

# Social Entrepreneurship and Women Empowerment : A Case Study of Peepal Tree Organisation

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## Abstract

Social entrepreneurship ventures in India give solutions to many problems. The main problem in India is empowerment of women, where social entrepreneurship ventures are trying to empower women. This study focussed on barriers to women empowerment, the elements of women empowerment defined by European Institute of Gender Equity (EIGE), and the case of Peepal Tree Foundation (PTF) which is trying to empower women. The PTF as a social enterprise provides training to women that enables them to produce products. It empowers women with economic security, entrepreneurial quality, and educational knowledge.

**Keywords :** European Institute of Gender Equity (EIGE), Peepal Tree Foundation (PTF), social entrepreneurship, women empowerment

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Entrepreneurship in India has significance in the present scenario not only because it helps entrepreneurs accomplish their personal needs, but also because of the economic contribution of the new undertakings. In the present scenario, entrepreneurship has to a large extent contributed towards economic development of the country and has generated employment opportunities for a number of individuals (Kapoor, 2018). However, still there is inequality in the economy. India's top 1% now holds almost 35% to 60% of the nation's wealth, while the top 10% holds almost 70% to 80% (PTI, 2020). One of the reasons for this is increased penetration of technology and industrialization. The government alone cannot provide basic needs due to a number of challenges (Bulsara, Gandhi, & Chandwani, 2015). This is the opportune time for social entrepreneurship which can help alleviate these issues by supporting the needy and less fortunate. Social entrepreneurship is expected to be the next big thing to influence India. The country juggles to achieve a balance between a growing GDP, ensuring inclusive growth, and attempting to address issues ranging from education, and energy efficiency to climate change (Singh, 2012). This research draws upon insights into social entrepreneurship which provides solutions to social problems of a society. Now social entrepreneurship is not only meant for solution to social problems but also gives economic viability to people of a society (Bulsara, Gandhi, & Chandwani, 2015). This article gives insight into women's entrepreneurship through Peepal Tree Foundation which is solving problems of women by making them economically independent.

This research draws on contribution of social entrepreneurship to society. This article leads us to think that social entrepreneurship is not only a solution to social problems but it also tries to remove problems from society and this is helpful for women.

This article proceeds as follows. First, we framed our study on the basis of existing literature related to women empowerment and social entrepreneurship. Second, we explained the methodology which was used to conduct our study. Third, we introduced Peepal Tree organisational data. Fourth, we studied elements of women empowerment

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through European Institute of Gender Equity (EIGE). Fifth, we outlined our research findings by way of case study of Peepal Tree Foundation. Finally, we embedded elements of EIGE with activities of PTF.

This article conducted research on three factors :

- (1) Barriers to women empowerment from the society.
- (2) The elements which empower women.
- (3) Finally, a study on the case of Peepal Tree Foundation which works on empowerment of women.

## **Barriers from Society to Women Empowerment**

Women empowerment means that women are free to make and own their choice. Women empowerment has five components, that is, women's sense of self-worth, right to have and to determine choice, right to have power to control their own lives both within and outside the home, and ability to influence the direction of social change to create a more just social and economic order, nationally and internationally (Lepoutre, Justo, Terjesen, & Bosma, 2013). However, it is not possible to get this in the Indian scenario because of many barriers, prejudice, discrimination, less power to access finance etc. Recent studies also show that women face more barriers in the workplace than men (Belalcázar, 2015). Another research says that women also face barriers because of greater demands on time due to home and family commitments, and greater fear of failure as there are fewer female role models.

## **Women Empowerment Through Social Empowerment**

Entrepreneurs have emerged as modern heroes who take up challenges of tilting the unfavourable equilibrium to a favourable one. This is true for women social entrepreneurs. Gradually, women are empowered through social entrepreneurship. One woman who was an empowered social entrepreneurship said, "After joining Guardian, I feel I have a personal prestige, I have gained confidence, I can stand on my own, go everywhere alone and take decisions on my own."

Social entrepreneurship supports women empowerment by providing education, advice, healthcare, development skills, creating jobs, and giving women a voice in their community (British Council, 2017). The purpose of social entrepreneurship is not only to remove barriers but also give economic independence, which in turn gives empowerment to women (Datta & Gailey, 2012). Economic empowerment increases access of women to formal government programs, mobility outside the home, economic independence, and purchasing power (Belalcázar, 2015).

