

**Upward Social Mobility: A Case Study of Women Entrepreneurs in Islamabad**



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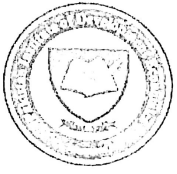
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**CERTIFICATE**

This is to certify that this thesis entitled: "*Upward Social Mobility: A Case Study of Women Entrepreneurs in Islamabad*" submitted by Mr. Khawar Mahmood is accepted in its present form by the Department of Development Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree in Master of Philosophy in Development Studies.

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## **Dedication**

*I dedicate this work to all those strong women entrepreneurs who are fighting against the patriarchal norms of our society and making their share of contribution in the development of our motherland Pakistan.*

### **Acknowledgement:**

I am greatly thankful to my supervisor, Dr. Zulfiqar Ali, for his constant support and motivation throughout my research work. This would not have been possible without his guidance and dedication. I am also very much thankful to all my respondents who gave me time out of their very busy schedules. This work is very close to my heart and this analysis would never have been possible without the support of these strong women who helped me gathering this data. It is important here to mention the support and love of my parents and siblings who remained my anchor throughout my educational and professional career. This dedication would be incomplete without mentioning two friends, Fahd Zulfiqar and Syed Muddasir Shah, who always listened to my issues and guided me. And last but not least, I would thank the administration of Development Studies department for their support.

Khawar Mahmood.

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## **Abstract:**

Social Identity is that part of a person's identity which is manifested because of the social groups that he or she associates with. The research focuses on the social identity theory proposed by Henri Tajfel and John Turner in 1979. According to this theory, the social identity of an individual is born out of a cognitive process involving social classification, social identification and finally social comparison. This research focusses on the social identity of women entrepreneurs in Islamabad. The research tries to explore the process of "Social Change" and/or "Social Mobility" among the women entrepreneurs. The case study research design has been used to analyze the individual cases of women entrepreneurs. The entrepreneur women working in Islamabad for at least one year have been taken as the sample for this study. The analysis of these case studies show that the identity of women entrepreneur is very subjective, and it varies from case to case. So is the process of social change among these women entrepreneurs. The background and upbringing of women also play a vital role in the self-identification.

## **Key words:**

Social Identity, Women Entrepreneurs, Social Change.

# **Chapter 1**

## **Introduction:**

“Who am I” is the most fundamental question in one’s life. How simple it may seem, it is very important to one’s identity. The answer to this question signifies how we identify ourselves. We introduce ourselves every day to many people. Introduction is an expression of one’s identity. Our introduction shows how we identify ourselves. But seldom do we notice that there are two very distinct parts of our introduction. For example, “hey, I am Alice. I am a nurse and a single mother” or “my name is Ali. I am CEO of a company. I am also a social entrepreneur and philanthropist”. Just look at these two introductory phrases. Both introductions have two parts. One part is very personal or self-specific, but the other part is generic and is a result of an association with a certain group. In the first example, Alice has aligned herself with a group of “nurses” with regard of her profession whereas at the same time she also identifies herself as a member of a group of “single mothers” as her family choice. On the other hand, Ali has also associated himself in the same manner with the groups of “social entrepreneurs and philanthropists”. The part of one’s identity which is manifested because of the association with certain group is called social identity (Tajfel, 1974).

Social identity is that part of one’s self-concept or identity which is derived from his or her perceived association with a specific relevant social group. The idea of social identity is taken from social psychology and was coined by two famous social psychologists, Henri Tajfel and John Turner in 1970s. Henri Tajfel gave his famous Social Identity Theory in 1979. According to this theory, a part of an individual’s self-concept comes from the association of that person to certain groups. According to Tajfel (1974), an individual has multiple identities instead of a



single personal selfhood based on his association with different groups and he might act differently in different social contexts since the group he belongs to.

There are some core differences between the identity theory and social identity theory. Where the identity theory focuses on the individual roles in definition of one's identity; the social identity theory focuses more on the categorization and group association (Stets and Burke, 2000). But of these theories take self as a reflexive object and can name, classify or categorize itself. This process is called as self-categorization as per social identity theory (Turner et.al. 1987) and the same process is termed as self-identification in identity theory (McCall and Simmons, 1978).

Differences can be outlined chiefly to the microsociological origins of identity theory while the psychological backgrounds of social identity theory. Identity theory sometimes can be more effective in working with chronic identities and with interpersonal social interaction, while social identity theory might be more valuable in reconnoitering intergroup dimensions and in stipulating the socio-cognitive generative particulars of identity dynamics (Hogg, Terry and White, 1995).

Tajfel and Turner (1979) propose that there are three level of cognitive progressions taking place during one's evaluation of his social identity. First is the social categorization. A person categorizes people including one's own self into several groups. These groups may be based on race, religion, profession, and ethnicity and so on. The categories or groups are a foundation of stereotypes in a society. Second level of this cognitive process is the social identification. After the categorization of groups, one identifies himself as a part of one or more groups. In other words, the individual adopts the identity of the group he believes he belongs to. For example, Alice identifies herself as part of a professional group of nurses while she also identifies herself with the group of single mothers.

The third and the most important stage or level is the Social Comparison. After a person identifies himself with a certain group, he compares his group with other social groups based on fundamental characteristics. With this comparison between the groups comes the issue of self-esteem. To maintain one's self-esteem, it is important that the group that a person identifies himself with has a favorable social identity. Social identity is in fact an internalization of social categorization which leads to social comparison (Tajfel and Turner, 1979).

At this point it is important to talk about the power and status dynamics between social groups. The categorization of people in social group gives a foundation of power differential between the groups. The groups which are ranked higher in power and status have more positive social identity associated with them as compared to the groups with less power. The association of positive and negative identity is proportional to the power and status of the social group. The motivation behind the comparison between the groups is the urge to have a positive social identity. The members who associate themselves with a dominant and higher status group have more self-esteem due to the associated positive identity. On the contrary, the members who associate with the groups with lower status behave or act to improve their social position.

Tajfel (1978) prescribes two processes by which the lower status group members try to achieve positive social identity. One is the individualistic effort of climbing up the ladder of power termed as "upward social mobility" whereas the other one is the group effort termed as "social change". The proponents of upward social mobility claim that the group categorization is permeable, and a member of lower status group can jump the boundaries of the group to the higher status group to associate positive social identity with himself. On the other hand, the concept of "social change" argues that group boundaries are impenetrable and to associate a more positive identity, a group must make collective efforts and strategies to create a more positive social identity for their group.

William and Giles (1978) present that among the gender groups, women are at a disadvantage compared to men. This group identification based on gender brings negative social identity and inferior status because of the power dynamics persisting the world. According to Deborah Baker (1989) women do not derive a positive social identity from their gender group membership. This is because the group is compared to a more dominant gender group of men who have a superior social status.

Deborah Baker (1989) also reveals that there are some interesting social group dynamics between the higher categories of women. For example, working women are usually held at a higher social status as compared to the housewives. Her study on the women who had recently given birth shows that most of the women wanted to go back to work as soon as possible after birth. This shows intragroup dynamics of social identity within the gender defined groups.

