

# Women's Role in Alleviating a Civilization: A 180<sup>0</sup> Perspective from Indonesian Indigenous Society

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**ABSTRACT** – *The study tried to observed women's role in community development. Using Indonesian indigenous society's perspective, the study deployed nine tribes to provide explanations on two folds questions: how indigenous society sees women's role in community economy and what are the antecedents for this noble idea. In order to maintain the objectivity of the findings, the study used one focus group discussion among women experts, two round of Delphi technique with the players and series of in-depth interview from the husband side. As a conclusion, the study witnessed how social learning theory, socio-cultural theory, social network theory, self-motivation, individual aspect, demographic and externalities played an important role in how indigenous women equipped themselves with strong knowledge to pursue better performance for common good of the society. Thus, it is plausible to positioned women as a mother of nation.*

**Keywords** – Women, Community entrepreneurship, Performance, Indigenous society

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## 1. INTRODUCTION

Studies on women's empowerment towards entrepreneurship have been widely explored for the past fifty years. A varied of findings and conclusions had been drawn successfully, including how business women played an important part in solving some social issues in their communities (Brush and Cooper, 2012; Petridou and Glaveli, 2008; Mayer and Rankin, 2002). Though the finding is still inclusive for some region, but positioning women as the key actress in developing community through entrepreneurship is somewhat plausible. In South Africa, a proper training program may improve women's capability to perform better entrepreneurial skill compared to men. Thus, recalling the needs for external intervention. For some particular regions, effective coaching mechanism might promote women's role as a change-agent (Botha et al. 2007). Strong support from the government and other stakeholders are needed to sharpen their performance.

A similar finding can be found in South Asia. In India, cooperatives offer strong support in terms of entrepreneurial training program, financial resource and also distribution channels. A good collaboration between local government and cooperatives has provides an opportunity for women to learn entrepreneurship (Datta and Gailey, 2012). Many scholars had testified that once women are capable to enter the start-up levels, they tend to teach others to follow their path. Compare to men, the egocentric of women in economy is lower thus providing second clues regarding their role in community development.

Though it seems ideal, the decision to join in economic activity is not simple. Study in Bangladesh related women entrepreneurship with their cultural believes and faith. While the absence of religion influence were found but the most considerable factor is due to social norms. Like any other developing country, the gender equality matters are easily recognized. All men must engage in economic activity for their family, leaving women on nurturing children and families as their core responsibility (Hossain et al. 2009; Mair and Marti, 2009). This is one of the major obstacles for women to contribute something to their society. We need a firmly paradigm to provide women with more access to help their community in terms of economy and welfare.

Compared to developed-European country such England, the women entrepreneurship movement is triggered by strong feminist spirits that bundled with aristocratic culture. Today more feminism oriented non-governmental organizations in UK are trying to pose the proper advocacy relating women emancipation in economy for an urban and immigrant society. At this point social structure tends to disenchant women that they also share an equal right to be a hero for their society. In this matters, education shares strong influence to their performance (Roomi et al. 2009).

The same condition applied in United States. Feminist advocacy has strong relations to women education level. Evidence found in the middle-up society on several states concluded that the women encouragement process happened to be less complicated compared to an uneducated society (Manolova et al. 2012). Strong knowledge posed by the society may function as the main gate to receive any new thoughts, including the spirit to develop their neighboring society.

Different findings among developed and developing country had raised the needs for a comprehensive model that can accommodate all possible influenced factors. To date study on the observed topics for South East Asia country is still limited especially those who focus on an indigenous society. Adopting the idea of Peredo and Chrisman (2006) on theory of community-based enterprise, this study aimed to observe the twofold questions: (1) how indigenous society sees women as the key actress in community's economy and (2) which factors drives their role in community economy through entrepreneurship? Using 9 indigenous tribes in Indonesia, this study tried to provide clear insight on performing women as the key player for sustainable economy. We believe that the indigenous values have some considerable contribution to analyze the phenomenon in objective manner.

The rest of the paper will be divided as follows: section two will provide explanations relating to (1) the unique characteristic of Indonesia's indigenous society, (2) women entrepreneurship in Indonesia and (3) all possible antecedents for their performance. Section three declared the Delphi technique used in the study. Section four will describe our findings and discussion, while section five posed several conclusions, limitations and an insight for future works.

## **2. LITERATURE REVIEW**

### **2.1 Indonesia's indigenous society**

The concept of articulating and positioning an indigenous society in Indonesia is different from other South East Asia Nations. For the biggest archipelago in the world, definitions of indigenous people must be traced back to the second political regime around 1966-1998. Along this period, the central government tried to uphold the nation's philosophy and way of life called 'Pancasila' with the anthem of 'unity in diversity'. In Pancasila (five principles), the third principle invites the nation to unite for Indonesia. In fact, promoting a unity along the country is not easy since it consists of thousands of islands which inhabitant by different indigenous tribe. Varieties of cultural values and customs can be addressed easily. But through a centralized ideology training movement pursued by the government, for more than 20 years, every citizen was taught to life in harmony. Using the national policy called 'transmigrasi', indigenous people of 'Javanese' were sent to non-Java islands not only to inhabitant the unoccupied region, but also to develop harmonization of lives with the tribal (Benda-Beckmann et al., 1994; Colchester, 1986). Even the process requires military forces, but in terms of ecology, the policy succeeded in creating the true cultural assimilation but for one reason, it also blurred the root of the culture.

