Guided Thesis

For the Degree Master of Arts in International Community Development

Refugee Poverty With Social Enterprise Solutions

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Essay 1: Contextualization

Introduction

Community development is often thought of as an essentially local approach to problem-solving. Community developers, have the job of identifying solutions for issues that face communities. Community developer's job is not inventing solutions, rather, finding them within the community. For solutions to work the best, community development needs to rethink its approach and incorporate more contextualized dimensions. One way to ensure that the solutions are working is to contextualize their dimensions. To contextualize solutions means giving an important perspective to the community being served. This can be achieved by referring to similar examples or relevant background of the community. Contextualized solutions can activate communities' prior knowledge and promote a more effective future approach. This paper sets out some of the parameters for that debate. It then lays out the importance of contextualization for community developers, as well as incorporating it into my own future vocation. The paper will also include an example of how I centered my previous project around community development using contextualization as the main tool.

Contextualization in Qualitative Research

Qualitative research is known as the study that can be carried out or conducted in the natural context or situation where the researcher collects data then analyzes them. The process is carried out in an inductive manner with a focus on the meanings mentioned by the participants and which enriches the process in a convincing and expressive language. Creswell describes qualitative research as a process of understanding and realization centered on the distinct traditions of the scientific research method, that examines a social or human problem. The researcher builds a complex and comprehensive picture, analyzes the collected data, and develops a detailed report that lays down guides for the research. Then conducts the

study in the natural situation. In order to improve qualitative research, it is up to the community to discuss the relationship between notions of causality and the need for contextualization. This argument can target almost all the disciplines that use a qualitative approach, including community development, and especially researchers working with vulnerable communities that demand producing outcomes that ready to be implemented. This kind of demand challenges basic philosophies of causality and explanatory power. In order to meet these demands, in-depth and face to face interviews can be used as a tool to focus on analytic process linked to contextualization. Qualitative research focuses on describing the natural phenomena and a deeper understanding of them and differs from quantitative research, which usually focuses on experimentation and the detection of cause or effect based on numerical data. The question raised in qualitative research can be designed in a way that captures the context of the study. Notably, open-ended questions are used when the collector care about what the data means, more than their concern with its cause and effect. As explained by Merriam and Tisdell, Observations differ from interviews in that the researcher obtains a first-hand account of the phenomenon of interest rather than relying on someone else's interpretation (15). Hinrichs and Hogan argue that using correct interview methods does not only help the researcher capture the context of the study, but it will also help them explore visual analysis processes, the usability, and (more rarely) subjective experiences with visualization systems (3).

Importance of Contextualization for Community Developers

To ensure the success of the social and community development projects, it is important for community developers to understand how the community operates in terms of culture, norms, and beliefs, in order for them to implement and help the involved vulnerable groups. Contextualization would thus be important in several ways. Observing people's behavior in their natural context can help us better understand the factors at play and trigger

new insights to fuel our innovation efforts (Kelly & Kelly 85.) Contextualization enables community developers to fit in the community and ensure that the entire development of the social system would involve the collaboration of most or all members of the community. It also helps the developers to be seen as understanding and valuing the diversity of people living within the social context, and this would enhance the success of their mission. Another key importance of contextualization to developers is that it gives them opportunities and ideas on how to deal with the members of the community and help them grow stronger and at the same time accept and learn new ideas which will be useful to them. In Iraq, contextualization has not been prioritized in development projects and it has affected the project to reach its full potential to benefit the target people in a sustainable way. This has been rightfully pointed out by Leila Taleb, who works as Community Engagement Office for the United Nations Development Programme (UNDP) in Iraq. In an interview she claimed that development projects have not delivered their promise in helping the most vulnerable. She explained that "many foreign funded organizations are so far removed from the situation on the ground that they are incapable of conducting programmatic quality assurance to make sure that the project has been 'good value for money'. Even minor basic and practical questions about how the project will be carried out on the ground are sometimes not asked or questioned." This is evidence of the importance of contextualization for community developers, especially those serving in big international organizations such as UNDP. It helps them to aim realistically and design projects that is acceptable by the community.

Contextualization in Appreciative Inquiry

An appreciative inquiry model is an approach of research that capitalizes on the strength of a given problem as opposed to the weaknesses. The approach, therefore, helps in empowering the persons involved in the study and helps them to build their confidence and

trust. Moreover, the individuals involved are always able to own the problem and face it with a positive mind.

In his book, Holmes describes living with Latinos who are considered as migrants in the United States. One of the benefits of using the model in Holmes' context is that it would change the basic orientation of the problem in question, that is from a problem-focused approach to a possibility focused approach. This would allow the migrants to approach the problems they are encountering as migrants with a mentality to solve them. Moreover, the model is important as it would help in strengthening the relationship between the migrants and people from other cultural settings (Stringer). This mentality is important, especially when trying to collect data and important information from a given group under study.

The basic design of an appreciative inquiry project in Holmes' approach uses contextualization to focus on the problems faced by Latinos, such as stereotypes and prejudice among the Latino community in the United States. He achieved contextualization through series of meetings with the Latinos especially those who have experienced violence, stereotyping, and prejudice. The project also involved consultations with the authorities on some of the modalities that can be put in place to address the problem. The implementation stage was then followed by the evaluation stage which focused on the success and the failures of some of the proposed strategies (Stringer). The project would, therefore, be aimed at coming up with the best solutions to the major problem being encountered by the Latinos.

An appreciative model is an important approach in research as it helps the participants to remain positive about the problem with which they are to dealing. The approach also helps in uniting the participants, making it easier for them to come up with better strategies and solutions. The approach can be applied to social setting especially in addressing the problems that communities face daily.

Using Contextualization Creatively

By studying and considering the norms and beliefs of the community, it becomes easier to come up with a system that works best. For instance, in the context of my thesis project, some individuals believed that only men can be employed and cater for the expenses of the families. This mentality created inequality in different places, including workplaces where women were given limited opportunities. This mentality left most women jobless. The social and cultural norms did not allow women to generate any income for their households. Having this knowledge in mind, I, as a community developer, was able to develop a system that favors and uplift women, encouraging and providing more job opportunities for them to work. Another form of creativity and innovation is seen when the community developers came up with gender dialogue sessions where men were engaged and given reasons on why women involvement in generating income was important. This process was done without challenging the household gender norms. Another strategy derived from context insights was the approach to training, whereby women who had achieved proficiency were then engaged to train others in turn. This innovative skill became helpful in training more people as Rosier et al. claim that learning by doing has prolonged effect on individuals and helps in applying skills learns in future ventures. Men were also employed to help in supply and advertising the needs of the business, which was a good step to make.

