

Women Collectives towards Sustainability: A Case Study of *Hansiba* in India

Ms. Prabina Rajbhandari Vaidya*

Kathmandu University School of Management (KUSOM), Kathmandu University
prabina@kusom.edu.np

Ms. Jaya Kritika Ojha

Central University of Rajasthan, Rajasthan
jaya.kriitka@curaj.ac.in


Article Type: Article

Article Citation: Ms. Prabina Rajbhandari Vaidya and Ms. Jaya Kritika Ojha, Women Collectives towards Sustainability: A Case Study of *Hansiba* in India. M.S. Ramaiah Management Review. 2024; 15(02), 82-102. DOI: 10.52184/msmr.v15i02.212

Received date: January 01, 2024

Accepted date: March 01, 2024

***Author for correspondence:**

Ms. Prabina Rajbhandari Vaidya 
prabina@kusom.edu.np  Kathmandu
University School of Management
(KUSOM), Kathmandu University

Abstract

Women social entrepreneurs' (WSE) and Non-profit women social entrepreneurship enterprise (NWSEE) empower, create value, and livelihood for their beneficiaries and communities in society. This article aims to deepen understanding of WSE and NWSEE's underlying innovative process to empower and create value and sustainable livelihood for the rural poor women artisans using the for profit process to gain sustainability in a not-for-profit organization. A case study method helps align the four themes of SE's business model (Haug, 2007). The case of 'Hansiba' a brand promoted by the women's organization SEWA in Gujarat and the personal accounts of women artisans are the basis to analyse metamorphic sustainable changes engendered by women social entrepreneurs in the society. The innovative use of for-profit approaches showed the creation of significant sustainable value and livelihood in the lives of poor women artisans.

Keywords: Nonprofit Women Social Entrepreneurship Enterprise, Social Enterprise, Social Value Creation, Beneficiaries, Sustainability

Introduction

In the field of women social entrepreneurs there is an increase in theoretical rather than practical interest (de Bruin, Brush, & Welter, 2007) and not-for-profit entrepreneurship (NE) is unacknowledged in developing countries as they are seen as informal contributors to the economy (Haug, 2007). Lack of acknowledgement and undermining their value does not necessarily negate their contribution (de Bruin,

Brush & Welter, 2006). This study aims to add to the emerging field of WSE and NE to understand the practical implications using a case study method (Austin, Stevenson, & Wei-Skillern, 2006). Yin (2014) states "case study (CS) investigates in context and examines it in real world setting for theory replication".

This article aims to examine social value creation for individual/ community and its sustainability, of rural women by WSE in NE by focusing on Hansiba as a case study.

Hansiba, brand under the flagship of SEWA Trade facilitation Centre (STFC). A novel institution of rural women artisans formed as self-help organization jointly owned and managed by 15,000 skilled rural artisans, are the sole shareholders. STFC is a producers' company registered in 2003 to promote livelihood to rural artisan women, in Ahmedabad, India.

Though there are numerous theories related to NE but there is lack of studies that relates themes generated in theory reflected in real settings. This study will correlate SE-themes and Hansiba as case study, as it has epistemological advantage to understand WSE /NE, their effort at sustainability. Sustainability is addressed by the World Commission on Environment and Development (WCED) (1987, p. 8) as the "development that meets the needs of the present without compromising on the ability of future generation's to meet their own needs" (Wilkinson, Hill, 2001).

Hansiba has created sustainable changes in two to three generation of beneficiaries' lives and proves WSE' creation of value for the underprivileged. Therefore this research adds value to literature in WSE /NE and sustainability. The study adopts a single CS approach in empirical qualitative study. Through review of literatures WSE claims to contribute in building social capacity to meet the needs of beneficiaries, creating value and sustainability through new forms of work (Amin et al., 2002).

This article ensues as follows: we explain the three themes of social entrepreneurship and its innovative ways for sustainability from Haugh (2005). Then correlate it with the case Hansiba to form empirical analysis to replicate theory, using three themes of SE in real world context by focusing on the strategy of business model followed by the case. Subsequently, the paper

presents the literature review and methodology and finally concludes with implications for researchers, policy makers, and practitioners.

Literature review

Women collectives/ Social entrepreneurs (SEnt.), is defined for this article as "creating social enterprise, delivering social value through maximizing revenue using for-profit strategies for sustainable value creation for the underprivileged and the poor" (Pomerantz, 2003:26)

NE has encouraged "considerable attention" due to its impact in the society. Though entities with social purpose were present earlier, (Tool, 1977) first coined "social value" in economic terms subsequently (Schmupeter 1909) was first scholar to develop ideas and theories in social value and entrepreneurship. He coined the term "engine of growth" and stated "economically and socially entrepreneurs must be on top of pyramid of the society" taken from (Rahdari, Sepasi & Moradi, 2016).

The global importance of social enterprise was recognized only after two prominent SEnt. were recognized twice by Nobel committees: 2006, Muhammad Yunus was awarded peace prize for reducing poverty through social microfinance; 2009, economic sciences prize awarded to Elinor Ostrom for her work on economics and communities.

The extent of articles shifted towards exploring various dimensions and examination of social value (Haugh 2005), coining term not-for-profit entrepreneurs (Haugh, 2005, 2007), published studies from UK; however, till 2010 few studies examined social enterprise and sustainability (Vickers, 2010); Venture creation (Haugh, 2007; Waqaar, Jamil & Fadzil, 2020; Prado, Robinson & Shapira, 2022).

This period saw studies on differing topics: challenges faced by SEnt. and ways to overcome it (Haugh, 2007); SE role in regional development (Haugh 2005) while majority examined rural development. Similarly, from 2010- 2018, studies compared concepts developed with similarities and differences between US and European perspective (Defourny and Nyssens, 2010); examined different structural factors affecting SE (Weber, & Kratzer, 2013); importance of social networking (Oprica, 2013; Dufays, & Huybrechts (2014); effect and new concepts of corporate social responsibility and corporate citizenship in sustainability and engine of growth/innovation, (Rahdari, Sepasi & Moradi, 2016). Longitudinal content examination on diversity of sustainable business models from 2005- 2018 (Ritala, et al., 2018). While article from Cambodia (Lyne, Nigin, Santoyo-Rio 2018) compares western views with realities of the third world countries with different government plagued with political instability.

Research works explored various scopes like, definitions, concepts and sustainability centered mostly on external funded enterprise (Haugh 2005, 2005, 2007 and 2012) and draws attention to studies conducted on policy level rather than research-led in the UK (Haugh 2012).

