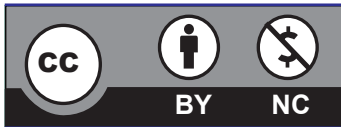


Review

Women Entrepreneurship and Changing Nature of Livelihood: A Theoretical Analysis

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ABSTRACT

This paper is a review-based synthesis of conceptual and theoretical issues on women entrepreneurship. It connects directly with the development economics and gender studies. The objective of this study is to synthesize conceptual and theoretical reviews on entrepreneurship and livelihood in the particular context of women. This paper is a review paper based primarily on secondary literature and sources of information. The author has applied different theories and approaches to analyze women entrepreneurship and its impact on livelihood.

The paper concludes that entrepreneurship development in the context of women and gender studies deserves a wider arena of discourse in conceptual and theoretical dimensions. The study juxtaposes different theoretical ideas with relevant evidence to analyze the impact of women entrepreneurship on livelihood. Women entrepreneurship has a significant impact on livelihood. The study highlights the need for a wider discourse on entrepreneurship development in the context of women and gender studies. The paper provides a framework for further research on women entrepreneurship.

Keywords: conceptual ,entrepreneurship, gender, women, feminism.

Introduction

Entrepreneurship is defined as the capacity and skill to develop, organize, and manage a business venture, along with any associated risks, to make a profit (Yetisen et al., 2015). Women entrepreneurs create new jobs for themselves and others, and by being different, they provide society with unique solutions for management, organization, and business problems, as well as opportunities for entrepreneurial exploitation. However, women still represent a minority of all entrepreneurs, and market failures discriminate against their possibility of becoming successful entrepreneurs. Women's entrepreneurship, or self-employment, represents one of the most important job opportunities for women, particularly in developing economies (Ali, 2015; Goyal & Parkash, 2011).

The concept of sustainable livelihood (Chambers and Conway) and capability approach (Sen) are closely linked to analyzing the theoretical nexus of women's livelihood and entrepreneurship (Tambunan, 2009). With this preliminary assumption, the objective of this paper is to synthesize the theoretical perspectives on women's entrepreneurship and the changing nature of livelihood. The methodology of the paper is based on a review-based qualitative inquiry that synthesizes secondary sources of information, arguments, and counter-arguments.

Problem Statement

The research on women entrepreneurship and changing nature of livelihood is important due to the following reasons:

Women entrepreneurship is a crucial aspect of sustainable rural livelihoods (Moyo, M., & Chikodzi, D. (2021). However, women entrepreneurs face various challenges such as lack of collateral security to access funding, lack of market information, and discrimination (Kassa, M. T., & Tadesse, M. (2023). Therefore, it is important to understand the theoretical nexus of women's livelihood and entrepreneurship.

Women entrepreneurship research in developing economies relies on theoretical perspectives

derived elsewhere (Moyo, M., & Chikodzi, D. (2018). Hence, there is a need to analyze the concept of women entrepreneurship from different theoretical perspectives.

Women entrepreneurship is an important tool for sustainable development (Islam, M. A., & Hossain, M. S. (2019). Therefore, it is essential to understand the factors that contribute to the sustainable development of women entrepreneurship.

Women entrepreneurship has the potential to empower women and emancipate them from gender inequality (Niraula, P., 2023). Therefore, it is important to understand the impact of entrepreneurship on women's empowerment.

Research Objective

The objective of this paper is to synthesize the theoretical perspectives on women entrepreneurship and changing nature of livelihood.

Methodology

The methodology of the paper is based on a review-based qualitative inquiry making synthesis of secondary sources of information, arguments, and counter-arguments. The paper aims to contribute to the discourse on women entrepreneurship and gender studies in the context of development.

In this paper, a conceptual and theoretical review of the concept of women entrepreneurship by analyzing various books and articles has been done. Specifically, the four theories, namely Feminist Theory, Marxist Theory, Gender Theory, and Theory of Development have been explored through a review-based qualitative inquiry, primarily based on secondary sources of information, arguments, and counter-arguments.

