

# **THINKING THROUGH SOCIAL INNOVATION AND SOCIAL ENTREPRENEURSHIP IN INDIA**

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## ABSTRACT

This chapter provides an overview of social entrepreneurship in India within the larger frame of social innovation globally and its historic roots in India. India is often seen as the hotbed of social enterprises globally and has been hosting several forums to promote social entrepreneurship in the last decade. This chapter situates the fast changing and dynamic space of social entrepreneurship from multiple lenses. The chapter begins by examining the landscape of social entrepreneurship in India and is followed by an analysis of the actors in the ecosystem and some broad trends including a greater emphasis on social enterprises recently. Drawing on insights from recent literature on social innovation globally we present the case for looking at social entrepreneurship as part of a larger process of social innovation. We follow this by examining the evolution of social innovation in India, suggesting a closer role for civil society traditions of constructive work, experimentation and innovations. We show how awards for encouraging innovations have had precedents in the Gandhian movement before independence and the role of people's science movements in promoting technology for development in the eighties and nineties. We conclude by providing suggestions for rethinking social innovation in India by arguing the case for a closer read of both the historic and cultural roots of social innovation and the emerging strands globally that focuses on citizen participation, democratization of innovation, and ideas for socio-political change. We make a case for exploring India, not just as a space for some of the exciting social innovations from an emerging market perspective but also an exploration of approaches, theories and concepts, that draws upon practitioners' perspectives and rooted in Indian intellectual traditions of creative dissent.

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1. <http://www.ashokaindiafutureforum.com/>

# INTRODUCTION: the emerging Landscape of Social entrepreneurship in India

Over 200 social entrepreneurs gathered in June 2013 at the Infosys campus Pune for the India Future Forum, an event hosted by Ashoka and celebrated as “the largest congregation of leaders in the citizen sector with cutting edge solutions”.<sup>1</sup> The event was an addition to an already crowded calendar of events in the field of social entrepreneurship in India. At least five other actors have events that draw stakeholders to discuss, reflect and network on furthering the social entrepreneurship ecosystem in India. The India Future Forum can be seen from several perspectives. How different is it from other forums (Table 1 below), what is its importance for an important player like Ashoka that helped root social entrepreneurship as a field in India. In this chapter we begin by exploring the context through the discussions at India Future and other forums and then reflect on ideas on social entrepreneurship by examining dominant and marginal trends within the larger frame of social innovation and its historic roots in India.

Social entrepreneurship as a field has exploded in the last decade in India, as elsewhere. The Indian calendar for social entrepreneurship events is a rather crowded one. In the last five years there have been over 20 national level events on Social entrepreneurship in India (see Table 1 below).

**Table 1**  
**Social Entrepreneurship Events in India**

Forum	Details	Number of events 2008-2014
Sankalp Forum	Organized by Intellectap since 2009 in April at Mumbai as the largest social enterprise focused gathering in the world (over 1000 delegates in 2013), extended to Africa in Feb 2014	4
Khemka Forum on Social Entrepreneurship	The Forum facilitates rich dialogue and experience sharing around solutions for sustainable social impact at the Indian School of Business, Hyderabad with nearly 200 participants.	5
National Conference on Social Entrepreneurship	An ‘awardless’ event at XLRI in Jamshedpur with diverse participation around different themes , the only SE national conclave in eastern India	6
VillgroUnconvention	An event in Chennai (usually December) that also awards different actors (investors, incubators, media, academia) in the ecosystem apart from enterprises	4
Deshpande Foundation	A Development Dialogue since 2008 in January Focused on the Hubli Sandbox	7

1. <http://www.ashokaindiafutureforum.com/>

How does an established actor like Ashoka with a thirty year presence, a pioneer in the field instrumental in popularising the concepts of social entrepreneurship (Sen, 2007) and the citizen sector relate to changes in the ecosystem? Ashoka has seen the idea grow over the decades but now finds itself in an interesting position in the social entrepreneurship landscape in India almost to the point of being crowded out. Ashoka anticipated social entrepreneurship as a globally interconnected field. Ashoka's road show in India in 2005 helped expand the ecosystem. Many business schools enhanced or began courses on social entrepreneurship. Yet Ashoka as an organization has to both collaborate and compete for stakeholder attention in the flat, hot and crowded social entrepreneurial space in India.

Ashoka had never brought together all its India fellows, some of the leading social entrepreneurs in the world, together. The India Future Forum was significant and was to help Ashoka India rethink its and India's own future with over 300 Fellows. Fifty years ago, Drayton, Founder of Ashoka, on his first visit to India was influenced by Vinoba Bhave and the Bhoodan movement. His interest in Gandhi and his involvement in the civil liberties movement helped him rethink a world future based on empathy. At the Forum, in his opening remarks, Drayton wondered if Ashoka could root empathy in its everyday work and ethos. While the social entrepreneurship space in India has increasingly tilted towards meaning, largely for-profit social enterprises, Ashoka's diversity of its fellows across sectors from economic development to civil engagement, environment and human rights, all under one umbrella allows for a rethinking of opportunities for the citizen sector.

Ashoka's rebranding as an organization guided by the principles of empathy, team work and leadership needs to be seen not just as an organizational strategy for future growth but also as to how different actors understand and interpret social entrepreneurship. Paul Bloom (2013), of the Centre for Advancement of Social Entrepreneurship (CASE) at Duke University that has been at the forefront of providing leadership in understanding social entrepreneurship, was critical of empathy as an organizing principle. Bloom suggested that empathy was 'deaf to fact and figures', parochial, narrow minded and innumerate. In a rebuttal, Michael Zakaras, who works with Ashoka countered that the world needed more, not less, empathy, *that* a great "deal of our international development efforts, as well as the now-trendy philanthrocapitalism, have failed precisely because we looked at numbers and didn't listen to people." The debate on what and how to measure and establish social impact has become an important one in social entrepreneurship and is often reduced to one between quantity and quality, story and anecdotes versus hard facts. Where exactly do we fit empathy in this?

The space for empathy in the future of social entrepreneurship is not a pedantic Western academic exercise but needs to be seen as an invitation to explore the myriad meanings of social entrepreneurship in India. Social entrepreneurship, which was a much wider definition thirty years back when Ashoka awarded Gloria D Souza with its first fellowship, has increasingly come to mean social enterprises and the ecosystem as those actors that support a scalable model of social enterprise. In this chapter we first question this claim and suggest that while social entrepreneurship has grown, it has also not been sufficiently inclusive and been lopsided. We suggest that social entrepreneurship needs to be explored within a broader frame of social innovation in India.

In this paper, we first trace the spread of social entrepreneurship in the last decade by mapping the social entrepreneurship landscape in India. We highlight some of its features that include a highly developed ecosystem with multiple actors and a field that has been a beneficiary of India's globalization and raise questions on the nature of growth of the field. We then situate developments in social entrepreneurship within a broader frame of social innovation in India suggesting thereby areas that need attention in the social entrepreneurial ecosystem. We follow this up by examining trends in understanding social innovation from the literature to help explore possible trajectories that actors in the Indian social entrepreneurial ecosystem might want to focus on in the future. We conclude with some directions for bringing the focus back on social innovation in India.

