Tourism on the Verge

Pauline J. Sheldon
Roberto Daniele *Editors*

Social Entrepreneurship and Tourism

Philosophy and Practice

Springer

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Foreword

Scholars have, for decades, been calling for new tourism models and practices that deliver real, sustainable and responsible tourism outcomes. Most make these calls from behind their desks, caught up in the belief that public scholarship can make a difference by throwing paper after paper into the scholarly publishing arena (ironically, only available from behind login screens). But who is listening? What difference does this make? The industry has remained predominantly growth and profit motivated, yet social entrepreneurs with vision and creativity have been forging new paths, many without ever having read an academic paper. There is, of course, a small band of pracademics and activist scholars who are out in the field, teaching, learning, engaging and contributing to the growth of the social entrepreneurship movement and driving real change. It is time to celebrate their achievements and to build stronger cocreated praxis. The editors and authors of this volume believe that activist scholarship, cocreated knowledge and shared understandings in tourism social entrepreneurship practice can change this hiatus.

Social entrepreneurship is one of the fastest growing social movements of our time. Growing global awareness that 'business as usual' capitalism and individual self-interest are leading us towards potentially catastrophic environmental and social consequences has set the stage for social entrepreneurship to catalyse into a movement. But other factors are also at play. It has become patently clear that environmental issues cannot be addressed without making progress on pressing social issues such as poverty, gender equity, empowerment and inclusion. The millennial generation has also driven a shift in values away from the growth, profit and greed of late twentieth-century capitalism and towards a concern for well-being and social progress. A moral, caring turn is taking hold.

What is exciting about social entrepreneurship is that it is made possible by the opening up of alternative spaces of dialogue and praxis. These spaces can be synchronic and asynchronic, setting off constellations of creative thinking, knowledge cocreation and actions that extend well beyond the initial ideation. After decades of stifling neoliberalism, these are exciting times where alternative (social) values are being nurtured, and leaders, in all shapes and sizes, are imagining and empowering better, more just, more inclusive and sustainable futures. They are not simply waiting for governments or business to deliver. The dream that I share with the editors of this volume is that tourism graduates across the world will be amongst these future-makers.

In this context, linking tourism and social entrepreneurship makes perfect sense. That tourism generates significant unintended consequences and is associated with a range of market failures makes it surprising that tourism social entrepreneurship has taken so long to gain traction. This book is therefore a very welcome contribution and, hopefully, the start of a journey that contributes to changing and refocusing tourism on its world-making potential. It explores the phenomenon in both theory and practice and sets forth fertile ground for future research and education.

Tourism social entrepreneurship pushes the opportunity for meaningful action well beyond what corporate social responsibility can or has been able to offer. Three features in particular are worthy of mentioning. First, (tourism) social entrepreneurship marks an ethical shift in the way that we define responsibility. It calls us to care *about* things less and to care *for* others more. It heralds a shift away from ethics based on universal principles towards a relational form of care ethics. Second, tourism social entrepreneurship incorporates social benefit as a central mission of the business, and it invites us to think differently about the value created from investment. By conceptualising value creation as blended value – a complex interlocking DNA sequence of social, economic and environmental value – it prompts investors to consider the various forms of value that can emerge, and how certain outcomes (e.g. social capital or empowerment) can be valued alongside traditional economic factors. Third, through the concept of scaling, social enterprise seeks to propagate an ecology of social benefits that extends well beyond the individual social enterprise.

Finally, I would like to acknowledge the vision, leadership and perseverance shown by the editors in developing this volume. My friendship and collegiality with the editors and many of the chapter authors has been grounded and nurtured via the Tourism Education Futures Initiative (TEFI), a network of tourism scholars and tourism practitioners committed to driving change in tourism through education. TEFI is the legacy of Pauline J. Sheldon and Dan Fesenmaier. In TEFI's view, education is much more than teaching and learning. It involves being activist scholars and a commitment to the cocreation of tourism knowledge through iterative processes of academic work and real-world engagement. TEFI is a social movement in its own right: its activities are synchronic and asynchronic, and our aim is that constellations of creative thinking, knowledge cocreation and action extend well beyond our meetings and involve diverse creative world-making activities involving a variety of actors. Pauline J. Sheldon has been a particularly strong advocate in progressing TEFI's agenda and has been instrumental to the development of this book. This book is one outcome of a broader and deeper engagement in tourism social entrepreneurship and sits alongside two successful walking workshops to Nepal (2014 and 2016), student field trips that provide spaces for cocreated knowledge and experience sharing between local and international students and the ongoing development of relationships with social entrepreneurs and local communities. These achievements are largely due to Roberto Daniele, Oxford Brookes University, who with head, heart and hands has put his commitment to drive change in tourism at the forefront of his academic work. This volume is Roberto's parting contribution, for he leaves on his own cycling odyssey. Bon voyage, Roberto, and thank you for the inspiration you have provided.

Aalborg University
Copenhagen, Denmark
June 2016

Dianne Dredge

Acknowledgments

The subject of this book is an idea whose time has come. Many researchers, educators, and practitioners, including our chapter authors, are now working to develop social entrepreneurship as a major change agent in tourism. The book fits well into the *Tourism on the Verge* series as it is a relatively new phenomenon but one that offers an inspiring new direction for tourism development.

We would like to acknowledge those whose intellectual and resource contributions shaped and enriched the book. The center of much of the intellectual thought for the book is the Oxford School for Hospitality Management at Oxford Brookes University, Oxford, UK. It is there that Roberto Daniele, the coeditor of this book, spearheaded much of the innovative work through his teaching and field work with students. His passion, his ability to inspire others, and his dedicated action constantly stoked the intellectual fire behind this book. He was generously supported by Donald Sloan, Head of School of the Oxford School for Hospitality Management, who created a fertile and innovative environment for this project to flourish. We express our sincere gratitude to Donald for actively encouraging and championing social entrepreneurship in tourism across higher education and in the industry.

We also wish to acknowledge UnLtd (The Foundation for Social Entrepreneurs in the UK) who provided funding and support through its Innovation Partnership program. This program resulted in the creation of TIPSE (Tourism Innovation Partnership for Social Entrepreneurship) a network of leading universities and social enterprises whose aim is to promote the field of Social Entrepreneurship in Tourism. We are very grateful for UnLtd's support and for the educators who are leading TIPSE forward.

The Tourism Education Futures Initiative (TEFI) also deserves our thanks as it embraced tourism social entrepreneurship early on by making it a key strand of its activity. Professor Dianne Dredge who now chairs TEFI has been an eloquent proponent of social entrepreneurship in tourism and has provided a sounding board for our ideas as we developed the book. We thank her for her excellent insights and friendship. Both TEFI and TIPSE now play key roles in promoting Social Entrepreneurship in academia and the wider tourism sector.

Others who have been inspired us along the way are Gavin Bate, Founder of Adventure Alternative and Moving Mountains Trust. Gavin is a true pioneer in sustainable business models for tourism and one of the first social entrepreneurs in the field. He has been a role model and we thank him for the inspiration he has provided to us. Anna Pollock, a visionary thinker in tourism, assisted us in the development of the book's structure and constantly challenged us to push forward with ideas for the transformation of tourism. We thank her for her vision and persistence in changing tourism for the better. We would also like to thank Professor Daniel Fesenmaier, coeditor of the book series, for his encouragement to pursue this endeavor.

Our thanks also go to each and every chapter author, whose creative work you will enjoy in this book. The book would not have been so rich in content without the contributions of these brilliant minds. We thank every one of the authors and hope this is just the beginning of a deeper exploration of how social entrepreneurship can transform the tourism sector.

Roberto thanks his life partner Marita Davidson who not only encouraged his passion for Social Entrepreneurship but also helped shape his ideas through many insightful discussions. Pauline thanks her husband William Remus, who inspired and supported her in her writing and always gave constructive and insightful comments as the book evolved.

Pauline J. Sheldon and Roberto Daniele

Contents

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Pauline J. Sheldon is Professor Emeritus at the School of Travel Industry Management at the University of Hawaii, Honolulu, USA where she also served as Professor and Dean. She has published books in the fields of Tourism Information Technology, Wellness Tourism, and Change in Tourism Education. Her research interests also lie in the areas of corporate social responsibility and sustainable island tourism. She co-founded Tourism Education Futures Initiative (TEFI), served as President of the *International Academy for the Study of Tourism*, and has been awarded UNWTO Ulysses Award, the TTRA Lifetime Achievement Award.

Roberto Daniele was Senior Lecturer in Entrepreneurship and Marketing at Oxford Brookes University, UK. He founded the Hospitality and Tourism SE Forum, was Director, Tourism Changemakers' Forum, and executive member of Tourism Education Futures Initiative (TEFI). Roberto developed and led Oxford Brookes SE Awards (OBSEA)—a program to support social entrepreneurs in universities. The program won awards and was shortlisted for the Guardian Education Awards. In 2014 he founded Tourism Innovation Partnership for Social Entrepreneurship (TIPSE) a consortium of universities and social enterprises to promote SE in academia and industry. In 2016, Roberto won the UnLtd "Social Entrepreneurship Champion" award for his work on TIPSE.

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Social Entrepreneurship and Tourism: Setting the Stage

Pauline J. Sheldon, Anna Pollock, and Roberto Daniele

Abstract This chapter sets the conceptual foundation for the book. It provides a background on the development of thought around social entrepreneurship, and the scholars and organizations that have led to its development. After introducing various definitions of social entrepreneurship it then goes on to develop a definition of tourism social entrepreneurship (TSE). The terms 'tourism social entrepreneur' and 'tourism social enterprise' are also defined. An analysis of the current state of the tourism and hospitality industries and their market failures leads into a discussion of how TSE can transform the industry for the better. The chapter then describes how social entrepreneurship can effectively make changes to the economic and social systems that are no longer working in the world and in tourism. The status of tourism social entrepreneurship in industry, academia and education are then discussed. The final section of the chapter lays out the book's contents, its three sections and the topics of each chapter.

Keywords Social entrepreneurship • Definitions • Terminologies • Tourism contest and scope • Opportunities

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Parts of this chapter are excerpted from: Pollock, A. 2015 "Social Entrepreneurship in Tourism—the Conscious Travel Approach" www.tipse.org

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1 Introduction

The world is in turbulence. Shocks to its economic, social and environmental systems are increasingly frequent. As we seek to understand and predict these, we must also strive to create new and different systems that address disturbing problems such as human rights, social justice, economic imbalances and inequalities, environmental degradation and climate change. Governments have not been able to address many of society's problems due to lack of resources, lack of political will, short election cycles, and warring ideologies as one regime replaces another contributing to a breakdown of civil society (Kickul & Lyons, 2012). Tourism exists within this turbulent world, and the call for more sustainable, resilient and responsible tourism development is getting louder. Tourism researchers are working to address tourism's impact on destinations, and tourism's place in the world of the future. If tourism is to thrive in the future, a more agile, responsive and forward-looking industry is necessary to help society move through these profound changes. We must also urgently consider whether tourism can continue as an end unto itself, or whether it can realize its potential as a force for good by contributing to conscious social, economic and environmental development.

Tourism is an economic and social phenomenon that is both a cause and effect of the exploding levels of human connectivity over the past decades. Its diffusion and success (in terms of the number of customers, host businesses and tourist spending) has been largely due to the efficient application of a production-consumption model that has created and serviced an expanding mass market. As demand has grown rapidly for a finite "product" (places on earth to visit), this operating model is now exhibiting signs of stress evidenced by overuse of physical resources (land, landscapes, water, wild lands etc.), congestion, increasing costs for infrastructure and regulatory administration, diminishing returns and reduced yields.

At the same time, market preferences are evolving with more experienced tourists preferring less structured group travel and more intimate experiences of people and places. While profit maximization remains the primary motivation for most enterprises, changing customer values, combined with growing social and environmental concerns, are creating demand for greater corporate commitment to social and environmental responsibility; the generation of greater social and shared value; and for de-coupling growth from resource use (Gossling & Peters, 2015).

The pursuit of growth (in numbers of visitors, guest facilities, visitor spending and investment) as **an objective in its own right** is being questioned in some quarters, unless that growth increases and/or improves net benefit with positive social, cultural and environmental impact on host communities (Pollock, 2015). Diversifying organizational forms, objectives and ownership structures within a destination and encouraging social entrepreneurship in particular provides one strategy for addressing that need.

Tourism is but a subset of a larger economic system that is similarly showing signs of systemic stress. These symptoms include high levels of wealth disparity, volatility, boom and bust cycles, fluctuations in commodity prices, associated environmental challenges such as waste, pollution, resource scarcity, and loss of biodiversity. Negative socio-cultural impacts such as crime, addiction, mental illness, obesity, and social unrest are also evident.

In both cases, social enterprise is one of society's attempts to address specific problems while informing and contributing to a deeper set of explorations into systems change. It is one of several organizational forms, including co-operatives, worker-owned companies, community companies and trusts, partnerships and not-for-profits that are emerging or being re-vitalized to deliver greater social impact. In agriculture, health, technology, retail, manufacturing and many other sectors, passionate, risk-taking individuals with innovative and creative ideas are creating and testing new solutions to old problems. Attention is being paid to social enterprise because of its speed of growth, the relatively low barriers to entry and its appeal to a digitally-savvy, entrepreneurial generation—the millennials. Social entrepreneurship is a key aspect of intensifying explorations into a "new economy" and "whole systems change" that include such expressions as Conscious Capitalism, the Next System Project, Regenerative Capitalism, Economics for the Common Good, the movement towards localization (as in Transitions Towns and the Business Alliance for Local Economies); along with the rise of the so called Sharing Economy.

Tourism is already rich with entrepreneurial activity in many sectors: accommodations, food and beverage outlets, tour operations, mobile app developers, local events and attractions all provide opportunities for creative, risk-taking individuals to use their talents for profit. It also is ripe with opportunities for social entrepreneurs to move the industry forward and impact destinations in transformative ways by uniting the profit motive with the mission to change the world for the better. The tourism and hospitality industry provides many opportunities to absorb the creativity and passion that social entrepreneurs bring, but mostly they remain nascent. Few systematic approaches to creating awareness of those opportunities have been undertaken by destinations, governments, NGOs or secondary educational institutions. This book will explore how social entrepreneurs can change the nature of tourism, bring new value-driven creativity into the industry, and help destinations to transform for the better.

This first chapter lays the foundation for the study of social entrepreneurship in a tourism and hospitality context. It examines the core issues and change dynamics underpinning the sector that provide fertile ground for social entrepreneurship. It also scans and integrates the various definitions, concepts and terminologies used in general, and places them in the tourism and hospitality context. The chapter begins by discussing the factors that constitute a definitional understanding of social entrepreneurship, extending them to the unique context of tourism and hospitality. The chapter then goes on to analyze the context and scope of social entrepreneurship in the tourism and hospitality field, and assesses the work done to date. The chapter ends with a preview of the remaining chapters in the book.

2 Definitions and Terminologies

Social Enterprise is a relatively youthful phenomenon. The terms *social entrepreneur* and *social entrepreneurship* were first used in the literature on social change in the 1960s and 1970s but came into widespread use in the following two decades partly in response to increasing signs of social inequity. There are many definitions of these terms, and the field is complex and rapidly moving. To study it we need to know what and who we are studying. This knowledge can then be carefully applied to the tourism and hospitality field. It is often stated that there is a lack of definitional clarity for social entrepreneurship (SE) which has become "...so inclusive that it now has an immense tent into which all manner of socially beneficial activities fit." (Martin & Osberg, 2007, p. 1). It is clear that more definitional clarity is needed in a generic sense that can then be customized to the tourism sector.

A social entrepreneur can be simply defined as one who uses business principles to solve social problems. Other definitions suggest more of a continuum, extending from those with a purely social mission to hybrid models that include the profit motive to different degrees (Lee & Jay, 2015; Volkmann et al., 2012). Bornstein (2007, p. 1) states that social entrepreneurs "combine the savvy, opportunism, optimism and resourcefulness of business entrepreneurs, with the devotion and pursuit of 'social profit,' rather than business profit."

But these definitions barely touch on the more profound social transformation that is the intended outcome of social entrepreneurship. As far back as 1977, Chamberlain used the term to include a broader philosophical approach (Chamberlain, 1977, p. 2).

> For me social entrepreneurship was grounded in social rationality—a completely different philosophical perspective that prioritizes human relationships above task-efficiency.

Similarly, Yunus (2010, p. xv) states that "The biggest flaw in our existing theory of capitalism lies in its misrepresentation of human nature" explaining that humans are not 'money-making robots' but are multi-dimensional beings often driven by selfless motivations. The growth in social entrepreneurship is proving this to be the case. Dees (1998, p. 2) also questions the free market model:

> Any definition of social entrepreneurship should reflect the need for a substitute for the market discipline that works for business entrepreneurs. We cannot assume that market discipline will automatically weed out social ventures that are not effectively and efficiently utilizing resources.

This view is particularly important for the tourism industry which is strongly based on human relationships, human nature, the creation of social capital, and the need to use non-market mechanisms to manage the environmental resources upon which it is based.

A few key global organizations and foundations supporting social entrepreneurship have added their definitions. The Ashoka Foundation, the first organization to support social entrepreneurship at the global level was founded by Bill Drayton in

1980. His definition also focuses on the systemic change that social entrepreneurship can bring to industries and in society:

> Social Entrepreneurs are not content just to give a fish, or teach how to fish. They will not rest until they have revolutionized the fishing industry. www.ashoka.org

The Skoll Foundation, another well-recognized international organization for social entrepreneurship founded by Jeff Skoll and others in 1999. It is based in Palo Alto, California with its related *Skoll Centre for Social Entrepreneurship* located in the SAID Business School, University of Oxford, UK includes the transformative impact in its definition:

> Social entrepreneurs are society's change agents: creators of innovations that disrupt the status quo and transform our world for the better. They see a problem they want to solve and they go after it in a way that is potentially disruptive. It is not just seeing a problem and addressing it intermittently and on a piecemeal basis. It is saying "I'm going to crack open this system and solve it." https://skollworldforum.org/about/what-is-social-entrepreneurship/

Both of these definitions point to the need to disrupt the status quo; to change current systems. Social entrepreneurs have been categorized as 'unreasonable people' because they want to change the system, are insanely ambitious, propelled by emotion, think they know the future, seek profit in unprofitable pursuits and try to measure the immeasurable (Elkington & Hartigan, 2008). All of this, however, gives them power. But some stereotypes of social entrepreneurs need to questioned. Brookes (2009) de-bunks the following myths: they are anti-business, run non-profits, are born not made, are misfits, usually fail, love risk and finally that greed is what differentiates them from commercial entrepreneurs.

The Skoll website (www.skollfoundation.org) also suggests that social entrepreneurs "...pave avenues of opportunity for those who would, otherwise, be locked into lives without hope" again suggesting their significant humanitarian impact. Other researchers have noted that social entrepreneurship projects often contribute to disadvantaged and marginalized groups. Martin and Osberg (2007) identify a three stage process whereby social entrepreneurs can affect social change for such disadvantaged populations. They recommend first identifying a stable but unjust equilibrium creating the exclusion, marginalization, or suffering. Then developing a social value proposition to challenge the stable state's hegemony, and finally forging a new equilibrium to alleviate the suffering of the targeted group and creates a better future for them. The *sustainability* of these interventions and initiatives is paramount, and this often demands that the private sector, the public sector and the non-profit sectors all must all contribute to sustainable social entrepreneurship (Keohane, 2013).

A definition that brings together many factors from various disciplinary sources and prominent authors is recommended by Dees (1998). He combines an emphasis on discipline and accountability, value creation (Say, 2001), innovation and change agents (Schumpeter, 1975), pursuit of opportunity from (Drucker, 1995), and resourcefulness (Wei-Skillern, Austin, Leonard, & Stevenson, 2007). Bringing all these together he suggests social entrepreneurs play the role of change agents in the social sector, by:

- adopting a mission to create and sustain social value (not just private value);
- recognizing and relentlessly pursuing new opportunities to serve that mission;
- engaging in a process of continuous innovation, adaptation, and learning;
- acting boldly without being limited by resources currently in hand, and
- exhibiting heightened accountability to the constituencies served and for the outcomes created (Dees, 1998).

It has been suggested that there are five pivotal dimensions around which social entrepreneurship is structured: social mission, social innovation, social change, entrepreneurial spirit, and personality (Praszkier & Nowak, 2012, p. 15). Similarly, but in a more general sense, Volkmann, Tokarski and Ernst (2012) suggest four factors in defining social entrepreneurs: the scope of their activity, their characteristics, their primary mission and outcome, and the processes and resources used. As we reflect on these factors in the tourism domain, each has something to offer a definition of Tourism Social Entrepreneurship (TSE).

Since the potential for social entrepreneurship to transform society is strong, much literature may have donned rose-tinted glasses. It is important to caution against such non-critical, starry-eyed perspectives of social entrepreneurship as it too has downsides. As Zahrer, Gedajlovic, Neubaum, and Shulman (2009) so poignantly say “While social entrepreneurs are driven by an ethical obligation and desire to improve their communities and societies, egoism can drive them to follow unethical practices” (Zahrer et al., 2009, p. 528). The various potential, ethical pitfalls that they can fall into are laid out by Zahrer et al. (2009). Tourism social entrepreneurs can also fall into these pitfalls and would be advised to be aware of them. The next section will propose a definition for tourism social entrepreneurship.

2.1 Definition of Tourism Social Entrepreneurship

After reviewing a number of definitions, this book will use the generic definition of social entrepreneurship from Alvord, Brown, and Letts (2004) upon which to build a tourism specific definition. Their definition captures most of the factors discussed above and also includes the concept of the longevity or sustainability of the impact, which we feel is particularly important to the tourism and hospitality fields. Their definition is:

> a process that creates innovative solutions to immediate social problems and mobilizes the ideas, capacities, resources, and social agreements required for this sustainable social transformation.

We will now consider this definition in the unique tourism context. TSE is uniquely defined in that it is operationalized in a tourism destination (local, regional or national, or two or more in collaboration) with a primary mission to enhance the destination's environmental, social and economic fabric. The tourism social entrepreneur could be a resident of the destination or related region, or someone from outside the destination who knows it well (e.g. a repeat visitor or previous resident) and sees a solution to one or more of its problems. It is implicit that tourism social enterprises are related to the tourism sector (e.g. tour, transportation, attraction, or event) and or the hospitality sector (e.g. accommodation, food and beverage, hosting) and it is through these activities that the social transformation occurs. As the tourism industry is complex and fragmented it is not easily defined. There are many locations where the tourist interacts with the destination economically, socially or environmentally meaning there are many possible touch points where tourism social entrepreneurs can make an impact. The ideas, processes and resources used to create the tourism social enterprise could be from within or outside the destination. Often much of the work to prepare for the operationalization of a social enterprise in the destination occurs in one or more tourism generating countries. For example, the case of Adventure Alternatives (discussed in chapter "Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism") would not be successful in Nepal or Kenya without the work in the UK where it operates and generates participants for their activities.

Therefore we define TSE as:

> a process that uses tourism to create innovative solutions to immediate social, environmental and economic problems in destinations by mobilizing the ideas, capacities, resources and social agreements, from within or outside the destination, required for its sustainable social transformation.

Having defined tourism social entrepreneurship, we need to also define the related terms: *tourism social entrepreneur* and *tourism social enterprise*. We base these definitions on the generic work of Mair and Martí (2006). *Tourism social entrepreneurs* are defined as the change agents in a destination's social entrepreneurship system; the people who bring their vision, characteristics and ideas to solve the social problem and bring about the transformation of the tourist destination. *Tourism social enterprises* are organizations created by the entrepreneurs as private, semi-private organizations or foundations dedicated to solving the social problems in the destination. Throughout the book we will use the abbreviation TSE for tourism social entrepreneurship and will spell out the two terms above to avoid confusion.

We will now expand on the unique situations in tourism destinations that are ripe for social enterprise networks/ecosystems to be developed.

3 Tourism Context and Scope

The tourism and hospitality industry is experiencing major change and flux. The industrial model of production and consumption, borrowed from manufacturing after the last world war, was fueled by low energy costs, cheap credit, an expanding population and rising disposable incomes. It has grown internationally from a few million to nearly 1.2 billion trips in 2014 (UNWTO, 2015). Over the next 6 years it is forecast to grow by another 50 %. The arrival of low cost airlines, Internet connectivity, comparison search engines and rising competition has worked in the customer's favor. Long-distance travel now costs significantly less in real terms than 50 years ago. But concurrently with cheap travel being viewed as a right, the invisible externalities associated with congestion, low margins, resource use, seasonality, environmental degradation, low wages and poor working conditions have become harder to ignore.

The positive effects of an economic sector that has grown from the relatively exclusive activity enjoyed by the elite to a mass phenomenon contributing 10 % to GDP and providing employment to 250 million people are indisputable. While the positive benefits of mass tourism have been emphasized by its participants and promoters, less attention has been paid to measuring the full costs of production and distribution and to tracing the distribution of visitor spending. Until recently, most capital invested in tourism supply, and visitor spending has been derived from the same or similar sources of visitors and has been re-cycled back to that source. This is due in part to overseas investment and market expertise combined with a lengthy, complex value chain connecting visitors to hosts. Furthermore while promoted on the basis of its job creation potential, the industry suffers from a poor human resource relations record and, according to the International Labor Organization (ILO, 2014), is partially characterized by low wages, irregular hours, and poor working conditions.

The pressure on tourism and hospitality companies to be more responsible—both environmentally and socially—is growing rapidly. Members of both the boomer and millennial generations—the two primary sources of consumer spending power—are increasingly aware of the impact of their travels on host populations. The number of individual enterprises successfully creating both social and environmental value while profitably attracting and catering to guests is increasing. They operate under a multiplicity of labels—eco, responsible, sustainable, geo, green, good, and fair tourism and comprise an encouraging plethora of grassroots initiatives recognized at annual industry events such as those hosted by United Nations World Tourism Organization's (UNWTO) 'Ulysses Awards' or World Travel and Tourism Council's (WTTC) 'Tourism for Tomorrow Awards'. There is, as yet, no unifying conceptual framework and approach that distinguishes them from traditional "industrial" practices. In many cases, sustainable, philanthropic and even social enterprises, aimed at increasing positive social impact, can constitute a modified form of "business as usual". Few within the tourism sector are yet asserting the need to "put the system question on the map" or actively integrate tourism within the national debates on new forms of economy and wholesale systems change. In this sense, the tourism sector's resistance to "deep thinking" is in alignment with the broader economy as indicated in this statement from *The Next System Project: New Political-Economic Possibilities For the 21st Century*:

The need for a major intervention in the national debate is increasingly obvious. Yet even in a time of economic crisis, there has been little willingness among progressive organizations to discuss system-changing strategies. Efforts to cobble together "solutions" to today's challenges commonly draw upon the very same institutional arrangements and practices that gave rise to the problems in the first place (Alperovitz, Speth, & Guinan, 2015, p. 7).

Pollock (2015) has drawn attention to the need to acknowledge systemic and structural flaws in the current system and for forward-thinking industry participants to conceive and co-create alternative approaches. These approaches must be based on a worldview acknowledging tourism as a human system embedded in a larger socio-economic-biophysical system, and not as a separate "industrial machine" disconnected from a larger whole.

Thus it follows that the tourism social enterprise is embedded in a global set of inter-linked, interdependent societies and economies adapting to major challenges from four quarters: environmental, technological, social and economic. To be effective, therefore, entrepreneurs (social or otherwise) must learn to operate in a volatile, uncertain, complex and ambiguous world and make sense of the key change forces that will impact their best efforts. The skills and knowledge to cope with the complexities and pace of change are light years apart from those required by an industrial societal machine intent on resource extraction for the purpose of making and selling material goods. This requires a move away from what most university courses and text books teach about tourism. It seems that organizational structures and beliefs underpinning most strategy and policy still draw on principles and assumptions developed in a previous century.

The opening words of the Earth Charter, a document that grew out of the 1992 Rio Earth Summit, frame the work at hand:

> We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html

Perhaps as a society we have now reached an "awareness tipping point" where an increasing number of people, and many in the tourism industry, are aware that societal change is needed (Drayton in Schwartz, 2012). The chapter authors in this book are exploring the possibility that social entrepreneurship could be a major contributor to that change in tourism and hospitality. The need for this and the opportunities that await the industry are discussed below.

4 Tourism Social Entrepreneurship: The Need and the Opportunity

The need and opportunity for social entrepreneurship within the global tourism and hospitality sectors is systemic, strategic and tactical. A major systemic challenge stems from its universal and virtually exclusive adoption of a profit maximizing industrial model of production and consumption. This model has created an economy based on the transport of over one billion international visitors and six to eight billion domestic tourists using overnight accommodation (UNWTO, 2015). The sector accounts for 10 % of global GDP, one in eleven jobs and 29 % of services exports globally. Tourism has played a major role in globalization, and the creation of employment and opportunities to earn foreign exchange in developing countries. But like the capitalist system on which it is based and that has supported unprecedented levels of growth and global expansion, the sector is now revealing significant flaws and market failures such as:

1. The net impact of tourism spending in host communities is low and insufficient to cover all the costs associated with current levels of visitation. UNEP estimates that in "all inclusive" resorts, only about five cents of every tourist dollar trickle into the local economy (UNEP, 2015). This is because most development and capital investment has come from enterprises located in the source markets. Widespread diffusion of niche tourism products (activities, experiences, locally owned accommodation, restaurants and transport providers) that are structured as either social enterprises or cooperatives could improve and increase the positive net impact of tourism to host communities.
2. The industry is highly labor intensive and supplies accessible jobs to people who might otherwise have difficulty finding employment. But it also suffers from a poor human resource (HR) relations record due to the prevalence of low wages, irregular hours, seasonal operations and poor working conditions. Much of this labor is controlled by profit seeking agencies, operating as intermediaries who have little interest in developing a positive HR image. Instead they benefit from the high rates of turnover, the mobility of the workforce, seasonality of employment and, in many cases, workers desperate to take work under any condition. Working in a social enterprise would change the nature of employment dramatically—albeit for a smaller number of employees.
3. The travel and tourism sector, like many others, has not always been required to pay for the externalities associated with its operations. This has led to significant over use and pollution that can also create opportunities for social enterprises—such as waste food management, recycling operations, water cleaning and renewable energy projects.
4. The non-mass market of travelers wishing to enjoy authentic experiences, interact more closely with locals and make a positive contribution (via philanthropy, voluntourism, micro-credit and crowd funding) is increasing and provides additional opportunities for social enterprise—e.g. tours and souvenirs designed and delivered by local residents using materials and suppliers procured from local sources; creation of niche experiences that engage visitors in local cultural, social, environmental and political issues.
5. In many destinations the resilience and future viability of tourism will depend on social ownership structures that ensure local control and enhanced local benefits from the visitor economy. The sector is characterized by low margins, limited barriers to entry and the perishable nature of the product. When these are

combined they can accentuate and accelerate the process of commodification and, furthermore, diminishing returns further reduce any positive "trickle down" effect of visitor spending. As input costs of food, water, and energy climb, social enterprises and cooperatives could provide resilient and viable ways of sustaining local economies.

Despite these trends, few if any destinations have applied a focused systematic approach to the use of social entrepreneurial structures, including both social enterprise and cooperatives and other community owned initiatives (land trusts, micro credit operations) as a means of improving the livelihoods of people in host communities. In chapter "Institutional and Policy Support for Tourism Social Entrepreneurship in Tourism" Dredge addresses the policy options for destinations to develop their tourism social entrepreneurship sector. To realize these opportunities, an ecosystem of support is needed that should be delivered via host communities. A combination of global vision realized through place-based tactical execution is required. This means that a conceptual, systems perspective is needed to identify patterns of opportunity and interest in the opportunity stimulated. By understanding the "big picture", dynamics and strategic change drivers, existing tourism practitioners and students of hospitality and tourism will be in a stronger position to both identify and evaluate the social enterprise potential.

Climate change, resource and water depletion, wealth disparity, casino financing, weakening democracies, and run-away-technology are not the causes of our present challenges but symptoms of a much deeper malaise—a fundamentally false and obsolete way of seeing the world. Unless humanity, social entrepreneurs, educators and tourism practitioners change the way we see ourselves, each other and our relationship with our planetary home no effort to address "the problem" will succeed.

This challenge has been defined in tighter, more rigorous language as an epistemological error by Boehnert (2010, p. 1) quoting the renowned anthropologist, Gregory Bateson who in 'Steps to an Ecology of Mind' (1972) wrote: "we are governed by epistemologies that we know to be wrong" writing at the same time: "the organism that destroys its environment destroys itself." Most of our major systems and institutions are based on assumptions about how the world works that science has, over the time line of mass tourism, proved to be false.

Social entrepreneurs will find themselves operating in an economy and a culture transitioning between two different paradigms—the currently dominant model based on the importance of economic growth and money as the primary sign of success, and an emerging model that defines success in richer, qualitative terms associated with development and well-being as experienced by individuals, enterprises, communities and the planet as a whole.

Tourism has already played a significant role in diffusing the old model. There is virtually no corner of the planet that does not see tourism offering an economic opportunity for someone. But having been based on a production and consumption model whose use of resources (land, water, wildlife and cultures) and production of waste (landfill, sewage, greenhouse gases) is now outstripping the biosphere's capacity to process and recycle safely, it is time to re-think how to sustain visitor economies that benefit all stakeholders and cope with huge increases in human demand.

The purpose of this book is to make a small contribution to that global challenge. It will attempt do this by focusing on changing from the corporate model of tourism development to one which thrives on the energy and vision of social entrepreneurs and the organizations and networks that they create. We hope the book will begin to develop a knowledge base for tourism social entrepreneurship into the future, focusing on the unique opportunities and challenges in the world's destinations.

5 The Current State of Tourism Social Entrepreneurship

This section will examine briefly the current state of tourism social entrepreneurship in industry, in academia and in education.

In Industry

There is to date no empirical study that documents the extent of social entrepreneurship in tourism and hospitality, however anecdotal evidence suggests that while many tourism enterprises are effectively working and delivering change throughout the world (as evidenced by the cases in the third section of this book), entrepreneurs of these companies are often working in isolation and do not recognize themselves as being social entrepreneurs. This means unfortunately that they are not privy to all the support networks, mechanisms, hubs and organisations that exist in the generic social entrepreneurship world. By connecting with this wealth of resources, TSE's could gain strength, knowledge and synergies to move their enterprise and its social impact forward. Resources such as Stanford Social Innovation Review (2016) provide such resources, and some of the projects and profiles they present are relevant to the tourism sector.

In Academia

A review of the status of social entrepreneurship studies in academia can be found in Volkmann et al. (2012). On university campuses, social entrepreneurship has mostly been studied through the disciplines of business economics, public administration and other social sciences (Rey-Marti, Ribiero-Soriano, & Palacios-Marques, 2016). It is often seen as a sub-set of studies on entrepreneurship as evidenced by the top five journals publishing most of the research on social entrepreneurship at the present time. These journals are *Journal of Business Venturing*, *Entrepreneurship and Regional Development*, *Entrepreneurship Theory and Practice*, *Journal of Business Ethics* and *International Small Business Journal*. Smith-Hunter (2008) suggests that the study of social entrepreneurship be expanded to include knowledge from different disciplines other than business, in particular that of human capital and network structures. The importance of networks and stable eco-systems for social entrepreneurship is critical for their longevity (Global Entrepreneurship Monitor, 2014). Now a few journals devote themselves specifically to social entrepreneurship: the "*Social Enterprise Journal*" published by Emerald Publishers; the "*International Journal of Social Entrepreneurship and*

Innovation" published by Inderscience, and the "*Journal of Social Entrepreneurship*" published by Routledge.

The tourism academic literature, on the other hand, is full of studies on entrepreneurship but very few of them focus on the *social* entrepreneur. Many chapters in this book bemoan that fact, and so each chapter author has had to start from scratch in creating concepts and frameworks and has leaned heavily on the generic literature in the area to move the study of tourism social entrepreneurship forward. It is our contention that tourism and hospitality are unique enough, and the field is especially rich in opportunity, that the application of thought from generic social entrepreneurship research will provide a platform for new ideas, concepts and frameworks to the study of tourism social entrepreneurship.

In Education

Our educational systems need to encourage students to practice change-making as preparation to lead change when they graduate (Bornstein & Davis, 2010). One of the first initiatives in tourism education to develop social entrepreneurs was developed by the Tourism Education Futures Initiative (TEFI) in 2014 when it adopted Social Entrepreneurship in Tourism as one of its five work areas (www.tourismeducationfutures.org). In May 2014, TEFI organized the first Walking Workshop on Social Entrepreneurship in Nepal during which participants shared their ideas and papers on the walk up the mountain (three days). Then for a few days, they visited with tourism social enterprises in the villages of Bhupsa and Bumburi created by Moving Mountains Trust, learning how they were structured and operated. On the walk down (three days) the faculty and students discussed how what they had learned from their experiences could be incorporated into university tourism curricula. Following that landmark event, TEFI has continued to bring together scholars who are interested in TSE. Another project which followed the TEFI initiative, called Tourism Industry Partnership for Social Entrepreneurship (TIPSE) was jointly funded by the UK Foundation for Social Entrepreneurs called UnLtd. The project's university partners were Oxford Brookes University, UK, University of Guelph, Canada, University of Florida, USA. Two other partners were Adventure Alternative and Tourism Changemakers' Forum (TCF), UK. TIPSE aims to facilitate the adoption of social entrepreneurship as a framework for tourism development within the tourism and hospitality industries as well as in academia.

It is our contention that by creating bridges between industry, academia and education, these new synergies and networks will progress the field forward more rapidly than can be done alone. This book attempts to assist in this endeavor. Its outline is discussed below.

6 Book Contents

The book is organized in three sections. The first section of the book "*Understanding Social Entrepreneurship and Tourism*" addresses conceptual issues related to understanding the nature of social entrepreneurship in the tourism context. The six chapters in this section connect some of the generic body of knowledge of social entrepreneurship to the tourism sector and suggest new models. Chapter "Theorizing Social Entrepreneurship Within Tourism Studies" by Buzinde et al. builds a theoretical framework using different theories of innovation and entrepreneurship and social value theory, within which social entrepreneurship and tourism can be placed. The chapter ends with many insights into how social entrepreneurship can be conceptualized in tourism and hospitality. In the following chapter, Dredge (Chapter "Institutional and Policy Support for Tourism Social Entrepreneurship in Tourism") addresses the policy issues that governments, planners and policy makers can consider as their destinations seek to develop and nourish their tourism social entrepreneurship sector for a more resilient destination. In chapter "Social Entrepreneurship Typologies and Tourism: Conceptual Frameworks", Day and Mody explore how different types of social entrepreneurs suit different types of tourism destinations and hospitality environments. He connects the conceptualization with the various case studies in the second half of the book. Daniele and Quezada (Chapter "Business Models for Social Entrepreneurship in Tourism") then present and analyze different business models appropriate for social entrepreneurs to use in tourism. Recognizing that social entrepreneurship is part of the broader topic of social innovation, Mosedale and Voll in chapter "Social Innovations in Tourism: Social Practices Contributing to Social Development" examine how social entrepreneurship contributes to social innovation and social development in tourism. Finally Mottiar and Boluk in chapter "Understanding how Social Entrepreneurs Fit into the Tourism Discourse" place the research of social entrepreneurship and tourism in the context of other research threads and themes in tourism. These six chapters provide readers with a beginning framework upon which to build their understanding of social entrepreneurship and tourism.

The second section of the book entitled "*Communities of Practice*" consists of three chapters. Each focuses on more specialized topics related to the theme of social entrepreneurship in tourism. Chapter "Exploring Social Entrepreneurship in Food Tourism" by Kline et al. explores social entrepreneurship in food tourism—a sector which is critical to a healthy tourism industry and healthy tourists, and one which lends itself well to social enterprise developments and networks. They point to the importance of influencing the supply chains of tourism social entrepreneurs. This is followed by chapter "Knowledge Dynamics in the Tourism-Social Entrepreneurship Nexus" by Phi et al. exploring the important topic of knowledge creation and knowledge dynamics in the context of social entrepreneurship and tourism. The final chapter in this section focuses on the very important topic of measurement and evaluation of social enterprises. Chapter "Social Enterprise Evaluation: Implications for Tourism Development" by Daye and Gill considers how the evaluation of social enterprises contributes to tourism development.

The third section of the book includes eight successful "*Case Studies*" of TSE in eight countries: Australia, India, Israel, Malaysia, Mexico, Mozambique, Nepal and Romania. The core of each of these cases is a pioneering social enterprise. Each chapter details the characteristics of their enterprises, the gaps and opportunities they faced, and the lessons they learned. Critical success factors are evaluated by each author and several questions are presented at the end of each case for discussion.

In chapter "Social Entrepreneurship and Tourism Development in Mexico: A case study of North American social entrepreneurs in a Mexican town", Clausen examines a social enterprise development in Mexico which is driven by USA expatriates. It highlights the dynamics of stakeholders in the region and discovers the important elements of developing trust between them. Another important contribution of this chapter is an understanding of the necessity of seeing social entrepreneurship in the context of wider socio-economic networks. An exploration of the motivations and identity construction of social entrepreneurs in India is the key theme of chapter "Heroic Messiahs or Everyday Businessmen? The Rhetoric and the Reality of Social Entrepreneurship in India" with Day and Mody's case study set in India. This chapter confirms, and challenges, the continued myth of the social entrepreneur as an isolated "hero" and suggests a relevant conceptual framework to deconstruct such a myth.

Two cases that follow (chapter "Guludo Beach Lodge and the Nema Foundation, Mozambique" and chapter "Adventure Alternative and Moving Mountains Trust: A hybrid business model for social entrepreneurship in tourism") have a similar theme. Dowling and Carter's case set in Mozambique and Bate and Daniele's set in Nepal, both explore a unique social enterprise business model. This model consists of a dual-structured social enterprise in which the tourism or hospitality business drives the business enterprise and an associated sister charity delivers the social impact. The synergies and potential strengths and weaknesses of this model are analyzed in these two chapters. The growing phenomenon of charities shifting away from traditional models to a social entrepreneurship model is the focus of the chapter "The BEST Society: From Charity to Social Entrepreneurship" in a case by Murphy et al. located in Malaysia. The author explains why this phenomenon is expected to grow over time. Through a 'diffusion of innovation' lens he suggests that as charities find that they can no longer rely on government funding due to public sector budget cuts, the social enterprise model becomes more effective. They propose a four step community tourism development model leading to full implementation of a social entrepreneurship model.

The important issue of developing ecosystems for social enterprises is addressed in chapter "Social Enterprise Ecosystems: A Case Study of the Danube Delta region of Romania" in Els and Kane's case study of Romania in the Danube Delta. This social enterprise is working to create an ecosystem of social enterprises whose collective focus is to preserve the Danube Delta ecosystems whilst preserving and, in many cases, re-vitalizing social customs and practices there. The following chapter "The influence of social entrepreneurship in tourism on an Arab village in Israel" is situated in the Arabian village of Jisr az-Zarga in Israel, an underserved Arab community characterized by deep and systemic cross-cultural conflict. It focuses on the development of a social enterprise accommodation unit called Juha's Guesthouse. In this case, Stenvall et al. aptly demonstrate how a social entrepreneurship approach to tourism development can bring, not only renewed hopes for economic and development and social cohesion, but also help stakeholders overcome underlying, negative experiences resulting from the Israeli-Palestinian conflict.

A family run Aboriginal social enterprise in Australia is the theme of chapter "Walking on Country with Bana Yarralji Bubu: A Model for Aboriginal Social Enterprise Tourism". Murphy and Harwood examine the challenges of setting up a social enterprise in a context of negative social capital in the local community. They also focus on the impact of external factors such as land use planning, land administration systems, the political environment and the tourism market in Australia. A new model is proposed to help the tourism social enterprise influence the effect that clan relationships have on business operation.

All of these cases shed light on challenges and opportunities of tourism social enterprises that are currently operating in different locations around the world. There is much to be learned from each of them. Each case provides the reader with an opportunity to think through the challenges and opportunities of the situation by offering a selection of discussion questions at the end of the case.

It is our hope that the reader will find the book stimulating and informative, and that it will inspire latent tourism social entrepreneurs to take action, and researchers to continue to search for more knowledge of this most important phenomenon.

Discussion Questions

1. Do you think the tourism and hospitality industries will benefit more than other industries from the increase of social entrepreneurial activity? Explain why or why not.
2. Think of a tourism destination that you know well. What are the key social, environmental or economic issues in that destination? What type of social enterprise do you think would be most needed to help with the problems?
3. As you consider the future of the world in the next 10 years, what changes do you think need to be made to the tourism industry to keep it sustainable? How does social entrepreneurship fit into your proposed solutions?

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Part I
Understanding Social Entrepreneurship and Tourism

Theorizing Social Entrepreneurship Within Tourism Studies

Christine Buzinde, Gordon Shockley, Kathleen Andereck, Edward Dee, and Peter Frank

Abstract This chapter commences with a discussion of the term entrepreneurship as conceptualized by key economists, Schumpeter, von Mises, and Kirzner. Various fundamental theoretical linkages between the terms entrepreneurship and social entrepreneurship are presented. Discussions related to the types of institutional sectors that encompass social entrepreneurship are discussed, namely, for profit, non profit, and public sector. The applicability of social entrepreneurship to the field of tourism is extensively discussed, particularly relating to sustainable tourism and other forms of tourism that attempt to respond the Sustainable Development Goals established by the United Nations. The chapter presents an example of a tourism-related Native American owned social enterprise, DinéHozhó L3C, which was devised by the Navajo Tribe of Arizona, USA. The chapter ends with a presentation of four important research avenues that can contribute to further theorizations of social entrepreneurship and tourism. It is argued that further research into social enterprises related to various tourism sectors will be useful in amassing evidence for best practices within the field as augmenting theoretical bodies of knowledge. It is important for such scholastic endeavors to go beyond idealizing examples of social entrepreneurship in order to critically examine the sustainability (social, cultural, economic, political, and environmental) of such initiatives.

Keywords Entrepreneurship • Social entrepreneurship • Sustainable tourism • Navajo Nation

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1 The Concept of Social Entrepreneurship

In economics terms, social entrepreneurship indicates an opportunity-driven activity with the aim of creating social change. It is a discrete and observable process that spans civil society, government, and commerce consisting of recognizing and acting on an opportunity to produce social change (Dees, 2001; Nicholls, 2006). The process of social entrepreneurship begins with any sort of actor—be it a politician, civil servant, interest group, a citizen activist, or anyone with an interest in producing social change—being alert to an opportunity to influence social welfare for a community, then seizing that opportunity (Shockley & Frank, 2011). The recognized opportunity must be acted on; simply being aware of an opportunity is not by itself sufficient to constitute social entrepreneurship. While there is little empirical evidence that social entrepreneurs comprise a select group with observable personality traits or characteristics (e.g., risk tolerance, creativity, intellectual capacity), there remains a tendency to celebrate or even heroicize individual social entrepreneurs (see Bornstein, 2007). Rather, social entrepreneurship might be more usefully characterized as a universal behavior that can be carried out by anyone, any organization, or any network in a limitless variety of contexts and situations (Light, 2006). The nature of the opportunity to produce social change can be "objective"—for example, becoming aware of new needs of a community or demands from a constituency—or "subjective"—for example, anticipating deficiencies or weaknesses in a community before a crisis erupts.

The modern conception of entrepreneurship in economics principally derives from the work of three economists: Joseph Schumpeter, Ludwig von Mises, and Israel Kirzner. In his two major works *The Theory of Economic Development* (1934) and *Capitalism, Socialism, and Democracy* (1950), Schumpeter conceives of "creative destruction" in which entrepreneurship consists of new combinations of existing resources that drive economic development, such as the introduction of a new good or a new method of production, the opening of a new market, the conquest of a new source of supply of raw materials or half-manufactured goods, and the carrying out of the new organization of any industry.

The other two economists—Mises and Kirzner—belong to what is usually referred to as the Austrian school of economics. In his magnum opus *Human Action* (1949/1996), Mises identifies entrepreneurship as a behavior universal to all activity. Entrepreneurship, he writes, "is not the particular feature of a special group or class of men; it is inherent in every action and burdens every actor." Consciously expanding on Mises' conception, Kirzner in his primary works on entrepreneurship theory, such as *Competition and Entrepreneurship* (1973), locates entrepreneurship as the driver of all market processes in that entrepreneurial market participants acquire "more and more accurate and complete mutual knowledge of potential demand and supply attitudes," thus "equilibrating" or stabilizing a market by moving it closer to equilibrium between supply and demand. Some contemporary social scientists (for example, Bielefeld, 2008; Shockley & Frank, 2011; Shockley, Frank, Stough, & Haynes, 2008; Swedberg, 2006, 2009) have made efforts to establish a theoretical foundation of social entrepreneurship based on the modern conception of entrepreneurship in economics. Swedberg (2009), for example, adapts Schumpeterian language in defining economic and non-economic (e.g., social) entrepreneurship alike "as the pushing through or successful introduction of a new combination of already existing material and forces" (p. 94). Schumpeterian entrepreneurship thus would embrace the social, environmental, and commercial goals of sustainable development. Similarly, Shockley and Frank (2011) analogize the market effects of Schumpeterian and Kirznerian commercial entrepreneurship to the social and community effects. Rather than invent new theories of social entrepreneurship, these authors and others rest their understanding of social entrepreneurship on the well-developed and established modern conception of entrepreneurship in economics.

Central to all forms of entrepreneurship, including social entrepreneurship, is the role of institutions. In both Kirznerian and Schumpeterian theories of entrepreneurship the importance of institutions is not immediately apparent; rather, it is implied in the operation of Kirznerian equilibration and Schumpeterian creative destruction. Expressed another way, both Kirznerian and Schumpeterian theories of entrepreneurship imply that institutions play a fundamental role in entrepreneurial activity by structuring the opportunities in which profit might be made or in which new combinations might be carried out. If entrepreneurial opportunities are dependent on institutions, then Kirznerian profit opportunities and Schumpeterian opportunities for enterprise that lead to creative destruction will appear in every institutional environment, be it for-profit, public sector, and nonprofit (see Fig. 1).

Social entrepreneurship encompasses the institutional setting of all three sectors. As discussed above, institutions structure profit opportunities. Institutions guide political behavior (March & Olsen, 1984, 1996), including public sector entrepreneurship. For example, Bellone and Goerl's (2002) "civic-regarding entrepreneurship" suggests that entrepreneurial discovery is involved in facilitating "increased citizen education and involvement" and enabling citizens to "have greater

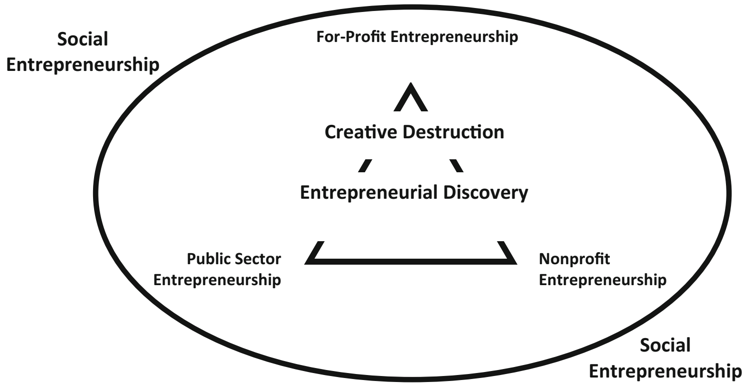

Fig. 1 Social entrepreneurship and the universe of for-profit, public sector, and nonprofit entrepreneurship [adapted from Frank, Shockley, and Stough (2004)]

opportunities to participate in the design and delivery of their public goods and services" (p. 388–389). In the nonprofit sector, certain institutions provide the catalyst for entrepreneurs to act and seek the opportunities in a nonmarket context as well as serving as the source of institutional change. For example, Shleifer (1998) makes the case that nonprofit organizations fulfill a role where neither the state nor the private market has the proper incentive to efficiently produce. Moreover, civil society is a powerful force in sustaining democratic institutions and providing important conditions for economic exchange, thus assisting for-profit entrepreneurs through the institutions created by the many components of the nonprofit sector. Again, entrepreneurial profit opportunities and opportunities for enterprise cannot be restricted to one specific institutional environment: opportunities appear in all three sectors. Consequently, the opportunity-driven activity of social entrepreneurship requires contributions from civil society (nonprofit entrepreneurship), government (public sector entrepreneurship), and commerce (for-profit entrepreneurship). Therefore, the opportunities for social change, which are the aim of social entrepreneurship, are structured by the institutions of all three sectors.

2 Is the Concept of Social Entrepreneurship Applicable to Tourism Studies?

Given that social entrepreneurship focuses on producing social change beyond the profit-seeking motive of private sector entrepreneurship, a question of enduring interest is whether tourism plays a role in this emerging arena. Little has been written in the scholarly literature about tourism as a vehicle for social entrepreneurship (Boluk, 2011; Hall, Matos, Sheehan, & Silvestre, 2012; Kline, Shah, & Rubright, 2014; Lamari & Ménard, 2012; Mody & Day, 2014). Extant research on this matter does not appear in mainstream tourism journals thereby limiting impact as well as access. Additionally, most studies focus on singular case studies and as a result, cross comparative exercises that juxtapose various SE activities or geopolitical locations are rare. Lastly, there is a proliferation of conceptual papers on SE and no comparative growth in empirically based work on this topic.

It is important to note that there are a number of parallels between the goals of social entrepreneurship, entrepreneurship, and sustainable development, as well as current views regarding the benefits of sustainable tourism development for various communities. In their discussion of sustainable development, Hall, Daneke, and Lenox (2010) note that, in general, the need for a fundamental change to reduce the negative social and environmental impacts of businesses is becoming increasingly evident. One advocated avenue is the transition to sustainable business practices, products, and services to alleviate social and environmental concerns via entrepreneurship and innovation. Drawing on Schumpeter's (1934, 1950) concept of creative destruction, Hall et al. (2010) argue that sustainability challenges create market failures that then pave the way for new entrants into the market. Entrepreneurship, then, is viewed as a panacea for social and environmental challenges, with "heroic" social or environmental entrepreneurs providing a solution to societal ills (Hall et al., 2010). Similarly, social entrepreneurship (SE) is concerned with the economic, social, and environmental well-being of communities (Urbano, Toledano, & Soriano, 2010) and has been promoted as a strategy for addressing poverty in the developing world (Dees, 2008; Hall et al., 2012). Where the two concepts diverge (i.e., sustainable development through entrepreneurship versus social entrepreneurship), is that social good is the primary goal of social entrepreneurship while sustainable development entrepreneurship tends to put economic, social, and environmental concerns on equal footing. Furthermore, social entrepreneurship may or may not have sustainability as its focus (Hall et al., 2010). Thus, sustainable development through entrepreneurship may be SE, but not always; and SE may focus on sustainable development, but not always. Despite the ubiquitous nature of discussions on sustainable development, there has been limited research on the intersection between entrepreneurship and sustainable development (Hall et al., 2010).

Tourism development scholars have endeavored to examine enterprises related to sustainable development and they have allowed for a broader discussion that accounts for economic, social, and environmental dimensions. In the past, tourism was often promoted as panacea, a means by which communities and nations at large could experience positive economic impacts particularly in impoverished regions with few viable industries (Bianchi, 2009). However, contemporary tourism literature increasingly cautions against economic reductionism and rather promotes multifaceted approaches that incorporate social and environmental dimensions (von der Weppen & Cochrane, 2012). While one goal of sustainable tourism is the reduction or elimination of negative social impacts on communities, this is not enough for a business to be considered a socially entrepreneurial venture; tourism enterprises must go beyond mitigation of negative social consequences and create social value. An entrepreneurial social venture, whether for-profit, nonprofit, governmental, or a hybrid, is explicitly designed to serve a social purpose; it deliberately aims to create social value and serve the public good. A socially entrepreneurial venture is not simply a socially responsible organization or an organization that operates in the social sector; rather it must have positive social change at the core of its mission (Dees & Anderson, 2003). It is important to note that some types of socially entrepreneurial tourism ventures could be considered examples of sustainable development, however the reverse may not always be true.

Within academia, discussions on tourism and social entrepreneurship have remained scarce. An exception includes a study by von der Weppen and Cochrane (2012) that investigated several for-profit tourism ventures to understand how they balanced commercial with social and/or environmental objectives, and determinates of success. The authors found that, based on Alter's (2006) framework of social enterprise models, tourism enterprises were generally similar to other social ventures. However, the operational models often adopted by tourism enterprises tended to include: the Market Intermediary Model that focuses on assisting producers with access to markets; the Employment Model, which centers on providing employment opportunities; or the Organization Support Model that deals with unrelated business activities geared towards supporting the social program. The authors noted that success depends on leadership, strategy, organizational culture, and success implantation of strategy. From an organizational theory standpoint, this particular study is instrumental given its contribution to explicating how tourism businesses have configured the creation of social value within their day-to-day operations. Arguably, such socially driven business endeavors benefit from the existence of policies that favor a social value driven entrepreneurial climate (Hall et al., 2012). However, the existence of such policies does not necessarily yield nor foster growth of social enterprises.

Within the tourism industry, discussions on policies that directly address social outcomes have gained traction as is indicated by, for instance, the United Nations World Tourism Organization's (UNWTO) global call for tourism enterprises to start contributing to social change (Buzinde, Xue, & Yarmenko, 2013). The UNWTO advocates for social change directed towards accomplishing the Sustainable Development Goals (previously the Millennium Development Goals), which focus on social issues like: basic quality education; reduced inequalities; poverty reduction; sustainable cities and communities; and, responsible consumption and production, to name a few (see Buzinde et al., 2013; Maarten et al., 2015). Sustainable tourism companies that respond to UNWTO's call for tourism businesses, particularly those located in the global south are in many ways examples of Alter's (2006) organization support model. For instance, Xel-ha, a tourism park resort in the Mexican Caribbean, abides by all the models mentioned by von der Weppen and Cochrane (2012) through its social programs, which contribute to building roads, libraries, and residential communities while providing employment for locals Buzinde et al. (2013).

Like Xel-ha, most alternative forms of tourism have the potential to positively affect social change. For example, ecotourism (Cho, 2006; Dees & Anderson, 2003), cultural and heritage tourism, community-based tourism (Kokkranikal & Morrison, 2011), and volunteer tourism may all positively influence social welfare for various communities in a deliberate way. However, according to Cho (2006), there are notable challenges in defining the 'social' in social entrepreneurship and perhaps even more so in tourism than in some other kinds of social ventures. Cho (2006) notes ecotourism as a particularly good example of the difficulty in defining the 'social' aspect of social entrepreneurship given the negative social impacts of ecotourism development and competing visions of what constitutes the social good. As one considers the notion of social value, it is important to question the involvement of (or lack thereof) the population for whom social value is designed. von der Weppen and Cochrane's (2012) study provides a strong foundation from which to understand the organizational models adopted by tourism related social enterprises. However, there remains a gap in tourism scholarship related to how tourism social enterprises collaborate with community members to co-create that which a community perceives as social value. Accordingly, future investigations related to tourism and social entrepreneurship that focus on issues of community agency and involvement are necessary to theorize and problematize the notion of (co) creating social value.

2.1 *Applying the Concept of Social Entrepreneurship to Tourism Studies*

The concept of social entrepreneurship can allow for further theorization of sustainable tourism development because the elements of social value it aims to deliver can be economically, socially and/or environmentally derived. This concept can guide critical inquiry into two topical areas: (1) the nature of social entrepreneurs as key actors involved in sustainable development; and, (2) the interactions between social entrepreneurs and the resident communities they serve.

Firstly, in-depth analyses related to the type of social entrepreneurs (e.g., a politician, civil servant, interest group, a citizen activist) involved in sustainable tourism can contribute to the understanding of the elements that imbue such actors to engage in social entrepreneurship but also the understanding of the nature of their entrepreneurial tourism related endeavors (i.e., profit, non profit or public sector). Scholars interested in this line of inquiry can adopt a variety of theories such as theory of planned behavior or theory of reasoned action to examine attitudes and behaviors associated with social entrepreneurs. A quintessential research question for this line of inquiry is: In what ways are social enterprises able to offer sustainable solutions to the world's social problems within the context of tourism? It is important for research of this nature to avoid idealizing social entrepreneurs (see Bornstein, 2007) and rather attempt to unveil varying ways in which the identified attitudes and behaviors can be or are enacted by many other actors in society (Light, 2006). Generally, further research on the nature of social entrepreneurs will allow for an important ontological discussion related to social actors who influence social change but it will also grant scholars an interesting opportunity to undertake critical institutional analyses (i.e., profit, non profit or public sector) of tourism related social enterprises. Additionally, the emergence of studies from different parts of the world will help shape knowledge on the various social roles enacted by social entrepreneurs within our global community.

Secondly, research related to the interactions between social entrepreneurs and the placed based or non-place based communities they serve can augment our understanding of the nature of collaborative efforts and political climates conducive to social change. Critical analysis into the nature of the collaborative efforts can provide insight into the nature of community involvement in a given social enterprise. A variety of social theories can guide inquiry into the ways in which issues of power, agency, resistance, and empowerment inform collaborations between social entrepreneurs and the communities they serve. For instance, post colonial theory or the theory of decoloniality can be used to problematize conceptions of 'social value' but also entanglements of power, acts of community resistance, and also social entrepreneurship as a possible form of neocolonialism. Such lines of research inquiry allow for structural analyses of power and inequality in tourism, which are inherent to global and neo-liberal capitalist structures (Bianchi, 2009). Alternatively, scholars can examine the influence of political climates, which characterize various geopolitical areas, on the emergence of certain types of social enterprise.

Certainly, some forms of social entrepreneurship may contribute to community solidarity and a sense of place so theoretical concepts such as *communitas* and theories of place attachment can be utilized to describe and explain community outcomes related to social entrepreneurship. Research questions that can guide this line of inquiry include but are not limited to: Who defines what constitutes social change and when the desirable social goals have been achieved? How involved are the communities, for whom social changes are being designed, in the social entrepreneurship project? Do social enterprise led initiatives contribute to a sense of community? What lessons can be gleaned from cases in which social entrepreneurs' social missions differ from the visions espoused by communities? Given that social entrepreneurs aim to produce social change for communities (Shockley & Frank, 2011) it is imperative for future tourism scholarship to problematize the relationship between these interlocutors in order to provide detailed and nuanced analyses regarding the social value related outcomes.

Equally important, is the need for further research into the types of tourism sectors most conducive to social entrepreneurship. For instance, in the wake of the global refugee crisis, a recent media covered example from the Austrian hospitality industry demonstrates the tourism industry's potential role in creating solutions for social problems. The Last Hope Hotel, has recently gained notoriety given its creation of a business opportunity that offers often unemployed refugees an opportunity to work in a hotel setting while gaining skills necessary to help them sustain jobs in the service industry. One of the biggest challenges often faced by refugees is the inability to be economically self-sufficient once relocated to a host nation; this is generally due to lack of required skills and education, as well as linguistic barriers. The Last Hope Hotel helps a small group of refugees by providing one-on-one training per refugee employed. The profits gained by the hotel are re-invested in the social enterprise. Further research into such initiatives related to various tourism sectors will be useful in amassing evidence for best practices within the field. It is important for such scholastic endeavors to offer a well-rounded account that not only celebrates social enterprises but also critically questions the sustainability of these initiatives.

2.2 An Example of Social Entrepreneurship in Action: The Case of DinéHozhó

This section utilizes the case of DinéHozhó to provide an example of a Native American social enterprise whose aim is to impact change in an area that has little federal and/or tribal support. DinéHozhó (Diné Innovative Network of Economies in Hozhó) is a grassroots organization that compromises eight local Navajo communities, commonly known as Navajo chapters, in the western region of the Navajo reservation in Arizona, USA. DinéHozhó is working in collaboration with Flagstaff-based Grand Canyon Trust (a regional non profit conservation organization) and with technical assistance from Arizona State University's School of Community Resources and Development and the Julie Ann Wrigley Global Institute of Sustainability to create a social enterprise.

In Navajo philosophy, the basic concept of Hozhó is Diné people's highest aim in life and for their ecosystem. The pursuit of Hozhó is captured in ceremonial songs and prayers and is also frequently used in every day speech. According to Witherspoon (1975), "a Navajo uses this concept to express his[/her] happiness, his [/her] health, the beauty of his[/her] land, and the harmony of his[/her] relations with others" (p. 570). DinéHozhó communities include: Leupp, Birdsprings, Tolani Lake, Cameron, Coalmine Mesa, Bodaway-Gap, Tonalea, and Shonto. These communities are located in a geographical area where Navajos had been exiled from their land for nearly 40 years under "The Bennett Freeze"[1] (Roberts et al., 1995). Bennett's order effectively halted all economic development on the affected lands, causing severe hardships for mostly Navajo residents residing in the Bennett Freeze area. Demographic snapshots of the nation indicate 43 % unemployment rate and the medium household income of $20,005 which is alarming given that the tribe is situated in a wealthy country. The Obama administration recently lifted the freeze however the resolution of this issue has given rise to an increase in outside investors imposing profit driven ideas that ignore Navajo cultural and sacred sites. For instance, the infamous Grand Canyon Escalade proposed project, a multi-million-dollar resort at the confluence of the Colorado River and the Little Colorado River, is regarded by recently elected Navajo leaders as a direct violation of the Hozhó principle not to mention the negative environmental impacts associated with it.

Proposals such as the above mentioned, in part, imbue the community to find ways to create entrepreneurial opportunities which enhance community well-being and by so doing reduce the imminent threats of profit driven foreign investors. On December 29, 2014, the Navajo Nation Council (legislative body of the tribal government, equivalent to Congress in United States government) passed CD-63-

[1]In 1966, Commissioner of Indian Affairs Robert Bennett, imposed a land freeze by stopping all development in western Navajo reservation in Arizona. A land dispute between the Navajo Nation and Hopi Tribe covering some 1.6 million acres. The imposed development ban affected both tribes, but it severely devastated the Navajos more due to the larger population and larger land base. The land freeze resulted from competition for control of the resources—water and coal—needed to generate power for burgeoning southern California and Arizona. In this competition the coal and power-generating giants and the federal agencies had an advantage over both Navajo and Hopi tribal government, an advantage that was maintained by the division between the two tribes. On a more careful analysis, this divide-and-rule pattern imposed by the federal government goes back to 1930s, when the Bureau of Indian Affairs established the Hopi tribal government that recognized an exclusive use area in the middle of the much larger 1882 Executive Order reservation on and around Black Mesa for the Navajos.

14 Resolution that authorizes the creation of low-profit limited liability company (L3C) statute, which allows organizations to use the new legal for-profit structure that enables social benefit outcomes. Prior to this, only nine states and two American Indian tribal governments (Oglala Sioux Nation and Crow Nation) had adopted L3C legislation; however, this has now changed with Navajo Nation becoming the largest American Indian tribal government to allow L3C incorporation.

Accordingly, DinéHozhó has created an opportunity-driven movement of social entrepreneurship that is unique to Diné lifeway given that it collaborates with local Navajo chapters, a handful of nonprofit organizations, and an existing quasi-Navajo enterprise, to forge partnerships with government, private sector and communities in order to collectively explore social and sustainable solutions. The structuring of DinéHozhó as a social enterprise with a non profit and for-profit component is poised to benefit the eight Navajo communities. The "hybrid" setup of the DinéHozhó provides new business opportunities that embrace and incorporate traditional knowledge (e.g., rug weaving, traditional herbal medicines, traditional Hogan architecture, traditional agricultural knowledge, traditional dance and music choreography). Additionally, given the nation's strategic location in a tourism dependent zone of the state, DinéHozhó has strived to help stakeholders identify sustainable tourism opportunities that embrace the intangible richness of Diné culture. DinéHozhó's multidimensional approach that encompasses social, cultural and environmental capacities within the context of sustainable tourism is a model that stands to capture a new entrepreneurial spirit in an era of federal and tribal government cutbacks.

A key component for DinéHozhó under the newly adopted Navajo L3C is the potential to attract significant program-related investments (PRIs). PRIs are investments by private foundations to further the foundation's social mission, and thereby promoting assets building and wealth creation for low-income communities in western Navajo region. Through PRIs, DinéHozhó is exploring opportunities for "impact investing" via philanthropically committed capital for land conservation and eco-tourism opportunities. Other outcomes that the organization aims to engage in include provision of training in sustainable development across a variety of reservation-based industries and provision of a number of capacity building workshops for emerging social entrepreneurs. Linking the example of DinéHozhó to Atler's (2006) social enterprise models, it can be argued that this L3C adopts the Entrepreneur Support Model as well as the Market Intermediary Model. In the case of DinéHozhó, the former offers business and financial support services to local individuals and Navajo based organizations. The latter model helps individuals or organizations working with DinéHozhó to gain access to markets (e.g., tourist markets). In the wake of government cutbacks, poverty stricken communities have had to devise their own approaches to enhancing community well-being. DinéHozhó is thus a quintessential example of a grassroots social enterprise whose mission is to contribute to social change through social entrepreneurial activities. Despite decades of unjust underdevelopment, western Navajos are beginning to emerge as economic drivers of their own future, with DinéHózhó providing a place for traditional knowledge and ways of seeing the larger world in an economy based on social justice and sustainability. The power of social innovation and community-based self-determination are part of an ecological imperative.

3 Conclusion

The examination of sustainable tourism development through the lens of social and entrepreneurship is timely and necessary particularly given that many nations, social institutions are increasingly unable or unwilling to remedy social problems be they derived from environmental or economic elements. Accordingly, empirically based tourism analyses that focus on and problematize social entrepreneurship as a unit of analysis will increasingly be central to our understanding of many forms of sustainability oriented tourism enterprises. The concept of social enterprises grants critical tourism scholars a variety of avenues through which to contribute to the global debate on social change while advancing the field's theorization on tourism development. In this chapter we propose two topical avenues that can be investigated by tourism scholars, namely (i) the nature of social entrepreneurs as key actors involved in sustainable tourism development; and, (ii) the interactions between social entrepreneurs and the resident/host communities they serve. Pursuance of the first topical area can be guided by a plethora of theoretical frameworks, such as theory of planned behavior or theory of reasoned action, which provide insight into the attitudes and behaviors associated with social entrepreneurs. Pursuance of the second topical area can occur by adopting a postcolonial or decolonial lens to examine issues of power, agency, resistance, inclusion, exclusion, and empowerment as pertains the interactions between community members and social entrepreneurs, particularly in the global south (see Chambers & Buzinde, 2015). It is important for future tourism research to critically engage the concept of social entrepreneurship so as to relevantly contribute to the current global debate on social change and sustainable development goals.

Questions for Discussion

1. What ethical issues should social entrepreneurs consider as they contemplate working with communities, particularly marginalized communities? Similarly, what ethical issues should be considered by communities approached by social entrepreneurs?
2. In what ways is social entrepreneurship a more sustainable approach for community well-being when compared to traditional business models like corporate social responsibility?
3. Collectivist societies are more likely to have a prevalence of social entrepreneurs than individualist societies. Explain why you agree or disagree with this statement.

