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**Role of Social
Entrepreneurship
in the Quality of
Life of Its Beneficiaries**

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ROLE OF SOCIAL ENTREPRENEURSHIP IN THE QUALITY OF LIFE OF ITS BENEFICIARIES

Neeti Singh* and Anand Inbanathan**

Abstract

This paper focuses on social entrepreneurship and its effects on the quality of life of its beneficiaries. It explores the idea whether social entrepreneurship can work as a building block for an alternative model, in a situation where both the market and the state have failed to provide social goods. By providing social goods such as education, health services, adequate housing, recreational facilities, and participation in political decision-making, social entrepreneurship serves humanity's most pressing needs. Thus, it brings changes in the quality of life, and is studied here from the capabilities perspective. The qualitative method is used for analysing the effects of social entrepreneurship on the quality of life of the beneficiaries of two social enterprises. Social entrepreneurship is found to be bringing changes that can be gauged best in terms of capabilities. The women beneficiaries have gained the most among all, and show changes in their empowerment levels, social inclusion, and psychological state.

Keywords: *Social Entrepreneurship, Sociological perspective, Quality of Life, Capability Approach.*

Introduction

Social entrepreneurship needs a sociological perspective because the changes intended through the social entrepreneurial process have a greater social than economic relevance. Under the lens of economic sociology, social entrepreneurship, an economic action, is viewed as a form of social action that is socially situated. And, as a economic institution, social entrepreneurship can be viewed as a social construction (Granovetter & Swedberg, 1992). This economic sociology point of view is used in conceptualizing social entrepreneurship – from the social relevance of its actions, and its orientation towards providing goods and services that cater to the basic needs of the people. These goods and services primarily are education, health services, adequate housing, recreational facilities, and participation in political decision-making. This makes it relevant to use the interjections of sociological understanding for the entrepreneurial approaches and the quality of life.

The existing studies in the area of social entrepreneurship have not been able to study and explain social entrepreneurship as a process to foster social progress (Mair & Marti, 2006) and largely ignored the developmental aspect of social entrepreneurship. It means that social entrepreneurship conceptualization must incorporate the aspects of change that happens at the social level. The aim here is to provide the conceptual understanding of social entrepreneurship, but to start with, a working definition is provided which brings the essence of the phenomenon in it. It is kept in mind that social entrepreneurship research has largely remained phenomenon-driven, having poorly defined and fuzzy

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boundaries, which requires that the central concepts of social entrepreneurship be rethought. Which also means that social entrepreneurship means some things and its usage is variable and unstable (Grant & Dart, 2008).

Therefore, the working definition provided below considers the central concepts of social entrepreneurship and is based on the characteristic features of social entrepreneurship that are derived from the literature. These characteristic features are innovation at the level of organization and reaching out to the needy/potential beneficiaries. The second feature is to meet the basic and social needs of the people, particularly those who represent the bottom of the pyramid. And the last feature is the creation of social value¹. The following is a working definition of social entrepreneurship:

A process that is sustainable, enterprising and intends to meet the needs of the people who are excluded from the larger folds of society, by using innovative ideas to keep the mission socially relevant and brings sustainable social development.

Based on the working definition, in the current paper, two cases of social entrepreneurship are selected, and their beneficiaries are studied to understand the role social entrepreneurship plays in improving the quality of life of its beneficiaries. Their quality of life is studied using the Capabilities Approach developed by Amartya Sen (1985). It aligns with the objective of the study – to understand how social entrepreneurship affects the lives of its beneficiaries, i.e., the people associated with social entrepreneurship, those who receive their services or goods.

The question of the effects of social entrepreneurship on the quality of life of the beneficiaries inevitably brings the development perspective into the picture, since the quality of life is considered to be an important aspect of development and gives a development perspective to the analysis. What is seen here as the subject matter of social entrepreneurship is also the subject matter of development sociology, the terrain of which converges with development economics (Pieterse, 1996). Thus, the quality of life analysis of the social entrepreneurship beneficiaries will not only help in conceptualizing it, but will also help in defining the role of social entrepreneurship in development.

Methodology

The case study method is used to be able to investigate social entrepreneurship holistically and to capture the meaningful characteristics of social entrepreneurship as a real-life event.

The criteria of choosing the cases were – both cases met the working definition; the two cases focus on the same area, i.e., livelihood; they function in the same geographical area, which gives the area the uniformity of social and cultural factors; and they represent both rural and urban areas.

Two social enterprises are chosen as the cases to study the effects of social entrepreneurship on its beneficiaries. Case I is *Industree Crafts Foundation*ⁱⁱ (ICF), and Case II is *Maya Organic*ⁱⁱⁱ. Various diverse aspects of beneficiaries' lives were looked at, like empowerment, autonomy, psychological conditions, safety, leisure time and social awareness to name a few.

Industree is a social enterprise that has the goal to provide a market for traditional crafts and support livelihood in a commercially viable way, that is self-sustainable and market-oriented (<http://motherearth.co.in>, 2016). Similarly, *Maya Organic* also works towards making traditional crafts a

viable livelihood option. There is a focus on redistributing profits, safeguarding fair labour practices, along with social and environmental sustainability (<http://mayaorganic.com>, 2016).