Majority of research applied qualitative study with either grounded theory; case study method using either (1 case) -highest number, (2-5cases) - second, (6-10 cases) -third and (11-20 cases) -very low in number (Ritala, et al., 2018).; discourse analysis; or used different types of enterprises.

Research methods concentrated on interviews and secondary data. One study used quantitative method (Weber, C., & Kratzer, J. 2013), examining different structural factors affecting SE.

Review papers on SEnt., from 2005 to 2022 (Haugh 2012), (Dufays & Huybrechts 2014). (Said, Ahmad, Yusof, & Jusoh, 2015) (Hlady-Rispal & Servantie, 2018), – reveals that scholars have studied the issue extensively.

Though SE/SEnt., was gaining popularity but cases with live -examples related to organizational process of sustainability are few. Only one study (Schumpeter, 1942) had stated SE sustainable process of cradle-to cradle (circular economy). CS helps understand microscopically the realities, challenges faced by SE/SEnt., and method for sustainability. Therefore there is need to use successful case study method and *Hansiba* assists in understanding intricacies of self -sustainability in real-life situation faced by SE/SEnt operating without external financial funding and creating value for all its beneficiaries.

Methodology

This exploratory study uses a case study (CS) approach suggested by Siggelkow, (2007) as a form of practical examination of a case in real-life using practical approach in NE. CS examines value creation, sustainability in rural society for reproduction of theory in practical world. The case study helps align the themes of SE in *Hansiba*. CS is investigation and analysis of a case/s intended to capture the intricacies of the object of study (Stake, 1995). Though procedures of CS have been considered weak, however, it develops understanding and increases in-depth knowledge about known entity (Stake, 1978). He further states it adds to current knowledge and understanding of humans. He believes CS will gain popularity, as it inquires about universal laws for practical understanding.

It has epistemological advantage over other inquiry method for its realistic overview. It is direct and adds experience and improve understanding.

Eventually it helps understand, theory of SE (TSE) and its application in real organizations. Data collected through several rounds of recorded face-to-face interviews with Ms. Savitaben Patel (CEO), and attended AGM to hear artisan's stories of value creation. Secondary data collected via website and published reports. Yin (2014), states "CS examines reproduction of theory taking place in real world".

Data collection

Primary data was collected through interviews. CEO, Sabitabhen provided all relevant information about NE, organization, members, value creation, and villager's empowerment. Every detail was recorded and transcribed. Website used for secondary source of data (Creswell, 1998).

Data Analysis

As suggested by Van de Ven & Poole, (1990), data collection was organized and then transcription was done before data analysis. Themes were generated, open coding gave sub-sub-themes, then axial coding gave sub-themes and ancillary analysis was used for main themes then categorized data into patterns finding similarities between TSE (Haugh, 2005) and Hansiba from literature on social entrepreneurship and sustainability.

Theoretical framework

By clubbing the eight themes of SE (Haugh, 2005) into three themes, it reflects how

Hansiba was able to change the lives of rural women and create sustainability. First it defines the scope of SE and social value (SE & SV), then TSE, 1. Environmental Context (EC) - it follows PECST (political, economic, cultural, social and technology) for this study added 'C'-climate, PECCST which cumulatively led to dire situation in Hansiba's case. Haugh states environment is majorly seen as interaction between SE and the context of the beneficiaries where activities are performed. 2. Opportunity Recognition, Innovation and Training (OR, I&T) - Recognizing opportunity and through innovation and training create value for the disadvantaged. 3. Modes of Organization and sustainability (MO&S) - resource acquisition, opportunity creation and performance measurement. Haugh states enterprise have differing operational modes, and must seize opportunities/local skills and finally measure the social outcomes.

Social Enterprise

SE is stated by numerous studies, as independent organization with social and economic objectives to fulfill, with a social purpose and achieving financial sustainability by selling products and services (DTI, 2001). Singh, (2016) opines that SE is a multidimensional and multidisciplinary concept since it reflects entrepreneurial behavior in achieving social mission. Definitions abound, however, according to OECD (1999) NE's does not generate profit but essentially empowers to create value for beneficiaries through entrepreneurial strategy with social purpose.

Definition used for this study, to generate economic outcomes through social means, SE customizes financial structure, for self-finance (without external findings),

TABLE 1: Details of Hanisba, STFC Shareholders

DISTRICT	NO. OF WOMEN	NO. OF BLOCKS	NO. OF VILLAGES	TYPES OF EMBROIDERY
KUTCH	8,000	6	170	8 (NERAN, SUF, JAT, MUTAVA, PAKO, AAHIR, KHAREK, TIE AND DYE)
PATAN	6,200	2	40	6 (PATCH WORK, MOCHI EMBROIDERY, RABARI EMBROIDERY, SADU, AARI, BEAD WORK)
BANSKANTHA	800	3	10	1 (AARI, SUF)
TOTAL SHAREHOLDERS	15,000	11	220	

Source: <http://www.sewatfc.org/pages/crafts.html> (accessed on September 1, 2016)

directed by developing innovative processes in business models of for-profit structures to generate nonprofit values as an autonomous organization, independent of states (EMES, 1999). NE aims to generate social value, employ people, and accept help from volunteers in pursuit of social purpose where profits are neither earned nor distributed and surplus profit is retained in the organization serving to providing livelihood as economic value for its beneficiaries and communities (Wallace, 1999).

In Case-Hansiba, Self Employed Women’s Association (SEWA) as trade union was registered in 1972 as organization of poor rural workers. Established by Ms. Ela Bhatt, it organized women workers for employment and self-reliance. Her initiation provided support to change the situation of the underprivileged rural women of Gujarat. It was an organization of poor, for self-employed women, earning through their labour or small businesses, managed by the women for improving their condition in life.

‘Hansiba’, a brand name for nonprofit organization was named after SEWA’s first senior-most artisan, where marginalized artisans are the producers, owners, shareholders and managers of their own company. SEWA Trade Facilitation Centre

(STFC) as commercial division was established on May 2003. It has 15,000 members, who pass embroidery test and pay IRs-501 once to become lifetime members. They work in textile and handicraft centers and represent 80 villages across 3 Districts in Gujarat, whose craft had been innovatively commercialized as ethnic embroidery fashion brand to develop socio-economic security through employment.

STFC worked to link vulnerable workers with global market by initiating sustained, profitable, and efficient coordination of design, production, and marketing strategies, in traditional embroidery in garment retail business. STFC’s goal was to ensure that rural craftswomen received sustained socio-economic security, empowerment, and employment through business enterprise.

1. Social Value

To create social benefits, Hansiba was formed as self-help organization with primary objective to building community and creation of social value for its members, families, and communities. The lifetime members trained artisans of Hansiba manages the raw materials, produced, sold and managed the entire supply chain by themselves.