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Institutional and Policy Support for Tourism Social Entrepreneurship

Dianne Dredge

Abstract There is no question that poverty, social and economic marginalization are contributing to a growing gap between rich and poor, and that international agencies, governments and the private sector have failed to substantially address these issues. The aim of this chapter is to examine the characteristics of supportive institutional and policy environments for tourism social entrepreneurship. It argues that governments can contribute in two broad ways to creating the conditions for tourism social entrepreneurship to flourish: they can develop policies that support and encourage the development and operation of social enterprises as part of an inclusive and sustainable tourism system, and they can assist in the creation of institutional conditions that encourage, legitimize and synergize social entrepreneurship. The chapter offers concrete considerations for policy makers in terms of making institutional and policy changes, but at the same time seeks not to take a normative stance with respect to giving particular directives.

Keywords Policy • Social entrepreneurship • Governance • Critical tourism policy • Institutional arrangements

1 Introduction

Social entrepreneurship has emerged as a potentially important approach to alleviate a range of social problems, and it has been especially singled out in developing countries as a means of addressing a range of social issues that governments themselves have little or no expertise nor the resources to address (Montgomery, Dacin, & Dacin, 2012). However, an increasing body of critical research demonstrates that despite significant growth in these forms of tourism, especially in developing countries, producing social value is not easy and the challenges can be made more difficult by a lack of institutional and policy support (e.g. Scheyvens & Russell, 2009). Indeed, governments' lack of support or capacity to create

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‘enabling conditions’ can even stymie interest and/or investment in social entrepreneurship (Civil Exchange, 2015). Limited attention has so far been given to the influence of the institutional environment, and how this might foster or diffuse the efforts of social entrepreneurs. Moreover, we know little about what policy directions might be suitable to promote social entrepreneurship. Given the ambiguity surrounding social entrepreneurship, the lack of clarity about operational aspects, and the paucity of information about how the institutional environment might affect social entrepreneurship, there is considerable scope to explore these issues.

The aim of this chapter is to examine the characteristics of supportive institutional and policy environments for tourism social entrepreneurship. The need to explore the role of institutional arrangements is underpinned by the idea that social entrepreneurship does not exist in a vacuum but is significantly influenced by institutional rules, routines, structures and cultures over which governments have some considerable influence. In fact, the pressure from increasingly complex, interconnected policy problems and a tightening of public revenue streams, means that while governments might have less power and resources to address problems directly, they are becoming increasingly more interested in innovative approaches to address economic and social problems (Bacq & Janssen, 2011; Giddens, 2000). This chapter argues that governments can contribute in two broad ways to creating the conditions for tourism social entrepreneurship to flourish: they can develop policies that support and encourage the development and operation of social enterprises as part of an inclusive and sustainable tourism system, and they can assist in the creation of institutional conditions that encourage, legitimize and synergize social entrepreneurship.

The approach adopted in this chapter is narrative review (Green, Johnson, & Adams, 2006). It seeks to draw together the broad theoretical context and insights from grey literature (e.g. blogs, policy reports, practice-based case studies), which is triangulated with the author’s expert knowledge of tourism policy and practice. There is a paucity of research in tourism and social entrepreneurship but a burgeoning literature on social entrepreneurship more generally. In terms of literature that deals specifically with policy and the role of government in tourism social entrepreneurship, there is very limited grey literature. This lack of research suggests there is a need for a narrative overview that synthesizes and extends current understandings, and that balances these insights with theoretical explanations. In this way, the chapter intends to provoke thought and crystalize insights that can be used as a foundation for further research. It is also important to note that the chapter draws from case examples in both the Global North and South, drawing valuable insights and, where appropriate, identifies contradictions in policy approaches between the two.

2 Social Entrepreneurship: A Policymaker's Perspective

So why should policymakers be interested in social entrepreneurship? There is a strong line of argumentation within the literature that social entrepreneurship is nothing new, and that social entrepreneurship is just entrepreneurship with a social twist. This view is based on the idea that entrepreneurship is a human trait and a universal construct (e.g. Mises, 1949; Morris, 1998). For these authors, there is nothing distinctive about social entrepreneurship; it is simply entrepreneurialism that directs its activities towards a social mission instead of an economic, profit-motivated set of goals. However, this view is heavily focused on the individual entrepreneur or the characteristics of the entrepreneurial business model, and it fails to appreciate the transformative social ecologies that have the potential to generate societal progress (Ebrashi, 2013). It is this promise of broader societal progress beyond the individual enterprise, and an interest in empowering inclusive and sustainable economies, that trigger many governments' interest in social entrepreneurship.

2.1 If It's Not Broken, Why Change Things?

But cautious policymakers, especially those vested in the current tourism policy approaches, may be concerned with the impact that support for social entrepreneurship might have on current policy approaches. "If the current system isn't broken, then why fix it?" they might ask. To address this concern, it is first useful to briefly explain current approaches to tourism policy development that predominate among most western democratic capitalist societies where neoliberal economic management reigns to a greater or lesser extent. In most countries, the value of tourism as an export industry, as a regional development tool, and as a strategy for economic diversification and for employment generation, are among the main reasons why governments have historically become involved in tourism (Bramwell, 2011; Bramwell & Lane, 2010). In the last decades, neoliberal approaches adopted by many governments, have increasingly sought to embrace free market principles that entail policies that move away from direct intervention towards indirect policies that seek to secure conditions that favor destination competitiveness (Dredge & Jenkins, 2007). Based on interpretations of Adam Smith's idea of the 'invisible hand' (1776), it is reasoned that a free market, unfettered by government intervention, will encourage people to work harder and be more competitive, and the improved competitiveness and profitability will in turn generate prosperity that trickles down to communities. Of course, this God's eye view that free market economics will endow communities with benefits has been heavily criticized (Stiglitz, 1991), and it has become increasingly clear that such policies have done little to address economic and social marginalization, poverty, and other failures of traditional capitalism.

In most developed countries, tourism policies have tended to adopt an industry policy approach (Dredge, 2015). An industry policy approach entails articulating a vision and policy initiatives for the future derived from consultation with private sector interests. This visioning process facilitates flows of information between government and business; it produces a shared understanding between government and industry of the values to be pursued; and it enables the private sector to direct government resources towards assisting industry ends. However, in a highly fragmented industry like tourism, where there are significant differences between the capacity of global corporations and local operators, this approach produces big winners and losers. Usually large multinational corporations enjoy closer proximity to policy makers and are able to secure policy directions that support their for-profit business interests (Dredge & Jenkins, 2012). Small and medium sized enterprises, which make up the majority of the tourism industry, have less access to policymakers, and are less able for a variety of reasons to advocate their interests in policy making processes.

Not surprisingly, government policies have tended to fall into three broad categories designed to address the concerns of predominantly large tourism businesses. Policies address such things as initiatives to increase tourism demand (e.g. remove barriers to growth, open up idling assets such as waterfronts and national parks); initiatives to improve productivity (e.g. maintain minimum wages and labor protections); initiatives to attract investment (e.g. reduce environmental regulation and red tape); and policies to address market failures (e.g. to support governance arrangements to enhance industry co-ordination). In most countries, these policy initiatives have favored large corporate interests, and because these companies are answerable to their international shareholders and their corporate headquarters (and not to governments), the efficacy of these industrial tourism policy approaches with regard to protecting and enhancing community interests is often brought into question (Goodwin & Santilli, 2009; Scheyvens, 2007). Moreover, despite arguments that industry should be taking steps to protect the local assets and resources on which tourism is based (Adam Smith's 'invisible hand' argument suggests that market failures will be taken care of because entrepreneurial interests care about the long-term sustainability of their business), there is very patchy evidence that global tourism businesses are implementing responsible and sustainable practices in lasting ways.

2.2 Positioning Social Entrepreneurship as a Policy Issue

It is the need to address the market failures of capitalism—to fundamentally rethink the dominant economic system—that provides the most compelling argument to reconsider this dominant industrial policy approach to tourism (Pollock, 2012). Contemporary developments within social entrepreneurship research have highlighted that it is the widespread systematic social effects of social entrepreneurship that distinguish it from for-profit, business-as-usual economic activity.

Social entrepreneurship encompasses entrepreneurial activities that combine both a social mission with "business-like discipline, innovation and determination" (Dees, 1998) and these ecologies of collaborative action between social entrepreneurs, other civil society actors, governments and the commercial sector are what gives it such transformative power (Bloom & Dees, 2008; Shockley & Frank, 2011). In this view, there are reasons why governments should be interested in creating the social and institutional conditions to facilitate tourism-oriented social entrepreneurship.

First, social entrepreneurship builds social and economic resilience, and is a way that social problems can be addressed with minimal government resourcing. Governments across the world have various levels of access to resources, but overall, in both the North and the South, there are fewer resources to address the increasing number and interrelated complexities of social issues that are emerging. The case of KOTO (Know One Teach One), a social enterprise in Vietnam that delivers culinary and hospitality training to vulnerable youth is an example (see Box 1). Similar programs also exist in developed countries such as Jamie Oliver's "About Fifteen" (Jamie Oliver Food Foundation, 2014). These programs, funded by commercial operations, deliver much more than training. They deliver life skills and personal development, and they foster the development of supportive personal and professional networks with net flow on effects for entire communities over time. In other words, these benefits extend beyond the life of the training program to make a difference over time. Government training programs, often outsourced to training companies with short-term commercial objectives, are unlikely to contribute the same level of social resilience over time.

Box 1. KOTO, Vietnam

The case of KOTO (Know One Teach One) in Vietnam is an example of a highly successful tourism/hospitality social enterprise that improves the lives of street kids in Vietnam. KOTO was established by Vietnamese-Australian Jimmy Pham after a visit to his country of birth in 1996. During a work trip to Vietnam, and seeing the homeless youth on the streets of Hanoi, Pham understood that the needs of these vulnerable youth extended beyond their immediate need for job: they needed to build sustainable livelihoods. Pham returned to Vietnam and started a sandwich shop, although the initiative has now evolved into the operation of two restaurants, one in Hanoi and one in Ho Chi Minh City (SBS, 2015). The restaurants cater mainly to tourists and also incorporate a volunteer component. KOTO is a social enterprise that not only provides culinary and hospitality training to street kids, it also delivers them life skills. Its programs are accredited and monitored through a strategic partnership with an Australian technical education college, the Box Hill Institute. KOTO specifically trains students for work in five-star hotels and restaurants, and graduates are highly sought after both in Vietnam and internationally. However, despite that the initiative was addressing a

(continued)

Box 1 (continued)
significant social issue that the government did not have the capacity to deal with, it has not always been easy, and in the social enterprise's early years, the government closed down the initiative several times (SBS, 2015). Anecdotally, lack of understanding about the initiative and political concerns were key reasons.

Useful Links

Box Hill Institute. http://www.koto.com.au/about-koto/what-is-koto/koto-story. Accessed: Accessed 1 August 2015.

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KOTO. (2015). https://www.youtube.com/watch?v=qbodUwsCxFE. Accessed: Accessed 1 August 2015.

Second, social entrepreneurs are often closer to the problems, they are more grounded and often have deeper understandings of the issues, and they have unique insights into how such issues can be effectively addressed. This grounded understanding and proximity to local communities is a key motivation for governments and international institutions to partner with social enterprise because it allows social problems to be more effectively addressed than if government addressed the problem itself or outsourced to the private sector. For example, the Inter-American Development Bank's Multilateral Investment Fund commissioned the Planeterra Foundation, a non-profit social enterprise set up by G Adventures travel company, to deliver five community benefit tourism projects between 2012 and 2015 (Planeterra, 2014). G Adventures' interest was to extend the range of authentic experiences in its itineraries. Planeterra's role was to help develop market-based tourism solutions that would deliver sustainable livelihoods for local communities. In this case, both the IDB and the four governments involved recognized the potential of tourism to address a range of social issues, but they did not have the expertise in the day-to-day operations of community-based tourism projects. Neither was it feasible for the IDB or governments to be involved in all aspects of each project. Planeterra was able to help in the design and delivery of the projects and in the detailed reporting of the project's impacts, G Adventures incorporated these experiences in their itineraries thereby helping to develop a sustainable market for local products (Haakenson, 2014). According to Planeterra (2014) the strategic partnership has been successful:

> Two years later we have five new fully operating community-based tourism enterprises—home stays on Nicaragua's Ometepe Island and Guatemala's Lake Atitlan, a coffee tour in

Costa Rica's Caribbean region, a community restaurant in Peru's Sacred Valley, and an ecological campsite in Peru's Lares trekking region. All are community-owned and operated and are receiving a constant flow of visitors—a total of 27,000 travellers visiting as part of 36 different itineraries in 2014 with a 5–10 % increase expected for 2015. A total of 50 micro-enterprises have been created as part of the initiative, many supplying the main tourism businesses, impacting over 2500 people.

Unseen Tours (UK) is another such case. Unseen Tours is a not-for-profit social enterprise that provides paid tour guide work to London's "vulnerably housed individuals". They deliver guided tours of "London's historical and cultural quirks in an unusual and entertaining way... issues of homelessness are covered, to make a point about the state of the world we live in and highlight issues of social injustice" (Unseen Tours, 2015). Visitors to London see a part of the city that they are unlikely to discover by themselves; visitors' awareness of homelessness as an important social issue is raised; and the vulnerably-housed and economically-marginalized tour guides are able to participate in the economy with flow on social benefits.

Third, supporting social entrepreneurship and creating the enabling conditions for it to flourish is a way that governments can indirectly address social issues using market-based solutions. To date, governments have so far failed to entice the tourism industry (or for that matter other economic interests) to address market failures such as social isolation, marginalization and environmental degradation (e.g. Burns & Bibbings, 2009). However, social entrepreneurship is better placed than governments to directly address social problems because it can more effectively tap into the global shift from emancipatory politics towards "life politics" (Giddens, 2005). The life politics project denotes the rise of reflexivity, individualization and self actualization, and where notions of individual agency, identity and power have become inextricably linked to moral and ethical questions about what sort of world we want to live in, and how it should be in the future (Giddens, 1991). This shift is well illustrated by the growth of volunteer tourism, where both the private and non-government sectors have tapped into the needs of individuals and collectives to give back, to make a difference, and to change the world (Butcher & Smith, 2015). As a result, there are opportunities for governments to work strategically with social enterprise, leveraging the capacity of social entrepreneurship to tap into these cultural-political trends.

2.3 Social Entrepreneurship Policy Complementarities

Having established above that there are good reasons for government to support social entrepreneurship, it is important to acknowledge that any policy initiatives sit within the broader policy context. In particular, industry policy approaches and tourism-oriented social entrepreneurship policies should not be positioned in opposition to each other. The position argued in this chapter, and which will be returned to in the conclusions, is that governments need to embrace broader and more holistic set of policy narratives beyond an industry policy approach to tourism, and to pursue a system wherein inclusive growth, sustainability and responsibility are championed. Social entrepreneurship is, therefore, an important plank in a more integrative and holistic approach to social, economic, political and environmental sustainability (McMullen, 2011). Moreover, it is also important to acknowledge that social entrepreneurship has a long history, and has been a well-established and successful way of addressing social problems in many countries. Most notably, in countries where there is low government capacity to deal with social problems, collectives of social and business interests have emerged to address pressing social issues. In Nepal for example, the disempowerment of local government following the Civil War left the population with limited health, education and social services (Jones, 2013). However, private sector tourism entrepreneurs have combined forces with social entrepreneurs (often these individuals are one in the same) to create hybrid organizational structures wherein globally connected trekking, adventure and travel companies establish or work with social enterprises to deliver highly-targeted medical, education and training and environmental services.

But the development of these hybrid tourism social entrepreneurship models requires ‘enabling’ conditions. These conditions are necessary for tourism businesses to operate efficiently and to generate sufficient profit so that, in turn, these profits can be invested in creating social value. For example, the country must be seen as ‘safe’; domestic conditions must enable the operation of tourism businesses (e.g. bureaucratic red tape and corruption are common frustrations for business); there needs to be sufficient investment in infrastructure to meet the basic needs of tourists in terms of transport infrastructure and accommodation; and immigration and visa services need to be relatively streamlined and free of corruption. In other words, if the tourism business can operate successfully in a climate of relative certainty and generate a profit, then the social entrepreneur can focus on creating social value. If however, the ‘enabling conditions’ are not present, an entrepreneur will spend most effort on simply making the business work, and any potential social value will be diminished. In such situations, “mission drift” may be the outcome, where social entrepreneurs eventually charge higher prices or expand their customer pool and in the process shift their focus away their social mission (Quak, 2013). Governments have a role to play in creating these enabling conditions so that the social entrepreneurs’ creative and innovative potential can be released. For developing countries, these enabling conditions often involve supporting NGOs and existing entrepreneurial activities while in developing countries governments must place attention on how existing regulations might stymie creative social enterprise.

3 Institutional Context and Policy Directions

Having discussed the reasons for policymakers to pursue a supportive environment for tourism-oriented social entrepreneurship, we turn to the question of what this support might entail. Based on the above discussion, the challenge for governments is to create appropriate conditions whereby social enterprises can establish and flourish as part of, and integrated into, the existing economic system, and not as a separate circuit of activities. There are two sets of interrelated dimensions that are relevant in creating this supportive environment: First, the creation of a supportive institutional environment is necessary. The institutional environment comprises the rules, procedures, practices and behaviors that characterize social organization, and provide stability over time (Lowndes & Roberts, 2013). This institutional environment is very significant in shaping the cultural and social regularities through which the opportunities and constraints for action emerge. A supportive institutional context for social entrepreneurship to flourish would include both a positive culture within government and amongst societal actors, and specific support from cultural groups including professional groups, lawyers, bureaucrats and so on (Scott, 2012). The presence of this supportive institutional culture would yield a range of intangible but essential ingredients, including the legitimacy of social entrepreneurship as a credible approach to tackling social problems, and the political and social legitimacy of social entrepreneurs and associated stakeholders so that they may engage in political dialogue and policy consultations.

While this supportive institutional context creates the conditions through which the ecologies of social entrepreneurship can scale-up and extend across communities, the second set of dimensions–policy directives and initiatives–focuses on facilitating the business environment within which social enterprises operate. Robust and resilient social enterprises are the essential building blocks required before social ecologies can be harnessed to address social problems on a broad scale. As a result, like any for-profit business, social enterprises also need a supportive regulatory and policy environment to operate in a financially sound manner. Considerations for the creation of a positive, enabling institutional context and for concrete policy directions are each considered below. However, before we outline these considerations, it is first useful to draw from the above discussion, the particular and distinguishing needs of the tourism social entrepreneurship sector that governments should be aware of:

- Social enterprise has at its core a triple bottom line objective: to secure financial viability, to add social value, and to leverage wider social and political ecologies to create social change. Tourism social entrepreneurship shares these same objectives, and specifically requires a supportive tourism policy environment.
- Social enterprise should be recognized not only as a means of addressing social issues, but also as a legitimate economic activity. That is, it cannot sit outside the existing system, but needs to be integrated into it in order to allow it to tap into legitimate economic opportunities and build financial sustainability. Similarly, tourism social entrepreneurship requires that it be recognized as a legitimate part of the tourism system.
- The opportunities for social entrepreneurship to share experiences and knowledge, to reproduce, and to scale-up are shaped by the social and political regularities at play. Tourism social entrepreneurship requires similar support

structures and practices that allow individual entrepreneurs to bond and bridge opportunities within the existing tourism system.
- There needs to be a balance between involvement of government players in social entrepreneurship and acknowledging that expertise and know-how exists within social enterprises to tackle social problems. This type of collaborative requires trust and respect between government and non-government organizations. Similarly, in tourism social entrepreneurship, effective collaboration must be based on mutual respect and trust between governments, private sector and non-government sectors.

3.1 Creating an Enabling Institutional Context

Critical explorations of the state under the influences of globalization and neoliberal economic management have identified, among other trends, a weakening of state sovereignty, a decline in state resources, and the increasing uptake of public-private partnerships and networked governance (Dredge & Jenkins, 2007). These trends not only contribute to a reduction in state power, but also to the need for governments to work in collaboration with multiple interests to shape the social, political and institutional conditions that in turn create the optimism, knowledge and awareness of actors with regard to social entrepreneurship and its opportunities (Bramwell & Lane, 2010).

To illustrate, in the UK's 'Big Society' approach (Box 2), the role of government was an important dimension shaping the extent to which social entrepreneurship could be empowered. The 'Big Society' policy agenda was a significant plank in the UK Prime Minster David Cameron's first term in office and thoughts on its success are mixed (Civil Exchange, 2015; North, 2011). However, there is a strong critique that 'Big Society' failed to gain traction because, firstly, the government failed to create the conditions necessary for local actors to imagine, create and pursue social action. Secondly, 'Big Society' failed because the policy's intentions were not consistent with the government's deep philosophical commitment to neoliberal economic management. For example, practices such as competitive tendering of government contracts undermined support for social entrepreneurship because decisions prioritized financial cost and the social benefits of choosing a particular supplier with a social mission were not (or could not be) incorporated into decision-making (Social Enterprise UK, 2013).

Box 2. The UK's 'Big Society': How Good Ideas Fail

In the neoliberal context where governments across the world were downsizing, outsourcing and hollowing out, it was becoming increasingly clear that governments did not have the resources to address the increasing array and complexity of wicked policy issues. In this context, the work of sociologist Anthony Giddens (1998, 2000) gained considerable traction in the lead up to the UK election in 2010. Many of the policy issues surfacing at the time (and indeed continue to surface) were derived from the market failures of capitalism. They were giving rise to a range of social, economic and environmental issues that governments (and particularly central governments at a distant to citizens) did not have the capacity to address. Giddens (1998) had previously observed a broad social shift from the 'emancipatory politics' associated with equity and freedom towards a more individualized 'life politics' project that prioritized self-actualization. In the process, Britain's welfare state was becoming weaker and mini-public spheres were emerging that circulated around environmental, social, gender or other issues (Tucker, 1998), and that made it increasingly difficult for government to do its job.

Giddens response was to argue for a 'third way' political project: governments needed to acknowledge that they could no longer effectively address the complex public-private problems using traditional government centered approaches, and that greater attention needed to be placed on unlocking the potential of communities, individuals and businesses to address social and environmental problems using market-based mechanisms such as social enterprise. The 'Big Society' policy platform of David Cameron's first term in office bears witness to this commitment to community empowerment and social action through market-based, non-government led solutions.

The 'Big Society' policy agenda finds its antecedents in the political shifts linked to neoliberal economic management discourses that gained a foothold in the 1980s, and that produced quite profound social failures including a rise in unemployment, a rise in precariat workers, and increase in crime rates, among other social indicators. In essence, the aggressive commitment to neoliberal free market principles adopted from the 1980s was producing a range and complexity of market failures and wicked policy problems, particularly in social and environmental arenas, that a 'hollowed out' government was unable to deal with. There was a perceived political risk that these issues, left unaddressed, would fester and leave governments to deal with potential social unrest and even greater uncertainty in the future. The 'Big Society' policy agenda was intended to empower local communities, and facilitate ground up solutions driven by civil society actors (e.g. individuals, for profit and not-for profit NGOs and businesses). By tapping into self-actualizing life politics the government sought to embrace a triple helix i.e. government, business and community-approach, to address societal problems. However,

(continued)

Box 2 (continued)
an audit of the 'Big Society' in 2015 revealed widespread disenchantment, a belief that communities had in fact become weaker, and that government polices had undermined the key goals of the big society (Civil Exchange, 2015).

Among the key reasons cited for this failure are: that the market-based model of economic management works against the Big Society; power had not been transferred at any scale to communities; the government had done very little to progress the 'empowered community' agenda; that the government had failed to establish strong partnerships with the voluntary sector; and there had been a failure to encourage and mobilize the private sector to work for the common good (Civil Exchange, 2015: 62–64).

This contrasts with the situation in Nepal, a country where civil war (1996–2006) left the country and its government severely debilitated. Ranking 145 out of 187 countries in the UN's 2014 Human Development Index, poverty, unemployment and social marginalization are key issues (UNDP, 2014). Government is highly centralized in Kathmandu, local government exists but has not had elections since 2002, and Local and District Development Committees take responsibility for local needs but are under-resourced and poorly co-ordination (Sapkota, 2013). In this context, tourism social entrepreneurship, which leverages the bourgeoning international adventure tourism market to deliver social value to the Nepalese, has grown strongly, and there is increasing evidence that it has moved from being a plethora of individual social enterprises to become increasingly "joined up" as a social movement. International institutions, global travel companies and NGOs inside and outside the country are working with local village development committees to deliver social outcomes, and there is a growing number of social enterprises that take a "peak body" function to lobby for social entrepreneurship support and to work with individual social enterprises to transfer knowledge, provide business advice and incubate ideas, connect supply chains, mentor and so on (e.g. Biruwa, 2015; NSEF, 2015). Many of these social enterprises focus on the delivery of social, economic and environmental support to communities outside the tourism region focused on Nepal, Mt Everest and Annapurna. Case studies in the literature suggest that social enterprises are now operating as quasi-governments, providing a range of services including infrastructure provision, health, education and social services (Jones, 2013). In this case it is the absence of government and the presence of a deeply committed section of society (both Nepalese expats and residents) that have driven a wide range of social enterprises to deliver social benefits. Moreover, there is also strong support from international institutions, NGOs, tourism businesses and other external agencies, which not only gives further credibility and legitimacy to social entrepreneurship, but these links provide much needed access to expertise, financial support, international markets and supply chains.

While the context in the UK and Nepal are very different, they highlight the different roles governments play in different contexts. Shockley and Frank (2011) observe that, in systems where there is low state capacity such as in developing countries, social innovation and entrepreneurship tend to happen externally following a bottom up path of innovation, and governments, if they do join in, tend to join the process later. Alternatively, in developed countries the situation appears to be the reverse, where governments play a supportive role most often indirectly through grants and business support, awareness raising and so on (Shockley & Frank, 2011). Dorado and Ventresca (2013) also warn against placing too much attention on the characteristics and motivations of heroic entrepreneurs and that more important are the institutional conditions that shape the presence of those motivations in the first place. They suggest that the presence of soft institutional conditions conducive to building social enterprise might in fact be more important than the motivations of individuals and identify two conditions likely to influence an actor's motivation: public awareness and dissonant loyalty. Increased public awareness adds incentive because a favorable public profile contributes to social approval. Dissonant loyalty suggests that actors are more likely to be motivated to start social enterprise because they share some kind of collective identity or membership, such as a shared goal or a "difficult initiation". So, to Dorado and Ventresca (2013), creating these conditions where collective identity or membership can flourish, is important. Tourism offers particular advantages in creating these conditions for dissonant loyalty. Travel, particularly pleasure travel, it is generally a rewarding experience, so that travelers could be positively disposed to the creation of this collective identity or membership.

These observations, both from the literature and anecdotally from tourism practice, suggest we need to think more broadly about the institutional context, how is it shaped, and by which actors and agencies. The literature suggests that governments help to create the right conditions to catalyze the visions and passions of individual social entrepreneurs, and second, governments help to create the political and social conditions-the societal norms–that help to synergize and scale the benefits of social entrepreneurship across communities (Séraphin, Butler, & Vanessa, 2013). The above discussion also suggests that while what governments do may be important, if indeed public awareness and dissonant loyalty are important factors in creating enabling institutional conditions for social enterprise, then destination management organizations may be able to assist in creating and fostering these conditions. Governments' role in helping to create enabling institutional conditions must therefore assist (1) in building supportive institutional structures and actions, and (2) in managing the soft governance of power, positioning and influence so that stakeholders (government, non-government, societal, travellers, etc) are enrolled in the idea and value of social entrepreneurship.

Given that there is a wide variety of tourism-oriented social enterprises with different objectives, business models and social goals, in various stages of development, and operating in different contexts (Von der Weppen & Cochrane, 2012), it would be inappropriate to provide a universal list of directives for governments wishing to enable social entrepreneurship. However, drawing upon the broader literature, as well as the limited case study research in tourism, it is possible to identify key characteristics of enabling institutional conditions that warrant further consideration.

First, within tourism policy discourses, social entrepreneurship should be positioned as a complementary economic activity and not cordoned off as a separate set of initiatives that compete with the existing businesses. There are a great number of tourism social enterprises that integrate seamlessly into the tourism system, and whilst their social mission may not be immediately obvious, they contribute visitor interest and deepen the products and experiences available for visitors. The boom in social enterprise cafes and restaurants in many large cities in western developed economies is evidence of this integration so tourism and social entrepreneurship (Sadler, 2015). In this way, tourism marketing and management organizations could recognize that social enterprise adds an attractive dimension to the suite of tourism products in a destination region, and they could profile them and raise awareness of the contributions they make to local communities and environments.

Second, careful attention to the balance between bottom-up and top-down policies is required. For example, in examining UK economic development policy, Huggins and Williams (2011) note that economic development tends to be delivered from a top-down central framework, but that social entrepreneurship usually starts on the ground with individuals who see a social issue and have a creative way to address it using a business proposition. These authors argue nurturing ground up social entrepreneurial creativity is not easily achieved by traditional top down economic development policies that tend to favor tourism industry business logics. Such industry policies, as previous discussed, tend to focus on increasing tourism demand, initiatives to improve productivity, initiatives to attract investment, and policies to address market failures. It is therefore important that any tensions, conflicts or countervailing influences in the existing policy context are addressed.

Third, and related to the above, the way that policies across different sectors work together (or not) has an impact on the overall level of institutional support for tourism social entrepreneurship. Well-meaning policies relating to environmental protection, tourism, heritage conservation and economic development, for example, might work to support or hinder the development of social enterprise. A mapping of policy complementarities and trade-offs across different sectors, and their implications for tourism social entrepreneurship would be an important step in assessing institutional support.

Fourth, as previously discussed social entrepreneurship relies heavily upon its ability to be competitive in the marketplace, and to replicate and scale its model to grow social benefit. By corollary, an enabling institutional environment will support the development of formal and informal relationships—i.e., the hard and soft structures of governance. Formal relationships include facilitating the building of partnerships between diverse actors and agencies, while informal relationships are enabled by creating spaces of dialogue, information sharing and co-creation through which awareness is raised and social enterprise is legitimated. For governments, facilitating these formal and informal relationships is not only necessary in recognizing social entrepreneurs as legitimate stakeholders in formal governance arrangements, but could also entail managing power relations by encouraging participation, allocating particular roles and responsibilities, and other strategies to empower (see Phi, Whitford, & Dredge, 2016).

Fifth, an important feature of enabling institutional conditions is the need for cultural change. Various authors argue that there is a need for overt political commitment to social entrepreneurship and a need for cultural change so that it be accepted as an important plank in social-economic-environmental activity (e.g. Quak, 2014). However, casting an eye beyond the Global North context within which this observation is made, we need a more nuanced understanding of this claim. In many developed countries, where interest in social entrepreneurship is undergoing something of a rebirth and its scholars are generating a voluminous literature on the topic, a call for government commitment to incorporate social value in economic activity might be reasonable. However, in many developing countries social entrepreneurship already enjoys recognition, legitimacy and strong government support. In Brazil, Bolivia, Ecuador and Argentina, for example, policies supporting the Solidarity Economy (which embodies cooperation, co-responsibility, communication and community) have been well established since the mid-1980s (Allard, Davidson, & Matthaei, 2007; Miller, 2010). As a result, this point that governments should take action to facilitate cultural change, support social entrepreneurship and other forms of economic activity to assert social value, must be understood and actioned within context.

3.2 Policy Directions and Initiatives

Having identified above potential ideas for governments to create enabling institutional conditions for tourism social entrepreneurship, our discussion now turns to consider the suite of policy instruments and approaches that could be employed. Policy instruments are the tools, approaches and mechanisms through which governments try to bring about a set of desired effects (Bramwell, 2005; Dredge & Jenkins, 2007). They can be broadly divided according to the type of resources that might be used, and include:

- Financial instruments are those that use money to achieve a desired effect. These might include positive fiscal incentives such as subsides, tax breaks and investment incentives to, for example, attract investment to encourage private sector actors to conserve or protect environmental assets. Negative instruments might include taxes and surcharges and environmental levies, and might be used in an effort to reduce demand at environmentally sensitive sites. In tourism social entrepreneurship, positive financial incentives, tax breaks and subsidies could be used to create enabling conditions.

- Information instruments include information and education campaigns and advocacy initiatives targeted at different actors and collectives, and that are designed to influence behavior. Information instruments can shape the enrollment of different societal groups and actors in social entrepreneurship and can facilitate cultural change. Voluntary accreditation, award programs and market-based initiatives wherein operators leverage market advantage aimed at shaping behavior would also fall under this category.
- Authority instruments are those that rely on government authority and influence to achieve their desired effect. Laws and other statutory instruments can be used to support and encourage social entrepreneurship, such as legislation that formally recognizes and clarifies its operational environment, financial and taxation responsibilities and reporting requirements.
- Organizational instruments include those initiatives wherein governments create or support the establishment of organizational entities or partnerships to achieve a desired outcome. Destination management and marketing organizations are examples or organizational instruments where they are supported by government, as is the above- mentioned partnership between G Adventures, Planeterra, the IDB and relevant governments is another example.

Table 1 explores these categories further, outlining policy measures for each category of instruments in relation to social entrepreneurship.

While Table 1 presents a variety of ideas for polices to support tourism social entrepreneurship, no single policy approach or instrument is likely to work in isolation. The increasing complexity and interdependence of policy issues means that multiple policy initiatives are usually needed, and social entrepreneurship is no different.

4 Conclusions

There is no question that poverty, social and economic marginalization are contributing to a growing gap between rich and poor, and that international agencies, governments and the private sector have failed to substantially address these issues. Indeed, claims that tourism can be a tool to address social issues proliferate within the tourism literature, yet it too has not delivered sustainable livelihoods at any notable scale. Nevertheless, there is evidence that individual social enterprises in a wide variety locations and contexts (North and South) have met with great success. Herein lies the challenge before governments: Should governments, in whatever capacity they have, pursue social enterprise as a way of addressing social problems? And if so, how can governments create enabling environments for social entrepreneurship to flourish? Of course the first question is one that requires ongoing research and evaluation of practice. However, in the face of the massive social and environmental challenges the world faces in the not-too-distant future, and the urgency to find alternative social-economic-political models to replace the current

Table 1 Policy for tourism social entrepreneurship

Instrument	Initiatives and actions
Financial	• Tax incentives, breaks and rules that acknowledge the particular characteristics of SE and compensate for the additional costs that may be associated with their social mission (e.g. employing vulnerable or disadvantaged people) • Encourage impact investing and other investment incentives that support and recognise the unique features of SE. Particular opportunities for impact investment in tourism related infrastructure, products and services could be profiled and strategically promoted • Facilitate access to financial support and credit (e.g. co-operatives, local community banks)
Information	• Advocacy measures that promote tourism social entrepreneurship (e.g. supporting and profiling demonstration projects, tourism social enterprise awards) • Support for capacity building initiatives such as strategic networks that encourage information exchange and collaboration on social enterprise, and can support the replication and scaling of social enterprise initiatives into widespread change • Incorporate SE into economic planning, local land use management and other planning and development strategies undertaken by local authorities • Training and support for business development, financial management, human resource training, and training for public tendering processes
Authority	• Legal instruments that acknowledge SE as being a different organizational form and with different operational characteristics. The application of human resource, taxation and financial management rules applying to for-profit businesses may not be appropriate for SE. Many countries already have legislation that acknowledges social enterprise as distinct organisational character and alleviates often burdensome requirements that apply to for-profit businesses • Recognizing social value within government commissioning and procurement processes
Organisation	• Incorporate a clearly articulated social mission into government initiatives thereby leading by example • Partnering with SE to deliver tourism services such as visitor information centres, tour guiding services • Promote the inclusion of tourism social enterprises within government supply chains, e.g. catering and event services • Undertake research and monitoring activities that provide information for better policy making concerning SE

version of capitalism, it is appropriate, and indeed imperative, that governments that take action sooner rather than later. This chapter has therefore focused on the second question in an effort to progress the debate towards action.

The aim of this chapter was to examine the characteristics of supportive institutional and policy environments for tourism social entrepreneurship. It was based on the premise that social entrepreneurship does not exist in a vacuum, but is shaped by institutional rules, routines, structures and cultures over which governments have some influence. The chapter makes the case that, even though governments do not possess unilateral power to drive transformational social change, they have considerable opportunity to create the conditions whereby tourism social entrepreneurship can flourish. Governments can achieve this by, firstly, developing policies that support and encourage the development and operation of social enterprises as part of an inclusive and sustainable tourism system, and secondly, by creating the institutional conditions that encourage, legitimize and synergize social entrepreneurship. The chapter offers concrete considerations for policy makers in terms of making institutional and policy changes, but at the same time seeks not to take a normative stance with respect to giving particular directives. Concrete actions need to be derived within context and by recognizing the particular features and capacities of the local tourism industries, governments, civil society actors and collectives, and the networks that connect them. Future research should seek to monitor and evaluate government approaches to tourism social entrepreneurship with a view to understanding the effects of policy and institutional conditions on the success of individual social enterprises and on the scaling and ecologizing of social entrepreneurship into a movement. Such research will be important in informing future policy and institutional initiatives.

Discussion Questions

1. Should governments, in whatever capacity they have, pursue social enterprise as a way of addressing social problems?
2. What factors might limit a government's capacity to create enabling conditions for tourism social entrepreneurship? Given examples.
3. Explain the characteristics of an enabling institutional environment for tourism social entrepreneurship? Given examples.
4. Explain the four categories of policy instruments that might be used to promote tourism social entrepreneurship. Give examples. What resources might they require to implement?

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Social Entrepreneurship Typologies and Tourism: Conceptual Frameworks

Jonathon Day and Makarand Mody

Abstract The chapter examines the ways that social entrepreneurs (SE) and Socially-Entrepreneurial Organizations (SEO) have been categorized. SEs have been categorized in terms of their personal traits and character, their organizational context, their work/leadership style, their motivations and the types of activities they undertake. SEOs have been categorized by the way they balance their social mission with revenue generation, the types of social benefits they provide, funding, and their use of tangible and intangible assets. Each of these typologies can be effectively applied to tourism. While, the terms SE and SEO are relatively new to tourism, they are closely linked to established fields of tourism study. Ecotourism, pro-poor tourism, and community based tourism are all areas of tourism that rely heavily on the work of SEs and SEOs. The new focus on SEs and SEOs provides new perspectives for the study of tourism. The chapter concludes by suggesting a number of typologies for tourism-related SE and SEO studies.

Keywords Typologies • Social entrepreneurship • Sustainability • Social enterprises

1 Introduction

Tourism is potentially transformative, not only for travelers, but for the communities to which tourists travel and the organizations that directly and indirectly serve those visitors. The spending power of tourists, currently over 1.5 trillion dollars for international travelers (UNWTO, 2015), provides a variety of opportunities for both traditional entrepreneurs and social entrepreneurs to build businesses that create economic and social value. While aspects of social entrepreneurship have been addressed in various contexts, including—sustainable tourism, pro-poor tourism,

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and community-based tourism to name a few—discussion of social entrepreneurship has been limited. This is not surprising given the study of social entrepreneurship and social entrepreneurs is a "fledgling" field of study, but there is opportunity to further examine the phenomenon. As a foundational component of the study of social entrepreneurship and tourism, this chapter will examine a number of typologies of social entrepreneurs and social entrepreneurship and their relationship to tourism.

Social entrepreneurship has been embraced by many social sector organizations. Social enterprises are contributing positively to overcoming entrenched social issues in a variety of settings, from rural to urban locations and from the developing countries to the most advanced ones. While evidence exists about the effectiveness of the approach, general agreement on the theoretical foundations to explain the phenomenon is lacking. If the examination of social entrepreneurship is "young", then the examination of social entrepreneurs and social entrepreneurship in tourism is still in its infancy. Yet there are many individuals and groups using tourism related enterprises to achieve important social and environmental objectives and much to learn about this phenomenon. From a tourism perspective, social enterprises range from ecotourism lodges like Guludo Beach Lodge in chapter "Guludo Beach Lodge and the Nema Foundation, Mozambique" to cooperatives providing organic farm fresh food to urban hotels.

Given the nascent state of the field, examination of how researchers have framed and categorized social entrepreneurs and their activities is worthwhile. It provides a useful starting point for deeper examination of the phenomenon and provides context to the many innovative ways tourism enterprises are utilized to address social issues. The current chapter applies a broad definition of typology. It is described as "the study of how things can be can be divided into types; study of or analysis or classification based on types or categories ("Merriam-Webster.com," n.d., p. 360)". The chapter will examine research that addresses typologies, categorizations and models to better understand current thinking about the nature of social entrepreneurship. Understanding the dimensions into which groups can be categorized provides insight about important characteristics within a group and shared characteristics between groups within the phenomenon (Woo, Cooper, & Dunkelberg, 1991). Woo et al. (1991) also noted that typologies and classifications are developed through both empirical analysis and conceptual formulation; this is also true in the study of social entrepreneurs and social enterprises. In some cases, the development of typologies leads to specific theory development (Doty & Glick, 1994) but, at least, one can reasonably propose that "typologies organize existing knowledge that help explain relationships and guide theory development" (Kirchhoff, 1994, p. 422). Such an approach has been important in the development of business-related topics like strategy, organization, and entrepreneurship more so than traditional sciences (Woo et al., 1991). The typologies and categorizations overlap as they examine social entrepreneurship and socially-entrepreneurial organizations through different frames, deepening one's understanding of social entrepreneurship and revealing emergent themes in the current research. While there are a variety of perspectives on SE and SEO, the extant research is predominantly presented from the perspective of the social sector. The current chapter examines models, categorizations and typologies of entrepreneurship, social sector organizations and SEO. Informed by these foundational studies, the present researchers seek to better understand Social Entrepreneurial activity in the tourism system.

2 Social + Entrepreneurs

Several commentators on social entrepreneurship (Dees, 2001; Martin & Osberg, 2007a; Peredo & McLean, 2006) have noted that understanding social entrepreneurship requires an understanding of entrepreneurs, entrepreneurship and the "social sector". Indeed, research in the field tends to be addressed either through the framework of the social sector or from the perspective of entrepreneurial studies. Thus the present researchers will begin by addressing these topics—entrepreneurship and the social sector—separately before examining social entrepreneurship as a holistic concept.

2.1 Typologies of Entrepreneurs

In addressing typologies of social entrepreneurs (SE) one must consider the typologies applied to entrepreneurs. Although a relatively new field, the study of entrepreneurship has established itself in the extant literature; entrepreneurial studies have become staples of business schools around the world. Several seminal concepts lay the foundation for discussion of entrepreneurship. Jean Baptiste Say proposed that entrepreneurs "create value" (Dees, 2001; Martin & Osberg, 2007a) and Joseph Schumpeter described entrepreneurs as change agents and innovators engaged in "creative-destruction" that reforms and revolutionizes production (Martin & Osberg, 2007a). In addition, Zahra, Gedajlovic, Neubaum, and Shulman (2009) suggested that Hayek's work highlighting "the critical role of private, local knowledge" (p. 523) and Kirzner's concept that entrepreneurial opportunity is the result of the entrepreneurs' "alertness to opportunities" (p. 525) helped lay the framework for research about entrepreneurship.

While many typologies of entrepreneurs have been developed, Dincer, Yildirim, and Dil (2011) proposed that most typologies identify two or three primary types of entrepreneurs. Even though each study applied slightly different criteria to the categories they describe, a general theme emerges (Woo et al., 1991). Two general types of entrepreneur, "craftsmen" and "opportunists", can be identified across a wide range of sources. Many such typologies have additional categories, beyond craftsmen and opportunists, and it is clear that few researchers consider that the two common descriptors capture the full range of entrepreneurs. For instance, Dincer et al. (2011) recognized the importance of autonomy to many entrepreneurs and applied third category of "independence-oriented" entrepreneurs. Dincer et al's descriptions of "types" of entrepreneurs are indicative of this stream of research and includes:

- Growth-oriented Entrepreneurs, driven by desire for substantial growth in a relatively short period.
- Craftsman-oriented, drawn to a particular type of business, and
- Independence-oriented Entrepreneurs, driven by the desire to work for themselves—and not for others (Dincer et al., 2011, p. 603)

In tourism, examples of these types of entrepreneurs are readily identified. In recent years in tourism, as in other industries, growth oriented entrepreneurs are exemplified by the founders of technology-related start-ups that grow quickly. Craftsmen-oriented entrepreneurs also are common. An example of this type of entrepreneur is the seasoned hotelier who establishes a new hotel management group to take advantage of a specific market opportunity. In addition, tourism has a tendency to attract many independence-oriented entrepreneurs, the majority of whom choose businesses that are compatible with lifestyle choices. While developed to explain entrepreneurship in the "for-profit" realm, these types of entrepreneurs can be recognized in the social sector. Classifications such as these provide a foundation for more specific typologies of social entrepreneurs that will be discussed later in the chapter.

2.2 *Organizations in the Social Sector*

While useful to consider social entrepreneurship from the context of entrepreneurial studies, a review of social entrepreneurship from the perspective of the social sector is worthwhile. Several authors (Abu-Saifan, 2012; Martin & Osberg, 2007b) emphasized the importance of identifying boundaries for organizations identified as "socially entrepreneurial" within the social sector. In the field of social engagement, social entrepreneurship is argued to be only one of a variety of responses available to motivated citizens. Martin and Osberg (2007a) identified three "pure" forms of social engagement and placed social entrepreneurs into a framework that examines a variety of actors seeking to improve the world. Their three forms of social engagement are Social Entrepreneurship; Social Service Provision (limited in scope and reliant on external funding) and Social Activism (focused on influencing systems to achieve social goals). Social Entrepreneurship is perceived as distinct from both Social Service Provision and Social Activism, characterized by both direct action and creation of new and sustained ways of addressing social issues to achieve a new "equilibrium" (Martin & Osberg, 2007a) in the delivery of these services. See Fig. 1. While useful in conceptualizing different domains of the social sector, there is considerable overlap of these categories; social service providers and social activists can act in a socially entrepreneurial manner.

From this foundation based on two concepts, addressing social issues and undertaking entrepreneurial activity, the present researchers will examine SEOs

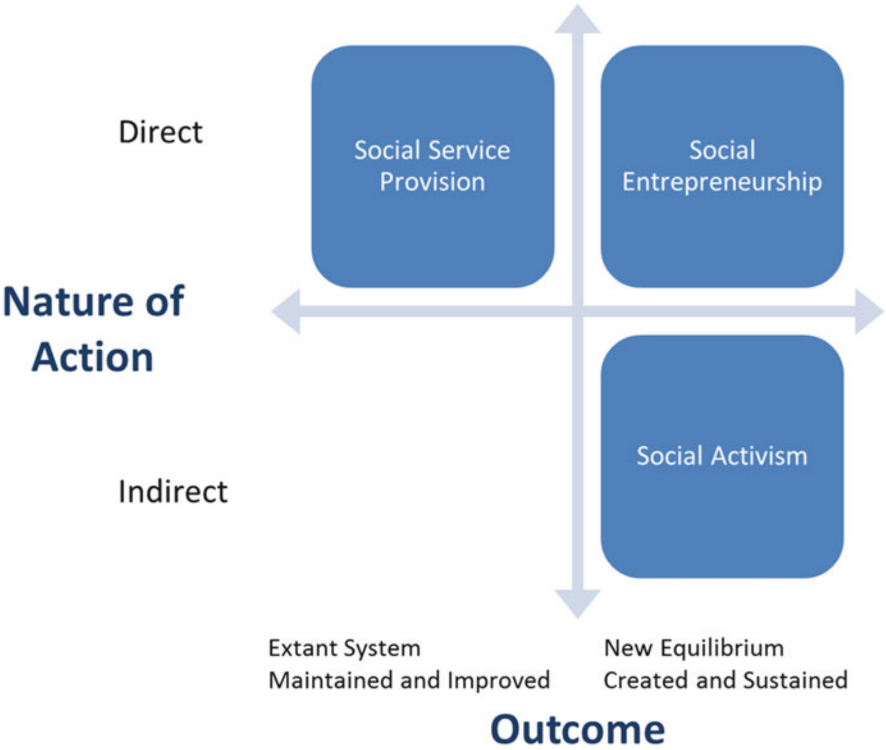


Fig. 1 Martin and Osgood's pure forms of social engagement. Source: Martin & Osberg (2007a, p. 38)

and identify ways that social entrepreneurship has been categorized into the larger realm social-mission driven organizations.

3 Social Entrepreneurs

Dees (2001) noted "the idea of 'social entrepreneurship' has struck a responsive chord. . .It combines the passion of a social mission with an image of business-like discipline, innovation, and determination commonly associated with, for instance, the high-tech pioneers of Silicon Valley" (p. 1). Social entrepreneurship can be viewed as an emerging movement; and like many movements, it has proponents advocating the adoption of the principles of social entrepreneurship. Organizations like the Skoll Foundation, Ashoka, Kauffman Foundation, and Unlimited promote social entrepreneurship. Important protagonists, like Nobel Prize winner Muhammed Yunus and Jeffrey Skoll, extoll the virtues of the approach. These current proponents of social entrepreneurship tend to focus their attention on high impact, scalable enterprises, exemplified by the Yunus' Grameen Bank. Martin and

Osberg (2015) exhorted the importance of SEs developing systems that can be brought to scale and contribute impact beyond the initial context in which they were developed. Attention to these types of organizations is analogous to focus on high growth entrepreneurial companies, often high-technology start-ups common in traditional entrepreneur studies. Just as the focus on high growth entrepreneurial companies fails to address the full scope of traditional entrepreneurial activity, scalable, high impact socially entrepreneurial organizations are not the only type of enterprises being developed by social entrepreneurs. Also, to date, with a few exceptions like Paredo and McLean (2006), there has been little critique of social entrepreneurial activity. It is within this context that the current chapter examines several approaches to categorizing SEs and SEOs.

3.1 Characteristics of Social Entrepreneurs

SEs are often described in terms of their behaviors and personal characteristics. The proponents of such an approach tend to frame social entrepreneurs in glowing terms. For instance, Abu-Saifan stated that "Social entrepreneurs create social value and initiate social change through commitment, innovation, vision and change leadership" (Abu-Saifan, 2012). Dees (2001) called them a "rare breed". Like entrepreneurship, which is often discussed in terms of "the heroic individual", emphasis in social entrepreneurial studies focuses on the individual. Thus, like the previous studies of leadership and entrepreneurship, researchers have categorized Social Entrepreneurship by its practitioners' personal characteristics and behaviors. For example, Abu-Saifan (2012) compared and contrasted SEs with traditional profit-oriented entrepreneur, finding shared characteristics as well as unique traits. Focus on the individual and personal traits is important because, as long as the process of identification and categorization of SEs remains imprecise and open to interpretation, individuals will self-identify as SEs based on their perceived match with these characteristics. See Table 1.

Table 1 Abu-Saifan's Unique and Common Characteristics of profit-oriented entrepreneurs and social entrepreneurs

Unique characteristics of profit-oriented entrepreneurs	Characteristics common to both types	Unique characteristics of social entrepreneurs
• High achiever • Risk bearer • Organizer • Strategic thinker • Value creator • Holistic • Arbitrageur	• Innovator • Dedicated • Initiative taker • Leader • Opportunity alert • Persistent • Committed	• Mission leader • Emotionally charged • Change agent • Opinion leader • Social value creator • Socially alert • Manager • Visionary • Highly accountable

Source: Abu-Saifan (2012, p. 25)

3.2 Social Entrepreneurs, Social Intrepreneurs, and Socially Responsible Entrepreneurs

Focus on personal characteristics allows a broader interpretation of "social entrepreneurs" and where they operate. Just as it is suggested that some managers in traditional organizations develop "an entrepreneurial mindset", one can be argue that there is a "social entrepreneurial mindset": social entrepreneurs approach challenges based on a variety of factors and find unique solutions. From such a perspective, social entrepreneurial behavior and approaches can take place both within traditional businesses and in organizations that have been established as social enterprises by the social entrepreneur. As such, people with "socially entrepreneurial mindsets" are categorized. Social Entrepreneurs establish new organizations, described in this chapter as social enterprises or socially entrepreneurial enterprises, to achieve social goals. "Social Intrepreneurs" work as change agents within companies, applying socially entrepreneurial behaviors to achieve solutions to social and environmental problems (*The Social Intrapreneur: A Field Guide for Corporate Changemakers*). While the current chapter focuses on Social Entrepreneurs, the role of social intrapreneurs should not be overlooked. Social Intrepreneurs, applying entrepreneurial innovation to address social challenges and drive corporate social responsibility (CSR) programs within traditional companies, are significant. A third distinct group of entrepreneurs concerned with social issues are Socially Responsible Entrepreneurs. Crnogaj, Rebernik, Hojnik, and Gomezelj (2014) identified socially responsible entrepreneurs as a distinct group of entrepreneurs, separate from social entrepreneurs per se and posit that destinations seeking to achieve sustainable tourism goals needs entrepreneurs who show concern for triple bottom line issues.

In tourism, the role of personal traits and behaviors, including passion for specific social and environmental issues, and the influence of those individuals on businesses' adoption of socially responsible action is evident. From corporate founders who adopt socially responsible positions to hotel general managers finding entrepreneurial ways to address social issues to entry level managers creating grassroots social or environmental projects, social intrapreneurs have driven 'green' and "social" advances in the industry. One should note that the focus on personal characteristics can be superficial and reality is frequently far more nuanced. The insights provided by Tourism SEs, Gopinath Parayil of Blue Yonder, and Inir Pinheiro of Grassroutes (Chapter "Heroic Messiahs or Everyday Businessmen? The Rhetoric and the Reality of Social Entrepreneurship in India"), shed light on the rhetoric associated with "heroic" social entrepreneurs.

3.3 Are Social Entrepreneurs Solitary Actors or Team Players?

While much of the analysis tends to describe social entrepreneurs as individual leaders, personally driven for change and working alone to create new organizations and institutions, that only tells part of the story. The focus on sole actors, while appealing, may be somewhat misleading. Spear (2006) observed that Social Entrepreneurship often takes place as a team based activity—as opposed to the "heroic individual". He identified "distributed entrepreneurship" as a team based approach to Socially Entrepreneurial work. Social Entrepreneurs can be categorized by an approach along a continuum from "sole-actor entrepreneur" through "distributed entrepreneur." Spear's (2006) observations were echoed by Peredo and McLean (2006) who state that to be a "social entrepreneur may therefore mean being an individual, a member of a group, or an organization who/which carries out the work of identifying and creatively pursuing a social goal" (p. 64).

That groups and organizations can adopt a "socially entrepreneurial mindset" is particularly important to tourism. As noted in chapter "Social Enterprise Ecosystems: A Case Study of the Danube Delta region of Romania", tourism is a system and socially entrepreneurial tourism experiences are often delivered by multiple organizations cooperating in networks. Community-based tourism, such as described in chapter "Walking on Country with Bana Yarralji Bubu: A Model for Aboriginal Social Enterprise Tourism", rely on distributed entrepreneurship. Indeed, given the networked nature of the tourism system, it is common for groups of social entrepreneurs to join together to address social needs. See Fig. 2.

3.4 Social Bricoleurs, Social Constructionists and Social Engineers

Building on the pioneering entrepreneurial research of Hayak, Kirzner and Schumpter discussed earlier, Zahra et al. (2009) proposed a typology of social entrepreneurs that includes three categories—Social Bricoleurs, Social Constructionists, and Social Engineers. Social Bricoleurs are described as entrepreneurs who "perceive and act upon opportunities to address local social needs" (Zahra et al., 2009, p. 523). By definition, bricoleurs use what is "at hand", in this case, to address

Fig. 2 Work styles of social entrepreneurs

social issues. Social Bricoluers tend to work on a small scale with a limited, often local scope.

Many SEOs in tourism can be categorized as Social Bricoleurs. Tourism organizations, particularly organizations within the destination system, tend to be smaller scale and place-based. Their ability to impact socially issues tends to be local. Mody and Day (2014) noted that two social entrepreneurs, Gopinath Parayil of Blue Yonder and Inir Pinheiro of Grassroutes, could be categorized as "Social Bricoluers". Both Social Entrepreneurs utilize resources at hand to achieve their social objectives. The SEs behind The Bana Yarralji Babu "Walking on Country" initiative (Chapter "Walking on Country with Bana Yarralji Bubu: A Model for Aboriginal Social Enterprise Tourism"), the Galudo Beach Lodge (Chapter "Guludo Beach Lodge and the Nema Foundation, Mozambique") and the Juhu Guest House (Chapter "The Influence of Social Entrepreneurship in Tourism on an Arab village in Israel") could each be described as Social Bricoleurs.

The second type of social entrepreneur identified by Zahra et al. are Social Constructionists, social entrepreneurs who "build and operate alternative structures to provide goods and services addressing social needs that governments, agencies, and businesses cannot"(Zahra et al., 2009, p. 523). These social entrepreneurs "build, launch and operate ventures which tackle social needs that are inadequately addressed by existing institutions, businesses, NGOs and government agencies" (Zahra et al., 2009, p. 525). These organizations can range in size from small to large scale and can be local, regional, or international. Social constructionists use the entrepreneurs' ability to identify opportunities to create new ways of addressing social challenges. While traditional entrepreneurs exploit market opportunity for profit, Zahra suggested social constructionist entrepreneurs create "social wealth", build capacity, and create networks of knowledge to overcome market failures. As an example, Acumen (Formerly Acumen Fund) has created a business model which acts as an arbitrageur of knowledge and brings together knowledge, skills and resources from two different locations to solve widespread but specific problems. Acumen works within the current system to overcome inefficiencies and market failures. It addresses social issues, such as poverty, through loans and investments to local organizations tackling these issues; it does not provide charity or grants to these organizations. "Social constructionist" entrepreneurs overcome market failure through new approaches not previously explored.

Perhaps a little more difficult to identify are examples of social constructionists in tourism. Nevertheless, with his goal of "franchising" the Blue Yonder approach, it could be argued that Gopi in chapter "Heroic Messiahs or Everyday Businessmen? The Rhetoric and the Reality of Social Entrepreneurship in India" is taking a social constructionist approach to his enterprise. Similarly, like Acumen, the Borneo Ecotourism Solutions and Technologies (BEST) Society in chapter "The BEST Society: From Charity to Social Entrepreneurship" is applying expertise from a variety of contexts to support tourism businesses and development in areas that lack expertise in order to improve the lives of the individuals in those destinations.

The third type of social entrepreneur in this typology is Social Engineers. Social Engineers, as defined by Zahra, seek to develop newer, more effective social systems designed to replace existing systems (Zahra et al., 2009). Social engineers tend to work on large scale projects that are either national or international in scope. These can be considered "disruptive" enterprises. These social entrepreneurs seek to change the system itself or, as Yunus, Moingeon, and Lehman-Ortega (2010) stated, "challenge conventional wisdom" (p. 314) and "reinvent the rules of the game" (p. 314). While one could argue that some disruption of business models, such as those associated with the sharing economy (AirBnB) create positive social outcomes, the original intent of most these organizations was not to address social issues. Perhaps the dearth of these disruptive social enterprises in tourism has resulted in the apparent lack of attention to social entrepreneurs in the tourism sector.

4 Organizations That Social Entrepreneurs Create

Although social entrepreneurship is in its infancy, discussion of the role of business in addressing social issues has been an important topic in management studies for over a century. In recent years, discussion has moved from a classical economic perspective in which companies are responsible for maximizing profit, as advocated by economists such as Milton Friedman (1970), to a more socio-economic perspective. Robbins and Coulter (2012) described the socio-economic perspective in terms of companies that are socially responsive, addressing stakeholder demands or socially responsive and taking a proactive approach to social issues (see Fig. 3). To this continuum, the present authors propose that "Socially-Entrepreneurial Organizations" companies set up specifically to address social issues is an appropriate addition. Social entrepreneurs operate within organizations and organizations have a variety of responses to social issues. Traditionally, as proposed, these responses range from merely meeting legal obligations to social responsiveness and social responsibility (Wartick & Cohran, 1985). The introduction of socially-entrepreneurial organizations (SEO) extends this model to organizations developed

Fig. 3 Continuum of corporate response to social issues. Adapted from Robbins and Coulter (2012)

specifically to address social issues. These categorizations are applicable to both established companies and new ventures.

While there is now greater public expectation that companies will be involved in social issues, one must note that some of the greatest philanthropic institutions have been established by capitalists operating under the classical economic notion that the sole responsibility of the company should be to generate profit which the enterprise distributes to owners to be distributed as they see fit. The Bill and Melinda Gates Foundation, established by Microsoft Founder Bill Gates, is a contemporary example of such an organization.

4.1 Balancing Social Mission with the Profit Imperative

By definition, social entrepreneurs must balance social goals with the need to generate revenues. Social Enterprise programs often have the goal to "both solve big societal problems and demonstrate revenue sustainability" (Thompson & MacMillan, 2010, p. 292). This is not as easy as it sounds as many social issues are intractable. Indeed, Thompson and MacMillan (2010) argued that "if the problem were tractable, some profit seeking enterprise would be making profits from resolving it" (p. 292). Nevertheless, at the heart of the "social entrepreneur" concept is the notion that social problems can be solved through the adoption of business principles including productivity and operational effectiveness. As Mair, Battilana, and Cardenas (2012) noted "SEOs. . .distinguish themselves from the larger population of organizations addressing social issues through their declared attachment to do so effectively and efficiently" (p. 363). The balancing of these dual goals—social good and generating revenue/profit—is an ongoing theme of research concerning social entrepreneurship (Certo & Miller, 2008; Puia & Jaber, 2012; Tan, Williams, & Tan, 2005). The focus on social mission is a predominant theme in analysis of social entrepreneurial motivation (Austin, Stevenson, & Wei-Skillern, 2006; Seelos & Mair, 2005). The approaches to categorizing ways SEOs balance social and economic goals are exemplified by models presented by Peredo and McLean (2006), Neck, Brush, and Allen (2009) and Tan et al. (2005). Peredo and McLean (2006) provided a useful analysis of social entrepreneurship addressing the place of social goals and the role of commercial exchange to the organization. See Table 2.

Santos (2012) examined the issue of balancing profit and mission in terms of two strategic approaches: value creation and value appropriation. Santos notes there is often a trade-off between creating value and creating social value that can be captured by the social entrepreneur in profit and advocates the importance of strategic clarity in choosing between these business models. Examining this issue from the SE's perspective, Volkmann, Tokarski, and Ernst (2012) note that social entrepreneurship frequently does not provide much opportunity for value capture and appropriation. The challenge of managing the trade-off between value creation and value appropriation is also evident where SE use one SEO to fund another

Table 2 Peredo and Mclean's range of social entrepreneurship

Place of social goals	Role of commercial exchange	Example
Enterprise goals are exclusively social	No commercial exchange	Non-government organizations
Enterprise goals are exclusively social	Some commercial exchange, any profits directly benefit social benefit (integrated) or in support of enterprise (complementary)	Grameen Bank, Newman's Own
Enterprise goals are chiefly social but not exclusively	Commercial exchange, profits in part to benefit entrepreneur and/or supporters	Nissouri Home Care, Ciudad Salad
Social goals are prominent among other goals in the enterprise	Commercial exchange: profit making to entrepreneur & others is strong objective	Ben and Jerry's
Social goals are among other goals in the enterprise; but subordinate to others	Commercial exchange; profit making to entrepreneur and others is prominent or prime objective	"Cause-Branding"; CSR

Source: Peredo and McLean (2006, p. 63)

organization designed to meet social objectives. Adventure Alternative/Moving Mountains (Chapter "Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism") and the Guludo Beach Lodge and the Nema Foundations (Chapter "Guludo Beach Lodge and the Nema Foundation, Mozambique") are examples of these paired SEOs.

Neck et al. (2009) addressed the same issue and approached social entrepreneurship from the perspective of entrepreneurial ventures (see Fig. 4). Their typology uses two dimensions—venture mission and primary market impact—and examines them on a continuum from economic to social impacts. Venture mission is defined as the purpose of the organization and explores whether the organization's mission is primarily profit-driven or social-benefit driven. Primary Market Impact can be defined as the outcomes of the organization for society.

The result is four types of entrepreneurial ventures:

- Traditional Ventures: Organizations primarily focused on economic mission with profits as the primary market outcome;
- Social Purpose: Organizations that recognize that a social problem will be solved but the primary mission is economic;
- Social Consequence: Organizations similar to traditional businesses but many of their activities have positive social consequences through practicing CSR; and
- Enterprising Non-Profits: Organizations that have earned income activities which they apply to their social mission.

Perhaps most useful is Neck et al.'s (2009) recognition that many organizations adopt hybrids of these general structures. Also Tan et al. (2005) proposed a continuum of social entrepreneurship that extends from a focus on social concerns to organizations that mix social and revenue goals. Their categories capture a

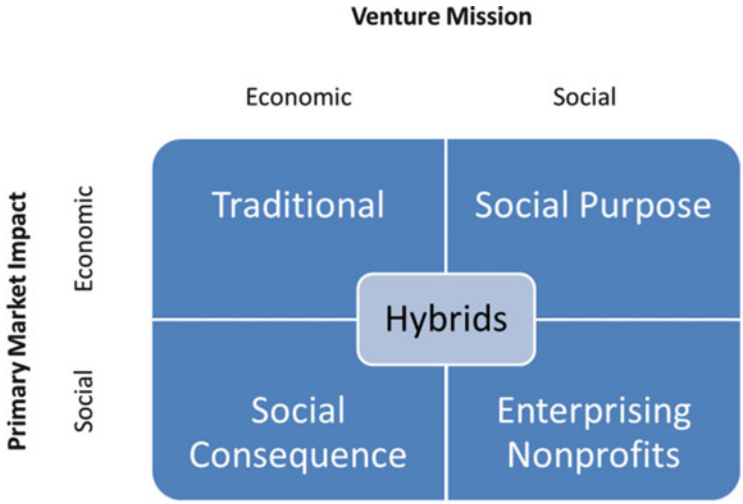


Fig. 4 Neck, Brish and Allen's venture typology. Source: Neck et al. (2009, p. 15)

different set of organization types and include community-based enterprises, socially responsible enterprises, social service industry professionals, and socio-economic or dualistic enterprises. In some ways, these models recognize the distinction between socially responsible entrepreneurs, entrepreneurs concerned about developing companies that adopt socially responsible positions, and social entrepreneurs.

Much of the literature on social entrepreneurial activity addresses the issue from both a social and non-profit perspective. A review of literature on social entrepreneurship reveals a substantial focus on social issues. Neck et al. (2009) proposed that both environmental and social issues provide opportunities for social entrepreneurs. As such, SEOs could be seen as addressing issues associated with all aspects of the triple-bottom line, economic, social and/or environmental issues (Elkington, 1997) as opposed to only social/economic issues. Broadening the frame in this way reveals that extant literature treats green entrepreneurs quite differently from entrepreneurs seeking address issues related to social causes. While examination of the SEO from the perspective of social issues reveals a broad continuum of organizations,—some of which are concerned only for revenue to reinvest in the social mission of the enterprise—from the perspective of "green" entrepreneurs the expectation is that profits will be directed to the entrepreneur.

In their study of green entrepreneurs, Walley and Taylor (2002) focused on entrepreneurial businesses established with a green or environmental purpose. While environmental issues fall within the general framework of social good, Walley and Taylor (2002) assumed that the entrepreneurs in this field are driven largely by profit. Using two continuums, one of personal factors (social/economic orientation of the entrepreneur) and the other of structural influences perceived by the entrepreneur, Walley and Taylor identified the following four types of environmental entrepreneur:

- Ad hoc "Environpreneur": This type of entrepreneur is driven by financial rather than ideological factors. He or she sees an opportunity that happens to be "green" and pursues it;
- Innovative Opportunist: The innovative opportunist identifies specific opportunities in niche markets;
- Ethical Maverick: The entrepreneur is motivated by networks and experiences to operate "alternative-style businesses on the fringes of society" (Walley & Taylor, 2002, p. 40); and
- Visionary Champion: He or she is described by Walley and Taylor as a "champion of sustainability (who) sets out to change the world, operates at the leading edge and has a vision of a sustainable future that envisages hard structural change" (Walley & Taylor, 2002, p. 40).

The challenge of balancing social and economic/profit related goals as indicated in these typologies is evident in several of the SEO's in this book. Gopi Parayil of Blue Yonder and Inir Pinheiro of Grassroutes (Chapter "Heroic Messiahs or Everyday Businessmen? The Rhetoric and the Reality of Social Entrepreneurship in India") express the challenge of balancing their desires for social good with their need to "earn a living". The Bana Yarralji Bubu people (Chapter "Walking on Country with Bana Yarralji Bubu: A Model for Aboriginal Social Enterprise Tourism") explicitly balance goals associated economic benefit, Society and Culture, Well-being and Nature, in the operation of their SEO with a culturally appropriate governance structure. The typologies in this section outline the broad range of types of organizations that balance social mission with profit-making goals. One key conclusion derived from this analysis is that there is no single approach to creating and operating a SEO. Tourism SEOs, like counterparts in other sectors, adopt or develop a wide variety of structures and approaches to meet their mission and goals.

4.2 Typologies of Funding for Social Entrepreneurship

Funding is a critical issue for social entrepreneurs as access to funds is different from sources available to traditional for-profit businesses. Austin et al. (2006) noted that social entrepreneurs face greater constraints in raising and mobilizing funds. One approach to categorizing social entrepreneurial activity is through analysis of their funding approaches. Puia and Jaber (2012) proposed a taxonomy (Table 3) based on four sources of financial capital. The taxonomy implicitly recognizes that social entrepreneurs sometimes work within existing companies and that seeking funding from donors, foundations and venture philanthropists is an inherently entrepreneurial activity. Several foundations, including the Schwab Foundation and Ashoka, have committed to the promotion and development of SEO by

Table 3 Puia and Jaber's taxonomy of sources of capital for social entrepreneurs

Type of social entrepreneur	Source of capital	Example
NFP seeking avant-garde funding	Partnerships with for-profit firms	Bono's Red
	Sales of products and services (often at above market rates)	Tom's Shoes
Socially responsible practices of commercial business	Angel funds, venture capital, capital markets	Amex
Social activist movement	Foundations, donors, venture philanthropists	International fellowship

Source: Puia and Jaber (2012, p. 18)

providing seed funding and extended networks of supporters (Seelos & Mair, 2005).

While there is little research on funding of tourism related SEOs, it seems likely that many receive seed funding from their founders or individual angel investors and fund their operations through sales of tourism products and services. Blue Yonder and Grassroutes (Chapter "Heroic Messiahs or Everyday Businessmen? The Rhetoric and the Reality of Social Entrepreneurship in India"), Romania (Chapter "Social Enterprise Ecosystems: A Case Study of the Danube Delta region of Romania"), and Guludo Beach Lodge (Chapter "Guludo Beach Lodge and the Nema Foundation, Mozambique") are examples of this approach. Additionally there is evidence that donations from socially concerned individuals provide supplemental funding for some tourism SEOs. An important development is the growth of incubators and other support organizations for tourism-related organizations. An example of such an organization is BEST (Chapter "The BEST Society: From Charity to Social Entrepreneurship"), which provides seed funding and other training for tourism organizations in their region. Crowd-funding is becoming an important source of funding for SEs to start or grow their SEOs. In chapter "Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism" funds for Juha's Guesthouse initial renovation were raised through an Israeli crowd-funding website.