Both the social enterprises have their headquarters in Bengaluru and the beneficiaries of *Industree* represent the urban lower-income workers, while the beneficiaries of *Maya Organic* represent rural and semi-rural workers who are landless. The reason these two cases are from the Bengaluru region is that the city has the highest number of institutions in social entrepreneurship in southern India, and it provided wider options of social entrepreneurship to choose from ("The State of Social Enterprise in India," 2016).

People who have received services from either of the two social enterprises are the beneficiaries of the corresponding case. It is a qualitative study in which primary data was collected through informal interaction with the beneficiaries, followed by semi-structured interviews. Informal discussions with the beneficiaries helped to gain a deeper perspective on their lives. The beneficiaries are mainly artisans, skilled, and semi-skilled workers.

After considering the qualitative nature of the study, the sample size was kept relatively small. It was finalized to interview forty beneficiaries in each of the two cases, and finally, seventy-nine interviews were conducted in all. A random selection of the beneficiaries found a majority of them were women. Therefore, emphasis was given to women-oriented issues.

The capabilities approach is employed in the quality of life analysis. It is mostly used as a quantitative method, but here it is adopted as a qualitative method oriented towards descriptive analysis (Robeyns, 2005a) because as a qualitative method it realizes the full analytical potential of Sen's work (Verd Martí López, 2011), and allowed the study to bring the focus on the *capabilities* enhancement that occurs due to social entrepreneurship.

Conceptualizing Social Entrepreneurship

The practice of social entrepreneurship is not new, but it has grown as a distinct field of academic inquiry (Dees & Anderson, 2006) in the last two decades, and has attracted the attention of academics, policymakers, and practitioners. The reason for this increased interest is that social entrepreneurship has emerged as a possible solution to developmental problems that have arisen due to the failure of both market and the state to provide for the social goods (Santos, 2009). Social entrepreneurship is perceived here as a phenomenon that catalyzes social transformation by meeting social needs. By addressing the acute social needs within existing social structures, social entrepreneurship does not work just as a medium to mend the social fabric but also works towards 'developmental goals' (Othmar Manfred Lehner, 2012).

However, social entrepreneurship is conceptualized as "a field that has yet to achieve a paradigmatic consensus, and that lacks a 'normal science' or clear epistemology" (Nicholls, 2010: 611). The reason for social entrepreneurship is still in the pre-paradigmatic stage, which is due to not having an established epistemology (Othmar M Lehner & Kansikas, 2013). However, this state makes it less significant to focus on a definitional aspect of it.

There are no set boundaries around the term 'social entrepreneurship' and there is a multidisciplinary contest over the epistemology of the field (Nicholls, 2010) because social

entrepreneurship research has gained perspectives from diverse disciplines of management, entrepreneurship, political science, economics, marketing, and sociology (Short, Moss, & Lumpkin, 2009).

However, social entrepreneurship needs to be conceptualized as a phenomenon that creates value, both in social and economic terms. By social value, it means that there is a reduction of costs for society, so that societal needs and problems can be addressed in ways that go beyond the private gains and general benefits of market activity (Auerswald, 2009: 52).

Social entrepreneurship needs to be viewed as broadening the third sector^{iv} forms that are different from private and public enterprises (Laville & Nyssens, 2001). Due to the proximity of social entrepreneurship to the third sector, to conceptualize social entrepreneurship, there is a need for a method that combines the best of both worlds, i.e., efficiency and expertise from the business and public interests (Etzioni, 1973).

Social innovation is crucial in conceptualizing social entrepreneurship as it establishes a connection with development, in the process of social entrepreneurship. Social innovation occurs at the level of social practice and 'stems from a perception of an unmet social need and a desire to meet that need and therefore work towards an improvement in social conditions' (Andrew & Klein, 2010:21) while social entrepreneurship, in the development process, ensures the diffusion of social innovation (Mulgan, Tucker, Ali, & Sanders, 2006) by meeting the needs of its beneficiaries, and impacting their quality of life.

The above connection gives a sociological edge to the conceptualization of social entrepreneurship, as the question of the satisfaction of human needs and improvement in the quality of life (Dube, 1988) is also relevant in sociological inquiry. The notion of 'satisfaction of human needs' and 'quality of life' in the sociology of development is also viewed as an important goal of social entrepreneurship.

Quality of Life and the Capabilities Approach

This section provides the rationale of the study and how the analysis would be carried through based on the tenets of the capabilities approach as explained by Sen and Nussbaum.

The initial informal interaction with the beneficiaries prompted the researchers to gain an in-depth understanding of their lives. Not just the changes that are visible through their income and material gains, but also what they have achieved regarding human development. At the operational level, such an analysis is possible only when the indicators of quality of life go beyond income and consumption, and incorporate non-monetary aspects of quality of life, considering the approaches to quality of life such as the Subjective well-being approach and the Utilitarian approach, which fail to provide human development perspective and "equality of outcomes, fairness, and justice in institutional arrangements" (Fukuda-Parr, 2003). Thus, the capabilities approach is used in this study because it provides the framework, which helps in evaluating the human development perspective of the beneficiaries.

