

## [ENGLISH]

*Preference for the format of the stream: hybrid*

As our stream calls for a collaboration among alternative forms and meanings of entrepreneurship, it is key to guarantee that anyone can join it, regardless of financial or social condition. This is the third year that we are organizing a stream on entrepreneurship. In our past experiences, researchers from many parts of the world joined our stream online. So, for us, it would be great to maintain our tradition. Some of stream convenors are planning to attend the conference onsite.

### **Exploring feminist intersectional entrepreneurship: A look into practice, theory, and education for Justice, Equity, Diversity, Decolonization, Inclusion, and Indigenization**

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This call for abstracts aims to advance research on alternative forms of entrepreneurship and entrepreneurial education that include 'others' and non-hegemonic groups that have been excluded from access to entrepreneurial opportunities. These groups are often excluded because of their social markers, gender, color of their skin, disabilities, sexuality, identity, cultural background, immigration status, among others. The entrepreneurship literature has been guided by the imaginary of the young, white, heterosexual, financially able man, who undertakes an entrepreneurial project because he has identified and is acting upon an opportunity. In addition, much of the literature focus on the context of the Global North, mainly the United States and Central Europe. On the other hand, over time, it is the alternative entrepreneurship, often called entrepreneurship by necessity, that has allowed the survival of historically excluded and subalternized groups, in countries that are positioned at the margins, on the oppressed side of the colonization process. Additionally, the world is still facing negative consequences in social, productive, and economic activities due to the pandemic caused by Covid-19. In several countries, the pandemic erupted in a pre existing context of precarious labor relations, in which alternative forms of entrepreneurship have been left out of most existing discussions in the literature.

Discrimination does not have a single face; it happens in our daily lives because of the oppressions that are embedded in the social structures. To exemplify, formally, the presence of women has been invisibilized. The presence of women is small, particularly if we look for the representation of Latin American, Amefrican or African women (Lélia Gonzales, 1988; Djamila Ribeiro, 2019). In fact, examples of the lack of representation of minorities are in the media (dominated mainly by light-colored skinned, male, and heterosexual people) supported by society's expectation of meeting certain standards or social norms and, therefore, interfering in the inclusion or exclusion of certain groups in many areas of society.

We are living in hyper-racial times (Annisette & Prasad, 2017) that are exacerbated by 'Black Lives Matter' movements in every part of the globe. Taking the Brazilian context as an example, the majority of the population is black (56.1%) and black women correspond to the population group that suffers the most from problems related to social and economic inequalities. Still in Brazil, black people represent 75.2% of the population with the lowest earnings, being the majority among unoccupied workers (64.2%) or underutilized workers (66.1%), and having to resort to entrepreneurship as a source of income.

Santos, Marques, and Ferreira (2018) indicate that there is an emerging strand of studies in female entrepreneurship that discusses gender identity and theoretical conceptualizations. Racism is not only an issue of developing countries (see the campaign 'Racism: It stops with me' in Australia). This strand, using lenses from feminist poststructuralism, discusses how women, trans-women and non-binary and gender diverse entrepreneurs consider family, networks, and culture as differentiating and determining factors in how they undertake entrepreneurship.

Pioneering work has been instrumental in opening up possibilities and broadening discussions both in terms of themes - such as Cheryl Lehman's (1992) work on the historical presence of women in the accounting profession - or theoretical lenses, such as Gendron & Baker (2005). Heteronormative norms restrict and shape forms of sexuality, identity, gender, and professional expressions in the workplace (Egan & Voss, 2022; Rumens, 2016; Carmona & Ezzamel, 2016; Joyce & Walker, 2015; Kornberger, Carter, & Ross-Smith, 2010; Kumra & Vinnicombe, 2008; Shearer & Arrington, 1993; Grey, 1998).

Thus, our proposal is to use the intersectional lens of Black feminism, respecting its historical roots to the present moment, as a starting point to deepen our understanding of dynamics sustaining and expanding research on forms of entrepreneurship. Nevertheless, we welcome other theoretical lenses for analysis. Using insights from queer theory, we also suggest that forms of entrepreneurship are socially subjected to a heteronormative norm (Butler, 1990). This is what we are calling intersectional feminist entrepreneurship, which has been, in our perception relegated to the background in scientific research, but which has been the source of sustenance for so many families led by women, in countries that are noted as being on the margins of growth and development processes. It is important to study and understand these entrepreneurial dynamics that create the real possibilities for survival and re(x)ستا(e)nce for women and non-hegemonic groups and in decolonial ways of thinking and doing.

By doing so, we hope to expand not only the entrepreneurial image to include these women, and other non-hegemonic groups, but also the understanding of what entrepreneurship is. This is because, between the countries that dictate the pace of advance and the countries that are not in the same rhythm, the perception of entrepreneurship adopts a different guise. In the latter,

entrepreneurship is driven by the need for survival allied to the lack of opportunities imposed on specific groups of the population, and not necessarily to innovate the market in products and processes and to accumulate capital. In this way, the trap of the simplistic distinction between entrepreneurship by opportunity as opposed to entrepreneurship by necessity is avoided. As an aggravating factor to the scenario presented, there was the context brought about by the COVID-19 pandemic that endangers the survival of these entrepreneurs and highlights the need to (re)think (about) the importance of forming networks to strengthen them and ensure their survival.

