



Let the Women's Wheel Turn
Women's Economic Empowerment in Hatay

Social Impact Assessment Report

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.2025

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INTRODUCTION

This study was prepared to measure the social impact of the project “Let the Women’s Wheel Turn – Women’s Economic Empowerment in Hatay” on the women participating in the programme. The project focuses on women in Hatay who established their businesses in tents, gardens, containers, or temporary structures after the February 6th, 2023 Kahramanmaraş earthquakes.

One of the main objectives of the project is to make visible the determined and powerful stories of women who took action and started businesses after the earthquake, as well as to promote their work and products. In doing so, the project aims to increase both women’s self-recognition and their public visibility. The second objective is to support women producers economically. The third objective is to develop and disseminate digital content that enables women entrepreneurs to benefit from one another’s experiences and from the knowledge of experts.

Equally important, the project seeks to strengthen women’s self-confidence, their awareness of their own achievements, their solidarity with one another, and their social status.

Following the two devastating earthquakes that struck 11 provinces in eastern Türkiye on February 6th, 2023 MaviKalem began providing emergency support in Hatay to meet basic needs. Within a few months, we observed that women had started to generate income through home-based production. These women became the inspiration for the project, and the first step of our work was to provide them with equipment and materials. The first round of equipment and material support started in August 2023.

Women from a wide range of sectors became part of the programme: those producing traditional local foods such as tomato paste, kömbe and tandır products at home; women making handmade bags and shoes; women selling clothing and accessories in container shops; those running

car-washing or spare-parts businesses, and women providing services such as gymnastics or yoga instruction. All efforts to transform women’s production into income were supported. Both formally registered businesses and women producing from their homes, containers or temporary workplaces came together under one umbrella, joining a process of solidarity and empowerment. As a result, the “Women Start Their Businesses” programme was developed, and multiple projects that strengthen women’s access to income were created and continue to be implemented.

The project “Women’s Economic Empowerment in Hatay” was implemented within this programme between August 1, 2024 and March 31, 2025.

Within the scope of the project, women’s business stories, products and ways to access these products were shared through the project website kadinisi.org as well as the project’s Instagram and Facebook accounts. The posts included information about women’s income-generating activities, their products and their sales channels. Campaign messages and promotional posts that women producers could link to and use on their own social media accounts were also disseminated.

Eighty-two women who received equipment and material support through the Women’s Access to Income programme formed the project’s core group. Communication and solidarity among these women were actively supported. A WhatsApp communication network was established to enable rapid information sharing, updates and feedback, which were conducted both digitally and through face-to-face meetings. Over the two-year period from August 2023 to August 2025, a strong solidarity network emerged among women supported by different projects within the programme. The ideas generated through this network continue to guide the development of new project initiatives and future steps.



METHODOLOGY

Data collection was embedded within the project's implementation process. The aim was to monitor the impact of women's economic empowerment on participants and to observe changes over time. Since the project was designed to be closely integrated with the field and shaped by the needs and requests coming directly from the women, it allowed for a continuous and meaningful observation of change. Data collection started from the very beginning of the project, and the effects of this dynamic process—driven by promotional and campaign activities—on the participants were closely followed.

At the start of the project, an individual monitoring file was opened for each participant. Consent was obtained from the beneficiaries to record personal information and interview notes. The collected data included women's personal attitudes, behaviours, ways of expressing themselves, the language they used, and their daily life experiences. Information was also gathered on how they developed their businesses, under what conditions they continued their work, how they perceived their use of social media, and how they saw their role within the solidarity group. In addition, discussions focused on how their presence on social media, the increase in their sales, and the growth of their customer base reflected on their personal and social lives, and how changes in income and social participation influenced their daily lives. All statements, modes of expression and personal examples shared by the women were recorded as qualitative data.

