

## WOMEN IN SOCIAL ENTREPRENEURSHIP: A RESEARCH STUDY

Anju Sharma

Research scholar , Shri Venkateshwara University, Gajraula Amroha ( Uttarpradesh)

Dr. Sandhya Kaushik

Shri Venkateshwara University, Gajraula Amroha (Uttarpradesh)

### Abstract

*This part of the focuses on women who have founded a nonprofit organization. Is this a step toward the empowerment of women? For the purpose of this study, we have used the term "social entrepreneur" to refer explicitly to a person who establishes or directs a social enterprise, even if that business is in its infancy at the time of this study. Only one out of every three companies that are formed for the purpose of making a profit in the United Kingdom is founded by a woman. There are two new firms launched by male entrepreneurs for every single new company founded by a female entrepreneur. The gender gap is much narrower in the realm of social entrepreneurship, with women founding 42% of all new social firms in 2015/16. When the statistics on entrepreneurship in the UK are examined more thoroughly, it becomes evident that the picture is not quite that black and white. The lack of availability of other employment opportunities drives the founding of a significant number of enterprises in the UK, notably sole proprietorships.*

**Keywords:** *entrepreneur, women, opportunities*

### INTRODUCTION

Many times, the phrase "status" is used interchangeably with "economic activities" and "social standing," which are two distinct aspects of a woman's position in society. In addition, it is widely believed that changes in the economic "status" of women in modern countries are the primary cause of demographic shifts such as the decline in the birthrate and the increase in the divorce rate. This article takes a more in-depth look at the job that women do in the British economy, and it makes the argument that the links between paid labor and "status" are not as straightforward as one would think. Paid employment may indicate command over resources, autonomy, and social respect; however, the degree to which this is the case depends on a variety of aspects of the worker's job as well as the worker's family situation. These include, among other things, the physical and social working conditions, hours worked, pay, the ability to regulate earnings, and the prestige of the occupation. When looking at males as a whole, there is a correlation between the wage of their full-time employment and authority as well as social status. This is less of a reality for women, and the picture is further muddled by the time spent doing unpaid labor, being unemployed entirely, or working part time. The myriad of ways in which women mix their paid and unpaid responsibilities place limitations on the rate at which they may move toward economic independence. As a result, the amount to which the female labor market can be held accountable for shifts in the family dynamic is similarly restricted.

### Contextualizing Historical and Institutional

Before we get into the current condition of women in the British economy, let's take a quick look at the past, which may serve to explain today's assumptions and expectations; and at the institutional framework of social security, which incorporates ideas about men's and women's economic activity. Before we get into the current situation of women in the British economy, let's take a quick look at the past, which may help to explain today.

- **Paid work/or women in the pas**

The establishment of a more distinct distinction between "work" and "home" may be traced back to the commencement of the Industrial Revolution in Britain. The expansion of factories, mills, and mines coincided with the imposition of long working hours, poor salaries, and working conditions that were often very hazardous to workers' health. Throughout the course of the 19th century, a number of pieces of legislation were passed with the intention of excluding women from certain types of labor (such as the Mines and Collieries Act of 1842) or regulating the amount of time that workers were required to put in. It is debatable whether the goal was the charitable improvement of working circumstances for women or an effort by Victorians to enhance the morality of the working classes (WALBY 1985, HUMPHRIES 1986). One possibility is that the goal was to increase the degree to which women were dependent on males. The outcome was that women's capacity to earn a salary was severely restricted, and vocational gender inequality was exacerbated as a result. Additionally, it led to an increase in the number of women who entered the workforce in the field of domestic service.

At the beginning of the 20th century, it was considered inappropriate for married middle class women to have paid work because it was expected that their husbands would be the ones to provide for their families financially.

At least among the middle classes, a woman's place was in the house, and there were very few fields of paid job that were considered appropriate for women, such as teaching, nursing, or becoming a governess.

In addition to the volunteer work that they do for free, these occupations might be seen as a socially acceptable substitute for housework and as an expansion of the "Ideal of Domesticity."