Originally, Indonesia consists of nine indigenous tribes, excluding Malay, Chinese and the Far East community. They are: Javanese, Sundanese, Betawi, Minangkabau, Dayak, Balinese, Mollucas, Madurese, and Buginese. Each of them is having their original values which sometimes different one another. Tribal that lies underneath may share greater similarity compare to those with different islands. To date, the coexistence among culture tends to blurs the root-culture. This is why Holt (2007) interpreted the phenomenon with the term multi-faceted Indonesian culture. The Javanese tribes who live in Bali islands tend to adopt the local paradigm while still maintaining small portion of their ancestor's core believes. Similar situation can easily be found in any other tribe. For most cases, these indigenous societies will preserves some basic values that show strong correlation with their faith. This might be the only uncompromised value to be kept, while the rest would be points of acculturations.

### **2.2 Women entrepreneurship – Indonesia's context**

Up to December 2016, there are 52 million small-medium enterprises in which 60% run by women entrepreneurs. From this number, almost 23% of the small-medium classes run by women can be categorized as a community entrepreneurship. The Indonesian Statistical Bureau had recorded the significant increase minimum of 8% for the past ten years. The number showed significances of women in inspiring their local community through entrepreneurship. Meanwhile, the higher class of enterprise is still dominated by men.

Acknowledged as the biggest Moslem nation in the world, this current reality has brake the existing paradigm. Study showed that for Indonesian Moslem women, joining in economic activity through entrepreneurship is not contradictive with their faith. Without prior judgement on the effectiveness of women advocacy, gender equality seems become very common lately. Managed specially by ministry of women, it is estimates that the women movement will grow stronger in the future. Almost in every sector, the human development index must accommodate women as the central actress.

The role of Indonesian women in inspiring their community has acknowledged by some scholars. Post social and economic crisis era, an educated class of society had posed women for several important positions including in the business sector, social-politics and culture. Relating to Indonesia National Labor Force Study in 2015, trends of appointing women for the key position in multi-national company had risen to 16.8% for the past three years. This is favorably higher compare to other ASEAN countries. Therefore, through strong network, women's role in nation's economy is projected to be stronger for the coming ten to thirty years.

### **2.3 Possible factors**

#### *Social learning perspectives*

The logic of social learning perspectives explained that every commitment hidden within our personality is actually a product of family influences. One great philosopher in social learning theory is Albert Bandura. The core message of his teaching is that effective learning must be based on a direct experience. Every human is equipped with the ability of cognitive reflections in which individual tried to seek the reason of their own behavior. They will contemplated every consequences and benefits from every action. Once they identified a clear linkage with their basic values, then it will shaped new pattern in their personality. This is how an individual created their dreams which later will be derived into motivation (Bandura, 1971).

The second important point from the theory is relating to learning through modeling. Every human is created on the basis of family-modeling context. In their early ages, a child must follow each direction given by their parents. Up to the stage where they started to understand the role of consequences reinforcement, they will try to benchmark their surrounding actors and actress, including parents and teachers. A copied behavior and paradigm is actually coming from unstructured mechanism. It was Brockhaus (1982) who firmly concluded that psychology factor played a vital role in how human creates their noble desires.

Relating to our discussion, it is clear to see that women desires to contribute something for the society are rooted in two factors: (1) personal core beliefs which dominated from the family's values and (2) effective modeling process offered by their closest characterization. Intentions to do something for others through entrepreneurship believed to be cognitively developed by environment.

Further development of social learning theory is a motivational theory of life-span development (Jutta et al. 2010). In reality, human motivations varied across life-span. But the original motivation is not easily revamped by any new perspectives. An early childhood experience will be positioned as the basis form of dialectics process in adopting the new paradigm. One reflection can be found in how women develop their motivation in entrepreneurship. A similar direction was identified among Singaporean and Canadian (Hughes, 2006; Lee, 1996). Women entrepreneurship is originally a product of family influence or even interventions. Some posed their strong motivation, but others are secretly kept in a hidden format. But once life pressures forced them to enter into business world, then their core motivation will automatically revealed.

Recalling that motivational theory is an extension of social learning theory, then this study treated motivation independently. We begin with the needs of self-actualization. Having portrayed society alleviation as the highest human-values then desires of becoming a hero must base on self-actualization. Furthermore, as rooted from social learning perspectives, a positive childhood experience through a learning modelling process might develop firmly targeted goals, including good deeds for others.

Though the previous two factors were retrieved from non-economic motives, in this study we also accommodate the common ground such as eagerness to achieve dependencies in term of economy and a pure profit orientation.

#### *Social network theory*

A social network theory is mainly addressed knowledge dissemination process among individual and society. According to Burt (1980), the creation of a social network is based on communalities of interest. It is not naturally developed. Every member within network must shares their best innovation to create communalities. Moreover, these similarities are then created the strong ties which glue each member to a fully commitment. Putting a social network theory on women's role in economic community is plausible. Relating to Greve and Salaff (2003) which extended by Klyver et al. (2008), the noble idea to work with community may come from women's existing social network. In fact they are not sharing the idea, but for most cases, they can also raise fund as working capital and use the network to distribute the final product.

The empowerment process of women's network in engaging with social activity is easier compare to men's. Psychologically, women's relationship ties with stronger homophile principle (McPherson et al. 2001). As a consequence

of living in one network, every member will share similar insight, vision and even mission. In most conversation, they tend to discuss common idea from time to time. This is where each of them is trying to strengthen their personal values while adopting more new idea.