In this study, the capabilities approach is used to gain an understating of the beneficiaries' quality of life at two levels. First, understand their well-being by the resources available to them, which

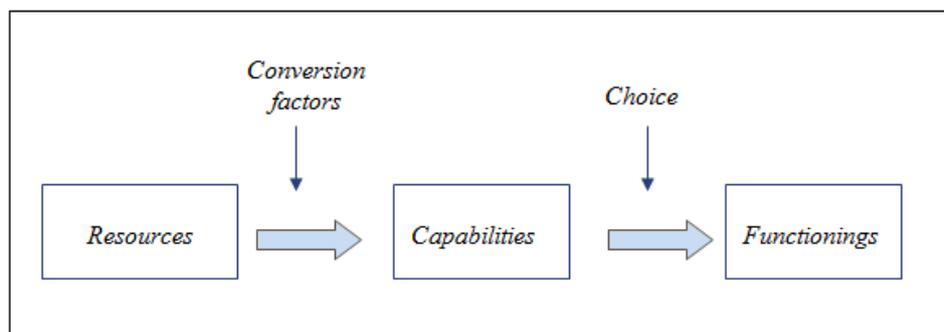
requires focusing at the *capabilities* gained by them after the social entrepreneurial intervention. Second, the level of understanding is with the local perspective, i.e., the importance of the local and individual perspective of the beneficiary to maximize the *capabilities*, and the *freedom* to pursue the kind of lives they value. Before getting to the details of these two, it's essential to understand the tenets of the capabilities approach as suggested by Sen and Nussbaum.

Nevertheless, the social and cultural situations are also observed to be influencing the lives of the beneficiaries. For the reason that social entrepreneurship establishes the link with well-being by providing intuitive solutions that are integrated with local settings, to the societal problems that existed before its intervention (Ziegler, Karanja, & Dietsche, 2012).

Sen talks about the quality of life regarding *functionings* and *capabilities*. The *capabilities* are the real set of options a person has at hand, and the *functionings* are the set of ways of being and doing that a person ultimately puts into practice. *Functionings* are parts of the state of a person, and mean the various things that she manages to do or be in leading a life. However, this evaluation does not consider only the commodities and incomes that help in doings and beings. Rather, it evaluated the importance of the various *functionings* in human life, which are to be examined along with the *capabilities* of the person to achieve them (Sen, 2012).

Moreover, *capabilities* and *functionings* can be distinguished as what is possible and what is effectively carried out. *Capabilities* are different from *resource^v*, which are the set of rights or entitlements and commodities that are assigned to a person in a given context (Sen, 1999). The conversion factors are instrumental in hindering or facilitating the transformation of *resources* into effective freedom (Sen, 1985). The relationship between *resources*, *capabilities*, and *functionings* is explained in Figure 1 below.

Figure 1: An Analytical Framework of the Capability Approach (Verd Martí López, 2011)



The *functionings* can be elementary, for example: escaping morbidity and mortality and being adequately nourished. Or, complex, for example: achieving self-respect, taking part in public and community life without shame. These *functionings* are constitutive of a person's 'being,' thus the well-being of a person needs to be evaluated through the assessment of these constituent elements. *Functionings* as the constituent elements of living is an achievement of a person, reflecting the state of a person. *Capabilities* is reflective of the various combinations of *functionings* and reflect a person's freedom to choose between different ways of living. Sen's various writings reflect that *functionings* can

be either potential or achieved, indicating that a person's *capability* is equivalent to a person's opportunity set (Robeyns, 2005b).

Sen (1993) does acknowledge income as an important resource for well-being, but also explains many other components of well-being that cannot be directly acquired by it. Empowerment, social inclusion, and psychological conditions are such *capabilities*, which may not be directly acquired by income, and we will focus on in this analysis. *Capabilities* are also influenced by different physical and social conditions, which affect a person's ability to convert resources into different levels of well-being. There are narratives of the beneficiaries' accounts in the following section to understand the well-being status of the beneficiaries, where the quality of life of the beneficiaries is analyzed regarding *capabilities*.

Martha Nussbaum is a prominent contributor to the capabilities approach, used the capability approach as the foundation for a partial theory of justice and is more open to qualitative applications (Robeyns, 2005b). She labels these potential *functionings* as *capabilities* and indicates that the capability set consists of a number of *capabilities*. She suggests a list of ten *central human capabilities*^{vi}: life expectancy, bodily health, bodily integrity, senses imagination and thought, emotions, practical reason, affiliation, other species, play, and control over one's environment.

Nussbaum(2000) suggests that the central human capabilities are instrumental in hindering or facilitating the transformation of resources into effective *freedoms* or the real opportunities available to beneficiaries. The analysis uses her framework to build upon the understanding of how the local social, environmental settings have facilitated the beneficiaries, from rural and urban areas, differently. It reflects the local perspective of change and development, which reflects through the kind of lives people value in rural Bengaluru settings and the urban Bengaluru settings.

According to her, *capabilities* signify '*freedoms*' and are intrinsic and important for the beneficiaries' achievement of well-being where the basic *capabilities* are the subset of all *capabilities*, referring to the freedom to do basic things necessary for survival and are referred to the real opportunities (Robeyns, 2005b). The basic *capabilities* are important in this study as it can be used in deprivation analysis, which makes it crucial for studying the well-being of the people in developing countries such as India.