As for the epistemology of knowledge on the subject, we also note that the literature points to the relations between the global South and North as often antagonistic. There are still others that relate to migration, entrepreneurship and gender, ethnic enclaves are defined by Portes and Jensen (1989) as geographically delimited spaces of businesses run by immigrants and with products and services aimed at that community, and within these enclaves emerge businesses run by and for immigrant women. Thus, the present call aims to establish a dialogue between researchers from the Global South and researchers from the Global North, encompassing unique and contextualized experiences and calling for another form of globalisation (Santos, 1999, 2000).

As for the form of expression, in coherence with the proposal of Black feminism, the call is open to various forms of written record and research genres, among which we cite *escrevivências* (Evaristo, 2020)<sup>1</sup>, praises, feminist writing, narratives, diaries, reflections, and other forms of subjugated knowledge. We embrace here the concept of writing differently (Pullen, Helin & Harding, 2020). Thus, we aim to attract researchers involved with the understanding of intersectional feminist entrepreneurship and (post)feminist theories, from its historical roots to the present moment, to deepen our knowledge about the dynamics of sustaining and expanding this branch of economic activity, relegated to the background in scientific research, but the source of livelihood for many families who survive in countries at the margins of growth and development processes. We also highlight the expectation of receiving proposals from different countries and regions, in view of this, it is important to emphasize the founding role of context to highlight social realities and their unique contributions (Gendron, 2019). From this proposal we hope to overcome language, contextual and epistemological barriers that often marginalize and silence diverse realities - especially those coming from the global South. We use the term 'women' to also include non-binary and gender diverse people and trans-women. Among the suggested topics are (but not limited to):

- (a) Women's Afro-entrepreneurship and historical roots of Black female entrepreneurship;
- (b) Agro-entrepreneurship, food production and commercialization, land rights, and gender;
- (c) Unemployment, Pandemic and entrepreneurship;
- (d) Capital management and funding for women entrepreneurs;
- (e) Entrepreneurial education;
- (f) Diversified cultural entrepreneurship;
- (g) Bottom of the pyramid entrepreneurship, local forms of entrepreneurship and the participation of large companies;

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<sup>1</sup> *Escrevivência* is a feminist way of writing articulated by Conceição Evaristo, which relates to a collective writing about a lived experience. It is collective albeit being individually represented, because of its resonance with many other lived experiences that happened to be silenced for being deemed as not valued. As she describes it: "Escrevivência, em sua concepção inicial, se realiza como um ato de escrita das mulheres negras, como uma ação que pretende borrar, desfazer uma imagem do passado, em que o corpo-voz de mulheres negras escravizadas tinha sua potência de emissão também sob o controle dos escravocratas, homens, mulheres e até crianças" (Evaristo, 2020, p.30).

- (h)Female academic entrepreneurship and the precarization of work in neoliberal universities;
- (i)Women entrepreneurship as the basis of social movements;
- (j)Women entrepreneurship during imprisonment and re-socialization;
- (k)Women's entrepreneurship and precarious employment conditions;
- (l)Women's entrepreneurship and ageism;
- (m)Women's entrepreneurship in networks and networks of entrepreneurs, and solidarity;
- (n)Solitary female entrepreneurship, of the (l)preneur?
- (o)Female entrepreneurship in domestic and care services, unpaid work, care and gender;
- (p)Female entrepreneurship, new entrants and the debt to belong/survive;
- (q)Indigenous and other indigenous peoples' entrepreneurship;
- (r)Queer, gender diverse and non-binary entrepreneurship;
- (s)Social and cultural entrepreneurship through the lens of gender;
- (t)Entrepreneurship, labor therapy and mental health;
- (u)New ethnic enclaves, women and entrepreneurship
- (v)Transentrepreneurship, transjobs and the breakdown of gender binarism;
- (w)Teaching-learning entrepreneurship in/at/to Business School: how to overcome banking education to teach-learn from alternative non-mainstream entrepreneurs?

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Abstracts of approximately 500 words (excluding references) must be submitted to the GWO 2024 submission system hosted by FourWaves. The link is available on the GWO conference 2024 website as of November 6th, 2023. No independent abstract submissions (i.e., an abstract submitted to someone's personal email) will be considered for acceptance or presentation at the conference. Stream convenors will be conducting a blind review process and redirecting abstracts to the GWO organising committee for consideration in the open stream if and when appropriate. The abstract itself should then not have any author details to ensure this blind review process. Abstract formatting specifics are available in the submission system. Abstracts are due by December 22nd, 2023, with decisions on acceptance to be made by stream convenors by the end of January 2024. No extensions to this deadline will be possible as some participants will need time and justification documents to secure visas to attend the conference onsite.

In this stream, we welcome abstracts written in English, Portuguese, Spanish or French.

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