## **Women Empowerment and Elements of European Institute of Gender Equity (EIGE)**

EIGE is an agency working to make gender equality a reality in the EU and beyond. The task of EIGE is to collect, analyse, and spread data on the equality between women and men. The provision of facts ensures that gender equality is promoted. They rather help institutions and member states of the European Union (EU) to realize equality and to combat gender-based discrimination as sexism, disadvantage, and the past-in-present-discrimination ("Social entrepreneurship," n.d.). For this, it provides research data and good practices by :

- ✎ Producing studies and collect statistics about gender equality in the EU.
- ✎ Working to stop violence against women.
- ✎ EIGE also works for women empowerment and provides research index.

According to European Institute for Gender Equality (n.d.), women empowerment is “process by which women gain power and control over their own lives and acquire the ability to make strategic choices.”

Woman empowerment has five components : woman's sense of self-worth; right to have and to determine choices right to have access to opportunities and resources; right to have the power to control their own lives both within and outside the home ; and their ability to influence the direction of social change to create a more just social and economic order, nationally and internationally.

In this context, education, training, awareness raising, building self-confidence, expansion of choices, increased access to and control over resources, and actions to transform the structures and institutions that reinforce and perpetuate gender discrimination and inequality are important tools for empowering women and girls to claim their rights.

EIGE conducts research and provides valuable facts. This helps institutions and countries of the world to achieve gender equality and women empowerment. In this article we consider elements of EIGE and relate it to PTF work. This enables us to know how PTF is working towards women empowerment.

## Literature Review

Economic development is totally based upon the growth of entrepreneurship and more the entrepreneurship, more the infrastructure as well as indicators of development. Social entrepreneurship is a complementary economic approach that is based on value creation and operates by its own rules and logic. Yet, it is an approach that seems to be able to address some of the most pressing problems in modern society (Bulsara, Gandhi, & Chandwani, 2015). In a nutshell, social entrepreneurship fills the gap which is left unattended by economic entrepreneurship. It makes its profits against social work/services by selling unique and innovative product/services to neglected sections of customers, helping them grow, and develop standards of living while social entrepreneurs make money out of it (Bulsara, Gandhi, & Chandwani, 2015). Social entrepreneurship can be represented as a transitional vehicle that serves for creating shared value among an entrepreneur, society, and the environment (Sinhupundaja, Kohda, & Chiadamrong, 2020). Social entrepreneurship offers insights that may stimulate ideas for more socially acceptable and sustainable business strategies and organisational forms (Seelosa & Mair, 2005). Socio-environmental problems such as environmental denudation, poverty, and human rights violations have neither been addressed satisfactorily by the government nor has there been a substantial effort by the business community, the social sector has grown substantially over time (Trivedi, 2010). The rest of their activities were secular bodies focusing on social development issues such as education, healthcare, and community. The broad definition of social entrepreneurs describes them as entrepreneurs with a social mission who find innovative and sustainable entrepreneurial solutions for social problems. Thus, the main aim of social entrepreneurship is to further broaden social, cultural, and environmental goals. Social entrepreneurs are commonly associated with voluntary and not-for-profit sectors, but this need not preclude making a profit (Singh, 2012). Social entrepreneurs play the role of change agents in the social sector by :

- ↪ Adopting a mission to create and sustain social value (not just private value)
- ↪ Recognizing and relentlessly pursuing new opportunities to serve that mission
- ↪ Engaging in a process of continuous innovation, adaptation, and learning
- ↪ Acting broadly without being limited by resources currently in hand
- ↪ Exhibiting a heightened sense of accountability to the constituencies served and for the outcomes created.

Social entrepreneurship in India is emerging primarily because the government is very keen on its promotion, not necessarily by funding it or by advising on it but by enabling it. In India, social entrepreneurship has been gaining ground in various sectors of the economy with more and more youth evincing interest in the field, including those from prestigious Indian Institutes of Management (IIM) and Indian Institutes of Technology (IIT). There are 1.2 million Non-Government Organisations (NGO) in India which engage nearly 20 million people as paid employees or on a

volunteer basis. However, 73.4% of these organisations were very small with one or two paid employees; in contrast, only 8.5% had more than 10 paid employees. 26.5% of these NGOs were religious in nature of development. The estimated receipts of funds by these NGOs were ₹ 179 billion (1999-2000). However, 80% of this was generated from local activities, community contribution, and donations; among these 51% were self-generated, while 12.9% came from donations, and 7.1% came from loans (Bulsara, Gandhi, & Chandwani, 2015). According to the affidavit filed by the Central Bureau of Investigation (CBI) in the Supreme Court on September 2, 2020, there were a total of 31 lakh NGOs in 26 states in 2019. Karnataka, Odisha, and Telangana are still to adduce information about the number of NGOs, so the total number of NGOs is more than 31 lakhs. Besides, more than 82,000 NGOs are registered in seven union territories. Some social enterprises which are established in India are changing the very face of society by correcting the social imbalance. Government of India also encourages such initiatives by motivating them and awarding them from time to time along with some private institutions doing the same (Upadhyay, Rawal, & Awasthi, 2017).