Entrepreneurship is an activity of launching and designing a new business instead of working as an employee of another business. An entrepreneur is a person who takes an ownership and risk of starting up a new enterprise instead of going for employment. As an entrepreneur is himself an owner so he is held at a higher social status than workers or employees in professional circles. Hurley (1999) says that entrepreneurs are playing a very vital role in innovation and growth of business world. After a severe saturation in the job markets around the globe, the interest toward entrepreneurship started rising. Entrepreneurs are subsequently ranked higher in the social status than the working people as they own their own business and considered more innovative.

Women entrepreneurs are constituting a major pool in the innovation of today's international economy. But like other fields, women are not at par with men in the field of entrepreneurship as well. Sinha (2005) notes that women entrepreneurs are fighting a very hard battle to cope with "male norms" persisting in the entrepreneurship circles. Due to these reasons, women

entrepreneurs are adopting strategies to enhance their social status and self-esteem. This research will try to find out the standing of Social Identity Theory for women entrepreneurs. Also it will try to establish the kind of strategies that women entrepreneurship adopt to associate positive social identity with themselves.

### **Statement of the problem:**

A lot of research work has been conducted in Pakistan on the social issues and condition of working women but there is no literature on the social identity theory in relation with women in Pakistan. Entrepreneurship is a very important sector in the development these days and there is a dire need to conduct the real identity issues being faced by entrepreneur women in Pakistan. There is a lot of literature (Baker, 1989; William and Giles, 1978; Abrams, 1989; Condor, 1986) on how women from different professions associate positive social identity with themselves but I could not find any study specifically for women entrepreneurs. Following the definition of Tajfel (1979), women are a lower power status group and to enhance their self-esteem they tend to resort to either of the two ways of doing so; Upward Social Mobility (that maintains the status quo) or Social Change (that challenges the status quo). My research has tried to find out the strategies that women entrepreneurs adopt to enhance their self-esteem through associating positive social identity with them.

### **Research Problem:**

Women Entrepreneurs are a lower social status group compared to male entrepreneurs as per the definition of Tajfel and Turner. The underlying research focuses to find the strategies they adopt to enhance their social status and self-esteem.

### **Research Questions:**

1. How does Female Entrepreneurs identify themselves in the context of social identity and in relation with social groups.

2. Which process is being used by women entrepreneurs to associate positive social identity with them?
3. What social constraints are there for Women Entrepreneurs to be at par with Male Entrepreneurs?

**Research Objectives:**

1. To identify the determinants of social identity of female entrepreneurs and their association with social groups.
2. To identify the process of association of positive social identity by women entrepreneurs.
3. To identify social constraints in the system hindering women entrepreneurs to work at par with their male counterparts.

**Key Terms:**

**Social Identity:**

Tajfel (1974) defines Social Identity as, “that part of one’s self-concept which originates or derives from their knowledge of their membership of one or more social groups. This self-concept is also coupled with the values and emotional significance attached with that membership”.

In other words, social identity is that significant part of a person’s identity which shows his or her membership with various social groups. This membership is completely voluntary and one decides for himself, which social group does he wants to get associated with.

**Entrepreneurship:**

Hurley (1999) defines entrepreneurship as an activity of launching and designing a new business instead of working as an employee of another business. An entrepreneur is a person who takes an ownership and risk of starting up a new enterprise instead of going for employment.

In general terms, an entrepreneur is someone who owns his own business instead of working as a paid labor for some one else. Entrepreneurship is considered to be a key to innovation in any economy.

### **Upward Social Mobility:**

Tajfel (1978) explains two processes through which the members of lower social status groups try to achieve positive social identity. One of these processes is upward social mobility. This approach believes that the boundaries of social groups are permeable, and a person can jump from a lower status group to a higher status group. This approach maintains status quo in the system.

### **Social Change:**

It is the other second approach to achieve positive social identity prescribed by Tajfel. According to this approach, the boundaries of social groups are impenetrable and only way to achieve a positive social identity is if the whole group tries together to uplift the social position of group.

In operational terms, social change refers to a shift or turn in the prevailing social system. It does not necessarily mean to topple the system all together. Rather it refers to gradual change in the social system.

### **Units of Data Collection:**

I have collected the major chunk of my data from the primary source that is the women entrepreneurs running their enterprises for at least last one year. I have also consulted some secondary sources to do some background research on my respondents and their businesses through internet. For this purpose, I have used the social media and their websites.

## **Chapter 2:**

### **Methodology and Methods:**

The terms of methods and methodology are sometimes used interchangeably in the research but there are fundamental differences between these two terms. Methodology is a systematic way of solving a research problem (Kothari, 2004). Rajasekar, Chinnathambi and Philominathan (2006) assert that research methodology guides the researcher how the research is to be carried out in its entirety. On the other hand, the methods refer to the techniques and tools used by the researcher to collect data (Kothari, 2004). So essentially the methods of data collection are a mere part of the research methodology. There are generally two type of research strategies being implied to conduct any academic research. These include quantitative research and qualitative research strategies. Sometimes the researcher uses both of the strategies for the research in that case it is referred to as mixed research strategy. For this research I have used qualitative research strategy.

Higgs and Cant (2009) elaborate that the qualitative research strategy is the one that does not imply mathematical and statistical estimations and models to ‘calculate’ the result, it rather examines the socially constructed phenomenon and that is why the qualitative research is value bound. Qualitative research helps the researcher to unfold and understand the social experiences and to give them meaning (Denzin and Lincoln, 2008). I used the qualitative research approach because I wanted to examine the socially contracted identity of women entrepreneurs and how these women identify themselves in these social constructs.

### **Research Design:**

Majumdar (2005) refers to research design as the strategy and structure that a researcher uses to seek answers to his or her research questions. The selection of research design is dictated by the researcher’s research questions and objectives. For this research I used the Case Study



research design. Yin (2003) gives a very detailed account of case study research design. According to him the case study approach is very common in sociology, psychology, political science and business. case study research design is used to contribute in knowledge creation or understanding of an individual, a group of people, an organization, a business or a phenomenon. According to Yin (2003) the case study approach aids the researcher to understand the meanings of characteristics and real-life events of the subject without distorting the individuality of the case. I have chosen this research design because the social identity of everyone is a very individualistic matter and every person has his or her own back story behind his or her understanding of social identity.

### **Sampling:**

Marshall (1996) states that probability sampling which is widely used for the quantitative research is not an appropriate technique to be used for qualitative analysis. Etikan, Musa and Alkassim (2016) also reiterate the point saying that due to the limited resources in terms of time and finance, non-probability sampling techniques are more relevant for qualitative researches. I used purposive sampling technique for my research. It is one of the many methods among the non-probability sampling techniques. It is also termed as the judgmental sampling where the researcher chooses the subjects of research purposefully keeping in view the relevance to his research (Sarantakos, 2005). I generated a list of women entrepreneurs working in Islamabad. I sought help from different institutions such as National Incubation Center, WeCreate Center and Impact Network to make a list of women entrepreneurs. Then I chose out of these lists based on their experience and the field of their work.

### **Methods of data collection:**

#### **Unstructured Interviews:**

Unstructured interviews give more control to the informants than the researcher. They are used to create the narrative on the topic to be analyzed (Ayres, 2008). I conducted Unstructured interviews for my research in the first phase to identify the themes and the strategies being adopted by the women entrepreneurs to associate positive social identity with them.