Monitoring visits were conducted face to face. Prior to each visit, the profile of the woman to be interviewed was reviewed to identify priority topics for a personalised follow-up. The interviews were designed as conversations rather than formal questionnaires. Interviewers avoided taking notes in front of the participants, and no forms were filled in during the meetings in order to ensure a direct and trusting communication environment. Two members of the MaviKalem team attended each interview, which ensured that the information was recorded accurately and completely.

During interviews focused on collecting women's business stories, it was

clearly explained that the project was a visibility and promotion initiative aiming to highlight women's entrepreneurial journeys. The scope of the project—particularly its focus on disseminating women's products and sales channels through online platforms—was explained in detail both through the digital women's network (WhatsApp group) and in face-to-face meetings.

In the storytelling interviews, special attention was given to understanding women's relationship with work. Discussions covered how they started working, how they viewed income-generating activities, and whether they had worked before starting their current business. For some women—especially those from families engaged in agriculture and gardening—working was part of daily life and was not initially perceived as an income-generating activity. Others had wanted to pursue education but lacked opportunities and had continued in their family's line of work until they decided to establish their own businesses. Some women had never worked before the earthquake and began working afterwards in order to support their families and meet their own needs.

A key focus of the interviews was how women positioned work in their lives: whether they saw it solely as a source of income or also as a means of self-realisation. For example, Leyla T. had achieved significant success in athletics at a young age and had received a scholarship, but her education was interrupted due to family pressure. After years of caring for her siblings and later raising her own children, she was unable to participate in working life. When she began working after the earthquake, it became not only an economic necessity but also a space for self-realisation. By establishing her own business, she was able both to support her family and to find personal fulfilment. This example illustrates how work becomes a space for women not only to earn income but also to rebuild their identities and sense of self.

In the interviews, topics such as what they were doing before the earthquake, their attitudes toward work if they did not have a job, and how they were motivated to start something from scratch after the earthquake were discussed. They talked about both the material and



emotional difficulties they experienced during this process, how they overcame them, and what they managed to achieve. In this way, the interviews with the women offered an opportunity to reflect not only on their current situations, but also on their entire journeys from the very beginning up to the present

In addition to face-to-face interviews, women came together in group meetings organised for solidarity and information-sharing. Individual changes were also observed and recorded in these social settings.

To monitor participants' engagement with the project's digital platforms, each woman's online presence was followed, including whether they had social media accounts, whether they opened new ones during the project, how often they shared project posts, and how frequently they promoted one another's content within the solidarity group. These activities were systematically recorded.

Throughout the project, social media campaigns were organised around issues such as challenges faced by women producers, barriers to income generation, gender equality, and women's participation in economic life. The participation of project beneficiaries in these campaigns was also monitored, including their willingness to share messages and amplify both their own voices and those of other women.

As interviews continued, women's business stories began to be published on the kadinisi.org website and on MaviKalem's Instagram and Facebook accounts, starting with women who were more willing to share their stories publicly. Once the stories were published, they were shared not only with social media followers but also within the WhatsApp-based women's solidarity network and through other communication channels. Women were explicitly informed when their stories were published as part of the visibility activities.

The MaviKalem team actively animated social media channels and the WhatsApp group to encourage participation. In addition, women who emerged as informal leaders within the solidarity network were invited to form a small volunteer group. Through close collaboration with these volunteers, unplanned but strategic actions that strengthened the project were identified and implemented.



Based on the project's objectives of highlighting women's success stories, increasing the visibility of their products and businesses, and strengthening solidarity, social impact was monitored across four key dimensions:

1. Desire for visibility: the gradual increase in women's willingness to be visible and to share their own stories.
2. Motivation to inspire: women's belief that their stories could encourage other women, leading them to participate more actively.
3. Self-confidence and leadership: women gaining confidence over time and becoming more active, supportive and guiding figures within the group.
4. Sense of community and sharing: women developing a strong sense of belonging and taking responsibility not only for their own visibility but also for promoting other women.

LET THE WOMEN'S WHEEL TURN WOMEN'S ECONOMIC EMPOWERMENT IN HATAY

Project Launch – 01 August 2024

The project was launched to support the visibility of women who were trying to stand on their own feet after the earthquake. It was introduced through the women's solidarity network.

