



**LUND**  
UNIVERSITY

Master of Science in International Development and Management  
May 2018

**“A woman endures; she can do everything”**  
*The empowerment of Jordanian and Syrian women in the IKEA and  
Jordan River Foundation social entrepreneurship initiative*

Author: Hilda Hagberg

Supervisor: Catia Gregoratti

## **Acknowledgement**

During the writing process of this thesis, Ingvar Kamprad, the founder of IKEA, passed away. Ingvar was a source of inspiration: in his ambition to reach people all over the world, he made furniture and Swedish culture accessible to the many people. IKEA strives to make lives better for people all over the world. In Jordan, where the data was collected, IKEA has contributed both to refugee camps such as Azraq, but also to the initiative which is the focus of this thesis. None of that would be possible without Ingvar Kamprad, and therefore this thesis is dedicated to him.

There are many people who contributed to make this thesis possible and who I would like to extend my appreciation to. First and foremost, to all of the wonderful women who agreed to talk to me, both those I met through the initiative and those I met at Zaatari refugee camp, who shared their stories with me and showed me their lives - I am forever grateful for this. I would also extend my gratitude towards my two translators in Amman, whose work was essential for my research. Collecting the data in Jordan would not been possible without the help of Tareq Hamdan at Jordan River Foundation, who has been a great support in this writing progress. I would also extend my gratitude to my support pillars in Amman: Hanna Strömmland and Rebecca Steglich.

To my supervisor Catia Gregoratti at Lund University for her guidance throughout this process and my supervisor at IKEA, Ann-Sofie Gunnarsson, for her help and insights from IKEA, I extend my appreciation. I would also like to thank Vaishali Misra, for believing in me already at our first meeting in 2015, which gave me the possibility of conducting the research for this thesis. To my colleagues and friends at Lund University, thank you for all the discussions and all the feedback you have given me during this journey.

Lastly, but importantly: to my family and friends, who all made this possible. Thank you for your support and for always believing in me!

## **Abstract**

Within Jordan, several aspects are hindering women from accessing the labor market, such as the lack of a law prohibiting gender-based discrimination on the work place. Importantly, with the recent influx of Syrian refugees to Jordan, increased pressure has been put on the labor market. In order to ameliorate the lives of women in Jordan, IKEA of Sweden has in cooperation with Jordan River Foundation launched an initiative where both Jordanian women and Syrian refugee women participate. The thesis aims to understand what motivates women to participate and how participation has affected empowerment amongst the women. In order to achieve this understanding, field work was conducted in Jordan, where semi-structured interviews were done. In total, 19 women participated, making this thesis of a qualitative kind. An analytical framework was adopted based on a previous study by Al-Dajani and Marlow (2013) and was used to view different themes in the data. The conclusion of this thesis indicates quite pragmatic reasons for the women to engage in the initiative and that participation has to a large extent had a positive impact on the empowerment amongst the women. Importantly, few differences are identified amongst both groups of women.

*Key words:* social entrepreneurship, empowerment, Jordanian women, Syrian refugee women

*Word count:* 14 944

## Table of content

<b>Abstract</b> .....	<b>3</b>
<b>Abbreviations</b> .....	<b>6</b>
<b>1. Introduction</b> .....	<b>7</b>
1.1 <i>Problem Formulation and Research Questions</i> .....	7
1.2 <i>Structure</i> .....	9
1.3 <i>Limitations</i> .....	10
<b>2. Contextual background</b> .....	<b>11</b>
2.1 <i>IKEA</i> .....	11
2.1.1 <i>IKEA Foundation and CSR</i> .....	11
2.1.2 <i>IKEA of Sweden and Social Entrepreneurship</i> .....	12
2.1.3 <i>CSR and Social Entrepreneurship – the differences</i> .....	13
2.2 <i>Jordan</i> .....	14
2.2.1 <i>Gender (in)equality</i> .....	14
2.2.2 <i>Jordan: a host country for (Syrian) refugees</i> .....	15
2.2.3 <i>The Jordanian labor market</i> .....	15
2.2.4 <i>The labor market for Jordanian women and Syrian refugee women</i> .....	16
2.3 <i>IKEA in Jordan</i> .....	17
2.3.1 <i>IKEA Foundation in Jordan</i> .....	17
2.3.2 <i>IKEA of Sweden and Jordan River Foundation – a partnership</i> .....	17
<b>3. Empowerment – a conceptual framework</b> .....	<b>20</b>
3.1 <i>Defining empowerment</i> .....	20
3.2 <i>Power</i> .....	21
3.3 <i>Empowerment - a theory?</i> .....	22
3.4 <i>Empowerment – critique</i> .....	23
3.5 <i>Female empowerment and social entrepreneurship – combining the components?</i> .....	24
3.6 <i>Operationalization</i> .....	25
3.6.1 <i>Original framework</i> .....	25
3.6.2 <i>Adapted framework – the thesis’ analytical framework</i> .....	26
<b>4. Methodology</b> .....	<b>29</b>
4.1 <i>Feminist methodology – ontology and epistemology</i> .....	29
4.1.1 <i>Pragmatic Feminism</i> .....	30
4.2 <i>Research design – case study</i> .....	31
4.3 <i>Data collection</i> .....	32
4.3.1 <i>The process</i> .....	32
4.3.2 <i>Sampling</i> .....	33
4.3.3 <i>Data analysis</i> .....	33
4.4 <i>Ethical considerations</i> .....	34
4.4.1 <i>Interviewing women</i> .....	34
4.4.2 <i>Cultural differences</i> .....	35
4.4.3 <i>Power relations</i> .....	36
4.5 <i>The role of the translator</i> .....	36
<b>5. Analysis</b> .....	<b>38</b>

5.1	<i>Exploring motivations amongst participants</i> .....	38
5.1.1	Jordanian women.....	39
5.1.2	Syrian women.....	40
5.1.3	Exploring motivations – a comparison.....	42
5.2	<i>Exploring Empowerment Outcomes amongst participants</i> .....	43
5.2.1	Jordanian women.....	43
5.2.2	Syrian women.....	45
5.2.3	Exploring outcomes – a comparison.....	46
5.3	<i>Empowerment through a critical perspective</i> .....	47
<b>6.</b>	<b>Conclusion</b> .....	<b>49</b>
6.1	<i>Suggestions for future research</i> .....	50
<b>7.</b>	<b>References</b> .....	<b>51</b>
<b>8.</b>	<b>Appendices</b> .....	<b>65</b>
	<i>Appendix A – Interviews Conducted</i> .....	65
	<i>Appendix B – Interview Guide</i> .....	66

## **Abbreviations**

CEDAW	Convention on the Elimination of all Forms of Discrimination Against Women
CSR	Corporate Social Responsibility
IoS	IKEA of Sweden
JRF	Jordan River Foundation
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNHCR	United Nations High Commissioner for Refugees

# 1. Introduction

Women around the world are struggling to access the labor market: even though women constitute 50% of the world's population, they only account for 1 % of the global wealth (Holliday 2015:20). As a consequence, women are more likely to live in poverty, work in the informal sector, be unemployed and denied basic rights such as health care (Blair 2012:66; Ajjan et al. 2014:17).

When it comes to female participation in the Jordanian labor market, the country's statistic does not differ from the global perspective. The years of schooling for men are 13.3 years and 66.6% of Jordanian men participate in the labor market (UNDP 2015). The years of schooling for women are 13.1 years (UNDP 2015), however their labor market participation is estimated only to be 20 % (UN Women & REACH 2017:6). In comparison, the percentage for Middle Eastern countries in general is around 26 % (Al-Dajani & Marlow 2013:504).

## 1.1 Problem Formulation and Research Questions

Blair (2012:66) argues that in the aftermath of the Arab Spring, a global interest in women and their economic empowerment has increased. The previous view on women having a passive role in development altered to viewing them as active actors with an ability to make a change (Pietilä 2006). Similarly, Du Mont and White (2011:1) argue that “gender inequality lies at the core of oppression, the focus should not be solely on women as victims of injustice”. Furthermore, scholars such as Holliday (2015:22) highlights that “[e]ntrepreneurial women will be a critical part of a successful future world economy”. This view becomes clear with Sustainable Development Goal 8.3 that targets entrepreneurship, among many things, in order to decrease the informal sector (Sustainable Development Goals 2018).

Baranik et al. (2017:208) argue that there has been little research done on female entrepreneurs in Middle East and North African countries. However, different projects have been conducted in Jordan in order to increase women's access to the labor market, both for Jordanian women and Syrian refugees, which has been subject to research by scholars such as Jabbar and Zaza (2016) and Al-Dajani and Marlow (2013). Jabbar and Zaza (2016) analyze a project conducted in Zaatari refugee camp, organized by UN Women for Syrian refugees, and Al-Dajani and

Marlow (2013) investigate an entrepreneurship among displaced Palestinian women living in Amman.

Importantly, few studies have been conducted with the focus on both Jordanian women and Syrian refugee women's access to the labor market. With Jordan seen as a developing country, it is important to note that poverty might be high amongst the Jordanian population, and that women have low access to the labor market.

As an attempt to ameliorate the livelihoods of the two marginalized groups, the Jordanian women and Syrian refugee women residing in Jordan, IKEA of Sweden<sup>1</sup> (IoS) launched in August 2017 an initiative in Jordan that aims to lift Syrian refugees and Jordanians from poverty by offering employment possibilities (DeZeen 2017). This was done in cooperation with Jordan River Foundation (JRF), founded by Queen Rania of Jordan. Importantly, the partnership means that JRF supports and facilitate IKEA in the process (DeZeen 2017). The products produced by the women sells at IKEA warehouses in Jordan and other countries in the Middle East (The Independent 2017a).

A field study was conducted in Jordan to interview some women participating in this initiative and to collect primary data for this thesis. JRF facilitated in identifying which women to interview, as well as arranged transportation and translators. Their role as gatekeepers will be elaborated on and problematized in the methodological section. The purpose of the field work was to gain an insight in how this initiative has affected the lives of these women, and more importantly, their empowerment.

Empowerment will in this thesis be defined as capturing the “sense of gaining control, of participating, of decision making” (Karl 1995:14). It should be noted, however, that the thesis will contain a section presenting different definitions on empowerment in order to highlight the complexity of the concept.

This thesis aims to answer the following question:

---

<sup>1</sup> IKEA consists of different corporate groups, that further consists of several different entities. Therefore, a distinction will be made between IKEA Foundation and IKEA of Sweden, as they are two different entities within two different corporate groups. Importantly, they are also the only IKEA entities that will be focused on in this thesis.



- What has motivated Jordanian women and Syrian refugee women to participate in the social entrepreneurship initiative? How has the initiative affected their empowerment?

Furthermore, a sub question is also relevant for the thesis, which mainly relates to the comparative elements of the thesis. This question will aim at exploring to what extent there are any differences in the motivations and empowerment outcomes. Therefore, the following question is included in the thesis:

- What, if any, differences between Jordanian women and the Syrian refugee women can be observed within the initiative?

It is important to note that even though the phrase ‘the women’ is used, they are not referred to as a homogenous group. Recognizing their heterogeneity is important in order to allow for each of their stories to come forward, which also has been highlighted by authors such as Chant (2007:38 & 2013:10) and Mohanty (2003:52). Therefore, comparative elements will be included throughout the thesis in order to highlight the diversity and the heterogeneity of the women participated in the study.

## 1.2 Structure

The structure of this thesis will be the following: an initial chapter will constitute a contextual background where IKEA will be presented both for their work on Corporate Social Responsibility (CSR) and social entrepreneurship, hence, both IKEA Foundation and IoS will be presented further. There, the two concepts will be clearly defined and anchored into the policy and work of the two entities. Furthermore, the contextual background will also entail a description of the situation in Jordan, JRF and the initiative.

The following chapter is the conceptual framework, where different notions of empowerment will be accounted for and elaborated on and will end with the operationalization of the thesis. A chapter with methodology and different choices that have been made throughout the field work will follow and where the chosen research design will be presented. This section will also give a deeper insight into different methodological positions, such as that of pragmatic feminism.

After this chapter, the analysis of the thesis will follow. In the analysis, the components that has been identified in the operationalization will be applied to the collected data. Importantly, the analysis will make a division with Jordanian women and Syrian refugee women. This will serve as a solid ground to make a comparison between the two groups of women. Lastly, the thesis will finish with a concluding section entailing suggestions for future research.

### 1.3 Limitations

This study has several limitations. First, the duration of the field work serves as a limitation. As stated by Fetterman (2007:8), field work is most commonly associated with conducting an ethnographic study. However, as the field work for this thesis was done during a two-week period, the time spent in Amman with the women was quite brief. This also meant that each woman was only interviewed once, which did not allow for any follow up after a certain time. This serves both as limitation and a potential weakness in the data. Hence, this thesis is not an ethnographic study, despite this being more appropriate, as the time spent in the field is not sufficient to meet this requirement.

This thesis aims at telling the story of the women involved in this initiative. Although there are many possible directions this could have gone, the focus will be on the components of empowerment and social entrepreneurship and attempts that have been done to merge them both.

## 2. Contextual background

This chapter will provide a contextual background over the chosen case for the thesis, the IoS and JRF initiative in Jordan. Firstly, IKEA as a company will be presented followed by a contextual background to Jordan. Lastly, the initiative will be presented, as well as IoS partner organization, JRF.

### 2.1 IKEA

IKEA, founded by Ingvar Kamprad, has become an important brand-name in representing Sweden abroad. With its vision “for the many people”, the company strives to make both furniture and Swedish culture accessible to people all over the world (IKEA 2018a). This approach has led to the company taking an active role in development through two entities: the IKEA Foundation and IoS. To understand the different role they play in development, they will both be elaborated on further below. Importantly, the differences between CSR and social entrepreneurship will be clearly stated.