#### **Semi-structured Interviews:**

In semi-structured interview the researcher has more grip over the topic as compared to the unstructured interviews in a qualitative research. It is set of predetermined open-ended questions that the researcher asks for the informants (Ayres, 2008). After the identification of major themes and strategies using unstructured interviews, I conducted Semi-Structured interviews for the collection of my data.

#### **Locale:**

The locale of my research is Islamabad. Islamabad is the federal capital of Pakistan. Due to the concentration of public and private offices, it is the hub of entrepreneurship in the country. Another important reason behind its being a hub of entrepreneurship is that there are many public and private run business incubators and accelerators in the city. These institutions provided me with an opportunity to get in touch with my subject of research that is women entrepreneurs.

#### **Process of Data Collection:**

For my research I selected my Units of Data Collection after doing a thorough research about various women entrepreneurs in Islamabad. I selected these women on the basis of criteria mentioned above. I conducted two interviews from each respondent. First interview, an

informal unstructured one, to build a rapport and identify the themes for the final semi-structured interview. The second interview was conducted for almost 60 minutes each where I posed the questions according to the identified themes.

**Ethical Considerations:**

Most important factor for a social scientist is to build a trust with his subjects. The names of the respondents as well as their organizations have been altered and instead pseudo-names have been used in the case studies. All respondents were thoroughly briefed about the research before the interviews and the consent letters were got duly signed by all the respondents.

## **Chapter 3:**

### **Literature Review**

There are various methods to undertake a literature review in an academic piece of writing. Grant and Booth (2009), in their study, differentiates various types of literature reviews. According to them, Systematic Review and Meta-analysis reviews are mostly undertaken for quantitative and natural sciences researches whereas Narrative Review, Critical Review, Scoping Review, Conceptual Review and State-of-the-Art Review are a few methods to undertake literature review for a social sciences study.

For this study, I have opted to carry out a Conceptual Review. According to the definition of Grant and Booth (2009), in a conceptual review the author groups and categorizes various concepts and themes of the study to give a snapshot of existing understanding of those themes and how to expand that understanding.

### **Social Identity Theory:**

Tajfel (1974) defines Social Identity as, “that part of one’s self-concept which originates or derives from their knowledge of their membership of one or more social groups. This self-concept is also coupled with the values and emotional significance attached with that membership”. On the other hand, Michael (1974) says that it is very difficult to find any consensual definition of “identity” in any relevant field. It is more important to turn to discursive practices to understand social constructivism instead of understanding it through definitions. He says that the emergence of “identity” is more related to discourse analysis rather than traditional definitions. He lays importance to texts, verbal exchanges and representations in reproduction of identity. He problematizes the transformation, innovation and transformation of social identity from one evident way to another. He also stresses on the role of nonhuman and non-social perspectives in the construction of identity.

Turner (1982) reflects that Social identity theory proposed by Henri Tajfel was largely influenced by the real-life happenings in his life. An important approach he proposed was the “prejudice” based on social groups. He explained how social values distort the personal judgment and behavior. He says that human psychological processes are impacted largely by large-scale social processes. Henri Tajfel’s vision in social psychology was a pluralistic in nature. He proposed that social sciences are never value-free. He rejected the ideas of individualism and reductionism in social conduct. Social psychology should rather focus on shared aspects of human behavior. He rejected the armchair philosophizing. He was a staunch believer in bridging the theory with experimental data.

There are some core differences between the identity theory and social identity theory. Where the identity theory focuses on the individual roles in definition of one’s identity; the social identity theory focuses more on the categorization and group association (Stets and Burke, 2000). But of these theories take self as a reflexive object and can name, classify or categorize itself. This process is called as self-categorization as per social identity theory (Turner et.al. 1987) and the same process is termed as self-identification in identity theory (McCall and Simmons, 1978).

In his Social Identity theory, Tajfel (1978) showed the importance of intergroup relations and how these relations play an important role in self-definition. He showed that perceptions are based on values. He showed that even the personal traits such as lazy or intelligent are associated with groups. When there is little specific knowledge about an individual then people derive from the knowledge of his class members. People act in accordance with norms and values of their social values and ideologies. He strongly believed that social psychology should get rid of individualism and reductionism.

On the other hand, according to interdependence theorists like Rabbie et al. (1989) the social identity theory is resting on fallacious models of minimal group paradigm as it is group of similar individuals which refer to individualism instead of group dynamics. Whereas social identity theorists argue those social groups are not “things” they are processes came as result of social relations. According to him, a social group is a social system characterized by perceived interdependence among its members whereas; social category is a collection of people with at least one attribute in common. Tajfel (1978) rejected the idea by stating that a group is a collection of people who feel that they are a group. Also, the ideals of social identity theory are not reductionist as stated by Rabbie et al. they talk about a social group instead of taking the individualistic perspective of its members. Tajfel repeatedly rejected the ideas of interpersonal relations while explaining the group dynamics.

Social identity theory is an interactionist social psychological theory of the role of self-conception and associated cognitive processes and social beliefs in group processes and intergroup relations. Originally introduced in the 1970s primarily as an account of intergroup relations, it was significantly developed at the start of the 1980s as a general account of group processes and the nature of the social group. Since then, social identity theory has been significantly extended through a range of sub-theories that focus on social influence and group norms, leadership within and between groups, self-enhancement and uncertainty reduction motivations, deindividuation and collective behavior, social mobilization and protest, and marginalization and deviance within groups. The theory has also been applied and developed to explain organizational phenomena and the dynamics of language and speech style as identity symbols.

This idea is supported by Abrams and Hogg (1990) who says that the core idea behind social identity theory is that a self-inclusive social category (e.g. nationality, political affiliation, sports team) provides a category-congruent self-definition that constitutes an element of the

self-concept. There are two very important processes invoked by this theory. First is categorization, which clarifies the intergroup boundaries and other is self enhancement which guides that in-group norms and stereotypes and favoring. Another important theory by Tajfel is that of Self-categorization. This theory originates from social identity theory and talks about social categories instead of groups. It focuses more on intra group cohesiveness instead of intergroup differences for the social categorization and clarification of group boundaries.

Oakes (1987) talks about stereotyping as a process and its roots in social psychology. The categorization process explained earlier plays a pivotal role in explanation of stereotyping. According to Tajfel the stereotypes are created when people want to simplify the inter group differences and clarify them without doing unnecessary violence to the facts. He also showed after a series of experiment that people exaggerate the difference in presence of classification and tend to minimize the differences within the classes. Giving logical backing for stereotyping, Tajfel also accepted in his last paper that cognition is only a part of story in stereotyping story.

Abrams (1989) assumes that social categorization establishes a framework for engaging in self comparison, that identity becomes bound up in the category shared by oneself and that individual seeks positive distinctiveness for that category to maintain or enhance self-esteem. But a problem arises that out of many available categories, which one must become a basis of identity such as cultural, ethnic, religious or even gender.