4.3 Social Entrepreneurs' Use of Capitals- Political, Human, Economic and Social

While traditional financial capital is critical to the success of SEOs, it is not their only assets. Social entrepreneurs can be categorized by how they use different forms of capital to achieve their social goals. Mair et al. (2012) found that social entrepreneurs could be categorized by their use of capital, in this case—"a generalized resource"—to achieve social change. In this typology Mair et al. (2012) found four ways by which SEOs use their capital:

- Political Capital: Refers to “citizen’s endowment, empowerment and political identity” (Mair et al., 2012, p. 360). These enterprises mobilize groups to leverage political and legal opportunities.
- Human Capital: Refers to “individual knowledge, skills and acquired expertise” (Mair et al., 2012, p. 361);
- Economic Capital: Refers to “money and other material resources” (Mair et al., 2012, p. 361) This activity includes micro-financing and support of business development; and
- Social Capital: Refers to the ability of SE to stimulate civic engagement by bring together different groups to stimulate social change. It refers to “networks of relationships through which individuals can mobilize power and resources” (Mair et al., 2012, p. 361).

As expected, Social entrepreneur’s effective use of a variety of assets is evident in many tourism SEOs. Adventure Alternative/Moving Mountains (Chapter “Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism”) leverages the social capital created during transformative experiences in Nepal or Kenya to seek support for specific issues long after the traveler has completed their trip. The social benefits realized in the Mexican town of Alamos, described in chapter “The BEST Society: From Charity to Social Entrepreneurship”, rely heavily on the social capital. BEST leverages its human capital to support ecotourism development in Borneo.

4.4 Degrees of Social Entrepreneurship

While social enterprises are often considered holistically, it is possible to look within the operations of the organization to understand the levels of entrepreneurial activity in the delivery of the social mission. Parente, Lopes, and Marcos (2014) developed a series of profiles based on measures of social entrepreneurial activity in a series of business functions including funding, HR management, volunteer management, work organization, and planning. Using these dimensions, Parente et al. (2014) categorized NFPs into three categories of orientation to social entrepreneurship: high, medium and low. The approach recognizes that even organizations established for SE purposes may apply the principles of SE at different levels across functions within the organization.

5 Social Entrepreneurship and Tourism

Entrepreneurship is considered by some academics as an overlooked area of study in tourism (Koh & Hatten, 2002). The role of social entrepreneurship in the tourism system is a relatively new field of study. To date, the few articles that specifically address social entrepreneurism have focused on case studies of specific social enterprises or social entrepreneurs (Bellows, 2012; Sloan, Legrand, & Simons-Kaufmann, 2014). While little research has addressed social entrepreneurs in the realm of tourism, many studies address the topic implicitly. For example, Su, Wang, and Wen (2013) examined the importance of socially-concerned entrepreneurial behavior in destination development. Tourism entrepreneurship has been identified as a means of eliminating or ameliorating some social issues such as poverty (Truong, 2013), in some locations. Community-based tourism and rural tourism studies frequently also include issues of new business development with concern for community, social, and environmental issues.

5.1 New Ways of Categorizing Social Entrepreneurship in Tourism

The current chapter identifies a number of ways in which social entrepreneurship has been categorized in recent years. One must note that, to date, there is little extant research specifically examining the role of social entrepreneurship in tourism and hospitality. However, although not specifically addressing social entrepreneurship, there are a number of established fields of tourism research that address SEs and SEOs. For example, ecotourism, community-based tourism, and pro-poor tourism are often undertaken by SEOs. While reviewing the approaches of categorizations and typologies presented by social sector and entrepreneurial studies is useful, approaching SE and SEO from the perspective of tourism studies is appropriate and the current researchers propose several possible categorizations.

5.2 Tourism Value Chain and Tourism Supply Chain Typologies

Tourism is conceptualized as a complex system (Farrell & Twining-Ward, 2005; Mill & Morrison, 2002) with many organizations within the system working in concert to provide tourists with products and services. SEO and for-profit organizations are some of the many components of the system providing a variety of products and services that generate value for the consumer. Value is measured "by the amount buyers are willing to pay for a product or service" (Porter & Millar, 1985, p. 150) and each organization undertakes a series of activities, described as a "value chain", that create that value. Value chains are embedded in a larger "stream" of activities that Porter and Millar describe as a "value system". For instance, the value system for tourism includes the value chain of travel providers, destination system members and the consumers themselves. Tourism value chain/stem analysis has been used effectively in the past (Mojic, 2012; Song, Liu, &

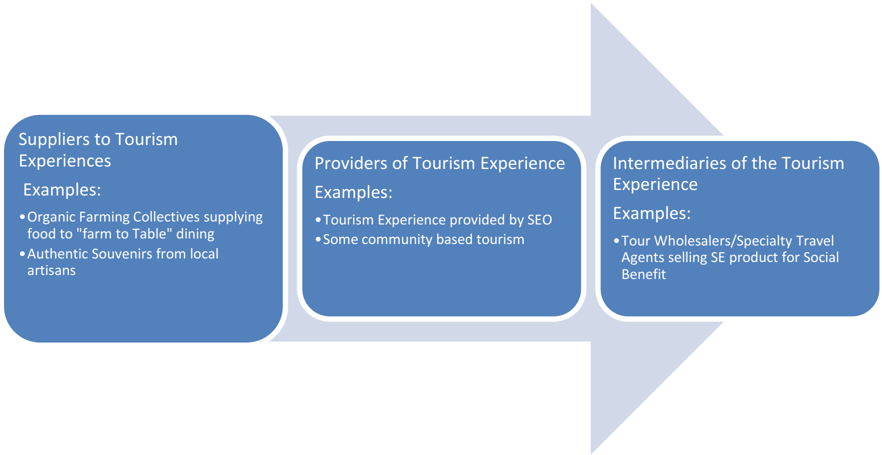


Fig. 5 Categorizing SEOs by contribution to the tourism value chain/system

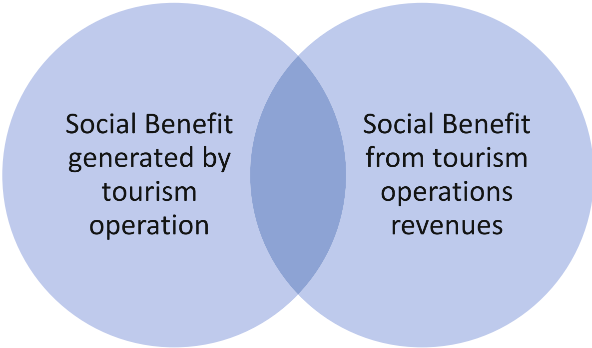
Chen, 2013) and, to take the firsts steps toward understanding the role of SEO in the tourism system, the present researchers propose a useful typology based on the SEO's role in the tourism value chain/system (Fig. 5).We anticipate that social entrepreneurs, recognizing the market potential of tourists, have developed social enterprises at each stage of the value chain, creating businesses that supply tourism and hospitality organizations with food, souvenirs, and other products, social enterprises that host and create valuable experiences for guests, and social enterprises that create value by bundling unique products, services and experiences. A typology of the SEO within the tourism value chain would provide a new perspective on the ability of the tourism system to deliver positive contributions to society.

Supply-chain analysis provides a similar opportunity for categorizing SEOs. Supply chain analysis has been successfully applied to tourism in a variety of contexts (Zhang, Song, & Huang, 2009), including examination of sustainability issues (Font, Tapper, Schwartz, & Kornilaki, 2008; Sigala, 2008). A supply-chain typology may include SEOs providing products and services to tourism organizations and organizations receiving supplies from tourism organizations.

5.3 *Source of Social Benefit*

As noted earlier, the challenge of balancing mission with the needs for profit is an ongoing theme in research on the SEO. However, at least in tourism-related SEOs, this issue has additional dimensions. Social value can be created in both the production of the tourism experience and the use of earnings created by the sale of the tourism experience. In some cases, the tourism organizations achieve their mission through the direct activities of providing the tourism experience. Through

Fig. 6 Sources of social benefit



careful use of a variety of techniques, including supply chain management (sourcing local and authentic products), human resource management (hiring and training local people), and environmental performance management, they create sustainable tourism businesses that generate social benefits. Other social organizations focus less on the benefit generated as a result of operation and more on the financial benefits that are used for other social benefits. The proposed typology applies the value creation/value capture (Santos, 2012) model to the tourism and allows researchers to examine tourism SEOs in terms of the social benefits generated by the operation itself and those that are generated by outputs of the operation. See Fig. 6.

Examination of social entrepreneurial activity in tourism reveals that categorizing social entrepreneurial activity based on network size may be useful. Current typologies identified so far in this chapter tend to focus on individual organizations; however, social entrepreneurship also can be considered in terms of tourism systems and networks. Community based tourism, such as the Bana Yarralji Bubu in chapter "Walking on Country with Bana Yarralji Bubu: A Model for Aboriginal Social Enterprise Tourism", clearly apply "socially-entrepreneurial mindsets" beyond a single organization.

5.4 *Socio-Economic Context*

Finally, one suggested way of categorizing social enterprises in tourism is through the social/economic context in which the organization operates. Dimensions of such a categorization may include urban or rural context, as well as developed or developing economies. See Fig. 7. While all SEOs share common attributes, exploring differences created by social context would provide useful insight. Using this typology, organic cooperative farms supplying London hotels (developed/urban) and handicraft souvenir suppliers to remote eco-lodges of Indonesia could be directly compared.

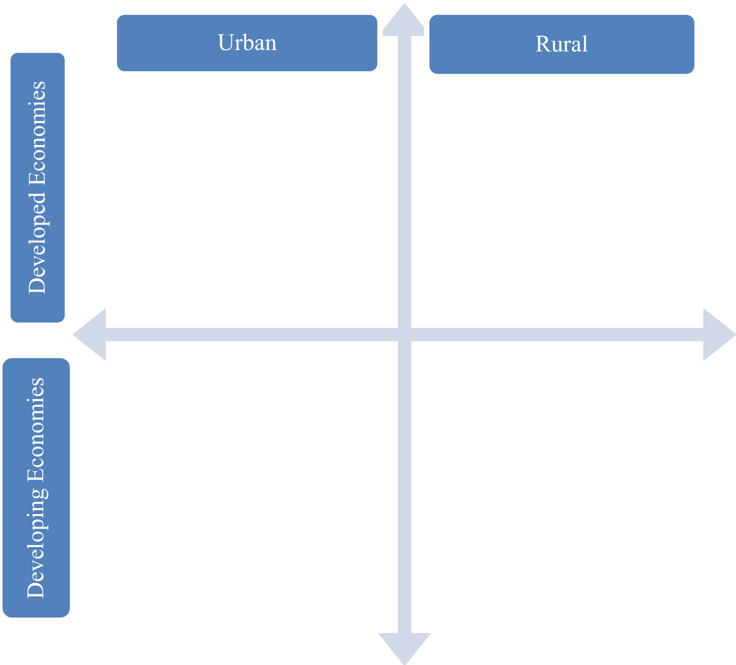


Fig. 7 Socio/economic context of SEO

6 Conclusion

Social Entrepreneurship is emerging as an effective means to address social and environmental challenges in a financially sustainable manner. Social entrepreneurs, recognizing the market opportunities provided by tourism, use tourism-related activities to fulfill their social and financial goals. As a new field, research themes and approaches are emerging, and examination of the categorizations and typologies of social entrepreneurs and SEOs provide useful insights. The current review found that existing conceptual models are based on social entrepreneurs themselves and the organizations they create.

Social entrepreneurs are categorized along a variety of dimensions in the extant literature. Those dimensions include:

- Personal characteristics/traits;
- Organizational context: Social entrepreneurs, social intrepreneurs and socially responsible entrepreneurs;
- Work/Leadership style: solitary actors or team players (distributed entrepreneurship); and
- Motivations, ventures and types of activity: social bricoleurs, social constructionists and social engineers.

Social-Entrepreneurial Organizations (SEO) have been examined in various ways. Organizations can be categorized in a range of ways from organizational context to the degree in which they embrace SE principles and practices. Typologies examined in this chapter include:

- Organizational context for SE;
- Mission balance models;
  - Range of social entrepreneurship
  - Venture typology
- Benefit focus: social, environmental, or both;
- Typology of funding approaches;
- Uses of capital: human, political, economic and social;
- Degrees of social entrepreneurship.

One of the most important emerging themes is modeling the SE's response to the challenge of balancing social mission and financial mission. Several authors have attempted to categorize responses to the challenge.

The current review is useful in providing new perspectives for examining this area of tourism. Each of these typologies can be applied to tourism-related SEOs and provide new perspectives for examining the role of tourism in addressing social issues. This book provides a variety of cases that can easily be categorized in the typologies reviewed. As we move forward it is clear that several established fields of tourism research incorporate issues associated with social entrepreneurship and socially-entrepreneurial organizations. As Pollock (2015) notes "the need and opportunity for Social Entrepreneurship within the global tourism and hospitality sectors is systematic, strategic, and tactical" (p. 8). As attention to social entrepreneurship grows it is incumbent on tourism researchers to engage with the topic.

Discussion Questions

1. Compare and contrast the typologies associated with Tourism Entrepreneurs with those of Tourism Social Entrepreneurs. What similarities do you see? What are the differences?
2. What are the critical characteristics of a Tourism Related Social Enterprise Organization (SEO)?
3. The authors state that some people self-identify as "social entrepreneurs." Is this "right"? Should social intrepreneurs, working in large companies consider themselves "social entrepreneurs"? What about socially responsible entrepreneurs whose primary goal is profit but are contributing solutions to social problems?
4. How does understanding typologies, categorizations and models of social entrepreneurship contribute to understanding of tourism social entrepreneurship?
5. Do your own 'gap' analysis of the typologies presented. What do you think is missing? How would you categorize tourism related SEOs?

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Business Models for Social Entrepreneurship in Tourism

Roberto Daniele and Isabel Quezada

Abstract This chapter examines the business model construct as a possible tool to analyze how social enterprises create value for their stakeholders. In particular it identifies different operational models and examines how they are particularly relevant to tourism and hospitality. The chapter first reviews the extant literature on business models before moving on to examine their applicability to social enterprises. Key components of the business models are then analyzed in the context of tourism social enterprises. These include the identification of a value proposition, key resources, key networks, and an analysis of economic capital, revenue streams, cost structures, legal structures and marketing and distribution channels. The paper's conclusion argues for more extensive use of the business model construct by tourism social entrepreneurs to help them become more successful and sustainable. This will provide a more consistent approach to analyzing in-depth case studies of tourism social enterprises in the future.

Keywords Business models • Tourism social enterprise • Value proposition • Value networks • Cost structure • Distribution channels • Customer relationships

1 Introduction

The growth of social entrepreneurship in the last three decades has seen the spawning of new and creative ways of doing business. These approaches use dramatically different models for value creation when compared to traditional business models. Much work has captured the essence of such innovation and a key tool to accomplish this consistently and reliably is the application of the business model (BM). As social entrepreneurship emerges more in tourism and hospitality, the BM tool can identify and analyse how social entrepreneurship is delivering innovation into this sector. It helps users to visualise the key component blocks and stakeholder groups within the business and their relationships.

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The BM concept dates back to the 1970's when it was used to capture and display information flows to model operational processes and information systems in an organization (Stahler, 2001; Zollenkop, 2006). In the mid 1990's the concept became particularly significant due to the boom of internet businesses (Amit, Massa, & Zott, 2010) and gradually began to expand to other industries (Zu Knyphausen-Aufsess & Meinhardt, 2002). By the year 2000 the term had lost its exclusive association with information systems and became increasingly related to strategy (Stahler, 2001) as its holistic approach explained the firm's activities and processes (Rentmeister & Klein, 2003).

In the last decade, BMs have become widely accepted across a variety of disciplines (Sommerrock, 2010) and they are commonly used by practitioners and academia (Zollenkop, 2006) although there is no evidence of their widespread use within the tourism industry. Nowadays, BMs are considered fundamental constructs to understand the formation, growth potential and success of new organizations (Franke, Gruber, Harhoff, & Henkel, 2008) and serve as a 'unifying unit of analysis' with the ability to capture 'value creation arising from multiple sources' (Amit & Zott, 2001, p. 494). As social enterprises deal with social value creation the BM approach is an important lens to analyse different typologies of social enterprises.

2 Business Models Definitions and Dimensions

The literature on BMs highlights numerous definitions that partially overlap, allowing for multiple interpretations (Amit et al., 2010). In addition, researchers argue that the term is frequently used superficially without a real understanding of its roots, role and potential (Osterwalder, Pigneur, & Tucci, 2005). Amit et al. (2010) argue that despite the various definitions, common links are emerging amongst BM studies that could serve to unify the concept. First, BMs are emerging as new entities of analysis. Second, BMs are serving as systems or holistic approaches to explain how companies do business. Third, organizational activities play an important role in the proposed conceptualization of business models. Lastly, BMs search to explain how value is created and captured.

The plethora of definitions has encouraged researchers to move away from definitions and instead concentrate on BM's dimensions, which have been extensively explored (Afuah & Tucci, 2003; Amit & Zott, 2001; Chesborough & Rosenbloom, 2002; Hamel, 2000; Linder & Cantrell, 2000; Magretta, 2002; Mahadevan, 2000; Osterwalder & Pigneur, 2004; Stahler, 2001; Weill & Vitale, 2001). For the purpose of this chapter the following definition of BM is adopted:

> A business model describes the rationale of how an organization delivers and captures value (Osterwalder & Pigneur, 2010 p. 14)

One of the most used BM approaches is that developed by Osterwalder & Pigneur, 2004 who proposed a BM ontology based on an extensive and rigorous

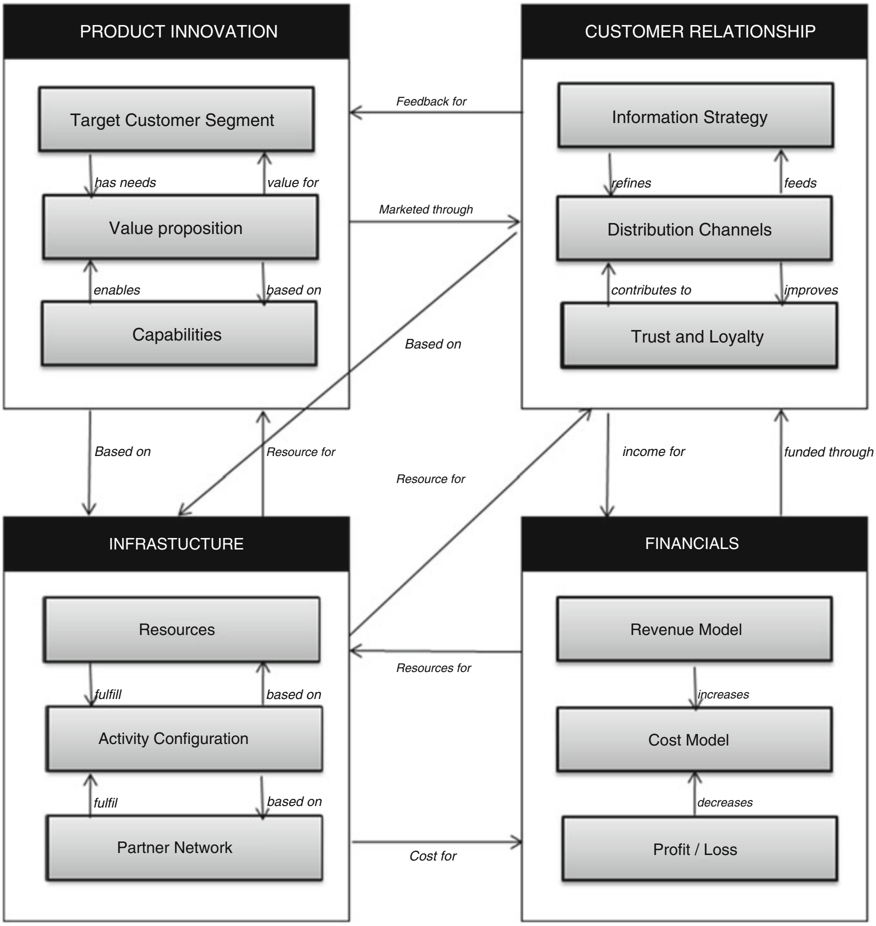

Fig. 1 Business model elements and relations. Source: Osterwalder and Pigneur (2002, p. 3)

literature review, conceptualizing and formalizing of BM's dimensions, elements, relationships, semantics and vocabulary. Four basic dimensions have been presented: product innovation, customer relationship, infrastructure management and financial statements (see Fig. 1).

A few years later, Osterwalder and Pigneur (2010) simplified the previously described ontology from twelve to nine building blocks, including information strategy, trust and loyalty into customer relationship and removing the profit and loss dimension as they are the result of the revenue and costs model. These nine building blocks are now: key partners, key activities, a value proposition, customer relationship, customer segments, key resources, distribution channels, cost structure, and revenue streams, and are displayed in Fig. 2. They enable the study of the value creation capabilities of each element and in relation to each other. A discussion of these blocks in the context of tourism social entrepreneurship follows in Sect. 3.

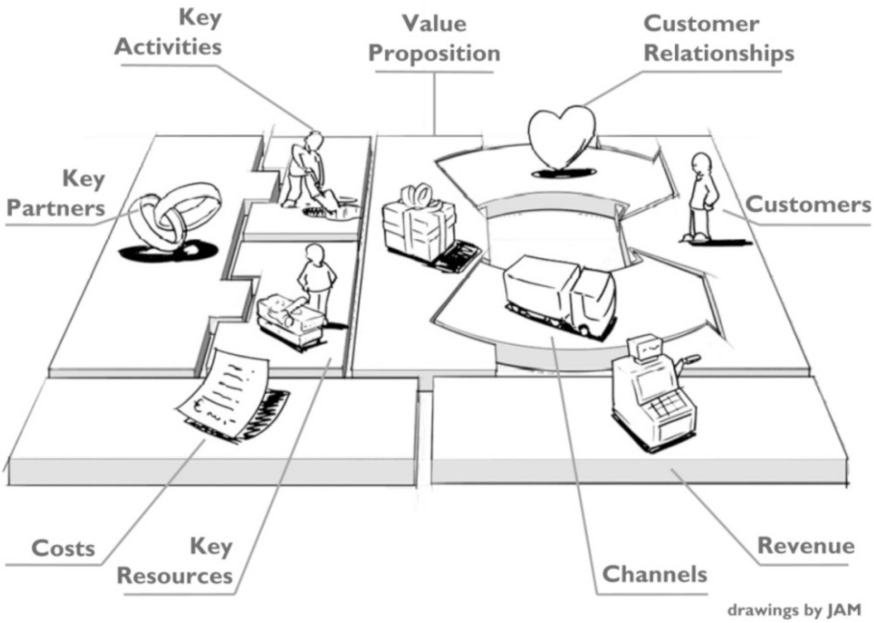

Fig. 2 Business model canvas (Osterwalder & Pigneur, 2010)

3 Business Models and Tourism Social Entrepreneurship

Osterwalder and Pigneur (2002) suggest that in dynamic and uncertain environments BMs permit the identification and understanding of relevant elements in a specific field and how these relate to each other. In addition, they help to communicate and share the understanding of BMs among company stakeholders. These characteristics make BMs particularly suitable to evaluate social enterprises which are context specific, operate in uncertain environments, and rely heavily on stakeholders' relationships for value creation (Fayolle & Matlay, 2010).

The literature on social entrepreneurship BMs is limited, with a handful of contributions conceptualizing BM in social entrepreneurship (SE). The BM proposed by Guclu, Dees, and Anderson (2002) comprises the operating model, resource strategy and social impact. The operating model is composed of activities, systems, structures, internal and external value partners that interrelate to create the proposed social value. The interaction amongst elements acts similar to a value chain. The resource strategy sustains the operating model through the provision of tangible and intangible resources. The operating model and the resource strategy are designed based on social value architecture and influenced by characteristics of the operating environment such as culture, markets, political environment, characteristics of the entrepreneur amongst others.

In contrast, Perrini and Vurro's (2006) conceptual framework defines SE as the implementation process of social innovation; highlighting market, stakeholder, network orientation, organizational structures, and flexibility amongst the most important characteristics, highlighting the importance of value proposition.

Alter (2006) outlines a series of seven operational models to explain "how social value and economic value are created within the different social enterprise models". These have been subsequently used by von der Weppen and Cochrane (2012) to identify various typologies of tourism related social enterprises. Mair and Schoen (2007) use the BM by Hamel (2000) to identify features and common patterns amongst three successful and well established SEs: Grameen Bank, Sekem and Mondragon Co-operative Corporation (MCC). The study reveals commonalities in their approaches in three areas: the creation of value networks, the procurement of strategic resources and the management of the customer interface. Similarly, Seelos and Mair (2007) use BM as a general concept to analyse three SE operations and their support structures.

Differences between social entrepreneurial BMs and traditional BMs are highlighted by Lehman-Ortega, Moingeon, and Yunus (2010) who extrapolate three main areas that set them apart: (1) value proposition, encompassing all stakeholders (not only customers); (2) value constellation, highlighting the importance of value creation networks and social value chain; and (3) the profit equation, focusing on recovering costs and capital to reinvest in the company and achieve self-sustainability.

Lastly, Sommerrock (2010) arguably, the most recent study on SE business models, provides a BM framework which incorporates elements of traditional and SE BM, specifically: value proposition, product design and market definition, internal architecture and external architecture as discussed in detail below and shown in Fig. 3:

- The value proposition is the BM core strategy, defining benefits for stakeholders, satisfying needs and encouraging cooperation. It is the justification for the organizations' existence and influences all other dimensions.
- Product design and market definition satisfies a need of customers or create a benefit for other stakeholders. Product design fulfils the value proposition for customers or differentiates business from competitors, while market definition segments the market both commercially and socially.
- The internal value creation architecture is directly controlled by the organization. This includes organizational structure (legal and ownership), resources (human, economic—financial and physical, social capital), value chain steps and growth The external value creation architecture describes the area of value creation beyond the direct control and influence of the organization, including value creation partners and customers.

A more detailed analysis of the building blocks for BMs for social enterprises follows with specific emphasis on their applicability and relevance to tourism enterprises and combining key components of both the Sommerrock and Osterwalder and Pigneur's approaches.

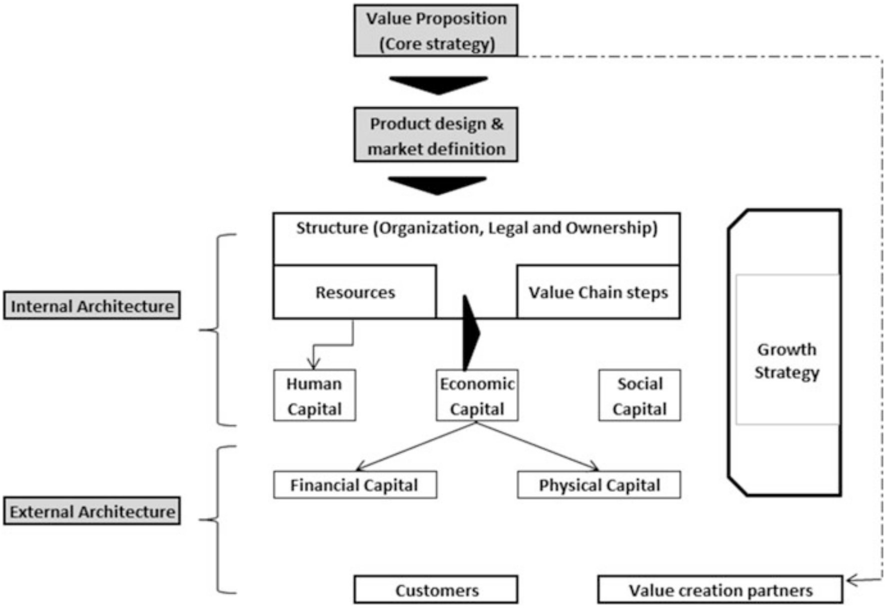

Fig. 3 Business models dimensions. Source: Sommerrock (2010, p. 142)

3.1 *Value Proposition*

A value proposition is the justification for the organization's existence and influences all other dimensions of the BM (Osterwalder & Pigneur, 2010; Sommerrock, 2010). A value proposition comprises the stakeholder benefits which motivate them to participate in the business model, and the encouragement of cooperation (Sommerrock, 2010). From a customer perspective a value proposition is defined as the satisfaction of the customer's needs, which in SE are the needs of the direct beneficiaries of the social benefit (Mair & Schoen, 2007).

In SE, the value proposition usually takes a multi-stakeholder approach. The multi-stakeholder approach in organizational management and business ethics, attempts to identify the groups of interests or stakeholders under the 'principle of who or what really counts'. The business unit is used as a vehicle to achieve the interests of stakeholders over profit maximization for shareholders (Freeman, 1984).

In tourism and hospitality SEs there is a need to create value propositions for two key groups of stakeholders: the first and most important group are the beneficiaries of the social enterprise typically representatives from the host population in the destination country. The other key stakeholders are the tourists who travel from the generating counties and whose expenditure and activities will contribute to the positive impacts on beneficiaries.

The heterogeneity of value proposition in SE presents difficulties in the identification of patterns. Nevertheless, similarities have been found regarding how they serve their target market or beneficiary group. SE can create social value either with their target group, for their target group or a hybrid model combining these two (Sommerrock, 2010). Creating social value with their target group means that the beneficiaries of the social value are integrated into the value chain. This generally involves employment of the beneficiary, which is the social value itself. Integrating the target group into the social value chain creates employment, empowerment, enhanced market knowledge and customer interactions (Mair & Schoen, 2007). It is argued that these types of organizations are not able to sustain themselves fully from their operations and require additional sources of funding (Sommerrock, 2010). In contrast, social value creation for the target group means that the target group consumes the product created by the SE, which is either paid by the target group or other stakeholders. A typical example of this would be beneficiaries taking part in social tourism organized and delivered by a social enterprise.

Hybrid forms of social value creation combine the two previous strategies. The target group is integrated to the value chain and benefits from its product solving the social problem (Sommerrock, 2010). This is the most common scenario in hospitality and tourism SEs as well exemplified in both the Adventure Alternative/ Moving Mountains Trust (Chapter "Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism") and Guludo Lodge/Neam Foundation (Chapter "Guludo Beach Lodge and the Nema Foundation, Mozambique") case studies in the third section of this book.

3.2 Key Activities

Key activities are the enabling repeatable action patterns a company must perform to deliver its value proposition (Osterwalder & Pigneur, 2010). In commercial organizations the most important function is to create value for which customers are willing to pay, achieved through the configuration of internal and external activities (Osterwalder & Pigneur, 2002). This set of internal and external activities is called the value chain (Porter, 1985). In recent years value chains have become important, as more companies look to add value. Value chain analysis has been used to evaluate a firm's strategic activities and its impact on costs and value (Golicic & Smith, 2013). The value chain is composed by a number of interdependent activities which are connected by linkages (Porter, 1985). Some examples in a social entrepreneurship context include:

Procurement of Supplies

The procurement of supplies from disadvantaged suppliers, environmentally sustainable sources and or other social enterprises creates new sources of income for these suppliers integrating them to the economic cycle. This contributes to poverty reduction and multiplies the benefits of economic growth such as better access to education and health care (Sommerrock, 2010). In the case of tourism and hospitality industries, if the economic multiplier is strong for the destination, the SE will rely as much as possible on local supplies and provide substantial positive economic and social impacts.

Employment of Disadvantaged Groups
A second activity is the employment of disadvantaged groups (e.g. the poor, homeless, drug addicted or disabled groups). This can create a variety of benefits to the individual (e.g. housing, salary and psychological benefits) by providing meaningful work and personal development. These benefits allow the individual to reintegrate into society by providing them with development perspectives that restore their self-sufficiency and economic independence (Sommerrock, 2010). The hospitality and tourism industry is both a labour intensive industry and one that can be entered with a relatively low set of skills, while still providing strong opportunities for professional growth. This makes it an ideal sector to provide employment and a career path with low barriers to entry to disadvantaged groups or individuals in the host communities.

Designing the Product Service
Moreover, SE often creates social value by solving specific problems through product and service design inspired by local circumstances, cultures and traditions which existing products have not considered. On the other hand, the production of the service or product can also create social value by making it more efficient, thus reducing costs and making it more affordable to disadvantaged people (Sommerrock, 2010). The design of the tourism product or service can maximise local economic and social impacts. Travel itineraries can include visits to areas in need of assistance and tourists can be involved in the co-production of social value (e.g. voluntourism).

Marketing and Distribution
Lastly, another way along the value chain SE can create social value is through marketing and distribution. For example, a UK-based carbon neutral company allows consumers to check their carbon footprint on the internet and offset their consumptions through the same channel (Sommerrock, 2010). The last two decades have seen the embryonic emergence of tourism distribution networks that are sensitive to both the requirements of the conscious traveller (who wants to travel with organizations and to destinations that are sustainably managed), and the needs of tourism social enterprises who require cost effective distribution and marketing partners.

3.3 Key Partners (Value Networks)

Key partners or value networks delineate which aspects of the value proposition are performed amongst the firm's partners (Osterwalder & Pigneur, 2002). SEs are characterized by a large network of partners and supporters to create their desired change (Watson, 2004). This network is crucial for the success and achievement of social value creation as it allows for a broader awareness of the social benefit at different societal levels. This includes partners such as: local and national authorities, private and non-profit sectors (Evers & Schulze-Boing, 2001) enabling commitment, political support and wider availability of resources (Guclu et al., 2002) in particular, social capital (Spear, 2006). These value networks can create competitive advantage to achieve collective objectives (Knoke & Todeva, 2002), add value and distribute power (Brandenburger & Nalebuff, 1996) and value creation in general (Amit & Zott, 2001). Consequently, they have been defined as an essential element of SE (Chesborough & Rosenbloom, 2002; Hamel, 2000).

Value networks can span from sourcing, production and distribution, providing solutions and products that complement the offerings of the firm, providing financial support in times of need and can even serve to create new business models (Mair & Schoen, 2007). Consequently, allowing a combination of economic viability and social value creation results in long term sustainability (Mair & Schoen, 2007). It is argued that successful SEs design creative strategies to attract partners (Sommerrock, 2010) from a very early stage (Mair & Schoen, 2007). In the case of hospitality and tourism enterprises, partnerships with key stakeholders in the hosting destination are vital to providing the economic, social and human capital needed to create innovative and sustainable developments. This is evident in several of the case studies in Sect. 3 this book.

3.4 Key Resources (Resource Strategy)

Firms require resources in order to create value (Wernerfelt, 1984). A key to the success and sustainability of SEs is the use of innovative strategies to secure critical and scarce resources into their business models. Projecting resource needs is an opportunity to expand the social value network creation. For example, the development of agricultural products or those using local crafts and skills are particularly relevant to tourism and hospitality businesses (Mair & Schoen, 2007).

In SE, the value chain transforms strategic resources into products or services for the target group. At an operational level, success lies in finding ways to produce products and services to achieve desired social results at the lowest possible cost. At a strategic level, success depends on the ability to identify the products the company can produce or has the ability to produce (Sommerrock, 2010). Specific to SE, Sommerrock (2010) categorized resources into economic, human, and social capital.

Economic Capital

The economic capital employed by social entrepreneurs consists of two types: financial and physical. Financial capital is required to set up, grow and run the organization’s operation. This capital is in a variety of forms specific to the legal structure of the company and its current demands (Elkington & Hartigan, 2008). It includes internal and external sources; internal generated through the organization's operations (self-sustainability and/or multi-layered pricing) and external capital through external financing whether through venture capital, debt capital or fundraising activities (Achleitner, Heister, & Stahl, 2007). Financing and its availability can often determine the legal structure of the organization. For example market-priced financial capital (including debt financing) is mainly made available only to for-profit organizations (Dees & Anderson, 2002).

External sources comprise equity financing either through market-priced venture capital or philanthropic capital. They both are similar to venture capital in achieving social returns. With few exceptions, however, tourism and hospitality SEs have rarely taken advantage of the growth of social impact investment funds and social venture philanthropy. This could be mainly due to their low profile in the SE world. Other sources of funding such as grants or donations from private and government foundations may be required for the functioning of the company (Barendsen & Gardner, 2004). Some of the most common forms of grants include donations and government subsidies which do not require repayments (Barendsen & Gardner, 2004). Furthermore, a wide variety of grants and loans exist requiring low interest repayments or those that may be converted into grants once specific goals are reached.

On the other hand, physical capital is required for the effective use of intangible resources (Guclu et al., 2002) and this is particularly true in tourism organizations. These resources can be purchased or leased at market prices however SE organizations can attract below-market prices and in-kind donations due to their stated social mission. These represent a significant advantage (Sommerrock, 2010) but also a trade-off since the features or quality of the products may be inferior (Guclu et al., 2002).

Furthermore, tourism social entrepreneurs may face challenges in acquiring funds due to the current structures of philanthropic institutions, governments and foundations. These institutions generally cater to the financial needs of projects for a limited duration rather than providing long term funding required by a tourism SE to set up and grow their operations (Drayton, 2002). Consequently, social entrepreneurs often spend a lot of time in fundraising activities which diminish the time spent improving the efficiency and effectiveness of their organizations (Drayton, 2002).

Human Capital

For SE organizations, human capital represents the most important resource since it is the people who devote their time, energy and spirit to run the organization. In addition to their labor, they bring a range of intangible resources such as 'skills, knowledge, contacts, credentials, passions and reputations' and networks enabling the access and acquisition of economic and social capital (Grenier, 2002).

The social entrepreneurs themselves are the primary human resource and the key drivers of the implementation of social value creation and for its initial success. They also bring the vision, energy and motivation to turn the mission into a reality.

In addition, they have generally created an extensive network for external resource acquisition fundamental for the start-up and growth stages (Sommerrock, 2010), and are in charge of the management of human resources. This includes the recruitment of volunteers, paid employees or former beneficiaries, and expert training for specific scientific research opportunities (Sommerrock, 2010). Further social value is created by the empowerment, training and social integration of marginalized people (Sommerrock, 2010).

The advantage of recruiting volunteers is that no salary needs to be paid, and they are highly motivated to contribute to a cause they believe in. Nevertheless, this can present difficulties attracting staff with the right level of education and skills. Also volunteers may need to be managed differently from the permanent, paid labor force (Sommerrock, 2010). A for-profit structure may attract appropriately skilled personnel (Dees & Anderson, 2002), but it could be difficult to attract candidates who expect remuneration and are also passionate about the firm's social mission. On the other hand, below-market compensation can screen out applicants who are not fully devoted to the social mission (Guclu et al., 2002). This high reliance on human capital brings significant challenges for SE's. There is a dependency on the entrepreneur's vision, drive and ability to build networks for resource acquisition, and also for the work force to share the social mission and successfully implement the entrepreneur's vision (Sommerrock, 2010).

Social Capital

Lastly, social capital encompasses all 'non-market and non-state' intangible resources (Evers & Schulze-Boing, 2001 p. 296) outside economic and human capital (Laville & Nyssens, 2001). Social capital is defined as the collection of resources that permit access to a network or affiliation with a group instrumental to goal realization (Flap, 1995). It differs from human and economic capital in that it is owned by the two parties simultaneously and cannot be used only by one of the parties. Thus it diminishes for both parties should one of the parties withdraw from the relationship (Burt, 1995). SE social capital derives from the organization's connections to their local environment (Adler & Kwon, 2002). Granovetter (1985) refers to this as 'local embeddedness' as the interconnectivity to local public authorities, community, private entities, direct, indirect customers and stakeholders are a prerequisite and important source for SE to create social value.

Social capital permits SE organizations to reduce transaction costs from stakeholders and gain access to human and financial capital and partnerships (Laville & Nyssens, 2001). Furthermore, like any other asset, social capital needs investment which can be achieved through building networks with external players, augmenting social capital, and thereby gaining benefits. These benefits include power, access to information and cohesion; and the internal actors can strengthen their identity by increasing capacity for collective action (Adler & Kwon, 2002). Consequently, this can create a dependency for the SE organization, if the relationship becomes more important to the SE (Sommerrock, 2010).

3.5 Customer Segments (Market Definition)

Value is created for a specific customer segment or target customer when the firm is able to clearly identify which customers, geographical areas and product segments will be the focus (Osterwalder & Pigneur, 2002). In TSE, customer segments (typically the hosts in the destination country) are direct beneficiaries of the social impact, either by consuming the product or by their integration to the value chain as the workforce, thereby capturing the value themselves (Mair & Schoen, 2007). This approach differentiates SE from conventional development organizations that locate their target group at the end of the value chain by giving donations or subsidized prices (Mair & Schoen, 2007). Integrating the target group into the social value chain creates employment, empowerment, enhanced market knowledge and customer interaction (Mair & Schoen, 2007). On the other hand this integration implies a second customer who buys the product or service produced by the beneficiaries (Sommerrock, 2010). In tourism SE, tourists are the second very important customer segment as they ultimately provide the financial resources (through the purchase and consumption of tourism services) that allow the company to achieve its social mission.

3.6 Customer Relationships

In commercial businesses, customer relationships involve strategies to collect and use customer information to maintain and improve relationships, discover new profitable business opportunities, provide excellent customer service and modify the offer based on customers' feedback (Osterwalder & Pigneur, 2002). Its information strategy must maximize the use of information gathering to discover new profitable business opportunities and provide excellent customer relationships through personalization and profiling (Osterwalder & Pigneur, 2002). In SE, customer relationships must be viewed from a primary and secondary customer perspective. Customer relationship management of the secondary guest is of paramount importance to ensure guest satisfaction and income (Sommerrock, 2010). In SE, when the target group is integrated into the value chain these relationships resemble one of employer–employee. In contrast, when the beneficiary group is not part of the value chain, the relationship resembles a typical customer (Sommerrock, 2010).

3.7 Distribution Channels

Distribution channels connect the firm and its customers (Osterwalder & Pigneur, 2002). From this perspective, SE organizations have two types of customers:

primary customers to whom the social value is created and delivered, and secondary customers, those that through their purchases create an income stream to support the SE (Sommerrock, 2010).

Commercially, the secondary customers can be reached through direct and indirect channels. Direct channels are the firms' own channels to reach the guests, such as a direct sales force or website-driven sales. In contrast, indirect or partner channels include a range of distribution methods such as partner websites or wholesale distribution. Direct channels allow for higher margins as no commissions apply, but they could be more costly. On the other hand, partner channels offer lower margins due to commission fees for the distribution, but are generally able to reach a wider audience. The most important element in selecting distribution channels is to find the right balance between costs and distribution effectiveness (Osterwalder & Pigneur, 2010).

In traditional businesses, the distribution process is generally composed of five phases: awareness, evaluation, purchase, delivery and after sales. The awareness, determines how the customer first comes to know about the product, the evaluation phase determines how the customer accepts the value proposition, the purchase phase determines how the product is made available to the guest for the purchase, the delivery defines how the value proposition reaches the customer and lastly the after sale provides the post purchase support (Osterwalder & Pigneur, 2010).

From a SE perspective, if the primary customer is part of the value chain, the distribution channel will be part of the internal process. In contrast, if the target group benefits from the organization by consuming the product, the distribution will resemble that of regular customer. An innovative approach to distribution can be seen in joint liability or community trusts created in micro finance, which distribute the product, in this case credit, to a group of people using joint liability to ensure repayment (Sommerrock, 2010).

Marketing and distribution are key activities for tourism and hospitality SEs and the problems faced by SMEs in trying to access global markets have been well documented over the years (Benckendorff, Sheldon, & Fesenmaier, 2015; Buhalis & Licata, 2002; Daniele & Frew, 2006). The costs of distribution via traditional online travel agents (OTAs) have become prohibitive for small companies particularly for social enterprises who are trying to maintain good profit margins to reinvest in their social mission. A new breed of small specialist intermediaries focusing on the promotion of sustainable and responsible tourism businesses (including many SEs) is emerging. Some examples include www.responsibletravel.com, www.muchbetteradventures.com and Sumak Travel. Word of mouth and eWord of mouth in particular seem to work well for travel and tourism social enterprises as customers are keen to tell the story of deeper travel experiences and the connections made during their travels.

3.8 Cost Structure

This element accounts for all the costs incurred under a particular business model, involving all the activities to operate the organization (Osterwalder & Pigneur, 2002). Cost structures are composed of fixed costs and variable costs. Fixed costs are business expenses that do not vary with the volume of the business, some examples include: rent, salaries, and utility bills. Variable costs instead change accordingly to the volume of business (Harris, 2004). The hospitality industry, specifically the hotel industry is characterized by high fixed costs such as building rent and salaries, which is further aggravated in destinations characterised by fluctuating seasonality (Harris, 2004).

If SE's wish to avoid their dependency on donations and grants, they can focus on increasing their operational efficiency through value chains to reduce costs and then extend these reductions to the target market (Borzaga & Solari, 2001). Some of the strategies used are using cheaper and/or local materials, achieving economies of scale, scope or use of volunteer labour (Heertje & Wenzel, 1997). Bulk purchases reduce costs since the cost per unit drops achieving an overall reduction in costs (Osterwalder & Pigneur, 2010). Similarly, economies of scope enjoy cost advantages due to the larger scope of the operations. This reduces costs in marketing activities and distribution channels (Osterwalder & Pigneur, 2010). Value networks are also a source of cost reduction. The mutual relationships that stakeholders benefit from in the SE operation allow for price negotiation with suppliers. The SE then benefits from lower prices (Lehman-Ortega et al., 2010).

3.9 Revenue Streams, Revenue Model

The revenue stream is the ability of a company to translate the value it offers to its clients into income. Revenue models consist of various revenue streams with different pricing models (Osterwalder & Pigneur, 2002). Although, the primary focus of SE is on social value creation over economic value, many social entrepreneurs facilitate social value creation through economic value creation (Barr, Smith, & Stevens, 2007) previously discussed as earned income.

For tourism and hospitality SEs, most revenue streams come from the sale of travel and hospitality products (e.g. tours or accommodation services). However additional streams of revenue are possible from fundraising, grants and donations made from the organization's social mission. Often clients who tour with a social enterprise become long term active fundraisers for the organization after they return home, and after having experienced the economic, social and environmental impacts generated in the host country.

3.10 Legal Structure

SE organizations combine different legal structures to maximize social impact, generally combining for-profit and not-for-profit entities (hybrid structures). The for-profit entity permits income generation while the latter provides the valuable infrastructure in the form of training, research or further funding through grants and donations (Sommerrock, 2010). These hybrid structures are highly sustainable as they have dual financial objectives and funding structures linking business strategies and philanthropy to achieve social objectives (Davis, 2011). In addition, this type of structure exponentially increases stakeholders' networks contributing more to sustainability. If these relationships are facilitated effectively, and values of sustainability are integrated into the corporate culture it can have positive long term effects on the reputation and financial rewards of the firm (Davis, 2011).

This hybrid structure is well exemplified in the Adventure Alternative (Chapter "Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism") and Guludo Lodge (Chapter "Guludo Beach Lodge and the Nema Foundation, Mozambique") case studies. Both these organisations are the business and revenue generating "engines" of the social enterprise model. Alongside they have set up sister charities (Moving Mountains Trust and Nema Foundation respectively) to achieve their social impact outcomes.

3.11 Growth

Growth and replication are key concepts in SE, often called 'scaling up', since they imply the achievement of systemic change (Fulton & Dees, 2006). Nevertheless, it is argued that scaling up initiatives should aim to expand SE itself rather than individual organizations (Watson, 2004). Growth strategies in SE emerge from the business management literature but must be adapted to meet SE strategies and implementation. Two of the most frequent strategies found in the literature include, franchising and organic growth (Dees, Anderson, & Wei-Skillern, 2004).

In the franchise model an organization franchises 'a proven social enterprise model', helping the organization achieve mass replication, increasing its geographical coverage, size of customers, depth and breadth of scale and economies of scale (Nicholls, 2006). Thus it allows an organization to achieve scalability of social and economic value creation through replication (Nicholls, 2006, p. 227). In this model the purchaser of the franchise pays a fee for the methodology and ongoing technical support. This permits the franchiser to concentrate efforts on operations, rather than expending effort and energy in the start-up process of product and market selection. In addition, it leverages industry and business expertise creating new social value and possibly a new source of earned income (Nicholls, 2006).

A good example of social franchising in the tourism and hospitality industry is LE MAT—"a consortium of social co-operatives working on the development of LE MAT brand and managing the branding and franchising process of the members and clients. The LE MAT social brand stands for inclusive and sustainable tourism and works for inclusion and empowerment of people with different disabilities and social problems. The LE MAT social entrepreneurs manage hotels, hostels, B&B's and other structures in the tourism branch and work also through small local tourism systems" (European Social Franchising Coop n.d.).

Organic growth can also be achieved by increasing output and enhancing sales. Another scaling up strategy is to support not-for-profit organizations sharing the same target markets, thus increasing support towards a cause and scaling up the movement rather than the operations (Sommerrock, 2010).

4 Conclusion

Social entrepreneurship is an innovative approach to social value creation; addressing the world's most pressing concerns such as poverty, unemployment, social integration, education, health and environment. The tourism industry has effectively contributed to the economic growth of destinations for the last few decades in spite of multiple global challenges. As such, it remains one of the largest employers and drivers of economic growth across the developed and developing world. The tourism industry however has an unimpressive track record of positive environmental and social impacts. This is despite the research that has recognized how this sector can address social and environmental concerns such as poverty eradication, gender equality, environmental sustainability and global partnership for development.

This chapter examines social value creation from an entrepreneurial perspective and proposes the use of the business model construct as a lens to analyze how tourism social enterprises can become catalysts of social change. Such models can help SE's effectively address societal issues such as poverty reduction, unemployment, social integration, skills development, gender inequality, environmental sustainability and indirect benefits in health and education in their chosen destination.

The field of tourism SE is still in its embryonic development and, as a result, there is a paucity of research and case studies to build the body of knowledge in this field. It is hoped that researchers and practitioners will adopt the business model framework as discussed in this chapter to prototype and develop new forms of social value creation in tourism. This approach will also facilitate the documentation of existing activities of tourism social enterprises with a replicable and widely used theoretical framework. The case study on Adventure Alternative and Moving Mountains Trust has been developed following this approach. We hope that this chapter will provide the knowledge needed for other TSE's to improve their effectiveness using the BM framework.

Questions

1. After reading this chapter and looking at a practical application of the Business Models Canvas in chapter "Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism" can you develop a Business Models Canvas for the following tourism social enterprises: http://www.fifteen.net/; http://www.lemat.it/en; http://www.tribewanted.com/ http://realitytoursandtravel.com/? You can find further resources to help you at: https://strategyzer.com/
2. How does the Value Proposition in a tourism social enterprise differ from that of a more traditional tourism company?
3. Can you identify ways in which using a social entrepreneurship model can make a tourism company/organisation more resilient in the long term?
4. Why is staff turnover likely to be lower and customer loyalty likely to be higher in tourism social enterprises as opposed to traditional tourism enterprises?

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Social Innovations in Tourism: Social Practices Contributing to Social Development

Jan Mosedale and Frieder Voll

Abstract The concept of social innovation has, in recent years, received increased attention yet has received limited attention in the academic tourism literature. This chapter on social innovations in tourism has three aims: first, to provide a conceptual overview of social innovation, particularly in context of social entrepreneurship; second, to link the theoretical concept to existing literature and themes in tourism research; and third, to provide an impetus for not only thinking about, but also enacting and performing social innovation in a tourism context. At a general level, social innovation can be viewed as a *process* of collaborative innovation, where the innovation process benefits from networks, co-operation and co-production or as a *social outcome*, which changes social interactions and practices. With reference to examples from tourism, the chapter discusses new technologies and their effect on transforming social practices, on social innovations as a new form of governance, social entrepreneurship as one aspect of social innovation and the largely bottom-up and collaborative characteristics of social innovation.

Keywords Social innovation • Collaborative tourism innovation • Societal challenges • Empowering tourism communities

1 Introduction

The topic of social innovation has, in recent years, received increased attention from academia, public institutions and private foundations. Social innovation is important for this edited collection as it encapsulates various approaches, including social entrepreneurship, within one larger concept that focuses on addressing current challenges faced by societies. Recognizing the importance of social innovation, the European Union has incorporated the concept of social innovation into its drive towards an Innovative Union, one of its seven flagship initiatives to reach

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the Europe 2020 target to achieve smart, sustainable and inclusive growth. The EU has further supported a number of research projects under its Seventh Framework Programme that focus on different aspects of social innovation: TEPSIE (The theoretical, empirical and policy foundations for building social innovation in Europe), CRESSI (Creating Economic Space for Social Innovation), SIMPACT (Boosting the Impact of Social Innovation in Europe through Economic Underpinnings), ITSSOIN (Impact of the Third Sector as Social Innovation), SI-DRIVE (Social Innovation: Driving Force of Social Change), just to name a few. In the US, social innovation is also receiving considerable attention and the Social Innovation Fund, a key White House initiative and program of the Corporation for National and Community Service, has been set up to support innovative projects that transform society. Prominent private institutions include The Young Foundation, which drives the social innovation agenda in terms of research and implementation of innovative ideas. The policy focus on social innovation and increased funding for research (in particular in the European Union) has resulted in an increase in academic research centers and institutes.

The different points of view from which social innovation is analyzed have resulted in different understandings of social innovation (See Sheldon, Pollock and Daniele, chapter "Social Entrepreneurship and Tourism: Setting the Stage" of this volume for some definitions of the wider social entrepreneurship concept). The concepts of social innovation and social entrepreneurship are closely related, as innovation is an important aspect of social entrepreneurship. Yet the focus of social innovation lies on the product and the process of collaborative innovation in order to develop creative and imaginative communities: "Social innovation does not always come from lone, heroic innovators" (Leadbeater, 2006: 244). Although, the creation of social value is of significant importance to both social entrepreneurship and social innovation, the latter concept recognizes that in addition to individual entrepreneurs groups of people (such as communities or organizations) can also be drivers of innovation. Social innovation thus draws on social capital of networks in order to encourage the imagination of new opportunities and alternatives. By focusing on networks, it may break down barriers between the public (organizations), private (individuals and firms), and non-profit (social entrepreneurs, organizations and communities) sectors. To allow for extensive community input, social innovation often follows an open innovation process, a collaborative style of innovation which requires a shared vision as well as values and norms. Within open innovation processes, knowledge, ideas, thoughts, designs, future scenarios, etc. can be gathered from a wide variety of participants (the internet has significantly increased the opportunities for engaging distant participants via crowdsourcing).

In their analysis of the meanings attached to social innovation, Rüede and Lurtz (2012) have identified seven (sometimes overlapping) categories incorporating different points of view and definitions: (1) To do something good in/for society, (2) To change social practices and/or structure, (3) To contribute to urban and community development, (4) To reorganize work processes, (5) To imbue technological innovations with cultural meaning and relevance, (6) To make changes in the area of social work, (7) To innovate by means of digital connectivity.

Yet, at a more general level, social innovation can be viewed as a *process* of collaborative innovation, where the innovation process benefits from networks, co-operation and co-production (Sørensen, 2007) facilitated by new developments in IT or as a *social outcome*, which changes social interactions and practices, such as via new hospitality/economic practices such as couch-surfing and the use of Airbnb (Molz & Gibson, 2012).

The outcomes of social innovations are first, changing social interactions and practices, and second, contributing to the social development of communities. To date, social innovation has received limited attention in the academic tourism literature. This chapter therefore has three aims: first, to provide a conceptual overview of social innovation, particularly in context of social entrepreneurship; second, to link the theoretical concept to existing literature and themes in tourism research; and third, to provide an impetus for not only thinking about, but also enacting and performing social innovation in a tourism context.

2 Technology and Changing Social Practices

In the past, the focus on innovations was rather restrictive and mainly fixated on new technological developments. It is now becoming increasingly recognized that technological innovations also affect social life and thus result in social innovations. Novel technologies often in combination with new business models may offer new ways of doing things or of interacting with each other. This is either on purpose or incidental. In some cases, technological developments offer opportunities for new business models which rely on different kinds of relationships between producers and consumers. New technologies developed for a particular purpose but applied in a slightly different context become social innovations. The changing social interactions and practices may then affect a wider section of society compared to the initial technical development.

The innovations themselves are often based on new communication channels and web-based social network platforms and apps. In this context, social innovations are understood as particular technological innovations that lead to changing social practices with the ultimate aim of positively influencing (if not changing) current social organizations and communications in order to edge towards a more just society.

But who is pushing these social innovations in tourism? A focus on innovations rather than on the innovative entrepreneurs allows for an analysis of the cultural relationships involved in the adoption of innovation (Pace, 2013). Such a cultural view of the consumption of innovation highlights the adoption of innovation as a process as well as its contextual framing as consumers may use the new products in novel ways and thus transform the social practices associated with the product. Rather than a restrictive view of consumers as either early or late adopters, consumers should be seen as cultural agents who re-enact culture in the consumption process and may thus transform practices associated with new products: “tourists are dynamic social actors, interpreting and embodying experience, whilst also creating meaning and new realities through their actions” (Selby, 2004: 127). Tourists are not passive consumers but as cultural agents (by re-enacting culture) may engage in novel ways of using products thus leading to the adaptation of products or to further product development (Hall & Williams, 2008). Consumers as cultural agents may therefore contribute to the transformation of new technologies and their consequences for social innovations as an advantage which may help to greatly improve social interactions.

In tourism, the possibility of new (social) practices of interaction via technological innovations has fundamentally changed the relationship between supply and demand and offers tourists varied opportunities to enact their agency and become cultural agents. The sharing economy, especially, can be understood as one driver for new social innovations in tourism which changes the conventional structures of social organization and creates (virtual) space for new interpersonal transactions. While hospitality has often been understood as a commercial phenomenon, alternative practices in tourism and hospitality highlight the importance of the wider social implications within the hospitality context (Lynch, Molz, Mcintosh, Lugosi, & Lashley, 2011). An example of this change is the re-worked hospitality relationships facilitated by online platforms such as Airbnb (commercial) and Couchsurfing (non-commercial). Especially the original couch-surfing project is a good example of consumers as cultural agents, as crowd-based support (creating a vibrant community of users and programmers) was instrumental during the initial development of the social network and the brand (couch-surfing later became for-profit which created certain tension within the original couch-surfing community). These innovative practices in hospitality have resulted in increased academic attention on the wider social implications of different understandings of hospitality (Molz, 2012) and on the importance of trust in social exchanges (Rosen, Lafontaine, & Hendrickson, 2011; Tan, 2010).

Many of the current social innovations in tourism are combined with web-based technologies such as social platforms, which offer opportunities for individual exchanges as in the sharing economy. These technical developments have resulted in new social practice as online social networks are transformed into corporeal social networks as the hospitality/tourism exchange takes place: “. . . tourism is . . . a significant set of relations connecting and reconnecting ‘disconnected’ people in face-to-face proximities where obligations and pleasures can go hand in hand” (Larsen, Urry, & Axhausen, 2007, p. 244). Mosedale (2012: 204), for instance, highlights that alternative economic practices in tourism like wwoofing (willingly working on organic farms) and couch-surfing can contribute to an alternative economic discourse embracing “open, plural [economies] and consisting of a variety of economic practices set in particular social, cultural and political contexts”.

Innovative use of technology may also lead to new concepts of travel collaboration. One example is the possibility of using mobile apps to create temporary, place-based social networks of previously unconnected people. As part of a wider project on the digital economy, such a web-based mobile application was developed to facilitate the collaboration between tourists at a campsite (Dickinson et al., 2015). Collaboration included the sharing of information (which generated an initial sense of community amongst the network users) but also offers for help such as lifts or going shopping. Such collaborative initiatives facilitated by technology incorporate not only the consumption of tourism but also the exchange of people and cultures with an aim to strengthen communities as well as social/ regional development.

These new practices coming to life via new social networks must at the same time be critically analyzed, although social networks may offer alternative opportunities for creating more positive social relations, the wide-spread adoption of these online networks may lead to a reflection of wider society including its negative aspects. The sharing of personal information is important to generate trust between the two parties prior to the exchange (Rosen et al., 2011). This can lead to increased discrimination which does not exist in commercial hospitality as personal information (which can be gleaned from pictures on profiles) are not gathered prior to the financial transaction (Edelman & Luca, 2014). As hospitality consumers and providers need to provide personal information and pictures on online social network platforms in order to build up a rapport and ultimately trust with each other, either party can discriminate against certain characteristics such as race or gender (Edelman & Luca, 2014). This case demonstrates that technology-mediated experiences in tourism are neutral and the mix of social outcomes (positive or negative) depend on the use by individuals (tourists and producers) as well as values and norms within societies (see for example Ihde, 1990 for a discussion of the relationship between technology and society).

It is therefore important to understand that social innovations in tourism even if they can bring a great opportunity in democratization via crowd-sourced information (Zook et al., 2015), social development and sustainable community development, should not inherently be regarded as positive developments. In the example of Airbnb it is questionable if this social network can turn around the definition of hospitality from a currently more professional and capitalist understanding back to a traditional understanding of sharing. Ikkala and Lampinen (2015) found that participants were motivated to monetize hospitality for financial and social reasons. Money helped to control the volume and type of demand in a desired sociability context. Yet, these social innovations have also been identified by entrepreneurs as potential for capital accumulation. New business models have allowed the commercialization and further regulation of relationships between consumers and producers.

The field of social innovation and sharing economy will be a rich field of research to analyze the social relations of new types of transactions. As many offers and initiatives developed under the broad umbrella of the sharing economy have developed with a focus on human mobility (including tourism and hospitality), the tourism and hospitality academy should be able to contribute to current debates on changing social interactions based on technological developments.

The use of augmented reality in tourism is likely to be another strong driver for social innovations linked to technological developments. Augmented reality will result in the increasing presence of live online content in more and more life situations. Tussyadiah (2014) sees a shift in tourist behavior based on wearable devices in the transformation of 'tourists into explorers', in rapidly increasing 'first-person visual travel narratives and more social travel supported by real time connectivity'. Information on tourism content could therefore be spread more democratically (Zook, Graham, & Boulton, 2015) which means that more and more tourism practices will be realized not exclusively based on or influenced by the tourism industry but by crowd-sourced information. This could become also more 'subjective' as a consequence. For instance, Graham, Zook, and Boulton (2013) highlight the power attributed to software code and algorithms which are responsible for the type of information we receive via augmented reality as an important factor in producing places and everyday life. This code can be influenced amongst other factors via social (social actors) and technical (software) dimensions. It is therefore also a question of power (exerted by civil society, businesses, governments, special interest groups etc.) which content we will receive and with whom we will interact in our tourism experiences in tourist places (Zook et al., 2015). In the future, augmented reality could thus possibly even advise us what we do not want to do, who we may not want to speak to and could help to avoid spontaneous meetings and awkward situations. This will minimize the possibility of chance encounters in tourism experiences. The implementation of wearable devices like smartphones (Dickinson et al., 2014; Garau, 2014) and Google Glass (Leue, Jung, & Dieck, 2015) in our tourism experiences shows that augmented reality will again largely change our practices and habits in tourism by enriching and reducing our experiences at the same time. How we view these changes in tourism practices is a question of interpretation. Pace (2013) describes two different ideas concerning the 'customers' and their social practices: the possibility of empowerment throughout this new technology but at the same time the danger that people become detached from reality.

3 Social Innovations for Community Development

Social innovations are novel approaches (both thematic and process-oriented) to address social issues, which should also result in the development of new or improved skills and more efficient social processes (The Young Foundation, 2012). As contemporary challenges (e.g. social, demographic, economic and environmental) are complex in nature, they can rarely be solved by one actor in isolation. This approach, then, requires a different understanding of social innovation that focuses on new economic (Jessop, 2012) and social imaginaries [with a view to re-frame the current capital-centric production, consumption and redistribution processes as well as the current governance structures (Mosedale, 2011)]. Social innovations in this context are framed around changing social relations to elicit a structural change towards a more just society. For instance, social innovations are deemed to be important for achieving more sustainable communities (Ashford, 2001), as they increase both a society's capacity to act and their resilience to change (The Young Foundation, 2012).

In a post-structural discourse analysis of documents discussing social innovation, Ilie and During (2012) have identified three differing discourses: social innovation as (a) changing governance processes to improve participation; (b) social entrepreneurship by individuals and (c) social community innovation with a focus on collaborative innovation within a community setting.

3.1 Social Innovation as Governance

This type of discourse on social innovation originates mainly from governments and focuses on inclusive public policy processes in order to increase the efficiency of policies. The concept of community participation is nothing new for tourism as tourism has been identified as a "community industry" (Murphy, 1988, 2013). Since the 1980s there have been numerous publications dealing with various aspects of community planning (Grybovych & Hafermann, 2010; Inskeep, 1991; Lew, 2014; Loukissas, 1983; Reid, Mair, & George, 2004), community participation (Bahaire & Elliott-White, 1999; Hasse & Milne, 2005; Stone & Stone, 2011; Tosun & Timothy, 2003), and community development (Beeton, 2006; Richards & Hall, 2003) in a tourism context. As community-based tourism as a research field is an integral part of the tourism academy, it is not surprising that the relatively new term 'social innovation' to denote improved public policy processes has not found any traction to date (See Malek & Costa, 2015 for an exception).

Although increasing public participation is a main motivation for this social innovation discourse, the focus lies on the *provision* of opportunities for participation rather than on the *inclusion* of citizens as active agents throughout the entire process of social innovation (from the identification of challenges, generation and selection of ideas, implementation and final evaluation). In a rare case study, Jordan, Vogt, Kruger, and Grewe (2013) compared two different tourism-planning approaches within a 2 year period in one case study. The collaborative planning model which was developed first was replaced by a council-led process facilitated by an external consultant. This example demonstrates different levels of citizen participation (one process enabling active participation, whereas the council-led process provided opportunities for more passive participation).

The innovation in this governance focused social innovation discourse lies in the adoption of new methods of engaging with the public, resulting in "... innovations in form and not necessarily in content" (Ilie & During, 2012: 19). Civil society, then, is given a passive role in the policy process, which largely remains controlled by public institutions (Ilie & During, 2012). The following excerpt from a summary of a workshop on social innovation organized by the Bureau of European Policy

Advisers in 2009 is a good example of the governance discourse on social innovation:

> To better develop the social innovation dimension in EU policies and programs implemented at national, regional and local level. It also makes suggestions about new institutional provisions to act as a driver for social change. The objective is to improve the quality of life of all citizens and the competitiveness of the European economy for a smart, sustainable and inclusive Europe (Hubert, 2010: p. 13).

The agency of individuals and groups to generate out-of-the-box ideas for solving challenges and for establishing an innovation process suitable to local contexts is ignored. For instance, a case-study of tourism development in Svaneti, Georgia demonstrates the complex shift from providing hospitality for free (a cultural tradition) towards different ways of regulating the commercial provision of hospitality (Voll & Mosedale, 2015). At the beginning of the increase in western tourists to the region, many village communities would collaboratively determine the allocation of tourists to individual households. The rules and regulations regarding the distribution of tourists to homesteads are defined by the community itself, yet not necessarily following a democratic process as decisions may be taken by important personalities as informal representatives of the community (Voll & Mosedale, 2015).

3.2 *Social Entrepreneurship*

In contrast, the discourse on social entrepreneurs relies on individuals or social businesses to identify and address social challenges that are not being addressed by public institutions. Communities may take on a more active role in the innovation process than within a governance discourse, but the drive and initial initiative emanates from the individual entrepreneur who manages to inspire others for the cause. As stated by Ilie and During (2012: 26): "social businesses are regarded by political power structures as economic boosters for society" and thus are often able to draw on their economic and political networks in order to mobilize the necessary resources (monetary or in kind) to achieve the goals of the project and fill the gap left by state and market solutions. As social entrepreneurship is the central theme of this edited collection, we aim to provide insights into the relationship between social entrepreneurship and social innovation by way of discussing the different interpretations with a focus on bottom-up and collaborative innovation.

3.3 Social Innovation and Social Entrepreneurship as Bottom-Up and Collaborative

Communities not only engage in public consultation processes, but create and shape new processes as well as creating local solutions. Hochgerner (2009) emphasizes that all innovations are embedded in culture (often organizational cultures) leading to the term 'cultures of innovation'. This is particularly the case for social innovations as these innovation processes "… are highly dependent on social structures and their understanding of societal challenges and change" (Ilie & During, 2012: p. 8). Due to the shifting and dynamic social structures in tourism destinations, incorporating different types of tourists, tourist workers and locals, the culture of innovation (particularly in relation to social innovation) is of particular importance.

Community-based decision-making, planning and collaboration (Dredge, 2006; Jamal & Getz, 1995; Murphy, 1988; Okazaki, 2008; Scheyvens, 1999; Vernon, Essex, Pinder, & Curry, 2005) are popular areas of research in tourism. In contrast, communities have largely been ignored in innovation research with a larger emphasis being placed on individual innovation as performed in social entrepreneurship or collective innovation in organizations. Tourism research could thus offer a clear contribution to social innovation research, in particular as research on collaborative (Baglieri & Consoli, 2009) and user-driven innovation (Hjalager & Nordin, 2011; Sørensen, 2011) is gaining momentum. Communities are "a neglected site of innovation" and an "innovative niche" (Seyfang & Smith, 2007: 585). Communities need to continuously evolve and adjust in order to be able to meet societal challenges that result from socio-economic changes. In particular, municipalities that are largely dependent on one type of economic activity (e.g. tourism) must respond to social change and develop local solutions. Yet public funds are increasingly limited and are often not sufficient for long-term planning. Bottom-up, participative approaches provide local authorities with an opportunity to engage with their communities in social innovation projects that have clear social consequences. Social innovation projects developed and implemented by communities can deliver social change and benefits where more top-down measures may be less successful. Communities have local knowledge, are able to contextualize this knowledge and provide solutions that are more appropriate to the local context (Burgess, Bedford, Hobson, Davies, & Harrison, 2003). Community-led social innovation projects can benefit from local experience, knowledge and, most importantly, local values, but—depending on the existing social context—may also result in particularly complicated situations.

4 Conclusion: The Paradox of Social Innovation

Despite the commendable aim of social innovation and associated concepts such as social economies (Amin, Cameron, & Hudson, 2003) and communal alternative economic practices (Mosedale, 2012) to benefit from local knowledge, initiative and engagement, there is a paradox. Neoliberal governments have adopted terms such as 'social innovation', 'social entrepreneurship' and 'social enterprise' in their discourse of individual and communal self-sufficiency (Graefe, 2006). In a first step of neoliberalization, government institutions have generally been rolled back, before new institutions with reduced roles in providing social services have been rolled out (Peck & Tickell, 2002). Governments then rely on societies to assume social responsibility outside of the traditional, formal government institutions representing societies' interests. In the UK, the concept of the 'big society', has been actively promoted by government (Smith, 2010) and much of the responsibility for social services has thus been transferred from government institutions to the consortium of the big society (an eclectic group of non-state actors such as NGOs, social entrepreneurs, local support systems such as family, friends, neighbors etc.): "[The big society] is a guiding philosophy—a society where the leading force for progress is social responsibility, not state control. It includes a whole set of unifying approaches—breaking state monopolies, allowing charities, social enterprises and companies to provide public services, devolving power down to neighborhoods, making government more accountable" (Rt Hon Cameron, 2010).