TABLE 2: Metaphoric Sustainable Changes: Measure for social Outcome

Most artisans are from schedule caste and living in dire situations, due to drought and lack of work during summer seasons. They were treated as untouchables and were neither educated nor had enough food for themselves or their families. Now they not only get paid for their craft they also teach and have businesses of their own.

Artisan, lifetime member of Hansiba	Before involving with Hansiba	After Involving with Hansiba
Ms. Rubiben Jivabhai Rava a senior member of STFC	<i>We had no value for our craft and never thought of getting income by selling them. My community was termed scheduled caste and treated as untouchables, as a result creating a barrier to reach the market with products. Only because of Hansiba it is now possible. And never thought my piece of patch work, used to cover my mattress could beautify someone's living room</i>	<i>After joining Hansiba we learned how craft could change our lives and help survive, stop migrations in search of livelihood. Earlier we migrated for 4 to 8 months returning only if it rained, else continued in search of casual labour work, which was the only source of living. We embroidered traditional products for personal use. But now we embroider as per the market trends, needs and order that our company receives. Today I travel alone from my village to places like Ahmedabad, Delhi, Mumbai and other cities in India to promote my craft.</i>
Artisan Kakuben Jivan Ranmak	<i>If I tell my story of struggle it starts with the days when I had to leave my nine-month-old child behind with in-laws in the village in search of work that paid pittance.</i>	<i>Today I work and earn a livelihood from home all due to Hansiba and also take care of my family. My daughter and daughter-in-law too can stay at home with their children and take care of them while they work and earn. I feel that Hansiba's SEWA –STFC is more than my own parents to my family and me</i>

Jamubhen
Khangabhai
Ayar, artisan
from Patan,
Gujarat

Jamubhen's family stopped migrating and remembers those tough times.

As a leader now she monitors, facilitates, and coordinates artisans in her village and nearby clusters of villages. Her embroidery is able to sustain her whole family now. She appreciates her craftwork and together with other members they have changed their life situation. It has sustained and ensured families' food, clothing, shelter needs, and education for children. Her daughter is perusing Primary Teacher Certification (PTC) course. She says "embroidery is out lifeline through Hansiba" and has opened her own shop to sell her products in cities. She wants more artisan sisters to join the movement to improve their lives.

Ms. Devibhen
Khodabhai
Rabari (second
generation
artisan)

The same situation faced by her mother and family. For Devibhen too her craft comes first. After completing school, she learned embroidery work and joined Hanisba.

It was when my mother started craftwork with Hansiba, my siblings and I could go to school and get a better life.

I had many opportunities participating in various trainings organized by SEWA, like market understanding. I was eager to become 'A' grade artisan, so didn't miss any of the trainings or exposures that were organized by STFC and as a result, today I can train my village-sisters and help them work better. I am enthusiastic to target the national and international markets to gain visibility in the global markets so that craft will survive for generations to come

To create value, SE is created by social entrepreneur/s to solve social problems where economic value intertwines with social benefits and cannot be separated (Schramm, 2010). It uses legal framework, that applies across sectors of non-profit, public, private and cross-sectors (Singh, 2016) and the beneficiaries gain through social value creation (Lepak et al., 2007). This study defines social value as holistic effect that SE has on the beneficiaries' livelihood, empowerment and in creating positive change. Dees (2001, 2007) opines opportunities are identified and exploited for solving social problems, meeting social

needs, creating social value, and generating social change. Hansiba proves a successful WSE providing not just economic value as livelihood to its members, but trainings, education, jobs, that helps create social changes in families and community too.

1. Environment context

Environment context is important for WSE (Light, 2005) and in Gujarat, dire situation prevails due to location of adverse resources and gap in linking the political, social, and cultural systems. The environment of Desert of Gujarat known as Rann (salt marshes) of Kutch is an adverse area to survive due to lack of water. During hot summer with no rainfall and dried water bodies, it became mandatory for whole communities to migrate to other villages to find jobs and survive the drought.

Savitabhen recounted mass exoduses of villages took place with able members and children migrating in search of meagerly paid jobs, resulting in want and extreme poverty. While old, infirm, young children were left behind in the villages. Initiation of Hansiba-STFC first stopped migration by creating water bodies and helping people survive dry seasons, thus stopping migration.

Savitabhen, after receiving managerial training from SEWA and under its guidance worked for three decades in creating value and bringing change in the villages. Starting as spearhead leader in district offices then to rural districts of Gujarat. Helped by other members they oversaw and monitored the functions of village clusters under SEWA and trained the villagers in animal husbandry, agriculture, livestock, dairy, watershed upkeep and mobilizing communities' women in saving

and credit groups, thrift cooperatives and many others.

Politically there was lack in overall policies for inclusion for these rural women belonging to the lowest caste. Culturally the women had no voice, following their husbands for work and not supported either socially or culturally as the ostracized and uneducated society followed strict patriarchal hierarchy and caste discrimination. The aim of SE is to realistically gauge situations, form strategies to revitalize the downtrodden, uneducated, disadvantaged communities to provide livelihood, change situations, train and improve skills to participate as economic players, specified as targets by policy remit for UK (OECD, 2003b).

2. Opportunity Recognition, Innovation and Training (OR, I&T)

The rural women and communities were uneducated, marginalized as lower caste and poor though they were skilled in handicraft. Their traditional embroidery used to cover animals, sold to passersby at pittance, was now used after innovation to generate income that took care of livelihood and children's education.

Padma Shree, Ms. Reema Nanavati, founder of STFC and leader of SEWA, first formulated strategy to stop the migration then trained them. Traditional embroidery samples were taken for analysis to experts and through market study, saw market opportunity for trained artisans. STFC under-took training programs for its 15,000 members, creating job opportunities, recognition of skilled craftswomen as contributing members of society. The innovation in traditional craft ensured long

term sustainability. They created sufficient revenue for own families and communities' well-being and also contribute to the economy.

The women of Hansiba having been trained, managed, produced products for sale in markets (B2C, B2B). From Haugh 2005, Drucker (1985) states innovation is the fundamental part of entrepreneurship and innovation is process through which something new and of different value is created in society. Similarly, Schumpeter (1936) states it's a combination of production, creating or assessing new market, strategizing for new source of raw materials, or creating altogether a new sustainable industry. According to Pearch, (2003) innovation creates opportunities, generates value, starts new services, identifies, and strategizes to enable sustainable livelihood, increase advantages to marginalized communities, to create novel market driven business in competition to public/private sectors.