Aspirations of a "family wage" being earned by a single (male) breadwinner were held by a large number of people in the working classes as well. However, the situation was much different for the vast majority of women from working-class families, and for these women, there was sometimes no way out of hard domestic and paid labor.

There was much discussion over the connection between women's employment and the high rates of infant mortality as well as the poor physical health of children from working class families (DYHOUSE, 1989).

## **THE BEGINNING OF THE MODERN ERA**

Historians have only unearthed a limited quantity of evidence on the common lives of women, despite the fact that there is a plethora of information accessible about the ladies of the nobility during the Tudor era, notably royal wives and queens. On the other hand, there has been a significant amount of statistical research on demographic and population statistics that includes women, especially in their roles as adults who are capable of having children.

In comparison to the cultures in which Spanish and Italian visitors to England were raised, the role that women played in society was relatively unrestricted during this historical era. Spanish and Italian visitors to England

commented frequently, and sometimes caustically, on the freedom that women enjoyed in England in contrast to the cultures in which they were raised. In England, women had the right to vote and occupy public office, as well as possess property. It was quite rare for any other nation in Europe to have anything like as many educated women working in upper-class jobs as England had.

Both political and diplomatic circles devoted a substantial amount of attention and debate to the topic of the Queen's marital status. In addition to this, it entered into popular culture in a significant manner. As a direct consequence of Elizabeth's status as a virgin for her whole life, a cult of virginity came to exist. She was not depicted in poetry or art as a conventional woman; rather, she was portrayed as either a virgin or a divinity, or both. This was done for a variety of reasons. Elizabeth made a virtue out of the fact that she had not had a sexual partner. In the year 1559, she delivered the following speech to the Commons: "And, in the end, this shall be for me sufficient, that a marble stone should testify that a queen, having ruled such a period, lived and died a virgin." She was alluding to the notion that a marble stone might proclaim a monarch to have been a virgin throughout her life and after her death.

- **Medical care**

During the Elizabethan period, female healers played an important role in the medical treatment of Londoners from birth until death, despite the fact that male medical practitioners did not approve of this practice. This was due to the fact that male medical practitioners believed that female healers were superior to male medical practitioners. In addition to the churches and hospitals in which they worked, they also held jobs in private residences. They were essential participants in the delivery of nursing care in addition to medical, pharmaceutical, and surgical services all over the city due to the fact that they were integral components of the city's network of organized health care delivery systems and played a pivotal role in this network. Women continued to play an increasingly prominent role in medicine throughout the whole of the 17th century, notably in the care of those who were economically disadvantaged. In addition to operating nursing institutions for the poor, homeless, and ill, they took care of orphaned and abandoned children, pregnant women, and schizophrenic persons. They worked in nursing facilities for the indigent and homeless. As of the year 1700, the drive toward workhouses undermined many of these obligations, and the responsibilities of the parish nurse were mostly reduced to the rearing and nursing of children and infants.

- **Marriage**

During this historical period, more than ninety percent of English women (and individuals in general) entered marriage at an average age of about 25–26 years for the bride and 27–28 years for the husband. This age range lasted throughout the whole of this time period. These were the age ranges that were acceptable for the bride

Among the nobility and the gentry, the average age of the bride was between 19 and 21 years old, while the average age of the groom was between 24 and 26 years old. It was not unheard of for orphaned young women to postpone marriage until they were in their late twenties or early thirties in order to assist with the financial upkeep of their younger siblings, and around one quarter of all English brides were pregnant at the time of their nuptials. A significant number of city and townswomen did not get married until they were in their thirties or forties.

- **Witchcraft**

The following is further information: The burning of witches throughout the early modern period in Scotland

There was a line of laws that was enacted throughout England, Scotland, Wales, and Ireland that was known as the Witchcraft Acts. This string of legislation began in 1542 with an act that was passed by Henry VIII. They legalized witchcraft and created consequences for anybody who indulged in it or, as 1735 advanced, even pretended to engage in it. Anyone who purported to engage in witchcraft were subject to the same penalties.

