



# The Role Played by Social Enterprises in the Empowerment of Female Social Entrepreneurs: The Case of Pakistan

Saman Javed<sup>1</sup>, Zia Obaid<sup>2</sup>

## Abstract

*This study investigates how social enterprises contribute to the empowerment of female social entrepreneurs in Pakistan, a context marked by deep-rooted gender norms and socio-cultural constraints. Using Cattaneo and Chapman's (2010) Empowerment Process Model as a theoretical lens, the research adopts a qualitative design informed by interpretive and grounded theory approaches. Narrative-style, in-depth interviews were conducted with female social entrepreneurs across major Pakistani cities. Findings indicate that many women launched social enterprises as a response to personal hardships, viewing entrepreneurship as a pathway to self-reliance and empowerment. Despite experiencing increased confidence, personal growth, and a sense of purpose, their journeys were shaped by persistent cultural, familial, and structural barriers. The study concludes that Pakistan's socio-economic challenges both necessitate and complicate women-led social entrepreneurship. For sustained impact, social enterprises must align with cultural values while challenging gendered limitations. Future research should explore regional and rural-urban differences and incorporate the perspectives of both entrepreneurs and their beneficiaries to assess broader empowerment outcomes.*

**Keywords:** Social Enterprises, Social Entrepreneurs, Women Empowerment, Power, Pakistan

## 1. Introduction

Social enterprises have gained global recognition for their potential to empower women, particularly by fostering inclusive and purpose-driven forms of entrepreneurship. However, in Pakistan's patriarchal and male-dominated society, women continue to face significant socio-cultural and structural barriers that limit their access to empowerment opportunities. While the relationship between entrepreneurship and women's empowerment has been widely examined, existing research largely emphasizes

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<sup>1</sup> Research Scholar, Institute of Management Studies, University of Peshawar.  
Email: samanfawad88@gmail.com

<sup>2</sup> Associate Professor, Institute of Management Studies, University of Peshawar Email: ziaobaid@uop.edu.pk

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economic outcomes or is situated within Western contexts.

Moreover, from a theoretical standpoint, there is a notable absence of contextually grounded studies that apply dynamic empowerment frameworks—such as Cattaneo and Chapman’s Empowerment Process Model—to non-Western, patriarchal societies like Pakistan. This model emphasizes intentionality, personal agency, and the role of environmental contexts, making it highly relevant for unpacking how Pakistani women navigate and challenge gendered barriers through social entrepreneurship. In light of Pakistan’s ongoing gender disparities, economic instability, and youth-driven demographic shifts, understanding how social enterprises empower women is both a pressing social concern and a theoretical opportunity. This highlights a critical gap in both theoretical application and empirical research. Scholarly inquiry into this phenomenon can inform more culturally responsive and gender-sensitive policy, entrepreneurship training, and ecosystem support, ultimately contributing to inclusive development goals.

This study addresses the gap by: (a) exploring the motivations that drive women in Pakistan to establish social enterprises; (b) analyzing how engagement in social entrepreneurship contributes to their personal empowerment; and (c) examining how Pakistan’s distinct social and cultural context shapes this empowerment process.

## **2. Literature Review**

### **2.1 Social Enterprises and Their Role in Social Inclusion**

Social enterprises are increasingly recognized for their ability to address societal challenges through sustainable business models. Broadly defined, a social enterprise is a legally recognized organization that engages in commercial activity with the primary aim of achieving social objectives rather than maximizing profit (Choi, Berry, & Ghadimi, 2019). These enterprises can take various legal forms, including cooperatives, foundations, associations, and shareholder companies (Wilkinson, Medhurst, Henry, Wihlborg & Braithwaite, 2014). What distinguishes social enterprises from conventional businesses is their commitment to prioritizing social impact, often through restrictions on profit distribution and the inclusion of participatory or democratic governance structures.

Defourny and Nyssens (2008) argue that the term “social enterprise” has evolved into an umbrella concept encompassing a broad range of activities, from grassroots activism to corporate social responsibility initiatives. To maintain conceptual clarity, scholars have identified core criteria for defining a social enterprise: (a) engagement in economic activity, (b) a clearly articulated social mission, (c) prioritization of social

over profit motives, (d) autonomy from state and commercial interests, and (e) inclusive or democratic management practices (Wilkinson et al., 2014).