Impact: Although there were initial reservations about the idea of visibility, they welcomed the project because at the core of their needs was the need for promotion and finding customers.

Campaigns (November 2024 – March 2025)

The first campaign was carried within the scope of November 25, the International Day for the Elimination of Violence against Women. This was followed by the "Buy from Women Producers" campaign, which emphasized the importance of shopping from women producers. Later, the "Equalize Life" campaign highlighted women's messages on gender equality. Finally, videos in which women prepared and shared their own messages were released.

Impact: For the first time, many women recorded and shared their own videos. Women not only promoted their own products but also embraced posts from women in other cities. The power of the solidarity network grew far beyond expectations.





PROFILE OF THE WOMEN

Social impact monitoring interviews were conducted face to face with 76 women, with each woman interviewed more than once over the nine-month project period. Six of the 82 women who participated in the programme could not be interviewed due to reasons such as heavy workloads, relocation to another city, or changes in their businesses.

The interviewed women represent a wide range of ages and sectors. Their ages ranged from 21 to 56 years. They were engaged in diverse economic activities, including hairdressing; agriculture and livestock-related production; handicrafts (knitting, sewing, embroidery); production of traditional foods (such as tomato paste, olives and kömbe); bakery products; car washing; automotive oil and spare parts sales; and services such as gymnastics instruction.

Thirty-eight women in the project had formally registered businesses, and two women held small trader exemption certificates. Forty-two women did not have a registered business. For many, producing goods for their families and selling small surpluses has traditionally been a

familiar way of generating income. Often this is not even perceived as “having a business” but rather as a way to create a modest income. When women aim to increase their earnings, registering a business or obtaining a small trader exemption becomes an important next step.

Thirty per cent of the women are university graduates, which is above the national average of 22 per cent for women in Türkiye according to Turkish Statistical Institute (TURKSTAT) 2023 data.

Seventy per cent of the women are married. Seventy-five per cent have children for whom they are responsible, and 38 per cent also provide financial and physical care for elderly and/or ill family members. This shows that women carry a significant care burden alongside their economic activities.

Geographically, only 9 per cent of the women live in rural areas, while the vast majority live and work in district centres. In terms of workplaces, 12 per cent operate from containers, 49 per cent from their homes, and 29 per cent from separate premises outside their homes or containers.



PROJECT PHASES

1. Writing and publishing women's stories on the website and social media:

The process started with women who were more willing to share and promote their stories. By the end of the project, 67 women had their stories published on the website and shared on social media.

2. Regular feedback and communication through the WhatsApp group:

A WhatsApp group including all programme participants was used as an effective internal communication tool. From the name of the website to campaign messages, rapid feedback was obtained. As social media campaigns began, women increasingly used the group to share their own posts, which were then amplified through the project's accounts.

3. Amplification of women's own social media content:

At the beginning of the project, 52 women already had social media accounts promoting their products. These accounts were featured in their website profiles and their posts were shared by the project accounts. Over the project period, promotional posts from 62 women were amplified.

4. Dissemination of informational videos on entrepreneurship and digital tools:

Videos published on the project's YouTube channel and promoted through social media were viewed a total of 12,401 times. The most watched topics included Sole Proprietorship, Small Trader Exemption, Promotion and Marketing, and campaign messages from women participants (such as Leyla Turunç's "Hayatı Eşitle" message).

5. Four advocacy and visibility campaigns highlighting women's production and gender equality:

Four social media-based campaigns were carried out, with campaign messages also made visible in women's workspaces through stickers and labels.

- The first campaign, organised for November 25th (International Day for the Elimination of Violence Against Women), focused on sharing women's production stories to raise awareness and strengthen solidarity.
- The second campaign promoted women producers with the message "Buy from Women Producers."
- The third campaign highlighted gender equality with the slogan "Equalise Life (Hayatı Eşitle)."
- In the final campaign, participants created and shared their own promotional messages, some in video format, which were then disseminated through the project's accounts.

