

# Empowering Women Through Bhittai's Legacy: Fostering Peace and Prosperity through Green Entrepreneurship

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## Abstract

*This study explores the empowering narratives within the poetry of Shah Abdul Latif Bhittai and their relevance to contemporary women's empowerment and green entrepreneurship. Through documentary and content analysis of Bhittai's female characters like Marvi, Sassui, Noori, Sohni, and others, this research uncovers symbolic representations of courage, resilience, and moral integrity. These narratives provide a culturally resonant framework that aligns with modern sustainable development goals, particularly in promoting women's leadership in environmentally conscious economic activities. The study links Bhittai's philosophical ideals of justice, equality, and spiritual strength with the principles of peacebuilding and inclusive growth. By integrating indigenous literary heritage with current discourses on gender and sustainability, the research highlights how traditional cultural assets can inform and inspire women's active participation in green entrepreneurship. This interdisciplinary approach offers implications for policy, education, and social development, emphasizing the transformative power of culture in shaping a more equitable and sustainable future.*

**Keywords:** *Women Empowerment, Green Entrepreneurship, Shah Abdul Latif Bhittai, Sustainable Development, Cultural Heritage, Peacebuilding*

**JEL Classification:** *A13, L31, Z13*

## INTRODUCTION

Concerning gender equality and sustainable economic development, women participating in entrepreneurship, the green economy, and innovation also constitute the major drivers of change. Sufi saint and poet-philosopher, Shah Abdul Latif Bhittai of Sindh, has bequeathed a treasure trove of a philosophy that dovetails quite neatly with the emerging globalization of women's rights. Suffice it to say that Bhittai's poetry, which gets its sustenance from the well-

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springs of spirituality, compassion, and respect for all beings, offers moral and ethical purposes to the synthesis of economic and social justice. His female characters like Marvi, Sassui, and Noori embody strength, freedom, and fight for justice, which resonates with the modern notion of women's independence, especially in business, especially in the green economy.

Therefore, the prime focus of this paper is to identify how the teachings of Shah Abdul Latif Bhittai can help people towards such a path of peace and prosperity through green entrepreneurship that has already emerged as one of the vital areas for the green economy and reducing environmental problems in the current world. Secondly, women are effective change agents in this sector, especially since they are known to be environmental managers due to their women entrepreneurs in the modern economy all over the world (Shaikh et al., 2023). Bhittai's stress on equality and coexistence, along with displaying the powerful characters of women, gives a philosophical framework that can mobilize women business owners to get involved in creating peace and affordable financial development.

### ***Shah Abdul Latif Bhittai's Legacy and Women's Empowerment***

Shah Abdul Latif Bhittai was a poet of the late seventeenth century in Pakistan; The genius of his poetry indeed proves that he has an enriched sense of human suffering, spirituality, and the fight for justice. On the role of women, he was, perhaps, most remarkable for depicting them as reporters of strength, endurance, and ethical strength (Kazi, 2017). The audience can define themselves with the characters of Marvi, the girl who does not surrender to the rich man and stays devoted to her country; Sassui, the girl who courageously goes in search of her lover, and all the other characters; Bhittai raises issues of patience, sacrifice, justice, and hardworking which are the significant issues for women entrepreneurs.

In a culturally and structurally dominated space where women are hardly given their due rights in professions, let alone leadership corridors, Bhittai's heroines posit historical and traditional legitimacy to women's emancipation. The action emphasizes agency, self-determination, and moral courage as key concepts significant in the entrepreneurial process for women. Since more women are becoming involved in green entrepreneurship, which supports environmentally friendly business models, Bhittai's guidance provides motivation and a set of ethical guidelines. His slogans are about equality and justice; these are core components of inclusive growth, where women should be involved in the processes for building peace and prosperity (UN Women, 2020).

### ***The Role of Green Entrepreneurship in Sustainable Development***

Green entrepreneurship is understood as the emergence of new businesses to generate profits and attain sustainable development goals. It was particularly adopted more and more in tackling global issues such as global warming, depletion of resources, and pollution. The ILO states that there is a need for green jobs and enterprises for a transition towards a sustainable economy (ILO, 2018). Due to societal gender roles, women are at the centre of bearing the consequences of environmental problems, and yet we are also ready to take leadership in this area. In addition to this, women can be champions of innovation, especially where they are seen as the traditional managers of natural resources within society.