For a formal network, women are actually sharing an equal position with men. They will use their membership to promote the idea or even some hidden agenda. Once the idea managed to gain appreciation, then it is possible for them to take a lead. The same way occurs in the context of social action.

Indirectly, the previous explanation had appointed externalities as another possible factor in women's role in economic community. Undeniably, all of these noble actions must be preceded by the support of external actors. Research found that for some region which holds gender equality matters, the stakeholder's opinion tend to provide barriers for women to enter the economic activity (Della-Giusta and Phillips, 2006). A similar situation had also found in East European region. Discrimination is seen as a result of prioritizing men as the heads of the family (Ramadani et al. 2013). This is why women still found it difficult to enter a specific industry such as military support, chemistry and mining sector.

### **3. METHODOLOGY**

In order to maintain objectivity of the study, we performed two qualitative approaches: (1) focus group discussion and (2) the Delphi techniques. In focus group discussion we invited 10 experts who are coming from feminism activist, entrepreneurs, entrepreneurship trainer and one expert in human psychology. All of them are indigenous people and having fully knowledge on how women take part in developing their community through entrepreneurship. The focus group discussion was held on January 2017. Several issues had been addressed in the session: (1) regarding the characteristic of indigenous society in Indonesia, (2) community development that initiatively performed by women's local hero, (3) some portrayed constrains and (4) recent development in the studies.

All information that has been collected in the discussion was then analyzed and categorized into several dimensions. We used all prospected theory to underline the information. Moreover, to have new insight from the study, we also accommodate information that has not yet been theorized. The categorization was then revealed in forms of dimension which later to be tested through a Delphi technique.

Our technique refers to Landeta (2006) by posing two firmly criteria which relates to (1) the level of expertise of the respondent and (2) the criteria to achieve the common consensus among respondent. Before inviting the respondent to join the study, we conducted a short phone interview to ensure that the respondent do have (1) appropriate knowledge relating to community entrepreneurship, (2) minimum of three years experiences in the observed theme, (3) sufficient time for the study and (4) good communication skill in presenting their concern in written forms.

An additional term relating to the criteria used to justify the common consensus. The study refers to Hackett and Phillipis (2006) and Christie and Barela (2005) in which two criteria must be used: (1) at least 51% of the total respondent mentioned the category as highly important and (2) when the standard deviation below 1.5. The study used 10-arithmetic scale to represent the importance of the indicator. A score of 1 used to represent not important and 10 for definitely important. Once the consensus had reached, then the next step would be analyzed the finding to provide discussion and further research agenda.

In order to provide objectivity in the study, after finished with Delphi and recap the findings, we also performed series of in-depth interview from husband side. We invited all respondents' husband to join our interview session. Using 20 minutes to 30 minutes through a phone interview, we succeeded in exploring some facts that strengthen the opinion regarding the previous findings. In this interview, we focused more on how men's perspective about their wife's role in developing the community through entrepreneurship. The qualitative software was used to analyze the information in details.

### **4. FINDING AND DISCUSSION**

#### ***4.1 Indigenous society – new insights***

Our focus group discussion had succeeded in exploring new insights relating to Indonesian indigenous society. First is relating to the structural dimension of their values. Although the nation consists of 9 original tribes but they are somewhat similar in terms of the core beliefs. The foundation of the value is 'life after dead'. The concept revealed that every human has their life's dimension after they transgression to eternity. And God the Almighty is the one who has the rights to decided what those eternities will look like for each one of us. Therefore most indigenous society always sees life on earth as temporary in order to enter the eternity. Good deeds are the one that accompany us to immortality. This must be the triggering factor to do something for societies.

Though the same beliefs also counted to men, but at the second stage, indigenous society found that women have higher precedence because they give birth to a new generation on earth. In the national level, they have a saying that women inheritance the Heaven since it is underneath their feet. Thus, using their motherhood spirits, they can have better sensing for the society.

Upon discussion session, a motherhood spirit was mentioned many times. During early childhood, every indigenous girl was taught to fully respect their mind, body and soul. As the heir of the Heaven, they need to learn more and faster. Contemplation is the basic rules for their future. They were taught to be respectful to any false teaching because they will bear the responsibility to fix them. From this point of view, a family and a teacher has impacted women's thought along their life's journey.

Secondly is relating to gender equality matters. Even though scholars had justified an indigenous society as a closed system living scheme, but in fact, Indonesia society had uplifts 'the unity in diversity' as their national spirits. This is the spirit where every indigenous society must come into an open environment. Among the nine-tribes, appreciation of gender equality is the most important factor. Women had seen in an equal position compare to men. Uniquely, some tribe had acknowledged a balance role division between men and women. For Balinese society, at several caste, men has responsibility to purify their family through fasting and praying while women are the one who should provide meals and food for the family. A similar finding can be retrieved for Minangkabau and some specific tribal on Javanese such as Tengger. Interestingly, the thought was shared to another tribal, thus providing great support for women to take part in community economy.

The equality matters do have significant impact on how the indigenous society developed their community. Faced by significant infrastructure problems, the society always try to have better education for their young generation, including by sending them to the nearest city. They show goodwill in education matters, the point where indigenous young generation learns from other values. At the same time this process creates a unity of Indonesia.

In Kalimantan islands the Dayak tribal always send their youth to the city of Pontianak and Singkawang for formal education as well as to learn entrepreneurship from Chinese descendant. Indirectly, the mechanism provided women with learning through modeling, strengthening their self-motivation and developing their future network.