Analysis

The analysis is based on the data collected from the beneficiaries of *Industree* and *Maya Organic* through various levels of interactions, i.e., informal interaction and semi-structured interviews. The beneficiaries of *Industree* are second or third generation migrants from the neighbouring states of Karnataka, Andhra Pradesh, and Tamil Nadu. They usually live in rented houses in the lower socio-economic neighborhood. On the other hand, the beneficiaries of *Maya Organic*, mostly, live in their own houses because they are not migrant workers and the livelihood opportunity was made to reach them in their vicinity.

The beneficiaries from *Industree* represent the urban lower-income workers, while the beneficiaries from *Maya Organic* are the rural workers who are mostly landless. In both the cases, social entrepreneurship has benefited them to create their livelihood and in providing them with an organized

workplace where they can work all the year round and have a secure sustainable income. The comparison between the changes experienced by the beneficiaries in the two cases provides an insight on to what extent social entrepreneurship affects the life of the people and what bearing these effects have on the quality of life. Since the social entrepreneurial efforts are at the level of social structure, it entails changes in multiple aspects of the beneficiaries' life. This analysis is covered under the central human capabilities section.

While carrying through the analysis of the quality of life of the beneficiaries, several focal points emerge. These focal points are the *capabilities* that see a major change, and their analysis gives the developmental perspective to the study. The prominent focal points are the empowerment of women, social inclusion, and improved psychological condition.

The data analysis led to the emerging of the major themes of empowerment, social inclusion, and psychological condition. These major themes correspond to the capabilities of the beneficiaries that are significantly changed due to social entrepreneurial intervention. The narratives presented below are embedded with the theoretical understanding and the developmental implication of the particular *capability*.

Empowerment

Direct questions were posed to the beneficiaries regarding their role in making household decisions and regarding their movement outside their homes for work and other reasons. These questions were designed to incorporate three interrelated dimensions of beneficiaries' ability to exercise choices – regarding resources, agency (the process of decision making), and achievement (well-being outcome) (Kabeer, 2000).

This information is used in estimating two indicators of women's empowerment: 1) women's participation in household decision-making; 2) women's physical mobility or physical movement to markets and houses of relatives and friends.

The sociological understanding of empowerment comes from Beteille (1999), who contextualizes empowerment from the point that Indian society is a hierarchical society in which substantial inequalities of income and welfare prevail even after land reforms were sought. However, the most deep-rooted inequality is of caste and gender, running through very deep, and cutting across each other. He recognizes that these inequalities are both social and economic, and empowerment is an answer to oppression, exploitation, and injustice. Empowerment can be defined as "The expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them (Kabeer, 1999:437)". In India, women's empowerment is relevant in several realms: personal, familial, economic and political (Handy & Kassam, 2004). All these realms show up in the narratives from the beneficiaries.

The narratives from the beneficiaries enhance qualitative analysis and allow capturing of the facts that are not possible to be assessed through a quantitative analysis. The analysis presented below brings qualitative explanations of the situations, and the narration below reflects the empowerment state. A woman beneficiary named *Vijaya* from *Industree* tells her story:

I was nineteen years old when I joined Industree, and it is twelve years of association. A close relative of mine introduced me to Industree. I joined as a helper in craft making, but now I have become a director in a produces company. This was possible because I was helped in improving my skills, step by step. My role is of production assistant and I assist several self-help groups in their production. I am a Dalit woman, but my social identity did not become a barrier to my growth in the organization. I was appreciated and helped to grow. I started my married life in a rented single room, without a kitchen and a bathroom. Today, I stay in a leased house with a living room, bedroom, kitchen, and a toilet. I have also invested in buying a site, in which I plan to construct a house in the coming years. My life has changed so much over the years, and it is much more stable and has enabled me to take decisions for my family and me.

Vijaya's narration reflects that she has gained not just empowerment through her association with social entrepreneurship, but has also achieved social inclusion by working in a discrimination-free environment.

Social Inclusion

Empowerment and social inclusion are two different and independent concepts, which occur with each other in social entrepreneurship. Social entrepreneurship becomes a space to bring both together, which also becomes its unique characteristic. There is a theoretical explanation available of the linkage between the two. Kabeer (1999) brings it in her work, explaining that empowerment can be sustained through a systematic change of social inclusion. A similar account comes from Malhotra *et al* (2002), according to whom social inclusion is the removal of institutional barriers, which increases the access to assets and development opportunities, suggesting social inclusion. It is clear that both phenomena involve individuals and groups, but they diverge because the empowerment process is characterized to be operating from below, while social inclusion requires systemic change initiated from above (Kabeer, 1999).

Both the social enterprises studied here have high involvement of social and religious minorities, which in itself indicates that social entrepreneurship creates space for socially deprived groups and manifests social inclusion.

Psychological State

The data collected through interviews with the beneficiaries brings out clearly that a majority of them feel that social entrepreneurship can provide them with a comfortable environment to engage in income-generating activities. A series of questions were posed regarding their relationships with their peers, their confidence levels, and work-related stress. Seventy-three out of seventy-nine beneficiaries provided answers indicating that their association with social entrepreneurship has helped them improve their psychological state.