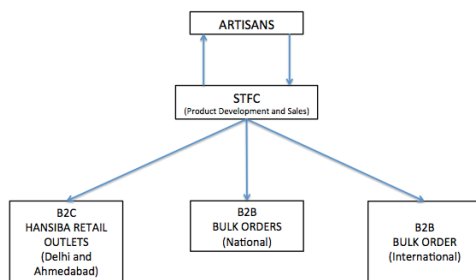


FIGURE 1: Business Model

Source: STFC website (<http://sewafc.org/> accessed on September 1, 2016)

TABLE 3: Summary of Financials

Year	Sales (Rs.)
2010-11	10,398,770
2011-12	7,284,096
2012-13	8,711,555
2013-14	11,035,567
2014-15	1,204,800

Source: Annual Reports STFC

Note: other financial details in Annexure 3. **Modes of Organization (MO&S)**

Different modes of operation are used by SE based on demand and need of sustainable economy, legal format and policies (Borzaga and Defouny, 2001). Mostly these are social/co-operatives, trusts, profit, or nonprofit-organizations like Hansiba. This title includes resource acquisition, opportunity creation and performance management.

Hansiba, brand name was established by SEWA: women's movement, a cooperative and STFC to be its front, committed to development of rural women to gain livelihood and contribute to the society's economic and social success through their art and craft. As NE Hansiba's primary objective was community building and value creation for its beneficiaries, and this sustainability is ensured when communities are developed alongside individuals.

Hansiba's board consists of seven members including three shareholders elected every three years. Ms. Reena Nanavati, Padmashree awardee, also the chair, forms 3 members from SEWA, one from SEWA sister organizations, SEWA bank and outsider, as advisor.

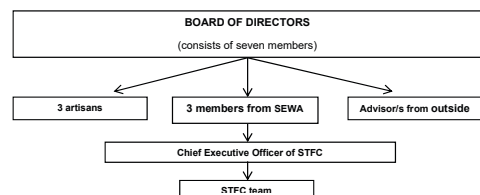


FIGURE 2: STFC Organizational Structure

Source: Based on the data from STFC

Ms. Svitabhen Patel, retired member of SEWA became the 4th CEO at the age of 64. The board of SEWA helps with support and direction. CEO and team (group of tailors, patent maker, 2 helpers in shop, designer,

merchandiser, accountant, and technical person) make decisions and keeps close watch over the market for fluctuations “the market changes rapidly and therefore focused attention on the market is necessary at all times” according to CEO.

All the shareholder data is documented. Work is provided regularly, on rotation. Distribution of work and workers payment is based on number and time taken to complete tasks. Paid less if spoiled/damaged/. Of its total sales, 65% went to the artisans and 35% used for employees’ salary, advertising, management and overhead.

Hansiba’s hold on B2C, B2B channel was strong due to professionalism of artisans, they also got bulk work from competitors and international markets. The rural artisans and family augmented their income through raising cattle and farming with help from SEWA trainings and credit from SEWA Bank.

Understanding the growth potential of the Indian retail market, launched brand Hansiba as not-for-profit women entrepreneurs’ enterprise (NWSEE) in 2006 as retail outlets in Ahmedabad and Delhi with trained employees to run and sell products, souvenirs, home decor, fabrics, apparels, home furnishings, accessories, stationery, and gift articles all made by members. Hansiba targeted the market segment of all ranges; high-end, mainstream, and staple products market and ensured less inventory by selling off product at low profit margin. High inventory or stock meant loss to shareholders, the rural artisans.

Hansiba known for hand crafted-embroidery apparel business faced overall competition. First its competitive edge was niche market, specializing in contemporary designs inspired by traditional Indian fabrics/ crafts and followed Gandhian

philosophy in fabric and focused on hand-made products. Its products belonged to high-end market, but competition from machine embroidery with low price resulted in decrease in Hansiba’s market share and segment in retail. Therefore, it prioritized B2B.

Haugh, 2005 suggest, SE to achieve financial sustainability, organizations must combine financial, physical and human resources to achieve from market sources, revenues from sales of produced goods and services (OECD, 1999). The funding mix finance used generates revenues to fund large part of the enterprise (William, 2003).

Hansiba’s goal for 15,000 members was to generate socio-economic security through employment in textile and handicraft center as grassroots sustainable business enterprises. NE made members its producers, owners, shareholders, and managers of the company. NE Hansiba created socio-economic opportunities and employment, by linking vulnerable workers with global market using sustained, profitable, efficient coordination of design, production, and marketing strategy, using traditional embroidery.

It established its global market by websites and exhibitions where leader members interacted and participated and passed on all new learning about demands of national and international consumers to younger artisans to change their perception of “*chalta hai*”.

Hansiba also initiated trainings in SAARC countries, to increase its market, in collaboration with government for war ravaged women in need. The trained artisans travelled to countries with modules based on the learners need. Trainings were also conducted in animal husbandry, agriculture, livestock, dairy, according to need.

Haugh, 2007 states SE creates opportunity and arranges managerial resources using combination of resources in creating an organization and it establishes shared values, shape stakeholder strategies, partnerships, networking, collaboration and marketing related to organizational growth.

In relation to performance Hansiba focused on marketing channel strategies concentrating on B2C, gained high profit but this sector was unpredictable therefore moved to B2B market, was stable with regular sales ensured through global exhibitions and bulk order. Through market studies Hansiba changed strategies based on market demands, generation of maximum revenue to prioritize channels. B2B generated constant revenue.

As SE, Hansiba showed financial success as well as sustainable creation of value through work for its members and communities. NE builds social capital and structure by operating in local level that impacts the individual and communities and addresses complex problems (Paton, 2003). Some of the standard measurement indicators used to assess is inputs (income to beneficiaries), outputs (jobs created) and indirect outputs (jobs created for others not directly linked like family members and others in the communities).

Realizing the skills of rural women as exclusive gift but their lack in understanding the market, Hansiba organized trainings where trainees were categorized according to embroidery skills as 'C', 'B' and 'A' and retrained till they all reached 'A' grade. This helped artisans develop, enhance skills and gain confidence. National and international designers were invited to help in this training. Three years after intensive capacity building phase Hansiba started the production line to achieve great success.

Second and third generation children of the shareholders continued in embroidery after completing their education while others underwent higher trainings as per need.

Conclusion

This study supplements: understanding WSE / NE, sustainability and its value creation in society. It shows how marketing theories used by for-profit model works significantly using innovative methods in not-profit SE. It indicates WSE/NE creates social value not only for its members but for the entire village and its community. Our findings support assertions made by Mair and Schoen (2007) that empowerment elements are embedded in the business models of NE. Similarly (Boluk & Mottiar, 2014) it characterizes WSE as social heroes who utilize entrepreneurial talents and skills for others benefit.