On some cases in Kalimantan, Sumatera and even Sulawesi islands, these indigenous peoples are being informally adopted by another tribe such as Chinese and those who are coming from Middle East society to learn about entrepreneurship. Even they have to life with different values and culture but it doesn't mean that they will forget their originalities. Upon a certain time, they will retrieve to their hometown and spreading out the new paradigm. Furthermore, this is the beginning of a process where women can be the local hero for their society.

Though the reality seems promising, but the systematic process needs to face challenges from new paradigm brought by scholars who just come back from overseas. Without prior analysis of the phenomenon, these scholars try to promote a contradictory perspective. Some of them profound a gender inequality matters or even the thought that can possibly limit the latitude of women to contribute more for their society. This is the point where we believe as critical test of feminists thoughts in Indonesia. As consequences of living in an open environment, civilization will decided which way to go. Meanwhile, counting women as vital part of the society, they also have rights to maintain their position as the heir of the noble culture.

## **4.2 Delphi technique**

Having succeeded in collecting several important information we begin with list of possible dimension for analyzing the problems (Table 1). With supports from literature review section, the study started to build the linkage between practical findings and theoretical perspectives.

For Delphi technique stages, the study had invited 33 indigenous women entrepreneurs who empowered their community through the business. The selection of these 33 women were done using list from the category of community entrepreneurship which published by the Ministry of Women's role and Human Rights in 2016. After a short-phone interviewed, we selected 28 respondents while leaving one of them for further analysis steps due to her health condition, thus maintain 27 experts till the last stage.

In performing the techniques, the study used a recorded email to describe their opinion and insight regarding each dimension then followed by a short phone call to ensure the stated score. For the first round of Delphi, the result can be seen on Table 2.

Using criteria posed in the previous section, we highlight two vital issues: firstly, seems that our data is strongly support the social learning theory and social culture theory as the underlying dimension for women's role in community

entrepreneurship. Some informant had explained that learning through family modeling process may provide huge motivation for women to develop their community through innovative entrepreneurship. They also posed our fourth statement (code SLT04) which is ‘strong family support’ as not only in terms of husband and wife’s relationship, but also between one with their ancestor’s family.

At the further level, family’s support is complemented by stakeholder’s support. Current paradigm which strongly uplifts gender equality matters believed to be effectively inspired women to be a hero for their community. Strong supports were given to three out of four statement (code SCT01, 02 and 04) while strong entrepreneurial spirits from the society had only be found on several tribes (Minangkabau, Madurese, Bugise and Balinese).

Table 1. List of possible dimension

<b>Dimensions</b>	<b>Sources</b>
<b>Social learning theory</b>	Bandura (1971)
Entrepreneurial family background	Scherer et al. (1989)
Life's reflections - childhood economic status	Scherer et al. (1989)
Business characterization on early ages (learning through modeling)	Bandura (1971)
Strong family support	Stoner et al. (1990)
<b>Socio cultural theory</b>	Baughn and Chua (2006)
A supportive norms and believes	Noguera et al. (2013); Baughn and Chua (2006)
Positive response from the stakeholder	Baughn and Chua (2006)
Strong entrepreneurial spirits from the society	Baughn and Chua (2006)
Hero characterization	Bandura (1971)
<b>Individual aspects</b>	Cliff (1998)
Education level	De Bruin et al. (2007)
Education area	De Bruin et al. (2007)
Previous occupation	De Bruin et al. (2007)
Previous entrepreneurial experience	De Bruin et al. (2007)
Previous employment	De Bruin et al. (2007)
Industrial knowledge	Kephart and Schumacher (2005)
Managerial skill	Kephart and Schumacher (2005)
Hobby	Kephart and Schumacher (2005)
<b>Self-motivation aspects</b>	Kephart and Schumacher (2005)
Self-actualization	Kephart and Schumacher (2005)
Targeted goals	Kephart and Schumacher (2005)
Independence motives	Kephart and Schumacher (2005)
Economic motives	Orhan and Scott (2001)
<b>Social network theory</b>	Smeltzer and Fann (1989)
Number of networks	Smeltzer and Fann (1989)
Effective mentoring system from network	Smeltzer and Fann (1989)
Positive dialectics within network	Spilling and Berg (2000)
<b>Demographics</b>	Botha et al. (2006)
Age	Botha et al. (2006)
Marital status	Botha et al. (2006)
Number of children	Botha et al. (2006)
Age of first child	Botha et al. (2006)
Marital age when joining community entrepreneurship	Botha et al. (2006)
<b>Externalities factors</b>	Minniti, (2010)
Industrial sector	Minniti, (2010)
Availability of financial resources	Minniti, (2010)
Legal aspects	Minniti, (2010)
Feminist movement in the region	Mirchandani (1999)

Source: Author’s data compilation

An individual aspect had also been found as supporting motives such as education matters, managerial skill and hobby. But, for previous occupation and entrepreneurial experience, most respondents were not easily made a consensus. That’s why the study decided to posed this fact while requesting for the second round of Delphi techniques.

Second important highlights are regarding self-motivational aspects, the use of social networks and demographical aspects. Our study had strongly support that indigenous society also used self-motivation theory to provide insight relating to how they can develop the society. They even try to empower their network to help them to prolong the mission. Moreover, some demographical aspect had also acknowledged as the triggered factor.