The beneficiaries spoke about the open environment, where they can freely move and interact, that has helped them make friends with their coworkers. They receive emotional support from their

friends at the workplace, with whom they can discuss their domestic/family problems, which is not always possible with relatives and neighbours. Also, their exposure to the outside world has increased after they started moving out of their homes.

This is evident in the narrative below where a young beneficiary (Saritha) says:

I enjoy working at Industree because I have lots of friends around. I do not get the feeling that I am at a workplace. It is like a home away from home for me. I lost my father at an early age due to a heart attack. Since then, my maternal grandmother has supported my mother and us two siblings. She took care of our education expenses. My mother who is around forty years of age does not work anymore due to a health problem. So the financial responsibility to pay the house rent and run the family is on my shoulders. I worked as a receptionist earlier where my salary was higher than what I earn here, but the work was dull and boring, and there were no prospects of growth. Here I am undergoing the supervisor's training, and I hope to become a supervisor in one year. I enjoy coming to work each day and see better growth prospects.

There is a similar narrative from a 42-year-old beneficiary who is associated with *Industree* since the last twelve years. She says:

“Coming in association with Industree not only increased my confidence but also helped me in raising my three children who are at graduate and high school levels. My friends helped me marry off my daughter by providing a loan of one and a half lakhs. ”

However, the male beneficiaries do not show any tendency to share their family/domestic problems with their fellows. Only the young boys associated with *Industree* share their problems among themselves. That may be because the young boys are mainly from Assam and they feel some solidarity living in a new city.

A beneficiary from *Maya Organic* says:

“When my company ‘Mysore Silk’ shut down, I had to look for an alternative to sustain my family. That was the time eight years back when I joined Maya Organic. So far, it has been nice to work here as I have many friends. But I hesitate to discuss my family and other domestic issues with fellow workers. I prefer to discuss them with my son-in-law instead.”

This difference between male and female beneficiaries could be because of men having different realities. For a man, it is easy to walk out of the house after he is back from home, to interact with friends. On the other hand, women do not get to move out of their houses after they are back from work because they have the responsibility of having to complete domestic chores.

Central Human Capabilities

The data for this study is collected through a questionnaire focusing on changes ranging from their psychological state, household decision-making, to gain physical mobility, economic empowerment, autonomy, etc. The responses to these questions are grouped according to Nussbaum's ten central capabilities. The data based on the answers collectively provide the *capabilities* status of the respondents, and the answers were found to be overlapping the *capabilities*. Like, questions related to health and satisfaction fall both in the category of a capability of 'life expectancy' and 'bodily integrity.' However, this kind of overlap has not affected the overall analysis of the 'quality of life' based on the capabilities.

However, this list of ten basic human capabilities items explains the social basic minimum that must be available to individuals to live their life with dignity. A list of ten *central human capabilities*^{vii} suggested by Nussbaum are life expectancy, bodily health, bodily integrity, senses imagination and thought, emotions, practical reason, affiliation, other species, play, and control over one's environment.

The relevance of the ten central human capabilities, among the beneficiaries of the two social enterprises, is explained through the analysis below:

Life: Nussbaum suggests 'life' is a central human capability that refers to being able to live to the end of a human life of normal length, i.e., not dying prematurely, or life not reduced as to be not worth living (Nussbaum, 2000).

The analysis of the capability of 'life' among the seventy-nine beneficiaries was based on the questions related to their state of health, their plans and observations. It suggests that the beneficiaries have normal health and can be expected to have a normal lifespan. None of the seventy-nine respondents had any chronic or life-threatening disease. Only one woman beneficiary from *Industree* reported that she had undergone heart bypass surgery. It is certain that the contribution of social entrepreneurship in achieving this *capability* is only limited to the fact that beneficiaries' work does not pose any threat to their health and life expectancy.

Bodily Health: Anand *et al* (2005) and Lorgelly *et al* (2008) are referred to assess this capability, which according to them should be done through the indicators of an individual's ability to do daily activities, living in a suitable accommodation, self-assessment of health, physical movement, and social life. It is an important *capability* for a person to be able to perform daily activities, as poor health may limit a person's ability to carry out daily activities. If a person is unable to carry out the daily activities, then it reduces her overall satisfaction and reduces the probability of job, income, and social life.

The data analysis shows that among the seventy-nine beneficiaries, almost all can perform their daily activities and spend two to three hours daily doing their normal household work.

About the suitability of the accommodation or housing, the beneficiaries who have a long association with social entrepreneurship show considerable improvement in their housing conditions. Ninety-three percent of the respondents in urban areas and eighty-two percent of the respondents living in rural areas show satisfaction with their accommodation.

The self-assessment of health is another determining factor of the capability of 'bodily health.' The intent of analyzing the state of health of the beneficiaries was to know whether social entrepreneurship (representing their working environment) has a role in their health condition. The respondents were considered to be in good health if they were not suffering from any disease.

The data of respondents living in urban and rural areas do not show a significant difference. However, the women beneficiaries living in urban areas feel more freedom to move out of their houses for going to the market, or to the friends' or relatives' places, than the women beneficiaries living in rural areas. Women living in rural areas live in a closely-knit community, which puts them under greater community pressure.