# 1. UNDERSTANDING THE SOCIAL ENTREPRENEURIAL LANDSCAPE IN INDIA

The growth of social entrepreneurship has been celebrated as a phenomenon in business schools in the West. Social entrepreneurship sits at the intersection of, and blurs boundaries between state, society and market. A recent study (Milway & Goulay, 2013) shows that there has been a greater than ten-fold increase in cases produced and student enrolment in social enterprise courses at Harvard Business School from 1995-96 to 2010-11. Academic contributions to the field in India are modest even as there is an increase in the number of programmes on social entrepreneurship. More knowledge is generated outside formal academic spaces and groups that are keen on pushing their perspectives. A global alignment ensures a free flow of ideas but also a dominance of certain perspectives on the social entrepreneurial space and how social problems need to be solved.

While there is an acknowledgement of the energy and dynamism in the sector, there have also been concerns voiced on the sidelines of many of the forums. One concern relates to models being promoted, even propagated, on a scale that cuts across local and even national geographies. While growth has been acknowledged, concerns on its inclusive nature include “what” and “who” gets included, and those bits that get excluded, in current models. Another concern relates to the changing role of how India has been seen in the global landscape of social entrepreneurship. India has always been a site for experiments. Ashoka began operations in India in 1980; Indian fellows still outnumber fellows from the rest of the world. Social entrepreneurship is one field that has benefitted from globalisation in terms of infusion of financial capital, donor funds and talent in substantial ways even as conversations with earlier Ashoka fellows indicate an ambivalence and discomfort with regard to globalization.

In the relatively flat and crowded space, the sector is often shaped by dynamic new actors that shape the sector. Apart from the Forums, one space where social entrepreneurship is consistently discussed are journals like Beyond Profit, an Intellect initiative that launched its inaugural issue in 2009 and has brought out 22 issues since. The well designed and edited magazine has helped create an atmosphere for social enterprise investing by profiling different sectors in each of its issues.<sup>2</sup> Beyond Profit ambitiously set about to create a field when conventional media was unlikely to take up social, or even, entrepreneurship seriously. Using titles that captured attention, the magazine soon saw an online readership of over 30,000 with 7000 subscribers in over 130 countries. It positioned itself as South Asia’s leading publication focused on social enterprise and development innovation claiming readers amongst socially responsible entrepreneurs, investors, incubators, philanthropists, researchers and journalists.

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2. Beyond Profit also features interesting initiatives, largely social enterprises that address problems of agriculture, housing, energy, disability, access to education and water etc. Other topics include social impact investing, its measurement, and managerial challenges in social enterprises or case of teaching social entrepreneurship. BP has been chosen over other forums or magazines given its explicit focus on social entrepreneurship and given its easy accessibility and outreach, the magazine was discontinued in 2011 and a newer issue Searchlight South Asia focused on urban poverty trends on a monthly basis continues to be published by Intellect since October 2010.

A closer look at the issues indicates that the framing of the question and the solutions already suggested a shift towards a particular form of solution, namely a for-profit social enterprise. An early article titled “Is India Really a Hotbed for Social Enterprise?” in October 2010 begins with a celebration of Indian cases on social enterprises like Aravind Eye or Jaipur Rugs and goes on to ask “Is India better at producing social entrepreneurs than other countries? Is there something in the water? And if India really has cornered the social enterprise market, how did they do it?” The answer provided refers to India’s “long, rich love affair” (sic) with nonprofit organizations. Social enterprises are seen as a graduation that stems out of a tryst with NGOs that are not always ‘accountable, transparent or sustainable’. The article concludes “a certain ethos in India which makes it possible for social enterprise to thrive.... This attitude, a mix of confidence, perseverance, and “can’t-touch-this,” known as *jugaad*, is an Indian way of getting things done using any means, against the odds.” (Clinton, 2010).

Another example might illustrate the kinds of biases that can often creep in while bringing in concepts and theories from the West and using them to capture Indian realities. The *Beyond Profit* special issue (No 9) on social entrepreneurship curriculum in 2011 was timely but surprisingly carried little insights from emerging stories from social entrepreneurship teaching in India.<sup>3</sup> In a response to a question “why is social entrepreneurship creating interest in B schools” one of the Professors interviewed mentioned “B-schools are seeking to respond to a growing need among large corporations, which recruit the bulk of MBA students, to act as responsible corporate citizens globally. ...Hence, corporations-- especially in the West – are turning to B-Schools to produce a new breed of socially-minded MBA graduates who can help these firms do well by doing good.”<sup>4</sup> This reflected a particular strand, not necessarily shared by many teachers of social entrepreneurship in India.

For many Indians, social entrepreneurship is much wider in scope than the recent opportunities seen by a few corporations for “doing well and well at the same time”. In fact the ideas that the social sector and non-profits need to desperately adopt hardnosed business practices to become more effective is being increasingly questioned even in the West. Berger and Kohomban(2013) argue that the idea that “business is the panacea for all that ails nonprofits” is one-sided and uninformed and that it might be more useful to explore the cross-pollination between the two sectors. Nonprofit values of cultural sensitivity, they suggest, help corporations find the right balance and corporations can benefit from non-profits due to the larger sense of meaning that a non-profit brings to the workforce.

## 1.1 Mapping Social Entrepreneurial Landscape in India

The Indian social entrepreneurial ecosystem has been classified as comprising of four categories of actors (Shukla, Farias, & Tata, 2012) (see Figure 1) – sowers of seed, pipeline creators, early supporters and late supporters. Sowers of seed include learning journeys like the Tata JagritiYatra a unique annual train journey that takes hundreds of India’s highly motivated youth on a fifteen day national odyssey, introducing them to unsung heroes of India with an aim is to awaken the spirit of entrepreneurship. Pipeline creators include academic and non-academic courses on social