How I Used Contextualization in My Project

In my project, I decided to use ethnography as my main form of study. This enabled me to study both the humans in the Qushtapa refugee camp, and at the same time understand their culture. This method helped me analyze what I observed and make decision accordingly. Chiseri-Strater & Sunstein emphasize on the importance of context inclusion: "Ethnographic writing needs to include many different points of view, and that means you'll need to find ways to signal to your reader when you are shifting from one to another" (63). I considered this during the study in which I was able to understand the main causes of the

problems in this area and it helped me to come up with solutions that could work in the long run. Through contextualization, I was able to learn through interviews that in the refugee camp, men considered themselves as being superior and the only ones who were supposed to secure employment and cater to the needs of their households. In an interview Qadir, a 60-year-old man said, "If my wife work and earn money, what does that make me? Her wife?". This is one of many examples I encountered in the camp. No matter how wrong I felt this thinking was, I took notes and put it in my observations during the project design. I also learned that women had very limited opportunities in employment places and this limited the amount of income in households and increased the levels of poverty. After learning this, then I came up with the solution of forming social enterprises which were meant to be "organizations that could handle and solve social problems in the community by providing services that could improve lives" (Slade 489). I planned to involve men in various gender dialogue session to help them understand the importance of giving women a chance to try and provide for the households. In implementing the social enterprise project, it was also important to give women more opportunities and empower them to show how much they could achieve and challenge the cultural belief men and other refugees held.

Another form of contextualization that I used in the project was to check the main problem in the community first before solving it. After researching and finding out that poverty was the main problem facing the community, then the main agenda was to come up with a project that could create revenue to the members of the refugee camp and help eradicate poverty. By creating the factory that could sew uniforms and sell out to the local government, it could create employment to the locals and create revenue that will help the factory expand, and also create more employment opportunities, which will help the community and reduce the poverty levels.

Example of Macro cultural contextualization

In the Iraq refugee camp, great gender inequality has been a problem which needed to be addressed before introducing the social enterprise project. In a society where masculinity is the focus and men consider themselves as the heroes, while femininity is seen as a weakness, development has to change direction and first solve the problem at hand. Foreign funded projects sometimes face rejection by communities because they try to enforce their views and agenda on the beneficiary. This approach fails the project to achieve the promised outcome and have any positive impact on the communities' mentality. In an interview, Isabela Uribe, UNDP Programme Manager explained their new approach for development projects. "While designing projects, we try to address how community looks at women and try to educate them in a way that does not compromise the acceptance of the project by the community". People need to be educated that both genders are capable of changing society into a developed and better place to live. This is why the development plan was focused more on training the men that women also had a right to work and provide for their households. By doing this, it became easier to implement projects where women were involved and participated fully, and this helped to clear the conspiracies people were holding.

Example of local contextualization

A localized example of contextualization in the social enterprise program was individualism. In this case, some people in the refugee camp believed that they were the only ones who could solve some certain problems. For instance, the men believed that they were the only ones who were fit to provide for their households and no female was required to work and provide for their families. In the proposed SE the local asset that was engaged in implementing the social enterprise, the local labor force was used. Reflecting on Myers statement, "the poor themselves must be the actors if their capability is to increase" (30), individuals from the camp, especially the men were involved in the management role, and women were entrusted with the work of sewing and marketing and through this engagement.

Many individuals were able to demonstrate their skills in management and other handwork skills which helped them to increase their income. Those who became proficient in their areas of specialization, like the women who were involved in sewing, were also involved in training new members on how to sew and more women were trained in this skill.

How I will Apply Values and Practices of Contextualization in Future Work

I have been deeply fascinated by Anne Fadiman's *The Spirit Catches You and You Fall Down*, which describes the interplay between Hmong traditions and American medical institutions in the case of an epileptic child, Lia Lee. I found the book beautifully illuminating on the interesting tensions between different ways of knowing. The book made me think about the ethical questions posed by the book: when two worldviews collide, who gets to decide what is right? In this book, the American doctors have a great deal of coercive power over the Hmong immigrants, to the point where they rarely need to consider or even know about Hmong points of view. In fact, Hmong peoples' failure to uncritically accept the supremacy of Western medicine causes a great deal of consternation for unprepared Western doctors who, despite their training, often have no clue what to do with a patient who does not trust them.

When the medical complex with all the power of the state behind it declared Lia Lee's parents neglectful for not following medication instructions, Lia was taken from her parents and given to foster care. For doctor Neil Ernst, who sent in the request for Lia to be removed from her home, "His job, as he saw it, was to practice good medicine; the Lees' job was to comply. Lack of compliance constituted child endangerment, which is a form of child abuse." (Fadiman 79). While the doctors in the hospital likely do not consider themselves apparatuses of the American state, the fact is that Neil Ernst was able to take the Lee's child away because they did not follow his instructions – which, given their coercive power, might also be called his orders.

Most of the American doctors described in the book are, in my opinion, unacceptably ignorant about their Hmong patients' worldviews and needs. Although they did the right thing according to them, they neglected contextualizing the believes and norms of Hmong people. In the system in which they work, however, there are very few opportunities for them to do anything else.

Learning from this, in my future vocational work, the first step I will take is to involve ethnography as a way of study. This will require me as a researcher to strive and ensure that I am part of the community in which I want to implement the project. In the process, I can also strive to do one on one interviews and these will help me understand the community in terms of their norms and beliefs, which will ensure better analyzing of data that will promote better decision making. Having studied the area of interest, I will then decide on an approach for the project which will be beneficial without causing further problems in the community. When implementing my project, I will ensure that all the vulnerable groups in the community are involved and given roles to play part in the project. "No matter how you get it done, make sure your plan covers the key points your stakeholders want, need, and deserve to know" (Lynch and Walls 82) as this will help them feel appreciated, respected, and feel that they are treated like all other people in the community. I will use this technique is my future work in the area and adept "searcher," learning from the culture through becoming part of the community, creating personal relationship, and implementing contextualization in my work (Myers 36).

Conclusion

When carrying out a certain project, contextualization is a key concept to consider. Studying the people and their beliefs and setting up strategies that will not only educate them, but also change their mentality to the brighter sides of issues. It will in return be good in improving their standards of living. Another key thing to put into consideration is to ensure

that all the vulnerable groups are given opportunities in projects that are to be implemented and that they are treated equally and with respect. It is also important to note that social and community development projects may fail due to lack of contextualizing but that should not be a valid reason to give up on them, rather encouragement to try more ways to find the right approach.

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Essay 2: Qualitative Research

Introduction

Qualitative research is a type of scientific research that focuses on the human behavior and attitudes. This method is not only limited to "what" people think but also "why" they think how they think and feel. Quantitative research models are often investigative, detailed, and objective in nature, which encourages in-depth examination through further questioning of respondents based on their responses, as the interviewer or researcher tries to understand their feelings and motives. In this method data collection is based on gathering the right types and amount of information to address the research question. For this purpose, information and data are collected through interviews and observations as well as obtaining data through becoming part of the community through open communication and conversations.

This type of research is usually used in the natural and social sciences. Cropley explains that ethnography, narrative, phenomenological, grounded theory, and case study methods are systematically adopted to conduct qualitative research. The qualitative approach is used in many fields in which it is not possible to use statistical or quantitative measures, due to its ineffectiveness in enabling the researcher to secure and explain the behavioral aspects of phenomena. Although quantitative method produces detailed results. Yet using qualitative approach helps to investigate the causes understand them and find a suitable solution for them.

