

Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability



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ABSTRACT: Many studies have been done on social networks and the sustainability of women entrepreneurship. However, these studies do not analyze the impact of social networks on women entrepreneurship from a feminist viewpoint. From an African context, this paper contributes to the studies on social networks and their impact on women entrepreneurship from a feminist perspective. Using semi-structured interviews, we interviewed 109 women entrepreneurs in agribusiness. Key questions included, how do women's social networks impact on the sustainability of their businesses? Results show that husbands, friendships, saving groups and self-sufficiency positively impact on women business sustainability. It was established that men play a vital role in women business sustainability contrary to popular belief, that the social fabric is being torn apart due to western entrepreneurial tendencies such as competition in social networks and that post-colonial concepts such as urbanization present pseudo benefits that impact women entrepreneurs and their social networks negatively.

KEY WORDS: Social networks, feminist analysis, women entrepreneurship, business sustainability, Uganda.

1. INTRODUCTION

Social networks have been described as strong platforms for business success and sustainability, without which the two cannot be achieved (Rulangaranga, Isoh & Basemera, 2020; Aryee, 1991). In women entrepreneurship, studies show that social networks particularly play a vital role in the success of women enterprises (Jong & Compio, 2021; Ekpe, Mat & Ekpe, 2015). This is because women tend to use them as financial support systems (Upton, Broming & Upton, 2019) as well as hubs in which entrepreneurship advice and opportunities are shared between parties (Halberstadt & Spiegler, 2018; Revell-Love & Revell-Love, 2016). Research shows that social networks such as family and friends are most preferred by women due to trust (Mehta, Semali & Maretzki, 2011) and goodwill embedded in them as well as an opportunity through which they can achieve a work and life balance (Bogaards, De Klerk & Mostert, 2012; Marcinkus, Whelan-Berry & Gordon, 2007). In this study, we analyse the social networks from which women take entrepreneurship advice and demonstrate why this matters from a feminist viewpoint with the aim of contributing to understanding the impact of women's social networks on business sustainability among agribusiness women entrepreneurs in Uganda.

We address the research question: How do women's social networks impact on the sustainability of their businesses? The analysis is made through a feminist theoretical framework, which presents a feminist critique to women's social networks and the impact they have on the sustainability of women's business enterprises. We interviewed 109 agribusiness women entrepreneurs in the central region of Uganda in Kampala and Wakiso. By applying a critique to liberal and cultural, radical and post-colonial feminisms, the study intends to contribute to research in the following ways. First, we examine what the networks of women entrepreneurs are and how they influence women's sustainability in business bringing to light the role of husbands as family in the equation. Second, we show how feminist concepts of self-sufficiency and competition tear at society's social fabric due to their foreign origins presenting a drastic change in culture. Third, we explain the impact of post-colonial development notions such as urbanization on women entrepreneurship and sustainability.

2. THEORETICAL AND CONTEXTUAL FRAMEWORK

According to liberal feminist literature (Tong 2009; Murdoch, 2001), men and entrepreneurship have always been synonymous in history and the characteristics of an entrepreneur such as risk taking, competition and growth orientation (Reuben, Sapienza, & Zingales, 2015; Fiske, Cuddy Glick et al., 2002) have leaned toward the masculine (Hechavarria & Ingram, 2016). On the other hand, women in the history of society have been associated with promoting and sustaining relationships on which humanity

Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability

hinges (Singh & Islary, 2019; Kleinberg, 1990) hence the characteristics of bearing children, homemaking and nurturing the future generation have leaned toward the feminine (Ridgeway 2011). The discourse of gender equality and in particular feminism has presented the advocacy for women's economic rights (Popoola, Egharevba & Fayomi, 2020; Messac, 2018; Deininger, Ali & Yamano, 2008) resulting into economic empowerment through entrepreneurship by women (Karwati, Ansori & Mulyono, 2018; Nhuta & Mukumba, 2017; Elson, 2009). As observed by (Nor, 2021; Kaka & Launi, 2014; Awusabo-Asare & Tanle, 2008), many African countries have adopted women entrepreneurship as a strategy for poverty reduction. While gender equality initiatives form an essential part of the global sustainable goals (Morrow, 2018; Kim, 2017) propounded by the United Nations and the World Bank (Bernstein, 2017; Ferguson & Harman, 2015), the impact of the so-called economic empowerment of women on society's social fabric is widely neglected particularly in African contexts (Wuchu & Ngwainbi, 2021; Oyeronke, 1997; Fagg, 1963). According to post-colonial feminism (Naoual, 2019; Riyal 2019), the adaptation of global strategies such as advocating for women's economic rights is observed as a neo-colonialism from the West. While African women have been entrepreneurs for generations (Iris & White, 1999; Hafkin & Bay, 1976) and working together presents more economic and social benefits (Sesan, Clifford & Jewitt et al., 2019), radical feminists observe that women entrepreneurship from the West has introduced concepts such as competition (Welsh, 2016; Tong, 2009) that are socially destructive to African societies. Furthermore, women adopting these concepts works against the social structure of culture for which they are custodians (Adam, 2020; Amaechi & Muoh, 2018) affecting their personal networks and the work dynamics of sharing and goodwill toward their counterparts (Kuada, 2020; Osei-Hedwie & Abu-Nimer, 2009) for example in saving groups/schemes (Saccos). Due to women's feminine inclination toward relationships (Vercruyse & Dobson 2021; Dobson & White, 1995), they tend to lean toward familial and friendship ties for entrepreneurship advice as well as moral, emotional and financial support compared to men. However, the disintegration of kinship ties has been encouraged through the post-colonial concept of urbanization which has spiked high levels of rural to urban migration (Tumwesigye, Hemerijckx, Opio, et al., 2021; Stites, 2021) by women seeking economic opportunities. This is witnessed in the agribusiness industry where women are entrenched (Copley, Golkap, Kirkwood et al., 2021; Combaz, 2013; Bitature, 2018; Ngugi, 2017). On the other hand, as observed by Kinyanjui (2014) and Mikell (1997) feminism arises in African women entrepreneurs due to high levels of crime presented by urbanization negatively affecting women agri businesses. It should be noted that, the agribusiness industry in Uganda stems from Agriculture, one of Uganda's main commercial activities (Bamwesigye, Doli & Adamu et al., 2020). It has been a lucrative hub for women's necessity entrepreneurship due to its convenience in encouraging small startups as well as its pliability to fairly withstand economic shocks. According to (Bowen, Ali, Deininger et al., 2015) over 76% of women are in Agriculture, compared to 62% of men. Although this is so, women face a multitude of challenges from breaches in supply chain networks that are a result of weak or poor social ties in their networks (Stites, 2021), to gender norms that limit their economic opportunities (Bianco, Lombe & Bolis, 2017; Hiller, 2014) as well as working in an economic environment that provides little to no formal financial safety nets (Maher & Poulter, 2015) despite women's primary role in GDP increment (Ellis, Manuel & Blackden, 2005) in Uganda through entrepreneurship. These challenges influence women entrepreneurs' ability to achieve sustainability. According to (Dyllick & Muff, 2015) business sustainability is described under three systems where the first system describes the profits of the business, the second takes into account the people and the planet while the third takes into account the sustainability of both systems one and two. On the other hand, other authors define business sustainability as simply survival or longevity or duration (Oudah, Jabeen, & Dixon, 2018) and it is on this definition that our study anchors. Although many studies have taken a feminist perspective on women and entrepreneurship, few have considered the impact of women's personal or social networks on business sustainability. Our study therefore explores women's social networks and business sustainability from a feminist standpoint. This is critical and matters because the relationships that women form strongly determine how long their enterprises last while taking into account the impact on women themselves as well as society at large. This paper contributes to the growing feminist literature on social networks and African women entrepreneurship.