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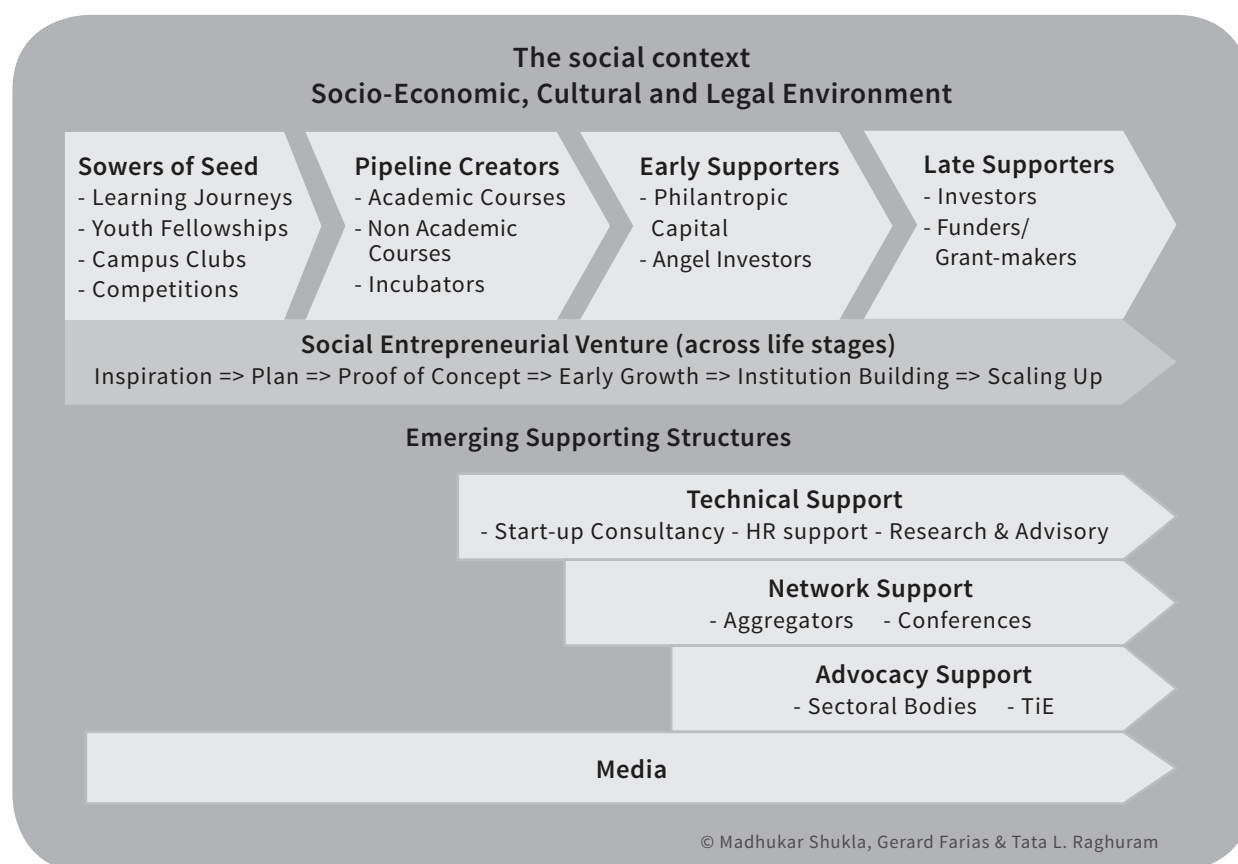
3. Following Ashoka’s Roadshow in 2005 many Indian schools started courses on social entrepreneurship with quite varied responses in diverse contexts. (Xavier Labour Relations Institute (XLRI), Tata Institute of Social Sciences (TISS), Indian Institute of Management Ahmedabad and Bangalore, Xavier Institute of Management Bhubaneswar (XIMB) and SP Jain Institute of Management, were some of the early pioneers)

4. NaviRajdou quoted in (Callard & Kulkarni, 2001)

entrepreneurship and incubators. An important feature of the Indian social entrepreneurial landscape is the increasing numbers of support agencies and structures.

**Figure 1**

**Emerging Ecosystem for Social Entrepreneurship in India- A Framework**



A review (Shambu Prasad & Satish V, 2011) has shown some early features that include broadly five trends: It is dominated by new actors, has been more global than local, more urban and English speaking than rural, more engaged with the market but delinked from socio-political movements and that practitioner perspectives have been missing in articulating models. Further, reaching social entrepreneurship to India's hinterland is a serious challenge (Shukla, 2012). The landscape mapping study (Shambu Prasad & Satish V, 2011) had shown over hundred actors in the ecosystem. A revised map of actors combining this and some recent work by the Centre for Social Innovation and Entrepreneurship (CSIE) has been attempted by collating and correcting a combination of actors from the 2011 listing and the more recent ones (See Annexure 1).

The Indian social entrepreneurial ecosystem indicates a high degree of sophistication with several intermediaries – accelerators, incubators, consultants etc whose numbers are on the rise. This is a positive feature of the landscape and unlike evolution of entrepreneurial support in India that has largely been with government (and later quasi governmental) agencies, support to social entrepreneurs has been from non-governmental agencies that include several consultants. These organizations have been at the forefront of shaping the ecosystem and envisioning its future.



Intellectcap in its study (2012:9) defines a social enterprise as fulfilling four criteria. They are to be for-profit, are committed to social impact, they have a Base of the Pyramid (BOP) focus and they serve a critical-needs sector. This framing is not necessarily shared by many social entrepreneurs who have often engaged with the market and yet are reluctant to articulate their work in terms of social businesses. There does not seem to be enough work on alternate practitioner perspectives on social business in India despite the diversity of models. A closer look at some of the prominent actors indicates a journey that began in social innovation moved to social entrepreneurship and is now largely focused on social enterprises.

## 1.2 Rural Innovations to Social Enterprises: The RIN to Villgro Journey

One of the prominent actors in the social enterprise ecosystem is the Villgro Foundation. The entrepreneurial journey of Ashoka Fellow, Paul Basil, reflects not just the dynamism of how new actors have shaped the entrepreneurial ecosystem but also reflects the changing emphasis in India on social entrepreneurship. Inspired by the grassroots innovation movement of Prof Anil Gupta and the Honey Bee Network, and keen to ensure some of these rural innovations are successfully commercialized, Paul formed the Rural Innovation Network (RIN) in 2001 as a nonprofit venture to incubate enterprises based on successful rural innovations.

Using a venture capital investment model, Paul aimed to reach rural innovators who have little visibility or access to support. RIN set itself to identify promising ideas, and mentored the entrepreneurs behind the ideas, helping them refine, promote, and market the ideas or products.<sup>5</sup> RIN aimed to create rural wealth through local needs and local knowledge supplanted by skills that an incubator could offer. The early years had a wide range of conversations with research institutions, engineering and management colleges, government agencies, scientists and technologists to see how they could contribute to the conversion of an idea into reality. RIN as an organization did extensive scouting and worked with the media to identify and recognize innovators. They also initiated awards that helped increase the outreach and in a short span of time (less than five years) were able to link with over 600 innovators. A rigorous screening process meant that one in nine innovators would receive incubation support.

In 2009 RIN was renamed Villgro following a branding exercise and review. This chapter does not seek to assess or provide an institutional history of Villgro. A closer look at the earlier annual reports of RIN indicates a change in the nature of engagement. The initial idea of RIN, namely to demonstrate that it is possible to attract venture capital when both utility and market value are added to rural innovations, has been vindicated by the growth of venture capital interest since mid 2000. Villgro, unlike many other investors, recognizes the need for early stage support and investment

The journey from RIN in 2001 with an original aim to “*sustain the spirit of innovation, encourage experimentation and nurture the creativity of rural innovators*” through linkages with other actors in the ecosystem to Villgro in 2011-2012 with a mission that “*believes in supporting and nurturing sustainable, market-based innovations that impact rural*

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5. <https://www.ashoka.org/node/2580>

*households*” is a complex one.<sup>6</sup> Villgro too has “shifted its target group from very early stage incubates to early-late stage incubatees” and “seems better equipped or committed to supporting more mature incubatees”.<sup>7</sup> Further Villgro’s focus on technology based innovations has excluded support to some promising social innovations that work on services and livelihoods in rural areas that are not technology focused. Not all social innovations are technology focused or scalable or marketable though there is greater ecosystem support for the latter.

The change in Villgro’s own mission from a generic support to innovation and creativity to one that is focused exclusively on market-based innovation is a reflection of changes in the external environment as much as Villgro’s own journey. Social entrepreneurship in India today is tilted more towards social enterprises rather than the larger set of social innovation. This is in part due to the larger growth story of the Indian economy and the increased interest globally in emerging markets. There is however a need for a rethink on this strategy due to changes in the social entrepreneurship climate post global recession, a more nuanced recognition of the role of grants and traditional philanthropy in supporting social enterprises and the difficulty of taking further a market based approach in under-served regions like eastern, north eastern or central India. While many new actors are increasingly speaking the language of market-based innovations there seems to be lesser emphasis on the process of experimentation and creativity of which marketable innovations is one, albeit a dominant, one.