In this essay, I will write about the lessons I learned conducting a qualitative field work study and provide a case study about how the method has been used in designing a social enterprise project in Qushtapa camp in Erbil, Iraq.

Steps of the Qualitative Approach in Research:

Although research processes may vary by methodology or by the person conducting the research, some fundamentals stages are common across all qualitative studies. Below outlines some of the important steps that qualitative researchers take to conduct a successful research.

Information and Data Collection

Qualitative approach depends on a set of tools to collect useful data and information from community. The most common tools of data collection are the following:

Interview

It is an important tool for collecting information in qualitative research approach. Through it, the researcher gets familiar with the views, feelings, and ideas of the respondents. The researcher is made known of social constructs that have yet to be learned or realized. The most prominent types of interviews are discussed below.

Regular interview

In "regular interview," also known as a highly structured interview, the researcher directs a set of questions that has been prepared in advance and may use either specific questions or open questions (Miriam and Tisdell 108). The researcher presents the same questions to all members of the sample in the same manner and arrangement. The answers are rational and away from bias. Therefore, the researcher carefully designs the questions so that answers enrich the research project.

Irregular interview

Miriam and Tisdell refer to it as unstructured or informal interview (110). An irregular interview is characterized by deep or open questions. Without making any projections that limit the answers provided by the informants, the open dialogue provides understanding of the behavior and thinking manners of the participants.

Group interview

Group interviews are often referred to as focus groups. This interview method provides information about a range of ideas and feelings that group of people collectively have about certain issues, while addressing and emphasizing the differences in perspective between the individuals and groups. This method begins by initiating a conversation within a group by raising certain questions and letting the group take the lead on where the conversation flows. In this method the researcher has a pivotal role in managing the dialogue and interacting with the participants in the views they express. The process requires the researcher to be familiar with the skills of dialogue management and orientation towards the desired outcome. Fatemeh Rabiee explains that group interview contributes to identifying a number of results that cannot be achieved during other types of interviews (650). During field interview, Kevin Mugenya, livelihood expert in World vision, emphasized the importance of focus groups, stating, "We rely on focus groups in the designing phase in most of our project, it tells us what the people feel collectively about the projects. We often upgrade the focus group into support groups in the implementation phase of projects." This is important as the interaction between the participants have a great impact on the results due to the stimulation of ideas as the participants encourage each other to answer. Focus groups are unlike the personal interview where the respondent has no influence on each other's responses.

Observation

Observation is another important tool qualitative approach relies on to obtain data, especially in the social studies field where the researcher identifies the dimensions of the research problem in its natural environment. Merriam and Tisdell explain that observation is a research tool that is systematic, when it addresses a specific research question, and when it is subject to the checks and balances in producing trustworthy results (137). During this practice, the researcher listens and records events that are going on in the field by collecting

measurable data by noting the reality as it is. Harvey and Fernandes discuss that level of the process generating observations changes over time (16). That is why it is important to record the observations and analyze it within a short time frame. It helps in gaining a better understanding of the context of the research to make necessary changes to the upcoming field visits.

Analyzing Information and Data

Merriam and Tisdell claim that data collection and analysis should be a simultaneous process in qualitative research (195). The data analysis process begins at the start of collecting data. Then, the researcher performs the analysis and interpretation process first-hand with each group of data he or she has collected from observations and the study sample. After the data collection process is completed, the researcher arranges the initial ideas that has been gathered from the process. The researcher further organizes the data by placing it under headings and main and sub-frames according to what is deemed from the study. If the data collected in the qualitative research does not require the researcher to perform statistical analysis, then the researcher will interpret, analyze, and edit the collected material according to the notes and observations gathered during the field work. Since the investigator is the primary instrument for gathering data, he or she relies on skills and intuition to find and interpret data from documents (Merriam & Tisdell 175). The researcher finishes the process of analyzing the qualitative research data by writing results either in the form of numbered points or consecutive paragraphs.

Case Study: Research Context and Questions

The following field study was conducted in July to September 2020. The main purpose of the research field study was to understand the effectiveness and impact of foreign aid in relation to its ability to provide livelihoods for refugees. According to Merriam and Tisdell, including people in your interview allows them to share their unique stories and

opinions (108). The participants of the study were adult refugees who have experienced

transformations throughout the years they have been in the camp. My primary tool for data

collection was observation and all types of interview. Regular and irregular individual

interview methods were applied. Then based on the direction of the research, focus group

interviews were employed. For individual interview method, program staff from United

Nations Development Programme (UNDP), who work on job creation projects for refugees

and host communities in KRI also were interviewed. Refugees were interviews individually

in the first stage. During project design they were interviewed again in focus groups.

Interview Questions

Responding to Sunstein and Chiseri-Strater's advice on "making the familiar seem

strange", three sets of Interview questions were prepared for the field study to step in of the

phenomenon investigated (8). Each set was designed to understand the context and track the

correlation by focusing on both sides: the donor and the beneficiary. For the donor, I focused

on bureaucracy, and for the beneficiary the focus was on dependency.

Questions for Refugees

According to you, what contributes to the number of refugees in Iraqi?

What do you think should be responsible for taking care of the refugees?

What are some of the indicators that would mark good progress in the lives of

refugees?

What is your perspective on the effectiveness of foreign aid on refugees?

How would you compare the life you lived without the foreign aid and the one where

you accessed some foreign aid?

How do you think your life will be when returned to Syria?

What are your hopes for the future?

Are satisfied with the opportunities presented to improve your life as a refugee at the moment?

In what form have you received aid?

What do you do with the skills and resources you receive?

Do you think there is a way the Iraqi government could use to reduce dependence on foreign aid?

What do you think could be done to improve the effectiveness of the foreign aid you receive?

Questions for the Donors

Has refugee flow and influx affected your aid allocations?

What is your priority when designing projects for refugees?

In what ways do you suppose your aid allocation is changing the lives of the refugees in Iraqi?

What impacts does bureaucracy have on the intended results of the aid you give?

What change would it have if the refugees were allowed to get the aid in cash and make their own choices? Would democracy make things better or worse?

I was planning to do my paper on the effects of foreign aids on the life of refugees, but after interviewing people and living in the camp for a while, I quickly changed my mind and wanted to do something more practical and impactful. As Kelly and Kelly advise in their book, *Creative Confidence*, "It is hard to be the best right away, so commit to rapid and continues improvements" (78). I chose to embrace the sudden change of direction and start

building data toward action research. In an interview Salah, a refugee in Qushtapa camp said that the real need of refugees cannot be met by the current NGO projects. He expressed the need of job creating opportunities so that refugees will have some assets after they return to their country. Answering questions about hope for the future, Zahra, an 18-year-old girl said, "I have not finished school, and I have not learned any skills in the camp. I don't think my life will ever improve." This led me to ask another open-ended question on how the situation can improve for her. "It is too late for me to go back to school, but I think learning a vocational skill might open some doors for me. However, I am not optimistic that I will be presented with such opportunity in the camp," Zahra responded. Based on the information gathered during the field study and analyzing the interviews, I was convinced that a reasonable and well-planned social enterprise is critical in addressing the problem of livelihoods and temporary income in the camp community to facilitate the families' economic stability, professional training for the specific skills, and to involve the whole town into the generation of the overall common welfare. According to Bornstein and Davis, the difference between social enterprise and entrepreneurship is the purpose. Social enterprise purposes to maximize some form of social impact (30). Therefore, I proposed an opportunity to aid in overcoming these obstacles. The proposal was in a focus group interview where I gathered ten refugees and asked their idea about grassroots social enterprise start-up plans to produce and generate sustainable income effectively. I took their suggestions and noted their concerns and as a result few ideas were born to establish the solution by the local community through copowerment. One of them was L&M Sewing Factory.