During the campaign period, 49 posts were shared. Sixteen women also produced and shared their own videos as part of the campaigns.



ASSESSMENT OF SOCIAL IMPACT CRITERIA

This social impact assessment demonstrates that women's stories are not limited to economic outcomes but also foster individual transformation, emotional empowerment, and a sense of community. Throughout the project, women experienced change in different ways and at different times. Each woman went through her own journey, at her own pace and in different areas of life. These transformations emerged organically, without imposed targets or external pressure. At no point were women given predefined goals; instead, pathways and tools were shared, choices were left to them, and their journeys were accompanied. Accordingly, the report evaluates women's individual development across four key dimensions.

The four social impact criteria assessed in this study are:

1. Desire for Visibility: This criterion refers to the development of women's willingness to become visible and to share their own stories, especially among those who initially felt reluctant to be in the spotlight.

In a society with strong collectivist values, women are often expected not to stand out. Being visible is frequently associated with selfishness



rather than self-expression, and many women are encouraged to say “we” instead of “I.” Under this criterion, the study focuses on women's recognition of themselves as individuals. In order to be visible, a woman must first acknowledge her own “I” — to realise that she exists as an individual and to say, “I am here.” This dimension therefore traces women's journeys from invisibility toward affirming their own presence.

Women's relationship with visibility changed significantly over the course of the project. At the beginning, only a small number of women (six) volunteered to share their stories on social media. As women read one another's stories and observed the responses they received, more began to share their own experiences. In early interviews, many women expressed reservations about being visible. Some worried that posting frequently on social media would be perceived as self-centred, while others feared that visibility would bring additional workload. However, once the first stories were published, these concerns gradually diminished. Through telling their own stories and reading those of other women, they began to recognise the value of their labour and the significance of building something from scratch. Seeing their stories published allowed women to appreciate their own worth, not only through the eyes of others but also through their own. Influenced by one another's journeys, they experienced the empowering nature of being an individual. As their self-confidence grew, the idea of being visible became something they embraced. Women started to see themselves as people who could speak



publicly about their work, convey messages, and even inspire other women.

Each woman's transformation unfolded according to her own life conditions, needs, and choices. While some chose to become visible more quickly, others preferred to proceed cautiously and step by step. These differences reflect one of the project's most valuable aspects: change emerged not through external direction but through women's own decisions and inner motivation.

During the campaigns, some women independently recorded videos at home on their phones and shared their messages. For a woman who had initially been hesitant about visibility, standing in front of a camera on her own initiative and sharing her message publicly became a powerful indicator of growing self-confidence. For example, Nihal K. recorded herself making mantı in her home for the "Buy from Women Producers" campaign, and her video was published on the project's social media channels. Similarly, Nuriye A. created her own concept at home using her products and shared a video for the same campaign. Yasemin Ş., who had previously described frequent posting as "always saying 'me'," later recognised the value of sharing her experiences and voluntarily took part in video production.



Some women also expressed excitement at the idea that their stories would reach others in written and visual form. They asked whether their narratives would be edited if they were disorganised. When they were told that their stories would indeed be edited and structured, they felt more comfortable. Even Ebru Y., who was observed to express herself clearly, asked, "You will edit this, right?" When she was reassured that the story would be edited and arranged before publication, she replied, "Then I will tell it just as it is," and recorded her video accordingly.

In conclusion, under the criterion of desire for visibility, women's journeys from invisibility to declaring "I am here" became clearly visible. Women who initially had reservations began to share their stories, strengthening their self-awareness. The process demonstrated that visibility is closely linked to self-confidence. Women found their own voices and used them to inspire others.

2. Motivation to Inspire: This criterion refers to women's belief that their own stories can encourage other women, and their decision to engage in the project with this motivation. Under this heading, we examine how women who have established themselves choose to share their experiences in order to help other women find their own paths, offering inspiration, guidance and courage.