Table 2. Results from the first round Delphi

Code	Dimensions	Respondents																											Median	Mode	Average	% for score 8-10	Standard deviation	Decision
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27						
SLT01	Entrepreneurial family background	8	7	6	9	9	7	7	6	8	8	8	7	9	9	7	7	7	8	7	7	8	8	8	8	7	9	8	8	8	7.67	0.56	0.88	Accepted
SLT02	Life's reflections - childhood economic status	8	9	9	8	7	6	6	8	7	8	9	8	8	8	8	8	7	8	8	8	9	9	9	8	9	9	8	8	8.07	0.81	0.87	Accepted	
SLT03	Business characterization on early ages (learning through modeling)	9	8	6	8	8	6	7	6	9	8	9	9	8	9	8	7	7	7	8	8	8	7	9	9	9	9	8	9	7.96	0.70	1.02	Accepted	
SLT04	Strong family support	10	9	9	8	8	8	7	7	8	8	8	8	9	9	8	9	9	8	8	8	9	9	9	9	7	8	8	8	8	8.33	0.89	0.73	Accepted
SCT01	A supportive norms and believes	8	8	8	8	7	7	7	8	8	8	9	9	8	6	6	8	8	8	8	8	7	8	8	8	7	7	8	8	7.70	0.70	0.72	Accepted	
SCT02	Positive response from the stakeholder	8	9	9	8	8	7	7	8	9	9	9	8	8	7	8	8	8	8	8	9	8	8	8	8	8	7	8	8	8.07	0.85	0.62	Accepted	
SCT03	Strong entrepreneurial spirits from the society	9	10	8	8	7	7	7	7	8	8	8	7	8	8	8	8	8	7	7	7	8	8	8	8	8	8	8	8	7.81	0.70	0.68	Accepted	
SCT04	Hero characterization	8	8	7	7	6	7	7	8	8	8	7	9	9	9	8	8	8	9	7	7	7	8	8	8	9	9	8	8	7.81	0.63	0.83	Accepted	
IA01	Education level	8	7	7	8	8	8	7	7	8	8	8	9	8	8	6	6	6	7	6	6	8	8	8	8	8	8	8	8	7.48	0.63	0.85	Accepted	
IA02	Education area	9	8	8	8	7	7	7	8	8	9	9	9	8	9	8	8	8	8	9	9	9	9	9	8	8	8	8	8	8.30	0.89	0.67	Accepted	
IA03	Previous occupation	8	7	7	7	6	7	7	8	8	7	8	8	7	7	8	8	8	7	7	7	8	8	7	7	7	7	7	7	7.33	0.37	0.55	Need consideration	
IA04	Previous entrepreneurial experience	7	6	6	6	8	8	6	6	7	7	7	7	7	7	7	7	8	6	6	6	8	8	6	6	7	7	7	7	6.85	0.30	0.77	Need consideration	
IA05	Previous employment	8	8	8	8	9	7	7	8	9	8	8	9	9	8	8	7	7	7	8	7	7	6	7	7	8	8	8	7.70	0.59	0.78	Accepted		
IA06	Industrial knowledge	8	8	8	8	8	8	9	8	9	9	9	8	8	7	8	8	8	8	8	9	8	8	8	8	7	8	8	8.11	0.93	0.51	Accepted		
IA07	Managerial skill	8	8	7	7	8	8	8	8	8	8	7	7	8	7	7	7	7	7	7	8	8	8	8	9	9	9	8	8	7.78	0.67	0.64	Accepted	
IA08	Hobby	8	9	9	9	9	8	8	8	7	7	8	8	8	8	8	8	9	8	8	8	9	9	9	9	9	8	8	8.33	0.89	0.68	Accepted		
SMA01	Self-actualization	7	8	8	8	8	7	7	8	8	9	8	8	8	7	8	8	7	7	8	8	8	8	8	8	8	8	8	7.81	0.78	0.48	Accepted		
SMA02	Targeted goals	8	7	7	7	7	7	7	7	7	6	6	8	9	8	8	8	9	8	8	8	8	8	8	8	8	8	8	7.59	0.59	0.75	Accepted		
SMA03	Independence motives	8	8	9	9	9	8	8	8	8	8	9	8	8	8	7	7	7	7	8	7	7	8	8	8	8	8	8	7.96	0.78	0.65	Accepted		
SMA04	Economic motives	9	9	8	8	8	8	8	9	9	9	9	8	8	8	8	8	9	8	8	7	7	7	7	8	8	8	8	8.15	0.85	0.66	Accepted		
SNT01	Number of networks	8	8	8	8	7	7	7	8	8	9	9	8	8	8	8	9	8	8	8	9	9	9	8	8	7	7	8	8	8.07	0.81	0.68	Accepted	
SNT02	Effective mentoring system from network	7	8	8	7	7	8	8	7	7	7	7	7	7	7	7	8	8	8	8	9	8	8	9	9	9	8	7	7.78	0.59	0.75	Accepted		
SNT03	Positive dialectics within network	8	8	9	8	8	9	9	9	9	9	8	8	8	8	8	8	7	8	8	8	8	7	7	7	8	8	8	8.11	0.81	0.64	Accepted		
D01	Age	8	8	8	9	9	8	8	8	8	8	8	8	8	8	8	8	9	8	8	9	9	9	8	7	7	8	8	8.15	0.93	0.53	Accepted		
D02	Marital status	8	8	9	8	8	7	7	7	7	7	6	8	7	7	6	7	7	8	7	8	8	8	8	8	8	8	8	7.48	0.52	0.70	Accepted		
D03	Number of children	6	6	7	7	6	6	6	6	8	8	8	8	8	7	7	8	8	8	8	9	8	8	8	9	9	8	8	7.48	0.59	0.98	Accepted		
D04	Age of first child	8	8	7	7	8	8	8	8	9	8	8	8	8	7	8	7	7	8	8	8	8	8	8	9	9	8	8	7.85	0.74	0.60	Accepted		
D05	Marital age when joining community entrepreneurship	8	8	8	8	9	9	9	8	9	8	8	8	7	7	8	7	8	8	7	9	9	9	9	8	8	8	8.22	0.85	0.70	Accepted			
EF01	Industrial sector	7	7	7	8	7	7	6	6	7	7	7	7	8	8	7	8	8	8	8	9	8	8	7	7	7	7	7	7.30	0.37	0.72	Need consideration		
EF02	Availability of financial resources	8	9	10	9	9	8	8	8	8	8	8	7	8	8	7	8	8	7	7	8	8	9	9	9	9	8	8	8.19	0.81	0.79	Accepted		
EF03	Legal aspects	6	6	6	5	6	6	6	7	6	7	8	7	7	7	6	7	7	7	7	6	6	6	6	6	6	6	6	6.44	0.04	0.64	Need consideration		
EF04	Feminist movement in the region	8	8	8	9	9	8	8	9	9	10	8	7	8	8	9	8	8	8	9	9	9	9	9	9	9	9	9	8.52	0.96	0.64	Accepted		