This theoretical framework high lights four points. First, how liberal feminism enforces the quest for a balance in economic opportunities between men and women through advocacy for women empowerment through entrepreneurship. Second, how post-colonial concepts such as urbanization impact women entrepreneurs' social or personal networks in Uganda. Third, how western concepts of competition in entrepreneurship pose a threat to the social fabric of Ugandan society and fourth how business sustainability is ultimately impacted. The next section presents how we investigated this empirically.

3. STUDY METHODOLOGY AND PROCESS

To explore our research question, we used semi structured interviews to different women entrepreneurs who practiced entrepreneurship and owned agribusiness enterprises and were located in Kampala and Wakiso in Uganda. Uganda was deemed a good research context because of its high rate of women in entrepreneurship. The purpose of selecting two settings was to observe the full impact of the social context of women entrepreneurs (Gehman et al. 2018) as well as taking into account the convenience of the location of enterprises for the researchers.

Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability

In the beginning, the context was orientated and time was spent talking and engaging women entrepreneurs about their work and business environment. This means that women entrepreneurs were identified in market places, streets, shops and restaurants. They were directly approached for preliminary talks (Gehman et al. 2018; Eisenhardt 1989). From this orientation work, respondents were purposively identified and approached and were engaged in semi structured interviews (Lincoln & Denzin 2000). Consideration was taken that their businesses were agribusinesses. The focus of our study on agribusinesses was due to women's dominance in this type of industry. Study respondents were self-selected and the total sample consisted (N=109) women entrepreneurs. Their businesses had been in operation from between one to twenty years old with the majority (N=81) in operation for four and more years (see appendix 1), but all were considered to be established and sustainable. Participants' individual characteristics varied across the following categories: type of business (market and street businesses, retail shops, restaurants, etc.), marital status (married, single, widowed, and divorced), family composition (2-4 members, 5-10 members) and business duration (1-20 years) and business location (Makerere, Naalya, Mulago.) See appendix 1.

Interviews of participants were conducted using both open ended questions with questions prepared prior to the interview (Hyman & Sierra, 2016). The interview guide was developed with questions that sought to identify women's social networks, why they chose that network, how these networks supported them achieve sustainability as well as the challenges they faced within their networks. For example; we asked them who they got their entrepreneurship advice from and why or why not they belonged or did not belong to saving schemes. The interviews were carried out from 2019-2020 and were recorded by phone and later transcribed. A note book was also used to keep track of the observations as well as help internalize the emerging concepts (Phillipi & Lauderdale, 2017) and apply a feminist critique to the findings. For example women mentioned theft in saving groups which resulted in examining the impact of urbanization on women in business entrepreneurship.

Data analysis

Using the theoretical feminist thought framework as the analytical tool, the data was analyzed. This presented an interaction between the theories presented and the data from the fieldwork demonstrating a noticeable development between analytical stages (Alvesson & Skoldberg 2000; Glaser & Strauss 1967). The transcribed interviews and field notes were organized and coded using qualitative content analysis where concepts that had more repetitive (Hsieh & Shannon, 2005) responses were selected to respond to the research question. For example, the first round of coding was based on the question 'before starting your business, who did you get entrepreneurship advice from?' The responses were then combined and connected in multiple levels (see Table 2 for an example of how a quote went through the analysis process). In the analysis process we constructed narratives through conversations (Boje 2001; Czarniawska 1998) we had from conferences and seminars attended. Narratives are more than verbal dialogue, they are also written texts, as well as body language and environment (Roos 2019) which supported the interpretation of the findings.