Abrams (1989) proposes two prominent models of Self i.e. structural model vs. Process model. There are further many theories in favor of either of the models. But an important point to take is that “collective self” is very distinct from “private self”. The private self contains knowledge of one’s own attitude, traits, feelings and behavior. Whereas the collective self contains affiliations, group memberships and connections to collectives of all types. This collective

conceptualization of self creates an intra-group bond and affection toward the common goal. Tajfel make us aware of intergroup power relations and it can help in social psychological mediations of these relations.

Tajfel and Turner (1979) propose that there are three level of cognitive progressions taking place during one's evaluation of his social identity. First is the social categorization. A person categorizes people including one's own self into several groups. These groups may be based on race, religion, profession, and ethnicity and so on. The categories or groups are a foundation of stereotypes in a society. Second level of this cognitive process is the social identification. After the categorization of groups, one identifies himself as a part of one or more groups. In other words, the individual adopts the identity of the group he believes he belongs to. For example, Alice identifies herself as part of a professional group of nurses while she also identifies herself with the group of single mothers.

The third and the most important stage or level is the Social Comparison. After a person identifies himself with a certain group, he compares his group with other social groups based on fundamental characteristics. With this comparison between the groups comes the issue of self-esteem. To maintain one's self-esteem, it is important that the group that a person identifies himself with has a favorable social identity. Social identity is in fact an internalization of social categorization which leads to social comparison (Tajfel and Turner, 1979).

A very critical problem which arises because of the categorization process is the inter-group conflict. Tajfel (1984) emphasized on finding the avenues of transformation of outgroup psychologically to get it categorize with something common with ingroup. The conflict arises due to highlighting the differences between the ingroup and outgroups. So, to trigger cooperation there must be sought some ground between the two. The solution of the given problems lies in Cross categorization. There is always more than one possible dimension of



categorization. People can be categorized based on various dimensions such as age, gender, class, ethnicity and so forth. This cross categorization provides one or more common ground to promote cooperation. Various ethnographies of people living in tribal systems with strong ethnic categorization have more inter group conflicts than people living in urban systems with more cross categorization. (Brown, 2000)

Another avenue to avoid conflict is through Recategorization. This is to redefine the conflictual situation and recategorize the people so that those who were first considered to be outgroup are now subsumed into a larger category. This is the technique widely used by the government all around the world. The third approach is to decategorize the problematic category boundaries altogether. In this case the interactions will take place on interpersonal level instead on intergroup level. The identification of intergroup similarities also helps in intergroup cooperation. As is the “law” of social psychology that similarities lead to attraction. So as a general rhetoric that creation of social categories by Tajfel has led to conflict is not true. He explained the basis of categorization and in this way, he tried to explain the root of conflicts and how they can be resolved.

Wetherell (1986) reiterates the dynamics of power, status and prestige which are component of every society in the social identity theory. Society places every individual into social groups that construct our identities and become important part of self definition. In such situation we relate to those aspects of our self definition that we share with others and we shall behave very much as they do. Tajfel says that an individual, throughout his life feels, thinks and behaves in terms of his social identity created by the various groups that he is a member of. His social conduct is determined up to a large extent by his social relations.

### **Difference between Identity Theory and Social Identity Theory:**

There are some core differences between the identity theory and social identity theory. Where the identity theory focuses on the individual roles in definition of one's identity; the social identity theory focuses more on the categorization and group association (Stets and Burke, 2000). But of these theories take self as a reflexive object and can name, classify or categorize itself. This process is called as self-categorization as per social identity theory (Turner et.al. 1987) and the same process is termed as self-identification in identity theory (McCall and Simmons, 1978).

Differences can be outlined chiefly to the microsociological origins of identity theory while the psychological backgrounds of social identity theory. Identity theory sometimes can be more effective in working with chronic identities and with interpersonal social interaction, while social identity theory might be more valuable in reconnoitering intergroup dimensions and in stipulating the socio-cognitive generative particulars of identity dynamics (Hogg, Terry and White, 1995).

### **Social Change Vs. Upward Social Mobility:**

Tajfel (1978) observes that the need of a positive social identity leads towards the intergroup comparison. The dominant groups have a more positive identity associated hence they have more self-esteem compared to the groups with lower social status. Members of lower social status behave or act to improve their social position. There are two processes to achieve that goal; upward social mobility which maintains the status quo and social change that alters the status quo in the social system.

Tajfel and Turner (1979) proposed three sets of strategies that a group can adopt to bring a social change. First one is the “**Merger or Assimilation**”; whereby the members of lower status group adopt the positive features of high status group. This process reduces the intergroup tension and creates a less competitive atmosphere which in turn enhances the self-

esteem of the members. The second process is “**Social Creativity**”, where the subordinate group tries to develop an entirely new and positive image for itself. This process increases the difference to a level that the comparison becomes very difficult. The language dialects of minority groups are a very significant example. Another face of social creativity is when the subordinate group reinterprets the standards or negative features as apposite ones to enhance their social identity. The campaign of “Black is Beautiful” in the 1960’s is such an example. The last and most visible type is “**Social Comparison**” or challenging the basis of hierarchy by passive or active resistance. Civil Rights Movement or Black Panthers in the 1960’s and 1970’s is an example to quote.

As it is established that “Social Change” challenges the society’s status quo, the “Upward Social Mobility” is an individual effort and maintains the status quo in the system. A single member of subordinate social group tends to jump from the boat of his group to the higher social status group. The member of lower social status group just reverts from the norms of his group and adopts the norms of the other group. This type of transition is quite easy in some social categories such as categories in terms of profession but very difficult in most like when the categorization is based on gender.

### **Women in context of Social Identity Theory:**

William and Giles (1978) say that in the context of gender, women are a disadvantaged social group. That is why group identification on basis of gender brings negative characteristics and inferior social status for women. Baker (1989) reiterates the argument of William and Giles and goes a step ahead and says that women associate themselves to other superior groups to enhance their self-esteem which has been repressed because of their association with a lower status gender group. Her research on women who had recently given birth showed that women

tend to go back to work as soon as possible after birth because working women are held higher in status than housewives.

Condor (1986) gives a very extensive account of women in relation with social identity theory. She says that in modern times the discussion on women rising is associated with “social change” but in truth the change in social status is coming by the process of upward social mobility as well. Despite their diverse origin they illustrate a common theme. But to her the self-identification phenomenon is not static. In 1970’s different resistance and consciousness raising groups made women aware of their status as a group within a society and it tend them to provoke action against the system. According to Condor (1984) the changing status of women in society is time specific and dynamic. That is why she argues that the sense of social identity and self is dynamic, comparative, relational, fluid, context specified, and variable as proposed by Turner (1988).

Burn, Aboud and Moyles (2000) note that gender rights activists prefer to use “women movement” instead of using the term “feminism” to disassociate themselves from the negative stigma attached with the term. People do agree with the goal of feminism but due to the negative connotations (such as anti-mother, man-hating, lesbians) associated with feminists urge them to distance themselves from the group.