Women are facing many problems in the Indian society and they are finding solutions to these problems through social entrepreneurship. Government of India is encouraging women entrepreneurship and women are also more interested in joining social entrepreneurship. In the United Kingdom, 4% of enterprises are social enterprises, while in India this figure is 33% (British Council, 2017). Women entrepreneurs accept challenging roles to meet their personal needs and become economically independent. A strong desire to do something positive is an inbuilt quality of entrepreneurial women who are capable of contributing value to both family and social life (Vinay & Singh, 2015). With the advent of media, women are aware of their own traits, rights, and also the work situations. Women are educated about social benefits including awareness about existing social problems in the society. They have good recognition and image in the family and community, have a role in making important decisions in their family, planning and promoting better education for their children, taking care of health of the aged, and the children just to mention a few. There are more opportunities for leadership for women in social entrepreneurship than the for-profit sector and women starting a social enterprise are themselves contributing to women empowerment (British Council, 2017). However, women are still facing many problems. 46% of women said they encountered barriers in running their social enterprise because of their gender.

## **Methodology**

This study used a case study approach to examine women empowerment, barriers to women empowerment, and women empowerment through social entrepreneurship. While persuasive case study can never be used to prove a theory, it is useful to illustrate, motivate, and inspire readers to better understand and appreciate a particular theory (Datta, & Gailey, 2012).

The insights in this paper are based on case study involving interviews with the founder, trainees, and employees on the basis of which we deduced our research findings (Datta & Gailey, 2012). The study was conducted in April 2020. Peepal Tree Foundation is a social venture devoted to the cause of empowering women by giving training to women to use waste cloths to make handicraft material. We also considered the agency of the participants and their ability to bring about their own social change (Calas, Smircich, & Bourne, 2009). Through the interview process and document analysis, we sought to better understand how women are owners of Peepal Tree about their own empowerment and empowerment of others.

## **Data Collection**

Semi-structured online interview with the founder Smitha Roy was done for approximately one hour and was recorded after her consent and was subsequently transcribed. The interview with each of the team members lasted approximately 15 minutes on an average. The facts of the interview were combined with material drawn from Peepal Tree website, press releases, and video clips to form articles. The founder was approached again to check worthiness of facts. The following section provides a brief overview of Peepal Tree.

## A Case Study of Peepal Tree Foundation

Peepal Tree Foundation (PTF) is a multipurpose social entrepreneurship. Peepal Tree, popularly known as Bodhi tree is considered auspicious in Hinduism, Jainism, and Buddhism. It is also called as “tree of life”. Like a tree, PTF is empowering women and children through social work. PTF has two programmes for this, Saksham, and Samarth. Saksham is a programme of women empowerment which imparts livelihood skill to underprivileged women from rural and urban slums and thereafter, creates trade opportunities to enable income generation, making the project sustainable. PTF is currently working with women from slums in Delhi National Capital Region (NCR) and few villages in West Bengal. Women have been providing training to weave runners, place mats, travel pouches, napkin pouch, yoga mat cover, tray with coasters, and masks. All these are produced with waste cloths. Table 1 lists the programmes of PTF.

PTF avoids throwing waste materials into the environment to avoid pollution. It also helps slum children get education in the period of Covid-19 through electronic gadgets.

In the year 2010, PTF began its journey in the little village called Tataguni in rural Karnataka, about 21 km away from the city of Bengaluru. A social environment where most men typically blow up their income in consuming arrack, a locally brewed alcohol, resulting in no financial support for women and a lot of emotional turmoil in the family. Moreover, women did not have any means to earn a living due to lack of vocational or any other livelihood skill. A need to empower women to bring about social change was starkly evident. On the other side, replacing plastic carry bags for environmental reasons was an emerging need. With this idea the first project for PTF was born.