The discourse and aims of social tourism in Europe analyzed by Minnaert (2016) is an example of the results of a social innovation that has been adopted by neoliberal governments. Initially devised as projects to redistribute wealth across society in the form of access to holidays for disadvantaged groups, social tourism is being promoted by the UK. Not only has there been a general shift in Europe from state provision of social tourism project to non-profit and charitable organizations, but the UK government is strategically promoting social tourism to support declining holiday resorts in the UK by providing tourists in the low season and by creating demand in new target markets (people with jobs but on low income) for cheap, domestic holidays.

Neoliberal governments are thus "...integrating the free market with a theory of social solidarity based on the conservative communitarian principles of order, hierarchy and voluntarism" (Corbett & Walker, 2013: 455). In this context, Hulgård (2010) speaks of a paradoxical relationship between the ideas of social innovation and its neoliberal exploitation as a fill-gap for less government provision of social services. This privatization of responsibility and the resulting gaps filled by wider society represents a changing relationship between states and societies and a "fundamental alteration of the existing framework for social policies" (Hulgård, 2010: 7). The state has mutated from being a provider of social services to being an enabler, to create favorable conditions for the market-oriented provision of social services by private enterprise. In cases where private enterprise has not yet entered the market or where it is unable to offer appropriate services at the right price (i.e. the endeavor is not profitable enough), big society is expected to fill the gap. Social innovations are then flanking mechanisms to counter the negative results of de- and reregulation and help to stabilize and re-produce the neoliberal project (Mosedale, 2016). Hence, social innovation is embedded within a wider neoliberal strategy of government withdrawal, privatization and a shift of responsibility towards the individual and the 'big' society, while at the same time allowing greater local involvement, decision-making powers and thus local solutions. As Cole (2006) has highlighted in a longitudinal case study of community participation in tourism development in Eastern Indonesia, information is key for sustainable development of communities. It is therefore important that social innovation projects in tourism retain control of the discourse both within and outside their collaborative innovation network in order to retain the momentum of community collaboration to address current and future challenges.

In this contribution, we have attempted to provide a conceptual and critical analysis of social innovation. Both social entrepreneurship and social innovation aim to address social challenges and needs and to contribute to sustainable development, yet are two sides of the same coin. When discussing social entrepreneurship in tourism, it is valuable to also consider the process of innovation and the positive effects of collaborative innovation when it comes to sustainable societies.

Technological innovations have implications for social relations and may lead to new social practices, while the reverse is also important: innovative technologies may be dependent on new social approaches for their success (Hochgerner, 2009). At the same time, there is a need for an increased focus on community governance and collaborative innovation at community level. Many avenues for research in social community innovation remain in the context of tourism and hospitality: How can the lessons learnt from studying innovation in enterprises be applied to communities? What are the differences between innovative actions, behaviors and projects in individuals, enterprises, local authorities and communities? How can communities or local authorities become involved in social innovation in order to adapt to current yet long-term challenges? It is time that tourism scholars with their experience in community-based tourism planning engage in the academic and public policy debate on social innovation, while bearing in mind the exploitation of the term by neoliberal thought.

Questions for Discussion

1. How may social structures within a tourism community or hospitality business foster or hinder social innovation?
2. How can social innovation be successfully implemented within a diverse (migrant labour, tourists, locals, etc.) tourism destination?
3. Does the use of technology in social innovation contribute to more just and sustainable tourism communities or does it impede social exchange?

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Understanding How Social Entrepreneurs Fit into the Tourism Discourse

Ziene Mottiar and Karla Boluk

Abstract This chapter discusses how social entrepreneurs fit into the existing tourism discourse taking place in the academic literature. There are many areas of discourse that intersect with social entrepreneurship however this chapter identifies those that are closest to the topic of tourism social entrepreneurship. It examines four areas of literature in particular; tourism entrepreneurs, sustainability, destination development and intrapreneurship. It then analyzes how introducing the concept of social entrepreneurs into these discussions can contribute to our understanding of the phenomenon and its development. The key argument is that research on social entrepreneurs is not just relevant for those interested in entrepreneurs it also effects our thinking on issues such as destination development, relationships between stakeholders, tourism policy and sustainability. The outcome of the chapter is to point the way for tourism researchers to extend the scope of research on this topic.

Keywords Tourism social entrepreneurs • Tourism social intrapreneurship • Tourism entrepreneurs • Sustainability • Destination development

1 Introduction

The purpose of this chapter is to examine how social entrepreneurs fit into the current tourism discourse. While the term social entrepreneur has been used to explain social change as far back as the 1970s, as Doherty (editor of Social Enterprise Journal) observes "academia is beginning to catch up and there are an increasing number of academics researching social enterprise" (Adolphus, 2005, p. 1).

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There is much debate about how to define social entrepreneurs and as Peredo and McLean (2006, p. 56) state “commentators, both scholarly and popular, and advocates of every kind, understand it in a variety of ways”. Thompson (2000) notes the breadth of inclusivity of this concept which usually incorporates profit seeking businesses wishing to help society, social enterprises with a social purpose but are established as a business, and the volunteer sector. However efforts have been made to distinguish between these types of social entrepreneurs [for example Zahra, Gedajilovioc, Neubaum, and Shulman (2009), Neck, Brush, and Allen (2009) and Fowler (2000)] and their relationship between commercial and social objectives. Thompson (2002, p. 414) divides social entrepreneurs into two groups, those who:

> . . .are clearly seasoned and successful business entrepreneurs and executives who wish to “put something back” into society [. . .] [while] many others [. . .] are either much less experienced in business or less aware of what they are taking on at the outset or both. They are people on a voyage of self discovery and often start with limited self-confidence [. . .] they are driven by a cause.

Peattie and Morley (2008) conclude that some commercially-driven enterprises who cross-subsidize from one part of their activities to another, or who have a mix of business and social objectives are “hybrid social enterprises”.

Just as there are different types of social entrepreneurs there are different motivations. Traditionally entrepreneurs have been motivated by profits while social entrepreneurs are motivated by making a difference to society, or by what Dees (1998, p. 3) refers to as “mission-related impact”. Miller, Grimes, McMullen, and Vogus (2012) identify compassion as a key motivator for social entrepreneurs while Germak & Robinson (2014, p. 18) conclude “social entrepreneurial motivation emerges from personal fulfillment, helping society, nonmonetary focus, achievement orientation and closeness to a social problem”. This distinction is not clear cut, as motivations can change over time and personal motivations can also play a part (Boluk & Mottiar, 2014). A key issue for entrepreneurs is their problem domain, despite there being little research on how this is identified; notwithstanding Zahra et al. (2009) and Levie and Hart (2011) who note that many entrepreneurs identify the problem from their own local area or situation. Mottiar (2016) also shows that sometimes the problem identification occurs at the government level, and individual social entrepreneurs then develop their response to address the issue at a local level.

Demarco (2005, p. 48) makes the point that “social entrepreneur” is ‘just a new term for those generous individuals who have always existed and who are motivated to make the world better’. This is an important consideration because from a tourism perspective there are many destination stakeholders demonstrating socially entrepreneurial characteristics. Such stakeholders may not have not been classified as social entrepreneurs, and in fact, may not wish to classify themselves in this way. They may identify themselves as being primarily socially motivated and may not like the term entrepreneur which implies a more business focused approach.

In reviewing the literature on social entrepreneurs to date, Short, Moss, & Lumpkin (2009, p. 161) argue that “social entrepreneurship research remains in an embryonic state", calling for a broader range of researchers to contribute to discussions to deepen our understanding. Tourism scholars are beginning to do just that; but it is vital that our contribution is not only through case studies exemplifying social entrepreneurs in tourism destinations or hospitality businesses, but also conceptual. A good starting point to move into more conceptual discussions is to think about how social entrepreneurs fit into the tourism discourse, the goal of this chapter. The chapter addresses questions such as: Is this a new vein of research where a small group of academics will focus their research? How relevant is an understanding of social entrepreneurs for the tourism industry, tourism stakeholders and destinations? How does an identification and understanding of social entrepreneurs affect our thinking on other research issues in tourism? Such questions are important as we develop a more coherent and structured literature on social entrepreneurs in tourism.

2 The Tourism Discourse

Research in tourism has developed significantly over the years, as Swain, Brent, and Long (1998, p. 1012) states "tourism knowledge has gone through an evolution of formulations, beginning in a somewhat inarticulate form struggling with definitions and the establishment of basic tenets". In their examination of *Annals of Tourism Research* specifically, Xiao and Smith (2006) identified that while sociology, geography, and anthropology were the first themes explored in the late 1970s, the focus shifted to management, economics and socio-economic perspectives; and more recently socio-cultural and environmental areas have been a focus. Also interesting is the geographical spread of authors and areas of study which has broadened in the last two decades, with increasing numbers of articles written by scholars from Asia dealing with a wider variety of topics (Li & Xu, 2014; Xiao & Smith, 2006). Ateljevic, Pritchard, and Morgan (2007) argue the need for a critical turn in tourism studies emphasizing the need to be more critical. They suggest we ask ourselves as scholars whether "our knowledge has served to enhance social justice or whether it has simply served to reify historical power and social relations" (p. 5).

This book marks the emergence of increasing interest in social entrepreneurship among tourism researchers in the context described above. There is more awareness of the importance of identifying new issues and including minorities in our analysis, creating a broader space within which issues such as social entrepreneurship can be explored. There are issues of specific concern to tourism academics, policy makers and the sector more broadly; such as: How do tourism social entrepreneurs (TSE) impact tourist destinations? How do they relate to other stakeholders in a destination? What types of policies influence these entrepreneurs? Are they able to balance social and other motives, and if so how does this occur? How can social and tourism objectives be aligned? It is opportune for research and writing in this area to emerge now, not only descriptive of TSE as a phenomenon but with conceptual frameworks. This paper examines why social entrepreneurs matter in the field of tourism and establishes how they fit into the discourse, currently and into the future.

The authors have been studying social entrepreneurs in tourism destinations in three countries, Ireland, South Africa and Sweden, over the last 7 years and have identified their importance in destination development and social innovation. In this chapter we are interested in how an understanding of social entrepreneurs affects thinking in other areas of tourism. The particular focus of this chapter is on four areas: tourism entrepreneurs, sustainability, social intrapreneurs, and destination development. These areas were chosen as they are topical subjects and will be affected by social entrepreneurs. The objective is to see how introducing the concept of social entrepreneurship to these areas affects thinking on each issue. Ultimately this should facilitate the identification of potential future research areas and broaden interest in social entrepreneurship in the wider tourism research community.

3 Understanding Tourism Entrepreneurs

Perhaps the most obvious interest in social entrepreneurs is from those researching tourism entrepreneurs mirroring the general social entrepreneurship literature which is rooted in the management discipline (Short et al., 2009). Thomas, Shaw, and Page (2011, p. 963) note "academic research on small firms in tourism has developed much more slowly than many had anticipated 15 or 20 years ago". A key interest among researchers of tourism entrepreneurs and small businesses is in different types of entrepreneurs. Morrison, Rimmington, and Williams (1999) outline a list of types of entrepreneurs in the tourism and hospitality sectors. However, much research has been on lifestyle entrepreneurs (those whose primary motivation in setting up a business is to sustain a particular lifestyle for the entrepreneur). They have been observed in many destinations (e.g. Ateljevic & Doorne, 2000; Boluk & Mottiar, 2014; Getz & Petersen, 2005; Marchant & Mottiar, 2011; Mottiar, 2007; Shaw & Williams, 2004; Thomas, 1998). The identification of such entrepreneurs challenges our common understanding that entrepreneurial motivations are profit driven, and also impacts the way destinations operate and develop. In spite of this interest, and a relatively large number of publications in the area, Thomas et al. (2011, p. 966) note that "a more sophisticated theorizing of lifestyle business ownership is required".

There is a reliance on both female and ethnic minorities across the service sector and they have received extensive attention in the broader business and entrepreneurship literature, but not in the tourism literature. The importance of ethnic entrepreneurs has been prominent in the work of Ram (e.g. Ram, Sanghera, Abbas, Barlow, & Jones, 2000; Ram, Jones, Abbas, & Sanghera, 2002) in particular, but other authors in tourism have not focused on this topic. Similarly, the contribution of female entrepreneurs is limited in the tourism literature.

The categorization of tourist entrepreneurs depends on the approach used (Koh and Hatten, 2008). Using a product differentiation approach they dis-aggregate them into inventive, innovative and imitative tourism entrepreneurs. Using the behavioral approach they identify: lifestyle, social, marginal, closet, serial and nascent tourism entrepreneurs. Within the tourism literature the focus has been more on the behavioral approach, with particular attention paid to lifestyle entrepreneurs. These efforts to develop typologies are important from a policy and destination management organization perspective, as the policies and plans implemented may differ depending on the dominant type of entrepreneur. Thus it is important that researchers of tourism entrepreneurs better understand who these entrepreneurs are. Why is there more focus on lifestyle entrepreneurs and less interest in ethnic and female entrepreneurs? Is this the case with social entrepreneurs also?

Tourism social entrepreneurs fit neatly into this subset of work on tourism entrepreneurs as a new addition to the typology, and are included in the newer lists of entrepreneurial types (Koh and Hatten, 2008). Consequently such entrepreneurs exist in tourism and there is a place for newly emerging interest and research on social entrepreneurs.

The categorization of entrepreneurs has meant that individual silos of literature have developed around each category, and it is easy for social entrepreneurs just to become another grouping. But keeping in mind Thomas et al.'s (2011) criticism of the development of this field, investigation of the crossover between types of entrepreneurs may be beneficial. For example, recent work by Boluk and Mottiar (2014) demonstrates that some entrepreneurs show both lifestyle and social motivations, and can move between categories. For example they can begin by being innovative but over time become imitators, or as Marchant and Mottiar (2011) and Boluk and Mottiar (2014) show, the primary focus on profits or lifestyle can change over time. From a destination perspective it is vital to understand how all types of entrepreneurs engage, interact and cooperate with each other. It will be vital that as we research this area we contribute not just case studies describing the existence of such entrepreneurs, but rather integrate our research and thinking across the broad existing literature. Integration of the research on social entrepreneurship in tourism will not only further understanding, but will contribute to policy debates and deeper theoretical development.

4 Sustainability

Sustainability discussions within the realm of tourism emerged from the World Commission on Environment and Development's (WCED) publication of *Our Common Future*. Commonly referred to as the Brundtland Report, it examined key issues relating to population pressure, human rights, poverty, environment, development and international economic relations (WCED, 1987). It appealed to a variety of stakeholders including citizens, NGOs, educational institutions and the broader scientific community. The WCED (1987, p. 43) defined sustainable development as "development which meets the needs of the present without compromising the ability of future generations to meet their own needs". The Report has had a noteworthy influence on industries striving to reconcile their impacts, including tourism.

The tourism industry has created many unsustainable impacts which are widely criticized, making the application of sustainable tourism principles and practices challenging. The environmental aspect of sustainability has received the most attention (Lu & Nepal, 2009). Businesses concerned with supporting sustainability now modify their business practices as a way to reduce and report their cumulative impacts (Buckley, 2012). However tourism businesses have been criticized for adopting only those sustainability practices which will boost their profits, create public relations opportunities (Sheldon & Park, 2011) or comply with legal requirements (Buckley, 2012). Some critical tourism scholars encourage moving beyond sustainability discussions (Sharpley, 2009) due to the lack of progress (Bramwell & Lane, 2005; Sharpley, 2009) and evidence demonstrating the successful implementation of sustainable tourism principles in practice (e.g., Ruhanen, 2013).

Based on the pervasive environmental challenges facing society, environmental entrepreneurship has surfaced as a response, in line with individual entrepreneurial values and goals. Environmental entrepreneurship establishes an intersection between social and environmental interests (Mirvis, 1994), and such entrepreneurs by living alternative lifestyles may prevent harm on the environment through their operations (Murphy, Poist, & Braunschweig, 1995). Also referred to as *ecopreneurs*, these individuals operate an economically viable business while maintaining core values that inspired them to create their business (Dixon & Clifford, 2007). Limited research has explored environmental entrepreneurship in praxis; however Boluk and Mottiar (2014) drew a parallel between the pro-social and pro-environmental agendas of many of their informants in South Africa and Ireland. The authors highlighted an environmental imperative that drove the entrepreneurs' social focus and ultimately impacted their chosen lifestyle. Seeking quality of life, enjoyment of the outdoors and related activities led to an interest in living in rural contexts which made it easier for them to contribute to their community. This was a significant interest to the informants.

Some researchers such as Young and Tilley (2006) argue that those entrepreneurs who mutually focus on the social and environmental factors of their business are indeed *sustainable entrepreneurs*, providing an alternative lens to the sole social (Boluk, 2011a, 2011b, 2011c) or socio-environmental lens (e.g., Boluk & Mottiar, 2014) presented in their research. Sustainable entrepreneurship sets as its goal achieving "underlying ecological or social objectives" (Hockerts, 2003, p. 50). Such entrepreneurs are considered a new breed, not only tackling the ubiquitous environmental concerns but also the concerns in society (Cohen & Winn, 2007) and ultimately the way profit is earned. Accordingly, sustainable entrepreneurship is "the examination of how opportunities to bring into existence future foods and services are discovered, created, and exploited, by whom, and with what economic, psychological, social, and *environmental* consequences (Cohen and Winn, 2007,

p. 35)". Young and Tilley (2006) created a sustainable entrepreneurship model illustrating how such entrepreneurs start their business with a sustainability lens from the outset. Furthermore, they argue that social and environmental entrepreneurs are sustainable entrepreneurs incorporating all of the elements of sustainable development.

From the hospitality industry perspective a number of international hotel chains have gained recognition for their sustainability activities and programs (e.g. Scandic Hotels (Bohdanowicz & Zientara, 2008), Fairmont Hotels & Resorts (Sloan, Legrand & Chen, 2012) and the Fair Hotels Scheme (Boluk, 2013)). Such priorities could be viewed through a social entrepreneurial lens given the entrenchment and pervasiveness of sustainability and community oriented goals. In a similar study Ergul and Johnson (2011) found that half of their hotel manager respondents' applied principles of sustainability to confront negative attention received by the industry. This leads to a discussion of the role of social intrapreneurs who are concerned with creating social and sustainable value *within* already existing organizations.

Sustainability has become increasingly important to tourism, and while debates about how the sector engages with the concept are unclear, there is a shift in focus from pure, short-term profits to other factors demonstrating a longer, more broad-ranging, vision. Such strategies may be spurred by consumer demand or legal requirements. Does this differentiate these enterprises from social enterprises with a leading priority to achieve a social objective? Research on sustainability is by its nature concerned with fulfilling social objectives, therefore the study of social entrepreneurs is an extension of this work. While the focus in the literature is on sustainable practices, introducing social entrepreneurs into the debate provides another avenue of discussion; that of individuals who are specifically motivated by sustainability.

5 Social INTRApreneurship

Employees who create or motivate existing firms to generate social value via innovation are referred to as social *intra*preneurs. Intrapreneurs develop new ventures within existing organizations, exploiting new opportunities to create economic value (Pinchot, 1985). Individuals are motivated to create change within the corporate setting regardless of size, leading innovations by way of new products or services (Miller, 1983). Teltumbde (2006) acknowledges the characteristics of intrapreneurs specifically in small and medium-sized organizations that contribute to organizational innovation. Orchard (2015) suggests the intrapreneurial contribution of employees alongside the entrepreneurial drive of top management may be distinctive ingredients for company growth. Intrapreneurship climates are largely dependent on leadership characteristics, as well as an understanding of the consequences of intrapreneurial behaviors.

Intrapreneurs confront some of the world's most pressing issues demonstrating initiative for "innovations which address social or environmental challenges profitably" (Grayson, McLaren, & Spitzeck, 2011, p. 3). They act in response to the interconnectivity of human beings with their environment. The work of Grayson et al. (2011) found that social intrapreneurs innovate in their firms by engaging in "creating sustainable livelihoods and providing goods and services for low-income communities, reducing resource consumption and mitigating the impacts of climate change" (Grayson et al., 2011, p. 3). As such, intrapreneurs can alter a corporate culture to one that is more responsible and sustainable. Doing well for their companies by contributing to their bottom line, and benefiting the communities in which they operate by improving staff morale (Ashoka, 2015).

Limited research has been carried out on intrapreneurship in the context of service industries and specifically tourism. Albeit, Sundbo (1997) queried innovation in service firms and explored how organizations may manage and organize the innovation process. Sundbo (1997, p. 444) proposed the need for internal organization of innovation in four phases:

- *Idea generation*, by individuals within an organization;
- *Transformation into an innovation project*, the intrapreneur must convince top management of the value of the idea developed and top management will decide if it is in the best interest of the organization to proceed;
- *Development*, if the idea is chosen a project group is established to further build on the idea, developing a prototype and investigations into market possibilities; and
- *Implementation*, top management will decide whether to implement the innovation as a commercial product.

Importantly, Sundbo's research draws attention to the fact that innovative ideas developed by intrapreneurs are a consequence of top management support. Koh and Hatten (2002) argued that intrapreneurs are *not* tourism entrepreneurs because they do not create touristic organizations in the community, instead they have the power to transform existing firms. This argument is challenged by Samarasinghe and Ahsan (2013) who argue that intrapreneurship is indeed recognized in hotels specifically in Sri Lanka. Green intrapreneurs can contribute to the competitive advantage of hotels especially in emerging economies, and by focusing on green-based operational initiatives hotel managers can cut operating costs and minimize resource consumption (Samarasinghe & Ahsan, 2013). The authors did not allude to the implications for such top down support in an industry notorious for imbalanced power relations between employees and management and employees and customers (Bergene, Boluk, & Buckley, 2015). Accordingly, if tourism firms created a culture conducive to intrapreneurship perhaps the industry could improve its reputation by attracting an empowered workforce interested in socially transformational interventions.

There are a number of opportunities and challenges for supporting intrapreneurship within the tourism industry. Firstly, it is imperative that tourism employees feel valued in the workplace. Positive staff morale encourages employees to consider their own intrapreneurial skills and innovations. Secondly, proper support mechanisms are required to facilitate ideation within tourism businesses. Specifically, an open and effective communication system that allows front-line employees to feel comfortable sharing their ideas is important. Management would need to be open to hearing some tenuous ideas. Thirdly, due to the existing power imbalance in the tourism industry employees must be acknowledged for their creative ideas. Incentivizing ideation in the workplace would encourage employees to be socially intrapreneurial. Fourthly, due to seasonality in tourism, both management and staff are more focused on day to day tasks during peak seasons, which may inhibit intrapreneurial initiatives. However, there is time for creative reflection during the shoulder and low seasons giving space for innovative thinking. During both seasons, keeping the lines of communication open between management and staff will allow ideas to flow through the firm more easily. Lastly, intrapreneurship in tourism firms can be fostered by attracting young personnel who are uninhibited, have energy, vision and are keen to challenge the status quo. Accordingly, nurturing an ecosystem within tourism workplaces that supports a spirit for innovation could build the intrapreneurial activities in tourism.

6 Destination Development

Destinations have a wide variety of stakeholders due to their complexity. The addition of social entrepreneurs adds another layer to the already complex policy discussions. A number of authors have identified factors which improve the competitiveness of a destination (e.g. Crouch, 2007; Ritchie & Crouch, 2003) and while the importance of entrepreneurs in this process is currently understated (Koh & Hatten, 2002; Komppula, 2014; Ryan, Mottiar, & Quinn, 2012), social entrepreneurs must now be added to destination development policies.

Whether lifestyle entrepreneurs contribute to the growth or decline of a destination is debated by Andrew, Baum, and Morrisson (2001) and Dewhurst and Horobin (1998). They suggest that the focus on their lifestyle means they may not favor growth strategies for the destination. In contrast Ateljevic and Doorne (2000) suggest that lifestyle entrepreneurs can identify gaps in the market, and grow that demand. This can attract other types of entrepreneurs, stimulating growth in the destination as a result of the process started by lifestyle entrepreneurs. This can be true for social entrepreneurs also. An example in Norway shows how an installation of art on the beach became a tourist attraction (Johns & Mattson, 2005). While this was not the objective, this social entrepreneur inadvertently acted as a 'trigger' to destination development. Thus social entrepreneurs may not have destination development or growth as their objective but it may be a consequence of their actions.

In other cases the social objective can be used to improve growth and attractiveness of an area. For example the development of the Greenbox (an area with a concentration of eco-tourism providers) in Ireland was a consequence of policy makers' desires to make rural areas more sustainable. Many who had lobbied for this strategy were driven by improving the sustainability of the area, and by the desire to encourage people to be more environmentally conscious (Mottiar, 2009). Similarly, a number of social entrepreneurs in South Africa certified by Fair Trade Tourism (Boluk, 2011b) were motivated to give back to African society as a consequence of the advantages received during apartheid. Accordingly, emergent businesses uniting African rural lifestyles with sustainable development practices created opportunities for geographically isolated communities, not previously recognized as viable tourism destinations due to their lack of infrastructure and resources. The development of eco-lodges and organized responsible township tours created poverty alleviation opportunities and further stimulated social entrepreneurial capability for the poorest African communities (Boluk, 2011a, 2011c). In such cases the balancing of these two objectives is necessary at both an individual and institutional level and at every decision making point.

It is possible that the objectives of a social entrepreneur has negative consequences for a destination. For example a decision to open a drug rehabilitation clinic, or a homeless shelter, or a refuge, could result in local opposition. In such cases the social entrepreneurs' plans can cause division in the local area as residents voice their different perspectives. In such cases the social entrepreneurs' objectives may conflict with the destination management organization's plans causing tension and necessitating careful negotiation and cooperation to come to an agreed solution. The social entrepreneur has some kind of impact on a tourism destination or local area. The nature and extent of this impact can be quite different, but all stakeholders in the destination need to be aware of their emergence. Destinations have organizations, formal or informal, which help plan, guide and organize their development. Local entrepreneurs form a part of such organizations but it is also important to include social entrepreneurs. As Mottiar (2007) showed, often lifestyle businesses do not become part of such organizations because they are too small or not well-established, and yet they play an integral part in the development of destinations. Similarly they may not be part of local business associations or chambers of commerce, and the way they operate may alienate them from other profit-driven entrepreneurs. Yet there are many similarities, and including those with different perspectives in decision-making processes can result in more interesting and innovative discussions.

Social entrepreneurs will have an impact on tourism destinations, whether as part of their mission or as a side effect and these impacts may be negative and/or positive. As discussed above in the general social entrepreneurship literature, sometimes these individuals are already active in a destination, but they have not been classified as a social entrepreneur but instead perhaps a community leader, ambassador or a volunteer. Thus, social entrepreneurs are not always new to destinations, they have just not been identified before as social entrepreneurs.

Social entrepreneurs create opportunities and challenges for existing destination management organizations and as such they need to be included in their institutional and policy frameworks.

7 Concluding Remarks

This chapter has identified ways in which research on social entrepreneurs fits into the tourism discourse and how further contributions can be made to the tourism field and the broader knowledge of social entrepreneurship in general. The authors explained the relevance of social entrepreneurship in the context of tourism dealing with entrepreneurship, sustainability, social intrapreneurship and destination development. Moving forward there is plenty of scope for tourism researchers to expand the current knowledge base and in particular to investigate issues that are of importance from a tourism perspective.

The chapter examined the relevance of an understanding of social entrepreneurs for the industry, stakeholders and destination. Based on the aforementioned discussion, they are relevant from different perspectives. The four parts stemming from the circles in Fig. 1 demonstrate the relevance of social entrepreneurs in terms of destination development, sustainability and our understanding of entrepreneurs and intrapreneurship. These are not the only ways in which understanding social entrepreneurs is relevant to the field of tourism. There are likely others such as relations with communities, inter firm relations and policy implications. Figure 1 shows how social entrepreneurs are relevant to a broad range of issues in the literature. Considering this framework will discourage the development of research silos where social entrepreneurship scholars seek out their own vein of research. The nexus of common ground and interests as displayed in Fig. 1 should enhance the development of research, thought and understanding of social entrepreneurs within the field as a whole.

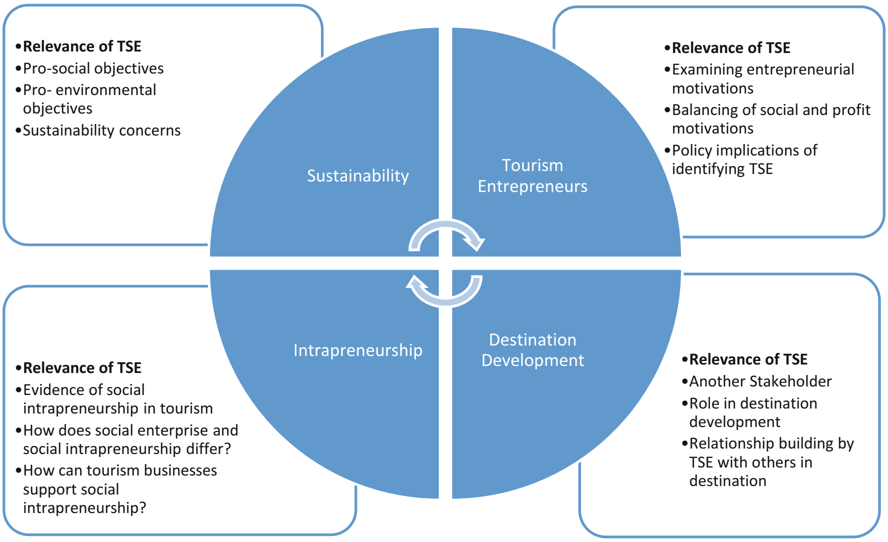

Fig. 1 How Tourism Social Entrepreneurs (TSE) fit in tourism

A number of research questions may guide future studies in TSEs. The exploration of the relevance of tourism entrepreneurs in relation to TSEs identified the balancing of motivations and policy. Further, researchers must engage with the concept of social entrepreneurs so that research is not limited as in the case of ethnic and female entrepreneurs. A number of potential research questions emerge from the discussion that include: How do TSEs balance their motivations? Do their motivations change over time? What policies can be used to influence such entrepreneurs? How do they interact with other entrepreneurs?

The authors found that pro-social and pro-environmental sustainability objectives were key drivers for TSEs. As such, potential research questions include: How do eco-preneurs combine social and business objectives? How do social entrepreneurs deal with the issue of their own sustainability? Are TSEs any more conscious of sustainability than other types of tourism entrepreneurs?

The chapter discussed social intrapreneurship and examined if/how the implementation of social intrapreneurship practices might be an example of social entrepreneurial capability. Potential research questions stemming from this discussion include: Is there a relationship between social intrapreneurial innovations and social entrepreneurial innovations? Are innovations that occur outside and inside organizations compatible? How can social intrapreneurship support an industry as complex as tourism? Could social intrapreneurship enhance the reputation of the hospitality and tourism industry and empower, attract and retain motivated staff?

The relevance of TSEs in relation to various stakeholders was discussed in all sections. Specifically, their role in destination development and relationships with other stakeholders in the destination was examined. The potential research questions discussed include: Are TSEs identified as a stakeholder in destinations? What role do they play in destinations? Do they have a positive or negative impact on the success of a destination?

Developing responses to these questions will require researchers from a variety of interest areas. Understanding of social entrepreneurs will affect the thinking on fundamental tourism issues such as sustainability, destination development and intra and entrepreneurship. Continued exploration, and the identification of further questions for investigation, will begin to create a space, or spaces within the tourism discourse where social entrepreneurship will not only neatly fit, but will flourish and grow.

Discussion Questions

1. Which do you think can be most effective in bringing about social change in a destination—tourism social entrepreneurs or tourism social intrapreneurs? Explain.
2. If you were the head of a destination management organization, how would you engage TSE’s in the process of planning for the destination’s success. What challenges would you expect to encounter?
3. What aspects of the tourism discourse did this chapter not address? Why are they important in the study of tourism social entrepreneurship?

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Part II
Communities of Practice

Exploring Social Entrepreneurship in Food Tourism

Carol Kline, Karla Boluk, and Neha M. Shah

Abstract A variety of food movements have social entrepreneurs at their forefront supporting more sustainable practices: Slow Food, eating local, minimizing food waste, expanding food access, and showing concern for animal welfare. The aim of this chapter is to contribute to the limited research on social entrepreneurs in food-related tourism ventures. Four semi-structured interviews were carried out with food entrepreneurs in North Carolina. Each of the entrepreneurs represents different stages of the food supply chain. Positive Theory of Social Entrepreneurship and Ecological Systems Theory were used as the theoretical frameworks underpinning the research. The research found that food entrepreneurs are consciously focused on value creation beyond the revenue generated by their business. Value was created by giving farmers a voice, providing healthy alternatives, providing education, minimizing environmental impacts, and striving to foster community. Finally, leveraging networks was identified as a key strategy by the social entrepreneurs.

Keywords Tourism social entrepreneur • Sustainable food system • Positive Theory of Social Entrepreneurship • Tourism entrepreneurial ecosystem • Positive externalities • Value creation

1 Introduction

Food is political, imperative for subsistence (creating concerns in regard to both the abundance and its security), an important element representing culture, and a contributor to unique experiences. The sustainable practices of food supply have

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caused some concern in consideration of food safety and carbon emissions produced from food transportation (Dodds et al., 2014). Diets are shifting to include more vegetarian, vegan, gluten-free, and paleo-focused options, while even meat eaters are choosing more plant-based meals (Sabaté, 2003; The Neilsen Company, 2015). Several movements taking place in rural contexts such as farmers' markets, organic food, and fair trade support the slow food movement and are gaining momentum in response to the various issues presented. Animal welfare in regard to the humane treatment, handling, housing, transport and slaughter of animals, overfishing and use of antibiotics have resulted in a number of campaigns demonstrating food consumer preferences (Food Tank, 2014; Maloni & Brown, 2006). Such preferences have significantly altered the industry, creating a niche for producers interested in sustainability and providing enriching culinary experiences to tourists. Specifically, social entrepreneurs (SE) are tackling some of the aforementioned issues ensuring that food systems become more sustainable, ecologically resilient, and socially just. In so doing, they not only lead by example but tourism SE provides an educational platform for all who visit destinations.

This chapter is divided into two parts. First, the authors will outline how broad elements of food tourism are engaging with the social entrepreneurship sector by exploring the local food movement in the examples offered above. Next, the paper will reveal the findings of four semi-structured interviews and a discussion will follow regarding their motivations, focus, and challenges faced. Urie Bronfenbrenner's Ecological Systems Theory (1979) and Filipe Santos' Positive Theory of Social Entrepreneurship (2012) will be applied to understand food entrepreneurs and their operations, building off previous research that applies these theories to a tourism entrepreneurship context (Kline, McGehee, Paterson, & Tsao, 2012; Kline, Shah, & Rubright, 2014). The next two sections will discuss the junctures between the local food movement, social entrepreneurship and rural environments with the tourism industry. The importance of sustainable food systems within the tourism industry is an important issue of concern addressed by many tourism social entrepreneurs.

2 Social Entrepreneurship, Food Systems and Tourism

The term social entrepreneur calls attention to the blurring of boundaries between the sectors of public, non-profit, and private institutions (Dees, 1998). Peredo and McLean (2006) offer five principles that define social entrepreneurship: "the aim [is] either exclusively or in some prominent way to create social value of some kind, and pursue that goal through some combination of (2) recognizing and exploiting opportunities to create this value, (3) employing innovation, (4) tolerating risk and (5) declining to accept limitations in available resources" (p. 56). While early thinkers on entrepreneurship include economists Jean Baptiste Say and Joseph Schumpeter, modern day thinkers include Peter Drucker and Howard Stevenson, both grounded in business. Such oft-quoted thinkers categorize entrepreneurs as catalysts and innovators behind progress, possessing a mindset that sees the possibilities rather than the problems created by change, exploiting the opportunities that change creates, mobilizing the resources of others to achieve their objectives, shifting resources to areas of higher yield, and adding value (Dees, 1998). Within the realm of social entrepreneurship the focus is one of a social mission (Thompson, 2002). Given the reputation of the current food system socially entrepreneurial thinking is required; and this has direct implications for the tourism industry.

The quantity of food provided through the hospitality and tourism industry makes the dearth of research on the industry's contribution to sustainable food systems surprising (Hall & Gossling, 2013). Food service is among the top five most common types of social enterprise in North America (Hoang, Rahman, Kamizaki, & Thomson, 2014). However, there are few studies that focus on food-based social enterprises in tourism. Hoang et al. (2014) found food-based enterprises serve youth, people with developmental disabilities, and low income individuals and ethnic minorities. Nevertheless, such enterprises often struggle due to the lack of resources, including staff to oversee marketing, education and staff development, and the right partnerships (Hoang et al., 2014). The full capability of food systems is not always realized within the realm of tourism but has potential and will be discussed below.

Food and beverages of a host community can be among its most important cultural expressions (Sims, 2009). Food can bridge the space between everyday life and one's leisure, satisfying physical needs, as well as enhancing social interactions (Hjalager & Johansen, 2013). A local food system, according to Hall and Gössling (2013, p. 27), refers to deliberately formed systems that are characterized by a close producer-consumer relationship within a designated place or local area. The local food movement demonstrates a "heightened interest in cooking, wellness, dining locally, and traveling for and socializing through food experiences" (Kline, Knollenburg, & Deale, 2014, p. 330). Such foodies and the food entrepreneurs serving them may also be referred to as food citizens and/or ecological citizens who are involved in the improvement of practices and informed decision making, encouraging more sustainable lifestyles (Seyfang, 2011). Furthermore, the hospitality and tourism industry's focus on serving authentic and locally produced foods assists in the positive representation of place (Sims, 2009). A nation's identity can be reflected and strengthened by the food experiences it offers (du Rand, Heath, & Alberts, 2003).

Ergul and Johnson (2011) suggest that the social responsibility and innovations demonstrated by the tourism industry can resemble that of SE; thus, the culinary innovations of Fairmont Hotels could be perceived as socially entrepreneurial in nature. For example, Fairmont Royal York's EPIC restaurant in Toronto introduced 'Thisfish' lobster tagging program allowing fish to be traced from ocean to plate (at www.thisfish.ca), diners can access details about how their lobster was processed through the supply chain (Fairmont Royal York, 2015). The Fairmont Battery Wharf in Boston offers private, authentic lobster boat excursions accompanied by a chef to teach those staying at their hotel how to "bait, drop, and haul in lobster traps." Guests return to the hotel with their catch and have it prepared in the restaurant (Fairmont Hotels & Resorts, 2011); such food experiences in natural environments add value to the visitor experience. The social and community focus of such innovations could be considered socially entrepreneurial.

The intersection between food and tourism social entrepreneurship has been recognized in the cross-pollination between Fairtrade products and Fair Trade Tourism (FTT) has begun to take place (Boluk, 2011a, 2011b) typically within the context of gastronomy tourism (Boluk, 2013) giving way to socially entrepreneurial opportunities. In South Africa, the application of Fairtrade certification to agricultural products in the mid-1990s brought Fair Trade Tourism in South Africa (FTTSA) to fruition (Boluk, 2011a) (now referred to as Fair Trade Tourism (FTT)). Boluk (2011a) established that FTTSA was a pragmatic poverty alleviation tool for rural communities. Specifically, the three SE interviewed in her study were involved in developing vegetable gardens, seedling gardens for their communities and eco-lodges, and operating nutritional programs for school children. The gardens were attractions in their own right to tourists visiting the three businesses, to learn about rural self-sufficiency and community development (Boluk, 2011a). Another example is Makaibari Tea Estates described by Boluk (2011b) as the only locally-owned and operated Tea Company in India, producing Fairtrade Darjeeling tea. The community formed a group called Hum Tera, which provided comfortable stays and locally-sourced meals to visitors. Hum Tera regenerated profits back into the community, providing a computer center, a scholarship fund assisting individuals in studying horticulture and the creation of a community loan fund (Boluk, 2011b). Many of the FTT opportunities discussed above take place in a rural context. Rural contexts are an important space for SE offering opportunities in line with farm tourism and farmers' markets.

2.1 Rural Tourism, Farm Tourism and Farmers' Markets

Tourism has been traditionally centered in coastal zones, mountainous areas, and cosmopolitan cities. However, the decline in family-owned agriculture and outward migration of population has encouraged local authorities to consider rural tourism as an option for local development (Ollenburg & Buckley, 2007). Rural areas are perceived to be rich with entrepreneurial capability with small family businesses who often have deep connections to culture and heritage (Lordkipanidze, Brezet, & Backman, 2005).

In line with social entrepreneurship is the notion of 'entrepreneuring', a process whereby entrepreneurs and groups confront social and economic constraints and exploit opportunities (Tobias, Mair, & Barbosa-Leiker, 2013). Entrepreneuring was discussed in the context of rural Rwanda and the specialty coffee industry by Tobias et al. (2013). Specifically, the researchers explored the transformative role that entrepreneurship can play in resolving social problems in relation to persistent poverty and areas of conflict. Similarly, social entrepreneurship indicates a need for social change, and "it is that potential payoff, with its lasting, transformational benefit to society that sets the field and its practitioners apart" (Martin & Osberg, 2007, p. 28). The change agents in such rural contexts were actively triggering transformational processes which have potential to lead to external interest and invariably tourism. This example demonstrates the interesting and appealing nature of entrepreneurs and their stories of why and how they do what they do (Martin & Osberg, 2007). People are attracted to "extraordinary people who come up with brilliant ideas and against all the odds succeed at creating new products and services that dramatically improve people's lives" (Martin & Osberg, 2007, p. 28). Accordingly, one specific motive for tourism in such contexts may be to observe and/or potentially receive guidance in carrying out similar projects in different settings. While the foci of many social entrepreneurs is for the benefit of people, preventing or mitigating damage to the natural environment also encompasses the social entrepreneurship agenda, as environmentally relevant market failures represent opportunities for innovators (Dean & Mcmullen, 2007). Ecological/environmental entrepreneurs have been described as those who prioritize a pro- environmental agenda whereas sustainable entrepreneurs have been described as those who have a balanced focus in their pursuits regarding the environment, society and economy (Dixon & Clifford, 2007).

Some of the research on eco or sustainable entrepreneurs in tourism may provide an alternative lens to explore the work of SE in rural contexts. Such entrepreneurs may carry out an alternative lifestyle (Linnanen, 2002), which may be the impetus for them to move to rural contexts (Boluk & Mottiar, 2014). An environmental entrepreneur can also relate to sustainable development in rural communities through quality food production (Marsden & Smith, 2005). Lordkipanidze et al. (2005) present a case study of a successful family-based enterprise in farm tourism, *Ängavallen Gård* (*Healthy Pig Farm*) in Söderslätt, Sweden. The paper describes the importance of entrepreneurs in the development of local economies. Specifically, the authors followed the food supply chain of the pig meat, the special criteria developed by the owners on animal welfare and long distance transportation in consideration of environmental impacts and water saving measures. As the farm gained consumer interest there was a natural opportunity for the family to engage in tourism. Kline et al. (2014) asserted that tourism experiences can occur at each stage of the food supply chain, as such the farm provides tourism-related opportunities. Specifically, the Healthy Pig Farm has been used for "weddings, café and restaurant, Picnic Park, hotel, [and a] conference hall for business" (Lordkipanidze et al., 2005). Some other opportunities for co-creation in farm-based tourism may include factory tours, tours of wineries, breweries, culinary classes, and pick your own (see Kline et al., 2014). Part of the allure for travelers may be experiencing actions that improve lives, communities, and imagines high dividends in quality of life and the world (Martin & Osberg, 2007).

A popular trend as suggested by Hjalager and Johansen (2013) is the interest in purchasing food at or near the location of production such as farmers' markets. Farmers' markets have provided outlets for producers to fill an important niche for those consumers interested in quality, variety, an interest in supporting local agriculture (Dodds et al., 2014), seeking authentic experiences and opportunities to experience regional specialties (Sims, 2009), and freshness, social opportunities and value (Hjalager & Johansen, 2013). Specifically, farmers' markets are portrayed as affordable. As such, farmers' markets can align with social interests prioritizing inclusion. Farmers' markets are also important because consumers often perceive the food to be more holistic, healthy, and an authentic representative of sustainability due to fewer food miles (Dodds et al., 2014). Dodds et al. (2014) recommends that the socially conscious vendors of farmers' markets can do more by endorsing the economic benefits derived from shopping locally, maximize the experience by emphasizing the local economic benefits, catering to their predominant female market, and foster a sense of community by facilitating social opportunities. While not necessarily related to tourism, there is growing consensus that the existence of farmers' markets can contribute to food security in rural or urban areas Ahn et al., 2014. Some programs, such as Farmer Foodshare in North Carolina USA, use 'donation stations' set up at markets to collect donated and unwanted food from patrons and farmers, as well as cash donations, all to be funneled through the local food access channels; their mission is to "connect people who grow food with people who need food" and the bulk of their activity occurs at markets (Farmer Foodshare, n.d).

Local foods are associated with local values, and this can be of interest to consumers (Sims, 2009). Ultimately, the notion of caring for and supplying fresh local food supports the slow food concept supporting slow tourism, which opposes hyper consumption and awakens one's senses and seeking enriching experiences (Clancy, 2014). Local meats and niche meats are gaining popularity because consumers are considering the impacts of industrial meat production on their own health, the welfare of the animal, and the workers and surrounding communities (Food Tank, 2014). Yudina and Fennell (2013) apply the tenants of ecofeminist theory to how tourists can interact with animals, particularly through eating them. While they do not address SE per se, implications of their discussion opens the door to entrepreneurs who wish to respond to the current lack of animals humanely raised as meat sources. And for consumers traveling or at home who want to be assured of ethically-raised meat sources, Animal Welfare Approved (AWA) is a food label for meat and dairy products originating from farm animals raised to the highest standards of animal welfare and environmental care (AWA, 2015). It started as a response to market demand for healthy protein sources—healthy for the consumer, the farm worker, the environment, and the animals—as well as the growing concern for humane treatment of farm animals. AWA provides technical assistance and certification for farms, stipulates guidelines for slaughter facilities, provides marketing assistance for AWA certified products, and offers educational materials for consumers.

Hence, local food can represent being better for the environment, the conservation of rural landscapes, and supporting local economies, therefore having a central role in the sustainable tourism agenda and as such providing a feel-good factor for both consumers and producers alike (Sims, 2009). Dodds et al. (2014) recommends that the socially conscious vendors of famers' markets can do more by endorsing the economic benefits derived from shopping locally, maximize the experience by emphasizing the local economic benefits, catering to their predominant female market, and foster a sense of community by facilitating social opportunities. The four SE discussed in this chapter provide examples of socially conscious operators who also strive to add value to their communities and the natural environment. The study digs deeper, however, into the motivations and intentions of the SE, and how their environment has helped and hindered their operations. *Positive Theory of Social Entrepreneurship* and *Ecological Systems Theory* are the theoretical frameworks underpinning this research.

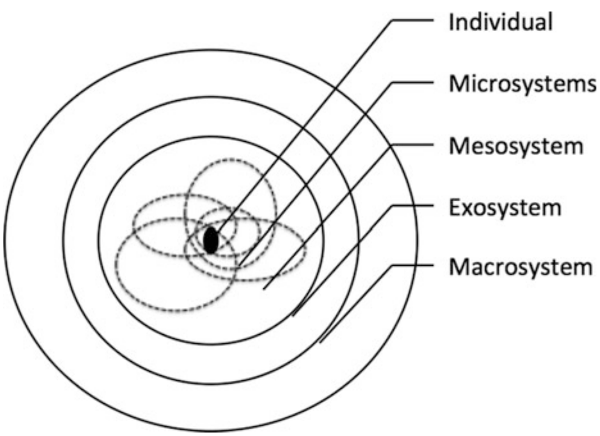
3 Theoretical Frameworks

3.1 Ecological Systems Theory

Bronfenbrenner's *Ecological Systems Theory* (EST) posits that individuals are embedded within sets of environments with which they interact (Bronfenbrenner, 1979). These interactions influence their individual development, in turn affecting how they interact with the environments. He introduces five structures that affect human development: microsystems, mesosystem, exosystem, macrosystem, and chronosystem. The systems overlap in a set of 'rings' with the individual at the core and microsystems closest to the individual (Fig. 1). EST can be applied to an entrepreneur to understand the parts of the environment supportive to the entrepreneur's venture, as well as those elements lacking (Kline et al., 2012).

EST has been employed in tourism research to study tourists' thoughts and behaviors (Woodside & Martin, 2008), tourism development (Fennell & Butler, 2003), the management of a natural protected area (Lacitignola, Petrosillo, Cataldi, & Zurlini, 2007), HIV/AIDS and tourism in the Dominican Republic (Padilla, Guilamo-Ramos, Bouris, & Reyes, 2010), resiliency on Thailand's tourism-reliant coast (Larsen, Calgaro, & Thomalla, 2011), community perception of its

Fig. 1 Ecological systems theory



entrepreneurial ecosystem (Kline et al., 2012), and as a framework for the comprehensive tourism system that includes economic, social, and environmental spheres (Farrell & Twining-Ward, 2005). Below, each of the environments is outlined within a context of food entrepreneurship; see Kline, Shah, Tsao (2014) for a full outline of environmental elements needed by entrepreneurs.

- *Microsystems* are the contexts that influence an individual most directly (e.g., family, neighborhood, faith institutions, interest clubs) and could shape an entrepreneur's vision and direction. Examples of supporting elements include a family's food heritage, the economic status of an entrepreneur's neighborhood, or informal opportunities for networking with other entrepreneurs.
- *The Mesosystem* refers to the connections between the different microsystems. A food entrepreneur may be a member of a Chamber of Commerce or restaurant association; however the political bent, savvy, and capacity of the organization's leadership would influence the level of support it could provide an entrepreneur. The same could be said for other organizational systems in the entrepreneur's environment, such as the local educational infrastructure or a destination marketing association. Assistance in start-ups, management training, and availability of business support services affect an entrepreneur's ability to leverage his/her ideas. Physical infrastructure such as road systems, Internet capacity, and available real estate are also part of the mesosystem.
- *The Exosystem* is part of a larger social system that indirectly influences the individual but is beyond one's control, such as laws passed at a state level.
- *Macrosystem* describe the culture and value systems in which individuals live. Supportive elements in the macrosystem are quality of life, community culture, and values. Quality-of-life characteristics range from affordable housing and accessible health care to recreational and cultural opportunities in an attractive natural setting, and lively downtown areas. An ethic of natural resource stewardship pervades many entrepreneurial communities committed to sustainability, offering partners that share principles and support the entrepreneur's business goals.
- *Chronosystems* refer to the patterning of environmental events and transitions over the life of an individual, as well as general historical context.

The food entrepreneur's environment not only impacts the success of the venture, but his/her ability to create value in the community beyond offering a quality product.

3.2 Positive Theory of Social Entrepreneurship

The *Positive Theory of Social Entrepreneurship* (PTSE) acknowledges that value creation and value capture are both important to business endeavors, however value creation, or "when the aggregate utility of society's members increases after accounting for the opportunity cost of all the resources used in that activity"

(Santos, 2012, p. 337), is essential to SE. Value capture is the ability to assume a portion of the value created after accounting for the cost of resources needed. SE partake in both value capture and creation, but Santos (2012) elaborates "activities that allow value capture without value creation will be considered illegitimate [. . .] It is also clear that some level of value capture is important to ensure the growth and sustainability of the organizations whose activities create value" (p. 337). Value creation is measured at the societal or system level; value capture is measured at the organization level.

SE fulfills a role in the economy where market and government fail. They make a deliberate decision regarding value creation as a foundation of their business model and "target problems that have a local expression but global relevance" (Santos, 2012, p. 335); pursue economic, social, and environmental goals at the same time; and above all act as change agents and innovators. Santos (2012) argues four SE propositions:

- *The distinctive domain of action of SE is addressing neglected problems in society involving positive externalities* (Santos, 2012, p. 342). Santos (2012, p. 341) explains "externalities exist when economic activity creates an impact (or value spillover) that lies beyond the objective function of the agents developing the activity." Examples of positive outcomes potentially generated by food entrepreneurs include healthy eating, environmental enhancement, education, and community cohesion.
- *SE are more likely to benefit a powerless segment of the population* (Santos, 2012, p. 343).
- *SE are more likely to seek sustainable, community-based solutions than to seek sustainable advantages* (Santos, 2012, p. 346) and even welcome like-minded competition as they contribute to address larger concerns.
- *SE are likely to develop a solution built on the logic of empowerment than the logic of control* (Santos, 2012, p. 347), sometimes celebrating the unique qualities of a marginalized segment of the population.

In combination, EST and PTSE represent much of the entrepreneurial process: motivations, mission, organizational approach, intended impacts, and the elements within the environment that contributes to successes or hinders them. This study employs both frameworks to offer insight into the phenomenon of social entrepreneurship in food tourism. Three research questions are addressed:

1. Are food entrepreneurs consciously focusing on value creation?
2. Do the propositions outlined in the *PTSE* apply to the sample of food entrepreneurs? Do patterns of similarity exist across the supply chain stages?
3. How do food entrepreneurs leverage their ecosystem to achieve their goals? Do patterns of similarity exist across the supply chain stages?

4 Methods

Semi-structured interviews with four food entrepreneurs in North Carolina, U.S.A. (NC) were conducted in 2012. The entrepreneurs represent different stages of the food supply chain: production, harvest, processing, distribution, and retail, offering varied experiences and a deeper understanding of the food system to tourists, and contribution to the host community's economic vibrancy and population's health. (Table 1).

Entrepreneurs were selected as part of a reference-based sampling method (McKenzie, 2007). The interviews were audio-recorded and transcribed; data were coded using content analysis, followed by a spiral approach to data integration (Hesse-Biber & Leavy, 2011). A spiral approach to data assimilation and coding is a non-linear, dynamic, iterative approach to data management. It begins with data collection, and cycles through various activities such as organizing the data, memoing (reflecting on the text and one's own thoughts and questions about the text), classifying and interpreting themes through coding, and visualization and representation of the data (Kodish & Gittelsohn, 2011). Credibility and sincerity of the study was addressed through a paper trail of the research and transcribing process (Tracy, 2010), and discussion of the project over time between three researchers. Rigor was shown through the use of appropriate and complex theoretical constructs, time in the field, interview protocol constructed, and resulted in rich narratives from the informants (Tracy, 2010). The outcomes are offered below in a summarized narrative as well as tables that highlight key findings (Kodish & Gittelsohn, 2011).

Table 1 Food and tourism intersection along the food supply chain

Value chain stage	Overlap with tourism	Entrepreneur informant
Production and harvest	Tourists visit farms to learn about food production and origin, pick their own berries, produce, and enjoy tastings	Farmer teaches visitors about food production and farm life; offers harvest experience
Processing	Visitors learn process and story of the food entrepreneur and business	Craft brewery operation offering tours
Distribution	Distribution channels providing food to the destination community	Regional distributor specializing in organic produce
Retail outlet	Food trucks operate where large volumes of customers gather (attractions, public squares, special events), serving visitors and community residents	Food truck vendor

5 Findings

5.1 Production and Harvest Stage: Plum Granny Farm

Cheryl and Ray from Plum Granny Farm (PGF) have a large network that supports their business operation and provides numerous resources; this type of network system is the backbone of *Ecological Systems Theory* (EST). Cheryl and Ray partner with the land grant universities, subscribers of beneficial listservs, participate in the Business of Farming conference, and are members of national agricultural associations. Their extensive distribution network and superior location allows them to sell at four different markets, restaurants, farm-to-table cooperative, and other resources. Some of their challenges in terms of their EST involve negotiating varying market regulations in different counties and finding efficient, quality workers.

Cheryl and Ray demonstrate several characteristics of SE. They are interested in value creation—they want to produce good food in a sustainable and environmentally supportive manner. They believe people are drawn to their value creation; customers travel simply to purchase from them. They address neglected positive externalities by producing organic food and are actively involved in engaging at-risk youth, educating kids about farming and encouraging them to become interested in agriculture, possibly addressing an invisible public good. They believe connecting with community and ensuring that their farm is a part of the community are invaluable to their mission. They participate actively in speaking engagements and community outreach.

5.2 Processing Stage: Fullsteam Brewery

Sean Lilly Wilson is an entrepreneur whose focus is craft beer and introducing unique versions of his product; one of his goals is to create a culture, a sense of place and tradition. He interacts actively with his mesosytem, exosystem, and microsystems. Prior to opening Fullsteam, he led an innovative venture that engaged organizations to change legislation to positively impact the industry to the benefit of his business and competitors' businesses. His collaborative business practices with competitors, government agency officials, trade organizations, and food truck vendors reflect his business sense and a desire to work for the benefit of the industry. He counsels others but also asks for guidance from industry partners; he is welcoming to new members of the industry and customers. He was interacting with customers early, primarily through social media, before opening the business, to build the networks and client base; therefore, he established a new mesosystem among the customers, his interns, and business school contacts. Sean looks out for complementary businesses in the community, through a series of actions, from utilizing bank loans to looking at protecting the neighborhood in which the warehouse exists.

Sean's traits include an unassuming openness to competitors and clients and a desire to opt for a different direction (marketing or merchandising) from the industry, to name a few. The demand for craft beer is a trend that has assisted him in innovating a local beer culture. He anticipates customers' preferences, staying ahead of the trends forging new products and concepts while sourcing local whenever possible. His work in making a difference in legislation for the benefit of the industry is both a reflection of social entrepreneurship while interacting with various networks in line with EST.

5.3 Distribution Stage: Eastern Carolina Organics

Eastern Carolina Organics (ECO) is an aggregation and distribution company that provides a convenient outlet for customers who strive to buy local organic products but may not have the time to seek out individual farmers and producers. Questions of volume and product variability were some of the main issues that ECO initially faced, but over time, quality and quantity issues have stabilized as farmers continue to learn through participation with the group. One difficulty facing ECO and its stakeholders is the slow and sometimes ineffective development of policy. Another challenge is the administrative and bureaucratic aspects of food safety issues.

ECO moved to Durham, NC, recently; Sandi Kronick, the Executive Director, cites the move as a financial and social gain. She believes Durham provides an advantageous setting because of the city's policies and programs that support small businesses. Many of ECO's customers, independent and chain food retailers, larger wholesale distributors, and restaurants plus small home-based distributors, are located in Durham, convenient proximity to the customer base.

Unique to ECO is the collaborative principle at the organization's core, firmly espousing that customers are partners. Partnerships are forged with individual chefs, independent natural food stores, chain retailers, and farmers. ECO works successfully with NC State University and the Center for Environmental Farming Systems, also relying on a base network of friends in organic produce distribution companies around the country, with fellow members of the National Organic Wholesalers Produce Coalition, for advice and inspiration.

ECO educates customers about the importance of buying local, organic produce, offering assistance in the transition to organic farming, and have been recognized in NC as business of the year due to their "commitment to helping sustainable family farms thrive in the Carolinas." ECO is dedicated to advocating for their members. Sandi believes that a key of sustainability is figuring out how to help the farmer work less so that he can work longer. Striving to guarantee steady markets and fair prices, "we really want farmers to be able to plant something and not feel insecure about what they're going to get from that."

5.4 Retail: Triangle Raw Foods

Jane and Matthew started Triangle Raw Foods (TRF) (2011), based on the Raw Food Diet (most raw foodists argue that eating food prepared at a temperature less than 105° Fahrenheit offers more nutrients and enzymes). The couple started TRF as a small delivery service, with Matthew preparing the food at a commissary kitchen. Matthew retrofitted an old van as TRF grew; eventually, they invested in a custom food trailer. Jane says, "It wasn't about what kind of business can we make; it was more [about] how can we make this available to people. And that created the business." Jane's front-of-the-house experience and Matthew's back-of-the-house work result in the perfect collaboration for an entrepreneurial venture. Challenges starting TRF included burgeoning food truck laws, limited overhead funds, and health department certification; Jane notes, "When we first started, the health department was confused about raw food, *'I don't understand. What do you mean you're not cooking it? There's no dairy?'* In order for them to let us proceed, I had to say it's just fancy salads."

Jane is inspired by interactions with farmers, other entrepreneurs, and customers. "It's more about how can we make raw food available to people, that created the business." TRF depends on collaborations. Making connections between organic farmers and community is a major goal for TRF. No other raw food businesses exist in the region so Jane and Matthew turn to their customers to answer questions that arise, "because they are the ones that it's impacting."

The progressive climate in their region, blossoming food truck scene, and other entrepreneurs who believe in a social and environmental message assisted in fostering the creation of TRF. Jane believes the unique nature of the business and word-of-mouth both contribute to their success.

Jane and Matthew place value on community and environment, explaining "frozen vegetables were grown in soil depleted of nutrients. You get more out of raw food." All of the food is packaged in compostable containers and delivery bags and the low heating conserves energy. Jane and Matthew hope to expand the business and continue to connect their customers through tasting parties, selling wholesale to other retailers, and eventually, a restaurant.

6 Research Questions

Examining profiles of the entrepreneurs, it is evident that each deliberately strives to create value beyond the value they wish to capture. However, the solution to the first research question, *Are food entrepreneurs consciously focusing on value creation?* can be considered via a continuum. For PGF, ECO, TRF, the business idea was born from the drive to create value beyond the organization. For Fullsteam, the founder wished to create a quality product that would also produce a byproduct of value for customers and community. Figure 2 portrays an estimate of this continuum.

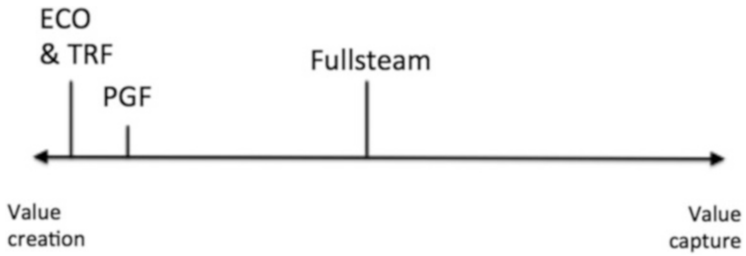


Fig. 2 Value creation orientation for sample organizations

Below in Table 2, data addressing research question two *Do the propositions outlined in the PTSE apply to the sample of food entrepreneurs?* is summarized.

Similarities across the supply chain encompassed five commonalities within value creation: assisting farmers and giving them increased voice, providing healthy alternatives to processed food, providing education, minimizing environmental impacts, and striving to foster community within their operating sphere. They want to achieve a sustainable solution rather than sustainable advantage and most welcome competition to achieve a greater good.

Research question three addressed the entrepreneur's ecosystems. Table 3 addresses the question, *How do food entrepreneurs leverage their ecosystem to achieve their goals?*

Each entrepreneur has similarly been inspired and supported by the recent local food movement, a part of their chronosystem they share by operating in the same cultural and temporal context. Additional commonalities among the entrepreneurs include the following features: they nurture and leverage their networks (customers, business-to-business, and peers up and down the supply chain), they are affected by local business regulations, they take advantage of assistance offered by statewide organizations, and they are located centrally within the market.

7 Discussion

Limited research to date has explored SE in the context of food tourism; however, as noted at the beginning of this chapter, there are a variety of potential entry points including rural contexts, farm tourism, famers' markets, Fair Trade Tourism and slow food and slow tourism. The four case studies demonstrate a limited scope of phenomena within a region of NC; however, they provide some insight into the important work of food social entrepreneurs and the potential for idea stimulation and export, which was proposed at the beginning of the paper in the context of entrepreneuring. The export of ideas is important given contemporary concerns regarding food security, animal welfare concerns, and unsustainable agricultural practices.

Table 2 Social entrepreneur propositions applied to food entrepreneurs

Proposition	PGF	Fullsteam	ECO	TRF
Addressing neglected positive externalities	Transitioned farm to certified organic fruit and vegetable operation	Raises awareness of regional flavors and culinary heritage	Improves food system by creating an alternative to source local organic farm products; educates customers about the importance of buying local, organic produce	Creates value for customers by offering healthy alternatives; supports local organic farmers
Generate benefits a powerless segment of the population	Educates at-risk youth about farming	Not applicable	Offers assistance to farmers transitioning to organic	Increases business for local farmers
Seek sustainable solutions vs. sustainable advantages	Goals target holistic farming systems, increasing diversity of local crop availability, & sharing food preservation traditions	Proactively considers business climate and economic factors for complementary businesses in the community	Partners with many stakeholders: chefs, independent natural food stores, chain retailers.	Created business to promote a healthier diet
Develop solutions build on the logic of empowerment than on the logic of control	Helps rural neighbors to diversify foods and eat cleaner foods	Supports the local economy and targets clients who share this philosophy	Serves as advocate for farmer members: "*. . .figuring out how to really help the farmer work less, because we need them to be able to work longer. We need them to want to get their kids back on the farm.*"	Teaches customers to prepare their own raw food

By holding each of the four SE cases up to the PSTE framework, we begin to appreciate the complex motives behind and outcomes of their actions. By using EST as a lens to understand their environment, we better appreciate the challenges faced and elements that have supported their operations. When examining an entrepreneur's operations, neither PTSE nor EST can singularly explain the whole picture; however, some implications become clear and provide a foundation for future research.

A food entrepreneur leverages contacts within microsystems to heighten awareness to neglected positive externalities within the macrosystem. Also, although the

Table 3 Critical elements of ecosystem described by food entrepreneurs

System	PGF	Fullsteam	ECO	TRF
Microsystems	Involved with universities and other farmers; — an extensive distribution network	Desire to create more than his business but a neighborhood with complementary businesses as partners in a community. Works jointly to advocate with industry partners on legal initiatives	Strong customer base consists of independent and chain food retailers, larger wholesale distributors, and restaurants	Partnered with a non-profit kitchen to prepare foods; had financial support from family; involves customers through advice on product ideas; partners with famers
Mesosystem	Market regulations have been a challenge; Location is superior providing access to major markets; ensuring that their farm is a part of the community are invaluable elements of their mission	Has actively built networks and client base, establishing a new mesosystem among customers and interns, business school contacts, and complementary businesses in the community	Relationship with many sustainable agriculture organizations	Connects with other food entrepreneurs in the area; participates in food truck rodeos
Exosystem	Labor is a concern as it is hard to find people willing to pick bramble berries	Plugged into statewide brewers guild; understands legislative processes and how to influence regulations	The slow and sometimes ineffective development of policy hinders operations.	Involvement with the health department; progressive political climate supports their mission
Macrosystem	NC Agritourism association, favorable laws for agritourists, strong NC sustainable agriculture scene	Booming NC craft beer industry	Strong national movement supporting sustainable agriculture	Blossoming food truck scene locally and nationally

four SE in this study wished to empower farmers, consumers, and peers, SE might also serve *advantaged* populations while simultaneously addressing social justice. All of the SE sell to middle-class customers; however, they assist small farms, and organic suppliers and address neglected positive externalities in their community. Finally, many within the SE's customer base are attracted to these food businesses because of the positive externalities created and value creation demonstrated. These cases may afford *service providers* and *planners* who work with entrepreneurs or who work to improve entrepreneurial ecosystems. Additionally, *social entrepreneurs* might reflect on the tenets of PTSE as they consider their intent, approach, and impacts. Entrepreneurs may also utilize EST to perform an informal assessment of ecosystem elements in their domain.

Further investigation must explore the utility of EST and PTSE to SE research in food and tourism. It is clear that additional investigation to discern patterns along a value chain is warranted. It is an exciting time; this textbook acknowledges that indeed SE is present in tourism. Moving forward further studies of a qualitative nature is critical to explore the work of tourism social entrepreneurs in the food industry to identify both challenges and opportunities to support increasingly socially-focused enterprises.

Questions for Discussion

1. The chapter begins with the statement that "food is political". Explain why this may be the case in the tourism and hospitality context, and what this means for food social entrepreneurs.
2. Identify two or three food social entrepreneurs in the area where you live. Discuss them in some detail using the concepts in this chapter.
3. What would be required in your area to encourage the development of more food social entrepreneurs? What policies and initiatives do you think would help?

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Knowledge Dynamics in the Tourism-Social Entrepreneurship Nexus

Giang Thi Phi, Michelle Whitford, and Dianne Dredge

Abstract Tourism is often employed as a vehicle for facilitating social-economic development, however its usefulness has been somewhat limited in relation to addressing social issues, and in particular, those issues relating to poverty. This is partly due to the lack of cross-sectoral interactions and knowledge exchange between private, public and third sectors that are needed to create effective and appropriate initiatives to leverage tourism for social benefits. Such traditional sectoral boundaries can be broken down through social entrepreneurship approaches which concomitantly, facilitate the creation and synergizing of social innovation that addresses persistent social issues. Yet to date, the utility of cross-sectoral knowledge dynamics still remains largely under-researched in both the social entrepreneurship and tourism literature. This chapter introduces readers to the concept of knowledge dynamics and discusses knowledge dynamics in the tourism and social entrepreneurship nexus via a case study of community-based tourism in Mai Hich, Vietnam. We argue that by gaining an enhanced understanding of cross-sectoral knowledge dynamics, we can strengthen the overall praxis of tourism and social entrepreneurship, and in particular, assist policymakers in fostering conditions that generate increased innovation.

Keywords Knowledge • Innovation • Tourism • Networks • Gatekeeper • Boundary spanner • Interventions

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1 Introduction

Talented and passionate social entrepreneurs are often perceived as the key innovators behind the rapid rise of initiatives that help to tackle complex social issues. Not surprisingly then, early studies focusing on social entrepreneurship in tourism have explored the various attributes of individual social entrepreneurs and their respective, innovative social enterprises (e.g., Dzisi & Otsyina, 2014; Heyniger & Lamoureaux, 2007). Social innovation however, rarely occurs in isolation or within individual organizations but is empowered by collaborative ecologies that transcend organizations and sectors to become social movements. For instance, a social entrepreneur would need access to local knowledge and market knowledge possessed by diverse actors, located in diverse information networks ranging from local/international business associations, local/international NGOs to local community groups and government departments at different levels. Therefore, the role that collaborative and inter-sectoral knowledge dynamics plays is important to understand social entrepreneurship, yet this concept still remains largely overlooked in the academic literature (Tanimoto, 2012). This chapter aims to address this gap by critically exploring the knowledge dynamics within the tourism and social entrepreneurship nexus. By gaining an enhanced understanding of cross-sectoral knowledge dynamics, we can strengthen the overall praxis of tourism and social entrepreneurship, and in particular, assist policymakers in fostering the enabling conditions that give rise to innovations where tourism can be used as a means to help to deal with persistent and complex social issues. A case study of community-based tourism (CBT) in Mai Hich, Vietnam is used to illustrate the knowledge dynamics that emerged in this socially innovative tourism venture.

2 Knowledge Dynamics and Innovation

Traditional research on business innovation and entrepreneurship tends to focus on an individual-centered perspective of knowledge creation (e.g., Olson, 1985; Wood, 2002). In recent years, a more social and process-oriented perspective on innovation is gradually gaining attention, which better takes into account the knowledge dynamics that unfold during the generation and dissemination processes of new knowledge creation (Steinberg, 2005).

There exists a plethora of innovation models such as the model of knowledge creation by Nonaka and Takeuchi (1995); the model of expansive learning by Engeström (1999); the model of knowledge building by Bereiter (2002); the model of knowledge management within organizations by Easterby-Smith and Lyles (2003); and the model of knowledge management between external organizations by Carlson (2003). While each model possesses certain unique characteristics, most emphasize that innovation entails much more than the simplistic view of individuals' spontaneous moments of discovery based on their existing knowledge bases (Paavola, Lipponen, & Hakkarainen, 2004). On the contrary, innovation often involves ambiguity and 'creative chaos' where uncertainty, non-linearity and actor heterogeneity become central factors (Gilbert, Ahrweiler, & Pyka, 2014).