### **Women Entrepreneurship:**

An entrepreneur is defined by different scholars in different ways. Schumpeter (1934) regards an entrepreneur as the real agent of development. According to him development is a continuous process of carrying out new combinations in the production process and entrepreneur is the agent who take risk of carrying out these new processes. But Schumpeter explicitly says that entrepreneur may not be necessarily the owner of the business, instead he associated this term with a person in the company who takes initiatives. But with the passage

of time the definitions have evolved and Drucker (1990) calls the “entrepreneur” of Schumpeter as leading managers instead of an entrepreneur. On the other hand, entrepreneurs are also defined as the individuals who are self-employed and are not waged employees of someone else’s business. Process of entrepreneurship is seen as an essential element for business development in any nation. (Tambunan, 2009). The 3Ms framework is widely used by the researchers to study the process of entrepreneurship. According to this framework, there need to be an access to Market for the entrepreneur (Shane, 2003; Kizner, 1985), capital of Money (Penrose, 1959), and finally Management or organization (Aldrich, 1999) to launch a new enterprise.

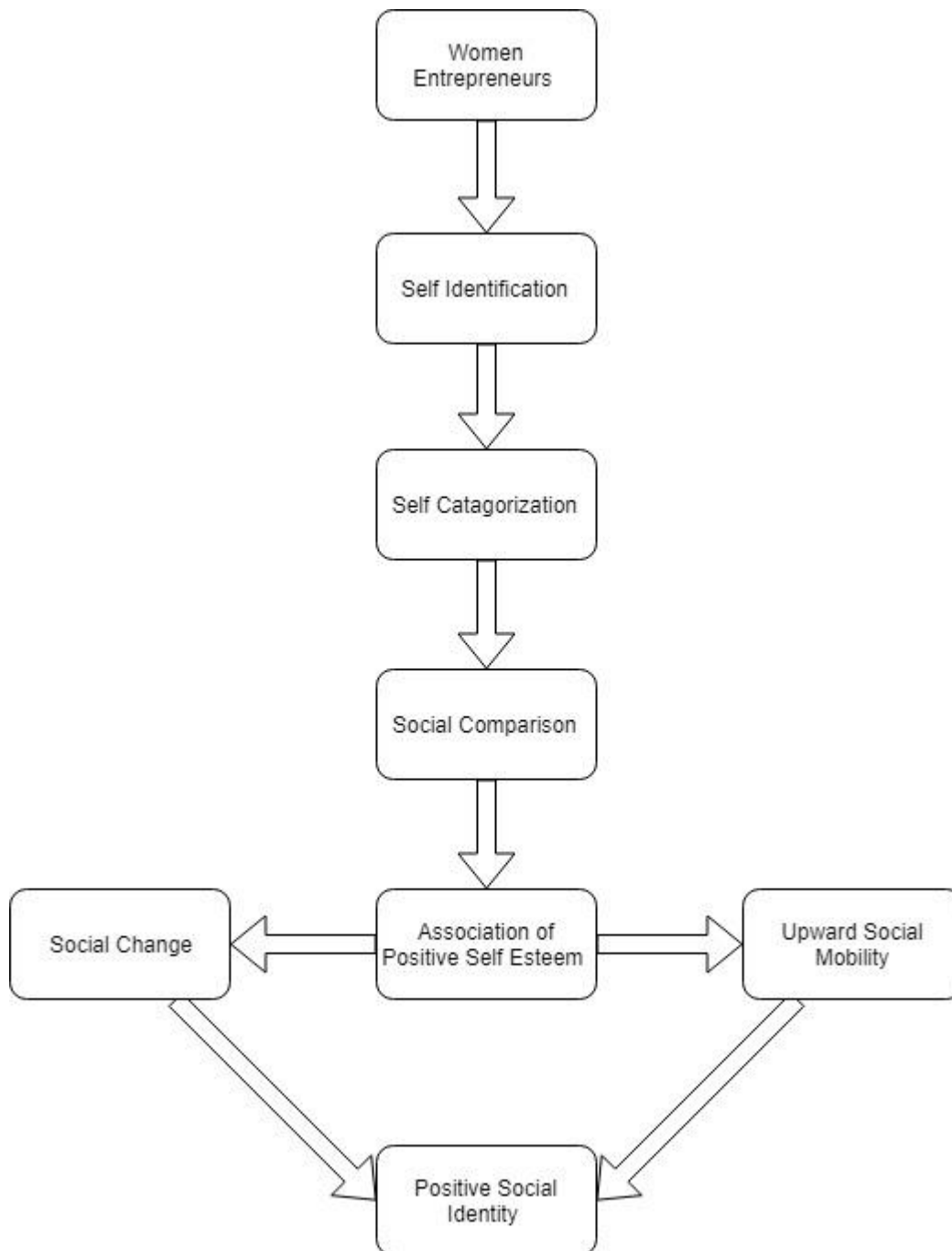
Goyal and Parkash (2011) defines women entrepreneurs is a very different way. According to them a woman or a group of women who start, operate and organize an enterprise are termed as women entrepreneurs. At the same time, the government of India define women entrepreneurs as the women who own and control a business by at least 51% of financial interests. Women of this century are shattering the glass ceiling by becoming more and more financially independent and accepting the challenges and risks of business world. In this era of digital and media supremacy, more and more women are coming out of the circles of being job seekers and becoming job creators instead (Goyal and Parkash, 2011). Women entrepreneurship has great potential in women empowerment and transforming society in Asian nations as the rest of the world (Tambunan, 2009). Businesses that are owned and managed by women are creating a huge impact on wealth, innovation and employment around the world. (Brush et al. 2006)

Brush, Bruin and Welter (2009) presented an extended 5Ms framework to study women entrepreneurship instead of the traditional 3Ms approach. The additional 2Ms are “Motherhood” signifying the importance of family and household context and “Macro” environment which is used as a metaphor for social and cultural norms of the society beyond

the Market. To draw attention toward the household context for the women entrepreneurs is very important as this factor significantly impact women more than men (Jennings and McDougald, 2007). Another very important study by Mirchandani (1999) shows that most of the research on women entrepreneurship does not account for feminist theories. This leads to a very misleading gender biased results showing women to be deviating from the prevalent “male norms” in the entrepreneurship.

Sinha (2005) noted that less than 10% of entrepreneurs in the region of South Asia are women. This percentage is even more non-uniform between South Asian nations. Even among these women entrepreneurs are those who are “forced” entrepreneurs who have been forced to start a business because of certain reasons such as death of spouse or financial difficulties in families. Among other issues one important problem being faced by the women entrepreneurs is that venture capitalists view women led initiatives as riskier than being led by male entrepreneurs. (Goyal and Parkash, 2011). This competition with male entrepreneurs is pushing women to change their social identity.

**Conceptual Framework:**



As it is explained in literature review that there are two types of strategies that the members of lower social status group may adopt to associate positive social identity with them. Tajfel and Turner (1979) lay down the the process of self-identification, self-categorization and finally self-comparison which runs in the background of social identity theory and association of positive self-esteem. The same principle is being used in my conceptual framework. Women

entrepreneurs can use either upward social mobility or social change to enhance their self-esteem. The final goal of adopting these strategies is to associate positive social identity with themselves.