The social enterprise model has shown particular promise in empowering marginalized groups by offering opportunities for inclusion, economic participation, and community leadership (Defourny & Nyssens, 2010; Teasdale, 2010). As women are often among the most excluded and vulnerable members of society, social enterprises have been identified as a potentially transformative vehicle for addressing gender inequality. However, existing literature reveals that women-led social enterprises are often concentrated in traditionally gendered sectors and face systemic barriers to scaling, networking, and policy-level engagement (Fotheringham & Saunders, 2014). This points to a need for further research on how social enterprises function not only as service providers for women, but also as platforms for women's own empowerment as leaders and changemakers.

## **2.2 Conceptualizing Empowerment**

Empowerment is a multifaceted concept that has evolved across disciplines, including psychology, development studies, and gender studies. At its core, empowerment refers to the process by which individuals or groups gain the ability and agency to make decisions and act upon them in ways that affect their lives and environments (Cattaneo & Chapman, 2010). Historically, the term emerged from political and legal contexts, meaning to “authorize” or “enable” (Mandal, 2013), but it has since been widely used to address social marginalization and inequality.

Empowerment is often described as both a process and an outcome (Mosedale, 2005). As a process, it involves enhancing an individual's capabilities, self-efficacy, and access to resources; as an outcome, it reflects an increased capacity for autonomy and control over one's life. Cattaneo and Chapman (2010) emphasize the iterative nature of empowerment, involving goal-setting, action, reflection, and adaptation—always influenced by the social context in which individuals are embedded.

From a feminist perspective, Kabeer (1999) offers a particularly influential definition, viewing empowerment as the expansion of people's ability to make strategic life choices in contexts where this ability was previously denied. This perspective highlights that empowerment is not merely about gaining power, but about overcoming a history of disempowerment rooted in social, economic, and cultural exclusion.

## **2.3 Measuring Empowerment**

Despite its widespread use, empowerment remains challenging to measure due to its subjective, context-specific nature. Traditional approaches have relied heavily on

quantifiable indicators such as income level, educational attainment, and workforce participation (Pradhan, 2003). While these metrics are useful for tracking progress toward development goals, they often fail to capture the deeper psychological, relational, and structural aspects of empowerment—particularly in patriarchal societies.

Scholars argue for a more nuanced and culturally grounded understanding of empowerment that reflects lived experiences, perceptions of agency, and the ability to challenge and renegotiate power relations (Narayan et al., 2002). This shift toward qualitative and participatory approaches is essential for studying empowerment in societies like Pakistan, where formal access to education or employment may not necessarily translate into decision-making power or social recognition.

## 2.4 Women's Empowerment in the Pakistani Context

Women's empowerment is commonly defined as a process through which women gain autonomy, self-confidence, access to resources, and the freedom to make decisions about their lives (Gholipour et al., 2010). It involves not only material well-being but also psychological, social, and political dimensions. Empowered women contribute to family well-being, economic development, and the promotion of human rights (Morshed & Haque, 2015).

In Pakistan, however, women continue to face significant barriers to empowerment. Cultural norms, family dynamics, gender roles, and male-dominated power structures constrain women's agency in both public and private spheres (Sohail, 2014). Although recent studies report progress in women's education and entrepreneurial participation, empowerment levels remain low, particularly in rural and conservative regions (Hameed, Mohammad, & Shahar, 2018).

Recent empirical work has explored the link between women's entrepreneurship and empowerment in Pakistan. For example, Rizvi, Qureshi, and Ansari (2025) found that service-sector female entrepreneurs contributed to gender equality and sustainable development goals through their work. Similarly, Ahmad et al. (2023) reported that a majority of women running home-based businesses in Abbottabad expressed high levels of empowerment. However, the extent to which such empowerment translates into broader social or political change remains uncertain. Importantly, researchers have found that even with education or income, women may still lack voice and influence within their families and communities due to entrenched patriarchal norms (Gholipour et al., 2010; Mandal, 2013).

These findings highlight the need for context-sensitive analyses that go beyond surface-level indicators and explore how empowerment is experienced and constrained within specific social and cultural settings.