Over 10 years PTF started working in many slums where poor women live in various states of India and also selling activity abroad. Now it has more than ten volunteers and trainees and more than 500 women who are employed by it. The women make handicraft products that are sold in India.

PTF is a social entrepreneurship started by Smitha Roy in association with another founder Manu Ittina. Smitha Roy is working as a volunteer with many NGOs to provide services to school dropouts and for empowerment of rural women. Manu Ittina is an artist who has trained many artists through Takashcia academy for artists.

Smitha Roy started working for social entrepreneurship when she saw women who did not have any economic independence and income earned by husband was not enough to run home. However, they are not allowed to go out from home to earn. Then Smitha thought about PTF through which women would be empowered without going outside. She also saw the children of slums who are school dropouts because of many reasons. She worked on motivating children to go to school and gain knowledge without reading books. With these thoughts she wanted to start a venture which gives solutions to both problems. Then she started PTF.

PTF is a social entrepreneurship venture. It is a registered charitable trust with many trustees and volunteers. It is a social entrepreneurship venture which was started by Smitha Roy with cooperation of many partners who are funded and provided with many materials. The support of the government in the initial stage was less.

PTF goes to slums of metropolitan cities and villages where basic facilities are not available. Women are illiterate,

**Table 1. Programmes of PTF**

Collection of waste cloths from boutiques and textile industry.	Empowering women by making bags and other things.
The circulating library	To provide opportunity to children to Study
Ration distribution	Help to needy
Project safar	Transfer of migrants back to their homes
Vidhy Tarang	Enable slum children to get knowledge by through electronic gadgets in the Covid-19 period.

Peepal Tree Foundation. (n.d.b). (Source: <https://peepaltreefoundation.org/programs/the-circulating-library/>)

dependent, less empowered, and economically deprived in these areas. Going to these areas to motivate women and to give training is not an easy task.

In the words of the founder, “Husbands say to women-that is why you are going to earn, it is not enough what I earn to have a family?” Volunteers who go to give training face many such problems. Not only this, some women hesitate to come out from home because they are not educated and are not confident about their abilities. Then volunteers have to go individually to their homes to motivate them. They talk about the uses of training and how it will help them to earn from home. The problems were not only restricted to this, but they had less confidence in NGOs. All these problems were faced by volunteers and trustees. To overcome these problems, PTF volunteers motivate women to give training to produce products. The PTF volunteers bring waste cloth from garment factories and boutiques. These waste clothes are converted into unique handicraft. The PTF gives training to 100 women in one batch. The products prepared by trained women are listed in Table 2.

The products which are prepared by women are taken away by volunteers by paying an amount per product. The prepared products are sold all over India and other countries like Singapore, Bali, and Indonesia (Roy, n.d.). The funds earned from selling are reinvested in the same activity.

Trained women get ₹ 3000 to 5000 per month. The work can be done according to their convenience. The products are purchased by volunteers by going home to women by paying some fixed rate on the basis of the nature of the product. There is no force to produce products per day. They are free to work according to their own schedule. The PTF also gives all other support needed by women. The volunteers gave women counselling in some cases. The organisation has two employees and others are working as volunteers and partners. All the volunteers are women and they are self-motivated to give service, but volunteers and partners did not have ownership rights. The volunteers play a significant role in PTF.

Sheeba Ali, said,

“I am a proud volunteer with the Peepal Tree Foundation. I feel privileged to work with Saksham - the Women Empowerment Program and to work with skilled and cooperative colleagues. I've learned so much and wish to give my best.”

PTF has two trustees, one of the trustees is the manager of the whole foundation. There are only two employees, one is floor manager, and another one is office bearer. All others are volunteers, except employees, no one receives salary. No expenses are incurred to maintain office. When there is a need to take decision all gather and take decision collectively.

**Table 2. Products of PTF**

<b>Name of Product</b>	<b>Price</b>
Runners	850
Place mates	1650
Masks during Covid-19	–
Napkin pouch (set of 5)	500
Only tray	900
Tery with coasters	1200
Travel Pouches (set of two)	500
Yoga mat cover	650

(Source : Peepal Tree Foundation. (n.d.a).