How new is social entrepreneurship in India? Do we see it as a twenty-first century phenomenon or see this as a part of a larger narrative on innovation spaces in India with a rich history of civic action? If, as some scholars have suggested, social enterprise is but a subset of social innovation, then the discussions on impact of enterprises, concerns on scale, sustainability and transformation need to move beyond an exclusive focus of certain, albeit exciting, forms of social enterprises. What is the difference between social innovation, social entrepreneurship and social enterprise? We seek to clarify this in the following section through a review of current literature on social innovation and present the case for a shift from the current narrow understanding of social enterprises towards a larger space that looks at social entrepreneurship and social innovation that reflects the diversity and plurality of social interventions in India.

## 2. RETHINKING SOCIAL ENTREPRENEURSHIP AS PART OF SOCIAL INNOVATION: SOME LEADS FROM LITERATURE

The academic literature on social entrepreneurship has largely emerged from business schools in USA and UK and is still at a nascent stage even though there has been a steep rise in the West on social entrepreneurship. Social entrepreneurship has been much celebrated “as one of the most alluring terms on the problem-solving landscape today” (Light, 2009). Academic writing on social entrepreneurship has risen exponentially. Lehner and Kansikas (2012) estimate that 2008–2010

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6. Annual report of Rural Innovation Network 2001-02 and Villgro 2011-2012.

7. Excerpts from recent evaluation of Villgro by Dalberg Consultants. Annual Report Villgro 2011-2012: 42.

has seen almost triple the amount of new journal articles compared to the numbers in 2005–2007.” In contrast though there are but a handful of scholars in India working on social entrepreneurship and social innovation<sup>8</sup> and while this is growing, it is incommensurate with the growth in the field as well as the need for a more plural understanding of the phenomenon in India. Lehner’s review of social entrepreneurship perspectives (Lehner, 2010) have shown the different schools of thought in social enterprises drawing on work by Hoogendoorn et al (2009) identifies two broad traditions – American and European. It is indeed surprising that there is not sufficient discussion on Indian or South Asian schools of thought. Indian social enterprises have often derived inspiration from American traditions and are yet to link up closely with continental European traditions not to mention Chinese or South East Asian traditions.<sup>9</sup>

In this section we review some of the recent literature on social innovation to throw more light on social entrepreneurship in India especially as the phrase ‘social innovation’ is rarely used in the Indian context even though it potentially has more explanatory power than social entrepreneurship and can capture the diversity and plurality of perspectives better.

The Stanford Social Innovation Review (SSIR) is an important journal that seeks to bring academic and practitioners’ perspectives together in a dialogue. SSIR initially defined social innovation as “the process of inventing, securing support for, and implementing novel solutions to social needs and problems” {quoted in (Phills, Deiglmeier, & Miller, 2008)}. Social innovation involved “dissolving boundaries and brokering a dialogue between the public, private, and non-profit sectors.” Social innovation was redefined a few years later as “a novel solution to a social problem that is more effective, efficient, sustainable, or just, than existing solutions and for which the value created accrues primarily to society as a whole rather than private individuals” (Phills, Deiglmeier, & Miller, 2008). Innovation, they suggested, can emerge in places and from people outside of the scope of social entrepreneurship and social enterprise. Phills and Deiglmeier concluded that people creating social change, as well as those who fund and support them, must look beyond the limited categories of social entrepreneurship and social enterprise.

This idea of looking beyond limited categories in social entrepreneurship is echoed by other authors as well. Van der Velden(2011)raises issues on social business as a novel approach to socio-political change. Of the ten major characteristics highlighted by him of social business he lists socio-political change as the primary purpose of a social business and lists several attributes other than financial sustainability of a social business that is often not mentioned sufficiently in current discussions on social enterprises in India. He lists their ability to operate in multi-actor environments, citizen involvement, innovation and even lobbying and advocacy as part of their mandate. Many social enterprises in India are involved in these activities but rarely mention them as impact with an overwhelming focus on financial sustainability. Velden suggests that it is important to use social business as a ‘thought discipline’ rather than a ‘lock frame’, it is a state of mind rather than a technical approach. Social business, like some of the earlier definitions of social entrepreneurship, is conceptually a rejection of the bifurcated world of charity and capitalism. Quoting Michael Edwards, the international development specialist, who suggested that it is important

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8. One of the earliest PhDs on social entrepreneurship in India is by (Jain, 1999) whose thesis “Entrepreneurship for social cause” looked at a few cases in Western India. More recent ones include Hemanta Kumar and Bhaduri(2010) on motivation of grassroots innovators in India and Reddy (2011),on social entrepreneurship and inclusion.

9. The Sankalp Forum’s discussion on BRIC nations this year, rather prematurely celebrated Indian social entrepreneurs going global. While there was caution from one of the panellists on the use of models but it appears that there is a need for understanding more closely what the various Indian models of social enterprise are. Sectoral classifications often do not allow for a closer understanding of these models and there is a case for further research on Indian models of social entrepreneurship.

that social investors look at investments that tackle causes and not just symptoms and for reiterating that social transformation is too critical a task to be left only to market forces or whims of few billionaires.

Alex Nichols, (2012) has captured the differences between the three terms quite well. Nichols believes that issues of politics cannot be separated for too long in discussions on social entrepreneurship that are usually accompanied by rhetoric of phrases such as systemic change, global reach, ‘everyone a changemaker’, new and more just societal equilibrium. While there is some mention of mechanisms to achieve ‘systems change’ (going to scale, disruptive innovation, harnessing market mechanisms and changing power relations), Nichols suggests that the literature has been curiously reticent - or even hostile to - analyses of political processes and structures in social entrepreneurship. Nichols identifies the business school settings and the political neutrality of key field builders as reasons for the silence.

Nichols traces the conceptual relationship between social innovation, social entrepreneurship and social enterprise and suggests that these vary depending on market logic or social radicalism. Social enterprise in political understanding is much smaller than social entrepreneurship which in turn is smaller in numbers than social innovation, a relation that is reversed if market logics rather than social radicalism were used.

Nichols’s work echoes other recent writings including those in the special anniversary edition of SSIR arguing for a new look at social innovation. Gregory Dees (2013) often credited with the most used definition of social entrepreneurship, in his insightful note speaks about the democratization of social innovation and the move towards an open society.

**“Decentralized problem-solving, he suggests, is the essence of an open-solution society. At the heart of such a society lies social entrepreneurship, which is the epitome of a decentralized exploration of alternative solutions to social problems.....social entrepreneurs expand the portfolio of options available for dealing with current and future social and environmental issues, thus providing an essential ingredient for enhancing adaptive efficiency.”**

Dees’s (ibid) emphasis on adaptive capacities and navigating complexity warns against a one-size fits all. Social enterprises in India in the livelihood, and not service space, have had difficulty in working out the pace of scalable solutions and are uncomfortable with looking at people in developing countries as customers, often pejoratively referred to as ‘bottom of pyramid’, and often believe the philosophy of enabling decentralized problem-solving even if it does not lead to scale rapidly. The challenges of these social enterprises often do not find adequate attention in India today.

Van der Velden, Nichols and Dees are illustrative of the kind of rethinking that is happening in the understanding of social enterprises. Recent work by other scholars indicates the need to situate social enterprise and entrepreneurship discussions within a broader set of ideas. Bloom and Dees (2008), for instance, are critical of Porter’s (2011) competitive advantage framework and its use in social entrepreneurship. They suggest that social entrepreneurs should borrow insights from ecology and use an ecosystems framework instead. An ecosystems approach, they suggest, can help social entrepreneurs establish these deeply rooted, self-sustaining patterns.<sup>10</sup> Westley (2013) extends these ideas by highlighting

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10. There are several other articles that speak about the importance of resilience in looking at social innovation.

the importance of building resilience in complex systems and the role of cultures of innovation. She refers to *bricoleur* in the Western context but this could be equally applied to Jugaad and innovation in India.