Source: Author's data compilation

For externalities factor, two out of four factors are easily rejected. Our study had not found industrial sector and legal aspect as triggered factor for women's role in economic community. Together with the first – two previous dimensions, we continue the study in to the second round.

In this round, every respondent are well informed that they can change their previous decision or retain the same score as they believe it as the best opinion. Using formal information consents, we posed some insights in written form as consideration. The results of the second-round Delphi can be seen on Table 3.

We acknowledged Table 3 as the consensus made by all 27 respondents. As final result, they rejected four sub-dimensions, 2 from individual aspects and the other from externalities aspect. In majority, our respondent mentioned that motivation of women to do something for their society is not affected by their past experience (in terms of previous occupation or entrepreneurship background). The reason is that because through Indonesian indigenous women, empowering society is not a matter of money or any other economic terms. It is more to how they are motivated by their true calling as the heir of Heaven. A high self-awareness is found to have critical point in the study.

A similar thought had also identified in how our respondent rejected the idea of industrial sector and the legal aspect. For Indonesian indigenous society, the two sub-dimensions doesn't recognize as the reason behind the noble idea. This is due to gender-equality perspective which had been posed by all stakeholders. Every sector has appreciated women's participation in community economy. Moreover, they also testified that since the government had paid more attention to this role, it is easier for them to propose financial support from the industry. The percentage of grant is up to 78% for the past eight years.