Fear of witchcraft reached a peak in Wales around the year 1500. This period is seen as the beginning of the country's dark ages. The possibility that women's magic may be used as a weapon against the state as well as the church was becoming an increasingly prominent source of worry. Especially in Wales, where tradition had traditionally allowed for a greater range of sexual partnerships, the Catholic Church made heightened efforts to enforce the canon law that governs marriage. These efforts were focused on the institution of marriage. In order to give a political dimension to the proceedings, the opponents of King Henry VII, who was at the time exerting a growing degree of authority over Wales, were accused of engaging in witchcraft.

The records of the Welsh Courts of Great Sessions that were maintained between the years 1536 and 1736 indicate that Welsh custom was accorded more weight than English law during this time period. Custom provided a framework that could be used to respond to witches and witchcraft in a way that would maintain the peace both between individuals and throughout the society. This expressed a consciousness of the importance of honor, as well as social status and cultural stature. Individuals were not executed despite having been found guilty of the charges against them.

When James I became King of England and Scotland in 1603, he brought European ideas of witchcraft to both kingdoms. This occurred shortly after James I became King of England and Scotland. In the year 1604, he passed the even stricter Witchcraft Act, which made it a felony under common law to practice witchcraft. One of the aims was to drive fear toward female societies and large gatherings of women in order to distract suspicion away from male homochirality among the elite. The idea was to deflect suspicion away from female societies and away from large gatherings of women. He was of the opinion that they posed a threat to his political power, and as a consequence, he was the one who laid the foundation for legal protections against occultism and witchcraft, notably in Scotland. The argument that was being made was that the popular belief in a witches' Sabbath and a witches' conspiracy to cooperate with the devil kept women from gaining political influence. Moreover, it was said that these beliefs stopped women from practicing witchcraft. It was commonly held belief that women had stronger occult power than men did. This was due to the perception that women were more susceptible to the influence of negative forces.

After the year 1700, attitudes connected with the Enlightenment made mockery of beliefs in witches. These views may be traced back to the French Revolution. At the time that it was enacted in 1735, the Witchcraft Act constituted a significant mental paradigm change in the culture of the United Kingdom. As time went on, the historical punishments for the actual act of practicing witchcraft were eventually changed into punishments for the mere pretense of practicing witchcraft. This was done because, at that point in history, many influential people believed that actually engaging in the act of practicing witchcraft was an impossible crime. A person who made the claim that they had the power to conjure up spirits, foresee the future, cast spells, or locate the whereabouts of stolen objects was to be punished as a vagrant and a con artist, and they were to be responsible to fines and maybe even jail for their actions.

- **Reformation**

As a direct consequence of the Reformation, monasteries and convents were put out of business, and individuals who had previously served as monks or nuns were urged to take part in wedlock. Lay women were likewise caught up in the religious enthusiasm that characterized the Reformation. Both men and women in Scotland found egalitarianism and the emotional aspects of Calvinism to be attractive aspects of the faith. Calvinism was particularly popular in Scotland. According to historian Alasdair Raffe's writings, "Men and women were thought to have equally likely to be among the selected." [Citation needed] As he proceeds, he explains that "Godly men loved the prayers and talk of their female co-religionists," and that "this reciprocity allowed for excellent marriages and deep friendships between men and women." Also, there was an increasing degree of intensity in the connection that existed between the pastor and the women who visited his church as parishioners. This was due to the fact that the amount of intensity in the relationship increased as time went on. Laywomen were granted key roles within prayer groups and their first opportunity to take on a range of new religious obligations when these possibilities became available. Industrial Revolution

## **OBJECTIVE**

1. In order to do research on the obstacles and opportunities that women social entrepreneurs face
2. In order to investigate the role that women play in society