Table 2. Illustrating how a quote advanced through the analysis

Quote to be analyzed	First round of coding	Second round	Feminist critique	Emerging narrative/Process
When I got married I was a stay home wife and so I got tired of asking for money from my husband. He and I decided to start a restaurant since I knew how to cook. My husband gives me business advice. We manage everything in this business together. We have other businesses as well. We do mobile money, and we have a hotel. (Respondent 100)	- Business opportunity identification - Husband offering entrepreneurial support/advice - Working together - Expanding business together	- Husbands support wives' entrepreneurial ideas. - Interdependence on each other to achieve business goals.	Equality between the genders from married couples.	Family: husbands as social networks

The next section presents the three narratives or themes that emerged from the analysis underpinning feminist thought. They are classified as: - Family: Husbands as social networks, Self and individual observation as sources of entrepreneurial advice and impact of saving groups and friends on women's business enterprises.

Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability

4. FINDINGS AND INTERPRETATION

Findings were divided into three basing on the women's vital sources or networks for entrepreneurship advice. Participants understood social networks as the relationships with people who presently supported them in business or had supported them in the past by way of providing financial means such as capital, moral advice such as product quality and quantity as well as business advice such as what business to start and where.

a. Family: Husbands as social networks.

Family networks can be described as kinship connections related by blood, marriage or origins (Agbim, 2019) that female entrepreneurs possess that play a key role in the sustenance of women enterprises not only through being the reason for the enterprise in the first place (Welsh, 2016) but also through providing information and capital as well as moral and emotional support. These kinship ties may include parents, siblings, children, spouses, clan members or relatives as well as in-laws. Family constituted 24.4% in being a source for entrepreneurship advice. Women solicited entrepreneurship advice from: mothers (10), aunts (2), fathers (1), sisters (4), sisters in law (2), husbands (10), daughters (3), and brothers (3) (see table 3). While there is a lot of literature on the friction between married women and men regarding gender roles and home finances (Hechavarria & Ingram, 2016; Ridgeway, 2011), our findings show strong business support from husbands (7%) towards their wives' entrepreneurial efforts more so with the wives becoming entrepreneurs to supplement their husbands' incomes, demonstrating a sense of equality through interdependence.

At the beginning, I was looking for money to start a tailoring business but my husband advised me to instead start a business with him in the market because the money we had was not enough to start a tailors shop. After the birth of our first child, my husband convinced me to start. He said I was strong and a hard worker and he also taught me business. He already had space rented in the market so I agreed to work together with him. We started by selling apples then added oranges to diversify. If I am unable to work, I cannot let anybody else manage the business except my husband. Right now we can afford to pay our home rent and can take care of our children, we had two more kids after we started the business. (Respondent 12- Market Woman in Nakasero)

My husband's family are farmers with a lot of fruits at the farms. He and his family grow the fruits and I sell them. It is an available opportunity for me. I have a free source of goods because I get them from our relatives in the village without buying, so my husband brings them after harvesting in the village and I sell them cheaply here in the city. (Respondent 62- Street grocer in Makerere Kikoni)

I was inspired to start business because I wanted to help out my husband since we were having debts and I also wanted to improve our household incomes. (Respondent 98- Street grocer in Kasenyi-Entebbe)

Women entrepreneurship hinges on personal networks to establish business sustainability. Where husbands are not, women seek assistance and support from other networks closest to them. Husbands play a critical role in women's entrepreneurial success as they are the founders of the craft through patriarchy (Tong, 2009; Murdoch, 2001) and are the link through which women can be significantly empowered (Nikina, Shelton & LeLooarne, 2015). These findings concur with research done by Wolf and Frese (2018) that found a positive correlation between husbands' influence on the success of their wives' entrepreneurial ventures.

b. Self and individual observation as sources of entrepreneurial advice.

While personal networks strongly impact on women's business growth and development, findings show that this may not necessarily be the case for some women entrepreneurs. Results demonstrate that 33.3% of women entrepreneurs depended on themselves to acquire information. The creation of businesses as a platform for women empowerment is mainly of western origin (Riyal, 2019) and has a component of competitiveness in order to survive. While the African culture of sharing and togetherness is still a mechanism used to meet sustainability, the component of competition is nevertheless recognized in some business settings creating a dent in the African culture of goodwill and interconnection with others (Monnickendam-Givon, Schwartz & Gidron, 2018), thus encouraging individual independence instead.