Table 3. Results of the second-round Delphi

Dimensions	Respondents																											Median	Mode	Average	% for score 8-10	Standard deviation	Decision
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27						
Entrepreneurial family background	8	7	6	9	9	7	7	6	8	8	8	7	9	9	7	7	7	8	7	8	8	8	8	8	8	9	8	8	8	7.74	0.63	0.86	Accepted
Life's reflections - childhood economic status	8	9	8	8	8	7	7	8	7	8	9	8	8	8	8	8	8	7	8	8	8	8	9	9	9	8	9	8	8	8.07	0.81	0.68	Accepted
Business characterization on early ages (learning through modeling)	9	8	6	8	8	6	7	6	9	8	9	9	8	9	8	8	7	8	8	8	8	7	9	9	9	9	8	8	8.04	0.78	0.98	Accepted	
Strong family support	10	9	8	8	8	7	7	8	8	8	8	9	9	8	9	9	8	8	8	8	9	8	9	8	7	8	8	8	8.22	0.89	0.70	Accepted	
A supportive norms and believes	8	8	9	8	8	7	7	7	8	9	8	9	9	8	6	6	8	8	8	8	8	7	8	8	8	7	7	8	8	7.78	0.70	0.80	Accepted
Positive response from the stakeholder	8	9	8	8	8	7	7	8	9	8	8	8	8	7	8	8	8	8	8	9	8	8	8	8	8	7	8	8	7.96	0.85	0.52	Accepted	
Strong entrepreneurial spirits from the society	9	8	8	8	7	7	7	7	8	8	8	7	8	8	8	8	8	7	7	8	8	8	8	8	8	8	8	7.74	0.70	0.53	Accepted		
Hero characterization	8	9	7	7	6	7	7	9	9	8	7	9	9	9	8	8	8	9	7	7	7	8	8	8	9	8	9	7.93	0.63	0.92	Accepted		
Education level	8	7	7	8	8	7	7	8	8	9	8	8	8	6	6	6	6	6	6	8	8	8	8	8	8	8	7.48	0.63	0.85	Accepted			
Education area	9	8	9	9	8	7	7	7	8	8	9	9	8	8	8	9	8	8	8	9	9	9	9	8	8	8	8	8.30	0.89	0.67	Accepted		
Previous occupation	8	7	7	6	6	7	7	7	8	8	6	8	8	7	7	8	8	8	7	7	7	8	8	7	7	7	7	7.26	0.37	0.66	Rejected		
Previous entrepreneurial experience	7	6	6	6	8	8	6	6	7	7	7	6	7	6	7	6	6	6	6	6	8	8	6	6	7	7	6	6.74	0.30	0.81	Rejected		
Previous employment	8	8	8	8	9	7	7	8	9	8	8	8	8	8	9	7	7	7	8	7	7	6	7	7	8	8	8	7.67	0.59	0.73	Accepted		
Industrial knowledge	8	8	8	8	8	8	9	8	9	8	8	8	8	7	8	8	8	8	8	9	8	8	8	7	8	8	8.04	0.93	0.44	Accepted			
Managerial skill	8	8	7	7	8	8	8	8	8	8	9	7	7	8	7	7	7	7	8	8	8	8	9	9	8	8	7.81	0.67	0.68	Accepted			
Hobby	8	9	8	9	8	8	8	8	7	7	7	8	8	8	8	8	9	8	8	8	9	9	9	9	8	8	8.22	0.89	0.64	Accepted			
Self-actualization	7	8	9	8	9	8	7	7	8	8	9	8	8	8	7	8	8	7	8	8	8	8	8	8	8	8	7.89	0.78	0.58	Accepted			
Targeted goals	8	7	7	7	8	7	7	7	7	7	6	6	8	9	8	8	8	9	8	8	8	8	8	8	8	8	7.59	0.59	0.75	Accepted			
Independence motives	8	8	9	9	8	8	8	8	8	8	9	8	8	8	7	7	7	8	7	7	8	8	8	8	8	8	7.93	0.78	0.62	Accepted			
Economic motives	9	9	8	8	8	9	8	9	9	9	9	9	8	8	8	8	9	8	8	7	7	7	7	8	8	8	8.19	0.85	0.68	Accepted			
Number of networks	8	8	8	8	9	7	7	8	8	9	9	8	8	8	8	9	8	8	8	9	9	9	8	7	8	8	8.11	0.81	0.70	Accepted			
Effective mentoring system from network	7	8	8	7	7	8	8	8	7	7	7	7	7	7	7	8	8	8	8	9	8	8	9	9	8	7	7.78	0.59	0.75	Accepted			
Positive dialectics within network	8	8	9	8	8	9	9	9	9	9	9	8	8	8	8	8	8	7	8	8	8	8	7	7	8	8	8.11	0.81	0.64	Accepted			
Age	8	8	8	9	8	8	8	8	8	8	8	8	8	8	8	9	8	8	8	9	9	9	8	7	8	8	8.15	0.93	0.53	Accepted			
Marital status	8	8	9	8	8	7	7	7	7	7	6	8	7	7	6	7	7	8	7	8	8	8	8	8	8	8	7.48	0.52	0.70	Accepted			
Number of children	6	6	7	7	6	6	6	6	8	8	8	8	8	8	7	7	8	8	8	8	9	8	8	9	8	8	7.48	0.59	0.98	Accepted			
Age of first child	8	9	7	7	8	8	8	8	9	8	8	8	8	7	8	7	7	8	8	8	8	8	8	9	8	8	7.89	0.74	0.64	Accepted			
Marital age when joining community entrepreneurship	8	9	8	8	9	8	8	8	9	9	8	8	8	7	7	8	7	8	8	7	9	9	9	9	8	8	8.19	0.85	0.68	Accepted			
Industrial sector	7	7	7	8	7	7	6	6	6	7	7	7	8	8	8	7	8	8	8	9	8	8	7	7	7	7	7.30	0.37	0.72	Rejected			
Availability of financial resources	8	8	9	8	8	8	8	8	8	8	8	8	7	8	8	7	8	8	7	7	7	8	9	9	8	8	7.96	0.81	0.59	Accepted			
Legal aspects	6	6	6	5	6	6	6	7	7	6	7	8	7	7	7	6	7	7	7	6	6	6	6	6	6	6	6.44	0.04	0.64	Rejected			
Feminist movement in the region	8	8	8	8	8	8	8	9	9	10	8	7	8	8	9	8	8	8	9	9	9	9	9	9	8	8	8.44	0.96	0.64	Accepted			

Source: Author data compilation

### 4.3 Discussion and implications

Alike Weaver (1998), our study acknowledged Indonesian indigenous people as a multicultural society. The stigma of a closed society is no longer found. On contrary, this study witnesses how they had move towards new degree of civilization without forgoing their originalities. Today, women are fully advocates regarding their rights and responsibilities. This is the true challenge for them, especially for younger indigenous generation who are well-educated in modern society.

This study had seen how they reacted to this issue in a very tactical move. Begin with core values taught in their early childhood, it is the motherhood senses owned by every indigenous woman which leads them to every noble thought. Our observations through discussion and the Delphi technique among nine tribes found that they provide strong learning mechanism to teach their younger generation about this issue. In other words, the way the family tried to develop loyalty



and commitment to their society had happened to be systematic. They are not only describing the idea in an oral form, but also using every traditional customs such as dancing, poems, songs, theatrical art performance and also paintings. Most of the stories developed as the original message tried to convince young-girl to be brave in stepping as the heirs of Heaven which has the responsibility to taking care of their society and civilization.

Women have to be a pole prayer for their family, even for the purification of their husband's souls. Once they succeeds the first steps, then they have the responsibility to nurturing their civilization. This is the stage where for most cases, women needs to pose their role in community through entrepreneurship. A multi-talented gift owned by women is the pivotal factor which might convert their high self-motivation to a practical form of idea. Through their inner-spirits, Indonesian indigenous women are able to empower their social network to join the movement to achieve the common good of the society.