It is argued that institutional and geographical settings, along with actors' ontological and epistemological perspectives, have created knowledge and cognitive boundaries which frame the way actors think and learn (see e.g., Dredge, 2014). During the shared or collaborative innovation process, social interactions provide essential tools and resources to transcend 'cognitive boundaries' or 'conceptual thresholds' and in turn, allow participating actors to transform their thinking and improve their current understanding of the problem (Dredge, 2014; Paavola et al., 2004). Unsurprisingly, in a review of various innovation models, Paavola et al. (2004, p. 564) noted that innovation is fundamentally a social process that evolves over sustained periods of time, to which knowledge dynamics play a significant role:

> New ideas and innovations emerge *between* rather than *within* people... Knowledge creation is not primarily a matter of creative individuals, but instead requires fundamental reorganization of the practices of the whole community.

3 Knowledge Dynamics in Tourism and Social Entrepreneurship

Arguably, an enhanced understanding of knowledge dynamics has more significance in a social entrepreneurship context than in an economic focused business context, as social entrepreneurship essentially thrives on its ability to transcend traditional sectoral and geographical boundaries to effectively create and disseminate new knowledge (Zebrowski, 2009). There are several reasons for this.

First, the rise of social entrepreneurship has drawn attention to the traditional division of the economy into public, private and non-profit sectors, which for a long time has limited the cross-sectoral interactions and knowledge/value exchange needed for a full understanding of complex social issues and the development of innovative solutions (Yunus, 2005). Traditional sectoral boundaries are clear in tourism, creating a dichotomy between (1) the 'development first' approach which focuses on social developmental goals and is led by the non-profit sector, and (2) the 'tourism first' approach which focuses on private sector, market-led, industry expansion and economic growth (Burns, 2004). This leads to the situation where, on the one hand, NGOs and often, local government, may be equipped with local knowledge but lack practical business expertise to develop commercially viable tourism products. On the other hand, tourism experts from the private sector are too often, not interested in participating in tourism projects that are underpinned and/or driven by a social mission. Arguably, without the integration of business acumen, social projects that utilize tourism cannot be competitive or financially sustainable in the long run and fall under the 'charity replace market' category, where local communities may enjoy the benefits for a short while but revert back to their previous conditions when the projects end (Polak, 2009). According to Phills, Deiglmeier, and Miller (2008, p. 1): 'Most difficult and important social problems can't be understood, let alone solved, without involving the nonprofit, public, and private sectors'. It is within this context, that the social entrepreneurship-tourism nexus is creating and presenting new pathways and solutions through the cross-sectoral exchange of ideas and values to create sustainable solutions that work in the long-term.

Second, while business firms often seek to hold new knowledge internally to maximize competitive advantage and financial gain, the end purpose of knowledge creation in social entrepreneurship is to harness this knowledge in a way that can create wider social change (Shockley & Frank, 2011). Knowledge flows in social entrepreneurship must therefore also emphasize the externalization of knowledge to build collaboration and social synergies so that the value of the whole becomes much greater than the sum of efforts of the individual social entrepreneurs. In recent years, the advancement of technology (e.g., in communication and transport) has enabled knowledge to move rapidly beyond geographical boundaries, fueling social entrepreneurship with dynamic knowledge flows that transcend sectors and territories.

Clearly knowledge dynamics occupies a central role in social entrepreneurship, yet research on this topic is still in its infancy. Apart from a small collection of work that touches on the dynamic interactions between the social entrepreneurs and their embedded structures (i.e., social system/context) (e.g., Garud, Hardy, & Maguire, 2007; Shaw & de Bruin, 2013; Westley, Zimmerman, & Patton, 2009), only a handful of authors (e.g., Montgomery, Dacin, & Dacin, 2012; Tanimoto, 2008, 2012) have explored the social entrepreneurship process from a 'multi-stakeholder' or 'collective social entrepreneurship' perspective, where various actors (including the social entrepreneur) co-create ideas and co-contribute resources to bring a social innovation to success. More specific to the concept of knowledge dynamics is the notion of 'community of practice' in social entrepreneurship by Popoviciu and Popoviciu (2011), which explores the communication and interaction dynamics of individuals or groups of people who share certain interests or objectives, and who are engaged in a shared problem-solving process to generate new perspectives/knowledge.

The scarcity of research on knowledge dynamics is partly explained in a meta-review of social entrepreneurship literature by Mair and Martí (2006). These authors observed that social entrepreneurship studies are under the strong influence from, and hence closely resemble, the empirical and theoretical evolution of research on business entrepreneurship. Consequently, there has been an abundance of studies identifying the social entrepreneurs' personalities and leadership qualities, compared to studies of social entrepreneurship processes (including knowledge dynamics). In the field of tourism, while knowledge dynamics has been increasingly explored within the context of networks and innovation (e.g., Hjalager, 2002; McLeod & Vaughan, 2014; Svensson, Nordin, & Flagestad, 2005; Weidenfeld, Williams, & Butler, 2010), a thorough search of the literature revealed that the study of knowledge dynamics in tourism social entrepreneurship is almost non-existent.

Beyond addressing the gap in academic literature, studies of knowledge dynamics in tourism and social entrepreneurship also have important implications in practice. First, by understanding knowledge dynamics in social entrepreneurship, actors can take active steps to increase the frequency and channels of knowledge flows as well as the quality of knowledge interactions within and between communities of practices to create even greater synergies. Second, in a newly emerging knowledge-based economy, where the production, distribution and use of knowledge are replacing physical assets as key drivers for economic and social development, policymakers are facing the challenge of having to develop relevant policies and strategies that promote knowledge generation and encourage the 'optimal utilization' of new knowledge (Cooper, 2014). In developing countries, where social issues are well-entrenched and governments often have limited capacity to assist, there is a heightened need for policymakers to understand the nature of knowledge dynamics in various contexts (e.g., the social entrepreneurship-tourism nexus) to foster conditions (or at the very least, not contribute to conditions that impede) the generation and sharing of knowledge that contributes to social innovations aimed at addressing persistent and complex social issues.

4 Research Approach

To critically explore knowledge dynamics within the tourism and social entrepreneurship nexus, this study undertook an exploratory case study of CBT development in Mai Hich, Vietnam. In line with Yin (2003), an exploratory case study, as opposed to an explanatory or descriptive case study, is used to explore these knowledge dynamics because there has been little to no research previously conducted. An exploratory study allows us to map out the dynamics and to identify aspects, relationships and dimensions for further research.

The collection, analysis and interpretation of data were guided by an innovative methodological tool known as 'innovation biography' and/or 'knowledge biography'. Knowledge biography was first developed as part of EURODITE, which was a 5-year research project investigating knowledge dynamics in innovation processes within and between organizations, regions and in wider contexts (i.e., national and global scales) (Halkier, Dahlström, James, Manniche, & Olsen, 2010). Utilizing a qualitative approach with specific guidelines for data collection and analysis of semi-structured interviews, the knowledge biography approach enables the reconstruction of an innovation process and its related knowledge flows and evolution over time and space, and it is also not limited to geographical or sectoral boundaries (Butzin & Widmaier, 2010). Butzin and Widmaier (2010) suggest a number of elements that can form parts of the knowledge biography. For the purpose of the research on which this chapter is based, the following three key elements have been included:

4.1 Knowledge Phases

Knowledge phases allow the researchers to follow the entire life-span of an innovation, from its first conception to its dissemination. Mulgan, Ali, Halkett, and Sanders (2007, cited in Tanimoto, 2012, p. 269) define social innovation as a problem-solving process 'which tackle(s) social problems with a view to their resolution'. This view is closely related to Engeström's (1999) model that argues innovation takes place in a seven-phase process of problem-solving, through which the participants collaboratively transform existing knowledge into new knowledge to deal with an identified problem more effectively. These seven-phases were adapted for the social entrepreneurship context to include five main knowledge phases:

1. Questioning and criticizing current intervention(s) to a social issue
2. Developing new intervention(s)
3. Implementing intervention(s)
4. Evaluating intervention(s)
5. Consolidating intervention(s) (e.g., sharing knowledge and/or scaling up).

It is important to note that knowledge phases rarely progress in a linear manner, nor does the process of innovation necessarily end once a new intervention is consolidated (Paavola et al., 2004). Rather, various phases might occur concurrently (e.g., phase 2 and phase 3—when the intervention is continued to be developed during initial implementation) or there may be loops between these phases (e.g., between phase 4 and 1, before proceeding to phase 5), until a desirable intervention is achieved. This is particularly true when dealing with social issues, as uncertainties and unexpected outcomes often emerge when the intervention interacts within the complex social context. Moreover, Engeström (1999) emphasized that the knowledge phases are an heuristic tool for expansive learning only, and that innovation should be viewed as an iterative, flexible, dynamic process constituting various attempts to understand the problem and refine possible solutions.

4.2 Actors and Their Contexts

Actors and their contexts are major factors in the shaping of knowledge dynamics. As discussed above, innovation in social entrepreneurship is largely dependent upon the contribution of diverse types of knowledge from an array of actors across various sectors. In tourism for instance, along with the knowledge contributed by tourism experts and tourism social entrepreneurs, various levels of government, donors, NGOs and local communities are also considered important knowledge sources. In addition to the identification of actors and their contextual settings in five different knowledge phases, this case study also identifies cross-sectoral engagement along with the geographical spread of the actors' social interactions.

4.3 Knowledge Interactions

Knowledge interaction refers to the movement, coalescence and structuring of different knowledge types into transformative understandings. While we acknowledge the existence of a wide variety of knowledge (e.g. explicit, tacit, embrained, embodied), for the purpose of this chapter, two main knowledge types are explored: *explicit* (i.e., knowledge that is highly structured and can be expressed in clear forms of language such as words and numbers) and *tacit* (i.e., knowledge that is hard to articulate in formal terms and embedded in individuals' personal intangible qualities such as their beliefs, experience and values) (Nonaka & Takeuchi, 1995). Tacit and explicit knowledge are not static; they are dynamic and can be repeatedly transformed through diverse interactions between actors and/or groups of actors (Nonaka & Takeuchi, 1995). Key events in knowledge interactions can be captured by putting together diverse actors' 'story-telling' of the innovation process (Jokela, Niinikoski, & Muhos, 2015).

The knowledge biography approach enables the dynamism of knowledge flows in the innovation process to be grasped and communicated without being restricted to geographical territories or sectoral boundaries. More importantly, by combining the key elements of knowledge dynamics, the knowledge biography approach allows actors in tourism social entrepreneurship to better appreciate the diversity of participants and contextual settings, the complexity of the relationships that take place between actors and the dynamics of knowledge interactions. This in turn, allows actors to take active steps to explicitly include knowledge dynamics into their thinking. This has practical significance given that social entrepreneurship communities of practices often work at the coalface, having little time to reflect on the use, or movement, or interpretative acts that occur within their environment. Nevertheless, these dynamics can have profound effects both on individual social enterprises and, by way of transfer, on the ecology of social change within broader communities.

4.4 Data Collection

Both secondary and primary data have been utilized in this case study. The knowledge biography approach uses a data collection process which starts with a narrative interview with 'the major responsible person of the innovation process' (Butzin & Widmaier, 2010, p. 11). In this case, two semi-structured interviews were conducted with the social entrepreneur developing CBT in Mai Hich. The first interview generated background information for the case and the second interview was designed to obtain specific information regarding (1) the timeline of each knowledge phase, (2) the actors involved and (3) the key knowledge interaction events that occurred during the emergence and implementation of this social innovation. Interviews were conducted in Vietnamese and translated into English as Vietnamese is the lead author's first language. Using participant observation techniques, the lead author also observed and noted the characteristics of knowledge exchange at two informal meetings between the social entrepreneur, local tourism businesses, and government officials.

Following these two interviews, secondary data (the business plan, project concept notes, press releases, news articles, etc.) were collected to identify the actors involved in CBT in Mai Hich. This data was readily available as the Mai Hich CBT is a pioneer of tourism social entrepreneurship, consequently its development was not only covered extensively by the media but was also very accessible via Internet searches. Finally, three television documentaries on Mai Hich (in Vietnamese with English subtitles) were analyzed as they contained semi-structured interviews of diverse actors talking about the development of CBT in Mai Hich.

The aforementioned data was triangulated and analyzed. Analysis involved identifying the major actors, their location and their contribution to the development process, in order to develop a comprehensive, multi-faceted case study that revealed a real and detailed story of CBT in Mai Hich (i.e., an innovation process).

5 Mai Hich Community-Based Tourism Knowledge Biography

5.1 Contextual Setting

Mai Hich is a small village located in the Northwest mountainous area of Mai Chau district, Hoa Binh province, Vietnam. Mai Chau is classified as a remote rural district where the vast majority of people rely solely on low and irregular income from agriculture activities. In 2012, the Mai Chau People's Committee claimed that 32.6 % of households still lived in poverty and 24.1 % of these households suffered undernourishment between crop harvests (Nguyen, Luu, & Mac, 2014). Mai Hich is home to the White Thai minority ethnic group and, like many other villages in the region, its scenic landscapes and unique indigenous cultures provide opportunities where tourism can be developed as a means for poverty reduction. Over the past decade however, tourism activities have mainly been occurring in Lac village near the central area of Mai Chau, leaving other villages largely untouched (Nguyen, 2013). Thus until 2011, tourism was still a foreign concept to many locals in Mai Hich, despite the village's close proximity (14 km distance) to the district center.

5.2 The Innovation Process

Phase 1: Questioning and Criticizing Current Intervention

In 2011, CBT was developed in Mai Hich as part of an integrated community development program focusing on poverty reduction, social equity and sustainable livelihoods. Funded from 2011 to 2013 by MISEREOR and Brot für die Welt (Bread for the World) INGOs, the project was implemented by the Centre for Community Health and Development (COHED) which is a Vietnamese NGO specializing in working with vulnerable communities and individuals (COHED, 2013). Influenced by the recent international and national Green Growth strategy, the project's main aim was to help local people improve their standard of living by utilizing available resources in the area for income generation, while preventing negative impacts to the local environment. To achieve this, COHED sought to build eco-homestays, which are compatible with the village's traditional housing structure and provide training to increase local citizens' capacity to operate the homestays in a sustainable manner. During the implementation of these ideas however, the project got caught up in traditional pattern of NGO-led CBT development. For instance, locals went to traditional sit-down workshops in which theoretical information was provided (e.g., definitions of tourism, tourists and 'green' development). However, this information was not deemed very relevant to the daily operations of tourism businesses (i.e., from the information it was not clear how homestays should be designed and operated). Consequently, the local people were skeptical, and it was very hard to convince anyone in the village to invest in the first homestay, even with technical and partial financial support from the NGO (VTV2, 2013).

In 2012, a breakthrough occurred when COHED called for volunteer support from tourism experts. Responding to this call, Mr. Binh Minh Duong, a recently retired director of a tour company, became involved and quickly took the lead in the Mai Hich CBT project. Mr. Duong's extensive experience in tourism and hospitality helped him to recognize a general supply-demand gap where tour companies have relentlessly searched for quality, responsible CBT opportunities, yet most CBT projects could not provide products and services that satisfied tourists' needs (Nguyen, 2013). Moreover Mr. Duong identified the following issues with the current CBT development in Mai Chau:

- CBT in Lac village was mostly self-organized by local people trying to capitalize on opportunities to improve their income. Without guidance from experts or proper management from local authorities, the services on offer were of low quality, over-commercialized and unsustainable.
- In Mai Hich, CBT was developed by an NGO lacking in tourism expertise and with no understanding of market needs. Thus, the development of an attractive, well-targeted tourism product was poorly executed. Additionally, the NGO's minimal promotion and advertising campaigns were sporadic and there was little to no effort made to continuously and consistently maintain high quality services to ensure customer satisfaction.
- There was an inflated focus on providing homestay in CBT. This led to a lack of other value-added services and activities that have the capacity to improve tourists' experiences and distribute tourism benefits more widely to the whole community. (Duong Minh Binh, 2015)

Phase 2: Developing New Interventions
As a result of Mr. Duong's understanding of tourism and his appreciation for the needs of various actors, he was able to develop an optimum solution that had the potential to create a win-win situation for all involved. He proposed an 'alternative' CBT model with the following key criteria: (1) Ensure hygiene and sanitation, especially in bathroom and toilet areas; (2) Sleeping and dining areas should be separated and tourists should have privacy space at the homestay; (3) Overall designs of CBT (e.g., homestay structure, souvenirs, value-added activities) should reflect local cultures and utilize local materials; (4) CBT activities should be well-integrated into local people's lives (e.g., weaving, vegetable planting, traditional dance performing) (Duong Minh Binh, 2015).

Phase 3: Implementing Interventions
During the implementation phase of this CBT model, practical training using a hands-on coaching-style was applied to develop tourism expertise within the local community. Moreover, Mr. Duong's connection with the industry led to the voluntary engagement of many other tourism and hospitality experts. For instance, a chef from a 5-star hotel was introduced to the community to provide training in the professional preparation and presentation of food and beverage. Local hosts learned how to create and present visually attractive meals with a mix of local specialties and popular dishes that could cater to diverse visitor tastes (Nguyen, 2013).

Importantly, to facilitate a sense of autonomy and engagement throughout the community, local people were encouraged to become major investors in the CBT project. To assist resource poor local entrepreneurs, COHED provided minor in-kind support (i.e., mattresses, bedding and curtains) and encouraged the use of free, local environmentally-friendly materials such as bamboo to upgrade existing stilt houses. Commenting on her family's involvement with CBT, Minh Tho who is a local farmer turned tourism entrepreneur stated: 'VND80 million (nearly US $4000) was a fortune for us, but I finally decided to invest knowing that poverty cannot be eliminated without taking some chances' (Nguyen, 2013, p. 1). In December 2012, Minh Tho homestay was opened, followed by two other homestays in 2013.

At the onset, Mai Hich CBT adopted a strategy of continuously taking into consideration tour companies' and tourists' ideas on the products and services they would like to experience. Consequently, the provision of value-added activities such as trekking and stream crafting (amongst others) have since been included to meet market needs, resulting in a steady increase in tourists into the area, and continued positive promotion from both domestic and international tour operators.

Phase 4: Evaluating Intervention
In 2013, an initial evaluation revealed that Mai Hich CBT created 79 new jobs for the community, with 23 positions in the three homestays (i.e., front desk, housekeeping, F&B, laundry) and 56 positions in other tourism services (i.e., traditional dance and music performance, trekking guides, rafting and bicycle rental services) (Duong, 2015). At this point, local government became involved and a tourism management board was established to ensure that existing and further CBT

development in the village are in compliance with the goals of preserving local cultures and protecting the environment (VTV2, 2013).

Phase 5: Consolidating Intervention
By 2014, the COHED CBT project ended with the opening of the fourth homestay. However, the CBT model has continued to expand beyond the local context. Although the initial project was developed for Mai Hich community, under direction of the Centre for Social Initiative Promotion (CSIP), Mr. Duong understood the CBT model from a social entrepreneurship perspective and its potential to be scaled up to deliver much greater socio-economic impacts. With advice regarding legal frameworks and scaling up approaches from CSIP, the social enterprise known as CBT Travel and Consulting was established and has continued to work closely with other local governments, local entrepreneurs, international NGOs, social entrepreneurs and tourism experts all over Vietnam to adapt and refine the initial model to suit other areas (Duong Minh Binh, 2015). By 2015, CBT Travel and Consulting established another 12 CBTs in 7 provinces, using tourism to continue creating positive changes to impoverished and vulnerable communities across Vietnam. CBT Travel and Consulting's long-term commitment to and within the community is clearly stated in the organization's business plan: 'Not only do we design and implement these projects, but we also provide long-term support to warrant their viability and profitability' (Duong, 2015).

6 Discussion

6.1 Multi-sectoral Actors and Multi-scalar Reach of Innovation Process

This case study has shown that there was involvement and knowledge contribution from a diverse range of actors across private, public and third sectors at the micro- (local), meso- (national) and macro- (international) levels throughout the CBT innovation process (Table 1).

This case study has shown that knowledge dynamics are strongly connected to individuals and to the specific organizations that commit to learning, developing knowledge and stimulating knowledge exchange. Furthermore, how these individuals and organizations transfer knowledge and create synergies beyond individual social enterprises is a crucial factor in moving single initiatives towards a social movement. By tracing the various sources of ideas and influences during the innovation process, the knowledge biography approach reveals a multi-sectoral, multi-scalar reach for the CBT social innovation. For instance, COHED's goals and practices in developing Mai Hich CBT are influenced by (1) the donors' agendas and values, and (2) the government's green-growth strategy. Arguably, the project donors, through the provision of funding, have significant influence on the innovation's goals, which in turn need to be aligned with their own agendas and values. In

Table 1 Mai Hich CBT actors

Sector	Actor
Third sector	COHED (local)
	Other local NGOs (local)
	Donors (MISEREOR and Bread for the World) (international)
	Other INGOs/Donors (international)
Public sector	Mai Hich local government (local)
	Other local governments (national)
	Vietnamese government (national)
	National leaders (international)
Private sector	Tourism experts (national)
	Tour companies/operators (national/international)
	Domestic/International tourists (national/international)

this case, CBT was used as part of a larger, MISEREOR and Bread for the World funded project for poverty alleviation in an ethnic minority community whose focus was on supporting 'the weakest members of society' (MISEREOR, 2015, p. 1). This influence is reflected in the case study, which showed the continuous involvement of MISEREOR and Bread for the World in the first four phases of the CBT social innovation, before their role was replaced by other donors/INGOs in the consolidation/scaling up phase (phase 5).

Additionally, the CBT social innovation process is also influenced by meta-strategy and developmental frameworks from the public sector, which were first developed at the international level before assuming down-ward influences at national, regional and local levels. The Green Growth strategy in the case study is a typical example. Green Growth strategy has its origin from the Fifth Ministerial Conference on Environment and Development where, in 2005, 52 national leaders from Asia and the Pacific region reached an agreement to pursue a path of 'green growth' (United Nations, 2015). Recently, the multi-level reach of the Green Growth strategy has extended to the Vietnamese government and in turn shaped the agendas and practices of Mai Hich government and local NGOs, including COHED. Consequently, the Vietnamese government and national leaders contributed throughout all phases of innovation process in the knowledge biography.

Multi-scalar reach of the CBT social innovation is also found in the private sector. The demands and expectations of consumers occupy a central role in service industries such as hospitality and tourism. Indeed, market adaptability via the continuous identification and integration of (at the very least), tourists' wants, needs and expectations into products and services has enormous bearing on the competitiveness of the CBT. In the case of the Mai Hich CBT project, not only domestic and international tourists, but also tour operators and tourism experts were encouraged to (and did) directly contribute to the 'open innovation' or 'co-creation' of the CBT social innovation development.

6.2 The Targeted Population for Social Change

The population targeted for social change in the Mai Hich CBT project comprised the local tourism entrepreneurs and the local community. This population contributed valuable local situated knowledge (which eventually shapes the goals and designs of tourism interventions) and included information relating to: (1) the diverse causes of local issues (e.g., local poverty), (2) the local resources available, and (3) current livelihoods and needs. Moreover, one of the key criteria when developing CBT is to ensure its activities are well-integrated into, and complement the targeted population's current livelihoods. Yet despite being the key actors around which the whole innovation initiative is built, the role of the targeted population is often overlooked during phase 2—the development of interventions. In the case of Mai Hich CBT, instead of viewing the community simply as 'beneficiaries' or a 'social problem' that needs to be resolved, the tourism social entrepreneur (i.e., Mr. Duong) understood their strengths and needs: "All the people I have worked with helped me to realize one thing; they have more than enough enthusiasm and plenty of diligence, but they only fail due to a lack of expertise. And this expertise can be trained" (personal communication, 2015). This knowledge led to the design of vocational hands-on training with tourism experts that replaced ineffective formal tourism workshops during the implementation phase.

6.3 Local NGO as the 'Gatekeeper'

Studies of social entrepreneurship have found that there can be 'gatekeepers' or key knowledge brokers who make key decisions in determining how new knowledge is introduced, explored and utilized (Bloom & Dees, 2008; Lee, 2014). In the case of Mai Hich CBT, the 'gatekeeper' was the local NGO, COHED, who initiated and was responsible for CBT development in the area. Yet the competence of COHED in developing a viable CBT quickly reached its limit and without COHED's recognition of its limited knowledge of the sector, the innovation could not have taken place. COHED's decision to call for assistance from tourism experts, and its allocation of Mr. Duong to take over the innovation process opened up a new flow of knowledge transfer that led to successful social innovation. Arguably however, 'gatekeepers' do not always hold entire control over in the innovation process, as other actors can still influence them. For instance, COHED's decision to change the status-quo is likely to be due partly to (1) the downward pressure created by donors' evaluation of COHED's projects, and (2) the upward pressure created by the targeted population's negative feedback towards their traditional top-down NGO-led CBT (workshop) approach.

6.4 Tourism Social Entrepreneur as a 'Boundary Spanner'

Social entrepreneurship involves the use of market-based strategies (e.g., improving targeted population's market efficiency) to deal with social issues in specific contexts, making local knowledge and market knowledge the key source for social innovation. Local knowledge in the case of the Mai Hich CBT is held by four key actors; local NGO(s), local government(s), local tourism entrepreneur(s), and the wider local community. However, this knowledge is often tacit and hard to communicate or transfer between actors (e.g., due to a local community's way of life). Similarly, while the tourism social entrepreneur (i.e., Mr. Duong), other tourism experts, tour operators and tourists can contribute market knowledge, a substantial part of this knowledge is also not easily articulated as it either 'resides in the heads of managers and entrepreneurs' (embodied knowledge) or is embedded in individuals' experience with the industry (e.g. encultured knowledge). More importantly, beyond the propositional (know-what) and procedural (know-how) knowledge, a successful innovation process also involves a deep understanding of the needs and values of diverse actors and which influence their practices and expected results of the intervention (know-who knowledge) (Wang & Chugh, 2014). In the case of Mai Hich CBT, Mr. Duong was able to continuously identify and integrate the diverse knowledge of other actors with his own, leading to the creation of a new CBT approach that takes into consideration both local and market insights. Within the knowledge dynamics literature, Mr. Duong is classified as a 'boundary spanning knowledge expert', who is equipped with 'the cognitive and reflexive capacities to appreciate different truths and harness different types of knowledge' and thereby able to act as a conduit for knowledge transfer between diverse actors across organization/sector (Dredge, 2014, p. 24).

6.5 The Emerging of a Social Entrepreneurship Network

Among the five knowledge phases, the consolidation phase attracts the highest diversity of actors and knowledge interactions. This is understandable as the CBT scale and boundaries of social innovation have evolved from the local to the national setting, and thus its community of practices has significantly expanded. While the focus of the first four knowledge phases in tourism and social entrepreneurship is on integrating explicit and tacit knowledge of diverse actors to design tourism social innovation, the consolidation phase focuses on externalizing the 'tacit' knowledge of the social innovation (e.g., via the communication of key CBT criteria or the development of the CBT Travel and Consulting business plan) to attract external synergies and increase positive social impacts. In this context, the emergence of social entrepreneurship networks plays an important role in the sharing and dissemination of new knowledge to external actors. Central to this network is the intermediary organizations (e.g., CSIP) that work to raise awareness of social entrepreneurship and provide social entrepreneurship expertise (e.g., legal advice, network opportunities) to social entrepreneurs in scaling up social innovations (Nguyen, Luu, Pham, & Tran, 2012). The network also includes the increasing number of social entrepreneurs who work as 'boundary spanners' to distribute the generated knowledge to various actors across sectors and provide their own expertise in refining and/or adapting the initial social innovation to a new context. In the case of Mai Hich CBT, the concept of social entrepreneurship is still not well-recognized in Vietnam (Nguyen et al., 2012) and without the intervention of CSIP, this tourism social innovation would have stayed within Mai Hich village and its impacts would have remained limited. Instead, knowledge propagated rapidly in the consolidation phase, which led to the spread of a CBT model to seven provinces within 2 years. In this phase, by committing to provide the communities with long-term support, CBT Travel and Consulting also ensured all involved communities were given sufficient time and support to internalize the explicit knowledge of CBT model into community tacit knowledge through learning-by-doing.

7 Conclusion

This chapter aimed to explore the knowledge dynamics in the tourism and social entrepreneurship nexus via a case study of Mai Hich CBT, Vietnam. By applying the knowledge biography approach to the case, the research has revealed a complex picture of the knowledge dynamics across sectoral and geographical boundaries during a tourism social innovation process. Beyond the specific discussion pertaining to the case, three broader observations are highlighted that may be useful in assisting practitioners and policymakers in facilitating the knowledge dynamics in social entrepreneurship and tourism nexus:

1. Knowledge dynamics in the tourism social innovation process is highly complex, with the involvement of multi-sectoral actors at multi-levels (from local to international). Knowledge exchange during the process is fluid and flexible, including both upward (e.g., local knowledge) and downward (e.g., government meta-strategy and donors' values) movement. In addition, tacit and explicit types of knowledge possessed by diverse actors are frequently interacted and transformed through different phases of social innovation. It is important for actors involved to consciously reflect on the various influences, assumptions and propositions being used by themselves and others in the process of developing and implementing tourism social innovation.
2. Beyond 'know-what' and 'know-how' knowledge, it is also important for actors to acquire 'know-who' knowledge (e.g., diverse actors' values, needs and agendas). Policies should facilitate meaningful participation of diverse actors in the social innovation process to allow for further exchange of specialized

knowledge, especially local knowledge that resides within the targeted population for change.

3. Even though individuals are carriers of knowledge, the case of Mai Hich CBT has demonstrated that knowledge dynamics that lead to successful tourism social innovation is not always attributed to communication between actors. Rather, new flow of knowledge transfer can be triggered by a shift in power relations (e.g., from the 'gatekeeper' local NGO to the external tourism social entrepreneur) or by procuring active support of social entrepreneurship intermediary organizations. Policymakers hence should support the establishment of intermediaries specializing in fostering social entrepreneurship in tourism, as well as promoting the frequent exchange of knowledge across public, private and third sectors in the process of developing social innovation.

Questions for Discussion

1. Why is an understanding of knowledge dynamic important for social entrepreneurs to be successful?
2. Think of some social entrepreneurs that you know in the tourism or hospitality industry. Give examples of 'boundary spanners' and 'gate keepers'.
3. What are some examples of 'tacit' and 'explicit' knowledge in the tourism context that social entrepreneurs might use?

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Social Enterprise Evaluation: Implications for Tourism Development

Marcella Daye and Kawal Gill

Abstract The evaluation of social enterprise projects has focused mainly on devising effective performance measurement methods and processes to justify the investment of resources and time committed to such activities. With increasing demands for accountability, effectiveness, evidence of return on investment and value-added results, evaluation activities have been driven by imperatives of objectivity in assessments and the development of tools that monetize the social outcomes and impacts of social enterprise projects. These traditional approaches to evaluation have also been widely adapted in tourism based social enterprises that seek to attain goals of poverty alleviation, empowerment of local communities, and improved livelihoods for those marginalized from mainstream tourism economic activities. This chapter argues that traditional approaches to evaluation may be limited in supporting social entrepreneurship projects with development objectives of empowerment and societal change. It is proposed that social enterprise projects involving community participation may be better positioned to achieve their developmental objectives by incorporating more of the principles of Participatory Evaluation (PE) and Empowerment Evaluation (EE) in the quest to harness the economic prowess of tourism for human development.

Keywords Social enterprise • Performance management • Financial reporting • Social impact accounting • Tourism • Participatory evaluation • Empowerment evaluation

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1 Introduction

The conventional mission of social enterprise or entrepreneurship projects to provide solutions to social problems and unmet needs that are unlikely to be addressed by market forces, inherently invokes the expectation of effective results and ameliorative outcomes for the wider society. This solution and innovation orientation predisposes social enterprise activities as offering some remedy to challenging societal difficulties. Ideally, successful social enterprise projects are able to clearly demonstrate that their activities and interventions relate directly to some beneficial change and desirable social impacts. The bottom line is therefore for the social enterprise to show that no other organization is also responsible for the outcomes; and that they are counterfactual, that is, would not have occurred anyway without the intervention (Hall & Arvidson, 2014).

Nevertheless, the evaluation of social enterprise impacts and effectiveness is by no means standardized and the landscape is cluttered with myriad methods and approaches. Normative approaches to the evaluation of social enterprises stress the importance of performance measurements and accountability to justify the time and resources engaged in undertaking the project. It is notable that the principles of objectivity with the role of the evaluator standing outside the activity or intervention are highly regarded among donor agencies and governments as a neutral and logical basis to measure the outcomes of social entrepreneurship (Chouinard, 2013). A premier example of objective evaluation is the application of Randomized Controlled Trials (RCTs) that has been advocated as a gold standard of evaluating impacts by comparing a beneficiary group with a controlled group, where there is no intervention. While RCTs offer a clinical approach to evaluation, it has been charged for reducing performance measurement to 'some unitary stable and objectively real' state when such issues are usually 'multi-faceted, problematic, ambiguous and contested' (Paton, 2003).

In adopting a more constructivist approach to performance measurement, holistic methods of social enterprise evaluation have gained currency epitomized in the Triple Bottom Line (TBL) approach of Profit, People and Planet, also known as a blended value method that incorporates financial, social and environmental accountability in assessments. However, such methods tend to focus on the monetization of social impacts as exemplified in the Social Return on Investment (SROI) tool. As a method, SROI measures the inputs relating to the resources invested in activities, the outputs in terms of goods and services achieved based on the activities; the outcomes that assess the benefits gained for beneficiaries; as well as the impacts with regard to the consequences for the society at large (Bagnoli & Megali, 2011). While the main charge against SROI is a failure to valorize benefits delivered to clients such as confidence, independence and dignity, it also may create a context of mission drift or 'mission measurement paradox' where growth in numbers of beneficiaries or profits is equated with successful impacts rather than the overarching mission of social change and empowerment (Hadad & Gauca, 2014).

As argued by (Nichols, 2002), if ultimately the perspectives of those affected by social enterprise activities determine success, then the case may be made for the role of participatory methods which engage beneficiaries in the evaluation process. As a bottom-up approach, participatory evaluation (PE) seeks to transfer power to beneficiaries that equip them to make meaningful decisions to improve their lives. This method advocates the involvement of key stakeholders from the incipient stage through to completion of the project in order to ensure that the evaluation results are utilized and applied to individual and organizational learning. At its highest level of expression, this process is termed Empowerment Evaluation (EE) where there is evidence of actual power shifts that enable marginalized groups to carry out evaluation work and to 'mainstream such activities into programming' (Miller & Campbell, 2006). However, participatory methods seem to have more credence as an engagement and mobilization tool, rather than an evaluation method. The main reasons are that the implementation of participatory evaluation tends to be stymied by high training costs, extensive time and also limited utilization of results. Furthermore, participatory and empowerment models of evaluation have yet to be universally recognized as rigorous and providing value for money (Miller & Campbell, 2006; Smits & Champagne, 2008).

In this chapter the theoretical underpinnings of a range of evaluation approaches and methods are appraised in order to clarify their applicability and suitability in the social enterprise context. All evaluation tools are informed by some epistemological and theoretical principle that guides the data collection and the assessment of the causal links between the program design and the eventual outcomes. Often times in practice, there may be differences of philosophical persuasions among stakeholders involved in the social enterprise projects as to which evaluation methods are most suitable to assess the results. In this regard, stakeholder collaboration in the design and implementation of evaluation have been advocated in order to ensure the utilization of evaluations that ultimately contribute to organizational and general learning of the critical success factors of social enterprise projects (Liket, Rey-Garcia, & Maas, 2014); White, 2009). This chapter then concludes with an overview of social enterprise evaluation in the tourism sector. The discussion focuses primarily on development projects, namely, community based tourism enterprises (CBTEs) that are predominantly modelled on the social enterprise ideal to achieve societal change and people empowerment. The role of empowerment evaluation in specifically targeting the needs of women through social enterprise projects is also discussed (Fotheringham & Saunders, 2014).

2 Performance Management for Social Enterprise

The growth in popularity, prominence and acceptance of social entrepreneurship as a business innovation model on a global level has resulted in increasing scrutiny and interrogation of its claims as an approach to redress social problems (Hadad & Gauca, 2014). With the landscape increasingly populated by social enterprise initiatives, the rationale for performance management is therefore an imperative in the allocation of resources and the quest to determine whether social enterprise projects effectively provide a competitive advantage over traditional producers and service providers in the public and private sectors. Performance evaluation therefore seeks to provide the mechanism to winnow the chaff of marketing and public relations claims of the success of social enterprise interventions from the realities of the specific changes that have been accrued to the society in their aftermath. The basic premise of social enterprise performance management in the evaluation process is to provide incontrovertible proof that the outcomes are directly attributable to the intervention thereby establishing what is called 'pragmatic legitimacy' (Parenson, 2011).

In practice however, while stakeholders may all agree on the need to demonstrate the pragmatic legitimacy and the efficacy of the project, it is unlikely that there will be unanimity on how this evaluation process should be designed and implemented. According to Behn (2003), there are mainly eight purposes for the employment of the evaluation process by managers. These purposes have been identified as to control, budget, celebrate, motivate, promote, evaluate, learn and improve. While these are by no means mutually exclusive, they also reflect the varying motivations with which stakeholders are likely to approach the evaluation process that may also set the stage for the seeds of discord and conflict among stakeholders on the priorities for measurement, what type of data should be collected and how the design process should be implemented. Liket et al. (2014: 183) report on a case study where a funder and a non-profit enterprise were not able to agree on an evaluation process for a project as the funder preferred an outcomes mapping method, while the non-profit agency managers advocated a SROI approach. The impasse was eventually resolved when the two parties were enabled in a facilitation process to see the interrelationships between the various approaches to their preferred evaluation methods, and were able to establish a 'neutral ground' beyond a specific methodological conviction. According to Liket et al. (2014: 184), there may be the need for 'inherent trade-offs' in the selection of the evaluation methods so that the process is appropriate for the project context and also satisfies the requirements of all the stakeholders.

The emphasis on the adoption of a 'best fit' approach in selection of evaluation tools promotes a more plural orientation towards performance measurement in social enterprise. This has also fostered the proliferation of methods that are daily emerging in the field. But there are distinctive epistemological fields within which the diverse range of evaluation methods and tools may be categorized. Furthermore, various methods have been designed to address a specific context issue or have evolved and adapted over time as learning and new knowledge have been utilized. Nevertheless, the fundamental basis for the selection of the evaluation method for a social enterprise project is the recognition of its philosophical claims as well as the mode of implementation. As such, a review of a selection of various methods is undertaken in this chapter to highlight the distinctions between the various types and models that now clutter the evaluation field. Firstly, the case for positivist approaches is discussed with a review of selected methods and practices that define the field. This is followed by an overview of constructivist methodologies with a discussion of the main advantages and limitations of the implementation of these theoretical models in practice.

Within evaluation research, some differentiation is made between methods that make claims of rigor on the basis of being impartial and objective. White (2009:282) argues that quantitative methods are paramount and should be more widely applied in evaluation of developmental work as they provide the solid empirical basis to explain social impacts. Rooted in the positivist epistemological tradition, these methods aim to pursue the gathering of facts that are deemed to be measurable and seemingly uncontested. Such methods are mostly employed when the main purpose of the evaluation is to control and monitor. Consequently methods that enable the demonstration of institutional coherence and also financial profitability fall within this tradition. When the objective is to demarcate the efficacy of social enterprise activities, the focus is likely to be on addressing the counterfactual, and in such cases, methods that employ experimental and quasi-experimental design featuring control groups are usually preferred. The measurement of outcomes according to eternal benchmarks, the utilization of panel data to test and verify results, and survey questionnaires are usually chosen as tools that attest to the rigor of the evaluation process. Generally positivist evaluation methods tend to be widely advocated by national governments and funding bodies as the preferred tool for accountability and stewardship of funding to SEs. Philosophically they subscribe to a managerial orientation of evaluation that is top-down and technocratic, where the evaluator is positioned as external to the project, and is therefore able to conduct an impartial, unbiased assessment of the intervention, thereby providing what is accepted by donor agencies as legitimate knowledge (Chouinard, 2013).

2.1 The Gold Standard of Evaluation: Random Controlled Trials

Adapted from its primary usage in clinical trials, RCTs have been deemed as the gold standard of evaluation tools for its rigor, objectivity and the elimination of self-selection bias in the assessment process (Hall & Arvidson, 2014; White, 2013). As a positivist, experimental method, RCT sets out to prove causality by comparing a control group that has not been subjected to the intervention, with one that was involved in the project. The operationalization of RCTs requires strict adherence to randomized selection of participants and also to ensure that there are no other factors outside the intervention that may have influenced the evaluation. This primary focus in attributing the main cause of change to the external intervention without factoring in possible contamination of the results by individual motives and actions has been pinpointed as a limitation of RCTs. In that regard, it is argued that while RCTs may demonstrate causality, it does not really provide deeper understandings on why the changes may have occurred. Furthermore, the stringent requirements for randomized selections and high level of skills required to undertake this kind of evaluation have also been cited as some of the main hindrances in applying RCT as a practical and appropriate method for SE evaluation. But for Hall and Arvidson (2014: 152), even more troubling, is the notion of withholding a possible beneficial treatment or intervention to the members of the control group particularly in the context where there could be positive individual and societal change for the participants. White (2013) counters however, that in practice, it is not the case that control groups are offered no treatment in RCTs, instead they are often provided with alternative support and treatments that are distinct from the external intervention under examination. In defense of RCT, White (2013) contends further, that RCTs are worth the investment of time and money as they provide the proof of results and in so doing are much more ethical and prudent than scaling up interventions that are costly without the clear evidence that they do in fact work.

2.2 *The Role of Financial and Accounting Reporting*

In spite of their general altruistic motivations, social enterprises have been predominantly governed by the prevailing managerial ethos that requires monitoring of activities with a careful eye on controlling costs to ensure that expenditure is kept within the budget (Bagnoli & Megali, 2011). By demonstrating a financial profit, there is the obvious indicator of successful engagement with the market resulting in the attendant rewards of income generation and profits (Parenson, 2011). But the important distinction between social enterprises and traditional businesses, is the ability of social enterprises to demonstrate that their operations are not only financially sound, but also achieves the social aims set out in mission statements. Accordingly, social entrepreneurs prioritize the notion of social value and welfare creation which is the goal for the business beyond the economic value that is achieved. Nevertheless, it is generally accepted that the pretext for achieving social value is on the basis that the enterprise is income earning, self-sufficient and self-sustaining (Hadad & Gauca, 2014). This duality of income generation and social welfare outcomes represents a hybrid value chain business model that is similar to a public sector commitment to the common good, and private sector principles of efficiency and financial stewardship. Therefore for most social enterprises, questions of efficiency and profitability are usually answered by instituting a financial accounting system to ensure internal control of costs, and also to provide accountability to funders and to meet standards of national and international legal funding compliance (Bagnoli & Megali, 2011). But performance management is generally not reducible to the establishment of a financial accounting reporting system. The measurement of the performance of social enterprises also usually includes some notion of social accounting that provides a quantitative and qualitative summary of the beneficial social outcomes and impacts on the wider community (Hadad & Gauca, 2014).

Essentially, the rationale for performance management is to clearly demonstrate that the proposed interventions and actions of the social enterprise have some alignment with associated outcomes, and furthermore have been effective in the amelioration of the problem that was initially targeted. So the evaluation process is rooted in the fundamental principle of the logic model or logical framework that demonstrates how the resources that provide the Inputs relate to the Activities undertaken, that leads to direct Outputs, resulting in the Outcomes that have an extended Impact on the community (Hadad & Gauca, 2014; Liket et al., 2014). But performance management may become hazardous in accurately measuring the results at the level of outcomes and impacts. Hall and Arvidson (2014:143) point out that it is relatively straightforward to identify and monitor the inputs and outputs defined as hard indicators which are tangible. But the outcomes and impacts or soft indicators of a project are intangible and therefore more difficult to capture and measure. Soft indicators such as skills and competencies; dignity and self-worth; community pride and cohesion may emerge as unintended results from a project, that are oftentimes not measured and hence not valued. In such cases, positivist methods such as RCTs may not be effective in identifying the unintended impacts.

Another major challenge for the implementation of performance measurement is to demonstrate the validity of the process in ensuring that the data collected do in fact relate to and measure the indicators or constructs relating to outcomes and impacts. This involves some consideration of data selection and design so that they are clearly aligned with the outcomes and impacts of the project. White (2009: 274) advocates a theory based impact evaluation (TBIE) approach that maps out the casual link between inputs and outputs within an overarching program theory that indicates how the proposed change may be only attributable to the intervention. White (2009:276) also contends however, that TBIE in evaluation is dynamic, involving an iterative process of continuous testing of the assumptions of the causal links between inputs and outputs of the programme represented in the logical framework (log frame) plan.

2.3 Social Impact Accounting: SORI

Following on the principles of financial reporting, SEs have been at risk in assuming that financial profits or economic growth may also be used to demonstrate social value. The application of social impact accounting methods therefore seek to redress this jeopardy by taking into account the triple bottom line also known as the blended value approach that combine social, financial and environmental indicators (Hadad & Gauca, 2014). The intent of social accounting methods is to monetize outcomes based on the application of financial proxies that account for the value of the social impacts (Hall & Arvidson, 2014). As an exemplar of social impact accounting methods, the Social Return on Investment (SROI) model popularized by the New Economic Foundation (NEF) and widely used across third sector organizations, has been extensively employed to evaluate the social outcomes of an organization's activities. According to Pathak & Dattani (2014), SROI is comprised of 'six stages involving the identification of key stakeholders, mapping outcomes, evidencing outcomes and establishing impact, calculating the SROI and reporting, then using and embedding the report'. As a variant of Cost Benefit Analysis, SROI is considered as the foremost framework to measure value beyond financial returns to include the social, environmental and economic costs and benefits of SE activities. Hall and Arvidson (2014:144) maintain that the advantage of SROI is that while it produces 'a quantitative monetary ratio of value' it also garners qualitative data from various stakeholders in order to identify the benefits and limitations of the intervention which is also included in the evaluation. In this regard, SROI is able to extend the evaluation beyond the outcomes that have been earmarked as the goal of the intervention, to also include unintended benefits or outcomes for measurement, so that the 'story of how change is being created is told' through the evaluation exercise (Hall & Arvidson, 2014).

By incorporating the views of multiple stakeholders in the evaluation process, SORI assists in the identification of the range of benefits of a project as well as the 'wider economic value and social returns' (Hadad & Gauca, 2014). One of the main criticisms however of SROI, is the extent to which suitable financial proxies to measure social value may be identified. Other critiques include the limitation of the method in seeking to accomplish too many strategic objectives concurrently, as well as ethical issues on the equity of the process of stakeholder consultation (Hall & Arvidson, 2014; Pathak & Dattani, 2014). But the main contention against SORI is the charge of the prohibitive costs of operationalization, and that is often seen as a burden to managers and participants as well as a discrete activity outside of the main project work. These problems associated with SROI in many instances undermine and hinder the important daily schedules that must be undertaken for the success of the project.

2.4 *The Role of Programmatic Evaluation*

With the popularization of social accounting methods, performance management models are increasingly characterized by a quest for more holistic evaluation methods. These models usually include financial and accounting reporting as well as social effectiveness measurement while providing institutional control and coherency between activities and outcomes. This is in recognition of the need to embed and integrate the evaluation process in the design and operations of the social enterprise. In this context, evaluation is not a stand-alone procedure or phase, but is implicated in the day to day management and execution of the project. Such approaches therefore prioritize the practical steps and actions related to impact assessment. According to McLoughlin et al., (2009), the Practical Quality Assurance System method developed primarily for the third sector, is relevant for SEs as it provides a quality assurance mechanism of control for the organization. Similarly, the 'prove and improve' model developed by the NEF provides a practical

'DIY online impact measurement tool' that gives guidance for stakeholder analysis, impact mapping and indicator development.

While these methods provide the basis for integrating evaluation in the overall program theory, yet the main limitation of these approaches are that they are still quite technical and require some level of expertise to implement that may be a challenge for inexperienced social enterprise managers (McLoughlin et al., 2009: 158). In order to address this skills deficit and to equip SE managers to integrate social impact evaluations within projects, McLoughlin et al. (2009: 157) have proposed the five step SIMPLE approach to impact measurement in SEs which they call SCOPE IT; MAP IT; TRACK IT; TELL IT; EMBED IT. According to the authors, this five step approach is aimed to support SE manage to design evaluations, engage internal and external stakeholders, monitor and control activities, evaluate the results and then incorporate the results to inform future 'improved operation performance, planning and strategic decision making'. As a holistic evaluation method, the SIMPLE model is designed as a comprehensive evaluation tool that simultaneously functions as a diagnostic, programmatic, planning and training mechanism. The authors therefore claim that the SIMPLE method of evaluation is both a social impact consultancy tool as well as an impact training program (McLoughlin et al., 2009: 174). Consequently they contend that by going through the SIMPLE five stage process, users will develop the skills set for impact evaluation that is required to sustain continuous improvement and informed managerial decisions for SEs.

An overview of the five stages of the SIMPLE method provides a useful guide to the main principles of performance measurement for the holistic evaluation process to be conducted. In Stage 1—SCOPE IT—the task for the SE is to clearly set out the mission statement and the social issues that will be the focus of the intervention. It is at this stage that the proposed impact should be defined and the indicators to measure these impacts should be identified. It is also at this phase that a clear differentiation between outcomes and impacts must be demarcated so as to avoid confusion in assessing the results. According to Liket et al. (2014), evaluation failures tend to reflect the problem of clearly separating indicators that should be measured at the outcome level as discrete from those at the impact level. For example, a CBTE of a rural women cooperative of agri-processors with a mission statement to reduce poverty and increase income generation among members, may propose that the outcome indicator should be the involvement of members in the project for at least twenty hours of paid employment per week. In this regard, the causal link between the activities, input and outcome could be directly mapped from the inception to the completion of the project. The paid employment hours that were generated would be attributed only the project and show that this income generation would also not have been available to the women apart from the intervention. At the impact level, the effectiveness of the program would be evaluated based on of the mission statement's goal of improved livelihoods which would be measured of terms of public good indicators such as increased multiplier spend in the local community due to the extra income earned from the cooperative, improved nutrition and health among the children of the beneficiaries and also enhanced well-being and confidence among the women.

At Stages 2 and 3, the MAP IT and TRACK IT steps focus on the measurement of the evaluation process. Here performance management involves the triple bottom line (3BL) that includes the assessment of conventional financial accounting as well as the social and environmental impacts to extend to the quadruple bottom line (4BL); that further takes into account GDP growth, financial sustainability and benefits saved by the community (McLoughlin et al., 2009: 166). It is at this stage that the logic model discussed earlier in this chapter of Activities, Outputs, Outcomes and Impacts are operationalized with the aim to demonstrate the causal chain linking the work undertaken and the proposed results. For Stage 4—the TELL IT step focuses on reporting the data in order to make the case of the effectiveness of the SE utilizing comparative data, benchmarking and base line data that demonstrates the improvements that have occurred and the benefits achieved. In this regard, the SIMPLE model assumes a training dimension in equipping managers to apply the method to manage the data. This skills training component extends to Stage 5—EMBED IT where the learning produced from the evaluation process is integrated into operational change management program for the SE to adopt. The SIMPLE model is similar to SROI as they both represent hybrid evaluation approaches to account for social outcomes and they are situated mainly within the positivist tradition of evaluation that aim to produce objective and measurable knowledge of the performance and costs of projects and organizations.

Yet even among the proponents of positivist evaluation methods, there is some recognition of the limitations of these methods by themselves in capturing all the intangible social impacts of interventions. While maintaining that positivist methodologies to be scaled up in the evaluation of development projects, White (2009) acknowledges that it is also important to incorporate qualitative methods such as focus groups, semi-structured interviews and ethnography and anthropology in evaluation exercises. He argues that by employing a mixed methods approach, the overall evaluation is improved as this will enable quantitative work to be guided by 'qualitative insight'. The importance of fieldwork in such instances is considered helpful to contextualize the findings, so that answers are not only provided as to whether the intervention worked, but also explains why it may have done so. But for White (2009), stakeholder views and appropriation of local knowledge are still secondary and mainly serves to supplement and provide an explanatory framework for the patterns that emerge from the data.

2.5 Fourth Generation Evaluation Methods

Some evaluation researchers advocate that collaboration among stakeholders are pre-requisite for the evaluation process to be utilized in such a way as to contribute to organizational learning and improved decision-making by SE managers. This is referred to as utilization-focused evaluation which asserts that the end use of evaluation determines the overall value of the exercise and as such has some pedagogical purpose (Liket et al., 2014). According to Liket et al. (2014: 173), the focus on collaboration represents a ‘constructivist view of evaluation knowledge’ that proposes a participatory approach which is termed fourth generation evaluation methods (FGE). They maintain that through participatory engagement, the quality of the evaluation is improved as stakeholders are afforded greater control and involvement in the process and so are better positioned to engage in continuous improvement. In the constructivist viewpoint the notion of rigor is replaced by the pursuit of engaging the stakeholders in the facilitation process as enablers and agents of change by harnessing their ‘critical and elusive’ knowledge on the operations and the outcomes of the project (Hall & Arvidson, 2014). The operationalization of the participatory evaluation process is therefore deemed to be more democratic and open, that allows for the inclusion of an eclectic range of methods to be selected in accordance to the contextual needs of the project, rather than on ‘predetermined metrics and measures of success’ (Chouinard, 2013).

2.6 Participatory Evaluation and Empowerment Evaluation

Participatory approaches to evaluation attempt to privilege the voices of participants and beneficiaries in the assessment of the outcomes of the intervention. Based on the philosophical principles of constructivism, participatory and empowerment evaluation models view outcomes as flexible, critical and situated since they are mainly identified and defined by the users and beneficiaries themselves rather than the evaluator. Accordingly, the focus is on the participants who are best able to identify their needs and whose insights are invaluable in defining the problem, in designing the intervention and also ascertaining whether the outcomes are successful (Chambers, 2009; Hall & Arvidson, 2014; Nichols, 2002). In the case of marginalized groups and the disempowered, participatory action research activities offer them the opportunity to gain more control of their lives and to empower them to be actively involved in enacting and sustaining the change that is required to improve their standard of living. Both participatory evaluation (PE) and empowerment evaluation (EE) share the same commitment to societal change and capacity building. For EE however, the emphasis is on achieving goals of social justice for ‘disenfranchised minority groups’ , while practical PE is defined by the involvement of stakeholders in a partnership with facilitators in the design of the evaluation and who then ultimately share the responsibility for the development of the evaluation report (Smits & Champagne, 2008). Rather than project managers having to be only accountable to the funders and those who hold the purse strings, with participatory evaluation, the beneficiaries are afforded the ownership as the persons to whom the SE managers are really accountable to in the overall evaluation process.

At the theoretical level, EE and PE propose that in the collaboration of participants and evaluators, there is the co-creation of new knowledge that encourages the instrumental use of the findings and results which in turn becomes ‘actionable knowledge' that addresses the problem that was the focus of the intervention (Smits & Champagne, 2008). Within the developmental context, PP and EE have been preferred as they seem to shift the preoccupation with measuring impacts to the notion of managing for sustained impacts that lead to real societal change (Ofir, 2013). As alternatives to the positivist evaluation methodologies, participatory evaluation claims to engage in evaluation for development rather than merely only assessing the characteristics of the developmental process. With the emphasis of participatory methods on capacity building, co-creation of knowledge and organizational learning, there is the opportunity to relate these outcomes to specific change programmes and activities on the ground that provide some evidence of the pragmatic legitimacy of the intervention. By applying the evaluation process as a mechanism for development, participatory methods appear to be much more equipped to tackle poverty reduction, income generation and unemployment which are indicators of social impacts. The evidence of success of participatory models are therefore demonstrated in change of behavior and attitudes where individuals or small community groups are empowered to act to compete for resources, influence policy making and are networked to others outside their groups to access resources and engage in productive exercises where previously this was not the case (Miller & Campbell, 2006).

Among social services and rehabilitative health programs, participatory evaluation methods have been widely advocated as they provide the means for participants to be involved in the design of the change program and to monitor and self-assess the recovery journey in the overall strategy for personal change. An example of this PE method is the Outcomes Star (OS) model that has been developed as a tool to assess the effectiveness of reform and rehabilitation programs targeting a range of social issues such as homelessness, mental health and drug recovery. According to Hall and Arvidson (2014) as it has been developed as a holistic model to be integrated into the working activities of the organization, the OS model is operationalized as a service rather than a separate evaluation exercise. The aim of the OS model is to not only to measure the outcomes of the interventions, but to also provide guidance in achieving the desired outcomes. In its application, the OS model is based on a scale of expected behavior represented as a star that maps out a model of change indicating the steps that are to be undertaken to gain the desired outcomes are that the users are hoping to achieve. In an overall interactive process, the user is encouraged to reflect on past actions and in the process make determinations on the relationship between behavior and outcomes. In this way, the user owns the evaluation process and is enabled to assess and then to make decisions on future pathways for change. But the activity of self-assessment that involves subjective judgments and feelings of the users poses problems of the accuracy or reliability of these accounts. Self-reporting methods have shown that participants may not be totally truthful in these exercises and tend to present positive reports and give information that they think the evaluator will like to hear (Hall & Arvidson, 2014:149). In such instances, it is difficult to control for bias and the trust between users and the facilitator may be broken down if there is requirement to provide verification such as mandatory blood tests as for example in the case of a drug reform program (White, 2013). An important caveat here is that even though the underlying tenets of participatory evaluation do not focus on being objective and value free, they still adhere to the fundamental principles of being evidence based. This means that constructivist knowledge production are also expected to be verifiable and based on empirical data gathering and analysis that clarify the outcomes and impacts of interventions.

The extent to which participatory evaluation methods have been able to provide the empirical evidence to support the claims of empowerment and social impacts have been a major contention. The lack of case study evidence, unanimity in practice as well as the fact that both PE and EE bear similar attributes to general change and social justice theories; all contribute to the blurring of the distinctive contribution of participatory evaluation in theory and practice. The theoretical gaps emerge at moments of operationalization of the participatory methods in terms of clearly defining the context where such methods are suitable and the exact role of the evaluator in facilitating the transfer of power to participants in the evaluation process (Miller & Campbell, 2006). The major risk to participatory evaluation methods is that they may become so normalized that they function more as a rhetorical set piece for development interventions that function essentially as an ideal type rather than a practical program of change.

The key, defining purpose of participatory development is the engagement of a bottom-up process that enables participants to build skills and competencies that allow for recognition and access to productive resources as well as to influence policymaking and governance. Consequently there is a need for participatory methods to interrogate the context of the parameters of social change in terms of the realities of the external environment where these interventions are situated. While PE and EE activities may educate, equip and train individuals and small community groups; the possibilities to enact change will still depend on the external regulatory and political framework. Societal change involves the negotiation of power between those who are in control and those who wish to gain control. Development is not solely a function of the enhancement of the skills sets and market potential of marginalized groups, but also requires external validation and support. As Scarlato (2013) contends, the participatory activities of social projects in many developing nations have yet to address 'the mechanism through which poverty persists and is embedded in and reproduced by social relations inside specific groups and territories'. Undoubtedly, participatory evaluation methods provide some space for marginalized groups to tackle the problem of social exclusion and to be more proactive agents of change, but it should be also acknowledged that the predominant determinants of change are still measured by principles of new performance management characterized by principles of accountability based on economic efficiency and effectiveness (Chouinard, 2013; White, 2009). As such, the next generation of participatory evaluation methods must move towards an engagement in an agenda of social mobilization in order to attain the credence and persuasive power to actualize claims of 'societal change'.

3 Social Enterprise Evaluation in the Tourism Sector

Within the tourism sector, the principles of social entrepreneurship and enterprise have been mainly applied in initiatives harnessing the considerable economic prowess of tourism for poverty alleviation. The Pro Poor Tourism (PPT) agenda makes the case for involving profitable companies in the industry in engaging in projects that reduce the marginalization of the poor and investing in local community based tourism initiatives (Scheyvens & Russell, 2012). However, there are some risks of such PPT activities in becoming mainly Corporate Social Responsibility (CSR) programs to enhance the image and goodwill of large corporations, which while providing some improvement in social welfare and local livelihoods, may not really shift the power balance towards greater economic independence for beneficiaries (Ashley & Haysom, 2006). Alternative models of tourism development have also viewed social enterprise models as a means of facilitating indigenous ownership and economic empowerment of locals.

In a critique of modernization imperatives of large-scale, transnational, top-down tourism planning and development policies, community based tourism enterprises (CBTEs) have been widely advocated as a means of ensuring and enhancing economic, social and environmental sustainability (Panagiotopoulou & Stratigea, 2014; Zapata, Hall, Lindo, & Vanderschaeghe, 2011). In this regard, participatory approaches characterised by principles of bottom-up planning, networking and multi-stakeholder engagement, and capacity building to facilitate decision making and grassroots mobilisation have been featured in policy planning and activities aimed at stimulating positive social, economic and environmental wellbeing in marginalised communities. Given the claims of the efficacy of social enterprise tourism projects as a path toward empowerment for local communities, there is an even greater mandate for more focus on the benefits of the integration of evaluation processes in their design and operations in order to achieve overall developmental goals (Ofir, 2013). However with the critical turn in tourism studies leading to the currency and prominence of tourism as a developmental tool and agent for social change, there is a concomitant imperative to interrogate the key arguments and implications of PE and EE methods in CBTEs and PPT projects (McGehee, Kline, & Knollenberg, 2014; Panagiotopoulou & Stratigea, 2014; Papineau & Kiely, 1996).

As an area of research, there is considerable empirical void in the extant literature on evaluation processes and implementation within social enterprises in the tourism sector. There are some indications however that traditional evaluation methods based on objective measurements of outcomes may be more the norm than participatory approaches. In a study on the success factors of social enterprises in tourism, von der Weppen & Cochrane (2012) observed that the performance management practices of tourism enterprises tended to pursue normative approaches of evaluation ‘involving a mix of indicators and methods designed to chart progress against mission aims and outcomes’. They also found that the measurement of impacts by tourism enterprises was for the most part conducted informally and irregularly. It was also noted that the evaluation procedures were usually sidelined in routine work practices.

According to Scheyvens and Russell (2012), it is difficult to measure and quantify the net benefits of tourism to a community due to the considerable resources required to conduct the systematic and comparative assessments required for such evaluations. Traditional econometric models such as the tourism multiplier, input output models, cost benefit analysis and other variants that attempt to measure economic impacts when applied in the context of marginalized or remote community groups are often hindered by limited availability and inconsistent and poor financial data that undermine their application (Zapata et al., 2011: 736). Furthermore, these socio-economic models are similarly deficient as other mainstream evaluation models in producing the knowledge that values the perspectives of stakeholders. But while there are theoretical models that may explain the social impacts of tourism such as Doxey's Irridix for example, they are not applicable as evaluative tools that may be used to assess the social impacts of CBTEs. According to Panagiotopoulou & Stratigea (2014), most of the research of the social impacts of CBTE are mainly based on case study analysis and traditional qualitative methods of interviews and focus groups which are the more popular methods used to assess the social impacts of development projects (Scheyvens & Russell, 2012). Generally, there is a lack of a focal theory or framework that has been developed that attests to specific variables that should be incorporated in the evaluation of the social impacts of CBTEs.

In a study on CBTEs in Nicaragua conducted by Zapata et al. (2011), focus groups were undertaken across 34 CBTEs to garner participants' views on the impacts of the tourism projects to the community. The main indicators that were identified to measure the impacts of the CBTEs were employment and income, skills and self-esteem, women, family the community and the environment. The findings of the study indicated that participants held the view that CBTEs provided marginal financial benefits to the local economy and that their profitability were low. According to Zapata et al. (2011) this perception of the economic performance by CBTEs members under-estimated the contribution of the organizations as they were based on accounting protocols that did not capture the value-added benefits that the operations of the CBTEs made to the agricultural and other productive sectors of the community (Zapata et al., 2011: 736). So evidence of economic benefits of the CBTEs in reducing financial risks by the reduction of dependency on agriculture and the economic diversification of the local economy through CBTE activities were not fully accounted for in their assessments. This suggests that there is need for participatory evaluation methods to cover training in the appraisal of the economic contribution of CBTEs activities to local livelihoods in order to encourage and sustain these projects over the long term. By contrast however, in their evaluation of the benefits gained from the projects in terms of skills and self-esteem, there was considerable affirmation of positive outcomes. CBTE members reported the acquisition of education and training that included tourism related management as well as business and social skills. It is therefore apparent that participatory, bottom-up activities are more likely to be effective in transferring the skills and competencies to empower users to acquire social capital to gain access to productive market and value chain networks.

In terms of the evaluation of the impacts of CBTEs at the community level, the study by Zapata et al. (2011) showed that some proportion of profits were re-invested in the local community. Indirectly, these benefits were demonstrated in the improvement in local infrastructure of public areas such as ‘water supply, the cleaning of public areas, paths and gardens (739). This in turn raised the profile of these communities that positioned them to attract external investment that expanded opportunities to link to local markets and other tourism entrepreneurs in the accommodation and attraction sectors. According to McGehee et al., (2014), this type of community participation reflects a high level of self-efficacy which is associated with awareness, participation and support for social issues embodied in social movement theory. This provides the opportunity for the marginalized and excluded to ‘implement social change in ways that maximize their limited power and resources’. In relation to PE and EE, it is therefore important to recognize McGhee’s claim of the pivotal role of social movement theory to inform practice and to provide the framework to assess and support ‘grassroots-level sustainable tourism development’ (143). In order to move forward from the traditional remit of the amelioration of social exclusion, participatory evaluation may also need to focus on activities involving conscious-raising, network development, self-determination, confidence and collaboration that are key features and outcomes of social movement theory. In so doing CBTEs will be more likely to create opportunities to contribute to social outcomes of poverty alleviation and longer term impacts of positive societal change.

4 Exploring the Gender Dimension

The specific needs of women have been focal to development projects in recognition that they are usually disproportionately hindered by poverty. Moreover, studies have also shown that with the increase of the income of women there are substantial improvements in the standard of living, livelihoods and wellbeing of children and communities on a whole (Fotheringham & Saunders, 2014); (Nielsen & Samia, 2008; Zapata et al., 2011). Women have been a popular target group for social enterprise projects and intervention and in spite of an overall paucity of research that specifically clarifies the role of social enterprise in poverty reduction, there are some findings that indicate that SE have been beneficial in providing for women ‘increased income, development of skills, improved social and business networks, increased confidence and greater respect and acceptance from families’ (Fotheringham & Saunders, 2014). Participatory methodologies also provide the framework to craft interventions that are relevant and distinctly address the unique needs of women particularly in situations where they are marginalized and disempowered. In this regard, PE and EE are critical tools in creating an enabling environment to that will support them in their traditional roles of caring for the children and family but at the same do not limit them only to these activities.

Critically, participatory evaluation methods should also provide the context for women to have a voice in identifying their needs and to develop the skills to reflect on, to analyze and make decisions regarding their livelihoods. McGehee et al. (2014: 144) report on a study among Afghani women that found that those who were aware of their potential and abilities tended to actively engage in community actions and get involved in productive enterprise. Within the tourism sector there has been a longstanding recognition that tourism offers women an 'avenue for activism and leadership in community and political life and provides vital employment and entrepreneurial opportunities' (Figueroa-Domecq, Pritchard, Segovia-Pérez, Morgan, & Villacé-Molinero, 2015). Female entrepreneurs have also been recognized for their leadership and success in social enterprise businesses in tourism. In a study of female entrepreneurs in tourism in Uganda it was found that 80 % of those sampled were running their businesses for over 10 years thereby indicating their ability to successfully operate and sustain their business over the long term (Katongole, Ahebwa, & Kawere, 2013). This suggests that there have been significant beneficial outcomes that have been gained in specifically targeting women in the developmental agenda of participatory evaluation praxis in social enterprise agencies and interventions.

5 Conclusion

Much of the literature and work on participatory research have tended to focus on participatory practice in terms of implementation rather than on the evaluation of the participatory process. However, an inherent feature of participatory methods is that they should bring all participants 'together to problem solve and produce new knowledge in an ongoing learning and reflective process' (Blackstock, Kelly, & Horsey, 2006; Miyoshi, 2013). This suggests that participatory research should have some space for assessment in order to clearly identify areas that could have been improved, what could have been done differently or even more critically interrogating the assumptions and claims of the methodology (Miller & Campbell, 2006). In other words the question should not only be 'why does this not work', but also 'why we are doing what we are doing'? Some have argued that evaluation of participatory research should also examine issues of power in critiquing 'what works for whom and whose interests are being served' in the ex post or final evaluations (Kindon, Pain, & Kesby, 2007).

The discussion in this chapter has shown that conventional approaches to evaluation have tended to centre on measuring the extent to which the intended results have been achieved in line with the project's overall objective. Generally development interventions usually include activities such as reviews, supervision missions, and assessments. This is seen as part of the monitoring and evaluation process in order to manage the likely 'drift' between project objectives and the actual implementation of the project. For the most part, performance management has been defined by financial reporting and the quest for objective assessments. However, it has been argued that it is important to include the experiences and perceptions of participants in the evaluation process so that that 'the voices of those most affected by the project may be counted' (Chambers, 2009). As a leading advocate of participatory development, Chambers contends that those who live in poverty, who are vulnerable and marginalized are the best judges and prime authorities on their lives and livelihoods and how they are affected'. In this regard participatory research and evaluation engages the viewpoints and responses of the community in order to determine the consensus of opinion on the impacts of the project. However, there are some limitations to the implementation of participatory evaluation methods particularly in terms of operationalization and addressing issues of redistributive justice and power on behalf of beneficiaries. Social enterprises in tourism that embrace the values of empowerment and development in their mission statements and activities, may therefore have to pay more earnest attention in interrogating the extent to which integrating participatory evaluation principles and praxis in their operations support of the quest to achieve sustainable, beneficial societal change.

While the discussion of participatory evaluation methods in this chapter have mostly highlighted case study examples from the developing world, social problems of disempowerment and inequalities of wealth distribution, uneven development in lagging rural regions are also features of wealthier, developed economies. These methods therefore have global application in addressing problems of social exclusion and poverty by providing the framework for capacity building and human development. As key change agents that seek to redress and provide solutions to social problems, SEs in both the developed and the developing world have been the loci of extensive participatory evaluation methodologies, and have produced much of the knowledge that informs current praxis. As such their operations are pivotal in contributing to understandings of how and why they work. The growth of social enterprise activity in tourism particularly in the field of development and pro poor tourism initiatives have put the spotlight on their effectiveness and as this chapter has shown, greater scrutiny of the tools and methods that purport to measure and evaluate social impacts. But there is yet much more research to be conducted among CBTEs as well as at the macro, large scale level of tourism operations to refine the tools and modalities that are employed in the evaluation of social impacts. Evaluation methodologies and research are still considered to be an emergent yet promising field. Accordingly, as a research domain, it must be dynamic and innovative to respond to, and remain relevant to the complex, ever rapidly changing social interactions and evolutionary currents in today's world.

Discussion Questions

1. To what extent is Randomized Controlled Trial (RCT) an effective method for the evaluation of social enterprise projects in tourism?