## 2.5 The Empowerment Process Model as a Theoretical Framework

To analyze how social enterprises contribute to the empowerment of female social entrepreneurs in Pakistan, this study draws on the Empowerment Process Model developed by Cattaneo and Chapman (2010). This model defines empowerment as an iterative, goal-oriented process that occurs when individuals who lack power set meaningful goals, take action toward achieving them, reflect on the results, and adapt future actions based on evolving self-efficacy, knowledge, and competence. Crucially, the model situates each of these elements within a broader social context, which both shapes and constrains the empowerment journey.

The model consists of six interconnected components:

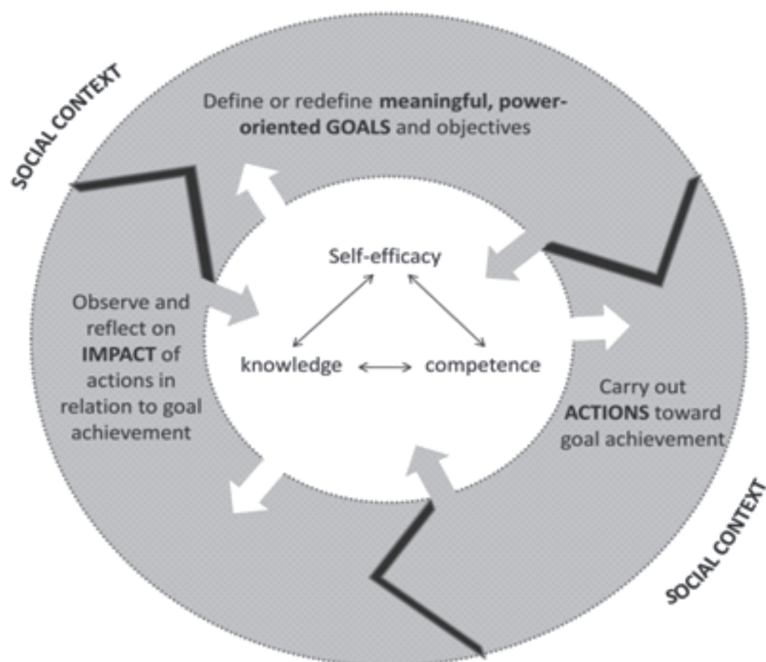
- **Power-oriented, meaningful goals**
- **Self-efficacy**
- **Knowledge**
- **Competence**
- **Action**
- **Impact and reflection**

Unlike linear models of empowerment, this framework views empowerment as cyclical—individuals continually revise and pursue their goals based on feedback from both their internal reflections and external environments. The model also emphasizes that empowerment cannot be imposed from outside alone; it must involve personal agency and a meaningful engagement with one's socio-cultural context.

This framework is especially appropriate for analyzing women's empowerment in Pakistan, as it captures the interaction between individual agency and structural constraints. It allows for an understanding of how female social entrepreneurs navigate cultural expectations, familial responsibilities, and institutional barriers while striving to achieve self-defined goals. Furthermore, the model's emphasis on action and reflection makes it particularly useful for qualitative, narrative-based research that seeks to capture women's lived experiences and evolving perceptions of empowerment.

## 2.6 Power

Mandal, (2013) quotes that, "*the outstanding feature of empowerment lies in its very term power*". In order to understand the term empowerment, it is very necessary to comprehend the various concepts of power. The term empowerment has been used



**Figure 1:** Theoretical Framework: Empowerment Process Model by Cattaneo & Chapman, 2010

in literature by linking it with the interpretation of power. It is basically presented as a situation when the power relations of the deprived or marginalized men and women get change and they are in a better position to make their life choices to improve the quality of their lives (Rowlands, 2016). There are different ideas of power. The fundamental meaning of power is itself dubious and it is comprehended differently by different people (Rowlands, 1996). The theoreticians of power categorizes it in different forms including “power over”, “power to”, “power from”, “power with” and “power within”. All these ideas of power are quite distinct from each other.