This case reflects NE's desire to change communities by identifying opportunities, innovative solutions to rural issues of poverty and human welfare. Most developing countries' political policies sidelines addressing dire needs of large sections of underprivileged, uneducated rural communities. Perhaps, personal inspiration motivates and acts as catalyst to bring change through hard-work, zeal to achieve change and create sustainable value without personal gain. Although, NE's work is wider scoped, they undertake arduous path perhaps from philanthropic and religious aspect as religion teaches alleviate others sufferings to reach own salvation. Traditionally WSE's motivation was "money" while contemporary WSE is "altruistic" philanthropy (Ostander, 2007).

According to Ghalwash, Tolba, & Ismail (2017) personal inspiration, experience

and networking motivates WSE and use of strategy by selecting able, motivated, vision sharing member WSE to collaborate to work for the villagers in need. It takes drive, encouragement, and support from people to bring change and create sustainable value and empowerment in arid lives of rural poor.

Savitabhen opines, the leaders are strong backbone of Hansiba while beneficiaries in the forefront encouraged to take credit for the metamorphoses, they underwent to change their situation. Hansiba clearly demonstrates education and knowledge imperative in WSE to initiate NE, as it was essential to understand environmental, legal, bureaucratic, and especially market challenges to build a strong sustainable SE. Then careful selection of dedicated WSE, trained to work as partners, managerial team acquainted with the local context like Sabitabhen and other dedicated Hansiba members who made, the vision a reality. Importantly guiding, knowledge sharing and promoting, rural, deprived, outcaste women as partners, these rural women were encouraged to take the challenge to change and become contributing members of society.

Case study might be considered a limitation due to generalizability, but knowledge cannot formally be generalized does not mean it cannot be used for collective process of knowledge accumulation in any given field or society (Flyvbjerg, 2011).

This case highlights WSE, and use of for-profit models in innovative ways to empower and ensure value creation in NE. And what sets WSE apart is (Smith et al. 2014) their innovative spirit and high caliber of energy, tenacity, resilience, vision driven and passionately committed members, as seen in case-Hansiba, WSE worked

for decades to bring fruition to their dream to change the situation of the rural poor.

For further research, studies should include different innovative business models, less studied areas as traits of WSE, and skills and social values needed in WSE. Similarly, themes of SE can be used to understand additional factors affecting WSE in their sustainability and success. For practitioners this case is an example to learn from as it confirms that NE can surpass the environmental, cultural, political, governmental, and social barriers to successfully achieve economic and social sustainable empowerment for its beneficiaries. Therefore Government, in developing countries, should make policies to encourage more WSE/NE to launch and grow to help rural and marginalized communities.

Note: Hansiba faced problems from COVID, but is rallying again, we learned from our online Zoom call.

References

- Amin, A., Cameron A., & Hudson R. (2002) *Placing the Social Economy*. London: Routledge
- Boluk, K. A., & Mottiar, Z. (2014). Motivations of social entrepreneurs: Blurring the social contribution and profits dichotomy. *Social Enterprise Journal*.
- Borzaga C. and Defourny J. (2001) *The Emergence of Social Enterprise*. London: Routledge
- Creswell, J.W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage Publications
- de Bruin, A., Brush, C., & Welter, F. (2006). Towards building cumulative knowledge on women's entrepreneurship. *Entrepreneurship Theory and Practice*, 30(5), 585–594.

- de Bruin, A., Brush, C., & Welter, F. (2007). Advancing a framework for coherent research on women's entrepreneurship. *Entrepreneurship Theory and Practice*, 31(3), 323–339.
- Defourny, J., & Nyssens, M. (2010). Conceptions of social enterprise and social entrepreneurship in Europe and the United States: Convergences and divergences. *Journal of social entrepreneurship*, 1(1), 32–53.
- Dees, J.G. (2007). Taking social entrepreneurship seriously. *Society*, 44(3), 24–31
- Dees J. G. and Anderson B. B. (2003) For-Profit Social Ventures. In *Social Entrepreneurship*, Eds. M. L. Kourilsky and W. B. Walstad. Birmingham, UK: *Senate Hall Academic Publishing*
- Dees, J. G., Emerson, J., Economy, P. (2002). *Enterprising nonprofits: A toolkit for social entrepreneurs* (Vol. 186). John Wiley & Sons.
- Dees, J.G. (2001). The meaning of “Social Entrepreneurship.” Center for the advancement of social Entrepreneurship. Draft Paper. http://www.fuqua.duke.edu/centers/case/documents/dees_SE.pdf.
- DTI. (2002) *Social Enterprise, Strategy for Success*. HMSO: Department of Trade and Industry www.dti.gsi.gov.uk
- Dufays, F., & Huybrechts, B. (2014). Connecting the dots for social value: A review on social networks and social entrepreneurship. *Journal of Social Entrepreneurship*, 5(2), 214–237.
- ECOTEC. (2001) External evaluation of the Third System and Employment Pilot Action, Ecotec Research and Consulting Limited, Final Report, August. Referred to in OECD 2003
- Eisenhardt, K. (1989). Building theories from case study research. *Academic Management Review*, 14(4), 532–550.
- Elkington, J., & Hartigan, P. (2008). *The power of unreasonable people: How social entrepreneurs create markets that change the world*. Harvard Business Press.
- EMES, (2000) (1999). *The Emergence of Social Enterprises in Europe, New Answers to Social Exclusion*. Brussels
- Flyvberg, B. (2011). “Case Study” in Norman K. Denzin and Yvonna S. Lincoln, [eds.] *The Sage Handbook of Qualitative Research*, 4th ed. Thousand Oaks, CA, Sage.
- Ghalwash, S., Tolba, A., & Ismail, A. (2017). What motivates social entrepreneurs to start social ventures? An exploratory study in the context of a developing economy. *Social Enterprise Journal*.
- Haugh, H. (2005). A research agenda for social entrepreneurship. *Social Enterprise Journal*, 1(1), 1–12.
- Haugh, H. (2005). The role of social enterprise in regional development. *International Journal of Entrepreneurship and Small Business*, 2(4), 346–357.
- Haugh, H. (2007). Community-led social venture creation. *Entrepreneurship Theory and Practice*, 31(2), 161–182.
- Haugh, H. (2012). The importance of theory in social enterprise research. *Social Enterprise Journal*, 8(1), 7–15.
- Hlady-Rispal, M., & Servantie, V. (2018). Deconstructing the way in which value is created in the context of social entrepreneurship. *International Journal of Management Reviews*, 20(1), 62–80.
- Lepak, D. P., Smith, K. G., & Taylor, M. S. (2007). Value creation and value capture: A multilevel perspective. *Academy of Management review*, 32(1). 180–194.
- Lyne, I., Ngim, C., & Santoyo-Rio, E. (2018). Understanding social enterprise, social entrepreneurship and the social economy in rural Cambodia. *Journal of Enterprising Communities: People and Places in the Global Economy*.
- OECD. (1999) *Social Enterprises*. Paris: OECD
- OECD. (2003b) *Entrepreneurship and Local Economic Development*. Paris: OECD
- Oprica, R. (2013). Social networking for social entrepreneurship. *Procedia-Social and Behavioral Sciences*, 92, 664–667.