The challenge is competition even with people you consider friends and yet they are selling different products. The market is a dangerous place because some say women sustain businesses through witchcraft. Others say market women are adulterous because they have no time for home which affects their marriages. I would not want my children to work in the market because women here are vulgar and abusive. If you come here well-educated and well-mannered, you'll be affected and turn like them. What I do, I just persevere, turn a blind eye and mind my own work. (Respondent 12- Market woman)

Furthermore, women mention that they started business with no advice or information from close networks but have achieved sustainability through avid observation of other women entrepreneurs as well as establishing networks outside familial ties.

I did not get any information from anyone, just I observed many working women in the area and decided to start something of my own since retail shops seemed profitable. (Respondent 24- Retail Shop owner)

I actually had a number of business ideas I was working on. My first business before this one was someone else's and it failed so I left. This business now is my own creation because I've observed that making and selling fresh juice has proved profitable and with potential. (Respondent 28- Market woman)

Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability

I studied agricultural practices and so I felt confident in myself about agri business. I started young and I made a lot of mistakes in business. Over the period however I have learned from my mistakes and have got advice from different people in the industry how to improve my products and business. (Respondent 25- Market woman)

In the bid to achieve economic empowerment, women entrepreneurship has presented women with the concept of competition that is contrary to the African culture of goodwill and sharing, a culture for which women are custodians (Adam, 2020; Amaechi & Muoh, 2018) placing them in a position where they have to feud with one another or acquire self-sufficiency away from close ties in order to meet sustainability in the field of entrepreneurship, a previously masculine field in order to protect women from the harsh realities (Murdoch, 2001).

c. Impact of saving groups and friends on women's business enterprises.

Findings also show that women entrepreneurs seek advice from saving groups such as savings and credit cooperatives (Saccos) as well as their friends by 41% (see table 3) in the efforts to achieve sustainability. Due to the rise in migration from rural to urban areas in search for economic opportunities, the urban population has increased with Wakiso and Kampala being the most populated and women outnumbering men 51% to 49% (Uganda Bureau of Statistics [UBOS], 2021). Leaving familial ties behind, women establish friendships in urban areas from which they receive entrepreneurship advice for business startup and sustenance.

I was chatting with a friend on the phone and we were talking about food business. She advised me to start a restaurant and I did. (Respondent 31- Restaurant owner)

A friend of mine gave me advice on business and even still advises me to date about my retail shop. (Respondent 35- Retail shop owner)

Saccos also play a significant role in supporting women's entrepreneurial goals by providing savings, loans and credit services as well as assisting women manage their finances responsibly.

I belong to a savings group because sometimes it gets difficult and I need capital to reinvest in the business, so the savings come in handy. (Respondent 36- Street fruit vendor)

My savings group is called Baggagga Kwagalana. We get our savings twice a year in June and December and it's a good savings group. (Respondent 54- Market woman in Kalerwe)

We have our savings group here called Bivva Muntuyo. We save there every day. They save for us and we can also borrow from there in case we need it. (Respondent 53- Market woman)

On the other hand, urbanization and high populations result into high levels of crime (Ladbrook, 1988) affecting women entrepreneurs' businesses causing losses and distrust in group saving schemes.

I got tired of saving groups due to rampant theft and disorganization. Also, they have high interest rates when one wants to borrow. (Respondent 70- Market woman)

I do not belong to any savings group because they are not safe. I keep my money myself where I feel it is safe like on mobile money. (Respondent 76- Market woman)

The pursuit of gender equality has presented women with business entrepreneurship as a platform to have power over their livelihoods through their own efforts. At the same time, the pursuit has exposed the lack of financial safety nets to protect women's financial successes due to the pseudobenefits of urbanization that have led to high population growth and high levels of crime. This disproportionately affects women than men because women outnumber men in numbers (UBOS, 2021) in agribusiness and have a more risk averse and less discerning nature (Reuben, Sapienza & Zingales, 2015) that on one hand works to protect them (Hiebl, 2014) and on the other works to hold them back.