Traditionally, power is defined in terms of submission or “power over” in empowerment and entrepreneurship literature (Rowlands, 1996). “Power over” is actually practiced by men over men, men over women or any prevailing group over a vulnerable group in a society (Rowlands, 1996). This type of power related to obedience and dominance is regarded as zero-sum by Rowlands (1996) which means that gain in power of one person will result in loss of power of another person. Such understanding of power is in line with neoliberal views of pure self-interest and cost-benefit analysis (Wood, Ng & Bastian, 2021). This type of power can be found at many stages ranging from household level to international policy making. It can be represented in extreme form as forcefulness or some kinds of might or threat (Rowlands, 1997). But the conflict

arising from such type of power is not always clear. The dominant group in power may create a set of guidelines which prevents the less powerful ones from declaring their opinions and wishes. So the decision not to say something or do something may also be a result of power. It concludes that manipulation, falsification and ways of practicing influence are also examples of this type of power (Rowlands, 1997).

Power can also be of antagonistic nature. It is a kind of leadership which aims to make a group accomplish what it is capable of, where there is no conflict of interest and the group jointly sets its own goal. This type of power is not zero-sum (Rowlands, 1996). It is in fact called “power to” by Liz Kelly, (1987). She has actually associated “power to” with empowerment which is the capacity of people to fight the “power over”.

Riger, 1993 believes that most of the intervention projects which are aimed at increasing empowerment actually increase the self-esteem of the people which results in “power to” but they have a very little impact on the people’s “power over” the resources. Although such programs claim to achieve something significant but they are not able to gain control over decision making. This is not empowerment as self-esteem and achievement are two different concepts (Riger, 1993). Most of the hurdles arising in aligning the empowerment programs with the prevailing culture come from misunderstanding the concepts of power. The view of power is defined differently by different individuals in every culture (Wood, Ng & Bastian, 2021). In cooperative contexts, power is embedded in the underlying collective values of sharing, cooperation and kinship (Kreisberg, 1992). Therefore the concepts of power must be extended from controlling power (“power over”) and fruitful power (“power to”) to the power gained from individual’s self-esteem (“power from within”) and also collective power (“power with”), (Wood, Ng & Bastian, 2021). When power is examined as “power with” and “power from within” it is conceptualized as a process (Rowlands, 1997). “Power with” is a kind of power which does not include dominance, rather it is reproductive. It is “a sense of the whole being greater than the sum of the individuals, especially when a group tackles problems together” (Rowlands, 1997). While “power from within” is defined by Rowlands, (1997) as “the spiritual strength and uniqueness that resides in each one of us and makes us truly human. Its basis is self-acceptance and self-respect which extend, in turn, to respect for and acceptance of others as equals.”

### **3. Methodology**

Empowerment has got different meanings in different contexts; that is why there is no universal method to measure the women empowerment (Khan & Maan, 2008). The quantitative methods are not suitable for measuring an iterative and repeated process of women empowerment. In order to grasp the socio-cultural contexts within

which the women's behavior in social structures and gender relationships take place, we need comprehensive and in-depth qualitative studies (Pradhan, 2003).

This study uses an inductive approach towards exploring the relationship of social enterprises and women empowerment in a particular social context. The methodology used is interpretive to understand the intentions of social entrepreneurs towards development of social enterprises and ultimately towards their empowerment keeping in mind the social context of Pakistan. The aim of the interpretive research is to apprehend the phenomena and meaning of a concept in a particular context (Merriam, 2009). In addition to interpretive analysis, grounded theory is also used in the methodology to conduct a detailed analysis of the phenomena. Grounded theory methodology was developed in 1960's which considers that the theory is the outcome of the data after it is systematically collected and analyzed through the research process (Strauss & Corbin, 1998). Grounded theory implements an inductive approach and aims to derive meaning from the data (Merriam, 2009). It is a method in which the researcher tries to develop a general and abstract theory of a process, action or relations which are embedded in the views of participants of the study (Creswell, 2003). This process consists of multiple stages of data collection and the alteration and interrelationship of the categories developed (Strauss & Corbin, 1998). Two major features of grounded theory are the continuous evaluations of the developing codes and themes and constantly comparing them with each other and with also the data collected and then the theoretical sampling of different themes to build the similarities and differences related to the analyzed data (Creswell, 2003).

Both the interpretive and grounded theory techniques are empirical and descriptive in nature and they come under the umbrella of qualitative research design. Qualitative research designs comprises of different methods like transcribing, interpreting, and decoding the data unless one gets a meaning out of that particular data. The data was recorded by the researcher in the local language; mostly Urdu and Pushto as well. The data was transcribed manually in English. The questions were kept flexible, open ended mostly and in narrative style in order to record unique experiences of each of the respondent.