- Ostrander, S.A. (2007), "The growth of donor control: revisiting the social relations of philanthropy", *Nonprofit and Voluntary Sector Quarterly*, Vol. 36 No. 2, pp. 356-372.
- Pearce J. (2003) *Social Enterprise in Anytown*. London: Calouste Gulbenkian Foundation
- Pomerantz, M. (2003). The business of social entrepreneurship in a "down economy". In *Business*, 25(3): 25–30.
- Prado, A. M., Robinson, J. A., & Shapira, Z. (2022). Serving rural low-income markets through a social entrepreneurship approach: Venture creation and growth. *Strategic Entrepreneurship Journal*, 16(4), 826-852.
- Putnam R. D. (2000) *Bowling Alone, The Collapse and Revival of American Community*. New York: Touchstone
- Rahdari, A., Sepasi, S., & Moradi, M. (2016). Achieving sustainability through Schumpeterian social entrepreneurship: The role of social enterprises. *Journal of cleaner production*, 137, 347-360.
- Ritala, P., Huotari, P., Bocken, N., Albareda, L., & Puumalainen, K. (2018). Sustainable business model adoption among S&P 500 firms: A longitudinal content analysis study. *Journal of cleaner production*, 170, 216-226.
- Salamon, L. M. and H. K. Anheier. (1996) *The emerging nonprofit sector: An overview*.
- Schumpeter J. A. (1936) *The Theory of Economic Development*. Cambridge MA: Harvard University Press. *Reproduced in Entrepreneurship, Ed. M. Casson, 1990. Aldershot: Edward*
- Stake, R. E. (1995). *The art of case study research*. Thousand Oaks, CA: Sage
- Stake, R. E. (1978). Case study method in social Inquiry. *Educational Researcher*, 7(2), 5-8.
- Smith, R., Bell, R., and Watts, H. (2014), "Personality trait differences between traditional and social entrepreneurs", *Social Enterprise Journal*, Vol. 10 No. 3, pp. 200-221.
- STFC, 2021. Retrieved form <http://www.sewatfc.org/pages/artisans.html>
- Schramm, C. (2010). All Entrepreneurship is social. *Stanford Social Innovation Review*, Spring.
- Van de Ven, A.H. & Poole, M.S. (1990). Methods for studying innovation development in the Minnesota Innovation Research Program. *Organization Science*, 1, 313–334.
- Wallace S. L. (1999) *Social Entrepreneurship: The role of social purpose enterprises in facilitating community economic development*, *Journal of Developmental Entrepreneurship*, 4, 2, pp.153-174.
- Waqar, A., Jamil, M., & Fadzil, A. F. M. (2020). Comprehensive review of social entrepreneurship: developing the conceptual framework for describing the phenomenon of social new venture creation. *Worldview*, 30, 46.
- Wilkinson, A., Hill, M., & Gollan, P. (2001). The sustainability debate. *International Journal of Operations & Production Management*, 21(12), 1492-1502.
- Weber, C., & Kratzer, J. (2013). Social entrepreneurship, social networks and social value creation: A quantitative analysis among social entrepreneurs. *International Journal of Entrepreneurial Venturing* 1, 5(3), 217-239.
- Yin, R. K. (2003). *Case study research: Design and methods* (3rd ed.). Thousand Oaks, CA: Sage

Annexure

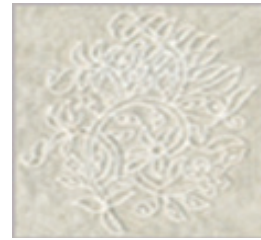
References

- STFC (2016, September 1). *SEWA Trade Facilitation Centre*. Retrieved from http://www.sewatfc.org/pages/SEWA_the_movement.html on September 5, 2016.

EXHIBIT 1 Hansiba's Ethnic Embroideries

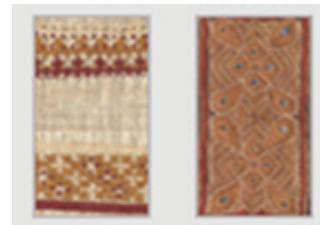
Aari Embroidery

Aari embroidery is done in the areas of Patan and Banskantha where 7,000 STFC artisans live. This type of embroidery is worked with a cobbler needle. "AAR" is a hook needle, where the thread is introduced from below. This is also known as "Mochi Bharat" (Cobbler's stitch). In earlier days, silk thread was used on satin (Gaji) and although the technique is simple in principle it requires considerable skill and extensive practice. Aari embroidery is now done on various surfaces like leather, laminates and textiles.



Rabari Embroidery

Rabari embroidery is mainly done in postural Kutch, where 8,000 of STFC artisans are settled. Rabari women are known for their gorgeous and very impressive embroidery that is emblematic of their nomadic life. Rabari embroidery layout is filled with chain stitch and embedded with lots of embroidery in the motifs pattern.



Appliqué and Patchwork

The use of appliqué and patchwork techniques together was traditionally a method of recycling old fabrics to make new fabrics. Very often these pieces use a range of printed and woven fabrics not found in other forms, they are the remaining record of materials made in the years prior to the piece being made.

Appliqué is the addition of fabrics or embroidered pieces to a background fabric. Appliqué pieces are often cut directly from the cloth, the edges turned under the slip stitched into the background fabric. The techniques are mainly used in the region of Patan in Gujarat where 6,200 of STFC's artisans reside.

The method of folding the fabric and cutting away is similar to that used to make cut paper designs. The fabric is folded, then shapes are cut away or the fabric is cut into. When the fabric is opened up and slip-stitched onto the background, the shapes are enlarged. The outer edge, the width of the band or size of the motif is then reduced with the slip-stitching.



Bandhni Work

Bandhani work involves tying and dyeing pieces of cotton or silk cloth. The main colours used in Bandhani are yellow, red, green and black. The final product of Bandhani work is a variety of symbols including dots, squares, waves and strips. These pieces are dyed in dark natural colors and the background is usually black or red.