Table 3: Sources of entrepreneurship advice for women entrepreneurs.

Sources of entrepreneurship advice	Variable	Frequency	%
Family (24.4%)	Aunts	2	1.3
	Brothers	3	2.0
	Sisters	4	2.8
	Sisters in law	2	1.3
	Mothers	10	7
	Fathers	1	1
	Husbands	10	7
	Daughters	3	2.0
Rely on self through observation and hands on learning (33.3%)	No close personal networks	48	33.3

Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability

Saving groups/schemes and friends (41%)	Saccos	37	25.8
	Friends	22	15.2
Other (1.3%)	Former employers	2	1.3
Total		144	100

Source: Field data

5. DISCUSSION

This study started out by stating the aim for the study namely investigating the relationship between social networks and women entrepreneurship from a feminist perspective with the aim of understanding how business sustainability is impacted. This is critical because understanding where women acquire entrepreneurship advice is important in underscoring whether their business will fail or not given Ugandan women's high entrepreneurial nature (Bitature 2018; Ngugi, 2017). We make three arguments. Firstly, that indeed family plays a critical role in being a source from which women entrepreneurs acquire entrepreneurship advice with their husbands making major contributions contrary to previous cultural notions that husbands hold women back due to gender role obligations. Secondly, we argue that the impact of women empowerment initiatives mainly originating from the west have led to the erosion of African culture through business rivalry among women entrepreneurs resulting into individualistic entrepreneurship that encourages escapist tendencies by seeking self-sufficiency over depending on others hence striking a blow at the core African values of goodwill and togetherness which secludes women from one another and thirdly that the consequences of urbanization present a challenge of crime in entrepreneurship that negatively affects women's social networks particularly saving groups resulting into distrust consequently leading to more risk aversion. Furthermore, as a result of rural to urban migration, women establish friendships that act as support systems in the absence of familial ties. The results found that the majority of women entrepreneurs depended on saving groups and friendships for entrepreneurship advice compared to family or self-observation. However, the margin of difference may be negligible depending on the intentions behind the preference, for example women who have no familial ties in the urban areas may prefer friends and saving groups as their sources of entrepreneurial advice to achieve business sustainability. The discussion presents a feminist analysis on the impact of women's social networks on their businesses with three key contributions to African women entrepreneurship literature.

First, the literature illustrates a strong preference by women entrepreneurs to the use of personal networks to attain entrepreneurship advice (Upton, Broming & Upton, 2019). Family is a major source of advice with mothers, aunts, daughters and husbands etc. playing a critical role in enabling women businesses achieve sustainability. On the contrary however, the role of husbands has been underrepresented in the research and yet their contribution to women's entrepreneurial sustainability is of significant importance (Wolf & Frese, 2018). This study illustrates how husbands influence their wives' business enterprises taking into consideration the entrepreneurship advice they give as well as the situations they create that inspire women to become entrepreneurs. For example, the findings demonstrate that men provide opportunities in which their wives can operate as entrepreneurs to earn for themselves as well as increase household incomes. These opportunities include information or advice on what business to start, provision of space to operate in the market, family debts to pay and provision of the products such as fruits to sell. These opportunities identified create an environment where both husbands and wives work together to achieve sustainability goals hence demonstrating a framework of interdependence and equality between the genders. Furthermore, the involvement of husbands in women's entrepreneurial efforts deconstructs the stereo typical and patriarchal argument that African men hold their wives back in entrepreneurship demanding that they stay home and fulfil gender obligations (Bianco, Lombe & Bolis, 2017). While this argument may be true in some contexts particularly in rural Uganda the dynamic changes in many urban contexts to the benefit of women. Family networks, specifically husbands therefore provide a pillar on which women entrepreneurship in Uganda survives and flourishes.

