

How Women's Community Shape Social Enterprise and it's Impact?

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JSM
Volume 4
Number 4
July 2022

Received on 21 Jan 2022

Revised on 25 Feb 2022

Accepted on 18 Mar 2022

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DOI: 10.37479

ABSTRACT

Purpose: This paper aims to present how the strength of the women's community is to solve the problems of economic and nutritional adversity through social enterprises established by the women's community. Moreover women are described as motivated not by reasons of money but rather by a desire to act as what can only be described as the mother of the community: women exist to help, to build, for others but never for themselves, and are rarely valued or rewarded for they job.

Design/Methodology/Approarch: The methods used in data collection are observation, interviews, and photo documentation. The analysis refers to the hermeneutic phenomenological approach by Van Manen (2001), which describes that researchers "mediate" between the meanings of different life experiences.

Findings: The result of this analysis is the identification of the meaning of success for the women's community through social enterprises. The results of the study indicate that in establishing a women's social enterprise and staying focused on impact, it is necessary to include (1) Women's Leadership Style; (2) Identification with the Community; (3) Participation Process: Listening And Collaborative Atmosphere; (4) Networking. The contribution given from this research is in the fields of economics and business, especially in the strategy of establishing social enterprises for women in the third sector. The implication of this research is the selection of a social business establishment strategy and the focus of solving the problems to be solved.

Keywords: Social Enterprise; Third Sector Women; Women's Community; Impact of Social Enterprise

INTRODUCTION

Social entrepreneurs are able to show "drive, determination, ambition, charisma, leadership, ability to communicate vision and inspire others and make maximum use of their resources" (Shaw dan Carter, 2007:422). To do so, as Alvord et al., (2004) suggested, the characteristic associated with successful social entrepreneurs is 'bridging capacity'. This capacity is shaped by the social environment of the entrepreneur's background and experience which in turn is

shaped by gender relations. According to Carter dan Jones-Evans, (2006:224) states that: "Social entrepreneurs play the role of change agents in the sector by:

1. Adopting a mission to create and sustain social value (not just personal value);
2. Recognize and relentlessly pursue new opportunities to serve that mission;
3. Engage in continuous processes of innovation, adaptation and learning;
4. Act boldly without being limited by existing resources;
5. Demonstrate a high sense of responsibility to the constituents served and for the results created.

There is a fundamental difference between traditional entrepreneurs and social entrepreneurs. According to Chell, (2007: 18) that the difference in definition can be eliminated by adopting the following points: (social) entrepreneurship is the process of "recognizing and pursuing opportunities with respect to inalienable and inalienable" resources currently controlled with a view to create value". Providing a platform to renegotiate the theoretical differences between traditional entrepreneurs and social entrepreneurs is still proving to be a very polarizing strict definition. This problem is partly solved by adopting an alternative point of view where the 'ideal' social entrepreneur does not have to meet all the criteria in the above definition completely, but there is a different level of fulfillment for each and that the entrepreneur does not have to meet all of them (Dees, 2001).

In addition to work that focuses on who social entrepreneurs are, other research analyzes why they choose to become social entrepreneurs, the obstacles they face in doing so, as well as some of the strategies they employ to overcome this. This approach departs from an attempt to describe a successful social entrepreneur as not only relying on 'natural' characteristics but also recognizing the importance of the environment, for example through cultural or social influences. The rise of social entrepreneurship can be seen as a multiplicity of triggering factors across individual, personal, family and professional backgrounds. Becoming a social entrepreneur can be seen as the end result of a more or less long journey of maturation, which is characterized by a variety of positive and negative inputs interpreted in a time-dependent cultural, social and personal context.

According to Amin, (2009) there are two main paths that lead to becoming a social entrepreneur. One is about fostering a social economy and using the skills and resources acquired in that setting. The other is to come from the public or private sector and apply the skills gathered there in a third sector context. The motivations for social entrepreneurs are complex, with evidence that rational choice theory is inappropriate due to the complexity and range of different inputs and interpretations (Tombak, 2006). Most studies find that

there is usually a lot in common between 'mainstream' motivations and social entrepreneurs. Social entrepreneurs may not value independence and high security income, but give a lot of importance to their social goals (Shaw dan Carter, 2007). These social goals are often described as additional factors (Prabhu, 1999; Spear, 2006; Hudson, 2009) and include factors such as altruism, ethical/social concerns or ideological goals.