### **3.1. Population of the study**

Based on the statistics of a survey published by the British Council in 2016, there are as many as 448,000 social enterprises in Pakistan which makes up the population for this study.

### **3.2. Sample of the study**

Purposive sampling is utilized in this study to draw out the sample among such a huge population of social enterprises. Purposive sampling relies on the careful decision of the researcher while selecting the sample based on some inclusion criteria (Miles, Huberman & Saldaña, 2013). The inclusion criteria for sample of this study are as follows.

- a. The first condition for selecting the sample is that the enterprise must be a women-led social enterprise. The social entrepreneur must be a female instead of a male one because the study aims to find out the intentions of the female social entrepreneurs towards establishing social enterprises and their empowerment and consequently the actions carried out by the female social entrepreneurs towards fulfilling the empowerment goals.
- b. The NGOs and INGOs who are self-identified social enterprises are also included.

Snowball sampling technique is used along with the purposive sampling. The researcher relied on the contacts of female social entrepreneurs for locating further female social entrepreneurs through their connections.

### **3.3. Data collection and analysis**

The data was collected from the female social entrepreneurs of Pakistan belonging to the major cities like Peshawar, Islamabad, Rawalpindi, Lahore, and Swat. Majority of the social enterprises are based and operating in urban areas in Pakistan. This study used long interview method with open ended questions as it involves knowing about the views of the respondents in a unique social context. The questionnaire was designed in a way that the questions were mostly open ended and asked in a narrative manner. Some of the interviews were conducted face to face while some were conducted on phone calls for the far away cities where it was difficult for the researcher to reach. It was assured to them that their responses will be kept confidential. After collecting data from sixteen social entrepreneurs, the saturation level was achieved by the researcher in the responses. The data was recorded in local language of Urdu and Pashto and then transcribed to English for analysis purpose. The inductive methods of coding and developing themes were utilized for analysis purpose. The coding was performed in three steps. In the first step of coding, line by line coding was done in which the codes were allocated to the data chunks to summarize the lengthy data. Then in the second cycle coding, these initial codes were analyzed and connected together to create axial codes. Lastly, the interrelationships between the axial codes were utilized to develop more general themes for final theory development.

### 3.4 Research context

Before proceeding towards analyzing the data, it is essential that the socio-economic background of the sample study is discussed. This is significant to get a clear understanding of their perceptions and views keeping in mind their circumstances and particular situations.

Most social entrepreneurs belong to the middle and upper-middle class, with many from privileged backgrounds. Many did not face financial difficulties when establishing their enterprises and did not take monetary benefits initially, focusing on welfare. Some are young entrepreneurs who started their ventures while studying in university, while some have significant experience in the development sector. A few come from strong political families, using their influence to help the underprivileged. Only a few social entrepreneurs come from underprivileged or lower-middle-class backgrounds, overcoming financial constraints through resilience. Most enterprises are based in urban areas, with a few in rural areas where families have feudal backgrounds and use their resources to help local communities. These enterprises raise awareness about women's issues such as social injustices, domestic violence, and breast cancer through various activities and digital platforms. They also provide skills training and employment opportunities, particularly in rural areas, where women are taught embroidery and stitching. The products are marketed in urban areas, generating profits to support these women financially and in other aspects of their lives, such as healthcare and education. Additionally, some social enterprises help acid burn victims by facilitating reconstructive surgeries and providing job opportunities. Other enterprises focus on uplifting the disabled community, career counseling for youth, and offering free education and healthcare for street children. One enterprise provides childcare support for working women. Overall, these social enterprises aim to empower vulnerable communities financially, socially, economically, and psychologically.

## 4. Analysis and Findings

- This section presents the analysis of the data collected from in-depth interviews with female social entrepreneurs in Pakistan. The findings are organized into four core themes that emerged through grounded coding and thematic analysis, each reflecting a key dimension of the Empowerment Process Model by Cattaneo and Chapman (2010). This model views empowerment as a cyclical and iterative process shaped by meaningful, power-oriented goals, individual action, knowledge, competence, self-efficacy, and the broader social context.