One plausible way to give their contribution is through community entrepreneurship. This study supports Peredo and Chrisman (2006), Selsky and Smith (1994), Johannisson (1990). Developing a community must started with a firmly social leader to change the existing paradigm. Through their motherhood spirits, women are able to empower their society to (1) portray their future, (2) explore idea that can help them to improve the levels of economic performance, (3) work with the idea and (4) duplicate the idea to another subset of society. As we observed similar scheme in Africa, India and Bangladesh, motivation of Indonesian indigenous women to contribute to their society is happened to be very unique. While the previous stated nations depend on women advocacy done by non-governmental organization, our study had seen that indigenous women are advocating themselves through deep-contemplation learning process. A high awareness of being the heir of Heaven and earth, women in indigenous society of Indonesia were taught to have their senses for the society. This paradigm had acknowledged by men. That's why within our current society, gender equality justification is already at its appropriate stage. This is the point where all stakeholders share the same responsibility to preserve the values over longer time.

Although some scholar had posed the issue of family support in this matter (Shelton, 2006; Grandey and Cropanzano, 1999), this study found the absence of the stated factor. On contrary, most of respondents declared that through a proper understanding of motherhood senses, women are able to provide a balance contribution in nurturing their family and at the same time seeing their society as the extension of the family. Uniquely, this is not applied for the high-class woman in the society, but also for the middle class level.

#### *Women and society: a one cell perspectives*

As a counter opinion, this study also succeeded in performing series of in-depth interview from the husbandry sides. From 27 women's experts who joined our Delphi session, we invited their husband to have in-depth interview relating to how they sees their wife's activity in the community. Using NVIVO software, we justified the used of words 'it is a blessing to have a wife that shows the highest virtues for developing societies through community entrepreneurship' frequently spelled out by the respondents. They testified that the new role doesn't change the original role as a wife and a mother of their family. Surprisingly, most of the respondent explained that through their multi-talented gifts, women are able to perform the two tasks at the same time.

Among some participants, we found an interesting thought that as husband, he sees the family as a part of the society. Thus, developing the society would means developing their own family.

*'For an indigenous people, the society is actually refers to ourselves. Society and my family are inseparable. Thus, it is a blessing to have a wife that fully aware their responsibility to taking care of our society. Since she knew a lot about our traditional dance performance, then it is good to help her teaching our youth and prepared them to perform in higher level',* husband of traditional dance activists - Balinese

This paradigm had also applied for the spirits to be the Hero. Our study acknowledged that men share their appreciation to women by providing a wide chance for self-actualization. This is a mean to be a hero for the family and society.

*'We believe that every woman is a hero. We don't have to wait until they succeeded in alleviating our society to entitle them a hero. Because, they are our hero started from the early morning when most of us still sleeping until the rest of the day. Therefore it is good to have them as the hero for our civilization. Good deeds will accompany us to enter the Heaven, thus seeing our Hero together with us in that place would be a truly blessing',* husband of women entrepreneurs in traditional craft handmade - Javanese.

As point to that, all men are willing to spare the home-work when their wives are still dealing with difficulties faced by the society. This is how Indonesian society proofed their spirit of gender equality.

*'Our society acknowledged that men and women are already has their own responsibility. We need to help each other. And by doing so, we will automatically eliminate self-egocentric in managing a family'*, a husband of women entrepreneurs in art performance - Bugise

One important issue that should be cautiously notice is the sustainability of the current thought. Trend of modernization and globalization had created negative impact to the original values. To date there are lots of long-term over-seas scholarships given to this community. Without firmly guidance regarding how they should maintain the original values, they are more easily being adapted with the new thought which sometimes different from their ancestor's belief. Though it is too early to judge, but the trends are actually there. Stakeholders need to put this into consideration. Otherwise, they will struggle with values' preservations instead of move forward for better performance.

The most plausible way out is to provide better infrastructure facilities for the indigenous society, especially to those who are currently living in remote regions. Access to education and health are two of big concerns. Our study had signaled the importance of education in terms of providing women with better knowledge, managerial skill and social networks. Effective development of these two factors will lead the nation into higher level of civilization.

Having considered of all these factors, our study proposed several proposition for future research agenda as follows:

Proposition 1: Social learning theory is positively associated with indigenous women's role in developing community through entrepreneurship

Proposition 2: Socio-cultural theory is positively associated with indigenous women's role in developing community through entrepreneurship

Proposition 3: Self-motivational aspects are positively associated with indigenous women's role in developing community through entrepreneurship

Proposition 4: An individual aspect is positively associated with indigenous women's role in developing community through entrepreneurship

Proposition 5: Social network theory is positively associated with indigenous women's role in developing community through entrepreneurship

Proposition 6: Demographic aspect is positively related to indigenous women's role in developing community through entrepreneurship

Proposition 7: An externality is positively related to indigenous women's role in developing community through entrepreneurship

Proposition 8: A modernization and globalization is negatively related to indigenous women's role in developing community through entrepreneurship

## 5. CONCLUSION

This study tried to analyze Indonesian indigenous women's role in community-entrepreneurship. Using nine indigenous tribes the study focused on two folds questions: (1) how indigenous society sees women's role in economic community and (2) what are the antecedents of these noble thought. Having succeeded in performing a focus group discussion and deploying a Delphi technique among 27 experts, the study concluded that from indigenous perspective, women must take the responsibility to nurtures their society as well as their family.

Along their life journey, indigenous women were taught to improve their motherhood senses to perform this duty. That's why several actions had been justified using the existing theories, thus strengthening the thought that a nation needs the role of women especially those who are coming from an indigenous society. Through their purity in values and customs, they have the ability to revealed new paradigm as an outcome from a dialectic process with modernization and globalization. Over longer term, this would be one of Indonesia's competitiveness in developing the world's civilization. Thus it is plausible to positioned woman as the mother of a nation.

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