The green economy has numerous opportunities that can be embraced by women globally,

especially in developing nations, where they can start income-generating projects that will help them respond to environmental issues. However, issues like lack of capital, markets, and training remain impediments, and there is a need to develop environments that empower women entrepreneurs (Shaikh et al., 2023). The principles taught by Bhattai, therefore, suggest that justice, equality, and determination for women can help them overcome these challenges and embrace a green economy.

### ***Bhattai's Philosophy and Peacebuilding Through Entrepreneurship***

The philosophy of correlation and integration is not only for an individual, but it is concerned with the social welfare of society. Therefore, his focus on such pillars as peace, justice, and the rights of the vulnerable is palatable with peacebuilding in societies emerging from conflict. In many areas, especially in the Global South, women's economic and business promotion has been associated with other aspects of peace (UNDP, 2020). Vulnerability in the community may be addressed by women if they are empowered economically, since they would perform the right role in preventing poverty.

Integrating Bhattai's values into the theory of green entrepreneurship thus presents a two-fold process of constructing and substantiating paradigms of peace and prosperity. Women-led green enterprises can help improve environmental conditions and economic development, and they can support peace by providing jobs to those who were not given equal rights and chances. Bhattai thereby invites justice for everyone, but especially for women and the poor, sentiments that reflect a green economy for all.

The cultural ethical perspective borrowed from Shah Abdul Latif Bhattai can be the foundation to support women's entrepreneurship under the concept of green entrepreneurship. Women are depicted as strong, self-reliant beings, like the modern-day frameworks of equality and sustainable development goals. Green entrepreneurship, concerning environmental conservation and equality for women, provides them with a leverage point to foster a new economy and construct a culture of peace.

### **RESEARCH GAP**

Despite growing recognition of the role of women in sustainable development and entrepreneurship, little scholarly attention has been paid to the cultural and spiritual dimensions that can support women's empowerment, particularly in the context of indigenous South Asian literary traditions. Most of the existing literature on women's entrepreneurship in green sectors focuses on economic, policy, and institutional challenges, overlooking the symbolic and motivational value of cultural heritage, especially in rural and conservative societies where cultural resonance significantly influences women's choices and agency. Moreover, there is a scarcity of interdisciplinary research that bridges literary analysis, socio-economic empowerment, and environmental sustainability. The voices of Sufi poets like Shah Abdul Latif Bhattai, who championed women's dignity centuries ago, have not been adequately leveraged as tools for transformative education, policy framing, or sustainable entrepreneurship development.

This study fills this gap by exploring how Bhattai's poetic narratives can be interpreted as a socio-cultural framework to inspire modern women, particularly in South Asia, to engage in

green entrepreneurship and overcome systemic challenges. It adds a novel cultural dimension to the discourse on sustainability and gender, offering localized insights for policymakers, educators, and development practitioners.

## **LITERATURE REVIEW**

The cultural and spiritual traditions that support women's advancement are one of the key strategies for accomplishing social transformation and sustainable development (Tunio & Tunio, 2024). Even in the South Asia region, one of the most famed is Shah Abdul Latif Bhittai, the Sufi poet and a mystic of the 18th century who had a powerful impact on the region's social and cultural paradigms, specifically through women's emancipation. The spiritual aspect integrated with social realism in Bhittai's poetry reveals a great deal about the status, responsibilities, opportunities, and oppressions that various women have to face in society (Memon, 2018).

Over time, South Asian women have suffered different degradations in the context of social and economic subordination (Shaikh et al., 2022). Social expectations, as well as historical male-dominated and patriarchal cultures, have kept most women locked up in the home and barred from education and economic opportunities for decision-making (Khan & Ahmad, 2019). This marginalization has, however, been aggravated by legal and institutional frameworks that limit WRM's rights and resources (2011 Nussbaum). At the same time, the region is imbued with many cultural practices that have a positive view of women as strong, enduring, and deep-souled; thus, these practices can be the means for empowering women if properly used (Tunio et al., 2021).

In this context, the poetry of Shah Abdul Latif Bhittai is quite noteworthy. In most of his creations, he shows strong and determined women who are portrayed as brave, faithful, and hardworking. All these characterizations are not just distorted images of real women, but they mimic real women and make them embrace their cultures and dump all barriers to realize what they are capable of (Shaikh, 2020). That is why Bhittai's vision of women being spiritually as powerful as men and able to lead and influence others greatly impacts today and helps make his teachings valuable for today's initiatives for gender equality and women's empowerment.