As the project progressed, the vast majority of women expressed their belief that their stories could inspire others. For example, Yeşim K. initially did not want her story to be published, stating: “I already have a client base and I don’t need extra promotion. I have children and I can only handle the work I receive from my current network.” However, after reading the stories of other women, she contacted us and said: “Tailoring is a very old profession that the younger generation no longer practises. I will start by teaching it to my daughters, and I would like all women to learn it and be inspired.” Realising that her story could also inspire others, Yeşim K. requested that her story be published.

Even women who initially had reservations gradually began to convey the message, in their own words, “I did it – you can do it, too!” This became not only a sign of self-confidence but also an expression of their role as a source of inspiration.

For example, gymnastics instructor Aylin A. encouraged other women by saying, “They should never give up. They should believe in themselves and start working with discipline.” Such statements were not merely personal expressions but also powerful calls to action.

Similarly, photographer Aynur B., inspired by the stories of other women, realised that her own journey could serve as an example. She stated: “No matter what, do not give up. I had nothing when I started, but I said I would open this studio and I didn’t give up. You shouldn’t give up either!” In doing so, she shared a message of courage and entrepreneurship with a wider audience.

Gülcan K. also expressed her enthusiasm for inspiring others by saying: “A woman can do anything she wants. In our vocabulary there should be no sentences like ‘I can’t do this’ or ‘I can’t succeed.’ I tell my sisters: ‘Don’t be afraid. Stand up. There is nothing women cannot do.’ Let them do whatever they want to do. Don’t look back. When we drive, we glance at the rear-view mirror only to check, but our eyes must always look ahead. Women should never be afraid. I am here, MaviKalem is here.” These words illustrate how women support one another and empower each other with the message, “I did it – now you can too.”

Overall, women were observed to give strength and courage to others through their own stories. This process demonstrated how individual self-confidence was transformed into a shared sense of solidarity. Women not only recognised their own achievements but also realised that they could open new paths for others.



3. Self-Confidence and Leadership: This criterion refers to the increase in women’s self-confidence over the course of the project and their transformation into supportive, guiding and leading figures within the group.

Under this heading, we examine how women came to recognise their own capacities through their work, how they became aware of their abilities, and how a sense of leadership emerged from seeing themselves as productive and creative individuals. As women gained confidence in who they are and what they can do, they also realised that they could guide and lead others.

Throughout the project, women’s self-perceptions evolved as they recognised the value of their work. At the beginning, many defined themselves mainly through motherhood, domestic responsibilities or the services they provided to others. Over time, they began to say, “I can do this – I exist!” This awareness not only increased their self-confidence but also strengthened their motivation to guide others, support them,



and take on leadership roles within the group. The women not only saw themselves accomplishing things in their own lives, but they also realized they could pave the way for others.

Concrete examples illustrate this transformation. For instance, Şaziye Ö. was actively engaged from the start: she not only promoted her own products but also shared the work of other women on her own page, encouraging mutual visibility. Over time, she assumed a clear leadership role, mobilising women through the WhatsApp group, calling for solidarity and encouraging everyone to share one another's posts. Similarly, Ebru Y., who initially considered social media unnecessary, gradually became someone who produced content regularly and encouraged others to become visible.

The leadership potential of some women became particularly evident, leading to the establishment of a volunteer group. Six women took on voluntary roles, not only sharing their own observations but also identifying and communicating the needs of other women in their communities. This allowed them to take on a guiding and supportive role, contributing not only to their own businesses but also to the development of other women. Ebru Y., Şaziye Ö., Gizem G. and Yasemin Ş. became key volunteers within the project.

The volunteer group further strengthened the participatory nature of the



programme and fostered a collective awareness by making visible not only their own stories but also the needs of other women. These women became individuals who took responsibility for others, carried field-level insights into the project, and actively contributed to its development. In doing so, they moved beyond being beneficiaries and became leaders who helped shape the direction of the programme. As one volunteer, Ebru Y., stated during her interview on 15 January 2025: “She said she had promoted the project widely, visiting workplaces and telling women about it, and that she would continue to share and disseminate it frequently.” This shows that women took responsibility not only for their own work but also for reaching and supporting other women.