Within India, writers such as Rajni Bakshi have argued for a relook at the question of value and value creation within the sphere of economic democracy. Some of the celebrated models of value creation in India too draw upon particular traditions of shared value. This does little justice to the plurality of ideas that Indian social entrepreneurs use in practice that include trusteeship, a distinction between wealth and value creation (see Box 1 by Rajni Bakshi on redefining values).

### Box 1: Redefining value: Some Indian perspectives: Rajni Bakshi

While these are significant developments, they are not as yet, showing any signs of a radical reformulation of what is 'value'. The recent tragedy in June 2013 in Uttarakhand has for instance raised questions on the real or shared value of the Himalayan rivers and eco-systems. Conventional economics would recognize value in terms of its tourism or hydropower potential. Whereas villagers across this region following the Chipko Movement in 1973, literally hugging trees to prevent them from being cut, were fighting for 'value' of the lifestyles and livelihoods that were intricately linked to the Himalayas that was not monetized but yet closely related to their everyday material and economic needs.

In the 40 years since Chipko, there has been a growth of social enterprises that aim to generate multiple forms of value including some that the votaries of Chipko sought -- protecting ecological balance in the Himalayan ranges. The rise of ecological economics has created a framework for eco-systems to be valued, an example being the United Nations Environment Program that launched The Economics of Ecosystems and Bio-Diversity (TEEB) -- a research effort that is dedicated to "making nature's values visible". Making explicit notions of intrinsic value of the natural world which are to be found in many pre-modern societies is a challenge today. That is largely because the basis of valuation is entirely human centric -- even when it is not translated directly into money. There is still little or no room in the global discourse, certainly not within the realm of social enterprise, to challenge the homo-centric nature of all valuation.

Within Indian intellectual traditions it might be pertinent to pay closer attention to ideas like "Economy of Permanence", posited by J.C. Kumarappa -- best known as 'Gandhi's economist'. Kumarappa's key insight was that since human needs and wants are always fluctuating, and are only a small part of the natural world, they cannot be the basis of determining value. Many years of pushing against the confines of the 'box' led to the emergence and main-streaming of concepts like Triple Bottom Line. It will take far greater imagination and determination to challenge the prevailing homo-centric definition of value. Social enterprises today need to reassess their understanding of value and perform a role of changing norms in society. They need to make a distinction between wealth creation and value creation. An excessive focus on the former without attention to the ideas inherent in the latter would diminish their true transformative potential.

These are not academic or pedantic discussions but can frame mental maps and understanding. It is thus not surprising that the recent (Dasra, 2013) “Beyond philanthropy” report has assumptions about shared value that repeat conventional ideas of shared value even as it ignores perspectives on shared value in India. The report quotes Nestle as an example of shared value as following Porter’s celebrated idea that suggests that ‘market-based solutions to social problems can and do create competitive advantage’.<sup>11</sup> The discussion here is not whether corporations can create shared value or not (there are other papers in the volume that look at it) but the reduction of the plural understanding of shared values that is prevalent among Indian social entrepreneurs many of whom do not subscribe to the view that market solutions are *the* answer to societal problems.

A historic understanding of social innovation in India would suggest that Indian perspectives have in the past allowed for more diversity. If we are to make sense of the emerging scholarly work in the Indian context it is important to draw upon Indian parallels that have articulated these ideas. In the following section we briefly provide an overview of social innovation and its historical evolution in India. We suggest that social entrepreneurship needs to draw from the rich technology for development movement in India, quite active in the late 1970s and through 1990s. The future of social entrepreneurship in India would in large parts, involve rooting current initiatives within this rich diversity of discourses.

### 3. INDIAN TRADITIONS OF SOCIAL INNOVATION

The Skoll’s centre’s comprehensive document on social innovation defines social innovation as ‘innovative activities and services that are motivated by the goal of meeting a social need and that are predominantly developed and diffused through organizations whose primary purposes are social.’ (Mulgan, 2007, p. 8) The report rightly suggests that surprisingly little is known about social innovation compared to the vast amount of research into innovation in business and science. The report identifies six different forms of social innovation through social organizations and enterprises, social movements, politics, government, markets and academia. In an otherwise rich sweep of ideas on social innovation, the report has little to speak about social innovation from India.<sup>12</sup>

The concept of social innovation needs greater explication in third world contexts. Bornstein’s popular book on social entrepreneurship (Bornstein, 2004) shows how Ashoka founder Bill Drayton found inspiration in the ideas of Mahatma Gandhi and Gautama Buddha. Drayton insightfully recognized that despite Gandhi’s other-worldly experience, he was fully engaged in the details of politics, administration and implementation. According to Drayton, Gandhi’s contribution was in recognising and practising a new ethic for the emerging world due to the growing complexity of human society. The new ethics Gandhi believed were to be grounded not in rules, but in empathy (Ibid: 48-49).

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11. The concept of shared value seeks to promote inclusive growth as a key agenda in India’s economic growth story. Corporations are finding new ways to accelerate growth and increase competitive advantage through innovative business models that meet societal needs and help create impact at scale. A well known shared value example is that of Nestle, that decided to train and assist cocoa smallholder farmers to foster rural development while ensuring a reliable supply of high quality raw materials. This rural development strategy has had a direct impact in furthering the company’s business goals while at the same time ensuring sustainability of critical stakeholders in the supply chain.” Dasra 2013:15.

12. Although the report has a global sweep, it is richer on sources from the West, especially UK. Grameen’s microcredit is the only South Asian organization that finds mention in the ten world changing social innovations.

## 3.1 Swadeshi to Swaraj: The Gandhian Turn in Social Innovation

The creative impulses of what is today called social business and social entrepreneurship had its Indian roots and expression a century ago especially during the Indian national movement. A strong impulse of being and buying Indian led to the *swadeshi* movement with some of the leading corporate such as the Tata group choosing entrepreneurship as a route to express their social values. The creative shift in entrepreneurship occurred with Gandhi transforming the *swadeshi* movement to *swaraj* or self-rule. Gandhi brought newer meaning to intellectual activism by transforming the other-worldly nature of corporate philanthropy and selfless activism into an everyday activity by creating cadres of community workers on a national scale who could run social enterprises such as a rejuvenated hand-spun hand-made cloth industry (*khadi*) that empowered millions.

Much has been written and told about Gandhi's political and spiritual work and ideology, but lesser understood and researched are his idea of voluntary action that resulted in livelihood promotion activities such as the All India Spinners Association (AISA in 1923) and later the All India Village Industries Association (AIVIA in 1934) under the leadership of a transformed economist, J C Kumarappa, who sought to give shape to a new 'economy of permanence'. These initiatives predated current discussions on sustainability and limits to growth and some of the earliest expressions of what we now currently term as the Triple Bottom Line. India is not new to social enterprise or social business. These earlier forms of civic engagement were in the people or citizen sector.