Over the past years, culture and spirituality have been acknowledged to play an important role in development frameworks, especially in the areas of sustainable development and gender mainstreaming. Listening to Bhittai's legacy presents a fascinating picture of how faith and culture can be instrumentalized for positive changes that include women's emancipation, especially in the context of the green economy. The concept of green entrepreneurship, which entails the establishment of business ventures that incorporate environmentally sustainable practices, can enable women to participate in the economic growth of their countries while at the same time eradicating environmental-related problems as identified by Rao (2014).

With the help of these useful ideas mentioned by Bhittai, today's movements can develop a less alienating approach to inspiration for women, which can be more culturally sensitive. It also reflects global sustainable development aspirations while guaranteeing the approaches used are culturally and spiritually appropriate as per the intended beneficiary's population (UN Women, 2020). Bhittai's vision integrated into this initiative could fill the gap between traditional ethos and modern development imperatives necessary for women's empowerment in South Asia and other parts of the world.

## RESEARCH METHODOLOGY

The guiding research question of the present inquiry chose a documentary-analytical research design based on qualitative research methodology to address how much the poetry of Shah Abdul Latif Bhittai promotes women's empowerment and the interaction with modern-day conversations of green entrepreneurship. The choice of this design was legitimized by the fact that the approach has proven itself in terms of implementation in identifying historical, cultural, and literary sources and drawing delicate conclusions (Bowen, 2009; Krippendorff, 2018). The plan to study was the analysis of diverse textual sources, including verses in translation by Bhittai, erudite discourse, and anthropological works questioning the position of women in his collected work, and pertinent discourse on the topics of green entrepreneurship and sustainable development.

The most significant of the sources of data included English versions of Bhittai poetry, where parallel female characters, predominantly Marvi, Sassui, Noori, Sohni, and Moomal, feature. Both of these characters serve as examples of resistance and endurance, as well as moral action to counterbalance injustice. To supplement the poetry collection, there are secondary sources that comment on the state of women in Sindhi folklore and explain the spiritual doctrine of Bhittai themselves- works that one can find based on literary reviews, scholarly papers, and general studies of the culture. The fact that the review embraced several types of documents allowed the study to attain triangulation, which enhances the depth of interpretive material (Elo & Kyngas, 2008; Bengtsson, 2016).

The analytic process was based on a structured content-analytic framework designed by Vaismoradi et al. (2013), which included preparation, organization, and reporting phases. During the preparation process, articles were selected based on their thematic consistency with the subjects of women empowerment, peace, and green entrepreneurship. These were authenticity, credibility, representability, and meaningful content as criteria immersed in document selection (Scott, 1990). The organization phase then necessitated inductive coding, which means that the establishment of thematic codes: courage, loyalty, environmental resilience, ethical leadership, and their associated constructs were created using the advice offered by Saldaa (2013) on qualitative coding. Evocative emphasis was given to the figurative women's roles performed by Bhittai characters, specifically, pottery, fishing, hostess, and agricultural work. This metaphorical work was interpreted not just as an economic activity but an indication of the role of women in environmental conservation and the existence of sustainable livelihoods (Shaikh, 2020; Kazi, 2017). In order to contextualize the analysis to the current development concepts, the study utilized policy reports of UN Women (2020) and the International Labour Organization (ILO, 2018). Such a setting of historical-cultural documentation side by side with contemporary policy knowledge allowed critical discourse to occur between cultural heritage and the current discourse of development. The thinking behind the analysis used a socio-cultural feminist approach that values local cultural texts in instigating change and supports gender equality with sustainable actions (Nussbaum, 2011; Sen, 2001). This documentary analysis, therefore, not only provided a historic account but also a critical instrument of understanding the poetic legacy of Bhittai as a possible source of entrepreneurial enterprise by women in a modern green economy. This level of methodological rigor was sensitive to culture, at the same time identifying themes of transformation deeply embedded in indigenous knowledge systems.