4. Sense of Community and Sharing: This criterion refers to women's sense of belonging to the group and their willingness to share their knowledge and experiences with other women. It also examines how women take responsibility not only for their own visibility but also for making other women visible.

Within this project, a group of women producers was formed, bringing together women who had previously not known one another, who were only loosely familiar, or who already had some connection. While they sometimes met in person, they mostly communicated through WhatsApp. Over time, the group developed its own dynamics, and each woman began to see herself as part of this collective—as a member and a co-creator of the group. This section analyses how this group dynamic evolved.

When social media content was shared with the women, it was done simply to inform them, without setting any expectation such as “please share this post.” Nevertheless, women voluntarily shared every post on their own accounts. They did so out of a sense of solidarity, believing in the importance of supporting one another’s visibility. This demonstrated that the network that had been formed was a genuine space of mutual support.

Women shared one another’s posts regardless of whether the story was

their own, whether they had met the woman in person, or even whether they knew her at all. They chose to share the stories of women in Hatay who had rebuilt their lives and businesses after the earthquake, simply because they valued the collective effort. This became a tangible sign that the group had turned into a true solidarity network.

Throughout our project, the women showed solidarity with one another and developed a sense of group belonging. They not only increased their own visibility but also took collective responsibility by sharing the stories of other women. Even those whose own stories had not yet been published actively promoted the stories of others. This showed that solidarity went beyond individual benefit and became a shared commitment to growing stronger together.

Even some women actively encouraged others to participate in this collective effort. For example, Şaziye Ö. called on women in the group who were not sharing posts, saying: “We are sharing these to support each other. I share all of your products and posts on my page because it





benefits all of us and increases everyone's visibility. I still see some people not sharing. Let's all share each other so that we can grow this solidarity." This approach strengthened her leadership role within the group and became a powerful call for collective action.

Ebru Y. also stated that when she shared stories, she did so not only for visibility but because she believed they could offer ideas and inspiration to other women. Women acted not only to promote themselves but also to amplify one another's voices. Each shared story came to be seen not as the success of one woman, but as a collective achievement of the network. By taking this responsibility on their own initiative, women strengthened both solidarity and their sense of belonging. The project thus generated not only individual stories, but also a shared culture of mutual support.

One unexpected outcome was that solidarity extended beyond the project's direct participants. Women began sharing the stories of women producers who were not part of the programme and even those from other cities. During campaign periods, posts from women producers outside Hatay were also included. What was particularly meaningful was that women within the group actively shared and promoted these posts. Supporting the work of women they had never met and who were producing in different cities became a strong expression of collective awareness.



For example, a woman in İzmir producing homemade vinegars and jams shared a post for the "Equalise Life (Hayatı Eşitle)" campaign from her Instagram account [tevrizce_dogalurunevi](#). After this post was shared by [kadinisi.org](#), Yasemin Ş. further amplified it through her own account, extending the solidarity network beyond the project's geographical boundaries.

Over time, women began to recognise not only the individual benefits of visibility but also the power of acting together. Even women who were initially silent in the group started to share others' posts as the process continued, showing that the sense of solidarity had been internalised. These acts created a shared feeling of "I am not alone – we exist." Visibility thus became not an individual gain, but a collective tool for mutual empowerment.

As a result, under the heading of sense of community and sharing, women were seen to build a shared space that valued not only their own visibility but also one another's presence. This became one of the most significant elements deepening the project's social impact, as women experienced both individual and collective empowerment.