#### 2.1.1 IKEA Foundation and CSR

CSR has different definitions and this thesis will use that of Rahman (2011:172), of it being “a concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis”.

CSR arose when international organizations such as the UN and the World Bank encouraged private actors to take action in poverty eradication (Newell & Fryans 2007:669; Sharp 2006:213, 218; Visser 2008). Hence, a shift was made from viewing states as the only actors in development and highlighted the role of private companies (Austin 2006:29). This puts more pressure on enterprises to have an active role in development, particularly to ameliorate the lives of the people living in developing countries (Jamali & Rishak 2007:243).

It is important to note that scholars such as Blowfield and Frynas (2005:503) and Sharp (2006) are critical to the actual difference made by CSR in poverty eradication. Similarly, Milton Friedman published a critical article in 1970 claiming that companies only have a CSR norm in order to gain profits (2007:175).

For IKEA, the CSR is managed by IKEA Foundation, who describe themselves as being philanthropic in their “aim to improve opportunities for children and youth in some of the world’s poorest communities” (IKEA 2018b). Their main areas of focus are the eradication of child labor and the promotion of children’s rights and education. During 2016, IKEA Foundation donated €142 million to their partners (IKEA 2018b), including UNICEF, UNHCR, Save the Children, MSF<sup>2</sup> and Habitat for Humanity (IKEA 2018c).

### 2.1.2 IKEA of Sweden and Social Entrepreneurship

Different scholars such as Dees (1998) and Mari et al. (2006) have attempted to define social entrepreneurship. Dees (1998:1) simply defines it as being a “not-for-profit organizations starting for-profit or earned-income ventures”, but also provides this more complex definition:

Social entrepreneurs play the role of change agents in the social sector, by:  
Adopting a mission to create and sustain social value (not just private value),  
Recognizing and relentlessly pursuing new opportunities to serve that mission,  
Engaging in a process of continuous innovation, adaptation, and learning,  
Acting boldly without being limited by resources currently in hand, and  
Exhibiting a heightened sense of accountability to the constituencies served  
and for the outcomes created (Dees 1998:4).

As this definition offers the possibility to incorporate several different and important elements within social entrepreneurship, it will be the chosen definition for the thesis.

In 2012, IoS launched its first social entrepreneurship partnership, where they employed “local artisans in vulnerable communities around the world” (IKEA 2018d). With these partnerships, IoS aims at ameliorating the livelihoods of women, and supporting them in the foundation of both women-owned cooperatives and self-help groups (IKEA 2018d). Furthermore, they collaborate with social entrepreneurs globally to create job opportunities that will lead to sustainable social change (IKEA Today 2017). Currently, IoS has partnerships with social entrepreneurs in 16 countries, such as Canada, Uganda, India and Romania. These social entrepreneurs make small scale production, which IoS then purchases and sells in their stores (IKEA 2018d). The initiative aims to “merge gaps between people and cultures, share ideas and

---

<sup>2</sup> Medecins Sans Frontieres [Doctor’s Without Borders]

create a better everyday life for more of the many”, with focus on women and minority groups who faces discrimination (IKEA Today 2017).

The reason for calling it an initiative, rather than a project or program is explained by Ann-Sofie Gunnarsson<sup>3</sup> and Vaishali Misra<sup>4</sup>, who both state that a project or program indicates an end and an initiative does not (Interview 21; Interview 22).

It is important to note, however, that scholars such as Altan-Olcay (2014) highlights different critical points towards the role of entrepreneurship as a tool for development. She argues that entrepreneurship initiatives make women “define their labor in terms of individual responsibility, effort, and market capacity” (Altan-Olcay 2014:236). Furthermore, she also states that despite organizations providing entrepreneurship initiative on a genuine basis, it still applies neo-liberal ideas on the individual’s market capacity (Altan-Olcay 2014:240).

### 2.1.3 CSR and Social Entrepreneurship – the differences

With IKEA Foundation’s CSR and IoS’s social entrepreneurship explained above, it is important to note and understand the differences between the two corporate norms. This difference is initially explained by Baron (2007) who argues that CSR often constitutes a cost for companies, whilst social entrepreneurship does not entail similar costs.

Furthermore, authors such as Crisan and Borza (2012) argue that private sector actors traditionally have been involved in CSR and NGOs in social entrepreneurship, but that there are trends of private actors increasing involvement in social entrepreneurship. This trend is also identified by Austin and Reficco (2009) who highlight the transformation for private companies to have CSR as a norm towards more focus on social entrepreneurship. Furthermore, Austin (2006:29) argues that social entrepreneurship has a more strategic perspective compared to CSR, especially since it is depending on the participants to be entrepreneurs.

Martin and Osberg (2007:30) argue that the reason for the popularity of using the norm of social entrepreneurship relates to the curiosity of understanding the behaviors and actions of entrepreneurs has given the concept such attention. Importantly, they also argue that social

---

<sup>3</sup> Department Development Leader at the Initiative

<sup>4</sup> Business Leader at the Initiative

entrepreneurship, rather than ordinary entrepreneurship, indicates a will to make a social change (Martin & Osberg 2007:30).

## 2.2 Jordan

This section will give a contextual background to the current situation in Jordan, particularly that of women living there. Therefore, the sections below will cover issues around gender equality and inequality in Jordan, Jordan as a host country to Syrian refugees, and the groups' struggle to access the labor market.

### 2.2.1 Gender (in)equality

Different legislative changes have been introduced in Jordan during the latest years in order to make the legal system more gender equal. As an example, in 2017 the parliament voted to remove an article within the penal code that stipulated that a rapist could escape punishment should he marry his victim (The Independent 2017b). Furthermore, there is still lack of law in prohibiting sexual harassment in public areas (Jordan Times 2017) and a law criminalizing marital rape (Warrick 2005:320).

Hence, there are some areas within the Jordanian society excluding women; however, their exclusion from the labor market will be the focus of this section. UN Women and REACH (2017:6) state that only 20% of women are active in the labor market, meaning that they either work or are looking for work opportunity. Consequently, the Government of Jordan implemented Vision 2025, with a committed to increase the number to 27 % by 2025 (UN Women & REACH 2017:1). Furthermore, Vision 2025, as an economic program, will also serve to boost the GDP and decrease poverty within the country (Oxford Business Group 2015).

A CEDAW<sup>5</sup> (2015:30) report identifies several obstacles hindering women from accessing the labor market, all based on their gender. These obstacles include gender discrimination, age of retirement and access to resources (CEDAW 2015:31). Lagon (2016) further highlights the lack of a law prohibiting gender-based discrimination in the labor market as an obstacle for women to access it. Importantly, the study by UN Women and REACH (2017:12f) also aims to explore some of the obstacles the women are facing. Of the 609 women participating in their study, 28 % state that child care is the main reason for not being employed. Other reasons such as

---

<sup>5</sup> Convention on the Elimination of all Forms of Discrimination Against Women

objections from the family, not wanting to work, not needing to work, no working possibilities and working conditions not being acceptable were also highlighted (UN Women & REACH 2017:14).

### 2.2.2 Jordan: a host country for (Syrian) refugees

Jordan has for a long time been the hosting refugees from different surrounding countries: starting with the migration from Palestine in 1948, but also with refugees from countries such as Lebanon and Iraq (Chatelard 2010:n.p.). Furthermore, Jordan is also host country to approximately 10,000 refugees from Somalia, Sudan and Yemen (CARE 2017:2). However, the most recent refugee flux has come as a result of the conflict in Syria. Since the outbreak of the Syrian civil war in 2011; 5.4 million Syrian refugees have sought safe haven in neighboring countries, such as Turkey, Lebanon, Jordan, Iraq and Egypt (UNHCR 2017a).

UNHCR (2018a) estimates that Jordan currently is hosting 661,859 registered refugees from Syria<sup>6</sup>, where approximately 50% are of women and girls. However, the number of unregistered Syrian refugees contributes to this number most likely being higher (Amnesty International 2016). Amongst the Syrian refugees, 80% are living in urban areas (Amnesty International 2016). The majority of urban refugee dwellers, 73%, live in three Governorates: Amman, Mafrq and Irbid (UNHCR 2018a). The remaining 20% of the Syrian refugees live in different refugee camps in Jordan (Turner 2015:392). According to estimations by UNHCR (2018b), Zaatari is currently hosting over 80,000 Syrian refugees. Azraq, which opened in 2014, host approximately 35,000 Syrian refugees (UNHCR 2017b).<sup>7</sup>

### 2.2.3 The Jordanian labor market

Sak et al. (2017:3f) argue that a refugee influx puts pressure on the host country, which arguably leads to loss of working opportunities amongst the local population. Therefore, the Jordan Compact was developed in 2016, in cooperation with the EU, and contains pillars focusing on ameliorating the labor market (Sak et al. 2017:7; Relief Web 2016). The EU would, based on the Jordan Compact, allow for “Jordanian exports with relaxed Rules of Origin” during a ten-year period (Sak et al. 2017:7). In return, Jordan would allow for 200.000 Syrian refugees to

---

<sup>6</sup> As of 7<sup>th</sup> April 2018

<sup>7</sup> Zaatari and Azraq are two refugee camps within Jordan currently hosting Syrian refugees (UNHCR 2017c).

enter the labor market, particularly in the production of products exported to EU (Sak et al. 2017:7).

However, Sak et al. (2017:8) argue that these efforts are not enough, seeing that since 2015, only 37,000 work permits for Syrian refugees have been issued by the government. There are several reasons for this: Syrians are employed to remote working areas with no transportation, Syrians prefer to work in the informal sector to maintain support from humanitarian agencies and few foreign investors operate within the Jordanian context (Sak et al. 2017:8f). Statistics show that in 2015, of the 300.000 migrant workers within Jordan, 1.4 % were Syrians (Sak et al. 2017:5). This indicates that in general Syrian refugees are currently not part of the formal labor market.

Syrian refugees face, like other refugees, several obstacles to enter the labor market. The largest obstacle is for the host country to provide working opportunities within the formal sector, and therefore many refugees work in the informal sector (Sak et al. 2017:2; UNHCR 2014:5). Importantly, Stave and Hillestund (2015:4) identify that refugees working illegally affect the working opportunities and conditions, as well as wages, not only for refugees, but also for Jordanians.

As a consequence of their labor market exclusion, reports from Amnesty International (2016:5) and UNHCR (2017a) emphasize that a majority of the Syrian refugees live in poverty and are excluded from many public services within the Jordanian society.

#### 2.2.4 The labor market for Jordanian women and Syrian refugee women

The study by UN Women and REACH (2017) investigates differences and similarities amongst Jordanian women and Syrian refugee women's participation in the labor market and finds that 20 % of the Jordanian women are employed, in comparison with 6 % of the Syrian women (UN Women & REACH 2017:6).

The study further identifies the connection between the women working and the working status of her husband, that he is either too old or not well enough to work (UN Women & REACH 2017:7). Importantly, the study also highlights that the women being the main income generators for the family might not lead to autonomy, but rather the opposite (UN Women &



REACH 2017:7f). Furthermore, the study also aims at highlighting obstacles preventing both Syrian refugee women and Jordanian women from working, which might consist of: pressures from culture, society, family or religion, a lack of working opportunity fitting the education of the women or that the payment is not acceptable (UN Women & REACH 2017:19).

Referring to what has been stated above, Sak et al. (2017:2) argue that entrepreneurship has become a way for refugees to establish an employment, since governmental policies are often an obstacle for refugees to access the formal working sector. When it comes to home-based work, a difference between Jordanian women and Syrian refugee women is visible: Syrian women are more reluctant to work outside of their home. Similarly, rural Jordanian women also prefer working in the home, whilst Jordanian women residing in urban areas prefer to work outside the home (UN Women & REACH 2017:26). Importantly, reports indicate that a majority of Syrian refugees, and particularly women, are working in home-based enterprises (Danish Refugee Council, Oxfam and Save the Children 2017:8; CARE 2017:7).

## 2.3 IKEA in Jordan

With the two above sections in mind, the first with IoS, social entrepreneurship, IKEA Foundation and CSR, and the second with the Jordanian context, this section will state the different work done by the two IKEA entities in Jordan. This section will also present the initiative that is the focus of this study as well as presenting the partner organization, JRF.

### 2.3.1 IKEA Foundation in Jordan

The work of IKEA Foundation in Jordan has had a specific focus on working for the refugees currently residing in Jordan. As an example, in the Azraq refugee camp, IKEA Foundation has contributed to solar panels (UNHCR 2015). This allows not only for the refugees to have lightning but will also provide security for women and girls walking around in the otherwise dark camp and enabling children to do their homework (UNHCR 2015).

### 2.3.2 IKEA of Sweden and Jordan River Foundation – a partnership

In Jordan, IoS has a partnership with JRF, founded in 1995 by the Queen of Jordan, Rania Al Abdullah. The organization has a strong focus on child safety and community empowerment. The organizations argue that they are “[d]riven by values of social justice, impactful

interventions to alleviate poverty and socio-economic empowerment – focusing on women and youth” (Jordan River Foundation 2018a).

One of the programs the organization operates is to build social enterprises with women within the local community and refugee women (Jordan River Foundation 2018b). Their vision for the program with Jordanian women and Syrian refugee women is to “leverage the women’s employability and social skills, as well as their business acumen” (Jordan River Foundation 2018b). Hence, they aim to make women become entrepreneurs. This program trains women in different hand crafts, such as embroidery, sewing and weaving. The women then produce products to JRF according to specific templates and get paid per piece. Therefore, the women do not have a fixed salary, but rather earns different each month, depending on what kind of products they produce (Interview 1). Importantly, the women can choose the place of working: either at home or at the common working centers.