2. Assess the advantages and disadvantages of the SROI and SIMPLE methods as tools for tourism development.
3. What are the main challenges of implementing Participatory Evaluation and Empowerment Evaluation in Community Based Tourism Enterprises?

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Part III
Cases

Social Entrepreneurship and Tourism Development in Mexico: A Case Study of North American Social Entrepreneurs in a Mexican Town

Helene Balslev Clausen

Abstract Enacting social entrepreneurship is about individual engagement, innovative ideas and creating social change. This article challenges this proposition of the individual social entrepreneur, rather social entrepreneurship is to be understood within the facilitating roles of networks through the process of mobilising collective interaction, trust and collaborate activities within networks. This case study considers the increasing flow of North Americans settling in Mexico to be social entrepreneurs. Their tourism-related business often has a social aim, not only generating economic growth but also addressing emerging socio-cultural needs in the Mexican communities. Through their non-profit organizations these transnational social entrepreneurs gain acknowledgment to the extent that they challenge the authorities' power and even shape the meaning and nature of development. Here network ties and trust are essential factors for the sustainability of the ideas of the social entrepreneurs. We argue that these ties are based on symbolic and concrete practices such as national identity, global imaginaries and transnational practices, which makes it necessary to position transnational social entrepreneurs in tourism within a broader economic, sociocultural and political context and not understand entrepreneurship only as individual engagement.

Keywords Social entrepreneurship • Tourism • Transnationalism • Network ties • Authentic Mexico • Social capital • North Americans • Mexico

1 Introduction

Tourism is one manifestation of mobility, and we need critically to address the scope and scale of tourism in the Global South to understand the meanings and implications of transnational tourism mobilities. An increasing part of North Americans settling in Mexico (Croucher, 2010) set up tourism-related business and fund

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non-profit organizations to alleviate existing social problems in the communities. They are social entrepreneurs and so far few studies deal with the relationship between the community residents and foreign, non-tourism mediators and the impact of this relationship on tourism development. A notable exception is Zorn's (2004) longitudinal, ethnographic study of Taquile Island in Peru that demonstrates the role of international non-tourism mediators (volunteers, scholars, philanthropists) in shaping Taquile's particular model of communitarian tourism. In this chapter we explore in depth how social entrepreneurs from United States[1] through non-profit social organizations seek to meet the needs of marginalized people in the municipality whereby they change considerably the livelihood conditions for the majority of the poor Mexicans in town, yet these social enterprises also have repercussions for the sociocultural and political development in the region. Even though this case study explores social practices on a micro-sociological level it has repercussions beyond this locality. Similar practices can be found in the majority of the Mexican communities where this type of transnational social entrepreneurship triggers rural tourism development.[2]

2 Transnational Social Entrepreneurship

Social entrepreneurs navigate between the public and private sector and are increasingly being considered innovative drivers for bringing about social transformations in countries in the Global South (Ebrashi, 2013; Engberg-Pedersen, Larsen, & Rasmussen, 2014) such as in Mexico. Often research on social entrepreneurship is heavily focused on the individual entrepreneur. However, this view fails to appreciate the type of social entrepreneurs in this case study. We argue that their engagement and innovative ideas are facilitated and positioned within networks. Johannisson (2005, 2011) analyzes entrepreneurs from a network perspective inspired by Granovetter's (1973) seminal research on the importance of strong and weak ties. Having a lot of weak ties demonstrates a good connection to the world and is more likely to provide and exchange important information about ideas, threats and opportunities. The modern approach to business networking is based on the principle of weak ties: having a wide range of acquaintances can be far more helpful than having strong ties which are defined as good friends or family. Johannisson (2011) suggests that social entrepreneurs rely on personalized ties, which encompasses both social and business relationships that may change over time and space. The ties are symbolic and concrete forms of exchange as well as

[1]By North Americans I only refer to people coming from the United States.

[2]Groups of North Americans have established communities in various cities in states like Yucatán, Guanajuato, Jalisco, Veracruz, Baja California, Sonora, and Sinaloa. An indirect indicator of this growing interest on the part of the North Americans for selecting Mexico as their residence is the sustained expansion of the North American real estate companies that operate in the United States but that specializes in or has a portfolio of properties located in Mexico.

loosely and tightly coupled and often asymmetrical. Repeated transactions often turn into trust relations (Glick Schiller, 2005; Lin, 1999) and bring a lot of other benefits, including learning opportunities, pleasure in socializing and the power to realize potentials (Lin, 1999). Trust is essential and intimately linked to social capital as Bourdieu (1986: 249) defines as:

> the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual . . . or less institutionalized relations of mutual acquaintance and recognition.

Emphasizing the transnational element in an analysis of social entrepreneurship might bring about new understandings of the dynamics of change and unequal power terrains in these tourism locations. The transnational lens enables us to trace what Levitt and Glick Schiller (2004: 1009) define as:

> the set of multiple interlocking networks of social relationships through which ideas, practices and resources are unequally exchanged, organized and transformed

These constitute different forms of social fields, which sustain a collective. Moreover, the transnational approach highlights cultural and power relationships produced within the transnational social fields as well as between the different nation-states (Glick Schiller, 2005, 2009). In this case study the home country is the United States and the receiving country is Mexico. Then transnational social entrepreneurs influence the local context as well as the local governmental and institutional structures, rules and cultures significantly impact the social entrepreneurs' actions, ideas and life worlds.

3 Methodological Steps

This chapter is based on anthropological sensitivity to studying the entrepreneurial processes. It provides insights into the bridging function provided by social entrepreneurs between economic growth and social change and local and global dynamics. A long-term multi-sited ethnographic fieldwork (2004–2014) provides a thick description (Geertz, 1973) to analyse social entrepreneurship and tourism development in the town. It consisted of repeated return visits spanning from months to weeks during this time frame. These fieldwork stays involved participant observations at several meetings between the transnational social entrepreneurs and the government at local, regional and national level. There was also active participation in the community's daily life and events, so as to reveal formal and informal structures, social distinctions and relationships between members of the community. A range of data sources included in-depth interviews with key stakeholders in Alamos, and at local, regional and national level of government and institutions. During these stays a range of secondary sources consisting of historical documentation, official statistics, and cultural programs at the municipal, regional and national level were collected. Furthermore 54 households (both Mexicans and

North Americans) were interviewed to gain insights into the residents' perceptions and rationales of the transnational community, their activities and the tourism development activities. These interviews were conducted in 2013–2014.

4 Tourism Development in Alamos

Álamos has experienced several migration flows from the United States and Europe during its glorious history due to its flourishing mining and business industry in the sixteenth to the eighteenth centuries. However during the Mexican revolution (1910–1920) one of the first groups to move away was the mansion owners in the city center. The houses were shuttered, and with that, the locality lost its early splendor, and became nothing more than a footnote in Mexican history (Clausen, 2008; Love, 2012). In the last 30 years Alamos has developed into an international tourist destination mainly due to a group of North Americans seeking to reconstruct a town corresponding to their dreams about living in an 'authentic' Mexican town. This corresponds to the global tourist imaginary about colonial Mexico (Clausen & Velázquez, 2011). In the late 1950s Alamos was an emerging destination due to the visionary North American entrepreneur William Alcorn. He invested a considerable amount into reconstructing the city centre and its colonial style houses, and invited North Americans to spend their vacations in these peaceful surroundings (Love, 2012). The visitors perceived the lack of nearness to, or even the isolation from, the town's residents as a positive thing. Whereas the North Americans who settled in town in the 1980s engaged in the Mexican community and showed a keen interest in supporting sustainable tourism development in the town (Clausen, 2008).

North American migrants living in Alamos today are represented in different areas of the tourism sector as owners or managers of local hotels, retailers, café owners, restaurant owners, guides, handicraft sellers, real estate agencies, and travel agencies (Clausen & Velázquez, 2011). Álamos has a mature and highly committed local community due to the large number of cultural events and activities for tourists. However, when taking a closer look at the actors developing these activities, they are only members of the transnational North American community (Clausen & Gyimóthy, 2015). They have strengthened the image of Mexico as traditional, authentic and pre-modern, by reinventing traditions such as the *Danza del Venado* (Dance of the Reindeer) performed for tourists on Sundays, and *Las Estudiantinas*, and *Dia de Muertos* (Day of the Dead). Except for the Dance of the Reindeer these traditions stem from the southern part of Mexico but appeal to the global tourist imaginary of 'authentic' Mexico.

4.1 The Ethnographic Setting: Social Non-profit Organizations in Alamos

Three social non-profit organizations: *Las Comadres, Amigos de Educación* and *Indigenous Cooperative* all founded by North Americans living in town focus principally on sociocultural development projects. These projects create sustainable livelihood opportunities for single mothers and educational opportunities for kids in poor families in the town.[3] The objective of *Amigos de Educación* (AE) is to grant school scholarships to the poorest children in town. Driven by the increasing demand for scholarships during the last decade, a new initiative holds an annual auction during which they sell clothing, furniture, and kitchen utensils, and also a dinner-dance and stage performances. It is a closed auction requiring and entrance ticket (USD 350). AE has several ways of raising funds. Some donations come from house tours to specific colonial houses owned by North Americans in town, and also through membership dues, and donations (mainly from tourists and business associations in the US). Initially this social enterprise was financed solely by donations from its members and their friends and relatives in the US. Currently, two-thirds of its budget comes from the revenue from house tours and US foundations for social investments. During 2012, AE received 436 applications for scholarships from needy families, and in 2013, that number rose to 501. The Mayor of Álamos estimates that 579 households are impoverished (personal interview, October 2013).

The nonprofit organization, *Las Comadres* provides assistance to families in need by distributing food hampers to over 400 families at Christmas and Easter. Moreover the organization also provides financial help for medicines and medical treatment. The organization holds two auctions each year, during which they sell clothing, furniture, and kitchen utensils. The auction's objects are donated by members of the North Americans either from the town or from other North American communities in the region. Every Saturday, the organization also holds a garage sale at a place near the central plaza, where they sell secondhand goods donated by North Americans. Most of the clothing is bought by tourists or North American residents in Álamos and has become another efficient fund-raising activity. *Las Comadres* collects most of its operating funds from their networks of families, tourists, and business associates in the United States.

The *Indigenous Cooperative* was set up by a North American social entrepreneur who organized 13 indigenous women from the region to sell indigenous handicrafts outside four different hotels (owned by North Americans) each Wednesday and Sunday. Apart from sustaining the marginalized indigenous families, the cooperative has been able to expand its business to two other villages in the municipality.

[3]My empirical material shows that there are several places in Mexico characterized by having North American immigrants with this type of social enterprises (for instance San Miguel Allende, Cuernavaca, Taxco and Todos Santos).

5 Analysis: Transnational Social Entrepreneurs and Their Personalized Ties

The social enterprises are sustained by transnational personalized networks. These networks consist of weak ties within the North American group of migrants (living for a longer or shorter period of time in Mexico), tourists and also transnational ties to family, friends and business associates in the United States. The North Americans in the Mexican town trust each other due to what one North American (personal interview, January 2015) explained:

> . . .we have the same stock. . ..

Rather than considering the North Americans as a homogenous group it is important to contextualize the transnational social field to unfold the tensions and unequal power relations (Glick Schiller, 2005; Goldring, 1997) as stated in one (North American, October 2014) of the interviews:

> . . . a lot of the other Americans living here I would never spend time with or even talk with if I still lived in the States (. . .) I join in for different events [in the American group] but a lot of them [North Americans] are too conservative in their way of living.

Living in a transnational space also implies that the North Americans navigate in relation to the Other (the Mexicans, the Mexican government, the tourists). The North American group represents cohesiveness and homogeneity despite the internal tensions and conflicts. Towards the Other the group is significantly different due to shared norms, values and national identity and the interest is in generating sustainable development in Álamos through creating an 'authentic' Mexico (Clausen, 2008; Clausen & Velázquez, 2011). The power relations implicit between the two nation-states (Mexico and the US) as suggested by Glick Schiller (2005) also play into the perception of the Other. These social enterprises in town represent the North American group's social and cultural capital which the Mexicans do not form part of even though they live in the same town.

As described by Johannisson (2011) the collaborative events (for instance house tours and auctions) and continuous everyday transactions (for instance in relation to tourism activities organized by the North American group), trust and cohesiveness occur. Everyday practices and continuous transactions create and maintain trust and social capital e.g. the North American group celebrates each Friday, *Thank God its Friday* (TGF) where all North Americans meet in the bar in the historical centre (owned by a North American) to socialize. When North American newcomers decide to settle for a period in town they are invited to participate in these events. The newcomer is provided with practical information such as an address-list, telephone list and information about the (tourism) business. These Friday gatherings also serve to exchange information such as who needs a gardener or maid, or who is going to the US that can bring items back. These continuous transactions create trust despite not agreeing on everything as shown in the quotation above. When one of the North Americans set up a new social enterprise she relied on the support from the North American group. The personalized and weak ties become engaged and supportive by participating in the auctions, providing clothes or even providing donations from their connections in the US. The majority of the North Americans (interview January 2013) perceive these social entrepreneurial initiatives as:

> ...it's as paying back [to the community] (...) they [the Mexicans] let me live here and take part in this marvellous place....

The social entrepreneurial initiatives become a way to redistribute the resources from the North Americans' tourism business and at the same time engage and include the Mexicans in sustainable livelihood opportunities. Launching the social enterprises the North Americans rely on the support from their personalized networks both within the North American group and the ties spanning borders. They are able to mobilize the social and cultural resources to secure fundraising and volunteers such as working as house tour guides in the social enterprise, *Amigos de Educación,* or as volunteer on Saturdays in the garage sale held by the social enterprise *Las Comadres*. The social entrepreneurs navigate in a transnational space and use their tacit understanding and knowledge about how to solve critical social issues by setting up social nonprofit organizations. The personalized weak ties also span borders as the social enterprises are sustained not only by the weak ties in the locality in Mexico but also the relations with the North American tourists and business relations in the US play a significant economic role in sustaining the social enterprises.

Elaborating on Johannison's personalized networks as essential to launch and sustain social entrepreneurial initiatives this part of the analysis demonstrates that transnational networks cannot be seen solely in terms of networks of solidarity, transactions and generalized reciprocity (Goldring, 1998; Levitt, 2011). To achieve trust and a high degree of social cohesion also requires the existence of an imagined collective to which the social entrepreneurs belong. This collective is based on a range of symbolic and collective representations, which in this case study is a shared national identity, the transnational experience and the imagination of an authentic Mexico (Clausen & Velázquez, 2011) which play a significant role when understanding why Mexican residents do not join with the social enterprises as members or donors.

The Mexican state's shortcomings such as lack of resources (Goldring, 1997) and lack of market-oriented expertise in tourism, provide gaps which North Americans quickly responded to by creating social enterprises relying on and sustained by transnational weak ties to solve the social issues in town.

5.1 Social Transformation in Álamos

Despite being perceived as "alien", the transnational social entrepreneurs also demonstrate vicarious leadership to create sustainable development (Moscardo, 2014) in the region, owing to the social enterprises represented in *Amigos de*

Educación and *Las Comadres*. During the past decade these social initiatives, which entail helping low-income families (with financial support and scholarships) and single mothers with daily commodities related to childcare (second hand clothes, confectionary) have accumulated significant legitimacy for these transnational social entrepreneurs as empathic community members and efficient organizers. The increase in poor families that prefer to ask these enterprises for social help rather than the city administration demonstrate that the Mexicans see these social entrepreneurs as serious and respectable people who seek, through professional means, to help the local population with concrete actions. The trust towards these social initiatives is further emphasized by the Mexicans' lack of confidence in the local government due to corrupt practices as expressed by a Mexican woman (January 2015):

> The government is inefficient [...] and it doesn't even make a difference if a new administration takes office because there are always relatives or friends of the mayor who will occupy the public posts [...] this never changes.

The social enterprises rise to address the social needs in the municipality. They create mechanisms which move resources toward a more just allocation. In line with Goldring's (1997, 1998) research about home town associations in Mexico financed by Mexicans living in the US, these social enterprises in Álamos have become efficient mechanisms to attain political influence. They aim to empower marginalized segments in society, who lack the financial means or political voice to achieve this social change on their own, and become important players in regional development (Ebrashi, 2013). On the one hand, these social entrepreneurs respond to specific problems of poverty representing shortcomings of the Mexican government. On the other hand, these initiatives give the transnational social entrepreneurs significant legitimacy and power. Although it is not the purpose of these social initiatives to intervene in defining the regional policy agenda or to win political positions—and the social entrepreneurs do not wish to do so—the initiative's impact has had repercussions of that type. Because of the social entrepreneurs social and cultural resources, they oblige the Mexican government to take their initiatives into account.

The social entrepreneurs then alter and reconfigure the informal power structures, enabling them to negotiate their position in Álamos as a group vis-à-vis the Other (the local government and the Mexican community). However, this is not yet another example of 'elite capture' which describes exploitative foreign investments. The civic engagement of the transnational social entrepreneurs resonates with Zorn and Farthing's (2007) claim, that transnational entrepreneurs may also be important accelerators of local development, owing to their valuable knowledge and network resources residing both in North American and Mexican communities.

The power of the social entrepreneurs is nested in what Johannisson (2011) defines as personalized networks in the local community, and the transnational practices (Levitt, 2001) sustained by the North Americans weak ties. These social enterprises provide them with legitimacy, trust and symbolic power in the Mexican communities as well as within the local and regional governments. They also permit the group to reposition itself in negotiations on sustainable development plans for the region. These social entrepreneurs also have a keen interest in a certain type of development where the idea of the authentic Mexico still decides the development strategy.

6 Final Reflections

Unfolding the facilitating roles of the transnational social entrepreneurs' ties—which enable them to launch their social initiatives—clarifies how they mobilize resources. The ties are constructed through both exchange and reciprocity but also on collectivity, which is based on a shared identity and migration experience where trust is an embedded element. These are constantly confirmed through collective activities and transactions. This kind of social entrepreneur seeks to pave an alternative way to generate social and human wellbeing. Their way of navigating needs to be taken into consideration by governments and the private sector as one of the new key actors with the capacity to act upon global discourses, local as well as global knowledge and attract resources from transnational actors and networks.

Social entrepreneurs have largely been considered as a homogenous group with a focus on the individual engagement. This case study emphasizes the importance of elaborating a more nuanced understanding on how different types of social entrepreneurs experience and navigate in the space between the public and private sector, and where the focus is on facilitating roles of networks for implementing new ways to alleviate poverty and solve social issues. Governments are often encouraged to collaborate with social entrepreneurs and the private sector as collaborative actions between social entrepreneurs, the public and private sector provide transformative power (Dees, 1998; Shockley & Frank, 2011). Yet in this case study it becomes obvious that the government's shortcomings (lack of resources and expertise in market-oriented business) enables the North American social entrepreneurs to intervene in sphere of social politics as they define who belongs to poor populations in town.

The analysis demonstrates that the social entrepreneurial initiatives (*Amigos de Educación*, *Las Comadres* and *Indigenous Cooperative*) cause essential social transformations by redistributing resources to the marginalized population in the region. This puts pressure on the government to take not only the social initiatives into consideration but certainly and more importantly to act upon the social and educational needs in the town and region. The North Americans in town do not only craft the tourism development by creating new tourism products and defining the commodification processes towards pleasant cityscapes and market-viable cultural experiences, but they also have a voice in social politics. This alters the existing power structures and enables sustainable development processes such that the government's legitimacy is challenged by lack of trust from the Mexicans. Complementing Johannisson's idea of social entrepreneurship (2011) the transnational approach provides new understandings of the dynamics of social change and how these transnational social entrepreneurs mobilize and exchange resources and (re)produce unequal power relations in the localities they navigate.

Questions

1. What is the central theoretical argument about social entrepreneurship in this chapter?
2. In tourism as well as in other sectors social entrepreneurs are considered the new agents of social change. Consider how the North American social entrepreneurs contribute to development and the kind of development they promote.
3. Discuss the potentials and limitations of the new alliances between social entrepreneurs and the state.

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Heroic Messiahs or Everyday Businessmen? The Rhetoric and the Reality of Social Entrepreneurship in India

Makarand Mody and Jonathon Day

Abstract While the phenomenon of social entrepreneurship is not new, there remain several ambiguities associated with its definition and theoretical formulation. To understand how social entrepreneurs create value in their quest to resolve social issues, it is important to appreciate the motivations that underlie their behavior. This chapter uses the cases of two social entrepreneurs in responsible tourism in India to identify a range of value-oriented and traditional entrepreneurial motivations. It further identifies how these motivations are intricately woven into a process of identify creation that illuminates the performative aspects of social entrepreneurship. Through their association and dissociation with a host of entities in the ecosystem, the social entrepreneurs tend to maintain their organizations' legitimacy as *heroes*, thus adhering to the popular social discourse surrounding social entrepreneurship. While such conformity, validated by the entrepreneurs' life stories, is beneficial in shaping the social entrepreneurial narrative, we argue that the need to further the social entrepreneurship agenda must incorporate alternative forms of thinking and talking about the phenomenon. These alternative discourses illuminate the duality of social entrepreneurship—its rhetoric as a grand, Schumpeterian style innovation and its reality as *bricolage*.

Keywords Motivation • Values • Identity • Narratives • Bricolage • India

1 Introduction

Social entrepreneurs are described as "a rare breed" (Dees, 2001) who create "social value and initiate social change through commitment, innovation, vision and change leadership" (Abu-Saifan, 2012). Clearly, social entrepreneurs are creating value in new ways and changing the status quo to solve social issues. To

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understand how they create value, one must identify the key motivations underlying their behavior i.e. the why of social entrepreneurship. Zahra, Gedajlovic, Neubaum, and Shulman (2009) suggested that clarifying the ambiguities associated with the definitions and theoretical formulations of social entrepreneurship requires "appreciating the motivations of individuals who take the risks associated with conceiving, building, launching and sustaining new organizations and business models" (p. 529).

Interestingly, the motivations of these change agents cannot be viewed in isolation from the contextual rhetoric surrounding social entrepreneurship. This rhetoric manifests itself in two key ways: the microstructures of *identity creation* that reside in the social entrepreneurial narrative and the alignment (or lack thereof) of these microstructures to the wider *social discourse* surrounding the phenomenon. Both these issues allow further leverage of the potency of understanding motivations to explain the true nature of social entrepreneurial behavior. The chapter examines two social entrepreneurs in India and explores why and how they are using social entrepreneurship to meet significant social needs.

2 Motivations of Social Entrepreneurs

Study of social entrepreneurship from the psychological perspective views the creation of ventures as stemming from individual characteristics, motivations, and enterprise (i.e. Baum & Locke, 2004; Beugre, 2011; Brandstatter, 2011; Shane, Locke, & Collins, 2003; Tan, Williams, & Tan, 2005). Consistent with this perspective, the fundamental difference between conventional and social entrepreneurship is that while exploiting opportunities for profit maximization is the main objective of conventional entrepreneurs, social entrepreneurs attempt to maximize the social wealth created by their ventures. However, such a perspective is simplified and fails to capture the continuum of entrepreneurial motives that comprise social entrepreneurial activity. Nonetheless, the psychological perspective indicates the importance of the role of entrepreneurs themselves in effecting the phenomenon.

Muhammad Yunus, who is the founder of Grameen Bank and perhaps the most famous protagonist in the realm of social enterprise, provides support for such an argument. A field trip to a poor village in 1974 led this Bangladeshi economist from Chittagong University to question the economics he was teaching when he realized how existing institutional frameworks consistently marginalized those at the bottom of the social pyramid. From his own resources, he lent the equivalent of $27 to a group of women who made bamboo furniture, a step that would eventually culminate in the creation of The Grameen Bank in 1983 (Concordia College, n.d.). According to Yunus and Weber (2011), "the main difference between starting a social business and starting a regular business is the core motivation of the entrepreneur" (p. 57). "It begins with the idealism and hope that are deeply ingrained in all human beings" (p. 27). Dann and Cohen's (1991) seminal work on the sociology of tourism also articulates that meaning, hence motivations, lies at the core of all sociological understanding. In that sense, the roots of exploring social entrepreneurial motivation to better comprehend the phenomenon had been laid long ago even in the field of tourism. The present chapter builds on these suggestions by exploring the case of two tourism social entrepreneurs in India—Gopinath Parayil of The Blue Yonder and Inir Pinheiro of Grassroutes. Given that the continuum of entrepreneurial motivations ranges from wealth creation to the altruistic objectives of socially-oriented entrepreneurship, the authors discuss Gopi and Inir's motivations under two categories: traditional entrepreneurial motivations and value-oriented motivations.

3 Case Description and Methods of Study

Gopinath Parayil (Gopi) is the founder of The Blue Yonder (hereafter referred to as TBY), a social enterprise which operates primarily in India, but which recently expanded its operations to include tours in South Africa, Nepal, Bangladesh, Bhutan, and Sri Lanka. Consistent with the *2002 Cape Town Declaration on Responsible Tourism*, the company aims to "create better places for people to live in and for people to visit" (The Blue Yonder Associates, n.d.). The second social enterprise, Grassroutes, was founded by Inir Pinheiro. Grassroutes is an organization "committed to helping the urban world meet and discover rural India" (Grassroutes, n.d.). It is much narrower in its geographical scope than TBY, with operations currently spanning primarily weekend trips to three villages in the Ahmednagar district of the state of Maharashtra in India: Purushwadi, Valvanda and Dehna.

Both Gopi and Inir identify themselves as social entrepreneurs in responsible tourism, which in the context of this research, is identified as the practice of tourism based on the underlying principles of the 2002 Cape Town Declaration on Responsible Tourism. While they work in the same domain, the business models established by these entrepreneurs are different. TBY functions as a more conventional tour operator, whereby it does not get actively involved in the operation of the services it provides. Its mandate is to provide a platform for the various services to be combined into package tour products. It does so by working with existing suppliers of accommodation, transportation, activity partners, distributors, etc. in its various locations. For example, in the state of Kerala, TBY's homeland, one of the tours is called *Malabar Holidays*: a 14 day trip through the region of Malabar, which includes spice tours, tea and coffee plantation visits, rainforest trek, camping, country boat cruise, and folk art forms, among other activities. Relatedly, its trips are typically much longer in duration than those offered by Grassroutes. TBY also functions as a ground handling agent for various outbound operators in its source markets: The Netherlands, Germany, France, Austria, and Norway, among others. In such a partnership, tourists perceive that they are traveling with the source outbound operator, but TBY actually handles the on-ground arrangements for the operator and charges it a commission.

An example of a Grassroutes tour is *The Story of Rice*, which allows adventure-oriented tourists to partake in the ancient art of growing rice at Dehna and Purushwadi villages. The trip is offered over 2 days, and includes accommodation, authentic village cooked meals, rural activities and a Grassroutes tour guide. The localized nature of the Grassroutes experience has resulted from the company getting involved in much of the hands-on development and operation of its products. The villagers at the three locations were provided extensive training by Grassroutes prior to their inclusion into tourism. Also, much of the initial financial investment in developing the required infrastructure at the villages (accommodation, restrooms, activities, etc.) was provided by Grassroutes. The two companies also differ in the profiles of the incoming travelers; between 90 and 95% of TBY's tourists to India are international, while the same percentage of Grassroutes travelers is domestic. One would expect, as a corollary, and given the number of products it offers and its geographical scope, that TBY's annual revenues are higher than those of Grassroutes.

To understand Gopi and Inir's personal motivations for establishing their businesses, a narrative inquiry approach was adopted. As Mckenzie (2007) notes, narrative enquiry is an appropriate method of collecting data as "entrepreneurs are generally keen to share their experiences and love to tell stories about themselves" (p. 310) The narratives were collected using a modified three interview process (Seidman, 2006) and analyzed using a hybrid thematic coding process (Boyatzis, 1998; Muir-Cochrane & Fereday, 2006). Such an approach combines both theory-driven a priori coding with data-driven inductive coding. Thus, while the literature on social entrepreneurial motivations, identity creation, and the narratives of social entrepreneurship provided the theoretical coding framework, the various sub-themes within these areas were induced directly from the data. Given the constructionist approach of narrative inquiry whereby meaning is co-created by the participant and the researcher (Guba & Lincoln, 1994), the authors utilized member checking to ensure interpretation validity. The result is a deep insight into the social entrepreneur's mindset.

4 Two Types of Motivations: Value-Oriented and Traditional Entrepreneurial

4.1 Value-Oriented Motivations

For both Gopi and Inir, the desire to "make a difference" was strongly present throughout their narratives. The themes were heavily steeped in their early life experiences. For Gopi, it was his early participation in and commitment to the ideals of the socially-oriented Communist movement in his home state of Kerala.

For Inir, his participation in several youth-driven programs offered by his Church inculcated in him the "passion to promote social change" and an early impulse towards social entrepreneurial activism. For both entrepreneurs, such motivations manifested in their respective ventures that aim towards local ownership, a sense of pride and the need to make people work with dignity.

Other value-oriented motivations that emerged from the narratives included *integrity*, *humility*, *benevolence*, *responsibility*, *spirituality*, *humanism*, and the Gandhian virtue of *Swavalamban* (self-reliance), and relatedly, *self-determination* (Bonney, 2004). As testimony to the values of benevolence and humility, Gopi stated:

> We all come from a culture of giving. I grew up seeing my grandmother giving, even though she was poor. She would collect fresh clothes, keep it so that she could hand it over to the government coming over, hand it over to the saints who come over, and help a poor person. Even though she is poor she will always keep things aside, so maybe it was kind of [her] influence. But for me, the biggest influence is the palliative care, where I saw that just by listening, we can make a difference.

In the case of TBY, these value-oriented motivations of benevolence and humility translate into opportunities for voluntourism. As part of their itineraries, tourists can spend time working with palliative care patients, an enriching experience for both parties that is consistent with the tenets of responsible tourism development. As another example, Inir discussed his efforts to encourage self-determination through his work at Grassroutes:

> So we've got to see that culture is preserved with a softer approach.... So in Valvada, we've got the youth asking the Warli artisans to teach them to paint. It is not [only] the fact that they want to learn about how to talk English [by participating in tourism], they also want to learn their Warli art. Why? Because they see money in actually selling the art. So it's a win-win.

4.2 Traditional Entrepreneurial Motivations

Social entrepreneurs often experience several tensions as they balance their social, value-oriented goals with the need to operate profitable businesses. For example, when talking about the work of the *Pulluvar* community to revive a dying folk culture, which now serves as a tourism attraction for his company, Gopi said:

> I went back thinking that this [conservation] is great, all this talking and all this singing about the river, but what the heck are you really doing? Are you really making a difference? This poetry and these songs can be told to let people know about the situation, but that's not gonna bring you a solution.

In addition to this need to "use business as a solution to social problems", both Gopi and Inir highlighted other practical, business-oriented motivations behind their social entrepreneurial ventures: access to *cheaper capital* owing to the financial incentives associated with being identified and officially registered as a social enterprise, *publicity*—to generate market demand for their products by promoting the notions of responsibility and social entrepreneurship, establish a *successful business model for future expansion* (franchising in the case of TBY), *financial independence* and *independence from authority*. In general, the implicit desire to appease their *need for achievement* (n-Ach), a traditional entrepreneurial motive, strongly peppered their narratives.

5 Motivations for Social Entrepreneurship and Identity Creation

While understanding motivations for social entrepreneurship is a worthwhile endeavor in itself, the contextual rhetoric surrounding these motivations cannot be ignored. Issues of identity creation are intricately woven into the representation of any phenomenon; the highly altruistic value-laden connotation of social entrepreneurship is no exception. The manner in which social entrepreneurs use their stated motivations to generate their identities helps one understand the performative aspects of their discourses.

Individuals create their identities by classifying their actions and cognitions as similar to or different from some reference entity (Jones, Latham, & Betta, 2008). This process results in the generation of a divisive identity anchored by "What I am" and "What I am not". While their motivations allude to their associations with traditional business entrepreneurship, Gopi and Inir chose to express their work as that of storytellers, trendsetters, resource-garnerers, inspirational leaders, fieldworkers, and social problem-solvers ("What I am"):

> So that's one joy of being a social entrepreneur is being able to have a social impact. So my friend Ryan [pseudonym] used to be this project manager looking after search engine optimization. He said, "for 5 years all I did was tweaking a system here and there to generate a 30 % increase on hit on a website". He's left it all right now, and he's setup an organic T-shirt company.

Actually both Gopi and Inir distinguished themselves quite sharply from traditional entrepreneurs and social workers ("What I am not"):

> It was not a tourism initiative where you keep a part of a certain amount of money for charity, and all that nonsense. It was never like that.... The whole idea of The Blue Yonder Associates is mainstreaming responsibility, to say that responsibility is not CSR, it's not a charity, and it's not philanthropy (Gopi).
>
> Social workers tell people: stop doing this, stop doing that. The people say why should I? My stomach is getting affected.... So in the end, I started realizing that you can't stop people from doing something, you gotta work towards solutions (Inir).

Moreover, the extent of this oppositional identity creation ("What I am not") was much greater than the authors originally anticipated, even more so for Gopi than for Inir. They dissociated themselves from social entrepreneurship researchers and academics, religious workers/social entrepreneurs, non-responsible tourism operators and social development policy consultants. Much of this dissociation was created through reference to the moral and ethical superiority of their value-oriented motivations. They tended to craft a distinct social entrepreneurial identity, building their own and their organizations' legitimacy as *heroes*, challenging the position of the others as *villains* or *antagonists* (Ruebottom, 2013). In so doing, they maintained their adherence to the popular social discourse of social entrepreneurship.

6 Social Discourse of Social Entrepreneurship

The popular social discourse surrounding social entrepreneurship confirms to what has been identified as the *grand narrative* of social entrepreneurship: "an individualized, messianistic script that incorporates a model of harmonious social change" (Dey & Steyaert, 2010, p. 87). It stresses how the social entrepreneur, relying on his value-oriented motivations, takes calculated business decisions to single-handedly provide hundreds of people with opportunities that they would otherwise not have. However, such portrayal "poses a limit to alternative forms of thinking and talking" about social entrepreneurship (Dey & Steyaert, 2010, p. 85). Froggett and Chamberlayne (2004) found that the "unspectacular" of the changemaker's biography often gets excluded or merely serves as a prelude to heroic self-actualization. Similarly, when addressing issues of identity creation, Jones et al. (2008) identified what they called the *Suppressed Me*—the elements of his identity that the social entrepreneur appeared to downplay in his narrative or discussed outside the purview of the grand narrative.

Alternative discourses are important in that they extend a coherent and closed narration of social entrepreneurship. Two alternative genres are pertinent for the present context. The first genre includes the *little narratives*—forms of narration that support re-imagining of "the social in social entrepreneurship" (Steyaert & Hjorth, 2006) and that recognize issues pertaining to the entrepreneurial struggle. The second genre comprises the *counter narratives*—forms of critical narration skeptical about the over-optimistic utopia of social entrepreneurship and which destabilize the specific set of repertoires it draws upon to establish the effect (Dey & Steyaert, 2010).

6.1 Little Narratives of Social Entrepreneurship

In their narrative, Gopi and Inir recalled several personal adversities which highlighted their entrepreneurial struggles—tenuous relationships with family, lack of stable intimate relationships, social condemnation, loneliness associated with "being different", and many financial hardships associated with the subjugation of the formal rationalities of the entrepreneur to the substantive rationalities of the social entrepreneur. The following quotes demonstrate these tensions:

> You think can you survive? You talk about sustainability? You talk about responsibility? But if your own organization is not sustainable financially, then what's the point in talking about it? So there were moments 3 years ago, 4 years ago for me when I did seriously think about shutting this down and figuring out how to pay off all those loans.

Moreover, Gopi and Inir's emphasis on "the social in social entrepreneurship" is evident from the sheer number of *characters* in their stories and the *parts* they assigned to these characters in their construction of social entrepreneurship (Downing, 2005). It is further highlighted by their reference to responsible tourism as a *movement*. For example, Inir identified the catalytic potential of his efforts as a social entrepreneur in responsible tourism: "So we may not reach, in terms of Grassroutes [by itself] may not reach 200 villages... We may influence other people to go about the entire thing or figure out someway else to go".

6.2 Counter Narratives of Social Entrepreneurship

Interestingly, there was a sharp contrast between Gopi and Inir in their expression of the counter narratives of social entrepreneurship. While Inir was more explicit in addressing situations representative of the paradoxes and negatives of tourism development, Gopi tended to suppress the counter narratives with the value-based orientation of his discourse. However, this does not mean that the counter narratives did not exist—they exist in the context of any social phenomenon. They had to be extracted by the authors. For example, during the interviews, Gopi repeatedly referenced TBY's consumers as "our kind of travelers", to point to sensitive individuals from around the world who travel to have meaningful connections with their hosts. There was no mention of any of the negative impacts commonly associated with host-guest interactions in tourism. However, in previous informal conversations with the authors, he had discussed several stories that highlighted some of the problems TBY had faced with some of its not-so-sensitive travelers.

Inir was more open in his discussion of the counter narratives. He freely spoke about instances of disputes with/within the communities pertaining to their participation in tourism. For example, when referring to the empowerment of communities through tourism, including their improved financial situation, he also indicated a potential increase in "unnecessary aspirations" and "consumerism" among the communities. In addition, he highlighted a fundamental paradox in using tourism as a tool for development; a theme that was persistent in many of the host-guest interactions that he described:

> Tourism is about getting away, so tourism at the end of a getaway in a very crude form is about drugs, sex and booze. Now how do you use tourism as an instrument, which is predominantly drugs, sex, and booze, to create responsibility? That's been a challenge. I mean, if you look at say 100 clients, people basically come and say hey, I'm beginning responsible tourism, but I like my drink at the end of the day. So a challenge is an instrument like tourism being about development.

Regardless how they are induced, both the little and counter narratives highlight the vulnerabilities of the social entrepreneur and those pertaining to the development of their social enterprises. They reveal the non-heroic aspects of the practice of social entrepreneurship through Derrida's (1997, as cited in Dey & Steyaert, 2010) notion of "messianism without a messiah". In fact, these alternative narratives serve to show the key myths about the fundamental nature of social entrepreneurship. While social entrepreneurs may use their value-oriented motivations to determine distinct entrepreneurial identities and socially accepted grand narratives that legitimize their organizations and their ability to create sustainable institutional change (Ruebottom, 2013), the *reality* of the practice of social entrepreneurship remains deeply entrenched in its kaleidic, idiosyncratic, embedded, episodic and fragmented character. Social entrepreneurship is neither the culmination of a grand Schumpeterian-style innovation, nor the outcome of the entrepreneurs' alertness to opportunities to address unmet customer needs, nor the consequence of the entrepreneurs' uncertainty reducing capacities (Brouwer, 2002; Zahra et al., 2009). Instead, the foundations of social entrepreneurial action lie in the concept of *bricolage*, defined "as the use of whatever resources and repertoires one has to perform whatever tasks one faces" (Weick 1993, as cited in Zahra et al., 2009, p. 353).

7 Social Entrepreneurship Bricolage

Di Domenico, Haugh, and Tracey (2010) have identified the key constructs of social entrepreneurship bricolage as *making do, a refusal to be constrained by limitations, improvisation, social value creation, stakeholder participation*, and *persuasion*. These constructs were interspersed through Gopi and Inir's narratives, especially in their identification of their value-oriented and traditional entrepreneurial motivations. As an example of *a refusal to be constrained by limitations* and of *improvisation*, Gopi stated:

> That gave me a business model [franchising in responsible tourism] to think about where we are very clear: we are very small, we don't have much of capital, and at the same time, we don't want to go on this borrowing spree. And I was already like up to my neck on loan. Those loans of those years are still there, because it was unaccounted, it was taken on personal stuff, I could never show it in accounting. Financial management was such a mess, my god. I struggle out of that, what I did in the first 2 years. But that's all helping me setup new companies, and in a structured way whose foundation was solid.

As an example of *making do*, Inir identified the happenstance nature of his social entrepreneurial endeavors:

> Today on hindsight I can justify exactly why tourism? It's a great economic multiplier. It's easier to setup as compared to any other industry. Agriculture requires expertise, requires time and resources. Industry requires a lot of infrastructure. A service sector industry doesn't require that much amount of infrastructure to setup. So in hindsight I can tell you what were the justifications. But we selected tourism [pauses] because it just happened.

Gopi addressed the notion of *stakeholder participation* through storytelling:

> This is madness. I haven't heard any such stories anywhere else in my country. And I was like, wow, this is it. So identify that storytelling is gonna drive the company. But then the other one was how do I engage the people, the public, was always the question. There what I did was started looking at what is it that is driving you in the sense of what does this river mean to you.

As an example of *persuasion*, Inir identified travelers' desire to create meaningful stories in their lives, and his ability to deliver these stories, as the fundamental premise of all Grassroutes travel. An examination of the company's promotions on its website corroborates this claim. Additionally, Gopi cited several examples of persuasion through storytelling; most notably, how he convinced a leading French boutique travel company to send its travelers to TBY through the story of the river Nila, a key tourism attraction in his home state of Kerala.

In this context, both Gopi and Inir explicitly highlighted a need to adhere to the grand narrative as part of their social entrepreneurial identities. Both accepted the heroic portrayal of social entrepreneurship as "good for business" (a traditional entrepreneurial inclination), in terms of the access it allows to cheaper capital, publicity and social entrepreneurial ecosystems/incubators that would otherwise be inaccessible. Inir even mentioned that "the hype" is beneficial in encouraging other individuals to engage in social entrepreneurial causes. Such observations further emphasize the relevance of the notion of bricolage to social entrepreneurship—the assemblage of actions that constitute this mosaic (Hockerts, 2006) derives from the value-oriented and traditional entrepreneurial motivations of social entrepreneurs. Building entrepreneurial network portfolios through narrative identity work, a process called *strategic homophily*, is critical to venture creation and early growth (Phillips, Tracey, & Karra, 2013).

The idea of social entrepreneurship as bricolage remains within the psychological perspective of the field of study. While bricolage is closely associated with the notion of *innovation ecology*—the set of institutional and structural supports that can facilitate or impede innovation for social impact (Gundry, Kickul, & Griffiths, 2011), it is important to note that the focus remains on the entrepreneur himself. The institutional restraints and conditions of the innovation ecology provide the framework within which the volitional nature of the entrepreneur's actions is evaluated. Zahra et al. (2009) adopted a similar perspective in their offering of a typology of entrepreneurs' search processes that leads to the discovery of opportunities for creating social ventures. Thus, the concept of bricolage enhances one's understanding of the entrepreneur's motivations and identity construction to explain the process elements of social entrepreneurship. It provides a relevant conceptual framework to deconstruct the mythic social entrepreneurial figure.

8 Conclusion

The chapter discusses four key themes associated with social entrepreneurship. The first theme deals with the motivations for social entrepreneurial behavior. Rather than focusing on the differences between conventional and social entrepreneurs, the chapter suggests the need to consider the multitude of motivations underlying social entrepreneurial behavior. These encompass the continuum of value-oriented and traditional entrepreneurial motives, highlighting that the difference between conventional enterprises, social enterprises and purely social organizations is a matter of degree rather than rigid definitional criteria (Beckmann, Zeyen, & Krzeminska, 2014). Moreover, these motivations are contextual (even country-specific) and are likely to evolve over the life cycle of the enterprise, indicating the need for longitudinal monitoring to develop a process-oriented understanding of the phenomenon.

The second and third themes of the chapter discuss issues of identity creation and highlight that social entrepreneurs often reference their value-oriented motivations to craft distinct identities. These identities are somewhat consistent with the grand narrative of social entrepreneurship, suggesting the heroic, messianic nature of social entrepreneurial activity. One can argue that there is indeed some validity to such identity creation, supported by Gopi and Inir's narratives. Two characteristics of social enterprise test the perseverance of the entrepreneur's value-oriented motivations. First, both Gopi and Inir pointed to the gradual nature of tourism intervention, according to which the targeted beneficiaries must take the initiative and ownership of the intervention, after an initial period of experimentation. This process can be long and frustrating, whereby "building trust and demonstrating the value proposition to skeptical consumers [i.e. the community]" can be a significant challenge (Allen, Bhatt, Ganesh, & Kulkarni, 2012, p. 52). Second, and in contrast to the more traditional conceptualization of social enterprise that targets its beneficiaries as consumers, the beneficiaries in tourism social enterprises are actively involved in producing and delivering products and services to visiting tourists. Most often, their culture is on display; they are the products themselves. Such involvement indicates the need for a more delicate balance of the value-oriented and traditional entrepreneurial motivations of the social entrepreneur. Both of those characteristics of social enterprise necessitate a long-term, value-driven engagement that may not support the economics underlying purely profit-driven motives.

Adherence to the rhetoric legitimacy of the grand narrative of social entrepreneurship is also a calculative endeavor that "bodes well for business", as accepted by both Gopi and Inir. To identity and eventually look beyond some of the myths associated with social enterprise, one must examine the little narratives as well as the counter narratives that constitute the *reality* of social enterprise (Palmas, 2012), the fourth theme of the chapter. These alternative genres of discourse indicate the nature of social entrepreneurship as *bricolage*; successful social entrepreneurship is contingent on the capabilities of entrepreneurs to garner and share resources, including knowledge. The concept of bricolage moves one's understanding of social entrepreneurship beyond that of Schumpeterian innovation to the mosaic of actions that derive from the value-oriented and traditional entrepreneurial motivations of social entrepreneurs, within the context of institutional and structural supports and constraints. Yet innovation is important to social entrepreneurial organizations. However, the tendency to simply frame social enterprise as a grand innovation, as opposed to recognizing its emergent nature, is limiting.

Useful Websites

The Blue Yonder: http://theblueyonder.com/
Grassroutes: http://www.grassroutes.co.in/

Discussion Questions

1. The chapter discusses two types of motivations—value-oriented and traditional entrepreneurial. Do these motivations evolve over the lifecycle of the social enterprise? How would a potential evolution in these motivations impact their narration as well as the practice of social entrepreneurship at different stages of the enterprise?
2. Value-oriented motivations and traditional entrepreneurial motivations are often seen in conflict with each other. In what other ways can the two types of motivations interact to impact the practice of social entrepreneurship?
3. How does the expression of their motivations impact the identities that social entrepreneurs create for themselves? Is there a correlation between the types of identities entrepreneurs create and their reference to specific types of motivations?
4. How does the wider social entrepreneurial discourse impact the narration and the practice of social entrepreneurship? Discuss these impacts in the context of both the social entrepreneurs and the organizations that form part of the social entrepreneurial ecosystem, for example incubator organizations.
5. What types of problems can you foresee as a result of a potential dissonance between the narration of social entrepreneurship, its practice, and its popular social discourse?
6. How does the idea of social entrepreneurship as bricolage impact the manner in which social entrepreneurs express their motivations and create their identities? How does bricolage differ from the popular social discourse of the phenomenon?

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Guludo Beach Lodge and the Nema Foundation, Mozambique

Amy Carter-James and Ross Dowling

Abstract Mozambique in south east Africa is one of the poorest and most under-developed countries in the world. It ranks amongst the lowest in GDP per capita, human development, measures of inequality, and average life expectancy. The country has a host of social, cultural and/or environmental problems. However, one venture has been established which is making a huge contribution to the welfare of many people in the north eastern part of the country. Guludo Beach Lodge was founded in 2002 and is located in Quirimbas National Park in the Cabo Delgado Province of Mozambique. The lodge is a community based eco-resort which is used as the basis for funding the Nema Foundation which in turn supports a raft of social projects in surrounding local communities. Nema is a UK registered charity working in the district of Macomia, Mozambique, with 16 communities to improve access to education, safe drinking water, healthcare, food security and SMEs. It has a diverse range of grass-root projects tailored to each community with donations going directly to these projects bringing opportunities and hope to a new generation.

Keywords Mozambique • Guludo Beach Lodge • Nema Foundation

1 Introduction

Mozambique remains one of the poorest and least developed countries in the world, ranking 185 out of 187 countries on the 2013 Human Development Index (UNCDF, 2014), and the district of Macomia, where Guludo is located (Fig. 1), remains one of the poorest in the country. In 2002, when the location was chosen life expectancy was estimated at 38 years, infant mortality at one in three, and there was little access to clean water. The local community were largely illiterate and unsustainable

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Fig. 1 Guludo, Mozambique

farming and fishing practices were the norm. School enrollment and attendance was extremely low mainly due to the severe food shortages in the area. Their cultural identity was slowly diminishing.

Guludo Beach Lodge (www.guludo.com) is an inspiring ecotourism venture that has enabled 24,000 individuals to drink clean water, earn an income, appreciate health, and live a longer life. Its conception was firmly based on the idea of social entrepreneurship. This chapter considers ways this venture has impacted the lives of people living in and nearby environments in areas surrounding the lodge. Ecotourism ventures must encourage local communities to take on a level of control in the projects, equally distributing the benefits derived from ecotourism activities in order to be considered ‘successful’ (Fennell, 2015). An empowerment framework has been established as a mechanism to analyze the economic, psychological, social and political impacts that ecotourism can have on local communities (Singh, Timothy, & Dowling, 2003). This case study focuses on the benefits that Guludo Beach Lodge has had on its surrounding communities.

2 Community-Based Tourism

Tourism is an important activity which offers communities many economic benefits (Egmond, 2007; Mowforth & Munt, 2015; Murphy, 2013). As well as these economic benefits, the other favourable aspects of local tourism development include supporting cultural conservation (Picard, 2008) and attaining a better living standard for the communities involved, with tourism being a medium and catalyst for achieving this goal (Singh, 2012). Community Based Tourism uses the local environment and culture as attractions (Ernawati, Dowling, & Sanders, 2015; Fagence, 2003). It also differs from natural area tourism and ecotourism, both of which focus on experiencing and learning about the undisturbed natural environment as a main attraction (Fluker & Richardson, 2008). Whilst often occurring in natural rural settings, community based tourism is distinguished by the inclusion of experiencing the environment and culture of the host communities as well as their daily lives.

Ecotourism can involve both cultural and environmental tourism, integrating activities to benefit to the local population (Holden, 2016). International tourists are creating an upsurge of demand for ecotourism ventures in 'natural', 'remote' and 'exotic' locations, particularly in developing countries (Ballantyne & Packer, 2013). A useful way to discern responsible community-based ecotourism is to approach it from a development perspective. This is reflected in the social, environmental and economic goals, and considers how ecotourism can meet the needs of the host population in terms of improved living standards both in the short and long term. Ecotourism ventures should only be considered successful if host communities have some measure of control over the projects and if they share equitably in the benefits emerging from ecotourism activities (Scheyvens, 1999). Community-based approaches to ecotourism need to acknowledge the importance of social dimensions of the tourism experience, rather than primarily focusing on the environmental or economic impacts (Newsome, Moore, & Dowling, 2013).

3 Guludo Beach Lodge

The Guludo Beach Lodge is an eco-resort founded by Amy Carter-James and her husband Neal in 2002 (Figs. 2 and 3). The Lodge is located on a 12 km palm-fringed beach in one of the poorest areas of Mozambique (Nema Foundation, 2016). Guludo is fairly remote, situated 3½ h away from the nearest town. The pair chose this site as it held excellent tourism potential being located within the boundary of Quirimbas National Park, which was declared World Natural Heritage in October 2003 (Giraldo, 2009). Their goal was to demonstrate how successfully implementing philanthropy into a tourism business could benefit the local poverty stricken communities.

Fig. 2 An adobe Banda (Source: Amy Carter-James)

Fig. 3 Inside an adobe Banda (Source: Francisco Rivotti)

The owners of the Lodge used the business initiative as the basis for their charity, the Nema Foundation, by means of creating the driving force, income and logistical support. Together, these two organizations form the holistic entrepreneurial concept of a business model operating on fair trade principles and supporting social projects in local communities in Northern Mozambique (Giraldo, 2009). The Nema Foundation (www.nemafoundation.org) was established to 'tackle all roots of poverty working in; health, water, education, enterprise and environment'. Nema is funded by a percentage of the income of Guludo Beach Lodge and is run by members of the community creating community ownership. The charity is partnered with 16 local communities to implement projects that will essentially enhance the lives of 24,000 people.

4 Empowerment Framework

Friedmann (1992) developed an empowerment framework for determining the impacts of ecotourism enterprises on local communities. There are four levels of empowerment: economic, psychological, social and political (Friedmann, 1992; Scheyvens, 1999; Singh et al., 2003). This next section analyses the Lodge in terms of its contributions based on the empowerment framework.

4.1 Economic Empowerment

Ecotourism and community based tourism ventures must consider opportunities for economic gain in terms of both formal and informal sector employment and business prospects. Economic gains derived from ecotourism activities are usually experienced by a community; however, issues may arise if the income is inconsistent and unreliable. Concerns may also develop over inequity in the distribution of economic benefits, which is equally important as the actual amount of benefits a community may receive. This is critical in determining the success and sustainability of an ecotourism venture.

The owners sought expert architects to consult the design of the eco-lodge during the planning and developing stages. All materials used in the construction of the Lodge were produced locally. For example, the floor tiles in the Lodge are made from pottery that the local women at the village hand-made. The building process served to develop local capabilities and empower local people with new skills, knowledge and techniques. The lodge works closely with over 150 local suppliers and employs more than 50 staff members from the local village and surrounding communities. There are also six local craft enterprises that allow locals to sell their products directly to guests, instantly creating an income to support themselves and their families. This has enabled many families and individuals to earn income and learn the value of employment and responsibility.

Concerns over inequity in the spread of economic benefits were void as Nema Foundation is run by members of the community and works to alleviate poverty throughout the entire 16 communities. For example, there are presently 47 water points in the area, providing clean and safe water to 24,000 people (Fig. 4). Mozambique is an area rife with malaria and HIV, therefore, more than 9000 mosquito nets and malaria workshops have been provided to families and individuals, helping to protect children and educate parents on the facts of malaria and HIV. Nutrition, hygiene and sanitation is another major issue for the poor and rural

Fig. 4 A new water point in Guludo Village (Source: Francisco Rivotti)

communities, therefore 3000 nutritional workshops were established and presented to families; predominately focusing on women as the primary caretakers of children. Nema has helped to establish the one health clinic and alongside the government run an ambulance service for the local population.

Five primary schools have been developed as part of the education initiative and over 260 students have received full secondary school scholarships since 2007. Due to the severe food shortage in the Guludo area, Nema has established a school feeding program, providing 1000 school children with one highly nutritious meal a day (Fig. 5), dramatically boosting school attendance. Moreover, a school farms initiative has been developed with hopes of 1 day replacing the food bought from central Mozambique. With Nema having been set up as an independent charity, this has enabled the foundation to fundraise independently for its community projects. By far the majority of our funding has come from past guests (and their companies). An example is Laura Tennison, from JoJo Maman Bebe, who was a guest in Guludo. Laura is now a Nema trustee and her company have been Nema's major funders for the last couple of years.

Economic empowerment or disempowerment can also refer to the local community's access to productive resources used to produce goods and services in an area now targeted by ecotourism. For example, the establishment of protected areas, such as Quirimbas National Park, limits access to hunting and agricultural lands. In terms of the equitable distribution of benefits, this is of concern, particularly to conservationists as local people will usually only continue to support conservation efforts if this provides aid to their own development (Scheyvens, 1999). The Guludo community has learned the value of sustainable farming and fishing practices as small number of people in the community have assisted expats involved in researching and developing conservation projects for Nema, such as in

Fig. 5 The school meals project at Ningaia Primary School (Source: Amy Carter-James)

humpback whale research, preparing a seafood buyer's guide, and undertaking reef surveys.

More people in the community now understand the value in forestry and agriculture, as they now support the development of farms such as chicken and goat farms within the two primary schools. Another initiative implemented is assisting families to develop kitchen gardens, where they learn to grow their own vegetables and herbs. Nema has developed and supported several agricultural associations to improve agricultural techniques and protect the coastal forest (Fig. 6). For example, this project ran for 3 years but the community was not able to achieve sustainability. When the funding secured through Helvetas, a local Swiss NGO, finished, the associations were overly reliant on Nema's technician for material support and motivation. In future Nema is going to re-design the project focussing more on local, highly motivated entrepreneurs and it will provide them with technical support and access to micro-loans.

4.2 *Psychological Empowerment*

To maintain a community's sense of self-esteem and well-being, it is vital to preserve the tradition and cultural identity of many small-scale, undeveloped societies. A local community that is hopeful about the future, is self-reliant, and demonstrates pride in traditions and culture, is more psychologically empowered. Community based tourism that is considerate of cultural norms and builds respect for local traditions can be empowering for the local people.

Fig. 6 The Nagalue farmer's association (Source: Francisco Rivotti)

At Guludo guests have the opportunity to visit the villages surrounding the Lodge to see what every-day life is to the local people. A typical village tour commences with a visit to the 'barracas' or small shops, where guests are able to purchase material which is then taken to the tailor to skillfully craft into a garment of choice. Guests also have the opportunity to see the primary school, the chief's house, the mosque and discover a typical village home. The self-esteem of many community members are enhanced because of outside recognition of the uniqueness and value of their culture, their natural resources and their traditional knowledge.

A collaboration of small women's cooperative was selected to make and produce soap with medicinal properties. Ten ladies were chosen who presented an interest in the micro-enterprise based on who had the most suffering or the largest families to support alone. This project provided the women with confidence, identity and income that will ultimately improve their quality of life, but not disproportionately greater than anyone else, averting social disempowerment. Several other groups, consisting mainly of women, have been established within the local area to sell goods directly within their communities, to the resort guests, and finally to the owners. These goods are made from traditional materials produced locally and includes palm and bamboo weaved items, ceramics, and bracelets and trinkets (Fig. 7). Guests are strongly encouraged to purchase merchandise from these groups to help boost the community's and the women's cultural identity and importance. The additional support and encouragement of enterprise development within the

Fig. 7 Housekeeping ladies modeling Nema bags, Guludo Beach (Source: Guludo Beach Lodge)

local community has helped to establish cultural identity and boost self-esteem, particularly in traditionally low-status sectors of society such as women and youth.

Community members have been inspired and eager to seek out further education and training opportunities as a result of learning how to speak, read, and write in English. Guludo Beach Lodge works with 150 local suppliers and employs more than 50 local people from the village and other surrounding villages. In Guludo, there are two ethnic groups, the Macau and the Mwani who speak Portuguese and Ki-Mwana respectively (Giraldo, 2009). The co-founders encountered difficulties employing members of the host community as a result of the language barrier, therefore English language classes for all employees were established free of charge (Giraldo, 2009). The management regards their staff speaking English as an important quality as majority of guests are from English speaking countries.

4.3 Social Empowerment

Social empowerment is reflected by a community's sense of cohesion and integrity that has been strengthened by an activity such as ecotourism. Signs of an empowered community may include strong community groups such as youth groups, church groups and women's groups. Social empowerment through community based tourism occurs when revenue earned through tourism activity is used to fund social development projects, such as water supply systems or health clinics etc., in the local area.

The Guludo community displays many attributes of a strong community with the development of several different women's and youth groups. A local drama group training youths has been established. The drama group performs theatre-like plays about the dangers of HIV, particularly targeting teenagers between the ages of 15–19 years. The response of this initiative has been tremendous with whole villages watching the performances. Another project implemented has been village football that has enhanced social empowerment for the locals. Neal, co-founder and ex-football player regularly trains the Guludo Football Team which ultimately connects the entire community. It presents an opportunity for the craft groups to display their products and a great opportunity for guests to interact with staff and other local villages who spectate. The local primary school also gets involves with organising children's games (both girls and boys) that are enthusiastic about learning and playing the sport.

Community cohesion has been improved as many individuals and families work together to build successful ecotourism ventures. Support for orphaned and vulnerable children and specialized outreach programs have been established within the communities providing crucial support for over 200 children and their extended families. The orphaned and vulnerable children of Naunde have created many products that are available for purchase through the Nema shop located within the village. The children have made numerous items such as cars and trucks that are made from local materials. For example, the body of the vehicle is made from bamboo found in the bush and the wheels made from fizzy drink cans and flip-flops that have been cut into pieces. This project demonstrates how different social groups are developing new and innovative initiatives to help provide them, their extended families, and community with invaluable income, while using recyclable products. Nema's primary objective is to 'help people help themselves', reflecting the phase in which they often use 'working not begging' as a principle to adopt within the community.

4.4 Political Empowerment

Community based tourism ventures can politically empower the host communities by encouraging and insisting their concerns and opinions of any ecotourism project are voiced from the feasibility stage through to its implementation. Communities with diverse interest groups should include representation of women and youths in community organisations and comprehensive decision-making forums. Local communities can exert control over the tourism activities by placing representations from grassroots organisations and indigenous institutions on broader bodies such as national parks boards or regional tourism associations.

The Guludo villages have developed their own committee through the Nema Foundation to promote tourism in the area and protect their local environment while addressing any concerns of the local community. All proposed projects must be approved by majority of the villagers, thus contributing to their creation of their own development (Giraldo, 2009). Forming these organisations help communities gain political strength to deal with outsiders such as government officials and private sectors (Singh et al., 2003). Nema does not operate on the basis of beneficiaries, but of partners, where communities requiring support are invited by Nema to become associates (Giraldo, 2009). The process involves a written agreement and the village council establishes a partnership committee to manage the projects. The committee includes a president, a secretary (recognised by the community as a good and diplomatic leader), a treasurer (trusted by both the community and Nema), and one representative for each the different areas of work—education, health, water, fisheries, and agriculture (Giraldo, 2009). If the community decides they would like to cooperate with Nema the decision is expressed in a document carrying 100 signatures with the number of either male or female signatories not exceeding 60 %, thus, taking into account the criterion of gender equality (Giraldo, 2009).

However, it should be noted that lately the official 'partnership' with communities has become more theoretical than practical. In practice Nema works more with project committees and the existing village 'structure' than the specific committees. Working with the village structures (which have a president, secretary, treasurer etc), strengthens the community's leadership, makes them more organised and allows them to access government funds and opportunities. However, although the theory of getting signatures is a good one, the projects that are implemented always have overwhelming support, enthusiasm and absolutely no resistance at all.

The decision to implement proposed projects within a village commences with an inquiry addressed to the committee to assess the needs and agree upon the scope of the project and the contributions proposed by Nema and the village community (Giraldo, 2009). The agreement is then stated as a written contract, signed by the president, secretary, treasurer and representatives of the respective areas of work. The agreement must be approved and signed by another 50 villages, with the number of male or female co-signers not exceeding 60 %. Nema evaluates the project proposal leading to the approval or rejection. The partnership committee is responsible for the routine maintenance of technical projects, such as implementing water pumps. The community's political structure is reflective of the political empowerment throughout the village, ensuring that all decisions and projects are thoroughly discussed and approved by the relevant communities.

5 The Role of the Social Entrepreneur

The good relationship established between the entrepreneur and the team and local community has been an essential element in achieving all that has been done to date. The lodge is now in a position where only a small number of expatriate workers are required in the management of both Guludo and Nema. However, these people generally stay on average only between 1 and 2½ years. This change of management is unsettling and the only way they are accepted relatively quickly is due to the trust that has developed over the years between the founder and local stakeholders.

When the founders first arrived at Guludo Beach, they made a number of mistakes. One of the most significant was to enthusiastically tell our stakeholders of all our hopes, dreams and plans for the project. This unfairly built expectations and within weeks of arriving people were asking where their school was and new water point etc. It was very difficult to explain that the first steps were to get licenses, then build, open and start getting some revenue to be able to embark on any specific community projects. However, when the lodge began to be built the creation of jobs and skill development slowly started to build trust within the community.

There have been plenty of ups, downs and misunderstandings but as communication has improved, these problems have been resolved more easily and occur less frequently.

6 Challenges

When establishing a business in a country like Mozambique, there are certain to be a number of challenges. Setting up both the Guludo Beach Lodge and the Nema Foundation, were not exceptions. The largest challenge faced by the founders was the overarching extent of the country's bureaucracy, something that still challenges them today. Simply understanding the process needed to gain licenses, approvals and work permits was extremely difficult and costly. Another issue was handling the expectation of 'having to pay' if processes were to be 'expedited'. One example was the impossible follow through on promised tax exemptions, insisting that much of the lodge's investment was 'income' and therefore attracting additional taxes. More recently the Health Department would not support the lodge in the import of two ambulances so additional funds were then taken out of operational costs to cover the cost of the import tax.

Another significant problem was that just about all of the local staff had never worked before. Therefore, they had little understanding of their rights and responsibilities as employees. In the early days this was a major challenge. Because the founders were foreigners, most local people expected us to exploit them so on several occasions we had full staff walkouts for incredibly trivial reasons, such as if someone was not paid for a day they chose to take off without reason. It took a lot of time and patience for staff to begin to understand their rights as well as trust the owners. The only long term solution found was in the promotion of local, a highly respected members of the team to senior management levels, who made fair workplace decisions which were then clearly explained to the team.

Another challenge that the lodge leaders are still working on is in relation to the division between Guludo Lodge (the business) and Nema Foundation (the charity). Through setting Nema up as an independent UK-registered charity the owners have been able to gain support and fundraise independently of Guludo. However, this means that the Foundation's assets and resources must be kept completely separate which can be challenging, especially as Nema has full access to all Guludo's resources, facilities and team. Clear boundaries have to be made and tensions have sometimes arisen and divisions between the two teams made, despite them both working towards the same goal.

Guludo has always been under-resourced. This meant that experts could not be brought in to assist in the lodge's development. As a result the lodge owners have always had to work hard to achieve their goals. One outcome of this situation is that the founders have been forced to be creative and explore local solutions to overcome problems. As a consequence this has left the lodge vulnerable to market fluctuations and events outside the lodge's control. For example, an accidental fire in August 2012 meant that, 3 years later, the lodge is still recovering from loses incurred.

7 Conclusion

The empowerment framework analyses the impacts that ecotourism ventures have on local communities and emphasises the importance of equally distributing the benefits gained from ecotourism activities. The framework addresses the importance of communities exerting control over ecotourism initiatives in their area and stresses the value of involving the host community in all stages of planning and development. The Guludo Beach Lodge demonstrates a positive empowerment framework, working alongside the host community to achieve their needs and interests of both conserving the local environment and promoting development at the local level.

Questions

1. Before the Nema Foundation was established, less than 1 % of children in the area went to secondary school and less than 20 % completed all 7 years at primary school. However, since 2006 Nema has built two primary schools, feeds 820 primary school children a daily meal and has helped to support over 250 children with secondary school scholarships. What other tasks could the Foundation undertake to complement the education it provides for children of the local communities?
2. Life expectancy in the region is just 40 years old and 21 % of children do not survive their 5th birthday. Malaria, malnutrition, HIV/AIDS and diarrhea are still a problem and Nema is combatting these diseases by raising awareness in the communities and improving access to essential health services. There are no ambulances in the region at present so research some alternative forms of transport which could enable people to be transferred to hospital quickly in case of emergencies?
3. When Nema first started less than 50 % of the population had access to safe drinking water and the majority of pumps were in disrepair. However, the

Foundation has built or rehabilitated 48 water points which now provide access to safe drinking water for over 20,000 people. What else is required now to ensure that the pumps keep working and that local people know how to work them?

4. The vast majority of people living in the Guludo area rely on subsistence farming and fishing, leaving them extremely vulnerable to crop-raiding elephants, droughts, floods and diminishing fish stocks. With tremendous pressure on parents to find food for the family, many children must help in the farms instead of going to school. What are some enterprises which could be established to help the local people achieve a sustainable level of existence?

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Amy Carter-James combined her passion for relieving poverty and conservation in the creation of Guludo, an innovative social enterprise, in 2002. Through the development of a boutique eco-resort and charitable foundation, Guludo continues to relieve poverty for over 24,000 people living in rural Mozambique. Guludo has become a leader in responsible tourism and has received a plethora of international awards. Amy also founded Thin Cats Thinking, assisting hotels and resorts to work more efficiently with local communities to maximise their positive impact. Amy is a partner in TribeWanted and Origin Paddleboards and sits on the advisory board for Global Angels. Amy has received many personal honours and awards including Young Social Entrepreneur of the Year in 2006 and the IHIF's Young Leader in 2011.

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The BEST Society: From Charity to Social Entrepreneurship

Jamie Murphy, Albert Teo, Casey Murphy, and Eunice Liu

Abstract This chapter is a case study of a multi-award winning Malaysian non-governmental organization (NGO), the Borneo Ecotourism Solutions and Technologies (BEST) Society, and its sustainable community development model. The case study draws upon social entrepreneurship literature, Diffusion of Innovations theory and the concept of toxic charity to propose a four-step sustainable community development model, which nurtures social entrepreneurship in the final step. As financial difficulties increasingly trim direct and indirect governmental support for those in need, NGOs such as BEST seek to address this shortfall with long-term and sustainable solutions for the underprivileged and underserved. Based on almost two decades of experience, BEST has learned that simply giving charity creates dependency, a non-sustainable and temporary patch that tends to make the recipients worse off than receiving no charity. BEST has shifted from giving charity to developing social entrepreneurs, who create and sustain both social and private value. The first step in BEST's community development model, community consensus, drives the next three steps: interrupting dependency, building capacity and developing social entrepreneurs. The final step gives the recipients self-belief, self-reliance, self-determination and self-esteem. The chapter and accompanying model provide recommendations for application and future scholarly research of social entrepreneurship and sustainable community development.

Keywords Borneo Ecotourism Solutions and Technologies (BEST) • Diffusion of innovation • Social enterprise • Toxic charity • Community development model

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1 Introduction

Three inter-related concepts—corporate social responsibility, social innovation and social entrepreneurship—continue to develop momentum with governments, industry and academia (Dees & Anderson, 2006; Phillips, Lee, & Ghobadian, 2015). Yet despite heightened industry and governmental awareness of the need for these inter-related concepts, financial constraints are decreasing support for social programs and non-profit organizations (Bielefeld, 2009; Borzaga & Galera, 2014). This growing contradiction between awareness of societal obligations and budget realities has led to questioning existing solutions such as charity, exemplified by voluntourism in hospitality and tourism, while researching and implementing models to improve social capital and sustain communities (Lupton, 2011; Proehl, 2015; Richter & Norman, 2010; Simpson, 2014).

Such sustainable community development continues to grow in importance with industry, academics, governments and non-governmental organizations (Jensen, 2010; Kiss, 2004; Salazar, 2012). Controversial at times for both practitioners and scholars, the area merits additional research and theoretical development (Frances & Cuskelly, 2008; Hall, Matos, & Lorn, 2012; Lupton, 2011; Schellhorn, 2010). Scholars and industry often suggest social entrepreneurship (SE), a process that integrates economic and social value creation, as a key tool for sustainable community development (Dees, 1998; Mair & Marti, 2006). Correspondingly, scholars call for the use of theory, such as Rogers (2003) Diffusion of Innovations (DOI), to advance SE research (Bielefeld, 2009; Choi & Majumdar, 2015; Dees & Anderson, 2006; Hoogendoorn, Pennings, & Thurik, 2010; Short, Moss, & Lumpkin, 2009).

This chapter draws on SE and DOI, a popular theory of new ideas and technologies, to support a proposed model and share a case study of sustainable community development. Focusing on implementing an innovation rather than adopting an innovation, as this case study illustrates, helps critique community development (Hall et al., 2012). Rather than giving charity, which often leads to a dependency culture (Frances & Cuskelly, 2008; Lupton, 2011; Proehl, 2015; Richter & Norman, 2010; Simpson, 2014), this case study proposes a sustainable development model that culminates with SE.