Results and Discussion

Gender and Women's Issues

Gender studies is an interdisciplinary field of social sciences that encompasses issues of gender identity, representation, and social power relations. The term "gender" refers to the social and cultural constructions of masculinities and femininities

and not to the state of being male or female in its entirety. Feminism is a social movement to empower women and promote gender equality. Women entrepreneurship is a crucial aspect of sustainable rural livelihoods (Simone de Beauvoir (1949): (Butler, 1999/ 2011)., but women entrepreneurs face various challenges such as lack of collateral security, lack of market information, and discrimination (Mashpure, R., Nyagadza, B., & Nyagadza, M. (2022): (Wilson, 1996, p. 20). Therefore, it is important to understand the theoretical nexus of women's livelihood and entrepreneurship. Women entrepreneurship research in developing economies relies on theoretical perspectives derived elsewhere (Bastian, B. L., Sidani, Y. M., & El Amine, Y. (2018), hence there is a need to analyze the concept of women entrepreneurship from different theoretical perspectives. Women entrepreneurship is an important tool for sustainable development (Fernández, M. B., García-Centeno, M. D. C., & Patier, C. C. (2021). and has the potential to empower women and emancipate them from gender inequality (Greene, P. G., Brush, C. G., & Hart, M. M. (2001) (Annapaurny, 2016) (Gemberling, 2014). (Cranny-Francis et al., 2017).

Women in Development

The term WID was first used by the women's committee of the Washington DC in their efforts to bring the evidence brought by Boserup. This was popular documentation of the regressive impact of development on women's life to the attention of policy makers. WID approach came to prominence as an approach to include women in development in the early 1970s. It calls for a greater attention to women in development programs and seeks to integrate women into the overall development progresses and policies. This approach adheres to the belief and assumption to modernization theory of development. WID development projects stress on pursuing western value and economic growth.

UNCTED (2012) in their report "Women in Development: Development-centred globalization: Inclusive and gender-sensitive development paths" states that nearly half (48.4 percent) of the

female population above the age of 15 remains economically inactive, compared to 22.3 per cent for men. In agriculture, women tend to have smaller plots and generally face market imperfections that limit their access to inputs, assets and services and reduce their productivity. Women entrepreneurs on average manage smaller businesses than do men, often in less-profitable sectors. While expanded international trade has created many new jobs, women tend to be found in temporary, seasonal, precarious occupations with little social security benefits and few opportunities for upgrading. Huge differences between men and women in responsibility for house and care works remain in almost all countries. Of the nearly 800 million illiterate adults worldwide, two thirds are women (UNCTED, 2012). This figure could have slightly increased in 2019.

Muyoyeta (2012) in his book *Women, Gender and Development* claims that By the 1970s it had become very clear that women were being left out of development. They were not benefiting significantly from it and in some instances their existing status and position in society was actually being made worse by development. The WID approach saw the problem as the exclusion of women from development programs and approaches. Razavi and Miller (1995) in their article "From WID to GAD: Conceptual Shifts in the Women and Development Discourse" state that the emergence of women in development (WID) in the early 1970s, highlighting in particular a dominant strand of thinking within WID that sought to make women's issues relevant to development by showing the positive synergies between investing in women and reaping benefits in terms of economic growth. Even though making efficiency based arguments proved to be effective as a political strategy for having women's issues taken up by donor agencies, it also entailed a number of controversial outcomes.

Women and Development

Rathgeber (1990) remarks women and development (WAD) approach as to represent the

second shift in changing perspectives of global agencies and women's groups. This approach helps to understand the global historical context and shift in approaches to development of women. Women and development is a theoretical and practical framework for studying and practicing development. It is often mistaken for WID but has many distinctive characteristics. Rather, it is a departure from the WID approach and emerged as an answer to the limitations of modernization theory and WID approach in explaining women's exclusion from development. It was neo-Marxist feminist approach and also draws from dependency theory.

Gurung (2004) in his research "Women and Development in the Third world" mentions that up until the 1960s, women were merely seen as quiet recipients and passive beneficiaries of development. This issue was further expanded by Gurung and Bisht (2014) in Nepal's context. Theoretically, WID approach paved emphasis on assisting women to become better mothers and this was met by providing food aid, measures against malnutrition and family planning (Moser, 1993, p. 62). In the wake of the feminist movement in the First World in the 1970s, international development agencies were pressured by the Western feminists to make women visible as a category for research and policy. In 1975, the United Nation's International Year for Women, the UN declared the next ten years (1976-1985) the Decade for Women and this has come to be characterized as WID (Women in Development). To Kabeer (1999), therefore argues that there was a conviction that if only planners and policy makers could do better for the women's empowerment in a real sense. They could make women's valuable contribution to the economy, so as to making them no longer be marginalized in the development process.

Humanity as a whole and women in particular need the Women and Development (WAD) approach because we are constantly looking for justifications for the dominance of men over women. One could conclude that the WAD approach to gender took into account and occasionally supported the

patriarchy's existence in society and also buzzed about how its existence must be ignored under any circumstances. Since the new and improved system should be open and offered here for the welfare of society, radical thinking at feminist platforms implicitly wishes for the construction of new systems (Harcourt, 2016).