Obstacles of Qualitative Research

As illustrated by Holmes' the people on every level of the hierarchy suffer, therefore the level of suffering and life quality of one specific group could have not been easily and accurately calculated (160). Besides that, qualitative research has several obstacles and

problems during conducting. Following are some of the issues I faced in my field work while conducting qualitative research: gathering large number of data and the difficulty in dealing with them, restrictive results that are difficult to generalize, and requirement to gather more data. This has led me to visit the site more times than I was initially planning. Another difficulty I faced was the large amount of required time to classifying data collected. Lastly, difficulty adhering to the conditions of objectivity and impartiality to be achieved.

Conclusion

In conclusion, qualitative research methods in social studies have proven to provide the most reliable results. It requires time and effort, but if done right, such research can give useful insights and even provide a fresh look at the problem. Asking the right question in the right form to the right audience is an important part of qualitative research. In order to obtain reliable results, interviews must be conducted with a large sample of the population so that information is not distorted, or the real need of the community is misunderstood.

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Essay 3: ICD Values

Introduction

In life, there are obstacles in the way. Familiar obstacles are tangible external things like time, family obligations, and money. But the obstacles that really hold us back are the ones we place on ourselves; it is first-rate self-sabotage. When we remove these inner, self-imposed obstacles, we become ready to conquer any of the external things that are holding us back. As a practical example of conquering setbacks, the International Community Development (ICD) program sets high values on producing community developers who can offer solutions and projects to achieve social justice. In his book, *The Alchemist*, Paulo Coelho, asserts, "When you want something, all the universe conspires in helping you to achieve it." I felt this force of the universe as I started my journey with the ICD program. What would make a Muslim girl from Iraq join a Christian faith-based development program from the other part of the globe? The short answer is that I listen to my vocation calling. I will explain the longer answer in this essay. How have I transformed through the program by focusing on aspects of copowerment and social justice? And how has it positively influenced my future vocational choices?

Social Justice

David Miller defines social justice as "the morally proper distribution of goods and bads over members of society" (Miller, 195). In general, social justice can be understood as the practice of provision of fair treatment and a participatory share of the good of society. Globally, social justice appears to be violated and absent, as strong countries monopolize wealth and seize the wealth of weak states as the world has been segregated into first world, second world, and third world countries. Vogl explains this as rings of exclusivity, explaining that there are groups that are more exclusive and cooler than the ones in which we already belong. The problem lies not in the rings themselves, but in our desire and longing to get

inside them (Vogl 18). First world peoples have the privilege to enjoy human rights and a sensible amount of social justice while third world countries are mired in the problems of discrimination, all while trying to respond to the social aspect of development without the dimensions of culture, economy, and politics.

In the past two years of my educational life, I have dedicated my time to discovering social justice and asking how much do we, as a Kurdish community, need it? How can I be part of the process of achieving social justice? In the pursuit of answers to these questions, and several more like it, I have immersed myself into the examination of injustices in our world today by examining and finding places to serve within the systems. Social justice has come to mean for me that starting conversations about social justice means talking about all problems at once, and there are many because lack or weakness of pursuing social justice can lead to crises and dangerous occurrences. Every problem can be explained by the absence of social justice, and every real progress and development is necessarily explained by a tangible success in the courses of achieving social justice. I have always had strong opinions about how society segregates its members and treats them differently. My focus has always been on women's and children's rights within community. Participating in this ICD program has led me to focus especially on justice for refugee women and those effected by war.

Unfortunately, the thousands of women who have been affected by war are not recognized as victims. No protection is afforded to them after their horrible experiences, and they are left to live on the fringes of society where they are isolated and cannot access even the basic rights such as the right to health and education. Economically, they are also isolated. Their suffering is silenced in a male dominated and conservative culture. I, as a woman who lives only several kilometers away from the refugee camp, did not know about the size of their problem until I started my field work and spent time with the most affected women. My cluelessness is explained by Fadiman who argues, "If you stand at the point of tangency, you

can see both sides better than if you were in the middle of either one." This is especially true, I think, when the opposition is cultural (Fadiman 8).

When social justice is violated, hope gets lost. During field work, I interviewed a 40-year-old woman who was left with six children after her husband was killed during the Syrian war. Lack of hope was showing on her face as she said, "Life has not a lot to offer for women; if I work, people will call me names because I am widow, and if I don't work, my children will suffer even more. After all who would jeopardize their reputation and give a refugee woman work?" It is necessary for the community to come up with new processes so that the general civilian population, and more especially the children, can heal from the trauma caused by these horrible experiences.

In the beginning of my career, I confidently saw myself as a person who could and would bring about change; the more I learned during the ICD program the more I understood how ineffective my works were. While facing dire injustices during my field work, I have begun to question if I can find ways to introduce social justice to the community so that they hear and accept them. Now that I know more about the topic, my hope and goal are to serve as an influencer for social justice through my work and life. In her book *Everyday Justice: The Global Impact of Our Daily Choices*, Julie Clawson explains how our daily actions and behavior have big implications for justice around the world and within the community. She explains, "Every decision we make is an ethical decision, which forces us to choose whether we will act out of love or end up denying the image of God in others" (56). Learning from that wisdom, I hope to promote social justice by being more vocal about the injustices. I hope to turn my voice into action through my work with nonprofit organizations.

Copowerment

I was familiar with the term empowerment and considered myself someone who is empowered, yet compowerment was a new word for me. I learned about copowerment when I started the ICD program. I believe that people have different sets of talents and skills that they use to complete each other and to have a functioning community as a whole; it is also the reason why humans are social beings – we need each other to be complete. As Shoba Sreenivasan and Linda E. Weinberger explain, humans, because of necessity, evolved into social beings. Dependence on and cooperation with each other has enhanced our ability to survive under harsh environmental circumstances. Although the survival threats of these circumstances have lessened in today's world, people still need to affiliate with others.

Copowerment means empowering each other to achieve collective goals. It is one of the most effective ways of leadership. It promotes a network leadership style rather than a linear top-down management. I purposely used the words leadership and management because leadership is the bottom-up collaborative method of working while management is more of an authoritarian way of getting things done. Copowerment works with the understanding that all aspects of the community are important and that all contribute to the success of the community.