1.1 The Borneo Ecotourism Solutions and Technologies Society

The case study begins in 1995, when Borneo Eco Tours (BET) and the Sukau Rainforest Lodge (SRL) undertook removing Salvinia Molesta—an invasive Brazilian fern—from the Kelenanap Oxbow Lake that flows into Sabah's Kinabatangan River. BET and SRL, respectively sit in western and eastern Sabah, a Malaysian state on the Island of Borneo. From this initial project, the two companies launched the non-profit Borneo Ecotourism Solutions and Technologies (BEST) Society.

Over the years BEST has garnered corporate support for additional community projects—water tanks, tree plantings and medical camps—and won numerous global ecotourism awards. BEST received the 2014 United Nations World Tourism Organization's (UNWTO) Ulysses Award for innovation in the NGO Category for its 'From Charity to Social Entrepreneurship' submission. The UNWTO Awards seek to recognize and stimulate knowledge creation, dissemination and innovative applications in tourism. And in 2015, National Geographic selected the Sukau Rainforest Lodge as one of its 24 charter 'Unique Lodges of the World', for its commitment to authenticity, excellence and sustainability.

Today, BET and SRL contribute about half of BEST's annual budget. From 2010 onward, BEST has received grants from corporate sponsors for social entrepreneurship initiatives that include capacity-building projects in Kimihang, Kudat (USD 50,000), organic farming in Sikuati, Kudat (USD 21,500), living water projects in five villages in Pitas (USD 22,500) and Camp Lemaing (USD 36,000).

BEST Society's latest project, Camp Lemaing, is an eco-lodge that provides employment and raises community development funds for the local Dusun people in Kiau Nuluh, near Mt. Kinabalu. BET and BEST market and operate the eco camp, with plans to transition Camp Lemaing operations to the Dusun community in 2020. BEST's Community Fund provided an interest-free loan for half the USD 81,000 Camp Lemaing project. Unfortunately, mudslides and floods subsequent to a 5.9 Richter scale Mt Kinabalu earthquake on 5 June, 2015 destroyed Camp Lemaing camp.

1.2 BEST's Sustainable Development Model

From occasional projects such as providing water tanks and medical clinics, the BEST Society has shifted from its original philosophy of giving welfare to the local community to sustainable capacity building such as community development seminars and aiding locals to market virgin coconut oil. Past BEST projects include technical support for the Bavanggazo Longhouse in 1996, water tanks and tree planting in Kinabatangan and medical clinics in Kinabatangan and Mantanani Island that benefitted approximately 2342 people. Based in part on prior project implementations, BEST continues to grow and apply its four-step model to develop social entrepreneurs—those who create and sustain both social and private value (Hall et al., 2012).

BEST's model (see Fig. 1 below) begins with community consensus, which leads to priorities within the next three steps: interrupting dependency (Frances & Cuskelly, 2008; Lupton, 2011; Teo & Patterson, 2005), building capacity such as local guides (Jensen, 2010; Salazar, 2012) and developing social entrepreneurship (Hall et al., 2012; Schellhorn, 2010). Rather than providing charity, this model is

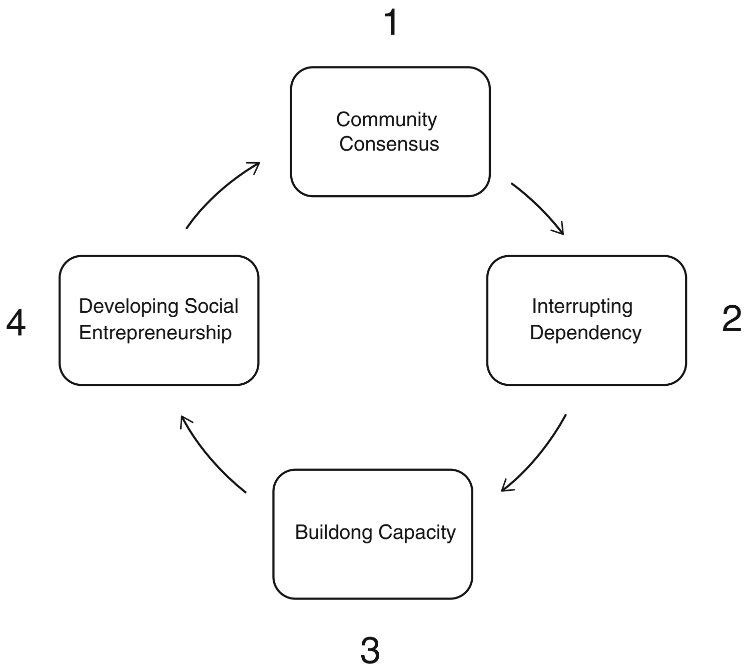

Fig. 1 Sustainable community development model

sustainable and helps give the locals self-belief, self-reliance, self-determination and self-esteem. The model then begins again, with community consensus.

The next section, a brief review of the literature, opens with an overview of the Diffusion of Innovations, the theoretical foundation for examining Social Entrepreneurship and the related dangers of Toxic Charity. An explanation of the Methodology, a case study, follows prior to introducing the findings and proposed four-step model of Sustainable Community Development. The chapter closes with limitations, implications and proposed future research avenues.

2 Literature Review

2.1 Diffusion of Innovations

The Diffusion of Innovations is one of the most popular and cited theories for investigating and understanding the adoption and implementation of innovations by individuals, communities, organizations and countries (Jeyaraj, Rottman, & Lacity, 2006). Diffusion research began at the turn of the twentieth century and coalesced in the early 1960s with the publication of Everett M. Rogers' Diffusion of

Innovations. Now in its fifth edition, the book integrates diffusion research across diverse fields such as agriculture, anthropology, communication, education, health care, marketing, management and sociology (Rogers, 2003).

Three diffusion findings relevant to SE are the concept of change agents, the unexpected and undesirable consequences of an innovation, and the distinction between the adoption and implementation of an innovation (Rogers, 2003). For example, an individual's adoption of a smartphone may not result in efficient or effective use of the phone's many features. Regarding undesirable consequences, the change agents promoting the adoption an innovation may not foresee the medium- to long-term consequences of using/implementing that innovation.

Rogers (2003) illustrates such negative outcomes with two community examples, Finnish Laplanders adopting snowmobiles and Australian Aboriginals adopting steel axes. Although promoted to facilitate reindeer herding, the outcome was just the opposite. "The snowmobile revolution pushed the Skolt Lapps into a tailspin of cash dependency, debt and unemployment (Rogers, 2003, p. 439)." In Australia, missionaries gave steel axes to the Yir Yoront tribe as an alternative to their stone implements. Rather than ameliorating living conditions, the steel axes led to a breakdown of community structure, trading patterns and religious festivals, and increased dependency and prostitution. This Australian example highlights the toxic outcome of giving charity.

2.2 Toxic Charity

Based on four decades of missionary experience with churches, government agencies, entrepreneurs and volunteers, Lupton (2011) concludes that good intentions can translate into wasted efforts and resources, ineffective care and even harm the recipients. Furthermore, charities often do for those in need what they could do for themselves. Similar to the unexpected diffusion outcomes of snowmobiles in Lapland and steel axes in Australia, charity has a negative outcome—developing dependency. Giving charity is often a paternalistic and disempowering outcome that destroys personal initiative, erodes the work ethic and cannot elevate people out of poverty.

As Lupton (2011, p. 30) explains,

Give once and you elicit appreciation.
Give twice and your create anticipation.
Give three times and you create expectation.
Give four times and it becomes entitlement.
Give five times and you establish dependency.

In hospitality and tourism, scholars point to voluntourism—volunteers from first world countries give their time in developing countries—as a type of toxic charity (Proehl, 2015; Richter & Norman, 2010; Simpson, 2014). These volunteers provided needed skills and help, but at the same time develop a sense of dependency and attachment with the recipients. When the volunteers leave, the recipients may have a sense of abandonment and be worse off than with no volunteer help.

The solution, Lupton (2011) argues, is to evaluate charity by the benefits received by the served. Rather than needs-based development, charities, governments and non-governmental organizations should focus on assets-based community development, such as social entrepreneurship. Rather than disempowering those in need, social entrepreneurship empowers the community to draw on and develop its strengths.

2.3 Summary

The Diffusion of Innovations theory, particularly change agents' role in the adoption and implementation of an innovation, helps to explain developing sustainable community projects that yield social entrepreneurs. However, community development, particularly via charity, can have unintended negative consequences. Rather than a top-down approach by well-meaning organizations, sustainable community projects involve key stakeholders in both the project adoption and implementation. This empowerment gives the community ownership and helps break the toxic charity cycle. The proposed four-step community development model can yield social entrepreneurs that create new employment opportunities, address social concerns and lift communities out of poverty.

3 Methodology

According to Stake (2000), the case study method has a place in both qualitative and quantitative research. Rather than a research methodological choice, the case study method enables researchers to carry out their research efforts holistically, hermeneutically and analytically. The case study method is ubiquitous in numerous research disciplines ranging from education to social science (Yin, 2014). Research questions such as "who" and "what" require a change in actions and situations underpin the case study conceptual structure. The case study method seems relevant and appropriate to investigate how indigenous natives in primitive and economically deprived conditions transition to independent sustainable communities through social entrepreneurship (Jensen, 2010; Salazar, 2012). Information and examples for this case study stemmed from the BEST website (bestsociety.org), the book Saving Paradise (Teo & Patterson, 2005) and Albert Teo, the founder of BEST.

4 Proposed Model

4.1 Community Consensus

The model's first step, *community consensus*, is ongoing and mandatory for sustainable community development (Rogers, 2003). Without consensus, "weak institutions coupled with alert entrepreneurs encourage destructive outcomes," such as crime and social exclusion (Hall et al., 2012, p. 785). For example, economic benefits from tourism development often flow on to outsiders rather than locals, particularly local women (Schellhorn, 2010). As with the diffusion of any innovation, community consensus goes beyond the adoption of an idea to include the subsequent outcomes of implementing that idea (Rogers, 2003).

BEST continually engages the community, building trust and developing relationships. Dinners with local leaders help elicit mutual interests and identify community strengths, weaknesses, priorities, project champions and potential stumbling blocks. For example the endangered Borneo Pygmy Elephant, an ecotourism draw, destroys the locals' village cemeteries and palm oil gardens.

An ongoing process, consensus building delves into implementation issues such as religious or cultural taboos (Jensen, 2010; Salazar, 2012) and social and economic inclusion (Hall et al., 2012; Schellhorn, 2010). Family conflict, cash mismanagement and a lack of business understanding often surface with BEST projects. Listening and responding to their concerns underscores BEST's interest in empowering the community and shifting the community away from accepting charity hand-outs.

4.2 Interrupting Dependency

Despite governmental and NGO best intentions, charity often nurtures a dependency culture that erodes self-belief, self-reliance, self-determination and self-esteem (Frances & Cuskelly, 2008; Lupton, 2011). Rather than provide welfare, build infrastructure and then exit once the project finishes, BEST helps make communities self-reliant, responsible and accountable. *Interrupting dependency*, the model's second step, is integral to sustainable development. BEST advocates getting locals above the poverty line, and subsequently having time for developing themselves and their community.

Two of several BEST initiatives to interrupt dependency, water tanks and medical camps, improve health and hygiene. Discussions during community dinners highlighted that many locals were often sick or spent much of the day collecting water. BEST has since teamed with NGOs to provide medical, dental and optical care for over 2000 villagers. And in conjunction with the Rotary Club, BEST gave a 400-gal water tank to 16 local Sukau families in its first project. But some families took poor care of the tanks, treating them as charity.

Similar to Habitat for Humanity, a US-based initiative that requires recipients to pay within their means (Dees & Anderson, 2006), BEST now charges about USD 16 for the ConocoPhillips sponsored water tanks. This payment is integral to BEST's principle of avoiding the dependency of toxic charity while creating self-pride. In the process of shifting to payments, BEST identified natural leaders (change agents) and discussed other possible projects and issues.

4.3 Building Capacity

The discussions with the change agents highlighted the importance of education, which is fundamental to the third step, *building capacity*. For example, BEST sent farmers interested in its project to 3 days of organic gardening training. The literature also notes that villagers lack ecotourism business skills (Hall et al., 2012; Schellhorn, 2010) and emphasizes the important role, and training, of guides (Jensen, 2010; Salazar, 2012).

As a first step towards building consensus and capacity, BEST ran a pilot seminar in 2008 for 97 leaders, entrepreneurs and youth from 13 villages. This seminar and subsequent focus groups led to an ongoing series of learning seminars and targeted educational programs for school children, business leaders and guides. The Sukau Rainforest Lodge, for example, identifies and mentors part-time staff for educational scholarships and full-time employment.

BEST also builds capacity through technical and business advice, without giving charity. For example, the Kimihang Virgin Coconut Oil project manager lacked branding, labeling and bottling skills. BEST helped him source glass bottles and improved labels. He was able to double the selling price, increase his profit and subsequently buy more machinery and increase his product range. Though he repeatedly sought additional financial aid, in line with avoiding toxic charity, BEST refused his requests and suggested he stand on his own feet. Although offered, BEST declined investing in the Bavanggazo Longhouse. BEST did help with Bavanggazo's marketing and provided a template for checking facilities and package/activities quality standards. Finally, BEST required that organic farming project recipients attend trainings for entitlement to cash subsidies, seeds and weeding machinery. BEST also released funds in installments based on their performance through regular field visits and progress reports.

4.4 Developing Social Entrepreneurship

Developing social entrepreneurship is the model's final step. Rather than charity, developing entrepreneurs with social values helps the community build capacity and gives villagers self-esteem (Frances & Cuskelly, 2008; Lupton, 2011). BEST tackles these goals with myriad initiatives, as always, based on community consensus towards successful execution.

BEST works with the community to develop social entrepreneurship ideas, and identify funding sources for implementing these ideas such as organic farming, virgin coconut oil and the Bavanggazo Longhouse. The prior three steps, community consensus, interrupting dependency, and capacity building are fundamental for success, such as BEST offering seminars on processing virgin coconut oil and financial management. To develop social entrepreneurship further, BEST recently set up the BEST Community Fund with USD 66,000 to provide interest free loans for the Kiau community to co-finance USD 45,000 to complete the Camp Lemaing project.

The BEST principals, Borneo Eco Tours (BET) and Sukau Rainforest Lodge (SRL), also support local entrepreneurs. BET and SRL usually purchase from local boat builders and prawn fishermen, and educate them on sustainable practices. Homestays in Papar, Bavanggazo Longhouse and recently Mantob, are three products that BET markets. In line with education and capacity building, BEST works with these hospitality enterprises to upgrade their facilities and services towards higher standards.

5 Conclusion

In conclusion, BEST has worked successfully with rural Sabah communities to develop social entrepreneurship projects. These projects have created entrepreneurs, addressed social issues and reduced the locals relying and depending on charity. BEST's four-step model, an ongoing process, could be replicated in third world communities around the world.

5.1 Limitations and Future Research

This study has several limitations, such as little generalizability beyond ecotourism in remote Sabah. As well, the BEST website and Saving Paradise (Teo & Patterson, 2005) information, and that two authors of this study work with BEST, introduces an obvious bias.

Three key contributions of this chapter are the critique of providing charity, suggesting Diffusion of Innovations as an applicable Social Entrepreneurship theory and examples of the proposed sustainable community development model that provides charity solely to arrest dependency. In addition, this charity comes with attached strings that give villagers self-belief, self-reliance, self-determination and self-esteem.

Future research avenues are topical and methodological. Related to successful project implementation is return on investment (Kiss, 2004). How much and how should governmental organizations, non-governmental organizations and social entrepreneurs invest in tourism development? Another topic could draw on the diffusion literature to investigate social entrepreneurs as change agents.

Methodologically, the qualitative research could replicate the case study in other indigenous communities and expand to include focus groups, in-depth interviews and structured interviews. Quantitative research could include attitudinal surveys of relevant parties including entrepreneurs, stakeholders, employees and guests. An emerging quantitative data source is behavioral, such as activity on websites and social media such as Facebook and Twitter.

5.2 Application of Results

As the global economic landscape evolves, the proposed Sustainable Community Development model in Fig. 1 provides an ongoing strategy for governments, NGOs and other organizations. The model challenges the long-term distribution of charity and welfare to communities, and promotes social entrepreneurship. The strategy is a pragmatic approach to empower impoverished communities in Sabah and beyond with the skills and means to sustain themselves independently through social entrepreneurship. Implementing the model requires working with community leaders to develop consensus, arrest dependency, build capacity and implement a sustainable community development policy of self-sustenance through social entrepreneurship.

Governments and NGOs can use this proposed model for revisiting their investment philosophy towards engaging communities in sustainable tourism development (Kiss, 2004). Providing charity may prove toxic rather than helpful to third world communities (Frances & Cuskelly, 2008; Lupton, 2011). Importantly, working consensus between the community and outside agencies is critical for sustainable development. This consensus must be ongoing and evolve based on gaps in project implementation (Hall et al., 2012; Jensen, 2010; Salazar, 2012). Education is a key to building capacity and developing social entrepreneurs, the model's last two steps. Finally, this case study can improve and buttress ecotourism funding applications to governmental and non-governmental organizations.

Academically, this may be the first study to apply the Diffusion of Innovations to sustainable community tourism development. Often used for investigating new technologies, this theory also applies to new ideas. These implementation lessons learned, and the literature, support the proposed sustainable model of ongoing community consensus to shift away from charity and towards social entrepreneurship (Frances & Cuskelly, 2008; Hall et al., 2012; Jensen, 2010; Lupton, 2011; Salazar, 2012; Schellhorn, 2010; Teo & Patterson, 2005).

Questions

1. Using examples, discuss the key difference between the Best Sustainable Development Model and other NGOs such as the Rotary Club and the Lion's Club to help the poor.
2. Identify and discuss factors that can either improve or impede sustainable development initiatives.
3. Why, or why not, is social entrepreneurship the only answer to solve poverty?
4. Using examples, discuss the challenges faced by social entrepreneurs such as Best to get Government's support.
5. What do you think will happen to communities in poor developing countries who traditionally depend on politicians and NGOs for handouts once they become self-reliant through social entrepreneurship programs? Why or why not will such communities make the incumbent politicians insecure and will such communities vote for the opposition party?

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Social Enterprise Ecosystems: A Case Study of the Danube Delta Region of Romania

Georgiana Els and Kevin Kane

Abstract This chapter seeks to critically explain the optimal conditions that enable social enterprise activities to materialize, grow and blossom into sustainable organisations. The core notion and key to understanding the necessary framework for these developments is the concept of a social enterprise 'ecosystem'. The case explores the knowledge and understandings of the actors who constitute the social enterprises and ecosystem elements in order to uncover how the integrated support network of nodes and connections that constitute the ecosystem is formed. The practical issues, influences and sources of innovation involved in creating social enterprise ecosystems are explored by examination of the individuals, organisations and processes which constitute the hub or tree trunk sap for a place-based community network located the Danube Delta region of Romania (i.e. the local ecosystem developed by a local social enterprise). The research methodology involves in-depth interviews with key decision makers and the mapping of the nodes and links that make up the social enterprise ecosystem and the practical issues and influences this has on tourism businesses in the Danube basin-area.

Keywords Social enterprise • Ecosystem • Entrepreneurship • Tourism • Slow tourism • Community • Place based • Innovation • Risks • Romania • Danube Delta

1 Social Entrepreneurship in an Eastern European Landscape

Social entrepreneurship initiatives are defined by Megre, Martins, and Salvado (2012, p. 99) as '*having an innovative approach to solve societal problems, a clear social mission, sustainable, potential for replication and capacity to produce impact at large scale*.' Social enterprises are economic activities that employ

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sustainable, efficient methods to encapsulate the local knowledge and traditions and yield net benefits to the communities where they operate (Marsden, 2012). A social enterprise represents a hybrid organisation as its bottom line is both non-profit (charity) and for profit (business) activities. The idea is also emphasised and strengthened by Holt and Littlewood (2015) who recognise the two main particularities of a social enterprise—firstly, incorporating both non-profit and for-profit business models and secondly, maintaining and prioritising the core values of the social/ environmental ambition over the economic benefits.

There are obvious tensions between the drives of 'achieving profitability' and giving priority to social aims or benefits. Ebrahim, Battilana, and Mair (2014) discuss the risk of mission drift by asking the question of whether a social enterprise which combines social and commercial core activities could drift away from the social mission by prioritising the financial one. Here, undoubtedly the founder has a crucial determining role as the 'unreasonable' person who envisioned a way of changing the world and who keeps the enterprise true to its original mission or purpose. But laudable and praiseworthy as social aims may be, the enterprise remains a business which will only survive if it has a logic and rationale in financial and monetary terms. Just as a social enterprise may 'drift' into becoming driven by profit, it can just as easily become overly focused on its social mission and lose sight of the economic imperatives of covering costs and accumulating capital.

One way of helping maintain this balance of the economic and social imperatives is through a means of support for the social entrepreneur and their social business which helps maintain focus on social goals whilst facilitating the development of the businesses economic base. Social businesses which are part of an 'ecosystem' of other businesses and support structures may find it easier to survive and prosper whilst maintaining their social values. A social enterprise ecosystem may be conceptualised as a system of nodes and connections with set poles of business components and shared social values (Ebrahim et al., 2014; Grassl, 2012; Kenter et al., 2015).

The nodes of an 'eco-system' are typically the various organisations involved in the creation, survival, growth and regulation of a social enterprise and thus include state, social and business actors. The nodes have various degrees of importance to the enterprise that lies at the heart of the ecosystem and the characterisation of this ecosystem is usually taken from the perspective of the enterprise under discussion. The connections between nodes may represent all of the forces and influences that act, both positively and negatively, on the social enterprise and derive from the actions of the other nodes. For example, the local government may act on the social enterprise both in a regulatory role, for example in the provision of permits and legal requirements, and in a sustaining role by providing grants or income and this typically would be shown in an ecosystem map as a large node with a significant connecting line. The key nodes in this case of 'Rowmania' are the local community, the owners and partners, the local authority and business partners such as the providers of accommodation, food services and guides.

Under the European umbrella, social enterprises are grounded in the social economy (third sector) and combine aspects of both NGOs and traditional cooperatives by generating income through innovation and enterprise involvement of program beneficiaries (Defourny, 2009; Hoogendoorn, Pennings, & Thurik, 2010). Defourny (2009) placed social enterprises as the heart of the third sector as they activate, network and transfer by linking the three pillars: formal entities (institutions and authorities), more informal institutions (family or personal) and the market.

In Romania, social enterprises are still in the development stage not only because of legal restrictions during the communist regime (Orhei, Vinke, & Nandram, 2014), but also because of an era of absolute restriction during which people's ideas were constrained and the emergence of entrepreneurial activity was treated negatively. The State was the only source of legitimate social and economic activity so entrepreneurs found no fertile ground for their actions. Now mentalities are changing, but there is still the perception that NGOs and similar 'non-business' organisations may have started commercial companies to obtain tax advantages and that the social purpose is convenient cover for financial advantage (Orhei et al., 2014).

Thus in Romania, the ground may not appear to be very fertile in terms of culture or understanding for the creation of a social enterprise, yet such organisations have been formed and have proved successful. Examination of an organisation which has shown that it can meld social and business objectives together effectively in Romania allows investigators to determine what were the success factors that facilitated this achievement and the prime factor appears to be the existence of a supporting social enterprise 'eco-system'. The case study explores and aims to demonstrate how a single social enterprise activity can identify and feed an ecosystem of social ventures operating jointly in the relatively remote region of Danube Delta, Romania.

2 The Tourism Context in the Danube Delta Region of Romania

The Danube Delta is situated where the river Danube flows into the Black Sea. It is the second largest river delta on the European continent and is still one of its best preserved wetland habitats. The area consists of a large number of freshwater lakes connected by narrow streams and rivers covering an area of nearly half a million hectares and is one of Europe's richest locations for wetland wildlife and biodiversity. The Danube Delta is a UNESCO World Heritage site and is one of Romania's leading tourist attractions. It is also home to an extensive rural community which is rich in history, culture and heritage but economically underdeveloped with high levels of unemployment, poor road communications, limited water and sewage infrastructure and little access to capital or banking services.

Tourism has been a priority for the Romanian Government in the two decades, as it generates employment and fosters development; however the Danube Delta's region is still loosely protected by legislation and at risk as it is dominated by poaching and unplanned rural development. Social entrepreneurs emerged in the area out of sense of rage with a system that does not protect its valuable environment and the local community. Orhei, Nandram, and Vinke (2015) portrays entrepreneurial Romania as a country with great opportunities due to challenges of legislation, policies, unemployment and influence of power. After the 1989 revolution (when the old regime was abolished), social enterprises emerged to address stringent social issues such as poverty, discrimination and illiteracy (Alvord, Brown, & Letts, 2004; Orhei et al., 2015).

Tourism is an industry which differs from all others in that it succeeds not by offering solely material products i.e. rooms, meals, transport, souvenirs etc., but rather it succeeds by providing positive experiences that are valued by the consumer of tourism. One of the prime experiences desired by tourists being the chance to exist in a new place, to see new things, to feel, smell and taste something different from the norm of the tourist's home country and home-life. And in the Danube Delta the setting is paramount and is key to the experiential nature of this type of tourism. However, in addition to experiencing place, many modern tourism wish to know that they are not damaging what they are visiting, and that, ideally, they are protecting and enhancing the environment they are visiting. Traditional tourism businesses may think of the consumers as customers who consume a provided product but with experiential goods like 'eco-tourism' part of the value of seeing and experiencing the new is in the tourist's knowledge that they are not damaging what they are experiencing; they are not consuming but rather they are protecting.

NGOs see consumers as beneficiaries, and social enterprises generate products and services that generate social value when consumed (Battilana, Lee, Walker, & Dorsey, 2012). Urban modern consumers are demanding a new era of 'eco' industries in which tourism can be at the forefront of the 'real green revolution' (Marsden, 2012, p. 265), and what could be more suited to such an aim than a social rather than a 'for-profit' business? 'Rowmania' is a tourism social enterprise that seeks to enjoy, protect and develop the environment in which it exists. It seeks also to provide a way for tourists to share in both the enjoyment but also the protection of the precious countryside they are visiting. At the same time, it sees giving economic and employment benefits to the local community a way of sustaining the community who then see benefit in protecting rather than exploiting the natural beauty around them.

3 'Rowmania' Case Study: Starting a Social Enterprise in the Danube Delta Region

The current case study considers a single social enterprise which generated an ecosystem of businesses in an underdeveloped rural area situated in the Romanian Danube Delta region. The authors started their journey of exploring social entrepreneurship in tourism in South-East Romania by discovering the venturesome organisation 'Rowmania' and its founders: Ivan Patzaichin and Doru Frolu. Data collection took place in June 2015 in the regions of Danube Delta and Bucharest (Romania) and consisted of six in-depths interviews and discussions with stakeholders involved in the 'Rowmania' association. There were three groups: ***the founders*** (three interviews: one with Ivan Patzaichin, one with Doru Frolu, and a joint interview with the both of them), ***enterprise owners*** (three interviews with a boat constructor and social entrepreneur, a local eco tour-operator and an accommodation provider), ***employees*** (discussions with 'Rowmania' representatives in Tulcea, the administrative centre of the region and the main starting point for the Danube Delta) and ***business partners*** (discussions with an accommodation owner). These six participants represent the key nodes in the social enterprise ecosystem under discussion.

The centre of the social enterprise eco-system is the social business itself: 'Rowmania'. Like most small businesses this began with an entrepreneur with a vision. 'Rowmania' grew out of a single person's desire to rebuild his native region by reviving local pride and trust between members of the community. Its founder, Ivan Patzaichin is a former international canoeing champion and audacious social entrepreneur. After winning seven Olympic medals at five Olympic Games and coaching the Romanian canoeing team, Ivan saw the fast decline and degradation of Danube Delta and decided to act. This constitutes the starting point of 'Rowmania'. Ivan's vision grew and developed alongside his development as a sportsman and entrepreneur. He envisioned the design and development of Danube Delta region by recreating and resurrecting memories from the past when the Delta was '*the real amazing Delta*', *the one where I used to wake up in the dawn surrounded by water*'. This early childhood memory from fishing with his grandfather at daybreak (a common practice in the region) is still vivid and there is a deep sadness when talking about the realities the region is facing nowadays such as the physical shrinking of the area, rapid degradation of the environment and architectural landscape, illegal poaching or even, fishing with electricity.

Strong communities are built around the idea of cooperating ecosystems that work towards a common goal. 'Rowmania's' main purpose was to revive local people's pride and dignity and gradually developing the region. See Fig. 1. This is a process that happened organically according to the president of the organisation, Teodor Frolu, who said that the foundation was laid on some basic principles:

> The basic principles were that everything we build must be constructed around the idea of common sense and mutual respect. The relations should be developed together with the people who want to be helped and those who want to do something local, this local pride is very important, and it is important to channel it on something valuable.
>
> For us, the human resource is of outmost importance. Design or landscape can be readjusted, but hard-working passionate people who are willing to collaborate on a new emerging idea..., we try to generate a new type of community that appears out of a need and will generate profit, but what is most important—it will generate satisfaction. Satisfaction is the most important ingredient, the satisfaction of doing something good, something to be proud of.

Fig. 1 Fishermen depicting a glimpse of the difference between the boats. 2015 Danube Delta Romania @Georgiana Els

'Rowmania' is established as a social business venture focused on social and environmental issues of the Danube Delta region. See Fig. 2. By looking at the local landscape and needs, it was decided what is desired and what are the community resources, financial means and assess that should be incorporated in the starting phase in order to effectively develop the region. 'Rowmania' has two main aims: (1) promoting and preserving the Danube Delta region by undergoing several social projects and (2) acting as a facilitator for other social enterprises to start, develop and flourish. In the planning process, 'Rowmania' established the geographical area of focus (the triangle area with points in three of the Danube Delta villages: Crisan, Caraorman and Mila 23) as the entire Danube Delta region has a wide perimeter (approx. 4000 m^2).

The pilot started with the village Mila 23 (less than 1000 inhabitants) which is Ivan's native village and then continuing with the mapping and developing of social entrepreneurship initiatives from a small region to the larger triangle area. The working perimeter of Crisan—Caraorman—Mila 23 was established after several failures of trying to restore a wider area, but soon realising that changing mind-sets and building local trust is a far more complicated task than initially thought and planned. Horlings and Marsden (2011) suggest that the 'place-based eco-economy' is an economy that should be established on initiatives embedded locally and ventured by social entrepreneurs. Entrepreneurs who develop sustainable ecosystems of support, based on innovative local practices that would attract worldwide attention (Roy, McHugh, Huckfield, Kay, & Donaldson, 2014). A good example of

Fig. 2 The triangle area defined by 'Rowmania' in the Danube Delta Region. Source: Developed by the authors

local innovation is the re-adapting and re-inventing of a traditional regional type of boat made out of wood called a 'lotca'. 'Rowmania' identified a challenge in the fast disappearing type of dinghy boat called 'canotca' due to the new 'modern plastic boats'. 'Canotca' is a small boat that replicates the allure of the new developed 'lotca' boat, but is made on a canoe system and permits slow tourism on the narrow channels of the Danube Delta. The 'lotca' boat was innovated and readapted to the modern needs by a local engineer, inventor and entrepreneur nurtured by the association—'*We came with a local option/ solution that will enable us to re-launch the wood boat construction, but to suit a need and 'canotca' is the best example (. . .) we take something traditional and relevant in the landscape and we reinvent to be both actual and traditional in the offer that goes on the market*.' According to Marsden (2012), a growing number of economic activities use resources in a more durable sustainable way by employing the local knowledge and skills.

'Rowmania' project implementation will be described by examining and clustering its on-going projects, projects that are continuously and cautiously readjusted by the association according to the changing needs of the local environment. The authors decided to present project implementation by creating a visual graphic based on the concept of triple bottom line. See Fig. 3.

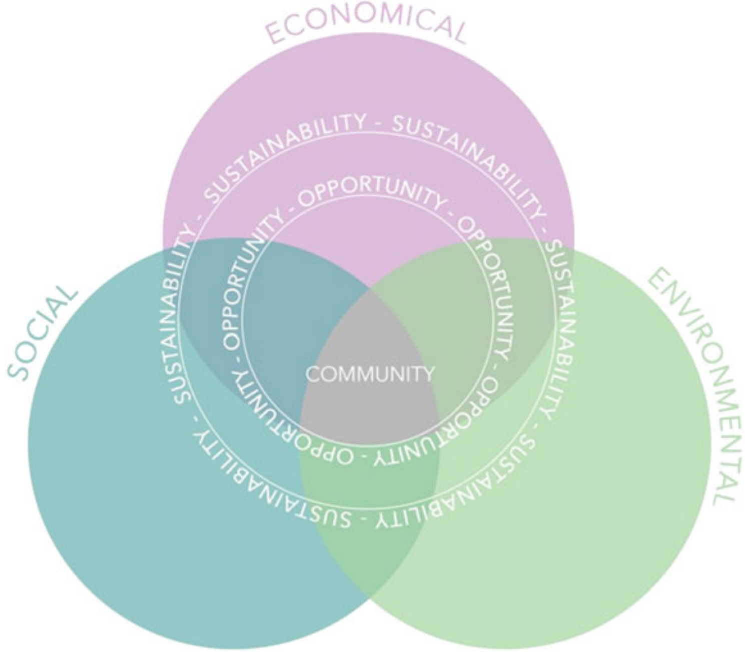

Fig. 3 'Rowmania' on-going projects based on the principles of the triple bottom line. Source: Developed by the authors

Following the concept of the triple bottom line presented above, 'Rowmania's' purpose is to empower and transform the local community by using basic principles to design sustainable human environments. By placing local community at the core and searching for sustainable opportunities based on the three pillars: economic, social and environmental, 'Rowmania' seized the opportunity and ability of both tourism and education to contribute to important social aims and changes. The educational programmes developed are fostered mainly around the social and economic pillars by looking at training opportunities for the locals:

- training provided for the local accommodation providers;
- by following the concept of 'human ecology', prisoners are taught the local arts and crafts and traditional eco building;
- training fishermen for tourism and wooden boat construction as an alternative to industrial fishing;

Tourism is regarded as a global force that needs to be applied by following the local principles in order to foster development, but at the same time to protect the natural environment. Tourism is the main driving force of the association as, through its on-going projects, it encompasses the principles of the triple bottom line:

- Bird watching: the first dedicated area for bird-watching in Romania;
- 'Pescatourism': spending and observing a day in the life of a fisherman;

- Slow tourism: 1–4 days tours with the traditional 'canotca' boats.
- Slow food: Gastronomic itineraries to foster the development of local accommodation providers;
- 'Rowmania' Fest: an event (rowing competition, outdoor concerts, movies, shows involving the local community members, gastronomic events and public debates) aimed at raising awareness on sustainable tourism and supporting the local communities in the Danube Delta for a long sustainable development.

By scrutinising the local problems and developing local solutions, the framework provided through the case fosters an environment under which local entrepreneurs can start and flourish. The association's role is to develop successful business models adapted for the local community and thus developing the node of entrepreneurs and social entrepreneurs. By learning from the natural systems, organisations should optimise rather than maximise and a good comparison to exemplify this idea was offered by a social entrepreneur (nurtured by the association) who compared the environment of the Danube Delta with the environment of a city: '*the Delta system needs to be regarded as a urban system where you have areas like highways for high speed like the channel, but you needs areas where you reduce the speed, you drive slowly, or use the bike without aggressing the environment*'. Similar to a biological ecosystem, within a business ecosystem '*the health and vitality of each firm is dependent on the health and vitality of all firms in the ecosystem*' and the progression of the system relies on one or two leader companies who can administer the platform around which other social entrepreneurs can align and tailor their social ventures (Teece, 2012, p. 106). In this way, business ecosystems with well-timed innovative strategies are the ones who flourish and create social change.

The study of social enterprise eco-systems allows us to understand and explain the creation, growth and adaption of social businesses. Creating a map of the nodes or organisations which influence the social enterprise and the links between them has both explanatory and predictive value. Those businesses which are surrounded by supportive structures are much more likely to survive and prosper than those organisations which exist within a sparse or non-existent web of positive relationships. If government wishes to create conditions for the success of a social enterprise it is not enough to provide solely legal and regulatory support from a distance, which may be a necessary but is not a sufficient condition for success. What is needed is the facilitation of the whole system of support, from local governments with understanding and supportive attitudes; to local communities with a wish for their social organisations to survive and prosper; to entrepreneurs who are willing to provide a helping hand to those who wish to develop their own social businesses. The totality of this represents the eco-system necessary for success.

4 Transferability of Best Practice: What Does the 'Big Tree' Look Like?

The data collected indicates that at the national and regional level there are no social enterprise support systems or 'eco-systems' and thus, the necessity of local social entrepreneurial individuals to emerge and act. In the Danube Delta region, Ivan Patzaichin and 'Rowmania' are advocates of social entrepreneurship, being among the few people actively involved in saving and restoring the region. It takes strongly motivated and resourced entrepreneurial individuals to start creating and developing 'the road maps' that would be later followed, cultivated and refined by other social ventures in order to provide answers to social or environmental problems and needs. In their endeavour to respond and solve community's most pressing needs, social entrepreneurs '*are driven by a combinations of motives*' and nourish more than a single program or service by strengthening the cooperation and collaboration of many different entities (Sharir & Lerner, 2006, p. 16).

Ivan's professional sporting career resources of leadership/managerial capital (from his playing days) and social/technical capital (from his experiences outside of the region and his contacts with outsiders) placed the 'Rowmania' venture and its social mission favourably. This advantageous position comes not only from his accumulated financial and social knowledge, but also because he is from the community as is a role model ('*we see Ivan as a sort of "icon",*[1] *somebody among us whom we deeply respect*'). Nevertheless, one of the major challenges mentioned by 'Rowmania' founders and members is the mind-set and principles of the locals ('*design or landscape can be readjusted, but hard-working passionate people who are willing to collaborate on a new emerging idea...*'). This inevitably raises the question whether 'Rowmania' is a 'one-off', dependent on a particular entrepreneur acting in a unique set of circumstances and therefore not easily reproducible or whether lessons from this case may be generalizable and may provide a road map for the facilitation of other social enterprises. If so, what would be the support mechanisms for social entrepreneurs without social, technical, financial, managerial or economic resources?

The key lesson from 'Rowmania' is that businesses which are surrounded by supportive structures are much more likely to survive and prosper than those organisations which exist within a sparse or non-existent web of positive relationships. If government wishes to create conditions for the success of a social enterprise it is not enough to provide solely legal and regulatory support from a distance, which may be a necessary but is not a sufficient condition for success. What is needed is the facilitation of the whole system of support, from local governments with understanding and supportive attitudes; to local communities with a wish for their social organisations to survive and prosper; to entrepreneurs who are willing to

[1]Term used with a different meaning in this context—In the Christian Orthodox religion, an ***icon*** depicts the image of Jesus Christ, Saint Mary or the Orthodox Saints.

provide a helping hand to those who wish to develop their own social businesses. The totality of this represents the eco-system necessary for success.

Ideally, a social enterprise ecosystem would have the support of the legal and contractual foundations provided by the state authorities. Examples of these are community interest companies and cooperatives—discuss in more detail. Also financial institutions that can provide small or micro loans are needed. European and government financial support (e.g. to purchase of large boats or to develop accommodation units) has been available in Romania in the last decade. However, the local entrepreneurs (e.g. accommodation owners) even if well-resourced and with an entrepreneurial spirit, individually do not have the legal and financial resources and power to apply for major funding. Therefore, being part of a tightly managed ecosystem with entrepreneurial capacity and skills can lead to successful joint community based projects (Turner & Martin, 2005).

Business support might be needed so that budding entrepreneurs could be guided over the initial problems of setting up and managing business entities. However, the most important element in the ecosystem is the example of successful social businesses, since without such exemplars it is unlikely that a risk adverse population would take the chances necessary to succeed in social business start-up.

5 Conclusions

There is a dynamic tension in the economic development of an unspoiled area of natural beauty and preserving its authentic community. The arrival of tourists and visitors can help to preserve an area from uncontrolled exploitation, but this risk damaging the essence of what attracts the visitor. Similarly, changing a fisherman to a tourist guide or a local farmer to a provider of bed and breakfast alters what we seek to preserve yet is necessary to give poor rural communities a chance for a better life. However, in tackling the conundrum of changing habitats and communities yet seeking to preserve their essence, the structure of the social enterprise offers promise. It is a much better compromise than the profit-seeking business entity in that it can legitimately balance making a profit, preserving the environment and promoting local communities.

In the Danube Delta economically underdeveloped communities that are rich in cultural and environmental capital need organisational structures which offer a chance of employment and economic security but which also help preserve the best of local cultural values and preserve an environment of global ecological importance. The problem is in essence that tourism development in this vulnerable and delicate location is maybe left to the ‘goodwill of the market’ without central control or strategic guidance (Higgins-Desbiolles, 2006, p. 1205). A better strategy may be to place the economic and social development of the area in the hands of social business organisations that recognise the need both to develop the Delta economically yet protect the environment and the communities from inappropriate and damaging profit-driven tourism and entertainment businesses.

'Rowmania' shows what can be done by an entrepreneur willing to take risks yet unwilling to damage their environment or people. And the social enterprise offers a way forward to 'square the circle' of economic development which does not destroy what it exploits but rather develops and sustains the natural world and its local communities. But an entrepreneur, no matter how skilled, financed or motivated, cannot act solely to change a community and create sustainable value. Entrepreneurs, especially in the social space, must act to bring together the elements of support which already exist, the political and financial capital which can be accessed, the skills, capabilities and knowledge of the local community stakeholders, and the inherent worth of the natural world in order to create something new and sustainable. These 'elements' of people, land, community and capital, represent the 'social eco-system' to be accessed for successful social enterprises.

Those individuals and organisations which seek to facilitate social enterprises need perhaps to move their focus from the micro-scale to the macro-scale in the sense that helping individuals to set up social businesses, providing them with premises and seed funding is not sufficient. What is needed in addition to traditional 'start-up' type funding and support is a concern for the eco-system that needs to exist to help, guide and give confidence to the entrepreneur. It may be asked: Why should this be necessary with social enterprises and not 'for-profit' businesses? The answer is: the eco-system for commercial business has developed over many years and is easily understood and provided—this is not the case for social enterprise.

Questions

1. To what extent can a social enterprise play a role in regional development? What are the advantages and disadvantages of such an approach? Use evidence to support your answer.
2. 'Rowmania' plays a significant part in the sustainable development of the Danube Delta region. Do you have examples of other social enterprises playing similar roles in different regions across the world?
3. Leadership is a key part of a successful social enterprise, but how is the leader's vision to be maintained once they leave?
4. Can local communities be empowered to deliver sustainable tourism products? What support is needed for communities to be able to create and support successful social enterprises?
5. How would you picture a social enterprise ecosystem model? Please sketch your own visual interpretation of one (the above case study can be used as a framework).

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Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism

Roberto Daniele, Gavin Bate, and Isabel Quezada

Abstract The purpose of this chapter is to describe a hybrid business model for social entrepreneurship in tourism through a case study of the tour operator Adventure Alternative (AA) and its sister charity Moving Mountains Trust (MM). Using the business model construct outlined in chapter "Business Models for Social Entrepreneurship in Tourism" of this book in combination with data collected by the authors over a 5 year collaboration period between Oxford Brookes University and AA and MM, the business model components for this innovative and award winning social enterprise are examined in detail. Key findings highlight the benefits of adopting a social entrepreneurship business model for tourism development particularly in the business model areas of "value networks", "key resources" and "customer relationships". The increased resilience of tourism companies operating within in a social entrepreneurship framework is also a key finding of this case study.

Keywords Social enterprise • Business model • Adventure alternative • Moving mountains trust

1 Introduction

Social entrepreneurship (SE) has become a global phenomenon (Crucke, Moray, & Stevens, 2008) known for its innovative, sustainable and cost-effective approaches to address unsatisfied social needs (Mair & Seelos, 2005), achieving scalability and systemic change (Nicholls, 2006). SE is considered to be an alternative to traditional solutions that have been largely unproductive and ineffective in social value creation (Dees, 2001).

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Social entrepreneurship examples are now global success stories such as The Institute of OneWorld Health (USA) which is a non-profit organization [now part of Program for Appropriate Technology in Health (PATH)] that has made medicines affordable to the needy in developing countries. This was achieved by redesigning the drug delivery value chain, challenging conventional profitability thinking and establishing value creation partnerships benefiting all involved (Mair & Seelos, 2005). A second example is Sekem in Egypt, a multi-business firm which incorporates economic, social and cultural value creation through its various businesses. This venture pioneered biodynamic agriculture in Egypt by reducing the use of pesticides by 90 % in the country overall. The profits generated are used to build schools, medical centres amongst other projects (Mair & Seelos, 2005). A third, and probably one of the most well-known examples, is the Grameen Bank in Bangladesh which provides credit to disadvantaged people unable to obtain credit from established banks due to their circumstances. This initiative is assisting them to set up profitable businesses thereby helping to fight poverty. It has also inspired the global micro-credit movement that has reached 17 million borrowers in 64 countries (Mair & Seelos, 2005).

These three examples of SE show that it is successful in different sectors (e.g. healthcare, finance and biotechnology) and in different locations across the world. Such examples have transformed the field into a global phenomenon with the proven ability to achieve sustainable social value creation (Nicholls, 2006). The tourism and hospitality industries are excellent grounds for the development of SE activities, but the successful activities to date have, regrettably, seldom been reported in the travel and tourism literature. Often they are reported as examples of sustainable tourism development, pro-poor tourism etc. instead.

This chapter focuses on one of the leading examples of social entrepreneurship development in the tourism sector: a UK-based adventure tour operator Adventure Alternative (AA) and its sister charity Moving Mountains Trust (MM). After giving an introductory overview of the two organizations and of the social entrepreneur that founded them, the chapter examines the business model that led this social enterprise to success. In particular the chapter will report on the set up and synergies between the enterprise (AA) and its social organization (MM). The lens for the business analysis has been previously outlined in chapter "Business Models for Social Entrepreneurship in Tourism" in this book.

2 Company Overview

AA is an independent adventure tour operator started in 1991 by adventurer, mountain climber and entrepreneur Gavin Bate. From its inception the company has been characterised by a strong ethos of "doing good" and "giving back" to the communities where AA clients visit. This strong ethos is also firmly rooted in the principles of sustainable development and responsible travel.

AA was originally created to provide protection to vulnerable children in the slums of Nairobi, Kenya. Capitalizing on the skills of the entrepreneur, a tour and expeditions company was created to provide income streams to support projects dedicated to the protection of these children and their families. Projects included: schools, orphanages, clinics, rescue centres, family support centres and community centres amongst others. Twenty-five years later, the initial beneficiaries of the projects have received the necessary education and stability to allow them to actively participate and contribute to society. Many beneficiaries are currently working for both AA and MM, in the tour and expeditions company. As part of their contract they volunteer time to MM on various development projects.

AA runs a range of adventure packages which include trekking, wildlife safaris, family adventure, volunteering, medical electives and high end specialist climbing expeditions. Key destinations include Africa (mainly Kenya, Tanzania and Morocco), Nepal, Russia (Altai mountains and Kamchacta peninsula) and South America (Andes, Argentina, Bolivia and Chile).

AA's business model operates alongside its sister company, the charity MM, another organisation set up by Gavin in 1991. MM's primary aim is to provide poverty relief and community development through activities such as education and vocational training, medical treatment, sport and employment.

AA and MM function on a relatively unique and highly synergic operational structure highlighted in Fig. 1. This figure only shows the relationship between AA and MM UK and AA and MM Kenya but similar structures apply to the organizations in the other destinations covered by AA.

AA UK is an outbound tour operator generating clients (mainly from the UK/Ireland but increasingly from USA, Canada and other parts of the world) for the independently owned inbound AA travel companies in the destinations. This ensures local ownership, commitment and responsibility for the host destination. In several cases (e.g. AA Kenya) the local company is mainly run and staffed by previous MM beneficiaries who have received the education and training to operate a travel company. The young managing director of AA for example used to be a street kid in the markets of Nairobi and was "picked up" by Gavin Bate following an attempt to pick pocket him. MM Kenya has funded his studies and subsequently AA Kenya employed him as a staff member in the tour operating company where he worked his way up to the Director's position.

The operational and funding model for MM is also decentralized: MM UK receives the fundraising revenues from activities organised by volunteers and groups/individuals traveling with AA and local MM operations. These activities are run by trusts formed at the local community level. They can apply each year for funding from MM UK based on their forthcoming yearly development plans. The links and synergies between AA and MM lie at the heart of this SE model and have been key to the success so far. MM has worked alongside AA as a charitable organization that collects donations for capital costs and education, health and social welfare projects. Its status means tax relief can be claimed on those donations. Another success has been its provision of seed funding for organizations and enterprises that have gained independence through the revenue from tourism.

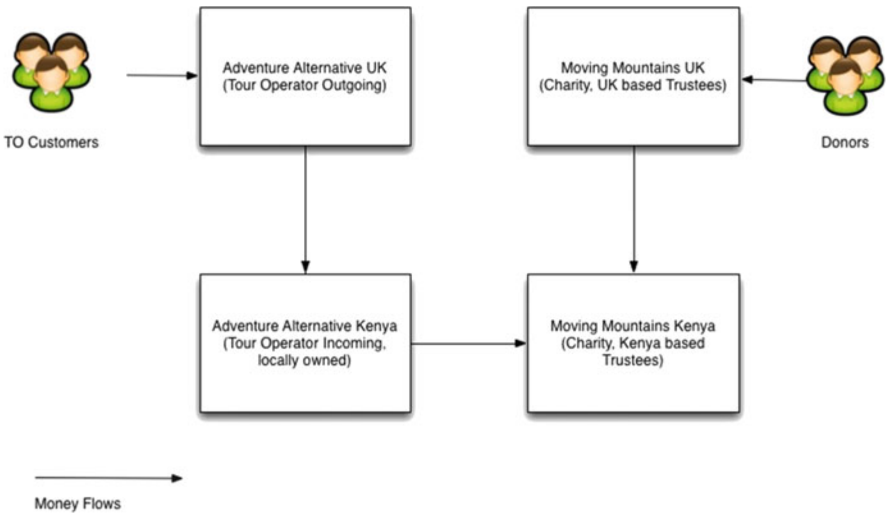

Fig. 1 Operational structure and synergies between AA & MM

As the years have passed, the company and the charity have become inextricably linked, and the collaboration has development at its heart.

AA aims to incorporate social and economic responsibility into its destination management at all times and believes that this provides a competitive advantage in the long term. This is done through long term organic investment in local operations, and a long process of training and development in business skills. The aim is to incrementally reduce the investment to a point where the local inbound operator becomes financially independent and sustainable with a loyal client base. Fundamentally the competitive advantage for these local suppliers is based on quality through equality and social responsibility. The company policies have been altered and developed in each country to accommodate and reflect each cultural background. But the essential policies of equitable partnerships, fair working conditions, joint decision-making, consideration for the environment and shared profits are the same for all.

The aim of the synergy between AA and MM combines good business practice with effective development. The charity provides capital investment while the company develops revenue streams. Crucially local needs translate into a viable SE through tourism, thus rendering the need for ‘aid’ obsolete. By harnessing an entrepreneurial spirit and building an equitable relationship that empowers people, communities can become architects of their own success. It also teaches and encourages tourism stakeholders to embrace stewardship and careful environmental management because developments are planned sustainably. Conservation is more local in its nature because local people are involved.

Both AA and MM have grown slowly and organically, taking into account the cultural characteristics of each country where a local company has been set up and an investment has been made. The issue of trust is important because the financial investment time spent training and building took many years to implement. Local suppliers were not tied to a contractual obligation to pay back the money; instead they were trusted and grew together in friendship with the organization.

The company ensures that all staff can multi-task and are flexible and knowledgeable in all aspects of the tourism journey, from product development to accounting, leading trips, organizing budgets and even cooking. Importantly, if they wish, clients have access to all staff in the supply chain involved with their holiday from the start. Staff members travel to other countries to learn about tourism in different contexts, and are encouraged to take responsibility for all aspects of the holiday including the impacts on the destination. They are also encouraged and expected to learn and develop their career with the help of the company.

Both AA and MM measure success in terms of social capital spread over decades, continually deliberating with the stakeholders about the effects of tourism and how it can be improved. Financial indicators are important but not to the extent that a destination is 'dropped' if the indicators do not meet certain targets. In fact, the opposite is true. If a destination suffers a setback, for example political strife or terrorism (e.g. Kenya), earthquakes (e.g. Nepal) then the company will maintain the investment to keep people in their jobs and work hard to inform the public about the destination as a safe place to travel.

The company requires all staff to provide a flow of information and feedback on all the areas and locations that clients visit. As a result, a vast and detailed picture that has built up over the last two decades. It includes details of communities such as changing demographics, or changes in crops and style of living. These details create a story that the company shares with its stakeholders as the story of their lives. AA staff regularly attend weddings and watch families grow; they become friends and share their lives.

In 2014 AA received the award for "Best for Poverty Alleviation" category at the World Travel Market's World Responsible Tourism Awards. In 2009 Gavin Bate won the "Personal Contribution" category at the same event.

3 The Business Model

Having provided an overview of both AA and MM, what follows is a closer examination of their business model following the framework highlighted in chapter "Business Models for Social Entrepreneurship in Tourism" of this book.

3.1 Value Proposition

The value proposition in this model is twofold: for AA customers it is adventure travel with a positive environmental and social impact. Increasingly conscious consumers are attracted and motivated by operators able to demonstrate how they are benefitting local communities. For MM beneficiaries the value proposition lies in their ability to receive the necessary education, medical treatment, infrastructure development and stability, being in control of their lives, helping their families, and actively contributing to society. In return, beneficiaries also develop a strong ethos of giving back to their community and actively engage in supporting MM and AA whenever possible.

3.2 Customers

AA and MM serve two customer segments. The primary customers or social customers are MM's beneficiaries. These are identified by the local trustees of each country where MM operates thus ensuring that local communities decide who should benefit from AA's touring activities and MM's development work. The secondary customer segment is the clients of the for-profit organization (the tourists) who use the company's tours and expeditions benefiting from the services offered by the company. AA customers are sourced mainly from UK and Canada although increasingly customers are coming from other western tourism generating countries (e.g. Australia and New Zealand) mainly thanks to positive word of mouth built over the years.

3.3 Customer Relationships

Both AA and MM recognize the need to maintain good information strategies and customer loyalty with their primary and secondary customers. Therefore they obtain as much information as possible from both their commercial and social customer guest needs. In addition their niche market focus allows for a more personalized service based on the collection of information before, during and after the trip. In the case of AA, this information is collected and used to maintain guest relations, send promotional material where applicable and improve customer service practices. For example, AA uses their customer base for feedback about the new tour and expeditions offers in Nepal, Tanzania and Russia, benefiting both social and commercial customers.

From a beneficiary customer perspective, feedback is provided and sought from MM trustees, community leaders and all stakeholders involved. In addition AA has created strong links throughout the years directly with the target group of beneficiaries thus building trust and loyalty based on open lines of communication. Where possible the primary customer is integrated into the value chain by contributing to the organization information strategies and operations. Loyalty is increased when the social value is effectively delivered.

The equitable partnership approach is at the heart of the AA model and is how it markets itself; the emphasis is on *why* it sells holidays. Fundamentally selling holidays in an ethical way makes the world a better place. People are more inspired by the *why* than the *what* when deciding on a once-in-a-lifetime holiday, and like to know that their money is being used for good. As a result of these approaches AA can boast a high loyalty/return rate among its customers.

3.4 Distribution Channels

AA uses indirect and direct channels product distribution. The direct channels consist of the company website, sales force and increasing use of social media. The indirect channels are specialist adventure and/or sustainable travel websites such as Responsible Tourism, Ethical Tourism, Much Better Adventures. Mainstream OTAs are avoided as their distribution costs are prohibitive. The most effective promotion/distribution channel to date has been customers' word of mouth. When customers experience the benefits that MM's target group is receiving (e.g. client speaks to a tour guide who used to live in the slums and now has a job and can provide a future to his/her family) a strong emotional message is sent to the client, translating into repeat business, referrals and donations.

3.5 Key Activities

As discussed in the value proposition, AA and MM carry out economic and social value creation in a synergistic fashion. All participants agreed that tourism was chosen as the key activity based on some industry characteristics such as: its low barriers to entry, revenue generating potential, labor intensity with the ability to create employment. It could attract income streams to these beautiful yet remote places. In particular the tourism product allows customers to see the realities of these places, how people live and perhaps envision how they can help. The entrepreneur emphasizes the strong emotional message created in customers' minds when they meet the beneficiaries of the project and how lives have changed as a result. In addition, he stresses that this is the best way to convey what the company is doing. In the past it has translated into more business and donations to the charity.

3.6 Resources

In SE, three different types of resources are identified by Sommerrock (2010): economic, human and social capital. Each will now be discussed with its respective ramifications.

Economic Capital
AA and MM's economic resources include physical and financial capital. As a tour and expeditions company, it has very limited needs for physical capital. Just a small base office to coordinate operations based in Northern Ireland and even smaller offices in the key destination markets. Other physical resources include vehicles (e.g. large Safari trucks in Kenya) or part ownership of accommodation establishments where the tourist accommodation is non-existent or not up to standards (as in Borneo).

Financial capital (internal and external) is used to grow and run its operations. Internal capital or earned income is discussed in the revenue streams or earned income section. In its start-up phase, the venture used external financial capital as debt capital or a small bank loan for the acquisition of the physical resources in Kenya. In this way, the company could start generating income to begin the not-for-profit projects in Kenya. Nowadays through AA's operations, customers and other philanthropic groups know about the not-for-profit works, resulting in increased donations or external capital, giving a wider scope of action to achieve social goals. According to the entrepreneur, the capital needs of the company influenced the decisions behind its legal structure. To access debt financing, it was necessary to define the company as a for-profit organization allowing the company to repay its debt. On the other hand setting up a not-for-profit organization would maximize donations capital due to the tax relief laws in the UK.

Human Resources
Both AA and MM employ local people and provide them with training, developing career opportunities and personal growth. This diminishes the colonialist perception that development is led by white people perpetuating the unequal balance in their society. In addition, the company empowers employees to make decisions giving them a sense of accomplishment. It also increases the credibility and trust of the firm within the community. This enhanced credibility increases social capital. Whilst local ownership and local decision making are distinguishing features of AA and MM, the social entrepreneur (Gavin Bate) has played a crucial role in the delivery of social value bringing his skills, knowledge, contacts and credentials to set and deliver the vision, create networks and design the business model. Key characteristics of social entrepreneurs such as commitment, motivation, a sense of justice and drive are clear values and resources brought to the table.

Social Capital
Social capital comprises those resources that allow access to networks for the realization of a goal (Flap, 1995); permitting the reduction of transaction costs from stakeholders and gaining access to human and financial capital and

partnerships (Laville & Nyssens, 2001). The importance of social capital is rooted in its benefits such as access and influence within power circles to maximize the achievement of the social goals, and cohesion among networks to build influence (Adler & Kwon, 2002). For AA and MM the ability to identify important networks and create strong relationships with them is seen as the most important source of social capital. The close relations created with the community have increased its credibility amongst donors, and the trust and commitment from its employees.

AA and MM go out of their way to proactively establish partnerships with local community, local and national authorities in the countries in which they operate. This means they gain support to start their community development projects such as schools, reconstructions of monasteries, orphanages, sports centres and others. It has also developed partnerships with local accommodation suppliers who benefit from tourism attracted by the tours. In exchange they provide competitive rates and attentive service to the clients of the organization. Other partnerships have been created with ethically oriented distribution channels such as responsible tourism websites to distribute the product. Lastly both AA and MM are linking with universities through internships to provide first-hand experience in the organization and creating awareness and possible volunteer employment beneficial to both parties. MM emphasizes the creation of value networks, in particular at early stages of the venture to access resources, reduce costs, gain support and acceptance in the community. This mirrors findings in the literature on value networks in SE.

3.7 Partnerships with Communities

Successful partnerships in tourism require humility, equality and honesty about expectations. Feedback from stakeholders must be encouraged without giving an impression of superiority or self-importance. Listening rather than talking is advised, and egos should be left at the door. Joint ventures take time to create in developing countries where priority is placed on the human aspects of a partnership, not just a contractual engagement. This takes time and it takes an interest in other people. The product has to contribute to community development and benefit local people, offering employment and growth and local capacity building. Quite often these new concepts must be discussed in the cultural context of a destination. The infrastructure may need improving, local products sourced, prices and stakeholdership agreed, and local laws and conventions must be understood and followed. This local knowledge can provide a holistic view of the product and how it will work.

Openness and honesty are vital; local people may not understand the costs of running a business in Western Europe and are interested to learn. Mostly they only see the visitors on arrival in their country; the process of how they got there is a mystery. Sharing information and knowledge contributes to local people feeling free, equal and happy to collaborate. History has bred some cynicism, and communities may suspect self-interest is at the heart of foreign tourist organizations. It takes time to break that stereotype and AA prides itself on giving that time. Taking the partnership beyond business creates trust and openness. In Nepal the relations with the village people in the Solu Khumbu have developed to an extent that AA staff are regarded as honorary villagers. Friendships have grown to become almost like family.

AA covers all administration costs of MM. This is achieved as AA employees are required to volunteer 5 hrs a week for MM. This covers 100 % of MM's administrative costs, allowing all donations to go directly to the social projects. An important cost is distribution necessary to reach more potential customers. For this, instead of using expensive channels with high commissions, the entrepreneur has maximized the use of social media and partner channels demonstrating similar ethical concerns to reach their niche target audience.

3.8 Revenue Streams

Revenue streams or earned income has been considered one of the key features of SE. It is considered to be the most efficient way to achieve self-sustainability in light of decreasing donations and grants (Boschee & McClurg, 2003; Yunus, 2007). It also shapes the company's organizational and institutional structures (Barr, Smith, & Stevens, 2007). Earned income is an internal source of funding achieved through profitable core activities, secondary to their not-for-profit ventures, or by establishing partnerships with commercial corporations (Alter, 2003). Some revenue streams include: sale of goods and services, membership or subscriber fees, advertising revenue, lending, renting, and leasing amongst others (Alter, 2003).

AA finds tourism to be the most suitable business to create revenue streams with the available resources. Tourism activities have allowed AA to take advantage of their context and local resources (exotic nature, products and abundant labour force) to create their offer and recycle profits back to the community. AA's revenue streams come first from the operation of tours and expeditions. A second important revenue stream is from donors who began as AA clients and subsequently donate to MM. A donation to MM is either an optional or compulsory aspect of an AA trip, and often past AA clients become long term donors to MM after they have experience first-hand the positive impacts delivered by MM.

4 Conclusion

This case study has revealed dimensions of key business models in successful TSE: value networks, key resources and customer relationships. The importance for these organizations to proactively establish value networks as a first step in the SE venture and throughout the existence of the company was highlighted. This is due to their influence in the acquisition and maximization of resources, cost structures, distribution channels and customer reach for the delivery of the firm's key activities. Furthermore, the company's key resources create attractive commercial offers to attract income streams and develop valuable customer relationships. These customer relationships in turn provide revenue streams to achieve self sustainability and thus the delivery of the social value proposition. The BM dimensions in this case reveal new insights into industry's characteristics to create social value such as:

Labour intensity: this characteristic provides numerous employment opportunities, reducing unemployment and poverty due to the activation of the local economy (explored through the resource dimension of the BM).

High rotation of labor: due to the low skills levels required for the delivery of certain aspects of tourism and hospitality. High rotation provides low skilled labour the opportunity to access the labour market and enjoy the countless socio-economic benefits of job security (explored through the resource dimension).

High levels of interdependency and the influence of stakeholders: As emphasized in this case, stakeholders participating directly and indirectly in the social value chain benefit from the SE stakeholder approach to value creation. This aims to meet the interests of stakeholders over profit maximization (explored through the value networks and key resources).

High fixed costs: value networks which achieve a common social benefit have created new resource acquisition strategies, reducing limitations due to difficulties in obtaining buildings and land to run tourism and hospitality operations. Additionally promoting innovative forms of employment such as volunteering reduces high costs of skilled employment (value networks).

Challenges to create and maintain loyalty due to the commoditisation of the hospitality and tourism product: the SE product often appeals to new customer segments. Loyalty is created due to an inexorable commitment to their social mission, which in turn creates a unique selling point distinguishing them from other hospitality and tourism products (explored through the customer relationship).

Questions

1. After reading chapter "Business Models for Social Entrepreneurship in Tourism" in this book and this case study can you reflect on the advantages and disadvantages of using the Business Model Canvas as a lens for the analysis of social enterprises?
2. Download the Business Model Canvas from the following website http://www.businessmodelgeneration.com/canvas/bmc and then apply it to analyse the core business models of any one of the following tourism social enterprises:
   http://realitytoursandtravel.com/
   http://sockmobevents.org.uk/
   http://www.tribewanted.com/
   http://www.fifteen.net/

3. Reflecting on the case study can you outline areas of the social enterprise business model that help increase the resilience of the business?

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Gavin Bate started the tour operator Adventure Alternative in 1991 during a long period of travel in the Himalayas, East Africa and Alaska. As a result of a solo trip across the Sahara Desert, Gavin set up a charity called Moving Mountains using funds raised from his mountain climbs to put children through school. In 2000 Gavin celebrated the Millennium by attempting to climb the Seven Summits in 1 year, in the process raising money for Comic Relief by wearing a red nose on

each summit. He has climbed Mount Everest five times, three times without supplemental oxygen and once alone. Through these high profile mountaineering ventures he has raised over half a million pounds for Moving Mountains.

Isabel Quezada was born and raised in Quito, Ecuador, and soon discovered her passion for the hospitality industry guided by her service orientation, passion for people, travel and cultural diversity. Fifteen years in the industry have taken her to Switzerland, Mexico and the United Kingdom; where she witnessed the personal and professional growth of people in hospitality from a variety of socio-economic background, nationalities and educational levels. This ignited her desire to engage in research to further the hospitality and tourism industry's contribution to poverty alleviation. She lives in Ecuador where she leads social corporate responsibility initiatives in tourism.

The Influence of Social Entrepreneurship in Tourism on an Arab Village in Israel

Alexandra Stenvall, Daniel Laven, and Alon Gelbman

Abstract This chapter explores how social entrepreneurship in tourism can convey societal benefits in an underserved Arab community in Israel. This analysis draws from three theoretical perspectives (i) social sustainability, (ii) theories associated with tourism, development, and economic empowerment, and (iii) the growing body of scholarship on tourism and peace-building efforts, and also includes an empirical case study situated in the Israeli village of Jisr-az Zarqa. The study focuses on the development of the village's first commercial guest house, which is operated through a special Arab-Jewish partnership. This study employed qualitative research methods such as participant observation and in-depth, open-ended interviews. Findings revealed three categories associated with the influence of social entrepreneurship in tourism in Jisr az-Zarqa. The first category is largely descriptive and identifies the barriers to tourism development in the village. The second category analyzes the role of social entrepreneurship in tourism through the special Arab-Jewish business partnership that operates the guesthouse. The third category offers insights into the impacts associated with Jisr az-Zarq's first commercial guesthouse.

Keywords Social entrepreneurship in tourism • Community-based tourism • Arab-Jewish tourism partnership in Israel • Jisr az-Zarqa

1 Introduction

The chapter draws from three theoretical perspectives—and an empirical case study—to explore how social entrepreneurship in tourism can convey societal benefits in an underserved Arab community in Israel. Our first theoretical lens is

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rooted in concepts of social sustainability (Ateljevic, 2009; Mak, 2004; Mowforth & Munt, 2009; Tribe, 2007). Much of this literature emphasizes justice tourism and its social contribution, which are critical issues for Arab communities in Israel and the broader Israeli-Palestinian conflict. Our next theoretical lens draws from theories associated with tourism, development, and economic empowerment. Various scholars have advanced theories about how community-based initiatives in tourism can address poverty reduction (Alter, 2006; Hall & Brown, 2006; Spenceley & Meyer, 2012), and this perspective is important because Arab communities in Israel experience significant economic disadvantage compared to their Jewish counterparts (Chernichovsky & Anson, 2005). Our third perspective comes from the growing body of scholarship on tourism and peace-building efforts (Haberstroh, 2011; Haessly, 2010; Jafari, 1989; Kelly, 2012). While scholarship on the effects of tourism and peace tends to be mixed (some studies suggest that tourism can promote peace, while other studies conclude the opposite), the agenda of tourism and peace lies at the heart of the Israeli-Arab community included in our study.

This chapter aims to provide a critical analysis of tourism development as social entrepreneurship in an underserved Arab community in Israel. It will outline how social tourism can be used as a development strategy in a systemically underserved community characterized by deep cross-cultural conflict. From this point of departure, the chapter will present new data and offer insights into the potential for social entrepreneurship in tourism to provide community benefits within the challenging Israeli-Palestinian context and conflict. We conclude by discussing the implications of this approach more broadly.

This study utilizes qualitative research methods and an exploratory case study design. The study site is the recently opened guesthouse—"Juha's Guesthouse"—in one of Israel's poorest villages, the Arab community of Jisr az-Zarqa. The guesthouse is operated through an Arab-Jewish business partnership that seeks to use tourism as a primary development strategy. Data were collected during field visits between July 2013 and January 2016, which included semi-structured interviews, participant observation, and extensive document review. Data were then coded and analyzed for explanatory themes.

2 Tourism as a Resource for Peace-Building

The first time peace and tourism were the joint topics of an international conference was in 1988 at "The First Global Conference on Tourism—a Vital Force for Peace" (the conference was held in Vancouver Canada). The report from the conference described tourism as a uniting force for cross-cultural cooperation and tolerance worldwide (Jafari, 1989). Today a growing body of scientific literature and policy discourse advocates tourism as an effective global tool for promoting peace.

Because peace is a complex issue, Haessly (2010) argues that it is important to conceptualize peace beyond the definition of the absence of conflict, violence and war. This view of peace depends upon what peace constitutes as well as what is needed for the creation of "sustainable peace", not only in the present but also into the future. In this sense, peace stretches beyond the absence of structural violence into a more holistic construct. Thus, peace is a liberation on personal as well as societal levels, where the potential of every human being to care for themselves, others, and all of creation can be reached. Haessly (2010) states that in such a world basic human needs are considered as basic human rights in which each person has the right to live in freedom and with dignity.

It is obvious that non-peaceful actions affect the tourism industry and negatively impact the economic livelihoods of those dependent on the tourism sector. At the same time, it is important to note that the tourism sector is often recognized for its ability to foster cross-cultural understanding and support peaceful relationships amongst people. For example, Haberstroh (2011) highlights this potential by referring to the tourism industry as "The Peace Industry", because of the sector's potential for serving as an effective cross-communication tool among cultures.

A growing body of research suggests that tourism should focus on the grassroots level—especially the host-tourist encounter—in order to be an effective peace-fostering tool. For example, Kelly (2012) stresses that such personal encounters may have positive impacts on reducing anxiety towards dealing with unfamiliar issues (for instance awareness of conditions in less developed countries). Other positive impacts include the pursuit of status equality between hosts and visitors by enhancing the similarities between them (i.e., by connecting people from the same religion, age-group or profession). Haessly (2010) and Kelly (2012) also stress that focusing on the role tourism can play in promoting reconciliation between hostile groups (within or across national borders) may in fact encourage initial policies for cooperation and/or connections between former or present enemies.