To more easily describe how a social enterprise was formed, the researcher took the example of a women's empowerment group formed as a result of the impact of the COVID-19 pandemic, which actually showed an increase in the quality and productivity of women to deal with problems that exist around their environment, with a social enterprise named Srikandi Morosunggingan. has had a positive impact on family, neighbors and the surrounding environment. Srikandi Morosunggingan's social business chose the field of hydroponic urban farming (Herwibowo dan Budiana, 2015) as an activity that is able to provide economic change and family nutrition, especially in the needs of hydroponic vegetables as healthy vegetables. Besides that, hydroponic vegetable maintenance can be done easily and is suitable for mothers who have the main task as housewives. This hydroponic plant also uses less water unlike planting with soil growing media which requires a lot of water and must have a lot of time to care for it. This hydroponic plant protection method includes the control of caterpillars, bugs, and fruit flies, which are the biggest cause of a decrease in the quality of hydroponic plant production (Sutanto, 2015).

The impact they expect from this activity can fulfill the nutrition of children under five who suffer from stunting as shown in table 1 and be able to increase family income; so that this hydroponic system is expected to determine success in controlling social problems. Women have also made a positive impact on society through their involvement in the third sector, by placing topics such as children, families, women's health, violence and discrimination against certain community groups on the social agenda. Research has also shown that women can use the voluntary sector to counter negative attributes such as re-entering the workforce or building skills (Mailloux, *et al*, 2002).

Generally, the involvement of marginalized groups, be they women, ethnic-minority groups (or both), is associated with greater levels of change. This can be seen through the involvement of women in supporting women's issues, sometimes in particular communities who may not benefit from the services or products provided. Research on women in the third sector, whether in paid or voluntary work, seeks to generate a profile of these women and what they do. The proportion of women involved in the third sector is greater than in other parts of the labor market, as shown by the example by Mailloux, *et al*, (2002) and Teasdale *et al.*, (2011) in Canada and the UK respectively. Their activities contrast with men's and research shows that there are

significant differences in the type of work women do, the types of organizations they are involved in, and the nature of their involvement in the organizations. The problems to be solved are:

1. Overcoming the problem of handling children who suffer from stunting in Kayen Hamlet, Morosunggingan Village due to the impact of the Covid-19 Pandemic and its prevention,
2. Improving the economy of the people in Morosunggingan village who have no income,
3. Improving the quality of life and improving women's economy through strengthening women's productivity

Regional Scope, this study was conducted based on the domicile of Srikandi's social business as the perpetrator of Hydroponic Urban Farming activities in Kayen Hamlet, Morosunggingan Village, Peterongan District, which is located in the middle of Jombang Regency. This paper aims to present how the strength of the women's community in solving the problems of economic and nutritional adversity is through the social enterprises they founded.

Table 1. Data on Stunting Toddlers in Morosunggingan Village May 2021

No	Name	Gender	Parents' Name	Address
1	Louis Alfarizi	M	Kantiana	Hamlet Kayen NA1/CA 1
2	Almaira Fidhotul	F	Rikma Amadya	Hamlet Kayen NA1/CA 1
3	Bilisan Utomo	M	Ita Susanti	Hamlet Kayen NA1/CA 1
4	Akhmas Nur R.	M	Sevi Ariyanti	Hamlet Kayen NA2/CA 1
5	Ahmad Zaki	M	Hernik	Hamlet Kayen NA2/CA 1
6	Akhtar Fatan S	M	Yeni Eka R	Hamlet Kayen NA3/CA 1
7	Moh Dafa	M	Dian Kurniasari	Hamlet Kayen NA3/CA 1
8	Aisna Kamilatul	F	Dewi Nur	Hamlet Kayen NA4/CA 1
9	Nilam Hayu N.	F	Puji Rahayu	Hamlet Kayen NA4/CA 1
10	Adeva Qitsin M.	F	Ma'rufatul U	Hamlet Kayen NA4/CA 1
11	Salma Aprilia	F	Ifa Dwi	Hamlet Kayen NA1/CA 2

Source: Stunting Cadre (2021)

METHODS

The methods used in data collection are observation, interviews, and photo documentation. The analysis refers to the hermeneutic phenomenological approach by Van Manen, (2001), which describes that researchers "mediate" between the meanings of different life experiences. The result of this analysis is the identification of the meaning of success for the women's community through social enterprises.