Within the project, we also planned to publish informative videos with experts on our YouTube channel. However, we recognised that women's

own experiences were just as valuable as expert knowledge. For this reason, experience-sharing videos were also produced. For example, after filming an informational video with a financial advisor on the small trader exemption, we recorded a video with Yasemin Ş., a participant who holds such a certificate. In this video, she explained her own process – how she applied, what challenges she faced, and how she managed the legal procedures alongside running her business. This video not only reflected Yasemin Ş.’s increased willingness to be visible but also enabled her to contribute to the solidarity network by sharing her experience with others. In this way, YouTube became not only a platform for information but also a space where women made their voices heard and strengthened the sense of community.



CONCLUSION

The aim of the “Let the Women’s Wheel Turn Project”, which sought to promote the economic empowerment of women in Hatay, was to enable women to achieve economic empowerment through their labor, determination, and solidarity. The women involved in this project, working across a wide range of sectors, not only achieved economic gains but also experienced profound personal empowerment. As women shared what they had accomplished, they began to recognise the value of their work, their potential, and their individual existence. By coming together with other women who were making similar efforts, they also created a group dynamic that provided both practical support for their businesses, and emotional and psychological wellbeing. Within this group, women experienced the power of growing stronger together.

The impact assessment interviews clearly demonstrated women’s

individual transformations. Based on the interviews conducted with 76 women, the following key outcomes were identified:

- Women who initially did not wish to be in the spotlight gradually chose to become visible after seeing and reading the stories of other women. Feedback from family members, close networks and customers encouraged them to re-evaluate their own work and achievements. They became aware of their success and felt pride in what they had built, leading to increased self-confidence and self-esteem. In a highly collectivist society, recognising oneself as an individual can be challenging; however, through this project, women came to experience themselves as individuals. Their repeated statements of “I succeeded” were a clear expression of this shift.
- Women’s desire to inspire others was a direct reflection of their confidence in themselves and in what they had achieved. Serving as a role model, offering encouragement and guidance, and acting in solidarity all emerged as outcomes of this growing self-belief. By sharing their own stories, women realised that they could inspire others. Many concluded the interviews by saying, “I did it – other women can do it, too.”
- As the project progressed, some women naturally assumed leadership roles within the group. Women who actively supported and encouraged others around sharing and visibility were identified by the project team, leading to the formation of a volunteer group. These volunteer leaders strengthened solidarity throughout the project period by articulating both individual and collective needs, encouraging quieter women, and fostering group cohesion. They played a crucial role in creating shared energy and collective empowerment.
- While women initially focused on sharing their own messages, they gradually began to share the stories and campaigns of other participants as well. This reflected a growing sense of group belonging. Moreover, they went even further by connecting with women producers in other cities who were not directly part of the project and by amplifying their stories on social media.

- One of the most striking outcomes was that women supported one another without distinctions based on political views, religion or social background. The inclusive nature of this solidarity demonstrated that the community had come together around a shared purpose.
- Throughout the project, women not only promoted their businesses but also became more capable of identifying and articulating their own needs. Developing future plans and anticipating next steps reflected a significant shift in their thinking patterns. Through business planning, women moved toward more abstract and strategic thinking.
- Many women began to share how they managed pricing and planning, enabling them to run their own businesses more consciously while also setting an example for others. Rather than imposing external methods, the project respected women’s existing practices and supported them in building from their own realities, allowing each woman to define her own path at her own pace.

In conclusion, the project contributed not only to women’s economic empowerment but also to their personal, social and cognitive development. As women became more visible, they became more aware of their potential. Through mutual inspiration and growing solidarity, they created a collective strength. This social impact assessment shows that women’s stories are not merely numbers. Through visibility, solidarity, leadership and inspiration, they represent a much deeper transformation. Women’s voluntary participation, driven by intrinsic motivation and personal choice, stands as the project’s most meaningful achievement.

This project has brought to life the expression “Woman is woman’s homeland!” Both the women who directly participated and those in Antakya and beyond who followed and supported them – whether face to face or through social media – contributed to the project’s success. The social impact of this project will continue to grow in the years ahead through countless unnamed women who, by recognising their own worth and drawing inspiration from others, will carry this transformation forward.

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