In explicitly recognizing Gandhi as an inspiration and the work of his community workers such as Vinoba Bhave in whose Bhoodan movement Drayton participated in, Drayton suggests a rich history of social innovation in India that has rarely been acknowledged. Social innovation in India needs to be seen as part of a constellation of ideas such as Swaraj, Trusteeship, Sarvodaya etc. The idea of trusteeship through Acharya Vinoba Bhave's Bhoodan movement has recently had a revival.<sup>13</sup> Other ideas such as *Sarvodaya* (or universal upliftment) were taken further by organizations such as the Association for SarvaSeva Farms (ASSEFA). Ideas of Kumarappa and Gandhi on 'the economy of permanence', what in today's parlance is termed inclusive rural enterprises, has found social entrepreneurs like Manibhai Desai's Bharatiya Agro Industries Foundation (BAIF) and Baba Amte's Maharogi Sewa Samiti that provided livelihood opportunities to physically and socially challenged people. Looking at these initiatives from a singular scale perspective can diminish their serious contribution to the power of ideas. Basole (2005) for instance, shows how Kumarappa's economic axioms of a value laden economics rooted in ahimsa could actually contribute to social value substantially.

At a more practical level it is pertinent to recognize that Gandhi and his co-workers were one of the earliest to institute prizes for innovation. These were instituted by Gandhi in an open source spirit way back in 1929 where he invited inventors from across the world to contribute to the khadi movement for an effective design of a new spinning wheel for supplementing income and livelihoods of millions of rural women.

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13. Early in 2013 Azim Premji, the billionaire owner of WIPRO, recently became the first Indian to sign the Giving Pledge that commits high net worth individuals to give generously to philanthropic causes. Premji committed a large volume of his assets, estimated at about \$16 billion, to charitable trusts, and joined 100 others in the new globalization of giving movement, but importantly evoked the Indian concept of trusteeship. In explaining his decision Premji said: "I was deeply influenced by Gandhi's notion of holding one's wealth in trusteeship, to be used for the betterment of society and not as if one owned it."



Social innovation in the khadi movement was not only on the technical side of improved devices. In his own experiments Gandhi created a class of community workers who were also “Satyagrahi scientists,” whose duty was to work on those areas that required “tender nursing” which neither the state nor the market could institutionally provide for. Social innovation from civil society, Gandhi believed was large and had substantial scope for research. Gandhi developed alternative institutions that would produce and train social innovators. He viewed his own *ashrams* (religious hermitages), traditionally associated with spaces for spiritual and religious practice, as laboratories. They not only played an important role in the freedom struggle, but also served as sites for experiments in cotton growing, processing, spinning and weaving, agriculture, rural industries, and so on. The ashrams were also sites for practicing experiments in transforming social relations. In ashrams more men engaged in spinning, an activity long seen as women’s domain (Shambu Prasad, 2002).

The khadi, and later village industries movement, were some of the earliest social enterprises set up in the twenty first century that hoped to build an ecosystem and connect different elements within it. Gandhi’s letters to his co-workers are revealing in their insights on several ‘How To’ questions. These letters are shorn of ideology and are focused on the mission. For example Gandhi believed that building of new institutions required inputs from several people outside and it was often his task to try and bring these people together. At the launch of the All India Village Industries Association in 1934, a sequel to the All India Spinners Association, Gandhi remarked,

**‘Here the field is so vast, there is such an infinite variety of industries to handle and organize, that it will tax all our business talent, expert knowledge and scientific training. It cannot be achieved without hard toil, incessant endeavor and application of all our business and scientific abilities to this supreme purpose.’**

The sensitivity of Gandhi to the importance of business talent in running social enterprises cannot be underscored. Gandhi, for instance, when asked about the functioning of the All India Spinners Association, had remarked that it was a business organization meant to strengthen democracy and had to run on different principles from those of the Congress. That was in fact the reason he separated its activities from the Congress. Social enterprises today need to explore their contribution to furthering the ideas of democracy and ahimsa in society.

## 3.2 Social Innovation and Peoples Science Movements

The thread of social innovation was by no means restricted to Gandhi or Gandhian institutions and even during Gandhi’s time included some unconventional innovators who focused on innovation at the margins. There have been several innovations from civil society since AIVIA (Shambu Prasad, 2006). The responses have been diverse, based on their respective institutional contexts. The late seventies and early eighties of the twenty-first century saw several institutions that sprung up in different parts of India keen to take innovations to rural India. The Application for Science and Technologies in Rural Areas (ASTRA) at the Indian Institute of Science Bangalore, in 1974, the MurugappaChettiar Research Centre in Madras (1977), The Centre of Science for Villages (CSV) at Wardha (1978), The Centre for Technology and Development in Delhi and Himachal (1982), the Barefoot College (earlier Social Work and Research Centre) in Rajasthan (in 1980s), Development Alternatives in Delhi (1983), The Integrated Rural Technology Centre (IRTC), Mundur closely associated with the Peoples Science Movement in 1987 the Peoples Science Institute in Dehradun (1988), the Honey Bee Network (1989), are some of the organizations that have worked in the field of social innovation. The government has played an important role in supporting and incubating some of these centers.



There is no comprehensive listing or account of the contribution of these centers collectively and this is not attempted here either. Some of the innovations from these centers have led to social enterprises and they have been some of the earliest incubators in India of social innovations in diverse fields. A few of the founders of some of these institutions have recently been recognized as social entrepreneurs and their work has featured in journals such as MIT's *Innovations*. There however seems to be a discontinuity between the earlier generation of “social innovators” and the current set of “social entrepreneurs”. While the earlier set chose to go local and source and create ideas locally, the current trend is more towards using the power of connections to source globally and diffuse and scale them locally with appropriate customization.

Not all social innovations need to scale. Anil Gupta (2010) has suggested that scale in some contexts can be the enemy of sustainability. There is increasingly an argument that, unless you can scale up an innovation, it has no legitimacy. This ignores the fact that some innovations, especially those which help marginal communities, may remain in a niche – but that doesn't mean they don't have value. Gupta suggests that there is a need for a fresh approach to evolve a rooted model of innovations building upon an Indian cultural and social strength.” The ecosystem for innovation at the basic level must have a large diversity of ideas and innovations to choose from. One need not sacrifice niche ideas for mass consumption ideas.

An excessive focus on rural technological innovations and products can however be misleading. Of relevance to a discussion on social innovation is the process of innovation that many of these organizations and networks have brought to understanding social innovations. India's recent Science, Technology and Innovation Policy (Govt of India, 2013) has unfortunately completely bypassed any discussion on innovation by people, individuals and organizations outside the public and private sector. The rich history of civil society innovations in India, which many countries have seen as the strength of the Indian innovation ecosystem, finds little space in recent policy interventions. Social innovation in India arising from civil society seems to have fallen out of favor by both government and the market based initiatives due to the inherent bias for scalable innovations. This we believe could be a fundamental mistake as social innovations are about empowerment and as Dees (2013) in his insightful article on social innovations of the future has suggested is about decentralized problem-solving and social entrepreneurship as the epitome of a decentralized exploration of alternative solutions to social problems.