What makes the work of JRF one of a social entrepreneurial kind was explained by Tareq Hamdan<sup>8</sup> as relating to the social impact aspects in the objectives of the project (Interview 1). Similar statement is done by Conway (2016:212) who argues that social enterprise “seeks an innovative approach for helping disadvantaged groups into enterprise and employment through empowerment”. When women produce products, these are sold either at the JRF Showroom in Amman or per order. The money earned from vending these products goes back to JRF, in order for them to provide more working opportunities for women.

IoS partnered with JRF as they wanted to create livelihood opportunities for both Jordanian women and Syrian refugee women (Interview 22; Interview 23). The partnership with JRF is of a social entrepreneurship kind due to the nature of the initiative: to make a social impact (Interview 22; Interview 23). Unlike CSR, this initiative is a commercial relationship and hence not monetary (Interview 23). Arguably, the initiative is of a business kind as IoS have the same demands on the social entrepreneurs as they do on any other supplier (Interview 22). Another important aspect of why this initiative is social entrepreneurship, and not CSR relates to the fact that within IKEA, only IKEA Foundation is involved with CSR, whilst the Initiative belongs to IoS (Interview 22; Interview 23). Importantly, since IoS ignited the partnership with JRF, there have been some alteration: the women no longer work per piece, but they have fixed salary

---

<sup>8</sup> Business Development Manager at Jordan River Foundation

and the women now have the possibility to have access to insurance that they did not before (Interview 22; Interview 23).

Furthermore, it is important to note who the social entrepreneurs are in this initiative. IoS, states that the social entrepreneurs are those who “use business as a way to tackle social and environmental challenges, such as reducing poverty and empowering women” (IKEA 2018c). Hence, it could be argued that the partner organization, are the social entrepreneurs. According to JRF, the social entrepreneurs are both the women and the organization (Interview 1). Hence, although entrepreneurship has been identified as a tool in development and empowerment of women, it is not always clear who the entrepreneurs are. However, this thesis will assume that the women are the entrepreneurs.

### **3. Empowerment – a conceptual framework**

This chapter will present different components relevant in the conceptual framework. As this thesis aims at investigating the connection between women's participation in a social entrepreneurship initiative and their empowerment, the conceptual framework will constitute of different components significant for empowerment.

First, definitions on empowerment will be elaborated on, followed by a section viewing power and its relation to empowerment. A presentation of current academic debates on whether or not there is an empowerment theory will follow as well as a section presenting critical perspectives towards empowerment. Importantly, a section will present the analytical framework adopted specifically for this thesis.

#### **3.1 Defining empowerment**

As previously stated in the thesis, the viewed definition of empowerment is presented by Karl (1995:14). Conger and Kanungo (1988:474) argue that empowerment is essential when people feel powerless. Hence, the power within empowerment relates to women reclaiming the power they lack in society (Turner & Maschi 2015:152). Therefore, literature and research on empowerment primarily focuses on women (East 2000:36), and understanding female empowerment requires a need to highlight if, how and why women are oppressed, and in need for empowerment (Datta & Gailey 2012:570). This gendered oppression is visible as it is “still holding to many women back” (UN Women 2018a) and ”gender inequalities remain deeply entrenched in every society” (UN Women 2018b). This gendered oppression indicates a need to view empowerment amongst women.

The literature on empowerment is extensive and will not all be covered in this thesis. However, when talking about empowerment, the work of Naila Kabeer should be highlighted. She argues that empowerment relates to “the ability to make choices” and that “empowerment entails change” (Kabeer 2005:13-14). She also argues that empowerment increases when women are given the possibility to make choices, and hence, that women are disempowered when they are denied the possibility to make their own choices (Kabeer 2005:13). Importantly, Kabeer (2012:217) views empowerment as a process, by stating that it is “the processes of change through which those who have been denied the capacity to exercise choice gain this capacity”.

Another scholar attempting to define empowerment is Carr (2003:18), who states her view on empowerment as “an inherently interpersonal process in which individuals collectively define and activates strategies to gain access to knowledge and power”. It should be noted that both Carr (2003:8), with reference to a consensus amongst academic scholars, and Kabeer (2005; 2012) views, similarly to the position of this thesis, empowerment as a process rather than an outcome.

The relation between empowerment and development is essential to establish, due to the nature of the thesis, and different scholars have attempted to do so. Duflo (2012) aims at understanding the connection between female empowerment and economic development and argues that one cannot come without the other. Hence, empowerment is essential for women to become more equal to men, and empowered women are a benefit for development (Duflo 2012). Kantor (2003:442) aims at not only connecting empowerment and development, but above all highlight whether or not having an income affects empowerment of women, referring to common statements viewing it less empowering for women to do home-based work.

This is visible in different studies, such as one done by UNESCO (1995) that identified that if women do not leave their homes, they will struggle to be empowered and that if women interact with other women in a setting that allows for knowledge sharing of different skills, they will become more empowered quicker (UNESCO 1995:27). Despite this, Kantor (2003:442) concludes that income is not sufficient to increase empowerment, rather that it should focus on “what they [the women] think they can do with it in the household”.

## 3.2 Power

In order to understand empowerment, the concept of power needs an initial definition and understanding (Conger and Kanungo 1988:472). Therefore, this section will view different definitions and notion of power, to clearly state its relation to empowerment.

The notion of ‘power’ in ‘empowerment’ is explained by Carr (2003:8) who argues that empowerment is a process used by people seeking power. Kabeer (2001) presents her view on power, and its role in empowerment, based on Lukes (1974) three-dimensional view on power. Lukes’ (1974) three-dimensional view arose from Dahl’s (1957:202f) classical definition of power being “*A* has power over *B* to the extent that he can get *B* to do something *B* would not

otherwise do” [emphasis in original]. However, Lukes (1974:11-23) states this to be ‘one-dimensional’ and further adds two more dimensions to make the definition more complex. Based on his three dimensions, Kabeer (2001:224-262) highlights different aspects of power: power within, power with, power over and power to.

These aspects of power are important for empowerment when viewing it from women and their role in development as “empowerment has been identified as a key goal” for women to have “formal equality with men” (Kabeer 2001:224). Furthermore, power is essential in the understanding of empowerment, as empowerment above all has targeted the ‘powerless’, consisting of different marginalized groups within the society (Kabeer 2001:224). As this thesis views Jordanian women and Syrian refugee women, it is important to take this ‘powerlessness’ in consideration.

### 3.3 Empowerment - a theory?

To what extent there is a theory on empowerment, if there is a need for one and what it does/would entail differs amongst different academic scholars. Therefore, this section will briefly elaborate on this debate.

Conger and Kanungo (1988:474) argue that there is no need for empowerment theory, as it “assume that everyone has an internal need for self-determination and a need to control and cope with environmental demands”. On the other hand, scholars such as Perkins and Zimmerman (1995) argue that there is not only one, but several different theories on empowerment. Similarly, Turner and Maschi (2015:152) argue that empowerment ought to be viewed as a theoretical framework which enables women to obtain control over their situation. Perkins and Zimmerman (1995:570) also argue that these theories include both outcomes and process, since “actions, activities or structures may be empowering, and that the outcome of such process result in a level of being empowered”. Carr (2003:9) argues that in order to understand a theory of empowerment, there needs to be an understanding to why empowerment is needed. She states that scholars argue that is either due to political or psychological factors, but that they conclude that barriers to empowerment are more often political rather than psychological (Carr 2003:13).

Due to the discrepancy amongst academic scholars, on the view on empowerment theory, it will not serve as a significant component in the operationalization of the thesis. However, it is important to note that there is somewhat of a potential ground for a theory, but this thesis will instead of elaboration on this ground further formulate its own analytical framework.

### 3.4 Empowerment – critique

It is important to note that not all scholars are positive towards the current discourse and implementation on women's empowerment. Despite criticism, empowerment is essential to the thesis, as it will allow for a better and more clear view on how the women perceive themselves as entrepreneurs and actors on the labor market. However, critical perspectives will be presented below and reconnected to in the analysis.

General criticism towards empowerment have been highlighted by Cornwall and Brock (2005) who argue that 'empowerment' is a buzzword for women in a development context. They argue that the notion of 'empowerment' is frequently used, but does *de facto*, not contribute to poverty alleviation of the women it is targeting (Cornwall & Brock 2005).

Other critical standpoints have been done on empowerment. The first critical standpoint comes from a post-colonial perspective. Özkazanç-Pan (2017:199) argues that the "(Western) aid policies end up reproducing patriarchy in their aims to 'help' the Third World women as they reinforce existing gender stereotypes around women's role in the labour market". Importantly, specific criticism has been directed towards empowerment in Arab countries, as it has been a Western view on how women there ought to reach gender equality and empowerment (Jad 2007:182).

Another critical standpoint comes from empowerment focusing on women's access to the labor market. Roberts (2014:10) argues that integrating women into labor market is not a guarantee for them to reach empowerment. Similar statement has been made by Tornhill (2017:199) who argues that female empowerment "tends to be equated with women's contribution to economic growth". Furthermore, authors such as Jackson (1997) and Ajjan et al. (2014) identify that women do a lot of unpaid work within the household. Hence, this indicates that women do double work: paid and unpaid work (UN Women 2018c).

Importantly, Hickel (2014) presents a critical view towards empowerment and entrepreneurship, since it, according to him, mostly revolves around applying Western liberal traditions on what is expected for the women to want. He also argues, by connecting empowerment and entrepreneurship, “women and girls are made to bear the responsibility for bootstrapping themselves out of poverty” rather than viewing existing “drivers of poverty” (Hickel 2014:1355).

### 3.5 Female empowerment and social entrepreneurship – combining the components?

As this thesis investigates how women become empowered through a social entrepreneurship initiative, it is important to view what attempts have been made to unite the two. This in line with what Maguirre et al. (2016:166, 169) argue on entrepreneurship being an important tool in the empowerment of women. However, how empowerment can be linked with social entrepreneurship have different aspects, highlighted by different scholars. Therefore, this section will view previous studies aiming at combining the two components.

An entrepreneur is frequently viewed as white, middle class man, hence: the attributes often accredits an entrepreneur are of a male kind (Marlow & Al-Dajani 2017:179-181). Therefore, when viewing empowerment and entrepreneurship, it is significant to take into consideration that *“women’s equal standing must be accepted as an expression of the freedom of women as women, and not treated as an indication that women can be just like the men”* (Pateman 1988:231 emphasis in original). Hence, empowering women through entrepreneurship must be done on their own conditions. Similarly, Faveri et al. (2015:11) argue that economic resources in itself is not sufficient for women to achieve empowerment, but rather the ability for women to make decisions regarding their financial situation.

Different studies have been conducted in order to understand the connection between entrepreneurship and empowerment. Ajjan et al. (2014) conducted research in which they studied if women reach empowerment through information communication technologies, and to what extent they use social media to market themselves as entrepreneurs. Masalk (2017), on the other hand, has written extensively on the connection between education, female entrepreneurship and empowerment by viewing different cases in Asia. Maguirre et al. (2016) explores by a study in Mexico how women might be empowered through participation in social



enterprises. Another example of such a study is that of Al-Dajani and Marlow (2013) who interview Palestinian migrant women living in Jordan throughout a ten-year period, to follow how they use entrepreneurship to gain income for their families. The aim of their study was to investigate the extent of the connection between social entrepreneurship and empowerment for migrant women (Al-Dajani & Marlow 2013).

### 3.6 Operationalization

Operationalizing empowerment is not an easy task, taking into consideration the diversity of positions on components within empowerment. Several scholars have been presented above, all deemed relevant for the conceptual framework of the thesis. However, Perkins and Zimmerman (1995:570) argue that understanding empowerment requires a contextual perspective, and therefore, the framework presented by Al-Dajani and Marlow (2013) will serve as a tool in formulating the analytical framework of the thesis. Despite their framework being adopted based on Palestinian women that did not participate in a social entrepreneurship program, it is still deemed.

#### 3.6.1 Original framework

Al-Dajani and Marlow (2013:508) present a framework in three stages: the first stage is Contextualizing Entrepreneurial Motivations, in which it is argued that the women's attitudes, perceptions motivations are relevant for creating an enterprise. Secondly, they identify The Empowerment Cycle, which was originally developed by Longwe and Clarke in 1994 (Al-Dajani & Marlow 2013:511). Lastly, they highlight The Empowerment Outcomes which focuses on measurable empowerment indicators (Al-Dajani & Marlow 2013:514-515).

Within their framework, they identify different themes and outcomes that might serve useful in the operationalization of their theory. It should be noted that the second stage within their framework, the Empowerment Cycle, is not accounted for below as it was not originally developed by Al-Dajani and Marlow (2013).