## FINDINGS

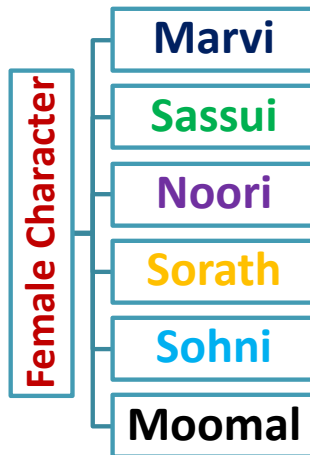


Fig 1: Female Characters

Table 1: Female Characters

Female Character	Occupation/Business	Condition/Challenges Faced	Estimated Period/Years
Marvi	Rural Life, Home-making	Kidnapped by King Umar for her beauty; remained loyal to her homeland and identity despite luxurious temptations.	12th–13th Century
Sassui	Washerwoman (Dhobi)	Embarked on a perilous journey through the desert to find her husband, symbolizing perseverance and faith.	13th Century
Noori	Fisherwoman	Lived a humble life in a fisherman's family; married to a king but remained grounded, symbolizing humility.	13th–14th Century
Sohni	Potter's Daughter (Pottery)	Risked her life to meet her beloved Mahiwal, crossing the river on an earthen pot, representing bravery and love.	15th–16th Century
Sorath	Princess, Royal Figure	Faced her husband's death with resilience and overcame her grief to continue her royal duties.	10th–11th Century
Moomal	Royal Family, Hospitality	Ran a palace that entertained guests with riddles and beauty; faced betrayal, symbolizing the pain of love lost.	13th–14th Century

As mentioned in Table No. 1, the following female characters of Shah Abdul Latif Bhittai are given in the above table; their professions, troubles faced, and the century have been appended below as well. These narrations are one of the indigenous folklores of Sindh, which can describe several aspects of women, power, and selflessness.

Even though Marvi is a woman hailing from a rural background, she is a loyal woman and one example of a woman who survived betrayal from the opposite sex. When King Umar kidnaps Marvi just to get her beauty, she rejects the royalties and richness of life, just because she still loves her homeland and simple life. Therefore, it can be assumed that her story is told either in the middle of the 12th century or in the 13th century.

Sassui is a poor washerwoman, and to be with Prince Punhoon, she chose to cross a dangerous track in the desert. From her story, I realized the struggle and the strength of a woman in her era, which I believe is the 13th century.

It is a story of Noori, who is a fisherwoman, and then marries a king, but she remains as

simple as she was a fisherwoman. These two gems of Bhattai's poetry are purity and simplicity, which teach a woman how to behave in society and remain a woman. The story, maybe, was created during the second half of the 13th century and the beginning of the 14th century.

Sohni, one of the daughters of the potter, portrays the theme of bravery and love. It depicts the fearlessness of the lady as she crossed the river balancing on an earthen vessel to meet her beloved Mahiwal. Her tragic love story, from a folk tale of the 15th or 16th century, presents how women were willing to go into a love affair even against the set norms.

Sorath, a princess, depicts strength after she comes to terms with the death of her husband. Saint Felix is something like a proven woman of the medieval period; her story tells of a woman of the 10th or 11th century and how women faced different personal griefs, had the burden of taking care of their own happiness and social responsibility.

Moomal was a royal character who had a palace that was formerly involved in solving riddles and attending to visitors. He also has some love stories and betrayals that one has to write during the 13th or 14th century as an experience of women in the power struggle.

All the depicted characters represent the sufferings and accomplishments of women from completely different periods, which confirms that women are not passive but active.



**Fig. 2: Occupation**

**Table 2: Occupation**

Business/ Occupation	Description	Poetry (Translated)
Pottery	The business of making earthen pots is often portrayed in the story of Sohni. Pottery is depicted as a humble craft tied to tradition and survival.	"I crossed the river on my earthen pot, trusting its strength, as my heart drowned in the depths of love."



Fishing	Noori, a fisherwoman, represents this occupation. Fishing in Sindh is depicted as a simple yet vital livelihood for riverside communities.	"Noori, born of the waves, her spirit like the waters, humble and free, despite the throne's allure, she stayed by the sea."
Agriculture/ Farming	Farming is a central theme in many of Bhattai's stories, particularly with Marvi, who is rooted in rural life, symbolizing a connection to the land.	"The plough cuts deep into the earth, like Marvi's heart, tethered to her homeland, rich in love and loyalty."
Washing (Dhobi)	Sassui, as a washerwoman, represents the humble trade of laundering clothes. Her journey symbolizes perseverance and dedication.	"Sassui washed her beloved's clothes with tears, every stain an imprint of the desert's cruel path."
Hospitality	Moomal, a royal figure, operated a palace known for its hospitality, where guests were entertained with riddles and grandeur.	"Moomal's palace, a haven for the lost, yet the riddles of love kept even the wisest entranced, lost in beauty's cost."
Nomadic Herding	Nomadic herding, implied in the life of pastoral communities, reflects Sindh's history, with Marvi's life deeply tied to land and herding.	"The desert stretched, herds wandered wild, yet Marvi's heart remained firm, bound to her land, untamed as the grazing cattle."
Weaving/ Cloth Making	Weaving, an important rural occupation, is often found in the background of Bhattai's poetry, especially in rural women's lives.	"Each thread woven in the loom of life, a prayer whispered, as hands crafted dreams in the fabric of love and strife."