## 4. RETHINKING SOCIAL INNOVATION IN INDIA

We started this chapter with a mapping of the actors in social entrepreneurship in India. The Indian social entrepreneurship ecosystem is a dynamic one undergoing change both in quantity and quality. Several new actors are entering the space and also shaping the nature of discussions by organizing state of sector reports, conferences and connecting to global networks of finance, talent and ideas. However as pointed out by some reviews (Shambu Prasad & Satish V, 2011) , (Shukla, 2012) there are certain dominant trends that include an elitist trend of English and business school dominance and a concentration in the metros to the exclusion of views and perspectives from the margins. We have also shown that this is a recent trend in the long and rich history of social innovation in India. Indian practitioners have been an inspiration not just for their actions but the theories of change that their action has been based on. Research on these Indian traditions of social innovation has been limited. Indian policy discourse

on social innovation does not reflect, in sufficient measure, the diverse perspectives emerging from the field and has been less than innovative, especially in comparison to similar initiatives in other countries.

In this section, we draw from some of the recent writings on social innovation, including Indian examples that enable a broader understanding of social entrepreneurship. A good starting point for this is one of the most celebrated cases in social entrepreneurship world over, the case on the Aravind Eye hospital. The case became popular with Prahalad's "Fortune at the Bottom of the Pyramid" (Prahalad, 2005). The video accompanying the book shows the social innovator and founder of Aravind Eye, G Venkataswamy, speaking about his drawing from McDonald's model of standardization. The recent book 'Infinite Vision' (Mehta & Shenoy, 2011) however shows how the world's greatest business case for compassion was carefully constructed over decades and the influence of Aurobindo and Gandhi that guided Venkataswamy during difficult times. Mehta and Shenoy's narration of Kasturi Rangan's, (the author of the celebrated case on Aravind Eye (Rangan, 2009),) difficulty with his B school colleagues indicates why practitioner perspectives and theories are important in the Indian context. Rangan had difficulty in incorporating ideas of spirituality into the case even though he felt it was integral to the case. The success of the powerful case masks its interpretation. Current accounts of Aravind tend to treat the case where social enterprises need to follow the McDonald model rather than interpretations that suggest a careful construction of a system that is uniquely Indian which hardwired the spirit of service. There are few detailed accounts of practitioner perspectives of social entrepreneurs in India<sup>14</sup> and in their absence it is easy to misread the processes and sources of ideas that led to these social innovations. A narrow focus on business models can lead us, for instance in the Aravind case, to McDonalds as *the* model, but a deeper investigation into how is a business model shaped can lead us to Indian intellectual traditions of social innovation that are much broader than current understanding of social entrepreneurship. The latter would allow for rooting of ideas of decentralized problem solving, open solutions, resilience thinking, and experimentation within Indian traditions.

## 5. SOCIAL INNOVATION IN THE NEXT DECADE

Social innovation does not have the features of an academic discipline and can be seen as lacking in standards, being opaque and academically 'weak' (Powell, Reich, & Brest, 2013). SSIR as a journal is "neither a scholars' nor a practitioners' journal, but a place where academic disciplines and practice meet for their mutual benefit." Social innovation in the next decade should seek to enhance conversations and dialogues among diverse actors. This process needs to be deepened in India and while the Forums are providing actors in the Indian ecosystem such a space much more needs to be done to change the quality of discussions to make them more inclusive. The recent articles of SSIR's special issues on social innovation can help rethink ideas on social innovation drawing from interesting experiments from other parts of the world.

We list five broad themes.

### a. Reframe problem solving for social change:

The greater use of social innovation, instead of social enterprise or social entrepreneurship in India is likely to allow for greater spread of the field and be more consistent with goals of inclusive growth. There is much to learn from policies framed for

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14. Another example of recent work is on the life of Baba Amte – Wisdom Song by Mirchandani (Mirchandani, 2006).

social innovation in United Kingdom (Leadbeater, 2007) or design led innovation in Denmark (Bason, 2013). Leadbeater has suggested that social enterprise policy needs to be framed within a more comprehensive strategy for social innovation. Social enterprises deliberately adopt an uncomfortable position: they are in the market and yet against it at the same time. This dissenting and transformative role of social innovation challenging existing systems needs greater attention.

## **b. Rethink mental models for change:**

The newer understanding of innovation and social change emphasizes newer frames to look at the world. Solving a new brand of interconnected global problems, ‘wicked problems’ according to Conkin, and calls for newer approaches. Westley (2013) argues for a greater use of resilience theory that allows for looking at problems systemically (not just systematically) and by focusing on adaptive capacities of systems. These approaches allow for greater focus on processes rather than products. For instance, ideas about democratization of innovation, that is increasingly becoming popular also due to the possibility of flatter organizational designs due to the spread of ICT, would not sit well with ideas about a pyramid. There is thus a need to rethink looking at markets as BOP markets and as Gupta (2013) argues to see the poor as sources of ideas rather than as sinks for products.

## **c. Move to hinterlands and shift the centre of gravity of social innovation:**

There is a danger of social innovation discussions being focused in a few Western nations or a few metros within developing or emerging nations. Social entrepreneurship can follow similar patterns of exclusion as entrepreneurship unless greater effort is made in investing longer term in underserved regions.<sup>15</sup> Social enterprises and entrepreneurs located in these regions are not necessarily investor ready. Shifting locations can help rethink problems and ideas as well. George (2013), using experiences of a Sankalp Forum in Bihar, makes a case for moving out of London and New York.

## **d. Rework practices and mechanisms to emphasize experimentation and learning:**

Rodin(2013), points to a few lessons that Rockefeller Foundation has learnt in supporting innovation. Providing room for experimentation and risk-taking is seen as paramount. Creating spaces for failing safely is an important activity that currently are supported by some foundations but rarely through public policies, especially in India. Innovation, Rodin rightly emphasizes, needs time and demands patience and requires incubation. There is a greater need to focus on incubation of ideas, especially at very early stages of innovation. While the government of India today recognizes and supports more incubators, the impatience to reach scale and prove ideas can run counter to what might be required for changing innovation practices. Within India, Gandhi emphasized Prayog or the Indian notion of the experiment in much of his work. Dhabolkar

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15. A study (Satish, 2011) on the distribution of Ashoka Fellows too over a long time span has shown regional biases with eastern parts of India highly underrepresented. Ashoka, like many other actors like the Sankalp Forum, Villgro's Unconvention, have since reworked their strategies to reach out to these places.

has suggested that he even felt that there is a need for ‘Right to Experiment’.<sup>16</sup> As has been pointed out earlier public policy support for technology applications in rural areas had played an important role in supporting innovation in civil society. Unfortunately the support in India has been meagre and not been matched with resources and ingenuity in funding.

## e. Reorienting Public Policies for social innovation by enhancing collaborative spaces:

Public policies in India have often seen Information Communication Technologies (ICT) and its promotion more in terms of ensuring access through providing low cost tablets or “Connecting India for innovation” to mean providing the hardware for rural broadband.<sup>17</sup> While these are necessary what is more important is the software that involves creating and fostering innovation spaces that allow for more collaboration. Several authors in the SSIR review mention this in different ways. Gupta speaks about the need to have an engagement between formal and informal sectors (2013: 18), Urama and Acheampong (2013) suggest that for innovation to benefit the entire society, policies must establish democratic platforms where diverse actors can participate. Won Park (Park, 2013), the Mayor of Seoul who used his experiences as a political activist while shaping a city where ‘Citizens are the Mayor’ suggests that the new reality – cooperation and collaboration, rather than conflict and competition, hold the key to social innovation. Dees’s (2013) call for an open-solution society or Drayton’s (2013) own belief that ‘the new organizational model must be a fluid, open team of teams’ or Kanter’s (2013) invitation for innovation in social institutions, all call for a newer direction in social innovation sorely missing in discussions on innovation in India. The role of innovation connectors or brokers is insufficiently appreciated. The various forums and conferences on social entrepreneurship are important spaces that can enhance greater collaboration and connect Indian social entrepreneurs with lesser known trends elsewhere and work towards shaping an Indian way of social innovation. Else current discussions on impact investing and patient capital would bring in more investments and players on ideas that are winnable, read investible, rather than ideas and people who can be truly innovative and add value to societal problems through their innovations, not all of which might go to scale.

