivil Toplum Kuruluşlarının Kadınlara Yönelik Güçlendirme Politikaları: Suriyeli Göçmen Kadınların Deneyimleri.
- Dursun, G., Nizamoğlu, S. (2021). Türkiye'de İşgücü Piyasalarında Suriyeli Kadın Mülteciler: Konfeksiyon Endüstrisi Örneği. *Dokuz Eylül Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 23(4), 109-130.



Conference Proceedings

- Finnis, E. (2017). Collective action, envisioning the future and women's self-help groups: A case study from South India. *Indian Journal of Gender Studies*, 24(1), 1-23.
- Genç, H. D., Öztürk, D. (2016). Türkiye'deki Suriyeli Kadınlar: Mevcut Durumları, Sorunlar ve Çözüm Önerileri. *Liberal Düşünce Dergisi*, 21(84), 67-91.
- Ghattas, H., Jamaluddine, Z., Choufani, J., Btaiche, R., Reese-Masterson, A., Sahyoun, N. R. (2017). A Community-Based Intervention Improves Economic, Social and Food Security Outcomes of Refugee Women-The Healthy Kitchens Experience. *The FASEB Journal*, 31, 313-316.
- Jabbar, S. A., Zaza, H. I. (2016). Evaluating a vocational training programme for women refugees at the Zaatar camp in Jordan: women empowerment: a journey and not an output. *International Journal of Adolescence and Youth*, 21(3), 304-319.
- Kapoor, S. (2019). Entrepreneurship for economic and social empowerment of women: A case study of a self help credit program in Nithari Village, Noida, India. *Australasian Accounting, Business and Finance Journal*, 13(2), 123-142.
- Kaptani, E., Yuval-Davis, N. (2008). Participatory theatre as a research methodology: Identity, performance and social action among refugees. *Sociological Research Online*, 13(5), 1-12.
- Karakartal, H. (2019). Toplumsal cinsiyete dayalı olarak ötekileştirilen mülteci kadınların hak temelli sivil toplum çalışmalarıyla güçlendirilmesi. 10. Uluslararası Sivil Toplum Kuruluşları Kongresi.
- Karakartal, H., Kaylı, D. S. (2023). Feminist sosyal hizmet bakış açısından kadın mülteciler. *Sosyoloji Dergisi*, (46), 243-263.
- Keysan, A. Ö., & Şentürk, B. (2021). Sorunlar ve Beklentilerin Algılanmasında Kadın Mülteciler ve Sivil Toplum Kuruluşları. *Sosyoekonomi*, 29(48), 343-376.
- Koyama, J. (2015). Constructing gender: Refugee women working in the United States. *Journal of Refugee Studies*, 28(2), 258-275.
- Körükmez, L., Danış, D., Karakılıç, İ. Z. (2022). Zorunlu göç bağlamında Suriyeli kadınların ücretli işgücüne katılımında toplumsal cinsiyet müzakeresi. *Alternatif Politika*, 14(2), 201-228.
- Marovelli, B. (2019). Cooking and eating together in London: Food sharing initiatives as collective spaces of encounter. *Geoforum*, 99, 190-201.
- Masson, E., Bubendorff, S., Fraïssé, C. (2018). Toward new forms of meal sharing? Collective habits and personal diets. *Appetite*, 123, 108-113.
- Mirici, İ. H. (2018). Syrian refugee women's profile and their expectations in their host country: a case study in Turkey. *Quality & Quantity*, 52(Suppl 2), 1437-1443.
- ORSAM-TESEV. (2015). Türkiye'deki Suriyeli Mültecilerin Sosyo-Ekonomik Durumları.
- Ökten, A., Ökten, S. (2022). Geçici Koruma Altındaki Suriyelilere Yönelik Sosyo-Ekonomik Algı Araştırması: Gaziantep Örneği. *Sosyal Bilimlerde Yeni Yaklaşımlar*, 30.
- Radović-Marković, M., Yildirim, K., Omolaja, M. (2023). Resilience And Empowerment Women in Business During the Covid 19 Pandemic in Serbia. *Journal of Entrepreneurship and Business Resilience*, 1-2, 12-21.
- Radović Marković, M. (2009). Women Entrepreneurs: New opportunities and challenges. Indo-American Books, Delhi.