The overall analysis based on the data and the observation brings out that the beneficiaries' capability of 'bodily health' shows gradual improvement after their association with social entrepreneurship. And social entrepreneurship gives freedom to its beneficiaries to choose to improve their capability of 'bodily health.'

Bodily Integrity: The *capability* of 'bodily integrity' is explained to be 'having one's bodily boundaries treated as sovereign' (Nussbaum, 2000: 78). The study analyzed this *capability* through beneficiaries' safety at the workplace. However, a woman beneficiary's encountering of domestic violence^{viii} also reflects upon the capability of 'bodily integrity,' as domestic violence can become a barrier to women's empowerment, and affects the mind and bodily health of the victim.

It is viewed that when women move out of the house to work and to earn a livelihood for themselves and their families, they feel empowered to stand against domestic violence, they become more aware of their rights, and they get to share their agony with their friends and colleagues. However, in the interaction with the beneficiaries, there was no reporting of domestic violence, which means the above two elements were missing in the information.

These findings reflect that the work environment provided by social enterprises is considered to be safe by the beneficiaries and thus it helps them achieve the capability of 'bodily integrity.' The role of the social enterprise here is seen to be able to provide the beneficiaries a secure place to work. The women beneficiaries from both *Industree* and *Maya Organic* find their place of work very safe. Especially, in the rural settings of *Maya Organic* young Muslim girls are not usually allowed to move out of their homes for work. But *Maya Organic* can establish a trust with the beneficiaries over the period, due to which it is considered a safe place to work. *Maya Organic* was among the first one to train women in the crafts of wooden toy making, which has been a male-dominated area of work.

Sense, Imagination, and Thought: Nussbaum elaborately describes the capability of 'sense, imagination, and thought.' Since the analysis is focused on finding the contribution of social entrepreneurship in enhancing or building the central human capabilities, it looks into a beneficiary's ability to use 'imagination and thought' to produce self-expressive works (Nussbaum, 2000).

The observation and interaction with the beneficiaries attempted to understand their satisfaction with their work and how they are growing in their vocation. The inquiry was made to know

about the flow of information regarding their surroundings at work; levels of participation in decision-making; economic empowerment; and training and development to improve their job-related skills.

The observation is that both the social enterprises provide a fair environment to their beneficiaries to achieve the capability of 'sense, imagination and thought.' However, it is more about the individual interest taken by a beneficiary, which improves the flow of information, or their role in decision-making or receiving training and skills development, that helps them to achieve this capability. The observation is that the beneficiaries who were keen on learning and enhancing their capability were encouraged to do so, despite their social background. The beneficiaries who felt satisfied with their current position and role in the organization were not pushed to learn against their wishes. That is how a stress-free and comfortable environment is created for beneficiaries.

Emotions: The capability of 'emotions' means 'supporting forms of human association that can be shown to be crucial in their development' (Nussbaum, 2000:79). The role of social enterprises in developing human associations needs to be evaluated for knowing whether *Industree* and *Maya Organic* enhance or develop the capability of 'emotions' among their beneficiaries or not. A beneficiary can lose the capability of 'emotion' if there is a lack of overall satisfaction in life.

The overall satisfaction from life can be there only when there are no domestic problems. As a part of the analysis, it was inquired whether social entrepreneurship has a role in the overall satisfaction and happiness of its beneficiary. The social enterprise provides them with a space where they get to interact with their peers, who generally share a similar life situation. It is also observed and reported by the beneficiaries that their confidence levels have increased after they started their association with the social enterprise. The reason for this increased confidence is that the beneficiaries receive emotional support from their beneficiary friends.

Analysis of the data reflected that social entrepreneurship plays an active role in changing the state of emotional wellbeing of the beneficiaries. The beneficiaries indicated that their emotional or psychological condition has improved after coming in association with social entrepreneurship, which further helps them to gain confidence to do better in their lives with the support of friends and family.

Practical Reason: In the words of Nussbaum, the capability of 'practical reasoning' means, "being able to form a conception of the good and to engage in critical reflection about the planning of one's life" (Nussbaum, 2000:79). However, this seems to be a complicated interface to judge or assess whether persons can plan their lives or be able to take good decisions for themselves.

According to the observation, beneficiaries were mostly concerned with meeting the basic requirements of their families. And, their decision of associating with a social enterprise has made them financially stable. The changes in their lives, which are a result of a sustainable, stable income, reflect in their commitment towards the education of their children and improved housing conditions, while among the women beneficiaries, the changes also reflect in their empowerment levels. Such changes in the lives of the beneficiaries are accounting for the capability of 'practical reasoning.' The observation also brings out that social entrepreneurship, per se, does not directly work towards building the

capability of 'practical reasoning.' However, the decision of association with a social enterprise proves to be advantageous to its beneficiaries, which enhances the capability of 'practical reasoning.'

Affiliation: Nussbaum (2000) explains the capability of 'affiliation' as the ability to show concern for other human beings and being able to be treated with dignity and having equal worth to that of others. In this study, the capability of 'affiliation' is studied through the presence or absence of social interaction and discrimination in the social entrepreneurial environment.