## **Chapter 4:**

### **Case Studies, Findings and Results**

#### **Case Study 1**

Zoone Khan is the founder and director of a social enterprise working for the promotion of girl's education in Pakistan. She is a married woman in her early forties with two kids. She identifies herself as a working mother and a social entrepreneur with a broad experience in the development sector. During her interview she said that she likes to identify herself as an entrepreneur instead of being called as a women entrepreneur. According to her, "I would like to call myself an entrepreneur. I don't like prefixes. Women use these prefixes to create place of themselves, but we need to move away from these tags. Step away from all these tags. I don't call myself a feminist, but I agree that women need to be equal to men. It's just like being called as disabled. As nobody likes to be called as disable it is same. We need to move away from categorization." According to her using the terms such as "women entrepreneur" is doing more harm than good. According to her these prefixes are the real reason of generalization in our society. If a female entrepreneur makes a mistake than whole group of women entrepreneurs get stigmatized because she is a "Woman Entrepreneur" but if a male entrepreneur fails, it does not reflect on the group of male entrepreneurs as they are just "Entrepreneurs" instead of "Men Entrepreneurs".

Talking about the entrepreneurship environment for women, she said that the startup industry is still nascent and young women still need motivation to come forward with their ideas. According to her, the social perceptions of being a "woman" are hurting the women. "it is considered that women are not serious. So, the financiers also associate high risk of flight with women. society has created a limit for women. like a woman can only run a small business or an NGO. She can't go beyond that."

According to Zoone, parenting of the children plays the most significant role in this scenario. Girls in our society are raised to be dependent of some male member of their family while the boys are raised to be independent. This reflects on the decision-making process of women entrepreneurs. According to her women are better organizers than men because they naturally are multitaskers. They have to take care of their homes, kids as well as their work so on the account of workload, female entrepreneurs are working much harder than their male counterparts. “Women have to work extra hard to prove themselves. Personal acceptability of one’s own self is also very important.”

Answering the question about social change, Zoone responded that at this point in time we need individual examples of successful female entrepreneurs to be role models for the upcoming entrepreneurs. According to her, “There are cases where women are doing very well, and they are not supporting others. But there are patriarchal structures behind it. A woman who worked so hard without any support then why should she support others.”

### **Case Analysis:**

The case of Zoone reveals some significantly important facts about the social identity of women entrepreneurs and the process of social change. First of all, that female entrepreneurs like to identify themselves as the entrepreneurs instead of being identified as entrepreneurs as this tag associates a bias with them. These biased are generalized for whole group and one of the strategies to avoid these biases is to avoid these gendered tags or prefixes. This stance of Zoone is quite consistent with the ideals of Radical Libertarian Feminists. But the stance of Zoone also falls accurate with Thorne (1987) where the importance of social upbringing of female children is discussed. According to this study, the feminist movement re-visions a world for women but the standards set are more adult focused ignoring the factor of social upbringing. According to Tong (2015), Radical Libertarian Feminists argue that the feminine identity

would hinder the development of women to the full potential. It also links with Tajfel and Turner's (1979) theory of social change according to which the members of lower power status group tend to have a "merger" with the traits of higher power status groups in order of associate positive social identity with themselves.

The second theme coming out of this case is that the women entrepreneurs facing a double burden situation in our society where they must prove themselves efficient at both, home and work. But this double burden makes them better organizers and managers with business point of view. Here I would refer to Tong (2015) where she debates and criticizes the approach of Tylor who says that women should get out of their homes to work in the market. Tong says that without changing the domestic division of labor if the women would take the up the mission of working outside the home as well it would put a double burden of labor on women. Betty Friedan in her ground-breaking book *Feminist Mystique* also says that the structural changes are required within and outside the home to avoid double burden of labor for women.

Lastly the case of Fajer does not support the notion of social change as according to her the group level effort for women entrepreneurs is not possible right now because of the low level of support and opportunities. In our patriarchal system women get very few opportunities as compared to men so instead of working together and supporting each other, there is an element of leg pulling in the market to grab those opportunities for themselves.

## **Case Study 2**

Hannah Shah is a very young, motivated and talented social entrepreneur. She started her NGO for homeless people when she was only 18 years old. When the passage of time she converted her NGO into a social enterprise. Her parents desired her to be an engineer, but she had a passion to study business, so she fought very hard to follow her passion, “my parents wanted me to attend some engineering college after my high school, but I always wanted to be a business woman, making my own decisions so I chose to study business management instead. I started my social enterprise when I was in high school and was not even familiar with the term of social entrepreneurship.”

Hannah identifies herself as a woman entrepreneur. She takes pride in being called as a woman. She told a very interesting story to complement the answer about her identity, “I was invited to speak at an international entrepreneurship awards ceremony in France. I was 22 at the time. The moderator of the session introduced me as “Young Entrepreneur” before calling me on the stage. I went up on the stage and introduced myself again as a “Woman Social Entrepreneur” ..... Being a woman entrepreneur is an introduction in itself.”

Hannah’s interview introduced another very important theme of “internalized misogyny”. According to her, women, instead of backing and supporting each other against the patriarchal forces are indulged in leg pulling. But she blames it back on the patriarchal system stating that there are so little opportunities available for women that they have to fight among themselves to avail them. Also, another reason behind this is that the women who become successful after fighting so many cultural and social barrier do not like to share with other. In her words, “it might sound bad, but it is true... when a woman, against all odds, succeed in establishing a good business she becomes more protective. She does not like to share her success. I know this because I have myself gone through this face. I never even shared the contacts and the cards of

people I have links with. But with time came maturity, and I realized that helping other out is a win-win for us all.”

Hannah believes that women are better decision makers than men while men are better in handling the operations. “Well, women are better decision makers because decision making is what we do all day. Deciding what to make for dinner, when to go shopping, what to wear ..... believe it or not, even in our system, men are mostly followers of the decisions made my women. Same is true to businesses. The organizations with women in charge of decision making and men handling the operations work most smoothly than others.”

On the question of social change, Hannah took an aggressive stance. According to her, since women have better characteristic, so they should actively push forward to get these characteristics recognized. “We, women are emotional, yet we are better decision makers, we have to handle double burden of work, yet we give attention to details .... we need to feel proud in our skin. I am proud to be woman entrepreneur and wherever I go, I never forget to highlight that women entrepreneurs are better in so many ways.”

### **Case Analysis:**

It is important to note that Hannah started her career as an entrepreneur very early in her life. Her experiences are quite different from most of the women who start their businesses later in life. Hannah had to fight a very hard battle against the stigma of “young and female entrepreneur” and her hard experiences are very evidently reflected by her interview. Hannah’s confidence on herself and her work proves the argument of Kulkarni (2011) who showed that the women of Nepal who got funding to start small businesses, proved to be more self-confident than the others. This feeling of self-confidence and higher self-esteem is because of the positive social identity that these women draw.

The stance of Hannah on social change is absolutely consistent by the second process of social change given by Tajfel and Turner (1979). The process is termed as Social Creativity by the authors. According to them under process of social change the members of lower power status group tries to develop an entirely new and positive image for their group based on their own general traits. In this case, Hannah painted a very different positive self-image for women entrepreneurs. Using this process she minimized the avenues of comparison between male and female entrepreneurs. This process increases the difference to a level that the comparison becomes very difficult.

Another face of social creativity is when the subordinate group reinterpret the standards or negative features as apposite one to enhance their social identity. The campaign of “Black is Beautiful” in 1960’s is such an example (Skevington and Baker, 1989). In this case Hannah is also trying to do the same. She is portraying the element of being emotional as a positive trait against the general belief of being the opposite of rational.