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16. Mahatma Gandhi and Right to Experiment (RTE) <http://www.catalign.in/2012/08/mahatma-gandhi-and-right-to-experiment.html> Also see Maganlal Gandhi: Mahatma Gandhi’s innovation partner <http://www.catalign.in/2011/08/maganlal-gandhi-mahatma-gandhis.html>. Accessed July 15, 2013.

17. See the National Innovation Council’s Report to the People for details on plans for “connecting India for Innovation”. [http://iii.gov.in/images/stories/RTP2012/Report\\_to\\_the\\_People\\_2012.pdf](http://iii.gov.in/images/stories/RTP2012/Report_to_the_People_2012.pdf) accessed July 15, 2013.

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# ANNEXURE 1

Social Networks and Media for SE	Foundations	Educational Institutions	Fellowships & Specialised Programmes
Think Change India	Ashoka Foundation	BITS Pilani - CEL	Sadguru Gnanananda Fellowship
SocialStory	Central Square Foundation	AUD Delhi	Villgro Entrepreneur-In-Residence program
Your Story	Credibility Alliance		Nurture Talent- training to entrepreneurs
Changemakers	Dasra	EDII	SEED (Social Entrepreneur and Enterprise Development)
Social Edge- international	Deshpande Foundation	IIM Bangalore	UnLtd India - four key programmes: Bootcamp
Beyond Profit	Ford Foundation	IIM Calcutta	Unreasonable Institute
Entrepreneur	GiveIndia	IIT BHU	The Morpheus
EkSochh	Khemka Foundation	IIT Madras	Dasra Cohort
ClearlySo	Lemelson Foundation	IRMA	Acumen Fund Global Fellows Program
SocialEarth -	Rockefeller Foundation	KSRM	Piramal Fellowship for Sustainable Business
Next Billion- international	Rolex Institute	MDI	Rainer Arnhold Fellows
Social Enterprise Alliance	Schwab Foundation	NMIMS	
Social Innovator	Skoll Foundation	TERI University	
Pluggd.in- start ups	SRISTI	TISS - CSE	
Dare- start ups	Villgro	XIMB	
Make Sense	S <sup>3</sup> IDF	XLRI	
TechSangam	FemS <sup>3</sup>	BIMTECH Birla Institute	
Triple Pundit	WISH foundation	ISB - Wadhvani Centre	
Open Coffee Club			
TakePart		Non-academic Programmes	
Matador Network		CSIM	
The Better India		Deshpande Education Trust	
Honey Bee Network		IFMR	
GOLDEN			
Partners In Change			
India GuideStar			



Consultants	Investors / Venture Funds	Government	Mentorship Companies
Innovation Alchemy Consulting	Aavishkaar	NSDC- National Skill Development Corporation	MentorEdge
Dalberg- strategic advisory	Acumen Fund-India Portfolio:	CAPART	UnLtd India
Intellectap- organise Sankalp awards	Ankur Capital	NIF	Unreasonable Institute
Sattva Consulting	Bamboo Finance	GIAN	Nurture Talent
Innovation Social Consultants	Be! Fund India-	SRISTI	Community Wealth
Cocoon Consulting	Beyond Capital Fund	NKC	Springboard Ventures
Quicksand- multi-disciplinary innovation consultancy	Capital Connect	DoST	CSO Partners
FSG Consultants	Catalyst Fund	Entrepreneurship Networks	Virtue Ventures
Monitor Inclusive Markets (MIM)	Ennovent	National Entrepreneurship Network (NEN)	Instt. For Social Entrepreneurs
Niiti Consulting	Grassroots Business Fund	National Social Entrepreneurship Forum (NSEF)	CSIM - Centre for Social Initiative and Management
Sankhya Partners	Gray Ghost Ventures	TIE	Deshpande Education Trust
Re-emerging World	IFMR Trust - Network Enterprises- rural supply chain	Honey Bee Network	International Academic Institution, Training and Research with Indian links
Impact Law Ventures	Indian Angel Network		Aspen Institute
Governance Counts	InVenture	SOCAP- International	ACRN U. Research Center for Social Enterprise
Tapas India Foundation	Lok Capital	B-plan Competitions	Stanford University, Stanford Business School
Innoversant	Piramal Foundation	Genesis IIT Madras	Oxford University, Said Business School,
Knowledge Faber	Song Investment Advisors	Acara Challenge	Skoll Centre for Social Entrepreneurship
SustainAbility	Startup-India	Al Gore Sustainable Technology	Duke University, Fuqua School of Business, Center for the Advancement of Social Entrepreneurship (CASE)
NDimensions Research & Training Services	Unitus Capital	Venture Competition, India	INSEAD: Social Innovation Centre
Siddha Development Research and Consultancy (P) Ltd.	UnLTD India	Dell Social Innovation Competition	Yale University, School of Management: Program on Social Enterprise
TATWA	Ventureast	Eureka! Social - IIT Bombay	SETAS (Social Enterprise Training And Support)- (UK)
MART-Rural Solutions	Omidyar Network	Genpact NASSCOM Social	Privatisation in Education Research Initiative
Scaling Innovations	Erach and Roshan Sadri Foundation	Innovations Honours 2011	
		Diya - ISB's Social Venture Ideas	Ateneo De Manila University
		India Development Market Place-	University of Minnesota
		Spark the rise- by Mahindra Group	University of Jyväskylä
		Univ of Oxford - Said Business School	Santa Clara University
		Utthan '12 - IIT BHU	Duke University
		Wantrapreneur by Villgro	BABSON
			ALTIS
			ESADE Business School
			University of Tampere
			BIBS

Student Forums	Media	AWARDS	Accelerators & Incubators Entrepreneurship Cells
IITM - ASES India	Think Change India	Ernst and Young	IIT Madras Rural Technology Business Incubator (RTBI)
NSEF	SocialStory	Global Social Venture	iAccelerator- an initiative of CIIE, IIM Ahmedabad
Telluride Association	Pluggd.in- start ups - both business and social	Janki Devi Puruskar	Villgro Foundation
FYSE	Dare- start ups - both business and social	Manthan award- Categories	Santa Clara Global Benefit Incubator
NEN	Entrepreneur	NASSCOM Social Innovation Honours (NSIH)	Ennovent- for India
Next Billion	TechSangam	SEED Initiative Award- Founded by UNEP, UNDP and IUCN	Manjee - XIMB
Social Enterprise Buzz Forum	The Alternative	Social Capitalist	Echoing Green
ISB - E & VC Club	Guardian social enterprise network directory- (of UK)	Social Entrepreneur of the Year (SEOY)	IIM-B - NSRCEL
Next Billion	Social Edge- international	Tata NEN Hottest Startups	IIT-B - E-Cell
Social Enterprise Buzz Forum- (International forum)	SocialEarth	The Tech Awards- applying technology to humanity's most pressing problems	IIT-D - EDC
	Next Billion- international	Unconvention by Villgro	IIT-K - E-Cell
			IIHS
			C-SED at VIT
			IIM-A - CIIE

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