#### **4.1 Self-Actualization Through Personal Struggles**

One of the most powerful themes to emerge from the data is the role of personal hardship as a catalyst for empowerment. Many participants described their entry into social entrepreneurship as a response to deeply personal struggles—such as domestic violence, emotional trauma, financial dependency, or serious health issues. These struggles pushed women to set meaningful, power-oriented goals, which is the first stage in the Empowerment Process Model. Some participants were also driven by spiritual motivations, seeing their entrepreneurial work as a form of service to Allah and a way to support others in pain.

The narratives clearly demonstrate that social entrepreneurship became a path toward self-actualization, allowing participants to redefine their identity, gain autonomy, and move from survival to purpose. Their goals were not only about economic gain but also about healing, purpose, and identity reconstruction.

#### **4.2 Structural and Cultural Constraints**

Despite their strong personal motivations, nearly all participants reported encountering significant social, cultural, and institutional barriers. This theme underscores the social context that, as the Empowerment Process Model suggests, shapes and constrains all stages of empowerment. Many women described resistance from family members, especially male relatives, who discouraged or even forbade them from working or interacting in public spaces.

In rural settings, resistance was often more severe, but even in urban environments, women faced gendered expectations, harassment, and institutional neglect. Several participants noted the lack of legal frameworks, tax incentives, or state support for social enterprises, which made sustainability extremely difficult. These constraints impacted not just women's actions, but also their knowledge acquisition, competence development, and self-efficacy—core components of the empowerment process. In many cases, participants had to learn on the job, relying on trial-and-error due to limited access to formal training.

#### **4.3 Societal Biases Against Social Entrepreneurship and Women's Empowerment**

Another theme that emerged was the deep societal bias against both social entrepreneurship and the idea of women's empowerment itself. Many participants spoke of how their work was misunderstood, even vilified, by conservative elements within their communities.

This theme illustrates how the “impact” stage of the empowerment cycle can be undermined by negative social feedback. Even when women made visible progress, societal attitudes sometimes devalued their success or framed it as culturally or religiously inappropriate. The term “feminism” was particularly controversial. Several women reported having to avoid or modify their language when discussing empowerment to avoid backlash.

These societal perceptions forced many entrepreneurs to recalibrate their goals or adjust their actions, limiting the transformative impact of their work. This aligns with the model’s understanding that social context can loop back and interrupt empowerment, requiring new iterations of goal-setting and strategy development.

#### **4.4 Empowerment Through Personal and Social Recognition**

Despite these challenges, the final theme highlights how many women achieved significant empowerment—both internally and externally—through persistent action, resilience, and community engagement. Over time, participants reported increased confidence, decision-making ability, and social respect—especially after their enterprises became successful and began impacting others’ lives.

This growth reflects the development of self-efficacy and competence, which strengthened as women navigated obstacles and achieved results. Several women described a spiritual and emotional transformation, expressing deeper faith and a renewed sense of purpose.

Here, both “power within” (self-respect, emotional healing) and “power with” (social recognition and collective credibility) emerged as outcomes of the empowerment process. The cycle of goal-setting, action, and impact became self-reinforcing, leading to further motivation and stronger identities as changemakers.

### **5. Connecting the themes**

The themes are interconnected showing the struggles to fulfill the power oriented goals of different women and achieving the empowerment through their social enterprises.

The findings from the data and the grounded theory methodology connect all these themes or selective codes to one core theme or theory which is “*Empowerment and Transformation through Overcoming Societal and Personal Challenges.*”

The emerging theory from this study captures the journey of women overcoming personal, familial, societal and cultural constraints to achieve personal evolution,

independence, appreciation, and ultimately empowerment. It highlights the transformative power of social entrepreneurship and the pursuit of empowerment by women through breaking the societal biases and achieving independence as well as personal fulfillment. This core theory unites all the emerged themes by stressing on the journey of women who overcame personal struggles, family disapprovals, societal constraints and cultural stereotypes. These women challenged the societal norms and this transformation was given to them by the power of social entrepreneurship and social enterprises.

The core theory—“*Empowerment and Transformation through Overcoming Societal and Personal Challenges*”—mirrors the non-linear and cyclical process of Empowerment Process Model.