***Figure 1: Al-Dajani and Marlow (2013) framework***

### Contextualizing Entrepreneurial Motivations

<i>Theme</i>	<i>Definition</i>
Resistance/Heritage Revival	Doing Palestinian embroidery to share and retain their roots
Gender and Political Awareness	Awareness of the political and gender positions the women have in their society
Access to Resources	Insight that working would enable them to gain access to income and social resources
Improved Welfare	Having the chance to improve the lives of their families, particularly their children
Economic Independence	Having the power to decide what they used the money they earned on
Community Organizing	Going beyond the situation of the family and turn to women in the community and facilitate them in accessing the labor market

### The Empowerment Outcomes

<i>Theme</i>	<i>Definition</i>
Increased Awareness and Knowledge	Being aware about gender equality and that they have changed
Accountability and Responsibility	Confidence in themselves with a positive view on their change
Making Decisions and Having Choices	Confidence in make choices for her family and their situation
Leadership	Awareness of the patriarchal norms within the society and challenges them
Self-Identity	What extent the women consider themselves changed since starting to work and considering themselves as positive role models for other women
Reduced Poverty	Measure how the income of the women has changed the financial situation of them and their families
Economic Establishment	Women establishing their enterprises into the community

### 3.6.2 Adapted framework – the thesis’ analytical framework

The framework by Al-Dajani and Marlow (2013) serves as useful tool in the formulation of an adapted analytical framework for the thesis. As they originally only presented two stages within their framework, they are the ones that will be adapted for this thesis. It is important to acknowledge the differences between their study and this. Al-Dajani and Marlow (2013)

studied women during a ten-year period, which gave them a better insight to the process of empowerment the women experience, but also gave them the possibility to interviewing the women several times. As this study was done during a short period of time in Amman, each woman was interviewed once, as time prevented the possibility to follow up and see a potential development. Importantly, this also serves as a limitation to the collected data. This also lead to exclude the Empowerment Cycle within the adapted framework.

With their framework in mind, a framework for viewing the primary data collected in the field was developed. Some of the themes identified by Al-Dajani and Marlow (2013) was used, and importantly, merged due to their similarities. Other elements, which was not included in the original framework was added into the adapted framework, to understand empowerment amongst the interviewed women. Importantly, motivations were analyzed as authors such as De Bruin et al. (2007), Petriduo and Glaveli (2008), Gupta et al. (2009) as well as De Carolis and Saporito (2006) similarly to Al-Dajani and Marlow (2013) identify them as significant for women’s entrepreneurship.

Some of the themes and outcomes have the same name as the ones in the Al-Dajani and Marlow (2013) study, whilst others have been renamed in order to make appropriate for the thesis. The choices were done based on findings within the collected data. Hence, the following framework will be used and applied in the analysis:

**Figure 2: Framework developed for this thesis**

<b>Understanding Motivations for Working</b>	
<i>Theme</i>	<i>Definition</i>
Improving Livelihoods	To what extent the woman starts working to gain more access to resources within the society
Economic Independence	Views what management possibilities the woman has over her income serves as motivation
Family Relationships*	To what extent the family relationships and dynamics motivated the woman to engage in the initiative
<b>The Empowerment Outcomes</b>	
<i>Theme</i>	<i>Definition</i>
Having Control	To what extent the woman has more control over her life and can take a leading role and the ability for the woman to make choices for herself and her family/household

Self-identity	How the woman perceives herself after becoming involved in the initiative
Strengthen Economic Situation	To what extent the woman's income have increased with her engagement in the initiative
Unpaid work*	The relation between the woman's paid and unpaid work

*\* Not found in Al-Dajani and Marlow (2013) framework but deemed important for the thesis*

There are several differences and similarities between the study done by Al-Dajani and Marlow (2013) and this study important to note. First and foremost, the contextual similarities, with marginalized Palestinian women in Amman being the focus on their study, makes it well-suited for viewing Jordanian women and Syrian refugee women. The women's preconditions are similar: the women in this study are living in Amman, or just outside of Amman, they are all women and they all part of a marginalized group within the society.

Secondly, there is a significant difference between the women in their study and in this thesis, which revolves the motivations for the women to be entrepreneurs. As the women in this study becomes entrepreneurs through an organization, the stage named "Contextualizing Entrepreneurial Motivations" needs somewhat of an adjustment, as it might differ from the women in Al-Dajani and Marlow's (2013) study.

## 4. Methodology

This chapter elaborates on different methodological positions relevant for the thesis. From the perspective of pragmatic feminism, the ontological and epistemological stances will be stated. The chosen research design, the case study, will be defined and elaborated on. A section will follow where different important components in the data collection will be stated and followed with a section containing different ethical considerations. Lastly the chapter will finish with a section where the role of the translators in the data collection will be discussed. Importantly, throughout this section, different statements will be done in relation to the trustworthiness of the thesis.

### 4.1 Feminist methodology – ontology and epistemology

When doing research, particularly on women, the most relevant methodology is that of a feminist kind, since “feminist research enables us to examine women’s lives from a personal perspective” (Masalk 2017:227). Feminism can be understood as “the importance of the social, political and economic structures that shape human societies and stresses that gender must be considered when examining the effects of oppression and domination and power and powerlessness in our society” (Turner & Maschi 2015:151).

It should be noted that several different schools exist within feminist theory and these unite over their strive for gender equality, but differs in strategies on how this will be achieved (Capps 1996:65). Importantly, this includes different strategies on how women will reach empowerment (Scott et al. 2012:544).

Furthermore, there are two important points to make: the ontological and the epistemological stance. Ontology can be defined as “the study of the being”, whilst epistemology, on the other hand, aims explaining the study of knowledge (Moses & Knutsen 2012:4). As will be elaborated on below, this thesis takes the position of pragmatic feminism, hence, the relation between ontology, epistemology and pragmatic feminism needs to be accounted for.

Feminist epistemology can be viewed as theorizing “what ‘knowledge’ consists of, how it is produced and by whom, how it can be distinguished from mere opinion” (Stanley 1997:204). However, Seigfried (1996:21) argues that within pragmatic feminism, it is more important to “resisting the turn to epistemology and instead emphasizing concrete experience”. Due to the

nature of the thesis, the epistemological view of Seigfried will be adopted. As for the ontological position within pragmatic feminism, it can be understood as “the relationality [...] of mutual interdependence and independence; it is a relationship of reciprocity” (Thayer-Bacon 2012:145). This is similar to feminist ontology, which is viewed as something “rooted in the acknowledgement that all social knowledge is generated as a part and a product of human social experience” (Stanley & Wise 1993:192). The pragmatic feminist stance on ontology as defined above will be the position of the thesis.

Research can take different stands: deductive and inductive. The difference between the two is explained as deductive research tests a theory or hypotheses, whilst inductivism rather bases theory on findings within the research (Stanley 1997:211). However, there is a possibility to go between the two by conducting iterative research. Iterative research is explained by Bryman (2016:379) as “an interplay between interpretation and theorizing, on the one hand, and data collection on the other”. Hence, iterative research allows for the possibility of having elements of inductive and deductive research. It should be noted that iterative research is most associated with grounded theory (Bryman 2016:23), however, is still deemed relevant for this study. As this thesis uses the framework of Al-Dajani and Marlow (2013) to develop its own analytical framework based on field findings, it will assume an iterative research. Furthermore, the iterative approach allows for more flexibility in the formulation of the conceptual framework for the thesis as it is “an alternative strategy for linking theory and practice” (Bryman 2016:23).

#### 4.1.1 Pragmatic Feminism

Capps (1996:76) argues that pragmatic feminism ought to be viewed more as a method, rather than ideology. Pragmatic feminism is described as “not ideologically bound” and “emphasizes that human existence is always evolving” (Scott et al. 2012:546). It focuses on communities, and to what extent collective intelligence can lead to positive outcomes (Scott et al. 2012:546).

Pragmatic feminism emerged during the 1990s, and utilized concept from both pragmatism and feminist theory to engage in social issues (Whipps & Lake 2016:n.p.; Siegfried 1996:7). It considers the social world able to change by different philosophical considerations as well as with actions by humans (Whipps & Lake 2016:n.p.). Therefore, the pragmatic feminism allows for a “flexible feminism” (Hamington & Bardwell-Jones 2012:2). Since the foundation of pragmatism to a large extent involves pluralist elements, the feminist pragmatism considers

women's collective perceptions as essential (Whipps & Lake 2016:n.p.). The pragmatic feminism might serve as an important tool when combining theory practice as "lived experiences of women are important for philosophical theorizing" (Hamington & Bardwell-Jones & 2012:3).

Importantly, Scott et al. (2012:547) state that pragmatic feminism might be a useful tool when studying entrepreneurship. They argue that since literature on women's entrepreneurship has a large focus on them gaining more income and financial independence, studies should have more focus on how women as entrepreneurs might challenge patriarchal dominations (Scott et al. 2012:547). Based on this, and the fact that it views communities and their collective knowledge significant, makes this a good fit for the feminist position of the thesis.

It should be noted that in relation to pragmatic feminism, this thesis adopts a constructivist approach. The linkage between feminism and constructivism is explained by Locher and Prügl (2001:111) as they "share a commitment to an ontology of becoming that can serve as a common basis for conversation". Furthermore, combining pragmatism with constructivism indicates "how knowledge is actively constructed in processes of inquiry that are located in the life-worldly contexts to which the practices of knowing give meaning" and that it "should take observers as being at the same time agents and participants in cultural practices" (Neubert 2001:1 & 4).

## 4.2 Research design – case study

In regard to the research design, it is not obvious that case study is most suited for this thesis. This since Stanley (1997:205) argues that feminist methodology and research has phenomenological characteristics as it is "a grounded and material way which focuses on the analytic procedures used by both 'the subject' and the 'the researcher'". However, Maguirre *et al* (2016:170) argue that "case study is the method of choice when the phenomenon under study is not readily distinguishable from its context". Therefore, the chosen research design of this thesis will be case study.

What constitutes the actual *case* in case study research design varies, either investigating an individual, communities, decision or program and projects (Yin 2014:31). The latter one will be the unit of analysis for the thesis, as the initiative constitutes the case. There are different

kinds of case studies and the chosen one for the thesis is the exemplifying case, which allows for possibility to view the everyday life (Bryman 2016:62). Importantly, this thesis will use a single-case design, with an embedded design. It allows for viewing different units of analysis within the same case (Yin 2014:50). Hence, the units of analysis for this case will constitute of the two different groups of women interviewed: Jordanian women and Syrian refugee women participating in the initiative.

It should be noted that Yin (2014:65) argues that case study allows for both qualitative, mixed methods and quantitative elements. However, this thesis will solemnly have a qualitative focus. This, as it allows for the study of people and communities, as well as giving the possibility to view a social phenomenon (Stewart-Withers et al. 2014:59f).

### 4.3 Data collection

Once in the field, 19 women, 1 trainer and the Business Development Manager at JRF had been interviewed in Jordan. In Sweden, two interviews via telephone were conducted with employees at IoS (see Appendix A). During the interviews, different aspects became visible both regarding the collection of the data, which all will be elaborated on below.

The structure of this section is as follow: an initial description with the process of data collection which will be followed by a section on the sampling and will end with the data analysis. It is important to note that the structure below is based on the chronological order of the data collection, and therefore it commences with the process.

#### 4.3.1 The process

An interview guide was developed prior to the field work was conducted (see Appendix B) and the questions were semi-structured. This, since it would allow for flexibility in the field, and also, in relation to what has been argued by Bryman (2016:488): qualitative and semi-structured interviews are relevant and well suited for conducting feminist research. Hence, the semi-structured interviews follow the interview guide at the same time as it allows for the interviewee to steer the interview by the replies given (Bryman 2016:468).

An important aspect in the formulation of the interview questions was the ones regarding *empowerment*. Tsikata and Darkwah (2014) highlight several difficulties when it comes to



posing questions regarding empowerment, above all the linguistic difficulties. Therefore, the questions did not involve the word *empowerment* but rather targeted elements within the component. This could potentially be considered a limitation as the women were not asked about the specific term *empowerment*; however, it is not deemed problematic in this case as the answers given by the women covered the scope of empowerment.

In regard to saturation, Kvale and Brinkman (2009:129) clearly state, that there is no exact number in how many interviews are to be conducted in qualitative research. However, a judgement was made that the 23 interviews were sufficient, and that saturation was achieved.

### 4.3.2 Sampling

The sampling process done whilst in the field was done on a purposive basis. That is, the participants were not chosen randomly, but contrary, to what they can contribute to the research (Bryman 2016:408). However, this form of sampling also allows for a variety of participants, despite the fact that they are not chosen on a random basis (Bryman 2016:408). The women who participated in this study were chosen due to both their nationality, but also due to their place of work: at home or at the center. Importantly, the criteria were set in order to have as much variety amongst the data as possible. Therefore, in order to meet these requirement, the purposive sampling served as the most useful tool.

It is important to note that the women were initially approach by JRF, who facilitated in the field work, as they were the ones with most knowledge about which of the women fulfilled the above criteria. Hence, JRF served as gatekeepers once in the field. Importantly, using gatekeepers in the field might be problematic in different regards. Willis (2006:147) states that using a gatekeeper to find interviewees might make them feel compelled into cooperation. To counter this problem interviewees were explicitly told they did not have to participate, should they not want to, but all agreed. The interviews revealed that women raised critical points in relation to the initiative as a whole and its partners, which indicates the JRF did not only select women who would cast the initiative and its partners in a positive light.

### 4.3.3 Data analysis

When the interviews had been conducted, they were all transcribed in order to facilitate the coding and findings of patterns. Therefore, the way of analyzing the data was done by a thematic

analysis. With using this analytical model, the themes identified might be considered equivalent to codes (Bryman 2016:584). The operationalization for the thesis had different themes useful for the analysis, these were applied to the data collected in the field and then analyzed.

Furthermore, in order to achieve sufficient data to answer the research question, triangulation was used. Triangulation is defined by Bryman (2016:386) as “using more than one method or source of data in the study of social phenomena”, which indicates that the study either has a mixed methods element, or that both primary and secondary data is used. For this thesis, secondary sources are used to triangulate the gathered primary data. Furthermore, triangulation provides the thesis with credibility it ensures “that research is carried out according to the principles of practice” (Bryman 2016:384).

## 4.4 Ethical considerations

Conducting field research requires several ethical considerations to be done, which will all be elaborated on below. Importantly, care was taken towards the women when asked about their families, particularly regarding the Syrian women. Viewing family relationships amongst the Syrian women can be sensitive, as they might have lost family members during the conflict. Therefore, these questions were posed in a way that only focus on the family members that was living with them in Amman.