Second, the study establishes the negative impact of westernization on African women entrepreneurship. While women empowerment initiatives are a positive force to reckon with in terms of uplifting women economically, entrepreneurship as known today is a relatively new phenomena. This is because of the element of competition to achieve sustainability. Due to the rivalry that springs from competition, the African culture of goodwill and sharing with one another has disintegrated. While there may be women entrepreneurs that keep the values alive in their daily operations with one another to attract prosperity to their businesses (Kinyanjui, 2019), competitiveness and crudeness thrive among other women entrepreneurs. For example, women tend to engage in witchcraft tendencies to stay ahead of their counterparts tearing the fabric of goodwill apart resulting into self-dependence and the making of entrepreneurial decisions out of fear of what others may do. Furthermore, the field of business entrepreneurship till recent times, has always been perceived as a male craft with women at the receiving end from men's work. This design protected women from the harsh realities of competition and stress to make ends meet. However due to the sustainability gender goals designed by global institutions such as the World Bank and the United Nations to encourage women into leadership roles and take

Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability

charge of their finances (UBOS, 2021), women have lost the protection and provision of men resulting into a hunger for self-sufficiency for information through education and entrepreneurship. Men similarly have stepped back and relinquished their previous responsibilities, a pattern that is working against true equality and negatively affecting women more given the increase in single parent families headed by women entrepreneurs (see table 2). Since women are believed to be custodians of African cultural values and norms as well as the nurturers of cultured societies through their children (Johnston & Swanson, 2003; Coontz, 1992), efforts to strike a balance between new and known methods of entrepreneurship should be explored in order to mitigate the danger of losing African beliefs and norms in business entrepreneurship. This is important because a loss of culture results into a loss of cultural identity and oneness. Additionally, women that prefer to depend on their husbands or on the patriarchy for economic protection should not be ignored. The relentless drive to empower women economically should take into account and acknowledge the economic benefits of the patriarchy for women that may not necessarily want to be economically independent. This is critical to gender equality especially now that men are relinquishing the gender role of bread winner.

Third, this study further establishes the impact of post-colonial urbanization on women's social networks and offers insights into sustainable African women entrepreneurship. The urbanization of cities like Kampala and Wakiso has led to the migration of women from rural to urban areas in search of economic opportunities in agribusiness. As such, they leave their familial ties behind and establish networks in urban areas through friendships and saving groups (Saccos) that form their entrepreneurial support system for financial advice, opportunity identification as well as business information. However the high populations attracted to urban areas present crime challenges that maybe undetected by new women entrepreneurs. For example, women joined Saccos that they later found to be fraudulent. This affects women's trust in friendships as well as saving groups further strengthening the characteristic of women being risk averse in entrepreneurship (Reuben, Zingales, & Sapienza, 2015) which presents a paradox, not only as a protective strategy from fraud and loss but also as a mechanism that holds them back from larger investments. This is important because women dominate the agribusiness industry than men and so are more vulnerable to failure due to the presence of untrustworthy financial safety nets for their hard earned savings. Additionally, women tend to be more susceptible to fraud than men due to their trusting nature (Kray, Zant & Kennedy, 2014) especially due to the impact of migrating into the city being unskilled and unexposed from the rural areas. However the support systems from which they seek advice may do more harm than good in assisting women achieve business sustainability presenting a challenge to policy makers to re-evaluate not only the economic impact of urbanization to women as economic assets to the Ugandan economy but also the social impact on community cohesiveness.