Goals: Initially set to address disempowerment (e.g., independence, identity).

Actions: Adapted to navigate constraints (e.g., leveraging networks, incremental steps).

Impact: Evaluated through personal growth and societal validation, leading to revised goals (e.g., scaling enterprises, mentoring others).

Social Context: Both a barrier (e.g., biases) and facilitator (e.g., kinship support), shaping each component dynamically.

The theory highlights how women repeatedly cycle through the phases of Empowerment Process as shown in the model, with each iteration deepening empowerment despite contextual hurdles.

## 6. Conclusion

This study explored the role of social enterprises in empowering female social entrepreneurs in Pakistan, using Cattaneo and Chapman’s Empowerment Process Model as a guiding framework. The findings reveal that while social entrepreneurship can be a transformative path toward empowerment, it is deeply mediated by social, cultural, and institutional contexts.

Women’s journeys were typically triggered by personal suffering, which prompted them to set power-oriented goals and take action. However, their empowerment was often partial or delayed due to systemic barriers, societal resistance, and cultural misconceptions about gender and entrepreneurship. Nonetheless, for many, social enterprises served as platforms for financial independence, social purpose, and personal recognition, demonstrating the powerful—but complex—role that these ventures can play in shifting gender dynamics in Pakistan.

## 7. Theoretical Contributions of the Study and Future Research Implications

This study contributes to existing literature by applying a process-based, context-sensitive framework to the understanding of empowerment in a non-Western setting. It highlights the need to redefine empowerment beyond economic metrics, incorporating spiritual, emotional, and cultural dimensions that reflect the lived realities of women in patriarchal societies.

For future research, the theoretical lens can be expanded to two sets of data; the social entrepreneurs who are the owners of social enterprises and the beneficiaries for whom such enterprises are working. This can also help draw comparisons between province wise or urban and rural wise and provide a more holistic view in future research.

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## **Appendix**

### **Questionnaire for the Social Entrepreneurs**

#### **Introduction**

1. What is your understanding of Social Enterprise?
2. What is the name of your social enterprise?
3. When was this enterprise established?
4. What is the aim of your organization? Or (Business model). What services or products do you offer?
5. What is your area of operations?

#### **Motives/ Goals/ Actions**

6. What were the reasons of establishing the social enterprise?
7. How did you take start?
8. What particular goals were in your mind while starting the social enterprise?

#### **Impact/ Consequences**

9. Did you observe any change in your perception of personal impact after you established the social enterprise?
10. What was the response of your friends, family and then the society after you established the social enterprise and started achieving your goals?
11. What changes did you observe in your confidence and self-esteem after becoming the social entrepreneur?
12. What were the challenges or hindrances you faced while establishing the enterprise or obtaining the required skills?
13. How did you overcome those challenges?
14. Do you think that becoming a social entrepreneur has put you in a better position to make your own life choices/ decisions to improve the quality of your life?

#### **Strengthening Elements to the process**

15. How did the social environment of Pakistan affect your efforts towards establishing the enterprise?
16. Did u have any knowledge about this field, the ways to pursue it or about the surrounding social environment when you were planning to enter the business?
17. Did u possess the required skills for this business?
18. How much confident you were about your abilities before taking a start?

List of Interviewees

S. No	Name	City	Status
1.	Mahrugh Beyg (Haryali)	Islamabad	Done
2.	Samina Mahmud (She Works)	Islamabad	Done
3.	Sarah Naveed (Hunarkaar)	Rawalpindi	Done
4.	Azima (Connect Hear)	Lahore	Done
5.	Ayesha (Nigran)	Islamabad	Done
6.	Amina (MI ALipur)	Lahore	Done
7.	Tahira Kaleem	Peshawar	Done
8.	Shaheena (Blue Veins)	Peshawar	Done
9.	Mussarat Misbah (DSAF)	Lahore	Done
10.	Mahvish (Ranna)	Peshawar	Done
11.	Maryam Bibi (Khwendo Kor)	Peshawar	Done
12.	Maimoona (Noor edu trust)	Peshawar	Done
13.	Nadia (Women's Avenue)	Swat	Done
14.	Shamim Qandil	Swat	Done
15.	Huma shakir	Swat	Done
16.	Karishma (Unidesk)	Peshawar	Done