Collaboration is a major key that unlocks the doors of copowerment. Kuenkel's philosophical approach of collaboration which leads to copowerment is that global stakeholder collaboration leads to a world that is economically and environmentally just and sustainable. Through a four step process, Kuenkel introduces a roadmap to better understand the complex activity of leading collectively to prepare for your journey into collaboration from the outset: locate where you are, defining what is present and what's missing; map the path, adjust your strategies, and know what to shift, to strengthen, or to focus on; convince your colleagues that leading collectively for sustainability can change the world. Kuenkel

explains, "The fact that we make the future together seems so self-evident that we almost forget about it" (229). Through empowering action groups, she emphasizes the invisible power that can be only extracted when we work with one another. This copowerment leads to a strong commitment to collaboration across sectors to make collective effort for a positive transformation.

I have implemented aspects of copowerment during my thesis project through using a "participatory" method in which the local refugee community in the KRI worked side by side to create solutions that work best for them. We later implemented the projects they had participated in to design and establish a working product from the ground up (Willis 114-115). This aspect of copowerment emerged from the dimension of power called "Power with," which Willis refers to as the power that comes from individuals working together collectively to achieve common goals (113). I have found that working collectively and using copowerment is effective and relatively easy to incorporate. I can see myself working with this modality in my personal and professional life. Copowerment in my professional life means making space for beneficiaries of my projects to become involved in decision making and participating in the two-way empowering process.

Personal Transformation

One day in my primary school, our teacher asked us, "What do you want to be in the future?" Everyone had a different answer. One wanted to be a heart surgeon, another one wanted to be an interior designer, another one wanted to be a pilot, etc. Everyone seemed to know what they wanted to be except me; I did not know exactly which profession to choose. But I knew one thing, that I wanted to help people and be the force for positive change. I used this initiative as a compass to guide me toward the future and "my profession." Pursuing this has been full of trial and error, ups and downs, and utter confusion at times. During high school, I thought the best way to serve humanity was to become a doctor. I worked really

hard and did all that it takes to get the required mark, but unfortunately, it was not enough. I could not make it to the medical college, the first of my vocation callings. I thought the next best thing was to become an engineer, a water engineer, and to work in an African country and serve the water sector. I was naive.

In his book, *Let Your Life Speak*, Parker J. Palmer states that "trying to live someone else's life or to live by an abstract norm, will invariably fail, and may even do great damage" (4). I took on different roles as I made my way through the years, and the unknown terrain that I was wandering in began to transform into something clear-cut. Then, I found my dream job one day, or maybe it found me; I started working as a volunteer for United Nations. It was the right start for me to find my path and finally answer my teacher's question "What I want to be when I grow up." After a while, I knew some elements were missing for me to reach my full capability of service. I decided to pursuing a master's degree, and despite my family and all my friends' advice, I was looking for non-engineering options. I did not know exactly what I was looking for, but I knew I would find it. Then the ICD program appeared to me like a bright flash that dazzled and attracted me without hesitation, and I finally knew what I wanted to do with my life. This "vision" happened in a striking image as if it were a chorus and a silhouette walking through an unknown neighborhood, yet this time there was nothing that could ever stand in my way.

When I began the ICD program, I thought that I knew what I was doing, that it was going to be an easy journey, and after two years I would add another degree to my collection. Although I expected some sort of growth, the results have far exceeded anything that I could imagine. Right from the beginning, I faced the dilemma of finding my *vocation*. I thought I had found my purpose and was serving it. ICD has taught me about the difference between vocation and profession. I know now that I have not yet found my vocation, but I have learned to recognize its calling me and have responded to its voice.

My transformation journey started when I became open to change and adapting to the unfamiliar. I learned to be present and search for solutions within the community. I learned the methods of qualitative research and to apply them to solve real social problems. I learned that to serve humanity, I do not need to go to Africa and that I can start right in my neighborhood. I learned how to see myself as part of a puzzle and through it, I have transformed from a boss to a leader, a collective leader.

Conclusion

In conclusion, my ICD journey was not an easy one. It was full of moments where I thought that I cannot do it. But it was a journey that taught me the true meaning of community, resilience, and adaptability. It taught me to recognize my vocation voice and how to respond to it. Through copowerment, I learned how to be a better community developer and understand that I need the community as much as it needs me. ICD's values of social justice taught me to look closer to the injustice around me and contribute to making the world more just. In the end my philosophy of work has changed to a community based, grassroots, and bottom-up approach.

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Appendix 1: Project Proposal

L&M Sewing Factory

24th December 2020

Project Summary

The L&M sewing factory will aim to improve the economic welfare of the most vulnerable refugees, most notably at-risk women including female-headed households, from the Qushtapa refugee camp in Erbil, Iraq. Women will manage the factory with a common aim of generating income for not only themselves, but also their households. The venture will provide employment opportunities for 20 additional women from the refugee community. The women in return will cascade new employment opportunities to more women as the factory generates income and grows. The project will succeed by demonstrating at the household and communal level the underlying benefits of women being self-employed as well as the increased household income that can be generated from employment within the social enterprise. Women and other members of the refugee community will acquire knowledge and skills during different stages of the project, involving initial training, coaching, and monitoring to ensure that they sustainably generate income in the long run. With camp management approval and financial support from the donor Deutsche Gesellschaft fur Internationale Zusammenarbeit (GIZ), which focuses on improving social cohesion in conflict-affected areas of Iraq, the factory will produce affordable medical clothing and school uniforms for private schools and hospitals, including those most affected by COVID-19. It will also involve local market and value chain assessments to be conducted in the surrounding city and refugee community so as to diversify the target market, improve sales, and avoid the oversaturation of existing markets. Men will also be involved in gender dialogue sessions to encourage men to offer their permission for women to participate in this program, in order to ensure that the women can generate income safely without challenging

household gender norms or facing domestic violence. The men will be employed to cater to the supply and advertising needs of the business. The following sections will outline further how the L&M Sewing Factory will cater to the needs of the most vulnerable women in the Qushtapa refugee camp.

Introduction

Iraq, and especially the Kurdistan Region of Iraq (KRI), has become a home for millions of refugees who have primarily fled from conflict in Syria with the hopes of keeping themselves and their family safe, while also accessing other interventions and services in Iraq that could improve their lives and allow them to be more productive in the interim. There are about 280,000 refugees in Iraq, with around 6,000 of those being housed in Qushtapa camp, located in Qushtapa town in Erbil city. Despite the great assistance and involvement of the United Nations High Commissioner for Refugees, who deals with Iraq's refugee issues, individuals still experience limited opportunities to obtain even the most basic commodities and employment opportunities that would allow them, especially women, to generate income (Ameen).