Bandhani work is exclusively carried out by the Khatri community of Kutch. A meter of cloth can have million of tiny knots known as “Bheendhi” in the local language (Kutchhi). These knots form beautiful designs once the dyeing process is done and the cloth has been opened.

Soi Work

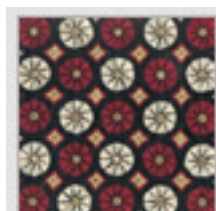
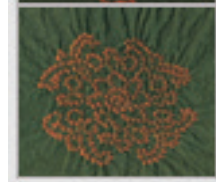
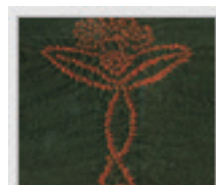
Soi embroidery is known for the various shaped mirrors embedded in each design. The mirrors are shaped by cutting and filing on terracotta roof tile surfaces. The vocabulary of the motifs tell stories from the artisans environment where peacocks, parrots, elephants, cacti and scorpions are abundant.

Sadu Bharat

Sadu Bharat or herringbone stitch is the most common type of embroidery stitch performed by the Rabari community of Gujarat. Since it is used for the major portion of the embroidery in one single piece it is also referred to as ‘Rabari Bharat’. Long satin stitch and running stitch covering the entire fabric surface with bright colours are characteristic of sadubharatkaam. Mirrors are used to create focal points in the pattern. A range of products are produced, with motifs derived from animal and floral forms, and stylised human figures. Sequins and beads are used on the periphery of the textile to highlight the motifs.

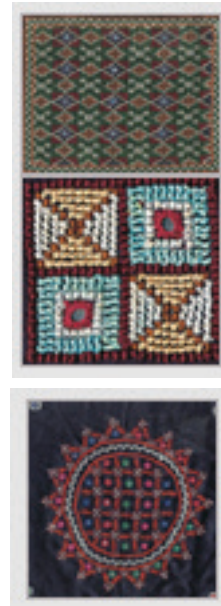
Pakko Embroidery

Pakko embroidery is practiced in the Sodha, Rajput and Megwar communities in Gujarat. The word “pakko” literally means “solid”, which refers to the dense stitches that are used. The embroidery work covers almost the whole area of the base cloth. The designs used in pakko embroidery are created using free hand drawing, which is later made on the base cloth using stencils. The outlines are created using a square chain stitch. The fillings are done using a denser variety of the buttonhole stitch with a slightly raised level. Commonly used motifs include peacocks, parrots, scorpions, elephants and floral patterns done in a stylized form with sharp angular edges. This is also ample use of mirror in this embroidery.



Jat Embroidery of Kutch

Jats brought this type of embroidery when they migrated from Baluchistan via Pakistan and settled in Kutch. The chain and inverted chain stitches along with interlocking and buttonhole stitches are common in their embroidery. The thickness of the embroidery creates a relief surface on the fabric.



Mutva Embroidery

The Haliputras whose main occupation was to breed water buffalos migrated from the Baluchi and Sindh region of Afghanistan. Mutva embroidery derives its name from Mutva (Maidhari) which is a sub-caste of Muslims living in Banni. Mutva embroidery is the finest in the Banni area. The Mutva women are highly skilled and do single thread embroidery. They adapted the motifs used in Pakko, Suf and Ari embroidery and create an aura around the motifs with running back stitches, which look like fine beads from a distance. Their work is extremely intricate and the mirrors are like fine pinheads. Traditionally commissioned to do pieces by the royal patronage and the elites, they complete their embroidery on fine tie-dyed surfaces. Their designs are geometric in pattern but inlaid with fine stitches and ornaments.

Source: http://www.sewatfc.org/pages/embroidery_that_empowers.html (accessed on September 1, 2016)

EXHIBIT 2: About SEWA Trade Facilitation Centre

The company SEWA Trade Facilitation Centre is as per MCA (Ministry of Corporate affairs) company details. SEWA Trade Facilitation Centre is a Company Licensed Under Section 25 company under the RoC. The company Identification Number or CIN of SEWA Trade Facilitation Centre is U51909GJ2003NPL042331. SEWA Trade Facilitation Centre is classified as Public company. The authorized share capital of SEWA Trade Facilitation Centre is 35,000,000. The paid up capital for SEWA Trade Facilitation Centre is 29,991,800. SEWA Trade Facilitation Centre was incorporated on 2/5/2003. The listing status of SEWA Trade Facilitation Centre is U (category). The last Annual General Body Meeting (AGM) of SEWA Trade Facilitation Centre was 16/09/2015. The date of balance sheet or book closing for SEWA Trade Facilitation Centre like most companies is 31/03/2015.

Source: STFC website (<http://sewatfc.org/> accessed on September 1, 2016)

EXHIBIT 3: Hansiba Logo



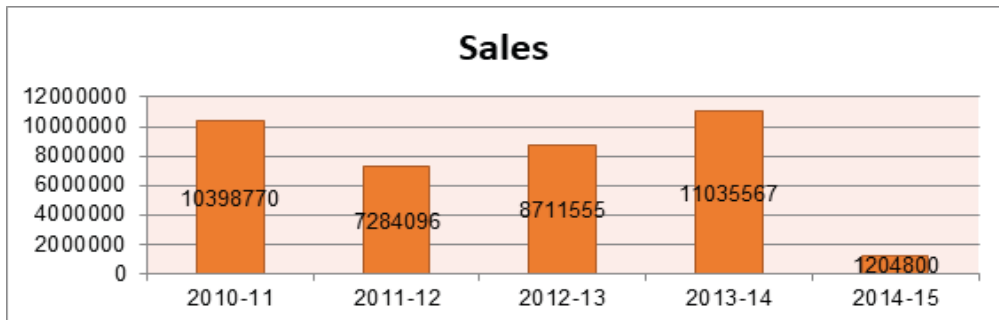
Source: STFC website (<http://sewatfc.org/> accessed on September 1, 2016)

EXHIBIT 4



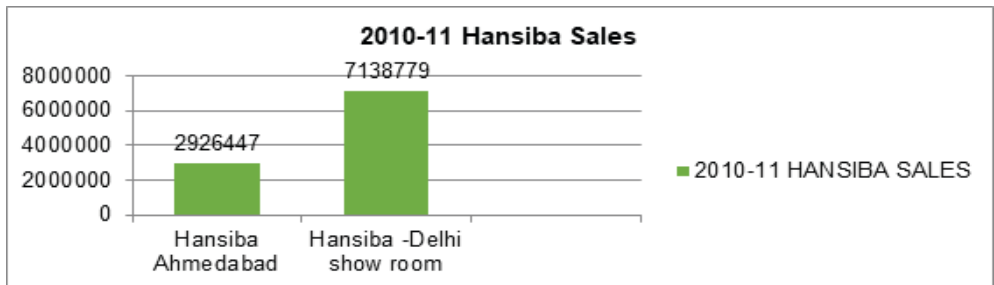
Source: STFC website (<http://sewatfc.org/> accessed on September 1, 2016)