## Growth of Organisation With Challenges

The PTF is a social entrepreneurship founded by trustees. It is not supported by the government or World Health Organisation (WHO) or UNESCO- United Nations Education, Scientific and Cultural Organisation. It is not promoted by any one and the foundation also did not spend any funds for promotion. The venture started to produce products after giving training to women. However, there was a problem in selling the products. There are no organisations or people to come to purchase the product. The price of the products was more than plastic products as the products of PTF were handmade. For this reason, products of PTF did not sell. In this situation, retail chains Soach and Fabric Spa in Bengaluru are planning to exchange plastic bags with other eco-friendly bags. PTF put forth its idea of cloth bags prepared by trained women. The idea was accepted by both retail chains. Thus, this first project was taken by PTF. After this, PTF did not look back. It started distributing its products all over India and also to other countries such as Singapore, Bali, and Indonesia. A workshop was set up at Tathguni village with stitching machines funded by MI retail of Bengaluru. In this workshop, 60 women were trained and they get opportunity to be employed and to earn. This influenced another program in West Bengal where 38 women were trained and employed. The products produced by women are bought by Green House Kolkata based export house. PTF conducted in Mumbai, Delhi, and West Bengal villages.

The training is given to women for a duration of 30 days. After training women who are not able to purchase stitching machines are provided one. PTF supplies waste cloth to trained women for producing different products. The products are purchased by PTF and value is given according to the nature of the product. In this way, women become empowered without going outside.

In the words of Shyan, a trained woman of PTF, "I want to be a fashion designer. My dreams crumbled when I got married. I underwent training of PTF and I am now stitching bags and other products. Now I have dignity."

## Structure of Organisation

The expansion of PTF is significant for the founders. As one of the goals is empowering women all over India, they need funds for this. So, PTF partnered with some corporates and NGOs which were able to give training at many places. These partners helped to do workshops providing needed materials. Now there are 10 partners in different places and one partner is in Singapore. Partnership with PTF enables them to acquire resources such as stitching machines and purchase of products prepared by trainees. Thus, PTF is growing slowly.

## Other Activities of PTF

Women are important to a family like children are important to the nation. Growth of a nation is in the hands of children. Children drop out of school and work for earnings in India because of poverty. This happens in large numbers in slums of metropolitan cities in India. The PTF takes initiative to empower children through education by programme *Samarth*.

*Samarth* means ability to do, through this programme, PTF enables school dropout children to get education and be able to get a good job. Objectives of *Samarth* are to provide opportunity to children from economically challenged sections across India to connect and to access books.

↳ Opening up a gateway to the ocean of knowledge, creativity, and character building towards more responsible citizenship through structured workshops.

↳ Counselling, guiding, and listening to children.

In the words of child Sajid who gets education through PTF,

“I come from a family of 6 siblings. I am still going to school because I am a boy. We have financial challenges at home. I have a young sister who is on wheelchair and cannot walk. These sessions are both fun and learning! I had so many things to tell. But there were no listeners. Ma'am listens to me every week. I feel so happy, and look forward to the sessions, week after week.”

## **Activities During Covid-19**

As PTF is a social enterprise, it helps people who need it. It helps people like migrant wage workers during a pandemic period. The wage workers suffered financial crises during Covid-19. They were not able to boil rice for their families and were not able to get facilities provided by the government because they did not have ration cards and other ID cards. The PTF helped them by providing ration and other necessities. PTF conducted many programs during Covid-19. These were :

### ***Ration Distribution***

Ration distribution work as a part of Covid-19 relief work for wage workers (Phase I) in Delhi reached out to 50 and more families of daily wage workers with 2 weeks of rations for clusters from Munirka Basti to Hauz Khas Village Extension. At some point it was difficult to control the crowd, people were desperate, but in the end it was managed well. Peepal Tree Foundation has proudly served 913 individuals from 183 families of daily wage workers in Delhi who do not have ration cards.

Peepal Tree Foundation in association with a bunch of philanthropist donors reached out to 35 families of daily wage workers in a slum called Ghasola in Gurgaon. Full-fledged two weeks ration was provided to these families identified by the volunteer Radha Bhugra. These families of migrant workers couldn't go back home and had no work, no pay in the last two months.

### ***Project Safar***

Project Safar arranged transport for migrant labourers stranded away from home. During the lockdown, many families had to resort to walking hundreds of kilometers due to lack of accessible means of transport.

Started by students of Ashoka University in association with Peepal Tree Foundation, funds are being raised to finance arrangements to bring these families home. So far, safe travel of 44 migrant labourers from Bombay to Ranchi via two flights has been arranged. This is the safest and fastest mode of transport in these challenging times. Transfer of both sides was arranged by buses.