RESULTS

Srikandi Morosunggingan's social effort is to do hydroponic cultivation with the NFT system, namely vegetable cultivation with water media to utilize unused used goods and it will be easier to grow various kinds of vegetable crops. One of the easy and practical ways from the sophistication of this planting media system that is in accordance with the needs of the Srikandi community group so that it

is easy to fill in activities that can generate income where the target audience can cultivate this hydroponic plant in Morosunggingan village. Initially Srikandi Morosunggingan cultivated this hydroponic plant as a fulfillment of healthy nutrition, without pesticides and sold it to increase the financial income of the internal target audience by selling the harvest to consumers and the proceeds could be used to fund the resolution of the problems that are the goal of establishing this social enterprise. With the sale proceeds, it is set aside for production costs and also for purchasing fish for additional vegetables to be given to toddlers who are recorded as stunting and also to pregnant women. And starting to show a decrease in the stunting rate and the age that has passed the toddler age limit which is recorded as the stunting category.

Table 2. Stunting Data for August 2021

No	Name	Gender	Parents' Name	Address
1	Almaira. Fidhotul	F	Rikma Amadya	Hamlet Kayen NA1/CA 1
2	Akhmad Nur.R.	M	Sevi Ariyanti	Hamlet Kayen NA2/CA 1
3	Azhar Mohamad	M	Siti kholifah	Hamlet Kayen NA2/CA 1
4	Moh.Dafa	M	Dian Kurniasari	Hamlet Kayen NA3CA 1

Source: Stunting Cadre (2021)

Table 2 shows a change in the decline in stunting data, and this is due to the participation of Pokmas Srikandi, village cadres and village midwives, as well as ages who have passed the age limit for toddlers which are listed as stunting categories.

Table 3. Data for Pregnant Women in May – June 2021

No	Name	Address
1	Andriati	Hamlet Kayen NA1/CA 1
2	Lailatus	Hamlet Kayen NA1/CA 1
3	Evi	Hamlet Kayen NA1/CA 1
4	Dewi Yuliana	Hamlet Kayen NA2/CA 1
5	Yuliati	Hamlet Kayen NA2/CA 1
6	Okky.A	Hamlet Kayen NA3CA 1

Source: Posyandu Cadre (2021)

The responses of the women and the surrounding community to Srikandi's social enterprise are very proud because they are able to realize the goals of the Srikandi Pokmas and have a good impact on the surrounding community. For this reason, they asked Srikandi's social enterprise to help pay more attention to pregnant women in their area. The data on pregnant women who will be given increased nutrition is in table 3.

DISCUSSION

With the social business established, the target audience began to feel a change and began to socialize with many people who have diversity

in ideas and ways of solving problems, and also get education on how to cultivate hydroponics that is easy, not prone to failure and easy to care for according to the business of the target audience. internal heroine and not only that, the heroine's social effort has started to become an inspiration for women in other villages who are starting to wake up with their condition who may have the same problem and want to learn about hydroponic cultivation and its management to reduce stunting rates and improve the people's economy.

The increasing economy of the people in Morosunggingan village who previously had no income can now earn Rp. 12,000, - up to Rp 20,000, - per day, when harvesting the surrounding community participates in hydroponic vegetable planting to the marketing process. In accordance with the purpose of establishing Srikandi's social business and the community, the results are very encouraging and provide a better impact on the surrounding community, it does not even stop until the handling of stunting begins to develop into providing nutrition for pregnant women and improving the economy by expanding market reach and increasing production capacity and product diversification.

Srikandi Morosunggingan Social Business Market Survey Results Data.

1. Srikandi Morosunggingan Hydroponic Vegetable Market Segmentation

Table 4: Hydroponic Vegetable Market Segmentation

Segmentation	Information
Demographics	- Mothers aged 25 years and over - Men aged 35 years and over - Male and female gender - Lower middle class - Middle-up class
Psychography	- Hydroponic vegetable fans - Pak Choy's vegetable fan - Caring for health

2. Mapping the Hydroponic Vegetable Market / Consumer Srikandi Morosunggingan

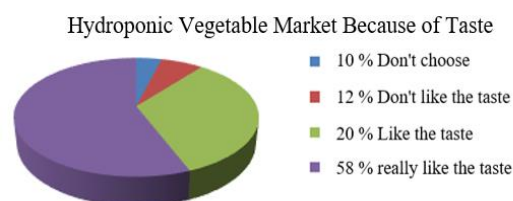


Figure 1: Hydroponic Vegetable Market Because of the “Taste”

From of the 50 residents surveyed to provide opinions about the taste of hydroponic vegetables, 10 percent said they did not give an opinion while 12 percent said they did not like the taste, 20 percent liked the taste and the remaining 58% really liked the taste, this is because

consumers with a total of 58% consume hydroponic vegetables more often. compared to those who only consume it occasionally.