### **Case Study 3**

Hina Jillani is founder of a startup incubation and facilitation company. She has been working in the sector for last five years as a trainer, community builder and marketer. She started her enterprise two years back and she is currently heading several projects in Islamabad and Peshawar. She identifies herself as a Social Entrepreneur and a hybrid marketer. According to her, “There is nothing termed as a man entrepreneur if there was such as a term then I would have loved to be associated and called as a woman entrepreneur. An entrepreneur is an entrepreneur. I prefer to be called as a social entrepreneur rather than called as a woman entrepreneur.”

She gave the example of #MeToo movement stating that it is generally believed that MeToo movement is about women only whereas it is not; it is about anyone who is sexually abused. “Just like Me Too movement it’s not about female or male entrepreneur, it’s about right and wrong irrespective of their gender I would support them.” According to her there are very few female entrepreneurs working in the field of technology as herself and tags such as woman entrepreneur would drag these few entrepreneurs to be a minority.

Answering the question on the organizational difference between male and female entrepreneurs, Hina gave a very interesting perspective. According to her, “there are basic biological differences between men and women. Brains are wired differently. Women brains are wired both as rational and emotional while a male brain is wired mostly rational and a little or without emotional circuit.” According to her perspective women are essential to make the workplace more human centric. “There should be a balance of rational and emotional element at the workplace and women are better drivers for these. Jazz has a women HR manager because women can make better decision it is because of biological and family values as they have to take care of a lot of things like needs of their kids and all.”

On the contrary she argued that men are better on the operational side of the business as the operational side of the business deals mostly with the rational decision making. “On the operational level men are slightly better. Because we raise our sons to be fierce and we don’t give that confidence to our daughters. The reason behind this is social, cultural and psychological upbringing of our children.”Hina then went on stressing on the cultural and social reasons behind men being better on the operations front. “Men are slightly better in operation business operation but that is because of upbringing as men are told to be bold from their child hood. There is cultural difference.”

Another important theme that Hina’s interview uncovered was that women entrepreneurs are not taken as seriously as male counterparts. If a woman starts a business, it is considered to be a hobby instead of a serious enterprise. “Unconsciously men do not want to invest in women startups. Men think that women start something as a hobby and not because they are serious about it. Women are not encouraged in STEM and STEAM. Particularly in tech industry. Women in tech are not recognized as they are not considered seriously. Males are running the show. Men word is taken more seriously. Even if the woman is better than the available man. Man supports a man more in industry. People should support people instead of biasness.”

Hina blamed the problems gender biases in the system primarily on the parenting of girls. According to her the girls do not get family support if they want to start their own business. “I would again blame it on the cultural bedrocks. It is all about mindsets. My parents always wanted me to be a doctor. We are always told to get well educated so that we can get better matches. We are thought not to be career oriented.”

Talking about social change, Hina exerted that she believes that there is a great need for women to get together to support each other and create a unique identity for themselves. “I think women should work together. But they are not working together. I work with everyone who



work with sincerity. I believe in inclusion. Hiring process should be merit. Just not keep a woman because she is a woman..... There are groups such as women in tech who are supporting each other. Both nationally and internationally. These groups are actually fighting against these all men panels and groups. When I started, even my own male friends discouraged me to do that. They felt intimidated from me. They felt that I will do the thing much better than me. Some of my male friends even stole ideas from me. Intellectual property is absent in Pakistan and that is hurting women as they don't have strong standing. Women have an edge over the men for being emotional as well as rational. And that edge intimidates men.”

### **Case Analysis:**

The most important theme that comes out from the case of Hina is the same as was in the case of Zoone that is to be identified without the gendered tags. Although the reasoning is slightly different for Hina as her background is quite different from that of Zoone. Hina belongs to a war survived area of FATA. She grew up in a very conservative family system. She fought a very hard battle to be identified as a social entrepreneur. but at the same time this case also has some similarities with the case of Hannah. Hina also believes that women have a different set of personality traits compared to men and these traits need to be recognized but instead of creating a whole different identity, they should be “merged” in the larger group of “entrepreneurs”.

The other important and significant theme that comes out from the case of Hina is the parenting of girls. In the conservative social system of Pakistan, girls are not brought up to be strong and confident as men. Men are brought up to be the decision makers and leaders of the household and economy while women are trained and brought up to be the keepers and the followers. This bringing up of the kids also reflects on the decision making of men and women in businesses. Women feel the need to have a man to handle the operations of their businesses. Mary

Wollstonecraft in her phenomenal work, *Vindication of Rights of Women*, stresses the importance of upbringing of women. She says that if a woman is given equal footing as a man then it would lead not only to her own economic and mental empowerment but it would also compliment men.

#### **Case Study 4**

Ayesha Bilal is a very young and motivated social worker and a social entrepreneur. She belongs from an elite family and got educated at one of the country's top universities in business management and economics. She started her own school for differently abled kids two years ago. The motivation behind her starting this school was the kid of her friend who has Down Syndrome and her friend, could not find any good school for kid in Islamabad. Ayesha went to USA for a certification in education of these special needs' kids and upon her return she started the school with a model of social entrepreneurship. Her school now houses kids with various different mental and physical issues.

Ayesha identifies herself as a mother and social entrepreneur. She does not care if she is called as an entrepreneur or a woman entrepreneur, "Does not make a difference for me either way. It is easier for women to start business now because of the social media and enlightenment. So, there is no point to waste one's energy on such petty issues." She agreed with the notion that there are still several bottlenecks for women in business, "The challenges women face are more. Social challenges being the most important. There are a lot of things that my husband does for me that I can't do. Like registration and taxes. I used my savings, so I didn't need to go for funding. But other young women who want to start their businesses face this problem of financing as well. There are a lot of road blocks."

Ayesha disagreed with the notion that there are differences between men and women on the organizational level. She said that generalization of certain traits for the whole group of men or women is the reason that creates problems. According to her, "It (organizational skills) depends on the individual personality and generalization is wrong. But women have to work harder to prove themselves. I had to prove myself during my professional life. But the beauty of being an entrepreneur is that you do not have to care for any approvals. Now I can do things

my way without having to prove anything to anyone. Women are judged a lot on appearance. I have listened a lot that you are so young. What do you know? It is sweeping statement that women encounter.”

### **Case Analysis:**

Before analyzing the case of Ayesha, it is important to have background knowledge. Ayesha belongs from an elite household. She never felt the need to go out for funding of her enterprise. She had a very strong support system in shape of her family who supported her to take care of her business. This explains her indifference toward her identity. But an important thing to note is that the women are still judged on the basis of their appearance.

## **Case Study 5**

Dr. Rafia Zia is an MBBS doctor, nutritionist and public health professional. She practiced medicine for almost 10 years finally leaving practice and starting her career as a nutritionist and starting her own business. She specializes in neo-natal and maternal nutrition. According to her it was a very difficult decision for her to leave an established career as a practicing doctor to be an entrepreneur and starting her own business. “I worked in the hospital kitchen for a very long time to relearn the practices of nutrition once I decided that I wanted to be a nutritionist instead of a surgeon.”