### 4.4.1 Interviewing women

The primary ethical consideration regards the gender of the participants: that women are the focus of this study. Scheyvens et al. (2014:193ff) highlight different important aspects when interviewing women, which mainly regards their potential vulnerability in the household and/or in the community. Therefore, Kvale and Brinkman’s (2009:77-96) ethical guidelines were consulted throughout the fieldwork process. Based on their guidelines, different considerations were done. The first was to give the women full anonymity within the thesis, since with anonymity, they would feel more secure in giving their answers. Furthermore, each interview started with giving women information that they could at any time, if they wanted, end the interview, they could interrupt if they any questions and importantly, they could refuse to answer the questions. When the consent was given from the women, the question about the possibility to record the interviews were asked, with also informing the women that they could

answer no. However, all women agreed to be recorded, with the promise of the recording not to be spread and used by others.

Hence, all interviews were initiated with the interviewees being informed on their right to end whenever they wanted, as well as giving the promise of anonymity and confidentiality. Importantly, all the women gave their consent on recording prior to questions being asked.

#### 4.4.2 Cultural differences

Kvale and Brinkman (2009:160f) identify different aspects that might occur when conducting interviews over cultural borders. One of these are what norms prevail in the context where the interviews are conducted (Kvale & Brinkman 2009:161).

In this study, what became visible was the norm of using religious words in the everyday language. The women frequently, as well as the translators, used the terms *alhamdulillah* and *inshallah*. *Alhamdulillah* can be translated to “[p]raise be to God” (Chin 2016:597) and is frequently used to express gratefulness to God for their situation (Makhtar et al. 2016:101). *Inshallah*, on the other hand, translates to “Allah [God] willing” and is commonly used in everyday Arabic (Morris et al. 2011:48).

Since the both terms are frequently used in the Arabic language and in the everyday life, it was sometimes difficult to contextualize it during the interviews. Was *alhamdulillah* said because the women were grateful for their situation, as it might be better than how other people are living, or was it said because that is the answers to the questions asked? When it came to e.g. questions regarding their financial situation, they often answered that “it is good, *alhamdulillah*”, but when doing a quick calculation, it could be assumed that they were struggling. Importantly, Scheyvens and Leslie (2000:121) emphasize the problematic role of Western women coming to developing countries and aiming to tell the story of the women living there and adding their own values to their study. Hence, it is important to take reflexivity into consideration, as it regards to “social researcher should be reflective about their implications of their methods” and requires a “sensitivity to the researcher’s cultural, political and social context” (Bryman 2016:388). Therefore, the cultural differences between the interviewer and interviewee were taking into consideration throughout the research process.

#### 4.4.3 Power relations

Bromley (2012:124) argues that doing qualitative research from a feminist perspective “recognize that there are relationships between researchers and their participants”. Therefore, important power relations need to be addressed in regard to the data collection. The first regards the asymmetry in the power relations between the interviewer and the interviewee. As Kvale and Brinkman (2009:49) argue, the nature of interviews leads to an asymmetric power relation, since it is the interviewer who decides on topic and poses questions, without sharing anything in return. The second relates to the cultural differences between the interviewer and the interviewee.

There were several attempts made in order to decrease the asymmetric power relations, such as not taking notes during the interview, and only record the answers and information about the interviewer was also given to the interviewees. Another important aspect done in order to decrease the power relations was when questions came regarding the hand craft done by the women. By admiring and commending their work, an attempt was done to show that they had knowledge and skills that neither the interviewer nor the translators had.

#### 4.5 The role of the translator

Using translator in field work means that different aspects need to be elaborated on. One of them is the gender of the translator, since Datta and Gailey (2012:573) argue that when conducting studies involving women’s participation, they tend to be more comfortable and willing to share both emotions and experiences with other women. Since the author of the thesis is female, an active choice was made to also have the translator being female.

Bujra (2006:174-178) highlights different implications that might occur in the use of translator when conducting development research. It is common for the translator to leave out what the person deems insignificant Bujra (2006:175f). Whilst transcribing the interviews, it became evident that the answers given were much longer than those translated. Therefore, it is not impossible that this has been the case for this study as well.

The translators used were both women, one worked during two interview days, the first and the last, whilst the other worked for three days. None of them were professional translator, because similarly to what Bujra (2006:174) states, a professional translator is very expensive.

Furthermore, none of the translators gave a word-by-word translation, but instead they translated with “she said...”. Some scholars deem this as problematic since the ideal interpreter ought to speak in first person (Edwards 1998:201). However, by translating in third person, the translator becomes visible in the field work (Edwards 1998:202). Therefore, quotations will be used in the analysis, to have both the women and translators visible in the thesis. Without them, the field work for this thesis would not have been possible.

## 5. Analysis

This chapter will first apply the framework developed in the operationalization, analyze interviews conducted in the field, and compare it to existing literature. Importantly, this chapter will assume a somewhat homogeneity amongst the two different groups of women, as the division will be made solemnly on their nationality. The reason for doing so regards to limitations in the scope of the thesis.

Initially, a section will explore the different motivations for women to engage in the initiative, followed by a section viewing the different identified empowerment outcomes. Importantly, within each of these two sections, a division will be made between Jordanian women and Syrian refugee women but will also be compared. Lastly, this chapter will conclude with analyze some critical perspectives on empowerment found in the collected data and literature.

### 5.1 Exploring motivations amongst participants

This section will elaborate on the different themes identified in the framework for the thesis, to understand how they are driving the women to become engaged in the initiative. This since Al-Dajani & Marlow (2013) De Bruin et al. (2007), Petriduo and Glaveli (2008), Gupta et al. (2009) as well as DeCarolis and Saporito (2006) all argue that the women's attitudes are of great importance for social entrepreneurship projects to be successful.

It is important to note that the some of the women became involved in this specific initiative due to match of their knowledge and the work of the organization. As stated in Interview 18, 19, 20 and 21: proficiency in weaving, in particular, has been given from mother to daughter in generations. These four Jordanian women live in a poor, rural area outside of Amman and belong to the same clan: Beni Hamida. Due to both clan traditions, isolation in the rural area and poverty, knowledge in how to do hand crafts has been important.

Importantly, this section will view to what extent the different themes identified, developed from Al-Dajani and Marlow's (2013) framework, served as motivation for the women's involvement in the initiative. These themes are 'Improving Livelihoods', 'Economic Independence' and 'Family Relationships'.

### 5.1.1 Jordanian women

When analyzing the answers given by the Jordanian women, it is visible that all of these themes had to some extent served as motivators for the women to start working. However, some themes were more predominant than others.

Of the identified themes, 'Improving Livelihoods' was identified in a less prevalent manner, despite all of the women stated motivations that somewhat related to this motivation. One woman explained it as "she used to live with her mother-in-law [...] she decided that she must work to get out. To find another home, to move out" (Interview 16). This woman highlights that she wants to work in order to having her own home, to have a better living arrangement for herself and her family.

It should be noted that the main motivators for the Jordanian women to start working relates to 'Economic Independence' and 'Family Relationships'. One of the Jordanian women explains the 'Economic Independence' serving as motivation by simply stating that "[s]he started to work because they needed the money" (Interview 20). Another woman stated she gained economic independence first when her husband got retired, as she "faced a lot of financial problems. Now, because of these problems, she had to work" (Interview 5). Both these women argue quite pragmatic reason to starting to work. Hence, they started to work in order to have 'Economic Independence'. Amongst the interviewed women, ten out of the eleven interviewed women stated this to be a motivator for them to start working.

The other main motivator relates to 'Family Relationships': the women started to work much related to the working situation of their husband, provided they were married. Here, it is initial to understand why the women started to work: if they wanted to work, if they needed and wanted to work or if they didn't want to work but needed to work. When the eleven Jordanian women were asked about why they started to work, five women stated that they wanted to work, five stated that they wanted to work and needed to work, and one woman stated that she didn't want to work but needed to work.

Furthermore, it is also important to understand their reason for working. One of the eleven women stated that she started to work because she was bored at home, but also that she has always wanted to work. Five women stated that they started to work because their husband's income wasn't enough, with one woman who wanted to work and four women who wanted to

work but didn't start working until it was needed. Lastly, four women stated that they started to work because their husbands were sick or retired. Of these, one woman wanted to work, two wanted to work but didn't start until it was needed and one woman who didn't want to work but needed to work. Hence, that the women started to work was to a large extent related to the working situation of their husband. Importantly, since one woman is not married, she is not included in this discussion.

What becomes evident is that the reason to why the women start working relates the financial situation of other family members. One Jordanian woman explained a motivation for starting to work relating to the family relationship as "they must work so they can go through life. Because one of them is not enough" (Interview 7). By this statement, the woman is highlighting the importance of viewing family relationships as a factor to why women start working. Five women stated to be the sole income generators, four women stated them and their husbands as income generators and one woman was together with daughter/s and/or son/s income generators. Lastly, one woman stated to be income generator together with another person in the household.

### 5.1.2 Syrian women

The Syrian women all highlighted motivations for working similar to those identified in the thesis' analytical framework. However, the 'Family Relationships' appears to have been much more of a motivator compared to 'Improving Livelihoods' and 'Economic Independence'.

Regarding 'Improving Livelihoods', all Syrian women gave answers that could relate to this motivation, but not in an obvious manner. As an example, a Syrian woman stated that she started to work in order to "enhance her living" (Interview 14). This indicates that she started to work in order to gain access to resources within the society, and hence, improve her livelihoods.

As for the 'Economic Independence', one Syrian woman explained it that it above all regarded having "income, fixed income" but also that she could "make relations, seeing other people rather than staying at home and doing nothing" (Interview 2). Here, it becomes obvious that the main reason regarded financial safety, but that other factors might also have contributed to her working. The 'Economic Independence' amongst the Syrian women was not very high, as only three women identified this as a motivation to working. One of the Syrian women who stated



that she could not manage her finances said that her husband used the money she gained to pay for expenses of the house: the rent, gas and electricity (Interview 2). However, it should be noted that although economic motivations were found amongst the women, it did not relate to the *independence* in managing the income.

The 'Family Relationships' served to a larger extent as a motivator for the women to start working. When asked about their feelings of working, five women stated that they wanted to work and three stated that they wanted to and needed to work. Importantly, none of the Syrian women stated that they didn't want to work but needed to work. What is visible here is that there is a connection between those who worked because of reason related to the situation of their husband. As one Syrian woman tells it, "he [her husband] didn't want her to work, but then she saw that she was bored, he said 'it is your comfort, so do whatever you want'" (Interview 6). Two of the eight women stated that they started working because they were bored at home, whilst five started to work due to reason that was related to their situation with their husband. Three women started to work because their husband's income was not enough, with one woman always wanted to work and two women who wanted to work, but who didn't start before their husband's income was not enough. Furthermore, two women stated that they worked because their husbands were sick or retired, with both of them stated that they wanted to work but didn't start until it was needed. It should be noted that one of the women did not answer these questions and is therefore not included here.

When family relationships amongst the Syrian women was investigated, it became evident that of the eight Syrian women who participated, one woman stated that she was the sole income generator within the household. Of the others, five women stated to be income generators alongside their husbands and two women stated to be income generators with daughter/s and/or son/s. A woman stated that she started to work since it "was very difficult for them [...] before she worked here because they have only her son's income" (Interview 4). Hence, both of these women state motivations relating to the 'Family Relationships'. Importantly, one of the Syrian women tells of how she has always wanted to work but that certain circumstances lead to her working now with "[a]t first, when her husband was fine and when he was working, he didn't allow for her to work. But then he had two heart attacks [...] then she had to work" (Interview 15). By stating this, she highlights something common amongst the women, that they started to work when the circumstances demanded it.

### 5.1.3 Exploring motivations – a comparison

When viewing the differences and similarities between the two groups, it becomes clear that the women to a large extent started to work to ameliorate the lives of their children. This finding relates to those done by Blair (2012) and Chant (2007:39), who identify that women work in order to support others within the household. Hence, understanding the motivation for women to work regards viewing that the possibility of improved livelihoods might serving as a trigger to why the women wanted to work. Similar findings have been done by Pearson (2007:210) who states that women engage in the labor market to get access to necessary resources for themselves and their families. It should be noted that some women in this study did not implicitly stated that ‘Improving Livelihood’ served as a motivation for working, but instead expressed it relating to ‘Economic Independence’.

The motivations for the women to start working were much similar: ‘Economic Independence’ and ‘Family Relationship’ served as motivators for the women to start working. This indicates that the reason for the women to start working is quite pragmatic: they work because they need money. Hence, the ‘Economic Independence’ is reasonable a strong motivator for the women to start working. However, as stated by Pateman (1988), it is significant that the empowerment of the women comes from their perspective. It should be noted that this theme was not identified by Al-Dajani and Marlow (2013) but was developed for this thesis.

However, one significant difference becomes visible between the two groups: Jordanian women are to larger extent the sole income generators to their family’s income. When asked about their reasons for working, all six of the Jordanian women who are the sole income generators stated that it was related to the fact that their husbands aren’t: either that they are sick, unreliable with money or retired. One of the women explains it as: “[h]er children were really happy because she can do whatever they want. And their father couldn’t do some things, so she did it instead. She helps them through their lives and now she feels good about that” (Interview 13). Hence, she experienced motivations related to ‘Economic Independence’. Similar findings have been identified by UN Women and REACH (2017:7), who identified that the women start to work much relate to the working situation of her husband. This also relates to what has been identified amongst scholars such as Kabeer (2001) who argues that empowerment enables women having gender equality and by Turner and Maschi (2015) who state that empowerment enables women to have control over their situation.