The refugees in the KRI should be empowered to play an active role in improving the standard of living for themselves and their communities in innovative ways that improve access to quality healthcare, education, and child protection, as well as enhancing food security and economic stability. The reasons for such social and economic discrepancies reside mainly in high unemployment rates, low income, and inability to sustain their families financially. The majority of women in the camp do not have jobs, outside work experience, or the education needed to participate in the available employment opportunities in their community. This decreases their potential for individual growth, financial safety, and meaningful and sustainable participation in the local economy and society in general. Many refugees lost the majority of their income, if not all of it, during conflict. In many cases,

former business owners were forced to sell off assets and take on debt in order to afford the

trip into Iraq, which sometimes involves paying expensive fees to smugglers who can

transport them across the border ("The Facts: What You Need to Know about the Syria

Crisis"). Additionally, social and cultural norms limit the ability of women to safely generate

income at the household level, with men being the primary individuals generating income for

their families. For female-headed households without a male partner, the woman's brothers,

uncles, fathers, or in-laws will play the role of male gatekeepers, who will generate income in

the absence of a husband. As we have seen in Iraq, and recently exacerbated in times of

lockdown due to COVID-19, women are at an increased risk of sexual and gender-based

violence (SGBV) if they challenge social and cultural norms within their household. This

type of violence could result from women generating income without their gatekeepers'

permission ("Syrian refugee Camp Livelihoods Assessment Erbil Governorate" 26).

However, according to the SGBC Sub-Cluster in Iraq that I joined during field work in

Summer 2020, many interventions by other NGOs and the international community have

successfully educated gatekeepers on the importance of women generating income. This

education then allows these NGOs to provide culturally sensitive income generating

opportunities for women who are still struggling to sustainably generate income to this day.

The creation of additional job opportunities, especially for female refugees, can help reduce

the prevalence of negative social phenomena, improve the well-being of refugees in northern

Iraq, and help them in their transition towards returning to their home country in the future.

A reasonable, contextualized, and well-planned social enterprise (SE) is critical in

addressing the problem of a lack of livelihoods and income in the camp community.

Following conversations and key informant interviews with camp management in the

summer of 2020, the local leaders from Qushtapa camp welcome interventions that improve

family economic stability, promote professional vocational training for niche skills needed in

the local market, and involve community and household support in enhancing their common welfare. Grassroots social enterprise start-up plans have been shown to produce and generate sustainable income time and again, especially when established by and through the local community through local champions, based on local needs (Grom and Chahine). In this case, KRI's field research, which I conducted in the summer of 2020, shows that there is a specific need for a sewing factory to produce uniforms for schools and medical clothing for hospitals, with demand from the private sector. Medical clothing, including personal protective equipment (PPE), is also in high demand, as the COVID-19 pandemic has been stressing the already weakened health system in Iraq. The pandemic's effect is even more predominant within the KRI where many hospitals are under-funded and unable to restock necessary supplies. Additionally, uniforms are expensive and sometimes are a hindrance for children attending school as their families cannot afford them. Women employed by the factories will have an opportunity to generate income, finance uniforms for their own children, and create affordable uniforms for others to purchase that will allow children to attend school in their local community.

Alongside the core vocational training to run the factory, regular mentorship sessions by coaches will encourage women to utilize their newly generated income to meet various essential needs and maintain their own well-being. Their coaches will also encourage them to develop savings groups where the trainees discuss what they have learned and how can they implement this learning. The coaches will help them develop and monitor their own investment plans that will support their graduation out of multidimensional poverty. The community will also benefit from the L&M sewing factory through improving high-skilled labor and producing affordable clothing and COVID-19 prevention items needed for children to attend school and for health workers to safely work in hospitals. In addition, women in society will experience economic empowerment, growth, and sustainability through their

participation in various diverse roles in developing the project and supporting one another. Increased economic participation will enhance social responsibility and improve social welfare by improving earnings to cater to basic needs and healthy living standards.

Social Enterprise as a Solution

Social enterprise can be defined as businesses and/or organizations set up to handle social problems in communities, provide social services, and ensure that the lives of the most vulnerable members of their community are improved. In the long run, this enhances living standards in the community and provides socially just employment and training opportunities to those who otherwise would have them (Bornstein and Davis 36-38). Due to their vulnerability, refugees are living in difficult socio-economic conditions with limited livelihood resources, and this has led to being exploited by big businesses as they will work for long hours with less pay ("Assessment of The Impact of Syrian Refugees in Lebanon and Their Employment Profile" 15).

One approach to manage multidimensional poverty is social enterprises. Social enterprise primarily creates social value. It provides the opportunity of being financially sustainable to those at the bottom of the social and financial pyramid of society. Most notably, SE is source of employment and income generation and is especially valuable for refugees, widows, female-headed households, the elderly, and those with disabilities, as they are among the most vulnerable groups in the community and are the most at-risk to SGBV. Unlike purely profit-oriented private companies, SEs are important means to help with the labor market integration of refugees in their economies, because they can accommodate for specific social needs and focus on the social impact of their work rather than just profit maximization.

Social enterprise in Qushtapa camp is an important means for eradicating poverty and SGBV for the most vulnerable refugee women, and maximizing the number of children attending schools. The proposed SE model leads to co-empowerment and produces a stronger

refugee community that can resist exploitation and start up their own business according to their own terms, with returning profit to the community.

Project Justification

One of the major reasons why social enterprises are needed in Qushtapa camp is that, at the moment, most refugees have no source of income other than national and international aid. According to World Food Programme and UNHC joint assessment the amount is $18 per month (14). It is not enough to fund their children's studies, which includes supplies such as uniforms, and has contributed to an increase in illiteracy levels among refugees. Furthermore, low income has contributed to an increase in domestic violence, specifically against women. Even though the Iraqi government addresses the issue, the current domestic policies do not help in making the situation of the refugees better; neither are they planning to make new policies to accommodate the needs of the refugees. Instead, the Iraqi government created an environment of institutions that only further complicates refugees' lives by imposing rules and regulations that make getting a livelihood harder. By law, refugees are not permitted to leave the camps and work in KRI cities. In return, refugees feel disconnected and as outcasts, even in their own communities. The situation creates long-term negative impacts on members of the community, which Vogl describes as a tragedy, "The tragedy is that even when many members feel this concern, they continue their lives as if this fear doesn't exist. The community becomes a crowd of individuals, each one lonely and convinced that he or she doesn't belong in the crowd" (103). However, they are welcomed to open shops and businesses in the camps or just outside the camps near to the camp entrance. Taking a walk inside Qushtapa camp you can see many small grocery and convenience shops, but the owners seem to be not making enough. "All my customers are camp residents, and they don't buy much. I make about $5 profit a week," said Ismail who owns a grocery shop in Qustapa camp. The introduction of social enterprises that sell products to outside private sector

entities, including hospitals and small businesses, would mean that most of these individuals will have an opportunity to have access to additional income, which will help improve their living standards ("Assessment of The Impact of Syrian Refugees in Lebanon and Their Employment Profile" 45).

These enterprises would result in increased livelihood. This means that even though the refugees are not supported and have limited ways to generate income, they are allowed to support themselves through the opportunity to work and earn a living, which is a form of empowerment. Increased livelihoods in the camp would mean that the refugees do not need to depend on humanitarian aid and donations. Most of the time, aid and donations do not satisfy an individual's needs since the aid and donations do not empower the refugee community. For example, assisting refugees in generating their own income will make them sustainably food secure, versus simply distributing food (Katarzyna and Al-Jafari 30).