### **1. Pottery:**

The element of strength was depicted in Sohni and Mahiwal, where Sohni was a poor girl whose father was a potter, and illustrating the power of the simple craft of an earthen pot that floats across the river to unite with Mahiwal.

### **2. Fishing:**

Noori was a simple fisherwoman who was once a queen, but despite that, she never forgot where she came from. Bhattai has applied the literal aspect of fishing to depict one's humility and remain connected to the ground when he is a potentate.

### **3. Agriculture/Farming:**

In Bhattai's portrayal of Marvi, the feelings of devotion to the homeland and agriculture are vividly depicted. Even Marvi did not yield to the glamour of the king's palace; Umar, which represents the beauty of village life.

### **4. Washing (Dhobi):**

Sassui's profession as the washerwoman is characterized and indicative of work, and plain living. Her search for her husband symbolizes determination and hard work, even in such lowly chores.

### **5. Hospitality:**

The story of Shakuntala's and Moomal's life was based on two palaces and was different from other stories in which guests were given riddles. This royal hospitality, where luxury was intertwined with humour and involution, indicated of Bhattai's concept of intricate relations between human beings.

### **6. Nomadic Herding:**

It may be noted that Nomadic herding was one of the important activities in Bhattai's Sindh. Noble-minded prostitutes like Marvi represent the simple virtues of rural folk whose livelihood was based on grazing and other natural products.



## **7. Weaving/Cloth Making:**

Wearing is a metaphor for women's earning for themselves and for the families and societies of rural Sindh that resonates with the sweat of daily labour required in the farmland.

## **WOMEN'S CONDITIONS**

This paper also looks at the struggles of the marginalized, for example, one of the marginalized groups is the black community. The limitations include low social status, being a house-bound woman, belonging to an underprivileged social class, and any kind of sacrifice and rights violation that resembles a societal problem presented by Bhattai through poetry.

### **1. No Social Status and Confinement:**

Bhattai was deeply conscious of the social restrictions that the womenfolk had to suffer, especially the restrictions that did not allow them to go out, work, or have any recognition or status. His works raised these issues, pointing out what a free and liberated woman whose contribution was not limited to the household. Essaying beautiful and stronger women like Marvi, the beauty of Bhattai's iconography is that his female characters, like Sassui, triumph over these imposed restrictions, in a symbolic libretto marking the common women's liberation movements.

### **2. Underprivileged Class and Suppression of Rights:**

By emotionally representing the plight of women, Sufi poet Bhattai's poetry focuses on the hapless lot of the downtrodden of society. As highlighted in the image, repression of women's rights and their sacrifices are a testimony to the social injustice, which Bhattai had envisioned to fight for. In this regard, we can state that his views regarding equality and justice can be viewed as an appeal to redress these inequalities and recognize the significance of women in society.

Employing the rather perspective of Sufi Saint Shah Abdul Latif Bhattai, the attributes and circumstances of women depicted in the picture are not socially constructed beacons of behaviour but reflect the mystical and sociopolitical potentiality of women. The author's main subject, Bhattai was well aware of women's courage and determination and he criticized the society that held them hostage with confinement and submission; This shows us that the picture of feminine emancipation that powerfully emerges from Bhattai's 'nayani' is one in which women are also equally active and involved in spiritual as well as worldly issues.

Bhattai's work is still relevant today to remind every society how women's status should be changed and how they deserve what they are worthy of. It is possible to bring society closer to the idea that Bhattai had a dream: equality, justice and spiritual salvation for all if only the conditions that restrict women and produce the characteristics that define their strength were altered.

## **DISCUSSION**

The presence of these characteristics and conditions provokes the discourse on the importance of gender in defining society. It prompts questions as to why there is such a tremendous gap between acknowledged female competence and the circumstances to which they are exposed. This discrepancy can be regarded as the manifestation of the

existing patriarchal culture in many cultures, in which women's autonomy is reduced and their contributions are belittled.

From a feminist perspective, this framework lays down the need to reconsider current social values and norms that discriminate against women. She advocates for change that is structural and transformative, that not only recognizes women's rights but also advocates for them and promotes women's leadership. This comprises of enhancement of changes in the legal and economic frameworks, and social policies in hopes to safeguard women and appreciate their efforts.