6. CONCLUSIONS

In this study we analyze the sources of women's entrepreneurship advice and we conclude firstly that, contrary to stereo types against African men holding their wives back from empowering themselves, this study proves that through providing opportunities for their wives, husbands as well as women's families in general play a critical role in African women entrepreneurship which may be credited to liberal feminist efforts towards gender equality. Secondly, as observed by radical feminists, women empowerment through entrepreneurship has resulted into standardizing self-sufficiency and self-dependence. These are traits of western entrepreneurs as ways to survive in business leading to disintegration of the African cultural core values of goodwill and community of which women are custodians by virtue of being mothers and therefore nurturers (Johnston & Swanson, 2003; Coontz, 1992), as well as taking on male entrepreneurial realities from which they were formerly protected, thus working against their own interests. Lastly, through the lens of post-colonial feminists, we conclude that crime through urbanization inordinately affects women entrepreneurs than men entrepreneurs due to high migration levels that have resulted into more women saturating the agribusiness industry compared to men entrepreneurs hence increasing their susceptibility to crimes like fraud orchestrated by advice and information from their own social networks as well as their easy trusting nature that many a time works against them and their sustainability goals.

This study centered on business sustainability as the longevity of a business enterprise but did not expoit it as defined in the literature according to its three typologies (Dyllick & Muff, 2015). We present two avenues for future research; a) taking on a feminist approach, are the business sustainability typologies or systems being met by businesses in Uganda and Africa at large? If so, at what stage and in what industries? And b) what is the impact of women's social networks in the three business sustainability typologies?

All personal information that would allow the identification of any person or person(s) described in the article has been removed.

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Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability

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Appendix 1

Table 1. showing descriptive characteristics of women entrepreneurs involved in the study.

Kampala Name of	N=90	%	Wakiso Name of place	N=19	%
Place Ntinda	11	12.2	Seguku	11	
Nakasero	9	10	Kasangati	1	5.8
Kalerwe	43	47.8	Kasenyi-	5	26.3
Wandegeya	5	5.6	Entebbe Others		
Makerere	9	10	Mukon	1	
Mulago	9	10	o	1	5.2
Bwaise	1	1.1	Naman		5.2
Mpererwe	1	1.1	ve		
Naalya	1	1.1			
Mawanda road	1	1.1			

Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability

Age			Age		
15-29	19	21.1	15-29	8	42.1
30-44	50	55.6	30-44	10	52.7
45-59	12	13.3	45-59	1	5.2
60-74	4	4.4			
No response	5	5.6			
Duration in business			Duration in business		
1-11 months	1	1.1	1-11 months	2	10.6
1-4 years	31	34.4	1-4 years	11	57.8
5-10 years	35	39	5-10 years	4	21.0
11-19 years	11	12.2	No response	2	10.6
20+	8	8.9			
No response	4	4.4			
Type of business			Type of business		
Market	60	66.7	Street	8	42.1
Street	14	15.6	Retail shop	7	37
	3	3.3	Seed vendors	1	5.2
Restaurant	11	12.2	Restaurant	1	5.2
Retail shop	1	1.1	Mobile money	1	5.2
Mobile money	1	1.1	Green house		
Vegetable farmer			farm		
Marital status			Marital status		
Single	43	47.8	Single	7	36.8
Married	25	27.8	Married	10	52.6
Divorced	1	1.1	Widow	2	10.6
Widowed	7	7.8			
No response	14	15.5			

Women Entrepreneurship in Uganda: A Feminist Analysis on the Impact of Women Entrepreneurs' Social Networks on Business Sustainability

No. of Children			No. of Children		
1-4	56	62.2	1-4	15	79
5-10	21	23.3	5-10	4	21.0
No response	13	14.4			
Household composition			House hold composition		
2-4 people	37	41.1	2-4 people	9	47.3
5-10	41	45.6	5-10	5	26.3
peopleNo response	12	13.3	peopleNo response	5	26.3
Residence			Residence		
Business place and home not in the same area (Commute)	60	66.7	Business place not within home area(commute)	5	26.3
Business place and home within the same area (Nocommute)	12	13.3	Business place within home area (nocommute)	12	63.1
No response			No response	2	10.6

Source: Field data



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