It should be noted that there are several potential reasons for why the husband's income is not enough. Jordan is considered being a middle-income country with scarce resources and few livelihood opportunities. With the recent influx of refugees, there has been increased struggle for poor Jordanians, who are in a vulnerable situation, to manage the finances (UN Women & REACH 2017).

## 5.2 Exploring Empowerment Outcomes amongst participants

This section will explore different empowerment outcomes identified amongst the participants. This thesis initially presented a definition of empowerment by Karl (1995:14) who argues that it is the “sense of gaining control, of participating, of decision making”. Therefore, it is important to view to what extent the participants experience these different aspects of empowerment. Based on the Al-Dajani and Marlow (2013) framework, the analytical framework of this thesis identified four different outcomes: ‘Having Control’, ‘Self-Identity’, ‘Strengthened Economic Situation’ and ‘Unpaid Work’.

### 5.2.1 Jordanian women

What became visible in the data analysis was that all of these outcomes to a large extent was identified amongst the Jordanian women. One Jordanian woman summarized these outcomes as “[a] woman endures, she can do everything” (Interview 10). By this statement, she explains something stated by all the Jordanian women: they feel that they have the power to change their situation into the better.

That the women experienced an outcome of ‘Having Control’ was explained by one woman who stated that “now she is better, when she has money. Money is power. She can give her children whatever they want” (Interview 10). Of the interviewed women all stated ‘Having Control’ has an outcome of her working. Furthermore, the women experienced to a large extent that working and having control gave them the possibility of having a leading role within the household. This leadership was identified amongst two women.

One woman said that when she started working, there was a shift in their household: from the woman being at home and the man working, to her being the sole income provider and working outside the home. She argues that “everything changed, the woman work and the man stayed at the house” (Interview 5). With this quote, she identifies that it is she, as a working woman,

has a leading position within the household. Importantly, this woman also identifies that the women are excluded from the labor market due to patriarchic structure within the society. Similarly, another Jordanian woman highlights similar awareness by telling how the dynamic in her household has changed. Particularly, she identifies an increased awareness not only for her, but for her husband, that he “is really proud of her and told her ‘you made something not many men couldn’t do’” (Interview 17).

Ten of the eleven interviewed women stated that working has somewhat affected their character and personality in a positive way, hence identifying ‘Self-Identity’ as an outcome of participating in the initiative. This was explained in different ways; one woman stated that she “is very happy because she has something in life to go through” (Interview 4). Some of the women argued the notion of ameliorated self-identity related to them being income generators for their family and giving their children what they need. Others argue that it is making them happy and confident, others that it has given them a sense of worth and value. The majority of the women considered that starting to work as something that has been good for their character. It should be noted that one woman stated that working had not done anything for her self-identity. This is, as she explained, relates to her having nine children and a husband absent from home due to military duties. She spoke of that she has felt tired and that she had little help with doing her work (Interview 20).

Regarding the ‘Strengthened Economic Situation’, all interviewed women said that their financial situation has been better since they started working. They have been given the possibility to make a better life for both themselves and their families. One woman explained this as that she “is giving money for, maybe her children, husband [...] her life situation is better” (Interview 16). Another woman said that she with “the money, she bought her children a TV. Her first salary! Because it was her first salary, she won’t, she can’t forget with it” (Interview 17). By stating this, the women highlight a shift in the economic situation allowing them to buy things they want for their children.

The last outcome, the ‘Unpaid Work’, regarded to what extent the women did double work, both paid and unpaid. Only four of the Jordanian women stated to have help with the house chores. Hence, seven of the Jordanian women did double work, both the paid work for the initiative and the unpaid work within the household. One woman, whose husband is not working, stated that she was the one doing the house chores as her husband “does nothing”

(Interview 5). Another Jordanian woman stated that her husband sometimes helps her with the house chores, when she finishes her work (Interview 13). Importantly, both of these women represent the two different groups: those who do unpaid and paid work, and those who have support in doing the unpaid work.

### 5.2.2 Syrian women

All of the outcomes identified in the analytical framework was identified amongst the Syrian women. How the women experienced the ‘Having Control’ outcome is explained by a woman stating that working was an “opening for her to buy everything [...] when she has her own money, she can buy things. That improved her and made her happy” (Interview 3). This indicates that participation in the initiative has given the women the possibility of having control over their lives, in doing what they want. Of the eight interviewed Syrian women, all identified this outcome. One of the women stated that her life “is better, a lot better than before. She can help now, they suffered before, especially in the rent of the house but now, *alhamdulillah*, it is better” (Interview 2). What this woman argues relates to statements from several women, that when they started to work, they could have a control and an impact on their lives that they could not prior to entering the initiative. Such a statement was done by a woman who argued she “could put her children to take a course... and her house is not 100 % complete” (Interview 14). This indicates that she, much similar to the other women, has the possibility supporting their children in ameliorating their lives, but also to improve their livelihoods.

When it comes to ‘Self-Identity’ amongst the Syrian women, all of them identified this outcome and they stated that it had affected them in a positive way to be involved in the initiative with JRF and IoS. As one woman expressed it “[s]he is a human. She as, she as a working woman can help her family” (Interview 4). Similar to what was said by this woman, the women were happy being able to help with the family’s income and give their children what they needed: they feel that they have another value now when working. This might relate to the fact that during the time before they started working in this initiative, they were not allowed to work due to lack of permits.

All of the interviewed women stated that they had better lives now, as working gave them more possibilities to ameliorate the lives for themselves and their family. Hence, they all identified ‘Strengthened Economic Situation’ as an outcome. One Syrian woman told that getting

involved in this initiative has “helped her not to ask from anyone else for help, for the money” (Interview 15). Hence, with being a participant in this initiative, the woman has now the possibility of being in control over her own life, and not being dependent on other people as her financial situation improved.

Regarding ‘Unpaid Work’, the Syrian women were asked about the work they did both outside and inside the house. Of the eight Syrian women who participated in the interviews, three stated that they had help with the house chores, whilst the other five did not. One woman, who had support in the unpaid work said that she was not stressed about the double work as “all of her children, all of her children help her. So everything is balanced” (Interview 8). This indicates that although to some extent do double work, she still has some support in the unpaid work.

### 5.2.3 Exploring outcomes – a comparison

Regarding the outcomes, it became evident that all four components from the analytical framework of the thesis were visible. As for ‘Having Control’, and making choices in life, twelve of the nineteen women stated that they did not use the money they earned for themselves. These answers are consistent with findings done in literature, both authors such as Blair (2012) and Chant (2007:39) who both argue that women tend to spend what earning they have on others, and most commonly, on members in their household.

Of the women interviewed, the most general beneficiary of the women’s income are their children. A Jordanian woman, living in the rural area outside of Amman, said that she used all her money on her children and their house (Interview 21). A Syrian woman told that working in the initiative made it possible for her to use the money she gained to pay for her son to go to private school, due to hard times at the public school:

He was very annoyed from some of the boys that ‘you are Syrian, you are Syrian’. So sometimes from his anger he started bleeding from his nose. Now, because he was very sensitive, and he told his mother ‘they said this’ and ‘they said that’, she had to transfer him to private school (Interview 3).

The fact that the women acknowledge that they now, as working women, have the opportunity to spend their earnings as they want is similar to findings by Favari et al. (2015:11). They argue

that economic resources in itself is not sufficient for women to reach empowerment, but that it also involves them to make choices on how to spend their income (Faveri et al. 2015:11).

Regarding the ‘Strengthened Economic Situation’, it is important to acknowledge the different preconditions the Syrian and Jordanian women have for what they use their money on. One of the Syrian refugees interviewed said that her children had fees which they needed to pay, and that she helped them with paying them (Interview 8). What these fees were, was not clearly stated, however, probably relating to their refugee status.

Another aspect to highlight regards the women managing their income and the attitude their husbands have towards the women working. Of the nineteen interviewed women, five stated that their husbands did not want them to work, with two being Syrian women and three being Jordanian. This obstacle had been identified in the UN Women and REACH (2017:14) report, that highlights objections from family might hinder the women from participating in the labor market. Of these five women, two did not have the possibility to manage their income as they wanted. Importantly, in relation to the women’s ‘Economic Independence’, three women whose husband did not want them to work did not intervene in how they managed their incomes.

As for the ‘Self-Identity’ amongst the interviewed women indicated that they had an improvement in their character since they started working. Some women identified that they have the power to alter their lives as working women. This relates to findings by Kabeer (2001), who argues that empowerment is critical for the ‘powerless’ and marginalized. Furthermore, that the women identified themselves as more powerful as working indicates that the statement by Conger and Kanungo (1988:472), that empowerment cannot be analyzed without taking power into consideration, is accurate. Furthermore, regarding ‘Self-Identity’, several of the women indicated an alteration within the family dynamic, with them being the income generators and their husbands being at home. This highlights the gender oppression women previously experienced by patriarchal structures within the society, as identified by UN Women (2018a; 2018b).

### 5.3 Empowerment through a critical perspective

As previously stated in the thesis, there are some critical aspects towards empowerment that is in need of further elaboration. Some women experience that since IKEA became involved, they

no longer have the same possibility according to their own terms as they did before: they cannot take home work and do extra should they need more money, they do not have the same flexibility around their working hours and they do not have the same freedom to be flexible as they were before. Hence, the critical standpoints of Roberts (2014), Tornhill (2017), Özkazanç-Pan (2017), Jad (2007), Hickie (2014) and Cornwall and Brock (2006) is similar to findings done in the interviews conducted in Amman. Similar to findings by Kantor (2003), it becomes noticeable that it is not necessarily less empowering for women to do paid work within the house, as the women appreciate the possibility of choosing. This, hence, contradicts findings by studies such as the one by UNESCO (1995).

Another important critical aspect to highlight in empowerment is related to the paid and unpaid work of the women. That women are expected to do the house work has been identified by authors such as Jackson (1997:331) who argues that “[n]o other occupation is not only allocated to one gender [...] there are no agreed hours and conditions of work and no trade unions” and hence highlight the double workload many of the women face. Similar statement has been done by Ajjan et al. (2014:17) who argue that “women spend more hours working per day and carry the bulk of the workload in family life worldwide”. Hence, the empowerment of the women within this initiative leads to the women making more both paid and unpaid work.



## 6. Conclusion

This thesis has explored women participating in a social entrepreneurship initiative in Jordan, with both IoS and JRF as actors. It has demonstrated the complexity of defining both CSR and social entrepreneurship, the similarities and the differences. However, what is considered making this initiative of a social entrepreneurship character is the fact that it is a business partnership.

19 women were interviewed, and their answers were used in order to achieve a better understanding of the link between social entrepreneurship and empowerment. Despite critical aspects towards entrepreneurship initiative has been highlighted in the thesis, it appears that the women in this study to a large extent argue that participation in this initiative has affected their empowerment in a positive manner.

The thesis viewed both the motivations for the women to start to work, as well as what empowerment outcomes that it has provided them. Different themes were identified that served as motivators, however, the most significant one was the pragmatic position that the women started to work since they needed money. Furthermore, it became evident that a reason for the women to start work also related to family relationships.

As for the empowerment outcomes, the women stated that they are proud, working women who are able to provide a better life for their families, most often, for the children. Few women used the money on themselves, which indicate that the old saying of ‘helping a woman helps a village’ has some truth to it.

The uniqueness of this study is the comparative element, of being able to include both Jordanian and Syrian women. Despite their different preconditions when entering the initiative, there is actually little difference between them. The majority of both Syrian and Jordanian women wanted to work, and the majority furthermore state that they changed to the positive when working, indicating that they feel more empowered when working. However, there are some differences between the Syrian and Jordanian women visible. They spend their income in similar ways, but the Syrian women talk more about ‘fees’ they need to pay, which most likely are fees obtained whilst fleeing Syria. Furthermore, the Syrian women are to less extent the sole income gainers of their household.

As for a theoretical angle, empowerment was the main concept used in this thesis, elaborated on and analyzed, in order to form a suitable operationalization for the thesis. Research indicated that the work of Al-Dajani and Marlow (2013) would be a suitable model of analysis. Even though some differences between their case and this exist, it appeared to be a fitting model. Most aspects found in their study were also found in this, however, this study also identified aspects that they did not conclude in theirs. These mainly revolved around the women and their position in the household and their families. Aspects such as whether or not the women were the sole income earners and to what extent they had support in doing the housework was identified as significant.

### 6.1 Suggestions for future research

Although there were several important aspects emerging throughout the writing of this thesis, some limitations had to be done. All of these aspects mentioned below would be interesting to further study in a more extensive research.

An interesting aspect which was covered to some extent in this thesis, but not completely is that of the power relations and the family dynamic. Findings in this thesis indicated that some of the women's husbands opposed them working, but when they did, some husbands did not interfere in how they managed their finances, indicating an interesting shift in the family dynamic. Hence, it is interesting to view if there are any visible changes in the power relations in the households of the women – if so, what are they and how are they manifested? What are their consequences? And importantly, another relevant aspect would be to view children, particularly daughters of the women who participate in similar projects, does it have any effects on them?

Furthermore, it would also be interesting to move this study from an individual level to that of a community: has it affected the other women in the community that some women are working? If so, in what ways? As this thesis did not take the Empowerment Cycle by Longwe and Clark into consideration, it would be interesting if doing so provides other perspectives. Another component regards the heterogeneity amongst the women. The only division was done based on nationality, but it would be interesting to view if there are any visible differences between ages, class or ethnicity.