Besides, the framework can be applied as a reference for formulating policies and interventions regarding the conditions of women. For instance, the efforts to raise the social status of women could be aimed at boosting women's representation in the political bodies as well as the labour market, advocating for equal education opportunities for women and men, and calling for a change in the culture that restricts women to the home.

Therefore, in conclusion, the characteristics that have been presented about women show that they are indeed strong and capable of overcoming many adversities that come their way, the conditions they experience in their lives show that several issues appear to be persistent and that more and more effort needs to be made to deal with them and overcome them. In doing so, society can transition from organizing its population in a manner that reinforces certain characteristics and conditions to enable women to be active and engaged in social, economic, and political spheres.

### ***Linking the Study With Modern Women's Problems and The Sustainability Drive***

The poetic legacy of Shah Abdul Latif Bhittai, as explored in the paper, transcends its historical and literary roots to address contemporary challenges women face in the globalized world, especially those residing in South Asia. The symbolic strength and resilience of Bhittai's female characters Marvi, Sassui, Noori, Sohni, and Moomal serve as cultural archetypes who resisted oppression, exercised agency, and embodied dignity, values that remain critically relevant for modern-day gender equity movements.

Today, women across developing societies face structural barriers such as economic marginalization, limited access to education and financial resources, underrepresentation in leadership roles, and cultural restrictions that hinder their participation in entrepreneurial activities (Khan & Ahmad, 2019; UN Women, 2020). The portrayal of self-reliant, entrepreneurial women in Bhittai's poetry offers not only a cultural affirmation of women's capabilities but also a philosophical framework that aligns with modern feminist and sustainable development discourses.

Furthermore, as the world moves toward achieving the Sustainable Development Goals (SDGs), particularly SDG 5 (Gender Equality), SDG 8 (Decent Work and Economic Growth), and SDG 13 (Climate Action), green entrepreneurship emerges as a crucial pathway for inclusive and sustainable development. Women's participation in green enterprises contributes to climate resilience, sustainable livelihoods, and environmental stewardship (ILO, 2018). The paper aligns Bhittai's teachings with these modern sustainability imperatives, illustrating how indigenous knowledge systems can support gender-responsive climate action and social transformation.

By connecting Bhattai's poetic ethos to today's sustainability challenges, the study reinforces the idea that spiritual, cultural, and moral frameworks can play a transformative role in empowering women entrepreneurs in ways that are both environmentally sustainable and culturally rooted.

## CONCLUSION

The analysis of the character and the status of women with reference to the creative work of Shah Abdul Latif Bhattai shows that the poet had a deep insight into the aspects of women's duality prevailing in society. Women themselves have passion, courage, loyalty, commitment, and dedication, but they lack the opportunity to fulfil their potential as their rights are restricted by society. These qualities are reflected in Bhattai's poetic narratives, and there is a portrayal of women as spiritual strength and endurance. This paper aims to present the heroism of Poono, reflecting the aspects of courage and loyalty that are inherent in women such as Marvi and Sassui to fight against injustice and deception.

Even at the same time, Bhattai's criticism of the social context, confining women to the household and denying them social identity, also supports the idea of women's liberation struggle. His work makes people reconsider the structures of societies to change the existing inequalities for women, and women should be recognized in all spheres of life.

In other words, Bhattai's vision is painting women beyond the jurisdiction of the standards society sets for them. For a woman, he sees her as not only being valued for what she is, but also allowed to fully exercise her social, economic, and spiritual roles within society. This vision corresponds with the current struggle for the adjustment of gender disparities and the enhancement of women's prowess in several sectors of society, inclusive of green business, where women have the potential to cause drastic social change for the better.

Thus, using the knowledge from Bhattai, the society will help inspire the world to construct a world where women are given respect and opportunities, while the situations that restrict women are eradicated. Hence, this approach can be very effective in helping to create peace, economic growth, and spiritual satisfaction for all people in the society.

## IMPLICATIONS

This study offers valuable insights into how indigenous cultural heritage, specifically Shah Abdul Latif Bhattai's poetry, can serve as a foundation for empowering women through green entrepreneurship. The research provides a culturally grounded model for promoting gender equality, environmental sustainability, and economic inclusion. For practitioners and policymakers, it emphasizes integrating local traditions with sustainable development goals. It also encourages educational institutions and community leaders to use cultural narratives as tools for social change. Societally, the study promotes inclusive growth, gender justice, and peace by valuing women's roles in both traditional and contemporary entrepreneurial ecosystems.

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