## **SOCIAL AND FOR-PROFIT ENTREPRENEURSHIP**

It is necessary to look at both social entrepreneurship and for-profit entrepreneurship if we are interested in comprehending the effect that social entrepreneurship has on the empowerment of women. Is there a significant difference between the effects on women of beginning a for-profit firm and the beginning of a social enterprise? Which of the following is a more powerful instrument for empowering women? Entrepreneurs in the for-profit sector and those in the social sector have certain qualities in common, but there are also significant contrasts between the two. Many of the factors that make it easier for women to start their own businesses are the same as those that make it easier for women to start their own social enterprises. These factors include access to suitable business assistance, regulations and laws from the government, financing, education, and role models. Our study, the SBS survey<sup>65</sup>, and the SEUK survey<sup>66</sup> all find these in measurements that are comparable to one another. To a similar extent, many of the obstacles are shared. A few examples of them include having faith in one's talents, being afraid of failing, and having duties toward one's family. However, the major motivations behind social entrepreneurs are relatively distinct from one another. The overarching goal of nearly all social entrepreneurs, whether they are men or women, is to solve a social or environmental crisis or to improve their community. While many do wish to make a respectable salary and have flexible working around family responsibilities, the primary objective of almost all social entrepreneurs is to serve their community.

These comparisons are crucial due to the fact that there is a much larger amount of data available on female entrepreneurship in compared to social entrepreneurship. While it is true that the same kind of enabler might take on a slightly different form for social entrepreneurship (appropriate finance, business support, and legislation, for example), many of the recommendations that have been made to address barriers and enablers for women entrepreneurs also apply to women who are engaged in social entrepreneurship. However, in order for governments, funders, or intermediaries to successfully discover, engage with, and assist female social



entrepreneurs, they need to apply methods that are distinct from those employed with for-profit entrepreneurs. One of the key reasons why very few social entrepreneurs (if any at all) move into becoming for-profit entrepreneurs is due to the fact that the motivations for the two forms of entrepreneurship are extremely different. The transition into the for-profit sector is not made easier by engaging in social entrepreneurship. The individual's anticipated rate of return on their financial investment is yet another significant aspect that sets social entrepreneurship apart from for-profit enterprise. There is a good chance that engaging in social entrepreneurship will result in greater rates of social return for both the local community and society as a whole. Additionally, social entrepreneurship has the potential to provide a disproportionately higher number of employment opportunities for women. However, the pay rates in the social business sector are often lower than those in other industries. This is especially the case since the majority of social companies are relatively new and tiny organizations. A large wage difference exists between men and women in the nonprofit and social entrepreneurship sectors as well. Therefore, it is probable that female social entrepreneurs will earn less than their male colleagues, as well as less than their counterparts in the for-profit sector, and they are also unlikely to transition into the for-profit sector. Because of this, social entrepreneurship is able to give a lower level of economic empowerment to female entrepreneurs than for-profit firms do, but it can deliver a higher level of economic empowerment to women in general.

### **MOTIVATORS FOR FEMALE SOCIAL ENTREPRENEURS**

As was said before, the fundamental motivation for nearly all social entrepreneurs, whether they are male or female, is to improve their society in some way, either by solving a social or environmental problem or by providing benefits to the community. Ninety-seven percent of the women who participated in our poll established a social business with the intention of resolving a social or environmental issue or providing community benefit. Only three percent began their business for the sole purpose of pursuing career opportunities or flexible working arrangements. This data lends credence to the conclusions drawn by the WeStart study on women's social entrepreneurship, which was carried out between 2016 and 1967. Over ninety-five percent of female social entrepreneurs in Europe said that the desire to have a positive impact on their local community played a significant role in their choice to launch a social company. The study conducted by WeStart argues that this may be the case since, in many countries, women may be closer than males to social concerns such as caring for children, for old people, or for handicapped people, and this may be achieved via education as well as the supply of food and items that aid in caregiving. The replies of male social entrepreneurs, on the other hand, did not show any statistically significant differences. The desire to have a positive social effect is what drives both male and female social entrepreneurs. There is no evidence for the conclusion that women are more attracted to producing social impact than men since more men than women are founding social businesses in the UK (and indeed in four out of the five countries that we investigated). This is true in all of the countries that we researched.

Therefore, the desire to have an influence on society is the primary motivation for women (and men) to launch a social enterprise rather than a for-profit corporation. However, there are other factors at play that encourage women to choose careers in social business rather than, say, positions at charitable organizations.