It is evident that social interaction levels have improved among the beneficiaries after coming in association with social entrepreneurship, i.e., interaction amongst the beneficiaries and with the outside world. Similarly, beneficiaries assert during informal sessions that they are being treated well and are not discriminated against. Beneficiaries feel that they are not discriminated against in their workplace, and their Dalit or minority status does not obstruct their growth or attract unfair treatment.

The beneficiaries belonging to Dalit and minority groups feel that social entrepreneurship can provide them with a more inclusive and discrimination-free space. It is also a space where the minorities are respected for their religious practices, and Muslim beneficiaries are allowed to break for prayers, with a provision for a separate space for prayers.

Therefore, it becomes clear that beneficiaries from both the social enterprises do not face caste-based or religion-based discrimination in their day-to-day dealings with their peers.

Other Species: The capability of 'other species' means the ability to being able "to live with concern for and about animals, plants, and the world of nature" (Nussbaum, 2000:80). It was complicated to obtain information on this capability as the focus group was of the beneficiaries whose main concern was to meet the basic requirements of their family through their association with the social enterprise.

Similar studies^x show that it is difficult to collect individual data on this particular capability because it is difficult to define an individual beneficiary's relationship with the environment. Since the study focuses on the role of social entrepreneurship in improving the capabilities of the beneficiaries, we looked at the environmental aspect of the social enterprise. It is evident that social entrepreneurship, in both the cases, functions as a beneficiary's interface with the environment. It is so because both *Industree* and *Maya Organic* have based their 'livelihood creation process' on environment-friendly sustainable living. It allows us to trace beneficiaries' relationship with the environment.

Industree engages in facilitating the designing and manufacturing of utility goods made from natural fibers, like banana bark and water hyacinth. *Maya Organic* is into the manufacturing of wooden toys, and they use only sustainably procured natural materials for making these toys, like wood from the sustainable forests and natural dyes. It helps the beneficiary to engage in environment-friendly income generating activities, and that's how social entrepreneurship helps its beneficiaries acquire the capability of 'other species.'

Play: The capability of 'play' means a person's ability to laugh, play and enjoy recreational activities. Information regarding this capability was collected from the respondents, who were enquired about

their social activities, like meeting family and relatives, visiting religious places and time spent on watching television, listening to the radio and reading the newspapers.

In both the social entrepreneurships, beneficiaries work for eight hours daily. The role of the social entrepreneurship in the capability of 'play' is limited to the fact that they try to provide an environment where work-life balance can be maintained, and a beneficiary is not at a loss of the *capability* of 'play' due to the overload of work. Still there are a few personal factors like lack of autonomy, financial constraints and no support of family in doing household chores, which lead to a situation where the beneficiaries lack recreational time.

The data reveals that most of the respondents spend their leisure time watching entertainment programmes on television and reading newspapers or listening to the radio are not part of the daily routine. They also pay daily or weekly or occasional visits to temples, mosques (in the case of male beneficiaries) and churches. However, the beneficiaries living in the urban areas get to spend leisure time better than the beneficiaries of the rural areas. A closer interaction with the beneficiaries reveals that the beneficiaries living in Channapatna have their relatives and friends living in the same vicinity, due to which they do not travel to faraway places to meet relatives and friends. In some cases, the time spent on household chores exceeds three to four hours, which consumes their leisure time.

Control Over One's Environment: The analysis shows that the role of the social entrepreneurship in building the capability of 'control over one's environment' is indirect and limited. Like, when a woman beneficiary moves out of the house to work, she also gains knowledge about the outside world and gets informed about her rights. This may help her to gain control over the 'political environment' by effectively exercising her right to vote. However, their role in controlling the material aspect of the environment is limited because they can earn enough money only for meeting the basic needs of the family.

This analysis of the ten central human capabilities explains the role of social entrepreneurship in building and developing them. Through the overall examination, it can be understood that social entrepreneurship has discernible effects on the central human capabilities of the beneficiaries, which is reflective of the change in the quality of life produced by social entrepreneurship.

However, it is also important to note that the achievement of the capabilities is also dependent on the individuals and the social and cultural setup of which they are a part. It indicates that in a social entrepreneurship, the external factors have a role in shaping the capabilities of the beneficiaries. From a critical angle, it seems that the achievement of the capabilities intended by social entrepreneurship depends on their efforts at making inclusive organizations, in which the local social and cultural aspects are pivotal. The social and cultural aspects shape the receptiveness of the individual beneficiaries, i.e., to receive change regarding capabilities and quality of life. It gets clearer through the thick descriptions and the narrations from the beneficiaries, which follow in the coming section.

Conclusion

The study used the knowledge of the existing literature and sociological theories. The data collected from the beneficiaries is used for examining the phenomenon of social entrepreneurship and its effects on the beneficiaries. This process also involves understanding the changes in the quality of life experienced by the beneficiaries from the efforts of social entrepreneurship, which would be used for determining the changes experienced by the beneficiaries in relation with development.