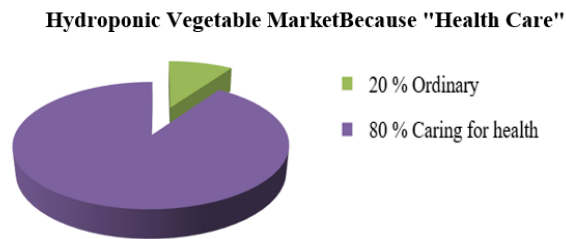


Figure 2: Hydroponic Vegetable Market Because “Health Cares”

50 residents surveyed to provide opinions about the relationship between hydroponic vegetables and maintaining health stated that 20 percent felt normal and 80% felt it was very important to maintain health through hydroponic vegetables, this is because consumers in rural locations feel that all vegetables are equally healthy while of which 80% have more literacy as well as involvement in hydroponic vegetable management.

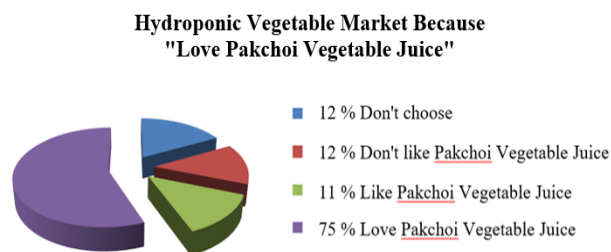


Figure 3: Hydroponic Vegetable Market Because “I Like Pakchoi Vegetable Juice”

The 50 residents surveyed to provide opinions regarding their preference for hydroponic pakchoi vegetable juice stated that 12 percent did not answer and 12 percent did not like Pakchoi hydroponic vegetable juice, 11 percent wanted to consume and 75 percent liked Pakchoi hydroponic vegetable juice, this is because consumers feel less familiar with the hydroponic vegetable juice pakchoi while 75 percent often consume in the form of vegetables.

Women’s Leadership Style

Women-led organizations reflect a variety of leadership styles from traditional or hierarchical models to more inclusive “feminist” collective models. Traditional companies are models, and some are run collectively, with most falling somewhere in between. Women perceive their authority in a number of different ways and with varying degrees of comfort. Some women expressed discomfort with assuming the role of a leader and remaining in the background or promoting others to act as spokespeople, whereas others took on visible, active leadership roles.

Most women leaders identify as open and supportive, and many appear to be non-authoritarian and sensitive to staff needs. This is reflected in the physical organization of the office, the number of staff meetings and the quality of staff participation, concern with staff education and training, and flexible work arrangements. “I understand myself as a bridge builder, to bring people into the organization and connect with externals” (Yetti, 9 July 2021). Researchers also found that women see themselves as more concerned with consensus building and community participation than men.

Identification With Society

One of the most striking characteristics of women's work in society is the preoccupation with community participation. This focus on community participation flows naturally from women's approaches to leadership. Researchers found female leaders to identify closely with their communities, view their work as a life choice and demonstrate a high level of commitment to community members. Many female leaders maintain close relationships and open communication with community members.

Programs are designed based on community needs and communicated with community members or, more frequently. Women-led social enterprises and researchers are committed to facilitating community participation. The identification of women with community members is clearly visible in a service delivery approach as a subject to be followed up. Identification and respectful relationships with community members provide the foundation for community participation in the organization.

Participation Process: Listening and Collaboration Atmosphere

There is an emphasis on peer support as the most important element in women's leadership development. Researchers also found that women are often afraid to identify as capable, confident leaders, and therefore feel alienated. Out of the 4 target audiences shared the experience that they felt heard and valued in a social enterprise and referred to it as a “new role”. These women now run successful businesses and enjoy a support network.

Networking

Building networks among community groups and individuals is fundamental to social change in a society. The focus on community development in low-income communities notes the importance of networks and the relationships between networks, and social change (Gittel dan Thompson, 1999; de Souza Briggs, 1998; Gittel dan Vidal, 1998). Gittel dan Vidal, (1998) make a distinction between bonding capital, which they call “social ties,” the strong ties between individuals and groups in society and “bridges,” or connecting capitals, which Granovetter, (1973) identifies as “weak” ties” or strong connections. focused outwardly on resources and networks.