## 7. References

- Ajjan, H., Beninger, S., Mostafa, R. and Crittenden, V. L. (2014). Empowering women entrepreneurs in emerging economies: A conceptual model. *Organizations and Markets in Emerging Economies* 5(1), 16-30.
- Al-Dajani, H. and Marlow, S. (2013). Empowerment and entrepreneurship: A theoretical framework. *International Journal of Entrepreneurial Behaviour & Research* 19(5), 503–524.
- Altan-Olcay, Ö. (2014). Entrepreneurial subjectivities and gendered complexities: Neoliberal citizenship in Turkey. *Feminist Economics*, 20(4), 235-259.
- Amnesty International (2016). *Living on the Margins - Syrian Refugees in Jordan Struggle to Access Health Care* [online] Available at [http://www.amnestyusa.org/sites/default/files/living\\_on\\_the\\_margins\\_-\\_syrian\\_refugees\\_struggle\\_to\\_access\\_health\\_care\\_in\\_jordan.pdf](http://www.amnestyusa.org/sites/default/files/living_on_the_margins_-_syrian_refugees_struggle_to_access_health_care_in_jordan.pdf) [Accessed on: 9 May 2017]
- Austin, J. E. (2006). Three Avenues for Social Entrepreneurship: A Critical Appraisal. In Mair, J., Robinson, J. & Hockerts, K. eds. *Social entrepreneurship*. New York: Palgrave Macmillan, pp. 22-33.
- Austin, J. and Reficco, E. (2009). Corporate social entrepreneurship. *International Journal Not-for-Profit Law* 11, 86-92.
- Baranik, L. E., Gorman, B. and Wales, W. J. (2017). What Makes Muslim Women Entrepreneurs Successful? A Field Study Examining Religiosity and Social Capital in Tunisia. *Sex Roles* 78(3-4), 208-219.
- Baron, D. P. (2007). Corporate social responsibility and social entrepreneurship. *Journal of Economics & Management Strategy* 16(3), 683-717.
- Blair, C. (2012). "Women and entrepreneurship: More power to you". *OECD Observer* (288), 66.

Blowfield, M. and Fryans, J. G. (2005). Editorial Setting new agendas: critical perspectives on Corporate Social Responsibility in the developing world. *International affairs*, 81(3), 499-513.

Bromley, V. L. (2012). *Feminisms matter: debates, theories, activism*. Toronto: University of Toronto Press.

Bryman, A. (2016). *Social research methods*. Fifth edition Oxford: Oxford University Press.

Bujra, J. (2006). Lost in Translation? The Use of Interpreters in Fieldwork. In Desai, V. and Potter, R. B. (eds.) *Doing development research*. London: Sage, pp. 172-179.

Capps, J. (1996). Pragmatism, feminism, and the sameness-difference debate. *Transactions of the Charles S. Peirce Society* 32(1), 65-105.

CARE (2017). *7 Years Into Exile – How urban Syrian refugees, vulnerable Jordanians and other refugees in Jordan are being impacted by the Syria crisis* [online] Available at: <https://reliefweb.int/sites/reliefweb.int/files/resources/2017%20CARE%20Jordan%20Syrian%20refugees%20Summary%20final%20web%20%28revised%29%2016062017.pdf> [Accessed on: 18 March 2018]

Carr, E. S. (2003). Rethinking empowerment theory using a feminist lens: The importance of process. *Affilia*, 18(1), 8-20.

CEDAW (2015) Jordan's Sixth National Periodic Report from the CEDAW Committee [online] Available at: <http://www2.unwomen.org/-/media/field%20office%20jordan/attachments/publications/final%20english%20book2.pdf?la=en&vs=2010> [Accessed on: 1 January 2017]

Chant, S. (2007). Dangerous equations? How female-headed households became the poorest of the poor: causes, consequences and cautions. Cornwall, A., Harrison, E. & Whitehead, A. (ed.) *Feminisms in development: contradictions, contestations and challenges*, London: Zed Books, pp. 35-47.

Chant, S. (2013). Cities through a "gender" lens: a golden "urban age" for women in the global south?. *Environment and Urbanization* 25(1), 1-21.

Chatelard, G. (2010). *Jordan: A refugee haven* [online] Available at: <https://www.migrationpolicy.org/article/jordan-refugee-haven/> [Accessed on: 10 September 2017]

Chin, G. V. (2016). Bruneian women's writing as an emergent minor literature in English. *World Englishes* 35(4), 587-60.

Conger, J. A. and Kanungo, R. N. (1988). The empowerment process: Integrating theory and practice. *Academy of management review* 13(3), 471-482.

Conway, C. (2016). Social firms: Enterprise–employment–empowerment. *The International Journal of Entrepreneurship and Innovation* 17(3), 212-213.

Cornwall, A. and Brock, K. (2005). What do buzzwords do for development policy? A critical look at 'participation', 'empowerment' and 'poverty reduction'. *Third world quarterly* 26(7), 1043-1060.

Crisan, C. M., and Borza, A. (2012). Social entrepreneurship and corporate social responsibilities. *International Business Research* 5(2), 106-113.

Dahl, R. A. (1957). The concept of power. *Systems Research and Behavioral Science* 2(3), 201-215.

Danish Refugee Council, Oxfam and Save the Children (2017). *Stand and Deliver – Urgent action needed on commitments made at the London Conference one year on* [online] Available at: [https://resourcecentre.savethechildren.net/node/12246/pdf/stand\\_and\\_deliver\\_digital.pdf](https://resourcecentre.savethechildren.net/node/12246/pdf/stand_and_deliver_digital.pdf) [Accessed on: 16 March 2018]

Datta, P. B. and Gailey, R. (2012). Empowering women through social entrepreneurship: Case study of a women's cooperative in India. *Entrepreneurship theory and Practice* 36(3), 569-587.

De Bruin, A., Brush, C. G. and Welter, F. (2007). "Advancing a framework for coherent research on women's entrepreneurship." *Entrepreneurship theory and practice* 31(3), 323-339.

De Carolis, D. M. and Saporito, P. (2006). Social capital, cognition, and entrepreneurial opportunities: A theoretical framework. *Entrepreneurship theory and practice* 30(1), 41-56.

Dees, J. G. (1998). *The meaning of social entrepreneurship* [online] Available at <http://www.redalmarza.cl/ing/pdf/TheMeaningofsocialEntrepreneurship.pdf> [Accessed on: 5 September 2017]

DeZeen (2017.) *IKEA aims to take 200,000 people out of poverty in massive social sustainability drive* [online] retrieved from: <https://www.dezeen.com/2017/04/18/ikea-massive-social-sustainability-drive-production-centres-refugee-camps-jordan/> [Accessed on: 6 March 2018]

Duflo, E. (2012). Women empowerment and economic development. *Journal of Economic Literature* 50(4), 1051-1079.

Du Mont, J. and White, D. (2011). *Seeking a better world for women and girls*. [online] Available at: <https://www.bmj.com/content/bmj/343/bmj.d5712.full.pdf> [Accessed on: 9 May 2018]

East, J. F. (2000). Empowerment through welfare-rights organizing: A feminist perspective. *Affilia* 15(2), 311-328.

Edwards, R. (1998). A critical examination of the use of interpreters in the qualitative research process. *Journal of Ethnic and Migration Studies* 24(1), 197-208.

Gupta, V. K., Turban, D. B., Wasti, S. A. and Sikdar, A. (2009). The role of gender stereotypes in perceptions of entrepreneurs and intentions to become an entrepreneur. *Entrepreneurship theory and practice* 33(2), 397-417.

Faveri, C., Wilson, K. J. and Shaikh, P. (2015). Making markets work for women: how push and pull strategies can support women's economic empowerment. *Enterprise Development and Microfinance* 26(1), 11-22.

Fetterman, D. M. (2007). *Ethnography: step-by-step*. 3. ed. London: SAGE.

Friedman, M. (2007). *The Social Responsibility of Business Is to Increase Its Profits*. In Zimmerli, W. C., Richter, K. and Holzinger, M. (ed.) *Corporate ethics and corporate governance*. Berlin: Springer, pp.173-178.

Hamington, M. and Bardwell-Jones, C. (2012). *Introduction*. In Hamington, M. and Bardwell-Jones, C. (red.). *Contemporary feminist pragmatism*. New York: Routledge, pp. 1-16.

Hickel, J. (2014). The 'girl effect': liberalism, empowerment and the contradictions of development. *Third World Quarterly*, 35(8), 1355-1373.

Holliday, S. (2015). Empower her: Support Women's Entrepreneurship. *Diplomatic Courier*, 20-22.

IKEA (2018a). *The IKEA Concept* [online] Available at: <https://www.ikea.com/gb/en/ikeacontentcatalog/this-is-ikea/the-ikea-concept/> [Accessed on: 26 April 2018]

IKEA (2018b). *HISTORY* [online] Available at: <https://www.ikeafoundation.org/about-us-ikea-foundation/history/> [Accessed on: 26 April 2018]

IKEA (2018c). *OUR PARTNERS* [online] Available at: <https://www.ikeafoundation.org/partners/> [Accessed on: 26 April 2018]

IKEA (2018d). *Social Entrepreneurs* [online] Available at: <https://www.ikea.com/gb/en/this-is-ikea/people-planet/people-communities/social-entrepreneurs/> [Accessed on: 26 April 2018]

IKEA Today (2017). *From Jordan with love: creating jobs during the Syrian crisis* [online] Available at: <http://ikea.today/jordan-love-creating-jobs-syrian-crisis/> [Accessed on: 4 April 2018]

Jackson, S. (1997) *Women, Marriage and Family Relationships*, in Robinson, V. & Richardson, D. (ed.) (1997) *Introducing women's studies: feminist theory and practice*, 2. Ed, Basingstoke: Macmillan

Jad, I. (2007). The NGO-ization of Arab women's movements. In Cornwall, A., Harrison, E. and Whitehead, A. (ed.) *Feminisms in development: contradictions, contestations and challenges*, London: Zed Books, pp. 177-190.

Jabbar, S. A. and Zaza, H. I. (2016). Evaluating a vocational training programme for women refugees at the Zaatari camp in Jordan: women empowerment: a journey and not an output. *International Journal of Adolescence and Youth* 21(3), 304-31.

Jamali, D. and Mirshak, R. (2007). Corporate Social Responsibility (CSR): Theory and Practice in a Developing Country Context. *Journal of business ethics* 72(4), 243-262.

Jordan River Foundation (2018a). *About us – Who we are* [online] Available at: <https://www.jordanriver.jo/en/about> [Accessed on: 4 April 2018]

Jordan River Foundation (2018b). *Programs – Building Social Enterprises* [online] Available at: <https://www.jordanriver.jo/en/programs/building-social-enterprises> [Accessed on: 4 April 2018]

Jordan Times (2017). *Jordan marks women's day with advancing struggle for gender equality* [online] Available at: <http://jordantimes.com/news/local/jordan-marks-women%E2%80%99s-day-advancing-struggle-gender-equality> [Accessed on: 16 March 2018]

Kabeer, N. (2001). *Reversed realities: gender hierarchies in development thought*. London: Verso.



Kabeer, N. (2005). 'Gender Equality and Women's Empowerment: A Critical Analysis of the Third Millennium Development Goal'. *Gender and Development* 13(1), 13-24.

Kabeer, N. (2012). 'Empowerment, Citizenship and Gender Justice: A Contribution to Locally Grounded Theories of Change in Women's Lives'. *Ethics & Social Welfare* 6(3), 216-232.

Kantor, P. (2003). Women's empowerment through home-based work: Evidence from India. *Development and change* 34(3), 425-445.

Karl, M. (1995). *Women and empowerment: participation and decision making*. London: Zed.

Kvale, S. and Brinkmann, S. (2009). *InterViews; learning the craft of qualitative research interviewing (Den kvalitativa forskningsintervjun)* 2. ed. Los Angeles: Sage Publications (2. uppl. Lund: Studentlitteratur)

Lagon, M. (2016) *Why is Jordan Backsliding on Gender equality* [online] Available: <https://freedomhouse.org/blog/why-jordan-backsliding-gender-equality> [Accessed on: 11 September 2017]

Locher, B. and Prügl, E. (2001). Feminism and constructivism: worlds apart or sharing the middle ground?. *International Studies Quarterly*, 45(1), 111-129.

Lukes, S. (1974). *Power: a radical view*. London: Macmillan.

Maguirre, M. V., Ruelas, G. C. and Torre, C. G. D. L. (2016). Women empowerment through social innovation in indigenous social enterprises. *RAM. Revista de Administração Mackenzie* 17(6), 164-190.

Mair, J., Robinson, J. and Hockerts, K. (2006). Introduction. In Mair, J., Robinson, J. and Hockerts, K. eds. *Social entrepreneurship*. New York: Palgrave Macmillan, pp. 1-13.

Makhtar, T. A. T., Dahlan, A., Masuri, M. G., and Danis, A. (2016). Interdependence in Malay Older People who live in The Institutions: An interpretative phenomenological analysis. *Procedia-Social and Behavioral Sciences* 234, 98-105.

Marlow, S. and Al-Dajani, H. (2017). Critically evaluating contemporary entrepreneurship from a feminist perspective. In Essers, C., Dey, P., Tedmanson, D. and Verduyn, K. (ed.) *Critical perspectives on entrepreneurship: challenging dominant discourses*. London; New York: Routledge, pp. 179-191.

Martin, R. L. and Osberg, S. (2007). Social entrepreneurship: The case for definition. *Stanford: Stanford social innovation review* 5(2), 28-39.

Maslak, M. A. (2017). *Education and Female Entrepreneurship in Asia: Public Policies and Private Practices*. Springer.

Mohanty, C. T. (2003). 'Under Western Eyes: Feminist Scholarship and Colonial Discourse'. In Lewis, R. and Mills, S. (ed.) *Feminist postcolonial theory: a reader*. Edinburgh: Edinburgh Univ. Press, pp. 49-74.