The overall assessment of the central human capabilities of the beneficiaries brings out their state of development, as the social and economic opportunities they receive from social entrepreneurship have a role in development. The human capabilities that are assessed above are dependent on basic education, health services, ownership patterns, social stratification, gender relations, and social opportunities. The description of the central human capabilities of the seventy-nine beneficiaries actually explains and brings out how social entrepreneurship influences these above stated factors on which human capabilities depend. Social opportunities lead to the diverse achievements needed to improve the quality of life, and when social entrepreneurship creates social opportunities for its beneficiaries, it is playing a role in improving their quality of life.

In this analysis, descriptions and narratives from the beneficiaries explained the changes experienced by the beneficiaries through their association with social entrepreneurship. These changes, particularly in the area of empowerment, social inclusion and psychological state, are seen from the gender perspective because there is higher involvement with women in both *Industree* and *Maya Organic*.

The beneficiaries analyzed in this study are not living in absolute poverty, but still suffer from deprivation and impoverished lives. Poverty, in general, is considered a capabilities deprivation, with conditions like not having a normal life span (premature mortality) or not being literate (illiteracy). This study has not differentiated whether social entrepreneurship has a clear, direct goal towards certain capability expansion or is indirectly working towards it. The larger objective of the study is to understand the role of social entrepreneurship in improving the quality of life, which required giving undivided attention to the capabilities expansion of the beneficiaries. Moreover, whether social entrepreneurship works directly towards the expansion of human capabilities or indirectly expands capabilities, it is working towards development by eliminating poverty, which causes capabilities deprivation.

End Notes

- i "The creation of benefits or reductions of costs for society—through efforts to address societal needs and problems—in ways that go beyond the private gains and general benefits of market activity" Auerswald (2009: 52).
- ii *Industree* is a hybrid social enterprise incorporated in the year 1994, and *Industree Crafts Foundation* came into existence in the year 2000. The latter helps artisan collectives to become self-governed producer groups, i.e. Self-Help Groups (SHGs). The head office and the main work unit are situated in Bengaluru city.
- iii Maya Organic is a not-for-profit social enterprise and is recognized as a Fair Trade Organization, which works with the Lacware cluster in Southern India, to produce high-quality wooden toys. Lacware is a traditional handicraft from Karnataka, India, and artisans in Channapatna practice it. This is a small town located 60 km from Bengaluru city.
- iv The "third sector," often associated with the idea of civil society and voluntarism —is often thought of as having non-system qualities. Unlike the state and the market economy, it is something that does not subject itself to detailed planning, or regulated without it losing some of its third sector qualities such as voluntary participation, value-based motivation, and independence from more institutionalized power structures (Corry, 2010).
- v Resources are the mediums of achieving functionings. According to Sen, the quality of life must not be measured in terms of resources because that will be measurements of inputs. For example, in the case of health care, the government may provide the same services to all people, but what kind of income and other resources they have will make a difference in the outcome.
- vi Nussbaum (2000a) provides a philosophical approach based on a Universalist account of central human functions that is allied to form political liberalism. She intends to approach the problem of women in the developing world through this type of universalism. Her aim is to "provide the philosophical underpinning for an account of basic constitutional principles that should be respected and implemented by the governments of all nations, as a bare minimum of what respect for human dignity requires" (Nussbaum, 2000a: 5). She supports her idea of basic social minimum through focusing on human capabilities. This led to her list of central human capabilities. She uses "the idea of a threshold level of each capability, beneath which it is held that truly human functioning is not available to citizens; the social goal should be understood in terms of getting citizens above this capability threshold" (Nussbaum, 2000a:6).
- vii domestic violence is an act of physical, sexual, or psychological abuse, or the threat of such abuse that is inflicted against a woman by a person who is intimately connected to her through marriage, family relation, or acquaintanceship and is rooted in the socio-cultural set up of society (Sahoo & Pradhan, 2009).
- viii Lorgelly, P. K., Lorimer, K., Fenwick, E., & Briggs, A. H. (2008). The Capability Approach: developing an instrument for evaluating public health interventions.

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Appendix

Table I: Socio-demographic Details of the Beneficiaries

| | Count* or Mean |
|--|----------------|
| Age (mean) | 32 |
| Gender | |
| Male | 19 |
| Female | 60 |
| Marital Status | |
| Married | 42 |
| Living single/Separated/divorced | 04 |
| Widowed | 01 |
| Unmarried | 32 |
| Number of children (mean) | 02 |
| Annual Household Income | |
| Below Rs. 10,000 per month | 13 |
| Above 10,000 – Rs. 20,000 per month | 44 |
| Above 20, 000 – Rs. 30, 000 per month | 12 |
| Above Rs. 30,000 per month | 08 |
| Don't know | 02 |
| Highest Education Attained | |
| Degree | 01 |
| PUC | 09 |
| SSLC | 30 |
| Primary | 33 |
| Illiterate | 06 |
| Religion | |
| Hindu (Non-Dalit) | 23 |
| Dalit | 27 |
| Muslim | 23 |
| Christian | 06 |
| Primary/ secondary earner of the family | |
| Primary | 33 |
| Secondary earner of the family | 46 |

* Note the count sum to 79 and every respondent answered not every question, however the average takes these missing responses into account

** The mean of the income of all respondents' household gives dis-illusionary results.

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