Work that is flexible enough to accommodate one's family obligations. The need of striking a balance between one's responsibilities at work and those to one's family is one reason that may be driving rates of both social and for-profit entrepreneurship among women. Five hundred and fifty percent of the women who participated

in our study were of the opinion that options for flexible work were more abundant in the social entrepreneurship sector than in other sectors. Twenty-nine percent of women who are parents cited the possibility of 'flexible working around family responsibilities' as a driving force behind their decision to launch a social company. Nobody who was a man choose this as the thing that drove them.

## **BARRIERS AND FACILITATORS FOR WOMEN SOCIAL ENTREPRENEURS**

Thirty-one per cent of women responding to our study thought that their gender had an influence on the difficulties their social business encounters. This contrasts to barely three per cent of males. The most prevalent hurdles reported by women social entrepreneurs are the same as those stated by male social entrepreneurs. Perhaps surprise, if tax or government bureaucracy is a barrier for women, it is equally a barrier for males.

There are situations, however, where women report having a severe disadvantage relative to males:

- More Demands On One's Time As A Result Of Obligations To Home And Family
- Less Access To Financial Resources
- Reduced Trust In One's Own Skills And Abilities, Leading To An Increased Level Of Failure Anxiety
- Fewer Women Who Serve As Models
- Attitudes Of Bigotry And Discrimination

These are similarly comparable to the ones that certain business owners of for-profit companies have reported. Finding the right balance between work and family life, establishing the company's credibility, and overcoming feelings of inadequacy were identified as three of the most significant obstacles in a study conducted by the Federation of Small Businesses. Additionally, it was discovered that 'difficulties in identifying and accessing money, a general lack of confidence in their commercial and personal talents, and a lack of prominent role models were among the hurdles to successful female enterprise noted by the Women's commercial.' A better understanding of these obstacles, along with their eradication or at least significant reduction, will contribute to the development of greater gender equality in the field of social entrepreneurship.

Greater demands on one's time as a result of obligations to home and family survey participant: "I am a single parent with little support – this directly impacts my ability to grow my venture." When it comes to housework and taking care of children, the majority of responsibility is still shouldered by women. Men who have children are more likely to participate in the labor force in the UK economy than men who do not have children. On the other hand, women are not like this at all. The need for a better work-life balance is cited as the reason for leaving the workforce by 54 percent of working mothers with children who have children. According to findings from the European Social Survey conducted in 2013, women are responsible for performing the majority of the housework in heterosexual couples. Furthermore, nearly two thirds of the housework is performed by women who work more than 30 hours per week. In our survey, we found that more than percent of female social entrepreneurs had caregiving obligations for their families, compared to fewer than percent of male social entrepreneurs. Additionally, 19% of those women did not have someone to assist them in fulfilling their caregiving tasks. There were no guys serving in this capacity.

The results of the poll conducted by WeStart indicated that 62 percent of the women surveyed were responsible for childcare. This indicates that far more women than males face significant challenges when attempting to launch a social enterprise (or any other kind of business for that matter). Women's Entrepreneurship: Closing the Gender Gap (2015), a report commissioned by the European Parliament, stated that "in all case studies, it was reported that women were predominantly responsible for the care of children or other dependents." This presented a significant obstacle for women who aspire to manage their own enterprises. In order to achieve gender equality in social entrepreneurship, societal expectations around men's and women's caring obligations need to be reevaluated; men and women should have equal access to paid parental leave; and accessible, low-cost child care should be made more readily available.

## CONCLUSION

In general, the position of women in British society during that century was characterized by a combination of backwards practices and minimal forward movement. It provided the framework for future social movements pushing for women's rights and empowerment, which grew more prominent during the decades after the country's independence from colonial rule. Today, we continue to reflect on this historical era in order to gain a better understanding of the persistent obstacles that women confront and to find solutions to those obstacles as we work towards constructing a society that is more equitable and welcoming to everyone. The position of women in India went through tremendous upheavals in the years immediately following the country's declaration of independence, with the legacy of the British Raj playing a role in this. The fights that were made by the women's movement at the beginning of the 20th century opened the stage for subsequent advances in gender equality. The Constitution of India, which was ratified in 1950, ensured that men and women will always have equal rights and opportunities, which was a significant step towards achieving gender equity.