Morris K., Anshu S., Ghanem, S. and Fisher, C. (2011). Cultural Differences and Similarities in Television Commercials in the Arab World and the United States. *Journal of Global Marketing* 24(1), 41-57.

Moses, J. W. and Knutsen, T. L. (2012). *Ways of knowing: competing methodologies in social and political research*. 2., [rev. and expanded] ed. Basingstoke: Palgrave Macmillan.

Newell, P. and Frynas, J. G. (2007). Beyond CSR? Business, poverty and social justice: an introduction. *Third world quarterly* 28(4), 669-681.

Neubert, S. (2001). *Pragmatism and constructivism in contemporary philosophical discourse* [online] Available at: [https://www.hf.uni-koeln.de/data/dewey/File/Neubert\\_Pragmatism\\_Constructivism.pdf](https://www.hf.uni-koeln.de/data/dewey/File/Neubert_Pragmatism_Constructivism.pdf) [Accessed on: 4 May 2018]

Oxford Business Group (2015). *Jordan lays out economic vision* [online] Available at: <https://oxfordbusinessgroup.com/news/jordan-lays-out-economic-vision> [Accessed on: 16 April 2018]

Pearson, R. (2007). Reassessing paid work and women's empowerment: lessons from the global economy. In A., Harrison, E. & Whitehead, A. (ed.) *Feminisms in development: contradictions, contestations and challenges*, London: Zed Books, pp. 201-2013.

Pateman, C. (1988). *The sexual contract*. Cambridge: Polity Press

Perkins, D. D. and Zimmerman, M. A. (1995). Empowerment theory, research, and application. *American journal of community psychology* 23(5), 569-579.

Petridou, E. and Glaveli, N. (2008) "Rural women entrepreneurship within co-operatives: training support". *Gender in Management: An International Journal* 23(4), 262-277.

Pietilä, H. (2006) Women as Agents for Development: Learning from the Experiences of Women in Finland?. In Ferree, M. M. and Tripp, A. M. (red.). *Global feminism: transnational women's activism, organizing, and human rights*. New York: University Press, pp. 166-184

Rahman, S. (2011). Evaluation of definitions: ten dimensions of corporate social responsibility. *World Review of Business Research* 1(1), 166-176.

ReliefWeb (2016). *The Jordan Compact: A New Holistic Approach between the Hashemite Kingdom of Jordan and the International Community to deal with the Syrian Refugee Crisis* [online] Available at: <https://reliefweb.int/report/jordan/jordan-compact-new-holistic-approach-between-hashemite-kingdom-jordan-and> [Accessed on: 18 March 2018]

Roberts, A. (2014). The Political Economy of "Transnational Business Feminism". *International Feminist Journal of Politics*, 1-23

Sak, G., Kaymaz, T., Kadkoy, O. and Kenanoglu, M. (2017). Forced migrants: Labour market integration and entrepreneurship. *Economics Discussion Papers* 61, 1-15.

Scheyvens, R. and Leslie, H. (2000). Gender, ethics and empowerment: Dilemmas of development fieldwork. *Women's Studies International Forum* 23(1), 119-130.

Scheyvens, R., Scheyvens, H. and Murray, W. E. (2014). Working with marginalized, vulnerable or privileged groups. In Scheyvens, R. (ed.) *Development fieldwork: a practical guide* [2. ed.] Los Angeles: SAGE, pp. 188-214.

Scott, L., Dolan, C., Johnstone-Louis, M., Sugden, K. and Wu, M. (2012). Enterprise and inequality: A study of Avon in South Africa. *Entrepreneurship Theory and Practice* 36(3), 543-568

Seigfried, C. H. (1996). *Pragmatism and feminism: reweaving the social fabric*. Chicago, IL: Univ. of Chicago Press.

Sharp, J. (2006). Corporate social responsibility and development: An anthropological perspective. *Development Southern Africa* 23(2), 213-222.

Stanley, L. (1997). Methodology Matters! In Robinson, V. and Richardson, D. (ed.) *Introducing women's studies: feminist theory and practice*. 2. Ed, Basingstoke: Macmillan, pp. 198-219.

Stanley, L. and Wise, S. (1993). *Breaking out again: feminist ontology and epistemology*. 2., rev. ed. London: Routledge.

Stave, S. E. and Hillesund, S. (2015). *Impact of Syrian refugees on the Jordanian labour market*. Beirut, Lebanon: International Labour Organization, Fafo

Stewart-Withers, R., Banks, G., McGregor, A. and Meo-Sewabu, L. (2014). Qualitative Research. In Scheyvens, R. (ed.) *Development fieldwork: a practical guide*. [2. ed.] Los Angeles: SAGE.

Sustainable Development Goals (2018) *Sustainable Development Goal 8* [online] Available at: <https://sustainabledevelopment.un.org/sdg8> [Accessed on: 25 April 2018]

Thayer-Bacon, B. (2012). Education's Role in Democracy: The Power of Pluralism. In Hamington, M. and Bardwell-Jones, C. (red.). *Contemporary feminist pragmatism*. New York: Routledge, pp. 143-163.

The Independent, (2017a). *Ikea to sell rugs and textiles made by Syrian refugees in 2019 to provide jobs for those displaced by civil war* [online] Available at: <https://www.independent.co.uk/news/business/news/ikea-sell-rugs-textiles-made-by-syrian-refugees-2019-jobs-displaced-syria-civil-war-jordan-a7557001.html> [Accessed on: 6 March 2018]

The Independent (2017b). *Jordan repeals law allowing rapists to avoid punishment if they marry their victims* [online] Available at: <https://www.independent.co.uk/news/world/middle-east/jordan-rape-law-vote-repeal-rapists-punishment-marry-victims-womens-rights-sexual-assault-violence-a7870551.html> [Accessed on: 16 March 2018]

Tornhill, S. (2017). The wins of corporate gender politics: Coca-Cola and female microentrepreneurship in South Africa. In Grosser, K., McCarthy, L. and Kilgour, M. A. (eds.). *Gender equality and responsible business: Expanding CSR horizons*. Routledge, pp. 185-202.

Tsikata, D. and Darkwah, A. K. (2014). Researching empowerment: On methodological innovations, pitfalls and challenges. *Women's Studies International Forum* 45, 81-89.

Turner, L. (2015). Explaining the (Non-)Encampment of Syrian Refugees: Security, Class and the Labour Market in Lebanon and Jordan. *Mediterranean Politics* 20(3), 386-404

Turner, S. G. and Maschi, T. M. (2015). Feminist and empowerment theory and social work practice. *Journal of Social Work Practice* 29(2), 151-162.

UNESCO (1995). Women, Education and Empowerment – Pathways towards Autonomy [online] Available at [https://www.researchgate.net/profile/Nelly\\_Stromquist/publication/2428668\\_Women\\_Education\\_and\\_Empowerment/links/568d0f9808aef5c20c1426e6.pdf](https://www.researchgate.net/profile/Nelly_Stromquist/publication/2428668_Women_Education_and_Empowerment/links/568d0f9808aef5c20c1426e6.pdf) [Accessed on: 10 September 2017]

UNHCR (2014). *Joint Assessment Review of the Syrian Refugee Response in Jordan*. [online] Available at:

<http://reliefweb.int/report/jordan/joint-assessment-review-syrian-refugee-response-jordan>

[Accessed on: 12 September 2017]

UNHCR (2015). *IKEA campaign offers brighter future for Syrian refugees* [online] Available at:

<http://www.unhcr.org/news/latest/2015/11/565c16736/ikea-campaign-offers-brighter-future-syrian-refugees.html> [Accessed on: 26 April 2018]

UNHCR (2017a). *Syria emergency* [online] Available at: <http://www.unhcr.org/syria-emergency.html> [Accessed on: 18 March 2018]

UNHCR (2017b). *Jordan – Azraq camp* [online] Available at: <https://data2.unhcr.org/en/documents/download/59762> [Accessed on: 18 March 2018]

UNHCR (2017c). *Jordan – Factsheet* [online] Available at: <https://reliefweb.int/sites/reliefweb.int/files/resources/Jordan%20Fact%20Sheet%20June%202017-%20FINAL.pdf> [Accessed on: 13 May 2018]

UNHCR (2018a). *Syria Regional Refugee Response – Jordan* [online] Available at: <https://data2.unhcr.org/en/situations/syria/location/36> [Accessed on: 18 March 2018]

UNHCR (2018b). *Syria Regional Refugee Response – Jordan – Mafraq Governorate – Zaatari Refugee Camp* [online] Available at: <https://data2.unhcr.org/en/situations/syria/location/53> [Accessed on: 18 March 2018]

UNDP (2015). *Jordan - Human Development Report* [online] Available at: <http://hdr.undp.org/en/countries/profiles/JOR> [Accessed on: 18 August 2017]

UN Women (2018a). *Women and the Sustainable Development Goals (SDGs)* [online] Available at: <http://www.unwomen.org/en/news/in-focus/women-and-the-sdgs> [Accessed on: 9 May 2018]

UN Women (2018b). *About UN Women* [online] Available at: <http://www.unwomen.org/en/about-us/about-un-women> [Accessed on: 9 May 2018]

UN Women (2018c). *Facts and Figures: Economic Empowerment* [online] Available at: <http://www.unwomen.org/en/what-we-do/economic-empowerment/facts-and-figures> [Accessed on: 13 May 2018]

UN Women and REACH (2017). *Women Working: Jordanian and Syrian Refugee Women's Labour Force Participation and Attitudes* [online] Available at: <http://www2.unwomen.org/-/media/field%20office%20jordan/attachments/publications/jordanian%20and%20syrian%20refugee.pdf?la=en&vs=1300> [Accessed on: 18 March 2018]

Visser, W. (2008). Corporate Social Responsibility in Developing Countries. In Crane, A., Matten, D., McWilliams, A., Moon, J. and Siegel D. S. (Ed.). *The Oxford handbook of corporate social responsibility*. Oxford Handbooks, pp. 473-500.

Warrick, C. (2005). 'The Vanishing Victim: Criminal Law and Gender in Jordan'. *Law And Society Review* 39, 315. LexisNexis Academic: Law Reviews.

Weerawardena, J. and Mort, G. S. (2006). Investigating social entrepreneurship: A multidimensional model. *Journal of world business* 41(1), 21-35.

Whipps, J. and Lake, D. (2016). Pragmatist Feminism, in *The Stanford Encyclopedia of Philosophy* (Winter 2017 Edition), Edward N. Zalta (ed.) [online] Available at: <https://plato.stanford.edu/archives/win2017/entries/femapproach-pragmatism/> [Accessed on: 5 April 2018]

Willis, K. (2006). Interviewing. In Desai, V. and Potter, R. B. (eds.) *Doing development research*. London: Sage, pp. 144-152.

Yin, Robert K. (2014) *Case study research: design and methods*, 5. ed. London: SAGE.

Özkazanç-Pan, B. (2017) On entrepreneurship and empowerment: postcolonial feminist interventions. In Essers, C., Dey, P., Tedmanson, D. and Verduyn, K. (ed.) *Critical perspectives*

*on entrepreneurship: challenging dominant discourses*. London; New York: Routledge, pp 192-205.



## 8. Appendices

### Appendix A – Interviews Conducted

Name	Interview number	Position	Date
<b>Tareq Hamdan</b>	Interview 1	Business Development Manager at JRF	31012018
<b>Woman1*</b>	Interview 2	Worker	01022018
<b>Woman2*</b>	Interview 3	Worker	01022018
<b>Woman3*</b>	Interview 4	Worker	01022018
<b>Woman4*</b>	Interview 5	Worker	01022018
<b>Woman5*</b>	Interview 6	Worker	04022018
<b>Woman6*</b>	Interview 7	Worker	04022018
<b>Woman7*</b>	Interview 8	Worker	04022018
<b>Trainer1</b>	Interview 9	Trainer	04022018
<b>Woman8*</b>	Interview 10	Worker	06022018
<b>Woman9*</b>	Interview 11	Worker	06022018
<b>Woman10*</b>	Interview 12	Worker	06022018
<b>Woman11*</b>	Interview 13	Worker	06022018
<b>Woman12*</b>	Interview 14	Worker	08022018
<b>Woman13*</b>	Interview 15	Worker	08022018
<b>Woman14*</b>	Interview 16	Worker	08022018
<b>Woman15*</b>	Interview 17	Worker	08022018
<b>Woman16**</b>	Interview 18	Worker	12022018
<b>Woman17**</b>	Interview 19	Worker	12022018
<b>Woman18**</b>	Interview 20	Worker	12022018
<b>Woman19**</b>	Interview 21	Worker	12022018
<b>Ann-Sofie Gunnarsson</b>	Interview 22	Department Development Leader	20032018
<b>Vaishali Misra</b>	Interview 23	Business Leader	23032018
	* Interviews conducted at working center		
	** Interviews conducted at Beni Hamida (small village outside of Amman), in the women's houses		

## Appendix B – Interview Guide

- Age, nationality, occupation, marital status, if children – how many, how many in household
- Can you describe your life before the project – where did you live? What did you do all day?
- What made you want to engage in the project?
- What was your main perceptions of the project?
- Can you describe your life today?
- How does this life you just describe differs from the one you had before entering the project?
- Has working with IKEA project affected your life, if so, in what ways?
- Where do you work, at home or in the common working centers? What are the reasons for choosing one over the other?
- Has this work affected your situation at home, if so, in what ways?
- Do you feel that you have all the possibilities to fully commit to the project, if not, what is missing?
- What do you use the income you gain for? Are you able to save any of it?