Leonardi *et al.*, (2001) also emphasizes the importance of networking, that the denser the network in a community, the more likely its residents are to be able to work together for mutual benefit. Dense networks will increase the individual build reciprocity because reputation, honesty and trust will be important in this context. And the network will increase communication and information about the trustworthiness of potential partners. Networks also represent past success and possible future collaborations. Researchers found that women-led social enterprises promote bonding and bridging capital.

The women leaders also explained the importance of personal networks that support their leadership. Although some participate in the formal leadership of the network, others find support in more informal groups. Support networks for women leaders target new and emerging leaders and help them to build and cultivate relationships with other community leaders and groups. Support networks such as these recognize that women leaders may not establish relationships with local politicians, funders, and intermediaries and are concerned with supporting their work in their communities, as well as by finding a way to create a link to the main power grid.

Research conducted on social entrepreneurs often tests them in contrast to traditional entrepreneurs (Carter dan Evans, 2006). There is a danger lurking in any comparative stance in that it can easily position one party as the 'other deviant', often implying an inferior position. The same is true for women entrepreneurs (Ogbor, 2000; Bruni *et al.*, 2004; Hytti, 2005; Ahl, 2006).

In the case of female entrepreneurs, it may not be sufficient to use a theory derived from experience, which is essentially male to describe female entrepreneurs (Stevenson, 1990; Greene *et al.*, 2003). This argument has far deeper implications as it shows that existing models of entrepreneurs based on so-called traditional entrepreneurs are models based on what Ogbor, (2000) calls the 'white male hero'. These models assume that entrepreneurs do not have a concern and/or responsibility for the organization's environment (Ahl, 2006).

The challenge lies in creating new models or adapting them to the 'social' and 'women' areas simultaneously. Adapting models in entrepreneurship research such as the family attachment perspective advocated by Aldrich dan Cliff, (2003) or the socio-economic context presented by Brush *et al.*, (2009) would be useful.

The difficulty in conducting research on women as social entrepreneurs lies in the attention to the discourse described briefly in this study. The difference between theory (how we think about, conceptualize, and define terms) and practice (the abilities and behaviors that researchers believe applies to people who are referred to as entrepreneurs) and moreover, in the way the terms are used in the broader socio-political arena to serve specific purpose" (Chell, 2007).

CONCLUSION

This social enterprise that chose urban farming turned out to have a tremendous impact in solving problems and realizing Srikandi's goals by looking at the work area and profiles of administrators and members who are determined to empower women and the Morosunggingan village which has the potential to develop hydroponic cultivation. With the geographical location of Morosunggingan Village, it is also able to support and be able to establish a Srikandi social enterprise with a scope of work in the Hamlet of Kayen RT 5 RW 2 Morosunggingan Village, Peterongan District, Jombang Regency. With the method of implementing Marketing Techniques and Processing Techniques and Market Mapping Techniques, finally the heroine social enterprise can produce hydroponic cultivation at the community group level.

To increase their income, they use an NFT machine where 1 machine for 2 people takes turns cultivating hydroponic vegetables. With the results sold by the hero shop team. The sales proceeds for one system produce 20 packs at a price of 4000 which then the sales proceeds are divided by two for one machine. Incidentally we have 3 machines that are used in a rolling system and one system for hero management, so in total we have 4 machines ready to produce for 28 users and there are 3 batches in each harvest with 6 machine beneficiaries in each production.

Then the harvest from one machine managed by Srikandi's management was distributed to toddlers and pregnant women in support of the stunting management program, which originally amounted to 12 toddlers in May 2021, reduced to 11 toddlers in July and 8 toddlers in August to 4 October. children under five in Kayen Hamlet, Morosunggingan Village and presenting data on standardization to product marketing and the development of women's empowerment in Morosunggingan Village based on the results of a field survey that we have taken from communities who have benefited from Srikandi's Social Enterprise program which will continue to educate the community in Morosunggingan Village and other villages to participate in the success of the government program and be able to be independent in solving all the problems that exist around us.

RECOMMENDATION

In the context of the sustainability of Srikandi Morosunggingan's social enterprise activities to help deal with the stunting program and increase community income, especially mothers, it is recommended:

1. The existence of regional regulations that support marketing and support local products, especially hydroponic vegetables in modern shops and supermarkets.
2. Facilitate the packaging of hydroponic vegetable products to conform to modern store and supermarket standards.

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