The project has employed ethnographic and narrative qualitative research methodology. According to Merriam & Tisdell, ethnography focuses on human society and culture, which makes it the right approach for this phase (29). It involves the researcher with the ethnic group being studied and pushes the researcher to strive toward being part of the community to gain their trust. Additionally, this method will help to better understand and analyze the data which will contribute to producing high-quality and accurate research. Narrative interviews have been conducted where refugees had the opportunity to share their stories, lives, and opinions about ventures that will affect them. This has allowed the project to be a true reflection of the needs of the refugees. Based on the findings, elements of action research have been employed to design and suggest a social enterprise project that will provide jobs to refugees. Action research assumes that all people affected by the issue should be involved in the process of inquiry or activity (Stinger 21). Action research in this context

has provided the means to systematically investigate and design more effective solutions to the refugee's livelihood issues.

Significance to Stakeholders

At least $2.75 billion each year is needed to address the Syrian refugee crisis, but the available funding is reducing each year (Grom and Chahine). These funding gaps lead to the need for more efficient ways to deliver humanitarian services by incorporating social enterprise as a means of addressing refugee issues sustainably. A reasonable and well-planned social enterprise is critical in addressing the problem of livelihoods and temporary income in the camp community and to facilitate the families' economic stability, professional training for the specific skills, and to involve the whole town into the generation of the overall common welfare. According to Bornstein and Davis the difference between social enterprise and entrepreneurship is the purpose. Social enterprise's purpose is to maximize some form of social impact (30). Establishing grassroots SEs in Qushtapa camp will impact the lives of the refugees in many ways, including the provision of an additional source of income, that in cases where delays are experienced in providing relief foods and clothing, the refugees would not lack the income to address their basic needs. Female refugees will be empowered and independent and no longer rely entirely on donations and their gatekeepers in order to address their basic needs; thus, reducing tensions that can contribute to SGBV. Children would be impacted by gaining an opportunity to receive at least one sort of education, because some enterprises would offer to fund some of the children's academic expenses and encourage women to spend their income on the provision of education for their children ("The Facts: What You Need to Know about the Syria Crisis"). Empowerment of the female refugees in the camps would encourage them to give back to society by empowering others and creating a chain of co-empowerment that opens avenues for future generations be empowered as well (Dugah). Social enterprise also gives them skills that they can take home

with them, which will encourage them to start their own businesses when they return to their home country.

On the national level and in the KRI, the social enterprises would help build a social market economy by creating employment opportunities, the provision of innovative products and services, and sustainable solutions for the betterment of social services and needs in the community. The importance of these markets lays in the creation of opportunities to produce materials from inside the country rather than importing them from neighboring countries, thus enhancing the local economy, and encouraging local businesses and government to follow suit (Sheheryar et al. 165).

L&M Sewing Factory

Overview

The L&M sewing factory will produce clothing items such as private and public sector uniforms and other widely used outfits within the local education system. This factory will primarily use sewing machines in the conducting of its day-to-day activities. However, the use of hand sewing techniques where complex designs are involved will also be encouraged as to preserve the ways clothes are created within the local culture. The factory will provide the sewing tools, equipment, and space for all production to take place. The space will be disability and elderly friendly to ensure inclusivity for the most vulnerable. Where necessary, simulation software will be used for market assessment. Each cohort of refugee women within the program will be provided with a trainer who will act as a coach and mentor. These trainers will not only teach the women the vocational skills needed for sewing, but also train them on basic financial literacy, promote savings and investment in education and health for their families, and encourage them to take on the role of mentor for future cohorts of female refugees in subsequent trainings. The trainer, with support from local camp leadership, will also be responsible for engaging with the household gatekeepers of

women trainees, and ensure that the intervention will follow Do No Harm policy, meaning the project will take a step back to look at the broader context and mitigate potential negative effects on the social fabric, the economy, and the environment (Charancl and Lucchi 9). This will allow women to generate income, which may challenge social and cultural norms in the household. The coach and mentor will educate each program participant on the available referral mechanisms and pathways available to them in Qushtapa camp if they face any instances of SGBV in their household. These services will also prove useful for those who have already experienced trauma in times of conflict.

Project Mission

This project will not only achieve goals in income generation, but also community building, through giving individuals value and sense of giving back to their community. We all want to enter rings of exclusivity and there are groups that are more exclusive than the ones to which we already belong. The problem lies not in the rings themselves, but our desire and longing to get inside them (Vogl18). This project creates a ring of community that strives to eliminate poverty and help women gain skills that will enable them to engage in sustainable livelihoods, both in the short-term, as well as when they return to their home countries. Most of the refugees are faced with the challenge of determining what they will do financially when they go back home. Many of them will return to destroyed homes and markets and may need to start all over again financially and socially. With the sewing techniques taught by the social enterprise, women will be able to participate in and understand how to operate a small-scale sewing business, which will act as a revenue-generating activity now and into the future. The proposed project will benefit from the use of inclusive community business centers and already existing vocational centers in the camp for skills and knowledge transfer to promote the adoption of new vocational skills or improve upon existing livelihood opportunities. Willis states in *Theories and Practices of*

Development, that "NGOs cannot be viewed as direct channels for empowerment; rather they can help set up conditions within which individuals and groups can empower themselves" (113). Therefore, L&M would instead use a "participatory" method in which the local refugee community in the KRI work side by side with NGOs to establish a working product from the ground up (Willis 114-115). The expectation for this project is that it will draw from the dimension of power called "Power with", which Willis refers to as the power that comes from individuals working together collectively to achieve common goals (113). This copowerment is essential for the team collective that the project is striving to build amongst the entire refugee community.

Obtaining First Patch Fund

Using circular and sustainable economic models makes it possible for the project to be funded once, and the profit from the first venture will fund similar activities in the camp that can reach even more vulnerable refugees. The project has a lot of potential to obtain the funds through the successful engagement with national and international NGOs. One of the areas from which to seek international funds is applying for various opportunities available to civil society organizations, for example, funding by the UNDP's civil society project. This organization funds ventures as small as 3,000 USD and up to 30,000 USD. In case funds could not be obtained from these project avenues, then reaching out to faith and charity organizations would be another opportunity for funding. In the case that neither of the above sources are successful, online crowdfunding and online platforms can be used such as GoFundMe and StartSomeGood to capture the attention of sponsors both nationally and internationally. The doors will also be open for any local leadership or angel investors who are interested sponsoring or advancing donations to the project.

Circular Economy

After ensuring the enterprise's operations have been initiated, the income generated by the enterprise will be used to cover the costs of production of another similar venture. This will include both direct and indirect expenses. Examples of these expenses would include wages, provisions for the depreciation of the machines, payment of rent, payment of loans and debts of the goods supplied by the creditors, and the payment of administrative costs. It is also important to note that a plan will be put in place to give back to society through producing goods that enhance social services and by educating and encouraging beneficiaries to invest in enhancing their social well-being (Kitson and Haugh). This giving back will be done via savings groups and the subsequent provision of advanced loans that will be used to fund other enterprises, either already initiated or in the process of being initiated in the camp. However, the loan's advancement will take place only after the enterprise has committed contractually to pay back the loan in a time frame suitable for the proposed enterprise. The new SE is required to commit to having a similar policy that will ensure that the enterprise gives back to society by advancing loans to other enterprises in the community within the same duration.