Gender and Development (GAD)

The constructivist approach argues that development is constructed with gender, and gender is a constructed with development. Women and men have been influenced differently by the various development strategies adopted since 1980s. It became alarming with the emergent complexity of globalization and neo-liberalization. Reeves and Baden (2000) in their article "Gender and Development: Concepts and Definitions" illustrates that the GAD (or Gender and Development) approach focuses on the socially constructed basis of differences between men and women and emphasizes the need to challenge existing gender roles and relations. Contrary to it, the WID (or Women in Development) approach highlights the need of including women in development policy and practice and asks for increased focus to include women in the development process. Yet, it is less structural in nature.

The GAD approach encourages undertaking planning, implementation, monitoring, and evaluation in accordance with the work on more than one level (practical and strategy needs) to change gender relations; working collaboratively with men and women; be sure to include men because it takes men as well as women to change gender relations; taking a wider, historically informed view of gender relations and its social context. Following this, Miller (2016) in her article "Gender Development, Theories of" asserts that biological approaches hold that psychological and behavioral gender differences are a result of the biological distinctions between men and women. Researchers have concentrated on proximal explanations, like genes and sex hormones, as well as historical explanations, like evolutionary processes, within this family of methodologies.

Literatures on gender studies reveal that theoretical frameworks on feminism and development studies have an impact on gender development policies. It is crucial to understand the historical roots, developments, and goals of various feminist frameworks, as well as how they differ from one another and affect one another. The goal of this section is to introduce and chart the development of the theoretical frameworks for WID, WAD, and GAD. In order to develop new frameworks, it will also look at how discussions and criticisms of globalization are affecting the ones that already exist (Monsen, 2003).

In recent years, the activities of non-state actors including NGOs are more shaped by the GAD approach, which in turn is shaped by their experiences. The last strategy, however, is typically used by organizations only to reassure males that it is not all about women and that their interests are being taken into consideration. Instead of truly addressing patriarchal institutions, GAD is typically employed as a fancy level up till the co-option of the term gender and to appease the donors. One may observe how various feminism and development frameworks came into existence and were motivated to present the three main gender and development approaches, WID, WAD, and GAD (Lourdes, 2014).

Feminist Theory

Feminism is a theory and a movement of academic discourse as well which holds men and women should be equal and they should have a social justice politically, economically and socially. This is the core of all feminism theories. Sometimes this definition is also referred to as "core feminism" or "core feminist theory" (Mendus, 2005). The ontology of feminism is that women are unequally treated with the power structure of society as compared to their male counterparts. Gender construction is therefore hegemonic and androcentric. Regarding feminist theory, we should know about the types of feminism such as: first, second, third and 4th wave feminism, liberal feminism radical feminism, Marxist feminism, socialist feminism and postmodern feminism (Prügl, 2015).

Jones and Budig (2008) in their article "Feminist Theory" focus that feminist theories are plural in nature in a varied and diverse context. They discuss gender subordination experienced by women, the causes of women's oppression, how gender inequality is maintained, and various solutions to gender inequality. According to liberal feminism, women's oppression is brought on by their unequal access to institutions of the law, society, politics, and the economy. Their solution promotes women's equal legal rights and involvement in public areas like employment, politics, and education. According to radical feminism, sexuality is the root of women's oppression. Social institutions like medicine and religion, as well as abuse and objectification, regulate how women's bodies are used. Radical feminists claim that mandatory heterosexuality and the abolition of patriarchy are necessary to put an end to gender discrimination and that sexism is the most prevalent and ancient kind of oppression. By giving women more control over their bodies, including through transformation, this might be done (Jones & Budig, 2008).

Communication scholars now have a better understanding of how the scientific paradigm has, both metaphorically and literally, fallen short of other frameworks that point to sexist, racist, homophobic, and classist societal objectives (Harding, 1991). In this regard, future studies are critically important to actively refuse to prolong the silencing, pulling out and making visible people who have been silenced, and revealing their voices in social and historical contexts, according to gender theories and feminist research in communication.

Gender Theory

Gender theory always believes that gender is the socially constructed roles, behaviors activities and attributes. Power is interwoven with the gender that a given society considers and appropriates for men and women. For feminist scholars, the subject of gender disparities has been contentious. Some people think that women's uniqueness and significance are affirmed by their distinctions,

while others worry that emphasizing on these differences perpetuates inequality and upholds the status quo because males continue to hold the reins of power.

Marecek (1988) in her article “The Meaning of Differences: Gender Theory, Postmodernism, and Psychology” asserts that feminist researchers have disagreed on the topic of gender disparities. Some people think that women's differences prove their worth and uniqueness, while others worry that emphasizing differences perpetuates inequality because men still have the ability to decide what is right and wrong. A paradox is that efforts to acknowledge the unique significance of women's experience and their inner life and narratives divert focus from initiatives to improve the material circumstances of women's lives and lessen institutional sexism. The claim that women know better through intuition and experiential understanding than through logical abstraction raises yet another paradox. If carried to an extreme, this claim that every other thought is a male way of knowing can be used to promote the idea that women are unable to engage in rational thought or acquire cultural knowledge.