Logistical concerns in-between such as medical health check-ups, permits, food, masks, and on-ground volunteers were given special consideration. 120 daily wage workers who were stranded far away from home reached home! With this phase 2 of Project Safar ended.

### ***Vidya Tarang***

Project Vidya Tarang was structured to conduct online classes for underprivileged children by giving equal opportunity for education by using smart devices and conducting regular classes on Google Meet/Google Classroom.

In these challenging times, online classes are the only hope for children to continue to access education. However, currently less fortunate children in urban slums and rural areas are losing out due to lack of availability of classes and/or no access to devices and internet.

Peepal Tree Foundation is connecting children from several slums whose parents have a smartphone and then helping them download 'Google Classrooms' and then finally conducting sessions.



## **Empowerment of Women by PTF According to Elements of EIGE**

The empowerment of women embedded with three elements (as per EIGE) that are Right to choose, right to control own lives, and right to social change. Empowerment denotes a process of acquiring, providing resources, and the means of enabling access to and control over such means and resources. As there are many barriers to get empowerment (Tandon, 2016). The PTF makes efforts to get women empowerment by fulfilling elements of EIGE.

### ***Right to Choose***

Right to choose comes to women through education. When they get it, they will be able to decide what is good and bad for them. They will make good decisions. PTF gives education to women by training. Through training, women get knowledge of making products, opening bank accounts etc. PTF also gives education to children who dropout from school for many reasons in many ways.

### ***Right to Control Own Lives***

Women can control their own lives when they become economically independent and are not depend on men for survival. This is possible only when they earn themselves. PTF enables women to earn. It provides materials to women to make products. After this, it purchases the products for fixed value. This makes women earn without going outside and become economically independent. Thus, they are able to control their own lives.

### ***Right to Change Society***

The Indian society is male dominated. Men are controlling women in the society but development of a country is possible only when women become empowered. In the words of Mahatma Gandhi, “where women are devoted and empowered there is development of society.” The PTF also works for this. The belief of the founders is, “when man empowers himself, only he is empowered, but when a woman becomes empowered, she empowers the whole family.” When a woman gets empowered, she changes the lives of her family members and society.

## **Practical and Managerial Implication of the Study**

The results of this study have several implications for the society. The study shows problems of women in society in general. These problems hinder women from becoming empowered. This can be considered by all organisations, institutions or governments who want to know the problem of women. Secondly, its studies elements which empower women which is necessary. In the next stage, this study shows how PTF practically implements all the elements of EIGE and gets success. This is helpful for institutions in implementing elements to empower women. Lastly, it relates elements with PTF work which gives practical implementation of elements. Like this study is helpful for institutions that want to give solutions to problems of women and to get empowered.

## **Limitations of the Study and the Way Forward**

This study was limited to only PTF organisations which are trying to empower women. This organisation is small in size but whatever work it is doing is ideal for other institutions. The study was limited as information was obtained through interviews with founders and volunteers. This limited finding problems of women and solutions. It considered only elements of EIGE to get gender equity and women empowerment. This limited the study as there are many organisations which also provide elements which enable empowerment of women. So, future studies can focus on other elements of women empowerment. This will help institutions which are playing a role in empowering women.

## Discussion and Conclusion

This study concentrated on women empowerment with social entrepreneurship in India. Further, it focussed on barriers of women empowerment and its elements. Although a single case with few interviews hinders generalization, we believe that this study contributed to scholarship on women's engagement in social entrepreneurship (Datta & Gailey, 2012). First, we analysed what is women empowerment in the context of Indian environment. Second, we studied which elements are needed by women to become empowered by embedding EIGE. Third, we illustrated our study of successful social entrepreneurship practised by women within restricted Indian empowerment. In this particular case study, we revealed how social entrepreneurship has been empowering women for the last ten years. Finally, our analysis was based on applying EIGE elements to PTF work. PTF unknowingly implemented all the elements of EIGE to achieve social and economic empowerment. Social ventures combine financial success with social value creation, offering a new way of thinking for all sectors of society (Huybrechts & Nicholls, 2012). The PTF does social service for women by making them economically independent.

The PTF without taking help of government helps women to become empowered within restricted situations. Although it faced many obstacles, it was successful in reaching women who needed empowerment and the government could not help them. The PTF reaches women, gives them training, and helps them earn. It is clear that women around the world are creative and hardworking and they find ways to gain access to the resources they need to care of their families.

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