Conference Proceedings

- Radović Marković, M. (2007). The Change of Women's Roles through the Centuries: Confrontation of Tradition with New Challenges. In: *The Perspective of Women's Entrepreneurship in the Age of Globalization* (pp. 3-13). Information Age Publishing, Charlotte.
- Sahyoun, N. R., Jamaluddine, Z., Choufani, J., Mesmar, S., Reese-Masterson, A., Ghattas, H. (2019). A mixed-methods evaluation of community-based healthy kitchens as social enterprises for refugee women. *BMC public health*, 19, pp. 1-11.
- Salamzadeh, A., Radović-Marković, M., Ghiat, B. (2022). Women's Entrepreneurship in Algeria (Chapter 3), In: *Women Entrepreneurs in North Africa-Historical Frameworks, Ecosystems and New Perspectives for the Region*, World Scientific Publishing Company.
- Sonakalan, G. (2021). Göçmen İlişkileri Ağı Işığında Suriyeli Dul Kadınların Türkiye'de Hayata Devam Edebilme Mekanizmaları. *Göç Araştırmaları Dergisi*, 7(1), 118-139.
- Sonn, C. C., Grossman, M., Utomo, A. (2013). Reflections on a participatory research project: Young people of refugee background in an arts-based program. *Journal for Social Action in Counseling & Psychology*, 5(3), 95-110.
- Şahin, K., Elbeyli, M. (2022). Suriyelilerin yemek kültürüne kamusal alandan bakmak: Kilis örneği. *Antropoloji*, (43), 80-88.
- Şimşek, D. (2020). Integration processes of Syrian refugees in Turkey: 'Class-based integration'. *Journal of Refugee Studies*, 33(3), pp. 537-554.
- UGKDD, (2024). Gerçekleştirmiş Olduğumuz Atölyeler ve Projelerimiz. Available at: <https://www.ugkdd.org/gerceklestirmis-oldugumuz-atolyeler-ve-projelerimiz/> [Accessed: 24.10.2023]
- Uluk, H. A. (2023). Göç Bağlamında Yemeğin Rolü Nasıl Değerlendirilir? *Moment Journal: Journal of Cultural Studies*, 10(1), 134-154.
- Üstübcü, A. (2020). Türkiye'de Zorunlu Göç ve Toplumsal Cinsiyet: Suriyeli Mülteciler Hakkındaki Veriler Üzerine bir Değerlendirme. *Kadın/Woman 2000*, 21(2), 85-106.
- Vitsou, M., Kamaretsou, A. (2020). Enhancing peer relationships in a class of refugee children through drama in education: An action research. *Yaratıcı Drama Dergisi*, 15(2), 337-354.
- Vučeković, M., Radović-Marković, M., Djukanović, B., Duković, S., Dragojević, A. (2021). Gender Aspects of Working from Home in Serbia. *Journal of Women's Entrepreneurship and Education*, No. 1-2, pp. 18-36.
- Yalim, A. C., Critelli, F. (2023). Gender roles among Syrian refugees in resettlement contexts: Revisiting empowerment of refugee women and needs of refugee men. In: *Women's Studies International Forum* (Vol. 96, pp. 102670). Pergamon, Oxford.
- Yıldırım, S. G. (2020). Suriyeli kent mültecilerinin sosyal kültürel ve ekonomik entegrasyonu (Küçükçekmece ilçesi örneği), Doctoral dissertation, Sakarya Üniversitesi Turkey.
- Yontar, İ., Çağlıcan, S. (2019). Kentsel Sürdürülebilirlikte Toplumsal Dayanışma ve Bütünleşme Kültürü: İzmir Üzerine Bir Araştırma. *Hitit Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 12(2), 290-322.
- Yuliati, R. (2021). Oppression To Empowerment: Syrian Refugee Women in Warga's Other Words For Home. *CaLLs: Journal of Culture, Arts, Literature, and Linguistics*, 7(1), 28-38.