Rafia identifies herself as a Woman Entrepreneur. According to her, “I will like to be known as a woman entrepreneur as it gives me a unique identity from entrepreneur as whole. I identify myself as a housewife as well, as I take care of my house myself. We need to make extra effort with kids, house and work too.” She believes that women entrepreneurs have to put an extra effort in order to prove themselves in the personal as well as the professional fields. That is why women entrepreneurs deserve a unique identity. According to her women entrepreneurs are a class apart from male entrepreneurs. “Being called a woman entrepreneur gives me a sense of pride as it proves that I am a class apart and much better than my male counterparts who do not have to take care of their households and kids.”

Rafia also identifies some of the personality traits that women generally possess more than men, “Women are not behind men in any field. Women are always perfectionist. Tiny details bother us. But I guess the factor is that we have in our mind that people will say that she left this because she is a woman. So that is why we give attention to details. We have to work a lot as we have to satisfy our kids and family too. There is always double burden of work on us. Our responsibilities are not the ones that are given to us, but we take them ourselves willingly and we satisfy all of our roles in a very organized manner without vailing.”

Rafia's stance on social change was crystal clear. She believes that women entrepreneurs have a unique and special identity and they should feel proud on this identity as a group and embraces it instead of making it an excuse to get favors. But she blames the problem on the parenting and bringing up of girls, "It is very difficult to work alone toward such big goals. We need support of other women. it also depends largely on the parenting and brought up too. We need to support the women who belong to the society where there is no confidence building by the family. Confidence is given by society and parents which is lacking in our daughters."

### **Case Analysis:**

The case of Dr. Rafia is resonates the same ideals as of Hannah. She identifies her self as a Woman Entrepreneur and she believes that women should be proud of their identity. She believes in the glorification of the unique feminine characteristics that resonates the ideals of Radical Cultural feminist stance explained by Tong (2015). Radical Cultural Feminists argue that the women should accept and celebrate their femininity and should emphasize on the feminine characteristics associated with them culturally. This stance upholds the process of Social Creativity, given by Tajfel and Turner (1979), in the gendered perspective. The other common theme includes the social structure and upbringing of girls in our society. The theme of double burden for entrepreneur women has also been reinforced by Rafia.

## **Case Study 6**

Jabeen Saeed is a single mother of two kids in early forties. She is the director of one of the leading organizations that is promoting Women Entrepreneurship in the country. She identified herself as a feminist and a gender equality activist. “. I am a single mother. I have worked with corporate sector as a trainer. I have also worked in women empowerment for quite some time. My work resonates professionally and personally with me. In Pakistan there is conscious discrimination against women, so we started this initiative. Particularly in the business development for women business owners.”

Jabeen identifies herself as a Woman Entrepreneur and according to her this title is major part of her identity. According to Jabeen there are two reasons behind her identifying herself as woman entrepreneur instead of an entrepreneur. Firstly, “It creates discrimination, but it also gives opportunities which is good. Ultimately the identification should be entrepreneur but at this stage women entrepreneur is not so bad to be called. We started our initiative just because women needed extra opportunities, so this prefix provides that opportunities and that extra push.”

Secondly, “Women entrepreneur are not only biologically different from men but also different on organizational behavior. Some of the traits that women entrepreneurs, generally, possess are better than men and these distinguishing features make them better as a group..... Women usually are more empathetic than men. Women give attention to details. Men are goal oriented irrespective of details. Women are multitasking. They are handling home, children and business at the same time. Women are not good delegators. It is not a good quality. Women need to learn how to delegate tasks”

While talking about the difference between male and female entrepreneurs Jabeen listed social causes to be the top reason behind the comparative backwardness of women entrepreneurs.

“Female entrepreneurs do not have enough exposure. They don’t have socialization skills. Finances are being managed by men. Women are risk averse. They don’t have enough market awareness. Real world exposure is not so common for girls. These things shape the experiences. Men know shortcuts because of these experiences because of exposure. It goes back to the raising of our children. Women want someone to do stuff for them.”

“Men and women are difference with unique qualities. Women need to be identified with their unique qualities instead of gender wars. Men and women should complement each other. Even in women led startups have male workers. It would identify with their separate identities. I have never come across people who shoved me down. Men have supported me at the turns. There is a need of women inclusive environment so that women don’t feel intimidated.”

### **Case Analysis:**

One thing worth mentioning about Jabeen is that she was divorced when she decided to continue her career as an entrepreneur after the birth of her children. She had no family support to continue her career and that reflects in her interview. She had to stand up against these odds. According to her, it was imperative for her to work to provide a secure future for her children. As Kabeer (2005) showed that the Bengali working women had a better financial footing and control over their lives compared to the women who were completely dependent on their husbands. Chhay (2011) also shows that the families of women who were working were better off than the ones where women decided to stay home after kids. she further goes on to explain that the women spend more on the welfare of their kids and families as compared to men.

The choice of identity of Jabeen is almost similar to that of Hannah. She also reflects the process of “social creativity” given by Tajfel and Turner (1979). She believes that the women entrepreneurs have a very distinguished identity because of their personal qualities and these qualities need to be accepted and celebrated. Being an entrepreneurship mentor, Jabeen also



pointed out that to achieve a better self-esteem, a group effort is needed instead of individual projection of successful female entrepreneurs. This disregards the idea of upward social mobility given by Tajfel and Turner (1979).

Another common theme with the rest of the cases that was highlighted by Jabeen as well was the upbringing and social status of women in our society. The limited exposure to girls in their early years affects their decision making in business later in their lives. They always need a male helper to help them out in the operations.

### **Conclusion:**

Social identity is that part of one's self-concept or identity which is derived from his or her perceived association with a specific relevant social group. The case studies in the research show the association of female entrepreneurs with various social group. The social background of these entrepreneurs play a significant role in determination of their identity. Because of difference in the socio-economic and cultural background every case differs from the other.

The common themes that came up during the research are the upbringing of girls and its role in determination of their identity. In our patriarchal system, girls are not raised to be independent and that reflects on their performance as a business woman and entrepreneur. The lack of confidence and soft skills is also a result of discriminatory parenting. Another important common theme is the concept of double burden on women entrepreneurs. Women are expected to handle their homes irrespective of their professional life.

Most of the women in the cases discussed above, agreed that women have their own unique identity and as entrepreneurs, their uniqueness should be celebrated. This idea is consistent with the process of Social Creativity which is defined by Tajfel as the process where the group with lower power status creates a unique identity for themselves to associate positive social identity with their group. On the other hand there is great discrepancy on the account of social identity of these women entrepreneurs. Almost half of the women interviewed opposed the idea of gendered identity and to be called as "women entrepreneurs" for their own specific reasons. This shows that the question of identity is very subjective and varies from person to person.

### **Significance of Research:**

This research provides a ground level understanding of social identity of women entrepreneurs. This research is also very significant for the policy makers working on the domain of

entrepreneurship as it helps them to understand the standing of women entrepreneurs and what type of policies can be helpful to enhance women entrepreneurship in Pakistan. The research also highlights the issues being faced by these women and hence it would help in reduction of gender differences prevailing among male and female entrepreneurs. The research also provides an alternative method to study women entrepreneurship in the Pakistani society.

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