## REFERENCES

1. Kapur, Manju. *Difficult Daughters*. London: Faber and Faber, 1998. Print. ..., *A Married Woman*. New Delhi: Roli Books, 2002. Print.
2. Agarwal, Supriya. *Gender, History and Culture: Inside the Haveli*. New Delhi: Rawat Publications, 2009. Print.
3. Ahmed, Nadia. —Cracking India: Tradition versus Modernity in Attia Hossain's *Sunlight on a Broken Column*.|| *On the Road to Baghdad, or Travelling Biculturalism: Theorizing a Bicultural Approach to Contemporary World Fiction*. Washington DC: New Academia, 2005. Print.
4. Allen, Judith A. *The Feminism of Charlotte Perkins Gilman: Sexualities, Histories, Progressives*. New York: Chicago University Press, 2009. Print.
5. Alterno, Letizia. *Post liberalization Indian Novels in English: Politics of Global Reception and Awards*. United Kingdom: Anthem Press, 2013. Print.
6. Ambedkar, B.R. *Complete Works*. Vol. 2, Government of Maharashtra: Bombay, 1986. Print.
7. Amin, Shahid, and Dipesh Chakrabarty, eds. *Subaltern Studies: Writings on South Asians History and Society*. Vol. IX. New Delhi: OUP, 1996. Print.



8. Anthias, Floya. and Nira Yuval-Davis. *Racialized Boundaries: Race, Nation, Gender, Colour and Class and the Anti-Racist Struggle*. London: Routledge (Taylor and Francis Group), 1992. Print.
9. Ardis, Ann. L. *New Women, New Novels: Feminism and Early Modernism*. Rutgers University Press: London, 1990. Print.
10. Asthana, R. K. —Tradition and Modernity in *Inside the Haveli*. Indian Women Novelists. Vol. 4, Ed. R. K. Dhawan. New Delhi: Prestige Books, 1991. Print.
11. Babu, Ramesh. & Phaniraja Kumar. —Perspectives in Bharathi Mukherjee's Novels. International Journal of Humanities and Social Science Invention 2.3(2013): 40-2. Web. 22 April 2014.
12. Bagchi, Alaknanda. —Conflicting Nationalisms: The Voice of the Subaltern in Mahasweta Devi's *Bashai Tudu*. Tulsa Studies in Women's Literature 15.1 (Spring 1996): 41-0. JSTOR. Web. 2 Dec. 2013.
13. Bai, K. Meera. —Tradition and Modernity: The Portrayal of women by women writers. Indian Women Novelists. Ed. R.K. Dhawan. New Delhi: Prestige Books, 1991. Print.
14. Bala, Suman. and Subhash Chandra. —Manju Kapur's *Difficult Daughters*: an Absorbing Tale of Fact and Fiction. 50 Years of Indian Writing. Ed. R. K. Dhawan. New Delhi: Prestige Books, 1999. Print.
15. Bande, Usha. —Quest for Wholeness in Anita Desai's —Where Shall We Go this Summer? Journal of South Asian Literature 2.22 (1987): 07-"4. Web. 4 Jan. 2014. .
16. Barat, Urbashi. —From Victim to Non-Victim: Socialite Evenings as a Version of *Kunstler roman*. The Fiction of Shobha De: Critical Studies. Ed. Jyadipshin Dodiya. New Delhi: Prestige Books, 2000. Print.
17. Barua, Geeta. —Rise and Fall of a Star: A Study of *Starry Nights*. The Fiction of Shobha De: Critical Studies. Ed. Jaydipsinh Dodiya. New Delhi: Prestige Books, 2000. Print.
18. Beauvoir, Simone De. *The Second Sex*. London: Vintage Books: 2015 ed. Print.
19. Beck, Tony. and Tirthankar Bose. —Dis-possession, Degradation, and Empowerment of Peasantry and the Poor in Bengali Fiction. *Economical and Political Weekly* 30 (1995): 441-48. JSTOR. Web. 2 Dec. 2013.
20. Bharat. Meenakshi. —*Githa Hariharan*. South Asian Novelist in English: An A-Z Guide. Westport CT: Greenwood Press, 2003. Print.