Marxist Feminist Theory

Marxist Feminism talks about the role of male and female from power relational and class perspective. Male and female roles reflect social expectations influenced by realities of economic power, social dominance and cultural authority. Marx did not propose feminism theory in separate way, though his thesis of historical materialism could be a breakthrough in thinking of gender and feminism in a most scientific way (Marcuse, 1974). Marxism has talked about women's oppression in many ways and it has provided powerful tools to understand the inequality faced by women.

The Origin of Family, Property, and the State by Engels, published in 1891, looked at how the state came into being and how the family changed concurrently. Engels discusses the history of Families became economic units thanks to private property, which also led to inequality in property

ownership and, ultimately, exploitative class societies. The social status of women declaiming private property strengthened. He also discusses the lack of surplus productive resources that are owned jointly. Husband, wife, and dependent children did not undertake any economic tasks because they were not productive, responsible for doing the household, or owners of property. According to Engle, patriarchy's rise and the historical defeat of the female sex resulted in a devaluation of women's tasks, roles, and responsibilities and a subsequent elevation of men's positions and functions (Engels, 1891/ 2021).

The role of women, according to Marxist feminism, is to take care of children and the elderly. Because it serves the interests of capital and the ruling class, divides males from women, and gives working class men advantages, women's subordination is a function of class, oppression, and maintenance (like racism). Relationships within the capitalist system provide their support and give the capitalist class the legal right to pay for the household labor that is assigned to women but is not paid for (Gimenez, 2018). Marxist feminists were also accused for ignoring the individual's agency and the fact that women are not merely passive recipients of what society offers them. They also interact with systems actively. According to the influential viewpoint theory, feminist social science should be conducted from the perspective of women or specific groups of women, as some researchers have suggested. Additionally, they stated that research should be conducted from the perspective of those with less authority because they offer many viewpoints (Federici, 2018).

Livelihood and Entrepreneurship in Feminist Perspective

In the context of livelihood, the sustainable livelihood framework is a way of looking at the complexity of people's livelihood, especially the livelihoods of the poor. There has been a long scholarship on the theorization of entrepreneurship and livelihood from a feminist perspective (Naude, 2013). DFID (Department for International

Development; now UK Aid) framework is a tool for better understanding the livelihoods of the poor. The sustainable livelihoods framework takes an integrated approach to poverty than just a narrow set of indicators such as income and productivity (Turner, 2016). Scoones (2009) argues that a livelihood is made up of the resources (natural, physical, human, financial, and social capital), the activities, and the access to these resources (mediated by institutions and social connections) that collectively determine the standard of living attained by the individual or household. The Oxfam framework for livelihood is another option. According to Webb et al. (2019), Oxfam adopts a livelihoods framework that is 'semi-officially' similar to the DFID framework. The United Nations Development Program adheres to the UNDP framework, which defines livelihoods as the ways, pursuits, rights, and resources individuals use to support themselves (Mwenda & Turpin, 2016). Entrepreneurship begins with action with group and sharing of the benefits in the group. The formation of a new organization, and its precursors, such as searching the environment for opportunities, identifying the opportunity to be pursued, and assessing the viability of the new endeavor, all mark the beginning of entrepreneurship. Moreover, gender subordination and property in the setting of South Asia have connections that have to do with asset ownership, source of income, and management of poverty (Agarwal, 1994).

Conclusion

In conclusion, the theoretical interwoven connotations of women entrepreneurship and livelihood pattern have been analyzed in this paper. The first section of the paper discusses the concept and theories of gender and women issues, livelihood, and entrepreneurship. The second section talks about policies, while the third explores the methodological concept. The paper aims to contribute to the discourse on women entrepreneurship and gender studies in the context of sustainable development. The sustainable livelihood framework has been used to understand

the complexity of people's livelihoods, especially the livelihoods of the poor. Women entrepreneurship is a crucial aspect of sustainable rural livelihoods, but women entrepreneurs face various challenges such as lack of collateral security, lack of market information, and discrimination. Therefore, it is important to understand the theoretical nexus of women's livelihood and entrepreneurship. The paper concludes that the fluctuations of women's livelihood are theoretically contested. The paper also highlights the importance of gender equality and empowerment of women in achieving sustainable development goals. The paper contributes to the existing literature on women entrepreneurship and sustainable livelihoods by synthesizing different theoretical perspectives and providing a comprehensive analysis of the subject.

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