Social Bank

The factory's management will acknowledge the camp management responsible for financially managing the loans advanced and the monies to be returned. The participating refugees will be expected to create a committee inclusive of the camp residents, whose function will be to evaluate the enterprises' existence and monitor the progress based on their agreements. This committee will also convene and contribute to the decision making on who is to receive the next round of funds and will help ensure that whoever receives the next funding brings their project into fruition.

Selecting Beneficiaries Criteria

The project aims to benefit the lives of two dozen vulnerable refugee women. Widows and female heads of household who act as breadwinners to their families will be given priority. Girls who are past school-going age and are found to bear the responsibilities of caring for their families will also be given priority. These girls, past school-going age, will be trained to perform different roles other than sewing in the company. Some of these roles include financial literacy, management, savings and investment, administration, and cleaning the factory and offices. The number of widows to be prioritized is at least 10 women. During field visit the refugee community showed that men are preferred to do work that involves traveling to the city centers. "I feel more comfortable if I did not have to leave the camp to work. Even if I wanted to, my family will never allow me, they think it will bring them shame," said Gullala, an 18-yearold woman who missed going to high school due to the refugee crises. In respecting the culture and the wishes of the refugees, five men will be selected to buy and transfer goods to the intended locations. These men will be required to take gender equality courses and commit to disseminate their learning to their peers.

Selection Process

The process of selecting the beneficiaries is expected to be simple and avoid the complication of having a lot of formalities. The process will be guided by camp management using vulnerability criteria that prioritizes the most vulnerable including those who are disabled, elderly, and female-headed households. The camp management have a better understanding of the camp residents and will provide guidance in understanding who needs the opportunity the most in camp. Those interested will be informed about the project and they will take a 15-day course on sewing and management offered by GIZ before they begin working. A mandatory level of attendance will be agreed upon at the onset of the training, with potential opportunities to make up for classes missed.

Management and Continuation Process

Lynch and Walls, in their book *Mission, Inc.*, point out the importance of laying out a good management plan, as it is essential to know who will execute the plans. As the old adage goes, investors fund people, not plans (58). People who will execute the management in two phases have been identified. The first phase of the project will be managed by Barzani Charity Foundation Executive Director, Mr. Dedawan Idris, who is experienced in managing social services in this camp. Mr. Idris is an innovative person who learns from patience and perseverance and is determined to lead the team. "It is our duty to support any initiative that returns in benefiting the refugees. Even if it creates job for one person, I will extend all my support and engage all my qualified staff to make it work," he said during an interview in July 2020. After the factory has been established completely and profits have proven to be consistent, the second phase of management will start. The second phase will be fully managed by the refugees, who will create an eight-person management team. The team will comprise five women and three men from the camp community. Hiring locally will ensure that everybody in the management team is compelled by the social enterprise mission to see the project expand and benefit more refugees in the camp. The firm is expected to have grown after one year and will thus offer more women opportunities. As a way of preparing the women to participate in economic stability of their household and giving back to society, the trained women will be encouraged to teach at least three other women in the camp in a form of cascading training. Those newly trained women will be afforded the chance to work in the firm when the opportunity arises. After they become workers in the firm, they will be expected to train other women who will be employed when another SE is funded through a circular economy and social bank, thus expanding the social enterprise's impact over time. This will become a self-reinforcing cycle of training and employment. Professionals from GIZ will, however, be expected to come and assess the new trainees. The whole process will be overseen and managed primarily by the camp residents themselves, with camp

management acting as observers and supporters. As the factory begins to make profits, it would then start to pay back to the social bank. The financing and repayment process should be affordable and should not endanger the SE, meaning that there should be flexibility in payment amounts in case financial shocks arise. The currently proposed method is to pay fifteen percent of the profit per month for the period of two years. These funds will go into a savings plan that will then aid the start-up of another locally run SE within the refugee camp after that period is over. The next phase of this project will be chosen by a committee of individual residents to vote upon what they consider most necessary for giving back, by helping to fund the next business plan in the camp community.

Market Assessment

At the moment, nearly all uniforms used by people working in various private and public sectors are imported. During field work, it was established that the government and private sectors are more likely to buy products that are locally produced if the cost is not higher than importing it. Initial research shows that producing these clothes through SE ventures costs less than buying and importing them. The cost is expected to be minimal because most of the raw materials are locally available, and because most of the cooperation feeds are eliminated and the enterprise is managed collectively, where the profit is distributed equally among the workers. Thus, increase in profit yields more and better income sources for the workers. Even though the project's main aim is to help those living in the KRI as refugees, it also aims to increase local production, which would in turn decrease the cloths' import value and increase the export value. The decrease in import value and potential increase of export value can contribute to increasing the region's trade balance.

Product Selling

L&M will have a complete marketing team consisting of camp residents. They will run their own social media platforms as well as train representatives who will visit potential consumers and distribute flyers. MSELECT, an NGO specialized in providing vocational training, will be entrusted with training several men and women to market and promote the products that the factory will be producing. They will be expected to connect with several companies that are found both inside and outside the country. Their aim is to try and land deals selling some of the products. The factory management will make arrangements for the production of samples used as displays for the marketers and promoters. The product will be branded with a special logo to identify the product and encourage buyers to choose the product over others. The slogan of the mission is "Feed Her Family by Dressing Yours", which will appear on the packaging alongside an explanation that all profits go towards supporting refugees, so that the buyer makes conscious decision to buy the product to support the enterprise.

Sustainability of the Project

The camp management will be mandated to oversee the functioning of the social enterprise because it is believed that the management will act in the best interest of the camp members ("Syrian refugee Camp Livelihoods Assessment Erbil Governorate" 10). Camp managers are held accountable by the government and the local NGOs who work within the camps, who all play a role in their selection. In the case that the enterprise is found not to have made sufficient funds to sustain its activities, the camp management is allowed to contact local and international Non-government organizations for support and sponsorship.

Conclusion

In conclusion, social enterprises present a sustainable solution to the vital issues and vulnerabilities that refugees face in Qushtapa camp in Kurdistan. If the L&M Sewing Factory's model is successful, the cascading creation of enterprises will benefit the refugees

in the present and the future. It will give them a sustainable stepping stone and economic platform to improve the food security, livelihoods, education, and health of their families and support them in their re-integration back into their native lands. Through this model, it would be important to have social enterprises in the refugee camps throughout the KRI as a durable solution in addressing the basic needs of refugees.

L&M will be a multipurpose social enterprise with a specific mission to improve the well-being of the most vulnerable refugee women from Qushtapa refugee camp through implementing income generating activities. Refugees find life challenging while in the camps due to their inability to meet their basic needs and the lack of resources from NGOs and government to sufficiently address these needs. Through opportunities to generate income, gain professional skills and experience, participate in community activities, and improve household decision-making, women participating in the activities of the proposed L&M factory will be more economically empowered, financially secure, and capable of providing a better life for themselves and their families.

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