EXHIBIT 9



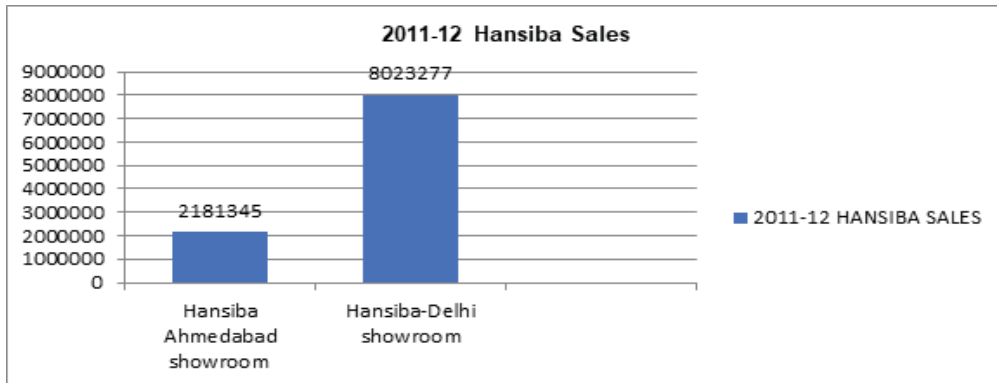
Source: Annual Reports STFC

EXHIBIT 10



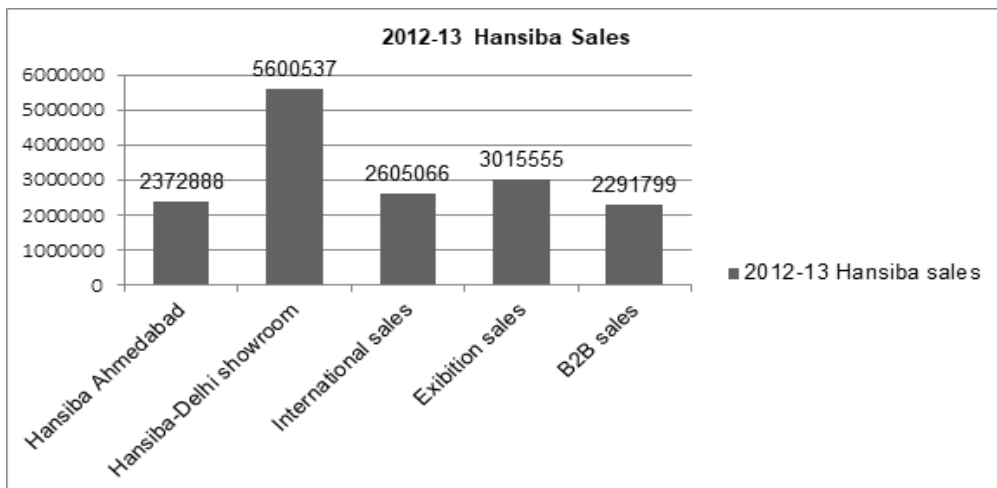
Source: Annual Reports STFC

EXHIBIT 11



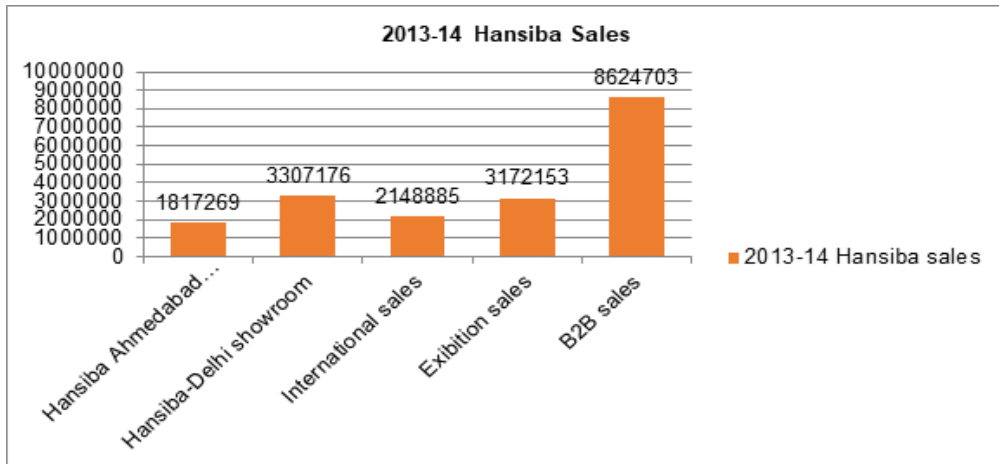
Source: Annual Reports STFC

EXHIBIT 12



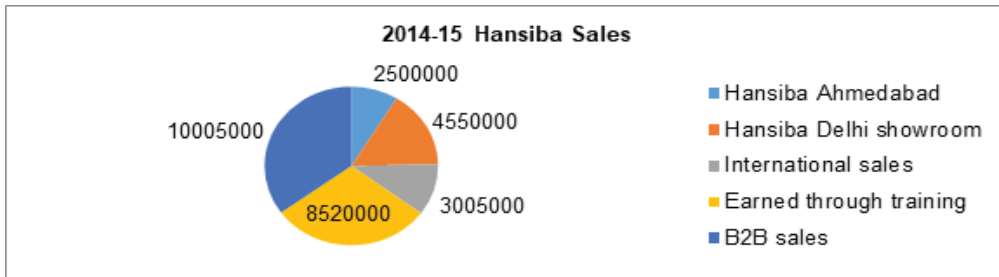
Source: Annual Reports STFC

EXHIBIT 13



Source: Annual Reports STFC

EXHIBIT 14



Source: Annual Reports STFC

EXHIBIT 15: Shareholders/Artisans on Work



Source: STFC website (<http://sewatfc.org/> (accessed on September 1, 2016))

EXHIBIT 16: Shareholders



Source: STFC website (<http://sewatfc.org/>) (accessed on September 1, 2016)

EXHIBIT 17
Hansiba Showroom and Products



Source: STFC website (<http://sewatfc.org/>) (accessed on September 1, 2016)