Another perspective is offered by Kassis's (2006) treatment of justice tourism. According to this view, justice tourism as highly place-specific and aims to address specific problems at specific destinations. The idea is that tourism can be used to raise awareness around specific issues, and tourism-related activities can then be designed to directly meet the needs and interests of local people. In this way, specific issues (e.g., poverty, environmental pollution) do not necessarily have to be linked to tourism. Rather, tourists become linked to the issue at the destination and the associated injustices. Four attributes of justice tourism have been identified by Scheyvens (2002) that stress how travelers can be a part of the process towards building empowered and just communities. These four attributes of justice tourism are: (i) building solidarity between visitors and those visited; (ii) promoting mutual understanding and relationships based on equity, sharing and respect; (iii) supporting self-sufficiency and self-determination of local communities; and (iv) maximizing local economic, cultural and social benefits.

3 Social Entrepreneurship in Tourism

Entrepreneurship is closely linked to innovation and creativity and is defined as "the capacity and willingness to develop, organize and manage a business venture along with any of its risks in order to make a profit" (Business Dictionary, 2014). Similarly, the 'entrepreneur' is commonly seen as a business leader and innovator of new ideas and business processes (Investopedia, 2014). For example, Veeraraghvan (2009) states that the main characteristics of entrepreneurs include the "ability to take risks and indulge in creative destruction (when new inventions destroy old structures) and innovation" (p. 14). Success depends highly upon an entrepreneur's ability to spot opportunities, create a team of talented co-workers who compensate one other's skills, access to various types of capital (technical and human), and the ability able to operate in an environment that supports innovative activities. In this sense, innovation refers to a new way of doing something in which the innovator is providing the idea while the entrepreneur develops that idea into a commercial activity.

Social entrepreneurship is generally described from a private sector perspective or a third sector [or non-governmental organization (NGO)] perspective. From the profit sector perspective, social entrepreneurship refers to activities that emphasize the importance of being socially-engaged and the benefits that accrue to entrepreneurs that "do well by doing good". From the third sector perspective, the concept refers to activities that encourage more entrepreneurial approaches in the nonprofit sector in order to increase organizational effectiveness and foster long-term sustainability (Hibbert, Hogg, & Quinn, 2002). Despite its growing popularity, social entrepreneurship has received little scholarly attention within the field of tourism. However, several studies have been published in recent years. For example, van der Weppen and Cochrane (2012) have noted that social enterprises have a considerable impact on local economic development as those businesses tend to act in a socially responsible manner (e.g., local employment, support for external projects that benefit society more broadly, etc.). In addition, these authors suggest that while social entrepreneurs have the typical entrepreneurial mind-set, they also tend to have additional characteristics such as passion and confidence in people's capacity to contribute to individual and societal development. Thus, social entrepreneurs have the potential to use tourism ventures as a way to address a wide range of social challenges.

Another example is the work of Spenceley and Meyer (2012), in which these authors argue that social businesses seek to meet the needs of local people while also remaining commercially profitable. In this way, social businesses are becoming increasingly involved in reducing poverty within the communities in which they operate. These authors further suggest that work on tourism and poverty reduction in less developed countries, as well as in the tourist-generating countries, should focus on integrating the private sector into these efforts. Spenceley and Meyer (2012) conclude, however, that there needs to be a mentality shift towards poverty reduction within the private sector so that "it becomes the norm rather than the exception within the tourism industry" (p. 311).

In summary, the role of social entrepreneurship in the tourism sector has only recently received scholarly attention. These early studies have largely focused on how social entrepreneurship in tourism can serve as a catalyst for creating societal empowerment and enable marginalized people to build their capacity to turn ideas into business. This chapter extends earlier studies by examining how the tourism activities of social business actors are blending entrepreneurship, empowerment and poverty alleviation in an underserved Arab community in Israel.

4 Arab Communities in Israel

The geographical area that today constitutes the State of Israel is, unarguably, contested and under constant international scrutiny. The dispute, which is often referred to as the Arab-Israeli conflict, has its roots in a long history of conflict over territorial control, which continues to be fueled by colonial, ideological, religious, and political motives.

For example, one result of what is now considered the first Arab-Israeli war (the war that occurred in 1948, which is associated with the establishment of the State of Israel and the Palestinian Nakba) was the displacement of over 700,000 Palestinians. The vast majority of these refugees ended up in Egypt, Lebanon, Syria, Jordan, the West Bank, and the Gaza Strip. Only refugees in Jordan were granted Jordanian citizenship, whereas those in other areas are still today living in refugee camps. During this time, about 150,000 Palestinians stayed in Israel and became Israeli citizens. Today, these people are commonly referred to as Israeli Arabs or Palestinian citizens of Israel (Margalith, 1953; Waxman, 2012). Despite numerous efforts to bring peace between the State of Israel and the Palestinians (e.g., the Oslo Peace Accords), the issue of Palestinian refugees is still not resolved and remains a key subject at every peace negotiation regarding the broader Arab-Israeli conflict. Today, the Arab minority in Israel's constitutes about 20 % of country's population.[1] Despite holding Israeli citizenship, Israel's Arab population has been chronically and systematically underserved compared to Israel's Jewish citizens.

In terms of tourism, Israel attracts travelers from all over the world, in large part, because of the country's linkage to the three major Abrahamic religions; Judaism, Christianity, and Islam (Israel Ministry of Tourism, 2014). With the establishment of the State of Israel in 1948, tourism broadened from purely spiritual travelling to also include leisure and recreational tourism (Israel Ministry of Tourism, 2014). Along with its religious, cultural and historical attractions, the country today offers

[1]The authors refer here to the internationally recognized boundaries of the State of Israel, which excludes the Occupied Territories of the West Bank and the Gaza Strip.

a diverse tourism product that highlights the pleasant climate, diverse landscape, modern leisure offers, and international events; all within the small geographical area of the country (Gelbman, 2008; Israel Ministry of Tourism, 2014). Despite the wealth of tourisms sites and opportunities in Israel, many of Israel's Arab communities lack the capacity and ability to fully participate in the tourism sector, which has resulted in a substantial gap compared to other communities in the country.

5 Methods

Study data were collected using qualitative research methods over the course of three separate study visits: July 2013, March 2014, and January 2016. In each of these visits, researchers used participant observation techniques and conducted in-depth, open-ended interviews. Participant observation included observations of staff meetings, interaction with the guesthouse's staff and volunteers, as well as interactions with guests. These participant observations focused on observing how the guesthouse's senior management team framed and delivered their interpretive message, with a particular emphasis on how they handled their cross-cultural dynamics.

Researchers also conducted several in-depth interviews with the hostel's senior management staff, which represents a form of purposeful and key informant sampling strategies. These interviews focused on understanding the guesthouse's special Arab-Jewish ownership and management partnership and how the guesthouse's owners/operators view their work in the context of tourism development and the cross-cultural dynamics in the Israeli-Palestinian context.

6 Juha's Guesthouse in the Village of Jisr az-Zarqa

The former fishing village of Jisr az-Zarqa (Arabic for 'Bridge over the Blue') is located on the coastline between Tel Aviv and Haifa, just north of the historic site of Caesarea. The village lies in close proximity to archeological remains, a nature reserve, and is crossed by the 'Israel National Hiking Trail', which stretches 1000 km from Eilat in the south to Dan in the north. Jisr az-Zarqa dates back 500 years and was first settled by people who lived in the swamps of the nearby communities of Hadera and Binyamina, and as a result, the residents were known as 'the swamp-people' (Picow, 2011). The village remained intact during the violent periods leading up to the establishment of the State of Israel in 1948. The residents of Jisr az-Zarqa have largely peaceful relationships with the neighboring Jewish communities although these relationships mirror the tensions and conflicts associated with the broader Israeli-Palestinian conflict.

Jisr az-Zarqa consists of a Muslim-Arab population of 14,000 inhabitants, and the community is geographically isolated from the other Arab communities on the coastline of Israel. The village's infrastructure is poor and is serviced by only two bus lines (as of March 2014). In addition, there are only two entrances to the community, which are accessed from the nearby highway. As a result, the area has been referred to as "a poverty-stricken paradise" (Arad, 2014) and, according to the Israeli newspaper Haaretz (Haaretz 2008, 2010), Jisr az-Zarqa had some of the lowest monthly incomes and highest school dropout rates of any Arab village in Israel, and was later placed at the bottom of the national list of average grades on matriculation exams (Arad, 2014). In Jisr az-Zarqa, 80 % of the population lives below the Israeli poverty line of $7.30 per person per day, unemployment hovers around 30 %, and crime rates are high (Miller, 2013).

Jisr az-Zarqa is an example of how poverty manifests itself not only through a lack of financial means, but also in apathy towards one's own existence. Such apathy results in low self-esteem about one's ability to fully live in accordance with one's capacity (Hanien & Juha, personal communication, March 20, 2014). In terms of Jisr az-Zarqa, El-Ali (2013, as cited in Miller, 2013, p. 1) noted that the village "exists under impossible conditions. The people know what cards they are holding, but they don't have the education or the initial capital to start a business, nor the ability to raise the capital needed, or the knowledge of how they skip over the bureaucratic hurdles". The village's situation is exemplified by, and made worse from, the nearly five meter-high earthen embankment between Jisr az-Zarqa and the neighboring town of Caesarea. Erected in 2002, the stated purpose of this partition is to create a barrier that prevents noise and theft from Jisr az-Zarqa from reaching the residents of Caesarea. From a critical standpoint, the embankment was regarded as another racial separation wall, marking the border between one of Israel's wealthiest Jewish settlements and the country's poorest Arab community (Herzliya Museum, 2009; Miller, 2013).

In 2011, the village sought to promote tourism development through an initiative by the local municipality and the NGO, Sikkuy[2] (Picow, 2011). Yet because Jisr az-Zarqa has the reputation of being one of the poorest communities in Israel, tourism development has proved difficult due to perceptions of isolation, neglect, and poverty (Picow, 2011). Despite these challenges, two entrepreneurs from different cultural backgrounds (Neta Hanien, a non-local Jew and Ahmad Juha, a local Muslim) formed a business partnership and opened Juha's Guesthouse in the center of the village in January 2014. Along with operating a successful business, these two entrepreneurs sought to erase old stereotypes about Jisr az-Zarqa and help the village and its residents through engagement in the tourism industry (Miller, 2013).

Juha's Guesthouse is situated in the heart of the village and is the first tourist accommodation venture in Jisr az-Zarqa. The guesthouse opened in January 2014. The idea to establish a guesthouse in the village originated from Neta Hanien, who in 2008 had visited the village for the first time and felt that the village had

[2]Sikkuy, which means "opportunity" in Hebrew is a "shared organization of Jewish and Arab citizens, working to implement full equality on all levels between Arab Palestinian and Jewish citizens of Israel" (http://www.sikkuy.org.il/about/?lang=en).

Fig. 1 Juha's Guesthouse in Jisr az-Zarqa, March 2014 (photo by Alexandra Stenvall)

significant potential as a tourist attraction. She looked for a business partner for half a year until she was introduced to Ahmad Juha, a local entrepreneur with previous experience in the tourism sector. Together they chose a locale owned by Mr. Juha for the prospective guesthouse (see Fig. 1).

The entrepreneurs launched a crowd-funding campaign in late summer of 2013 through an Israeli website. This campaign aimed to raise NIS 60,000 for initial renovations but instead generated over NIS 90,000 (N. Hanien & A. Juha, personal communication, March 20, 2014) The business idea for the guesthouse was largely inspired by the Fauzi Azar Inn, which is another guesthouse located in the Old City of Nazareth (Gelbman & Laven, 2015). Ahmad Juha and Neta Hanien attended several mentoring workshops at the Fauzi Azar Inn where they received guidance from one of the owners, Maoz Inon (N. Hanien, personal communication, July 10, 2013). In the spirit of (Muhammad Yunus, 2007; Yunus Social Business, 2013) concept of social business, the owners of Juha's guesthouse sought to reinvest their profits into other social entrepreneurship and development initiatives in Jisr az-Zarqa. The mission of the guesthouse is "to welcome all travelers and hikers and create a social business that enriches society" (Juha's Guesthouse, 2014) by working with local residents to stimulate that local economy as well as to initiate volunteer projects that benefit the village.

At the time of this writing, Juha's Guesthouse offers 12 beds, a shared common room and kitchen, and two bathrooms (including showers). A simple breakfast is served every morning, and guests are offered a rich itinerary of suggested activities that are available in the area. In addition, a map and website has been created that promotes the village's fishing heritage, pristine beach, and other attractions in an effort to connect visitors with local residents.

7 Findings: Observations About Social Entrepreneurship in Tourism as a Development Strategy for Israel's Underserved Arab Communities

Our data set can be organized into three exploratory categories: (i) barriers to tourism development in Jisr az-Zarqa, (ii) social entrepreneurship in tourism and an Arab-Jewish business partnership, and (iii) impacts associated with Jisr az-Zarq's first commercial guesthouse. The remainder of this section discusses these themes.

7.1 Barriers to Tourism Development in Jisr az-Zarqa

The most dominant category from our data set consisted of issues of sustainability, development, and empowerment for Israel's Arab minority. Respondents emphasized these concerns at the individual as well as community level. The interviews also revealed interesting dynamics between development and the geopolitical context, shedding light on historical as well as present tensions associated with the Israeli-Palestinian conflict. For example, the interviews revealed that sustainability is viewed primarily from a social and economic aspect, rather than the traditionally environmental point of view. Development is mainly perceived as community-focused and highlights the potential for tourism and related entrepreneurial activities. Importantly, nearly every study participant referenced the importance or desire for greater empowerment in order to address the needs of oppressed and chronically underserved segments of Israeli society.

Another key theme that emerged from the data was the negative perception of "self" among residents, which has resulted in low self-esteem. An important element of this theme is the fear that many Israeli Jews have about visiting Jisr az-Zarqa because of its status as a poor and unsafe Arab community. The ongoing waves of cross-cultural violence have exacerbated this fear, and it is obvious that the geopolitical conflict serves as underlying emotional baggage that hinders the ability for each side to engage each other in healthy terms. Furthermore, the interviews confirm the general perception that Arab communities in Israel experience significant institutional and social oppression and repression.

The notion that residents of Jisr az-Zarqa suffer from a negative self-image is supported by observations from one of the founders of Juha's Guesthouse, who describes the situation as "they don't believe in themselves" (N. Hanien, personal communication, July 2013). In addition, data gathered from several other interviewees suggest that due to Jisr az-Zarqa's geographical location, the village has become isolated from other Arab communities in the region and therefore has not had the opportunity to expand or develop in the same way as neighboring Jewish communities. Local resident and co-founder of the guesthouse, Ahmad Juha, notes that living in Jisr az-Zarqa is comparable to living on an isolated island; underprivileged in comparison to its neighboring communities (personal communication, March 21, 2014). This observation is further supported by the NGO Sikkuy, which claims that Jisr az-Zarqa has been neglected by both the Israeli government as well as the other Arab communities in Israel (personal communication, March 19, 2014).

Along with issues of low self-image, study participants also described the failure of several efforts from external NGOs that were designed to empower local residents through the development and acquisition of tourism related skills. Several respondents noted that these efforts were unsuccessful due to their top-down approach, which failed to address the needs of the village and its residents. Neta Hanien was very clear about this issue: "[---] an outsider NGO coming and trying to educate the community to do something or to develop something, it wouldn't work" (personal communication, March 21, 2014).

Another challenge described by study participants E. Ben-Yeminy, N. Hanien and A. Juha (personal communication, July 15, 2013) is how Jisr az-Zarqa suffers from high rates of school drop-out. These respondents wish to address the issue by introducing tourism education into the curriculum of the local secondary school. Their argument is that tourism education could have a positive impact on the village by providing skilled labor to ventures like Juha's guesthouse.

Another constraint identified by study respondents is the lack of funding from government development initiatives. Study participants generally perceived that this lack of funding is a direct result of the guesthouse's location in an Arab community. In addition, study participants reflected on how local power relations influence the process of community development. For example, local political allegiances may ease or aggravate the establishment of new businesses and initiatives depending on which municipal political party (or mayor) holds office at a given time. However, study participants also noted that shared municipal interests can function as a unifying force and create cross-party political traction: "The bottom-line is that an economic interest is something that brings people together" (Hanien, personal communication, March 20 2014).

7.2 *Social Tourism Entrepreneurship and an Arab-Jewish Business Partnership*

Arab-Jewish business cooperation is not a unique or new phenomena in Israel. However, such cooperation largely occurs in heterogeneous settings and is rare in communities that are solely Arab or solely Jewish. In discussing their business partnership, N. Horowitz and A. Hamdan explain that it is important that the guesthouse is in an Arab community because this will help promote economic growth and attract financial investment. From their perspective, tourism has the potential to be a powerful tool to bring about change because of the growing interest among many visitors in efforts that promote Arab-Israeli equality (personal communication, March 19, 2014).

When asked to reflect on their business partnership, and the relationship between tourism and peace more generally, A. Hamdan and N. Horowitz note that tourism can promote peaceful coexistence between Israel's Arab and Jewish citizens by serving as a "neutral unifier" in which people from "both sides" come together. Importantly, tourism in Israel's Arab communities can also help preserve tangible heritage assets and their associated narratives. Such preservation is critical because Israel's Arab (or Palestinian) heritage is largely excluded or ignored from the discourse associated with Israel's national identity as a Jewish state (personal communication, March 19, 2014).

One of the co-founders of the guesthouse does not want to comment about the venture's role in promoting peace. She emphasized that the political aspects of the cooperation is nothing that she thinks about, and that she does not want to view their "Arab-Jewish cooperation" as the main purpose of the project. She is clear that the main purpose of the project is to serve human needs. Nevertheless, N. Hanien speculates that only by being aware of the existing gaps between Arabs and Jews in order to start a process towards mutual understanding. She states, "Yes, I think that is the only way we can [---] finally be able to live together. You need to co-operate and then you will understand each other. [---] Maybe the thing [road to peace] starts with small co-operations that do not involve a big risk [---]." (N. Hanien, personal communication, March 25, 2014).

7.3 Impacts Associated with Jisr az-Zarq's First Commercial Hostel

During the researchers' first study visit in July 2013, study participants in Jisr az-Zarqa noted that while the village's tourism potential is enormous, it still has not been recognized by local residents. During the second study field visit in March 2014, the same study participants shared that local residents have started to understand the village's tourism potential. In addition, governmental institutions expressed interested in contributing to the process of developing tourism in the village (Hanien, personal communication, March 20, 2014). Such interest reflects a growing recognition that tourism development can contribute to socio-economic growth as well as help communicate the story and culture of Jisr az-Zarqa. Every study participant stated that Jisr az-Zarqa's most important resource (or tourism pull factor) is the village's rich and authentic Arabic cultural experience.

According to several study participants, the accommodation business is considered to be the most efficient way of generating tourism flows to the village.

For example, one study participant stated that "[visitors] need to know that there is a place to stay so they have time to wander around [---]. In this kind of small and poor village no one will start a big business if it is not an accommodation that will start [---] to pull [---]" (Hanien, personal communication, March 21, 2014). The two co-founders of Juha's Guesthouse agreed that the development process in Jisr az-Zarqa has started with the introduction of the guesthouse, and that backpackers and trekkers on the Israel Trail are the most promising customer segment to push the village's positive development trend.

Despite the challenges of the current geo-political climate, tourism has made important contributions to the development of the village. Previously, for example, visitors usually came with a guided group and headed directly to the beach because they were afraid of spending time in the center of the village. Since the establishment of the guesthouse, however, tourists are spending more time in the village center with local people. According to A. Juha, "[the guesthouse] had a great effect already, because everything that was on the media, and all the people, the guests coming [---] and going to the local businesses is completely new. It never existed before" (personal communication, March 20, 2014).

The three study visits to Jisr az-Zarqa conducted by the researchers reinforce Mr. Juha's perception. One of these visits occurred before the guesthouse was established and two of the visits occurred after the guest house opened. Observations conducted during these visits suggest that some development has taken place as a result of tourism associated with the guesthouse. For example, researchers observed that a new restaurant as well as a new coffee shop opened, other buildings located adjacent to the guesthouse were renovated, cleaning of streets has become more routine, and residents have begun to describe a shift in the village from "bad" to "good". At appears that the new guesthouse helped put Jisr az-Zarqa "on the map" (e.g., more than 200 overnight tourists in the opening year). Despite this early success, the village still suffers from isolation and poor infrastructure (personal observations, July 2013; March 2014).

Not surprisingly, community leaders have identified business development as the pathway for the socio-economic development of Jisr az-Zarqa. Within this context, Juha's Guesthouse is seen to be an important catalyst or facilitator of such change. According to study participants, the guesthouse is one of the most successful steps towards empowerment of local residents. In fact, several study participants expressed the opinion that all socio-economic and community development is inter-connected (E. Ben-Yeminy, personal communication, July 15, 2013), and that empowerment happens on different levels; self-image, local relationships, external relationships, and, economic aspects (N. Hanien, March 20, 2014). In order to encourage local residents to start their own businesses, the co-founders of Juha's Guesthouse believe that there must be an example or model; some kind of inspiration that helps to open a path for others to follow. The owners note that encouragement is a powerful method for helping other local residents to pursue their own business ideas. Study participants were also careful to note the importance of respecting the community, especially when balancing development with the preservation of local traditions (E. Ben-Yeminy, personal communication, July 15, 2013).

8 Conclusions

This study generally reinforces previous observations about the socio-economic imbalance between Israel's Arab and Jewish populations. Representatives from the organization Sikkuy argue that such "policies of exclusion" are also creating tensions at the personal level between Israel's Arab and Jewish citizens. Such dynamics underscore the importance of creating opportunities for the different actors involved in the conflict to engage each other, express their own narratives of the conflict on equal terms, and ultimately create a shared story (N. Horowitz & A. Hamdan, personal communication, March 19, 2014). Juha's Guesthouse represents an interesting and important example of how such cross-cultural engagement can be possible within a tourism context.

Although previous research on the relationship between tourism and peace is mixed, this study suggests that social entrepreneurship in tourism can serve as a business-based bridge between Israel's different cultural groups. This "bridging" function appears to be an important element for reframing the relationships between these different groups into healthier inter-dependencies, which is a dynamic that has been generally absent in the Israeli-Palestinian context. Interestingly, similar approaches are underway in other settings characterized by deep cross-cultural conflict (e.g., the Balkans), and consequently, understanding these approaches, and how to design policies to support their wide spread implementation represents an important next step in this line of inquiry.

Questions

1. How can tourism development address some the basic socio-economic development needs in places like Jisr az-Zarqa?
2. How can the business survive during times of crisis (e.g., surges in Israeli-Palestinian violence) when tourism essentially stops?
3. How is this model transferable to other settings?

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Walking on Country with Bana Yarralji Bubu: A Model for Aboriginal Social Enterprise Tourism

Helen Murphy and Sharon Harwood

Abstract The purpose of this research is to describe a model for Aboriginal social enterprise tourism developed by an Aboriginal family. This research examines the relationship between the operation of the business and the vision guiding the business owners through a qualitative case study of Bana Yarralji Bubu, a tourism social enterprise in northern Queensland, Australia. The business owners have used a holistic sustainability approach to pursue their cultural, environmental, wellbeing and economic goals. This research finds however that efforts spent on achieving multi-dimensional benefits have occurred at the expense of business development and profitability. The research also demonstrates that business development has been impacted both by negative social capital existing in the local community as well as external factors such as land use planning and land administration systems, the political environment and the tourism market. A new model is therefore proposed that situates the tourism social enterprise relative to influences that clan relationships have upon the operation of the business and illustrates how these relationships combined with the external forces create additional inhibiting and enabling conditions that affect the realization of business goals and overall sustainability. This research uses the term 'Aboriginal' social enterprise tourism as it refers to mainland Australian Aboriginal tourism opportunities, recognising that this term is most appropriately used to refer to the specific identity of mainland Aboriginal peoples within Australia on a national level. The term 'indigenous' is used in the international context.

Keywords Aboriginal tourism • Social enterprise • Tourism model • Social capital • Land tenure • Sustainability compass

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1 Introduction

The Australian government supports Aboriginal entrepreneurship as a way of tackling broad-based disadvantage faced by Aboriginal and Torres Strait Islander people (Foley, 2003). In particular, Aboriginal entrepreneurial activity in tourism is often promoted as a strategy for economic development (Whitford & Ruhanen, 2010). Despite this support, rates of Australian Aboriginal entrepreneurship remain low (Pearson & Helms, 2013). This lack of success has been variously attributed to lack of assets, poor education outcomes, lack of business experience and weak land rights (Buultjens & White, 2008; Winer, Murphy, & Ludwick, 2012). In addition, "the promotion of Australian Aboriginality business ventures, with paradigms that lack Aboriginal community and cultural norms" has been identified as a barrier to entrepreneurial success (Pearson & Helms, 2013: 51). One method that has been suggested as a means of incorporating Aboriginal cultural values and governance systems into business ventures is Australian Aboriginal social enterprise. This is due to the potential of social entrepreneurship to act as a hybrid commercial model "that does not measure success by profit alone, but operates to resolve pressing social problems" (Pearson & Helms, 2013: 52). When successful, Aboriginal social enterprise can provide opportunities for local economic development and social inclusion, which contribute to "community goals such as greater economic independence, sustainability and self-determination" (Loban & Ciccotosto, 2013). This is particularly important against a background of government policy seen as "imposing a set of measures on indigenous people, rather than supporting them to develop their own solutions to community problems" (Maddison, 2009: 487).

A number of authors have presented social enterprise as a culturally acceptable form of business for Aboriginal people, based on the cultural and anthropological features of their society. These features include pluralistic views of society and community sharing of resources (Foley, 2003), aspirations to achieve social change (Frederick, 2008; Wood & Davidson, 2011), the importance of cultural obligations and values (Peredo, Anderson, Galbraith, Honig, & Dana, 2004), and the "powerful drive for collective action" arising from the drive to gain control of indigenous lands (Giovannini, 2012). In an examination of a Maori social enterprise in New Zealand, Overall, Tapsell, and Woods (2010) find that when historical and cultural context are built into business models and governance frameworks, social entrepreneurial sustainability and innovation can result. Pearson and Helms (2013) study a remote Aboriginal social enterprise operating a timber operation, cattle station and tourism facilities in northern Australia. The authors attribute the long-term sustainability of the business to the incorporation of cultural norms, values and hybrid business practices. These business practices include Altman's (2001) hybrid economies, which combine mainstream and traditional Aboriginal economic practices, although how hybrid economies operate in a tourism context is not clear. There has been less attention, however, given to cases to describe how the incorporation of cultural norms and values into business models by Aboriginal social entrepreneurs affects enterprise sustainability. In addition, more understanding is needed of the impact of the external environment in which the Aboriginal social enterprise operates. This research seeks to undertake an evaluation of an Aboriginal social enterprise in order to address these research gaps.

Social enterprise involves organizations using innovative market-based approaches to solve diverse social, economic, educational and environmental problems (Curtis, 2008; Peredo & McLean, 2006). While the term 'social enterprise' includes a diversity of organizational types, the defining characteristics are identified as a high degree of social mission combined with the trading of goods and services (Peattie & Morley, 2008). At the core of social enterprise is the understanding that if the business is not able to generate resources, it will be unable to fulfill its goals. Given this, the ways in which different business models are being used by Aboriginal social entrepreneurs and how this affects enterprise sustainability is an important topic. This research undertakes a detailed case study of an Aboriginal social enterprise tourism venture (Bana Yarralji Bubu) in northern Australia. Following this introduction, this chapter examines existing models for social enterprise and social entrepreneurship in order to examine their relevance for Aboriginal social entrepreneurs. The model used by Bana Yarralji Bubu is presented to describe the holistic approach taken by the Aboriginal social entrepreneurs to achieve inter-related broad-based goals. The results from qualitative interviews are discussed to describe how both the internal social environment and the external environment affect operation of the social enterprise. The chapter concludes with a new model for Aboriginal social enterprise that places the Aboriginal social enterprise within the external environment and emphasizing the need for social cohesion, and balance between social benefits and profitability.

2 Social Enterprise and Entrepreneurship Models

There are many different types of social enterprise organisations, many using innovative approaches to create social benefits or social value. This diversity makes the conceptual framing of these organisations challenging (Dart, Erin Clow, & Armstrong, 2010). Some authors have proposed models for social enterprise based on the level of integration between trading activity and social programs (Cheng & Ludlow, 2008) or the centrality of either profit or mission (Alter, 2006). Others have focused on business model frameworks, describing the design of the essential interdependent systems necessary to create a sustainable enterprise. Vives and Svejenova (2011) use a lifecycle business model as a framework for social business. The business model moves through four stages: origination, design, operation and change, with emphasis placed on the conception or motivation for establishing the business, and the outcome or change bought about by the business. This is consistent with Yunus, Moingeon, and Lehman-Ortega's (2010) finding that the design of social business models is affected by the motivations of the social entrepreneur (Yunus et al., 2010). The authors argue that while social entrepreneurs are motivated primarily by social value and development, "economic gain is important to the extent that it guarantees the financial viability of the social venture" (Mair & Marti, 2004 in Vives & Svejenova, 2011). This model however, does not include the context in which the business operates.

Jiao's (2011) model for social entrepreneurship examines the different components affecting the operation of the enterprise including its context and the impact on social benefits derived. These components include entrepreneurial intention or motivation, human capital, social capital and external factors including social, environment and political environments. However, the role of cultural values as well as the need for economic sustainability is omitted. Overall et al. (2010) on the other hand stress the need for the inclusion of cultural values in the governance of Indigenous social enterprise. They develop a culturally appropriate model for Maori social enterprise based on Maori genealogical relationships. The double spiral shape (or *Takarangi*) is used to demonstrate how interaction between a Maori leader (*rangatira*) and younger innovative tribal member (*potiki*) leads to innovative activity. The authors use this model to demonstrate the tensions between Indigenous cultural contexts and traditional Western governance and business frameworks. They find that innovation and entrepreneurial sustainability are enhanced when historical and cultural contexts are taken into consideration. These results are consistent with the literature where the importance of social-economic, historic and cultural contexts in the study of Indigenous social enterprise development has been widely acknowledged (Anderson, Dana, & Dana, 2006; Tapsell & Woods, 2010).

While these international models are very different yet conceptually useful, developing a framework for Aboriginal social enterprise requires careful consideration of how these components are organized in an Australian context. Pearson and Helms (2013) develop a transitional framework in their study of Australian Aboriginal social enterprise (refer to Fig. 1). The authors view the path to social enterprise as occurring via a transitional stage, which bridges traditional Aboriginal structures and contemporary commercial frameworks. The social enterprise, through mixing traditional cultures and contemporary business practices gradually becomes a commercial enterprise requiring no government funding. The authors find that recognizing the need of clan members to maintain traditional hunter- gather lifestyles at the same time as pursuing commercial activities, guides the enterprise slowly towards a market economy. This model is useful for identifying the need to combine both traditional and contemporary practices for Aboriginal social entrepreneurs. However, it cannot be assumed that this is a smooth or linear process. In addition, the model fails to identify the relationship between the social enterprise and the external environment in which it operates.

Given that this chapter describes a tourism social enterprise, a framework for Indigenous tourism highlighting the role of culture as well as the external environment is not only relevant, but critical to understanding the system that these enterprise operate within. Butler and Hinch (2007) present a model based on a geographic tourism system, after Leiper (1990). In this model there is a flow of tourists from the generating region to the destination where the Indigenous hosts are found. Other active participants in the system are the travel trade, as well as the

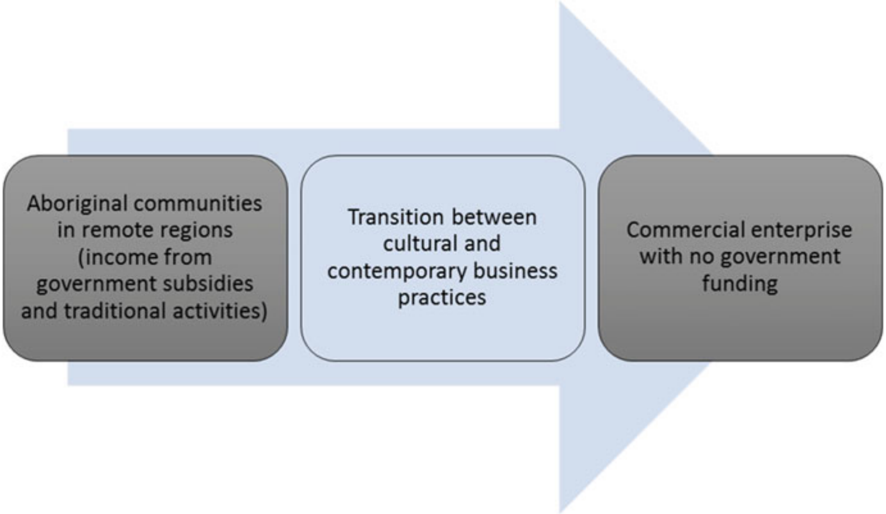

Fig. 1 A transitional model for aboriginal social enterprise. Adapted from Pearson and Helms (2013)

media and governments. Culture plays a central role in this system, and is evident in the Indigenous tourism products, and also implicit in the "basic values and principles that are infused in the way an enterprise is operated" (Butler & Hinch, 2007: 8). This tourism system is impacted by the broader environment, including trends in economic, social, political and natural worlds. Economic considerations can include government support for Indigenous tourism, as well as communal versus private entrepreneurial approaches to Indigenous tourism development. Political considerations can include the exercise of Indigenous legal and political rights as well as the internal politics of Indigenous groups. The natural environment is an important consideration, given the traditional relationship between Indigenous people and their land (Notzke, 2006) and the increasing control of these lands by Indigenous peoples. Finally, the 'culture of poverty' that characterizes the social environment for many Indigenous people, both constrains tourism growth and leads to tourism development goals related to improving basic living conditions (Butler & Hinch, 2007).

3 Research Approach: Qualitative Collaborative Inquiry

This research is drawn from data collected from a larger PhD project working with Bana Yarralji Bubu, a family-run Aboriginal social enterprise tourism venture in northern Australia. The research, approved by the Human Research Ethics Committee of James Cook University, was carried out between 2012 and 2014, and followed the process of Bana Yarralji Bubu business development and operation.

Workshops, interviews, participation and observation were used to explore social enterprise development as well as host and guest interaction at the tourism site (Jennings, 2010). As a non-Aboriginal researcher working with Aboriginal people, it was important to ensure that the research was characterized by collaborative processes. This is particularly important given the Euro-centric academic approaches often used to examine the involvement of indigenous peoples in tourism (Ryan & Aicken, 2005). This research has therefore been carried out in cooperation and collaboration with the Aboriginal business owners to increase cross-cultural understanding and ensure culturally appropriate rigorous research (Rigney, 1999). Semi-structured interviews were also undertaken with a range of owners and operators of Aboriginal tourism social enterprises within the region to give market context. Semi-structured interviews allowed flexibility of participant response, while ensuring basic ground was covered. Secondary sources were also used including academic literature, reports and government policy documents and the internet. Data collected has been analysed using both description and classification. Interview responses were coded into similar categories and analysed using NVivo qualitative content analysis software. Observations and data arising during workshops was written up to allow "a more thorough and comprehensive description of the subject matter" (Kitchin & Tate, 2000: 233).

4 Case Study Results: Bana Yarralji Bubu Social Enterprise

4.1 Location and Background of Research

The social enterprise at the heart of the case study in this research is a tourism venture, Bana Yarralji Bubu. It is owned and operated by an Aboriginal family from the Kuku Nyungkal clan group. The Kuku Nyungkal people are one of the three traditional groups of the Eastern Kuku Yalanji people whose traditional lands stretch between Cairns and Cooktown in northern Queensland, Australia (refer to Fig. 2). Prior to European settlement, the Kuku Nyungkal people occupied their traditional lands based on patrilineal clan estates. Seeing the landscape as humanized, they cared for the land in order to ensure their own health and well-being (Anderson, 1983). When Europeans arrived in northern Queensland in the 1880s Nyungkal people were gradually evicted from their traditional lands. At the same time, they were also able in part to maintain traditional lifestyles and were "insulated from some of the worst excesses of Queensland colonial history" (Wallace, White, & Shee, 2011). However, by the 1950s, most Kuku Yalanji people in the area had been forcibly removed into religious missions and government reserves. Nyungkal people described the trauma of removal from Country and cultural dislocation as making them feel "like a crane standing on one leg (no room for two feet on the ground) on a little island" (Anderson & Coates, 1989).

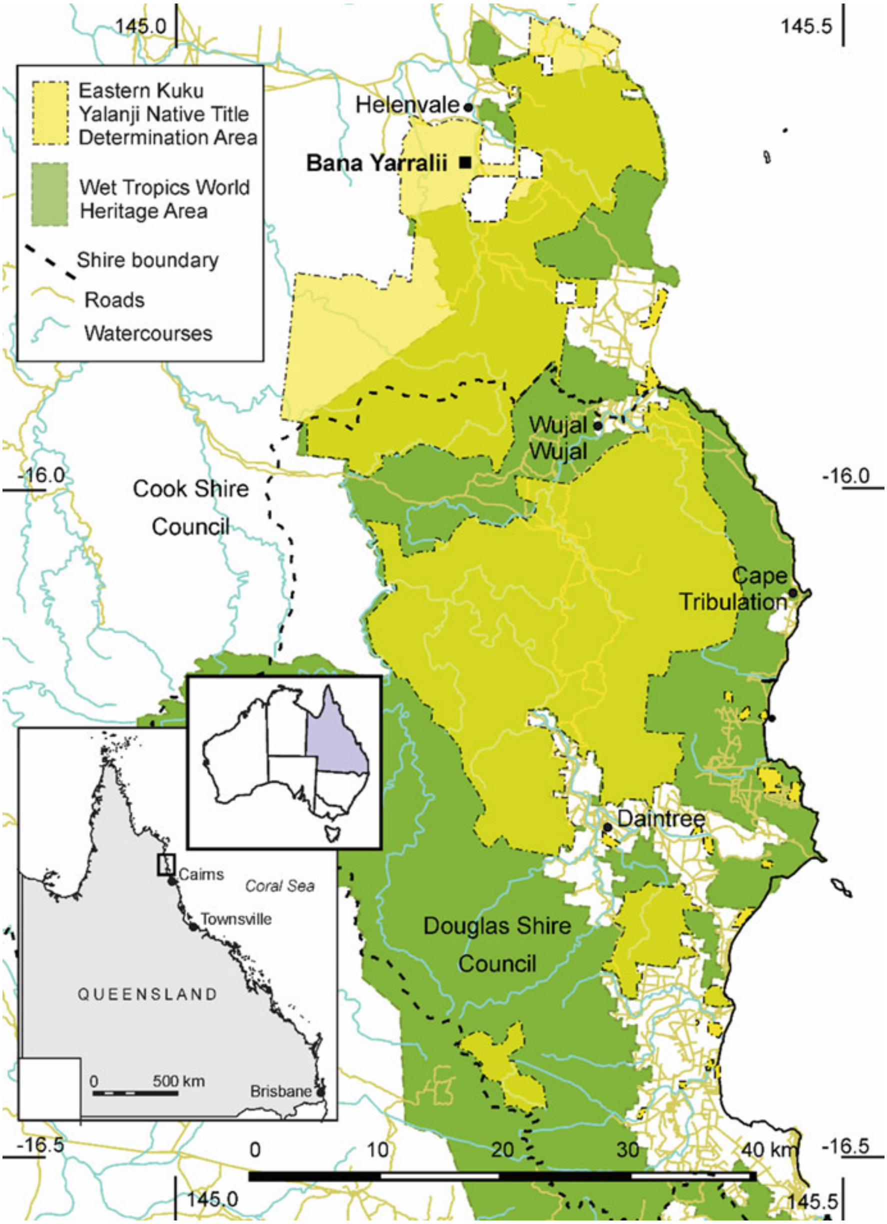

Fig. 2 Eastern Kuku Yalanji Native title determination area showing location of Bana Yarralji Bubu. This map is for illustration purposes only and the boundaries are not authoritative. Source: A. Edwards (2015)

In 2007, after 15 years of negotiation, the native title rights of the Eastern Kuku Yalanji peoples were formally recognised for the first time (NNTT, 2007). Native title recognises the rights and interests of Aboriginal and Torres Strait Islander peoples over their land and waters according to their traditional laws and customs. This includes the right to camp on, hunt animals or gather plants in the native title determination area, however it does not include the right to develop the land for commercial purposes. Following the native title determination, the Queensland state government transferred approximately 65,000 ha of land in the determination area to Aboriginal freehold land. In return for 16,500 ha of this land to be made available for commercial infrastructure development (called the Pink Zone), Eastern Yalanji people set aside the remaining 48,000 ha as a nature reserve which they consequently co-manage with state authorities. Development in the Pink Zone has been very restricted because not only is the land steep and isolated, but the majority of the land is located within the Wet Tropics World Heritage Area, and covered by conservation legislation, making development subject to "relatively high levels of planning regulation" (Wallace et al., 2011: 15) While these agreements have enabled many Eastern Kuku Yalanji people to fulfil their aspirations to return to Country, their return has been soured by the realization that the complex land use and land administration systems governing Aboriginal land effectively prohibit most economic development (Wallace et al., 2011). This means that job creation and enterprise development rates on Nyungkal lands remain low, ensuring the continuation of poor socio-economic outcomes for Nyungkal people. The legacy of traumatic removal from country, and separation from family and cultural tradition continues to be seen in communities dealing with ongoing social issues. See Fig. 2 for a map of the region.

4.2 Bana Yarralji's Business Model

The business owners have established a tourism social enterprise in order to develop a better future for their family and community on their traditional lands.

> This [is] my ancestral place, my parent's place. . . . . .so I came back and moved here 8 years ago, [and today I see] our culture, we neglecting, . . .We want to go back on country, we want to live our lifestyle. . .teaching language, fishing and hunting. . . . . .and to come back and share our knowledge. . . .we believe that spirits are still existing, our parents our grandparents come with us, we can't see them, they can see us, and that's why going back to this, it's very important (M. Wallace, personal communication, 2013).

The owners and managers of Bana Yarralji Bubu, Marilyn and Peter Wallace, have adopted a sustainability compass to guide their social enterprise tourism business (refer to Fig. 3). This compass reflects the equal importance of the four goals of the enterprise and according to Marilyn, "It's our vision, what we want to set our goals on and here's our compass-style of how we want to integrate everything around the workforce projects" (Marilyn personal communication, 2013). These goals are to improve the wellbeing of individuals and communities

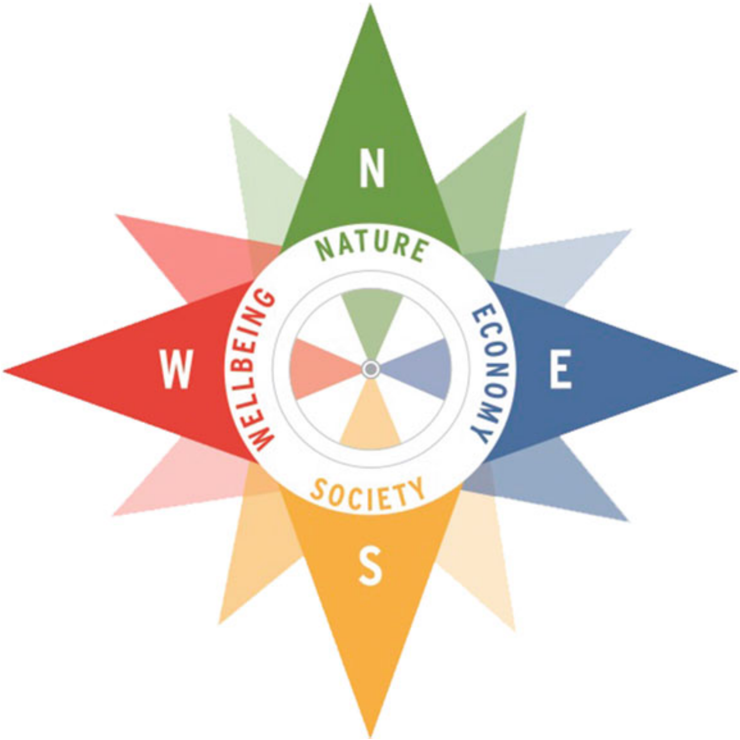

Fig. 3 The compass of sustainability. Source: Atkisson (2011)

through cultural awareness; to protect and manage their land and sea resources; to protect and manage cultural identity, lore and customs; and to create job opportunities. The compass illustrates that all four goals must be achieved in balance if the enterprise is to be sustainable. The business owners describe the vision that drives them as follows:

> To heal ourselves we must go back to our country and focus on positive decisions and outcomes. We cannot look back, only to look forward as custodians for land and sea. We must be creative thinkers to develop relevant opportunities for our mob. We must keep our culture and identity on our *bubu* (country) as a *Nyungkalwarra* (Nyungkal person) for future generations returning to their *bubu* (Bana Yarralji Bubu, Strategic Plan, unpublished 2009).

5 Bana Yarralji Bubu Tourism Operation

The name Bana Yarralji Bubu means 'cool, freshwater country' in Kuku Nyungkal language illustrating the importance of the waterfalls, rivers and streams flowing through their lands where the business owners wish to restore lore and culture

(White, 2011). They run a campsite where they live on their traditional land, inviting tourists to come and "walk on Country" with them.[1] The main customers are educational tourists, such as domestic and international conservation and scientific groups, and school and university groups who come to learn about Aboriginal culture and land. Peak tourist season is between May and November (the dry season), particularly the June/July and September school holidays. The duration of tourist groups' visits vary from 1 day to 1 month and tourist groups vary in size from ten to as many as fifty people. The business owners have not formalized their product range. Instead, lacking market data, they have tried a variety of products based on the demands of visiting groups. These products include cultural activities including painting and dancing workshops, collecting and cooking traditional bush foods, guided walks along bush tracks and learning about traditional ecological knowledge.

5.1 Nature Goal: To Protect and Manage Land and Sea Country

Interview results reveal that the obligation to protect the land is a driving force for the business owners. They describe the importance of protection and respect for sacred sites as follows:

> . . .the sacred sites, that's our asset, why is the land is our asset? The white man law system it treats the body and the soul but not on the spiritual side of things. It comes up in our sacred sites. . .we say you can't go in there, you can't disturb anyone in there. And the waterfall and things like that, we go there to pray and to be a doctor, like going to a university. It gives us power to qualify ourselves (P. Wallace, personal communication, 2014).

The business owners view the tourism enterprise as a way to educate non-Aboriginal visitors about the importance of caring for Country in traditional ways. In addition, collaboration with conservation and land management groups attracts volunteers who participate in environmental protection activities as well as scientific data collection. This is an important source of labour for environmental management activities, however it does not currently constitute a significant revenue source for the enterprise.

[1] 'Country' is the term used by Aboriginal and Torres Strait Islander people to refer to the land they belong to and their cultural connection to that land.

5.2 Wellbeing Goal: Healing Through Cultural Awareness

The business owners are strongly motivated by increasing well-being in their family and community, as well as the wider non-Aboriginal community. A key strategy for improving wellbeing in the wider community is through increasing understanding and cultural awareness between Aboriginal and non-Aboriginal people. This occurs through interaction between tourists and the business owners, and takes the form of fire-side stories, informal talks and discussions and participation in cultural activities. From this interaction, the business owners feel pride in teaching others about their culture, while tourists gain understanding through personal connection with the business owners. This personal connection is enhanced through informal and natural approaches such as story-telling and conversation. This strong sense of connection between tourists and Aboriginal people has been a highly successful outcome for the enterprise.

The goal of increasing wellbeing in the local Aboriginal community has been more difficult to achieve. The business owners want to provide culturally appropriate, community supported programs, such as cultural and language camps for the local Nyungkal community. Hosting camps at the tourism enterprise is seen as a way to allow community members to reconnect with Country, and get away from distractions and tensions in local towns. The camps are also designed to educate the community about how to solve social issues such as drinking, gambling and poor health outcomes. However, results from interviews indicate that community jealousy and inter-family tensions are impacting the ability of the business owners to fulfil these objectives. For example, community members can be reluctant to be involved in cultural camps due to these jealousies and tensions. One way the owners have tried to deal with this issue is through the incorporation of Aboriginal governance systems in the enterprise. They have developed a traditional Aboriginal (or *bama*) governance structure featuring a council of Nyungkal elders to ensure things are done in accordance with cultural protocols. This governance structure has helped the enterprise to gain support from the clan, however tensions still exist.

> What we want to do is follow our footprint. Follow our kinship...we want to come from the youngest member of the family... it's the structure...Like without that structure, you're on shaky ground (P. Wallace, personal communication, 2013).

5.3 Society/Cultural Goal: Protecting Cultural Identity, Rediscovering Lore and Customs

Interview results reveal that the business owners view the protection and management of lore and custom to be a major focus of the enterprise.

> ...Our lore and custom is at risk, our language, our community... our flora and fauna and land is at risk. All of those things...it goes right back to how people are connected to the land in a tribal way and it's something that we want to carry on. We've seen an opportunity

> when we've got land that we can start pulling something together. Start consolidating our lore and custom ... and the opportunity is here (P. Wallace, personal communication, 2013).

This consolidation is achieved to a certain extent through the tourism enterprise, as culture is communicated to tourists. However, the aims of the business owners are broader than just providing cultural education experiences to tourists. They also seek to improve knowledge of lore and custom throughout the wider Nyungkal community, through the camps described above, as well as holding language classes and creating a database of traditional ecological and cultural knowledge. These diverse projects have meant that the business owners have frequently lacked adequate time or resources to see all projects through to completion.

5.4 Economic Goal: Creating Culturally Appropriate Job Opportunities

The business owners are strongly motivated to create jobs on Country, so that family and community members do not have to move away to find work. This can enable Nyungkal people to derive an income on the land as well as fulfil cultural obligations to that land. The aim is to use the enterprise to create tourism jobs to ensure future livelihoods for family and the younger generation.

> We hope to do something like that- train our young people. Every bit of training helps. And watering that plant [the young person] to help them get their roots down. And no-one else is doing it in our community...We want to take these guys as far as having their own business or having a share in the business. And looking at the caravan park and camp ground ... and invest in the whole thing, create real jobs for them. We want to take them that far... (P. Wallace, personal communication, 2013).

Despite the goal of job creation, the ability of the enterprise to make a profit and provide employment is very constrained. One of the reasons for this is that the business owners lack business experience, particularly in the tourism sector. Another constraining factor for the enterprise is the small-scale and seasonal nature of the tourism business. The family usually close their business during the wet season (which runs from November to April) as tourists numbers drop with the difficult travel conditions. Even during the tourist season, the tourism enterprise can only support a limited number of employees and is vulnerable to international conditions. This is partly due to the small volume of visitors and low profit margins of the enterprise. In addition, cultural obligations impact the ability of social enterprise to run effectively. The business owners are often obliged to share profits and business assets with extended family members, resulting in lack of capital accumulation and constant replacement of assets.

The development of the business has also been impacted by the current nature of land administration and land use planning regimes for Aboriginal land. Aboriginal land is granted as communal title and formally held by land trusts on behalf of the traditional owners of the land. The land cannot be bought, acquired or forfeited, which prevents land being used to access capital and therefore prohibits tourism business growth (Schmiechen & Boyle, 2007). An Aboriginal leader describes how "the great majority of our assets are tied up in dead capital. We can't use our buildings, land, resources and other assets in the same way as other people in the Australian economy" (Ahmat, 2003). In addition, even if resources can be found to start a business, individual or family-run Aboriginal tourism operations face extreme challenges establishing tourism infrastructure on Aboriginal lands. This is because of the complex regulatory and planning regimes that prohibit much development on Aboriginal land in northern Queensland (Wallace et al., 2011). In the case of Bana Yarralji Bubu, this regulatory and planning system has resulted in a 7 year battle to build even the basic amenities (such as a toilet block) required for the tourism enterprise. They have succeeded because of their persistence and ability to use non-Aboriginal social networks to get pro-bono specialist advice and support for their development applications. They have also used their personal skills to access resources from the wider community to help them establish their enterprise. Over the years, this has included everything from getting business expertise and planning knowledge from corporate mentors, to getting volunteers to help build tourism facilities at the enterprise site.

6 Discussion

This research finds that Bana Yarralji Bubu have provided a number of benefits through the social enterprise including environmental protection, cultural education and cross-cultural understanding. Cross-cultural understanding is enhanced through the informal interactions between tourists and business owners. The sense of personal connection felt by tourists with the business owners enhanced their understanding of some of the issues affecting Aboriginal Australia, making them question their preconceptions about Aboriginal people. These results are consistent with findings that tourism can contribute to mutual understanding between people of different cultures and lifestyles by changing tourists' attitudes and enhancing cross-cultural understanding (Higgins-Desbiolles, 2006). In addition, when tourists visit the enterprise, they learn about traditional land management techniques and the importance of caring for Country. Through participating in land management activities, they contribute to land management outcomes.

Giovannini (2012: 1) suggests that social enterprise "appear[s] to be able to support the involvement of Indigenous peoples at the community level and tackle specific economic and social concerns affecting these communities". However, this research finds that these concerns can only be addressed with adequate resources. For example, jobs created through social enterprise tourism are an important means of creating employment on Country as well as introducing "new knowledge, skills. . .and market opportunities to Indigenous communities" (Kerins, 2013: 6). Employment also gives pride and self-esteem, thereby fostering wellbeing, social capital and self-reliance through the strengthening of family and community networks (Tedmanson & Guerin, 2011: S32). However, this research shows that the enterprise must be financially sustainable in order to provide employment. This requires the creation and operation of a profitable social enterprise in the mainstream market economy. That is not to say that Aboriginal social enterprise should pursue Western business models at the expense of cultural values, particularly given the widely noted differences between Australian Aboriginal norms and mainstream Australian society norms (Altman, 2003; Foley, 2003). However, it does indicate that the tension between achieving social, economic and cultural objectives without integration into a market economy is not easily reconciled. Aboriginal cultural values demonstrate that there are different ways of measuring what constitutes wealth and success with success "...not measured in terms of tangible assets, but in the pluralism of familial relationships, religion, and spiritual connections with the landscape" (Pearson & Helms, 2013: 52). However, it is also important to acknowledge that a profitable enterprise is better able to put in place community-level programs addressing the local concerns affecting the community.

This research has also shown that the viability of the tourism social enterprise is threatened without adequate focus on business planning and development. The business owners' adoption of the sustainability compass, a tool for sustainable development planning, reflects their vision of achieving broad-based benefits for their family and clan group. However, the compass is designed to be used for "framing, defining, assessing and measuring progress towards sustainability" rather than as a business model (Atkisson, 2014) It can be a useful tool for revealing the interrelatedness of the four components of nature, economy, society and wellbeing in a sustainable system, however it is problematic as a business model because it does not focus on the practicalities of creating and sustaining a competitive business. In the case of Bana Yarralji Bubu, their focus on achieving the interrelated goals of nature, society and wellbeing has diverted attention away from the need to ensure the economic sustainability of their enterprise. This approach is consistent with Alter's (2008) social enterprise model based on the centrality of mission over profit. However, as Vives and Svejenova (2011) have pointed out profit and growth are vital to secure the financial sustainability of social business. Successful Aboriginal social entrepreneurs must be able to integrate economic participation, social issues, cultural values and indigenous governance systems (Pearson & Helms, 2013). In the case of Bana Yarralji Bubu, one way that their economic sustainability could be enhanced is through a deeper understanding of the tourism market in which they are involved. This would enable them to develop a tourism product range to target specific segments of the educational tourism market. More information about the educational tourism market would benefit the business owners because it would enable better decisions to be made about what tourism products to provide.

Using a governance structure "characterized by strong cultural and social ties" rather than a 'poorly-fitting' Western model (Banerjee & Tedmanson, 2010) is seen in the literature as enhancing opportunities for Aboriginal economic success (Altman, 2003; Cornell & Kalt, 1995) particularly in a social enterprise context (Martin, 2006: 9). However, in this research, the results have been more ambiguous. The development of an Aboriginal governance system for Bana Yarralji Bubu has not been enough to guarantee financial profitability, yet it has been partially successful in enhancing social cohesion in the community. This is important because lack of social cohesion can adversely affected the take-up of social benefits by the social enterprise. This can come from the lack of bonding and bridging social capital noted in Aboriginal society, as a result of the removal of Aboriginal people from traditional lands, cultural dislocation, welfare and substance abuse (Bennett & Gordon, 2007). Negative forms of social capital such as the downward levelling of norms are also common in societies suffering from adversity and exclusion (Portes, 1998). This means that individual success is frowned on because it threatens the unity of the group. An Aboriginal leader suggests that Aboriginal social entrepreneurs face opposition when the community fears they will monopolize enterprise opportunities as well as resources such as communally-owned land (Ahmat, 2003). For Aboriginal entrepreneurs, the "cultural and social alienation [they suffer] as a direct result of their achievements" can be a high price to pay (Foley, 2003: 139). The social enterprise literature emphasizes that social enterprise needs to be embedded in local socioeconomic and cultural settings in order to access resources, legitimacy and support (Granovetter, 2005; Mair & Marti, 2004). However, the existence of negative social capital in those settings and its effect on social enterprise operation must also be noted and is an important finding of this research. This finding suggests that perspectives on Aboriginal social enterprise must acknowledge social cohesion at both the family and clan level is critical to the overall success of the venture. Strategies to enhance social cohesion should be put in place before the commencement of the enterprise.

Finally, the external environment was found to impact the development of Aboriginal social enterprise tourism ventures. The consequences of past government policy are seen in Aboriginal communities still dealing with the on-going and broad-reaching effects of cultural dislocation and removal from traditional lands and lifestyles. Efforts by Aboriginal social entrepreneurs to address these effects through the creation of social enterprise are negatively impacted by their inability to use their land as capital for business development. In addition, the planning and regulatory regimes that apply to Aboriginal lands make establishing tourism infrastructure on Aboriginal lands extremely difficult. Without reform of these regimes, tourism development, including social enterprise tourism, will be curtailed. For Aboriginal social entrepreneurs without a high level of skills and networks, accessing the finances to employ specialists in support of development applications and dealing with high levels of government regulations is extremely difficult (Wallace et al., 2011). While in the long-term reform is needed of these regimes, in the short-term, expertise and funding to assist Aboriginal tourism social entrepreneurs negotiate complex regulatory environments is essential.

6.1 A New Model of Aboriginal Social Enterprise

A new conceptual model of Aboriginal social enterprise is proposed incorporating the findings identified through this research (refer to Fig. 4). Social cohesion sits at the centre of the model, and the social enterprise is located firmly within the social structure of the community and clan group. These relationships, characterized by cultural obligations and the need for social cohesion, affect the operation of the enterprise, in particular the creation of social impact by the enterprise. The way in which the enterprise operates is also affected by the interconnected goals of the Aboriginal social entrepreneurs, and the way they make decisions about the enterprise. If decisions about the social enterprise favour social mission over profitability, then economic sustainability will be threatened. These goals and decision-making processes are informed by Aboriginal social and economic structures and cultural belief systems that frequently clash with non-Aboriginal approaches. In addition, external influences impact the operation of the social enterprise. These influences include the land administration system, as the granting of native title rights for Aboriginal people does not include the right to commercially develop their land. The complex and restrictive land use planning system also acts to restrict development in favour of environmental protection. In addition the tourism market impacts the enterprise with specific requirements for Aboriginal tourism products to

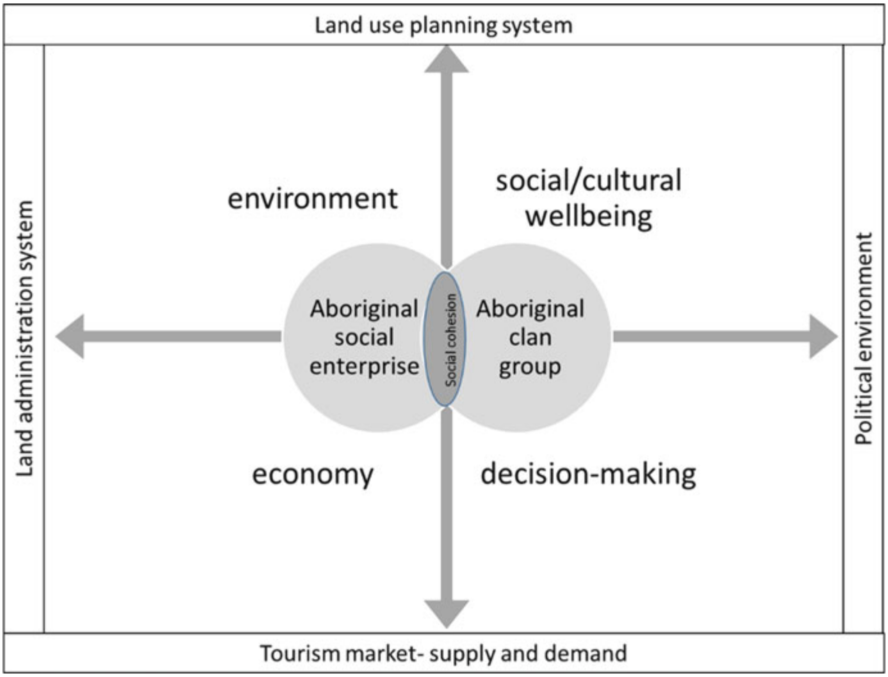

Fig. 4 A new model for aboriginal social enterprise (developed for this research)

which the business owners respond. Finally the political environment, in the form of past and present government policy, impacts both the need for and operation of Aboriginal social enterprise. The social enterprise is impacted by these legal, regulatory, political and economic environments, and these impacts directly affect the operation of the enterprise.

7 Conclusion

The creation of Aboriginal social enterprise tourism ventures is challenging. It requires the ability to balance economic, social, cultural and environmental goals. Aboriginal social entrepreneurs must also balance the need to acquire resources and pursue profitability with the need to ensure social cohesion. They must also have a high level of skill and resources to deal with the complexity of land administration and land use regimes over Aboriginal land. However, while the challenges are many, the potential rewards are also high. The creation of cross-cultural understanding between Aboriginal and non-Aboriginal peoples in a tourism context is a valuable outcome of Aboriginal tourism social enterprise. In addition, the potential for tourism social enterprise to address the broad-based goals of Aboriginal social entrepreneurs can be enhanced with equal consideration of economic goals.

By understanding more about the challenges facing Aboriginal social enterprise tourism operators, innovative Aboriginal approaches to social problems can be created. Social benefits and social change can and should be directed and provided by Aboriginal communities and individuals. Aboriginal social enterprise frameworks can offer more scope for empowerment due to greater recognition of Aboriginal governance structures within the social enterprise framework, more flexible business arrangements that can be employed in social enterprise models, and the close alignment of social enterprise goals with Aboriginal agendas. Successful social enterprises can potentially reduce reliance on government funding, increase Aboriginal autonomy and provide services to Aboriginal communities. However, careful consideration of the relationship between social enterprise goals, social cohesion, economic sustainability and cultural values is needed.

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Part IV
Conclusion

Moving Tourism Social Entrepreneurship Forward: Agendas for Research and Education

Pauline J. Sheldon, Dianne Dredge, and Roberto Daniele

Abstract This chapter concludes the book by considering the role that research and education can play to move the TSE agenda forward. In addition to consolidating the chapter authors' thoughts about the future of SE and tourism, it also lays out some directions for research tracks in the future. It considers the changes needed in research approaches, in our universities, our curricula, our learners, and ourselves as academics. These changes we hope will stimulate the dialog on how TSE can mobilize the energy, vision and social spirit of those who seek to change the world for the better through tourism.

Keywords Future • Education • Research • Social entrepreneurship • Tourism

1 Introduction

Reducing poverty and inequality, addressing climate change and progressing real improvements in sustainable livelihoods at a global level are among the most pressing challenges we face at a global level (OECD, 2015; World Economic Forum & Schwab Foundation for Social Entrepreneurship, 2016). In this context, over the last three decades tourism scholars have discussed tourism as a tool to address poverty and promote sustainable livelihoods, as a route to community empowerment and self-determination, and as a means to protect and sustain local environments (e.g. Bolwell & Weinz, 2008; EU Commission, 2013; Tao & Wall, 2009). Within these discourses, the claim has regularly been made that tourism is capable of simultaneously delivering economic, social and environmental value.

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Rhetoric has often dominated these discussions and well-meaning proponents who passionately believe in the promise of tourism have sometimes generalized and extrapolated the successes of individual projects to make grand claims. The problem with such claims is that they (usually) assign a positive value to tourism prior to the research actually taking place. Examples are statements such as 'tourism results in social, economic and environmental value' or 'tourism is inherently good'. In the process, any real understandings about the strength and weaknesses of tourism, and the value it produces in different settings and for various stakeholders are obscured in the pursuit of making the point about tourism's importance. Our interest in this book has been to offer a more variegated and situated appraisal of TSE, and to avoid polemic claims about its value before we really understand its nature. That said, the chapters of this book provide a certain optimism in that they represent an interesting and potentially valuable alternative to traditional tourism practices.

To date, tourism has largely retained its 'business as usual' focus on growth, jobs and economic returns, and in practice, the drive to maximize financial return is often treated separately to, and prioritized over, the pursuit of social and environmental benefits (Hall, 2007). Tourism social entrepreneurship—an umbrella term to capture a range of innovative approaches and models for tourism that deliver blended economic, social and environmental value—is explored in the book's chapters as a potential way forward. In particular, several chapters illustrate cases where TSE, whether for-profit or not-for-profit, can deliver tourism development that not only challenges 'business as usual' approaches, but also treats social and environmental value on an equal footing to economic value (see chapters "Exploring Social Entrepreneurship in Food Tourism", "Knowledge Dynamics in the Tourism-Social Entrepreneurship Nexus", and "Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism"). But it is important to resist falling into rhetoric, and build a knowledge base to guide forms of tourism that can directly and meaningfully address the above-mentioned global challenges. A research agenda that builds deeper understandings, that informs practice and that highlights ways to optimize the blended social, economic and environmental value of tourism is also needed. Furthermore, a more sophisticated approach to education is needed to produce a new breed of tourism managers with the knowledge, skills and competencies to move beyond the old binary divides and trade-offs between financial versus social interests towards a new blended-value operating system of the future (Emerson, 2003, 2006).

The aim of this book has been to examine tourism social entrepreneurship through a mixture of theoretical and conceptual explorations and practical case studies. Chapter authors have suggested how TSE can become more than just an alternative model of tourism, how it can take a more central and transformational role in contributing to a better world, and how research and education can contribute to its growth. The aim of this final chapter is to draw these thoughts together, extend them, and suggest ways that TSE can develop in the future. In the spirit of providing this broader perspective, we present a research agenda for the field of Tourism Social Entrepreneurship that builds upon and extends the observations of the authors in this volume. We then go on to suggest ways that the current educational system will need to change to nourish the type of learning required for students to become TSE change-makers.

2 A Research Agenda for TSE

Research agendas may be articulated for a variety of reasons. For example, research agendas may aim to build frameworks of scientific knowledge, to build normative guidance about what should be done, or to fulfill other objectives dictated by our higher education institutions and the policy contexts in which they operate, such as publications, citations and the pursuit of metrics. We offer this third motivation somewhat cynically, but realize that there are some researchers who will see social entrepreneurship as a new topic and therefore an easy target for quick publication. Motivated by the need to develop a more sustained and serious research agenda, the editors and authors of this volume are keen to encourage a broader and more holistic approach than that motivated by such opportunism. Therefore, as a nascent area of research, and one that we believe needs to be addressed from a variety of perspectives and methodologies, we see the need for valuable research in a number of overlapping areas:

- Conceptual and theoretical research on TSE;
- Research that examines operational aspects of TSE;
- Research that examines the relational characteristics between entrepreneurs, communities, governments and businesses over time and across multiple scales with a view to understanding, for example, capacity building, scaling and social innovation systems;
- Research that examines the individual characteristics, qualities, behaviors and motivations of social entrepreneurs;
- Research that examines the interplay and effects of various contexts and the effects of these contexts on the successes and failures of TSE; and
- Research that tracks the performance of TSE, that develops new metrics for the delivery of blended value and that assists in assessing the overall value of TSE as an alternative approach to mainstream tourism business models.

These areas of potential research are outlined below. But before we detail these areas, it is also useful to note some considerations that can assist researchers in positioning their research in order to maximize critical insights for practice. First, we recommend that researchers adopt a position of critical agnosticism to the rhetorical claims made about TSE in the literature. That is, researchers need to start from a position of being open and critical to the strengths and weaknesses of TSE, and not to start from the value-full position that TSE is inherently good and the aim of the research is to reinforce this pre-existing view. Only then can we build understandings of TSE and pay attention to the concrete and situated valuing of TSE as a set of practices (Ren, Petersen, & Dredge, 2015).

Second, it is important to not only pay attention to TSE, to examine its characteristics and impacts, but also to explore the silenced voices, alternative perspectives and consequences beyond a tourism-centered view of the world. In other words, tourism is interconnected with other social and economic practices, and assessing TSE within its wider complex setting is important. Third, and associated with the above, it is important that TSE research pay attention to alternative perspectives and the variegated practices of actors, and to reflect on the multiple ways that valuing the benefits and impacts of TSE takes place. Fourth, our position is that TSE is a situated and contextual set of practices, and that it is important to avoid overgeneralizations and grand claims that transcend the particular settings that give rise to the TSE's value and its successes and failures. Fifth, and finally, TSE research should stay focused on impact. Research for the sake of publication alone is wasteful. Both theoretical and pragmatic research can contribute important insights and knowledge to assist in creating a better world, and research should keep in focus what matters and how a better world can be create through knowledge and understanding.

2.1 Conceptual and Theoretical Research Opportunities

Greater attention to the conceptual and theoretical dimensions of TSE is needed. The first seven chapters of this book make some headway in exploring the key characteristics and operational dimensions of TSE and why it differs from traditional business models of tourism. They explore the societal drivers for TSE, the emergence of different TSE models, typologies of social entrepreneurs, and the nature of innovation in TSE. As the field develops it is important to make sure TSE research does not develop in isolation from the wider body of social entrepreneurship literature, and that knowledge is shared across disciplinary boundaries.

Mottiar and Boluk (chapter "Understanding How Social Entrepreneurs Fit into the Tourism Discourse") and Day and Mody (chapter "Social Entrepreneurship Typologies and Tourism: Conceptual Frameworks") invite tourism researchers in other fields to embrace TSE as part of their study framework. First, conceptualizing and theorizing the field is called for. Of course, the more established literature on social entrepreneurship provides the basis to commence this work. Buzinde et al. (chapter "Theorizing Social Entrepreneurship Within Tourism Studies") suggest some important research avenues that can contribute to further theorizations of social entrepreneurship and tourism. These are (1) how social enterprises can offer sustainable solutions to the world's social problems within the context of tourism, (2) an ontological discussion related to social actors influencing social change as an opportunity to undertake critical institutional analyses (i.e., profit, non-profit or public sector) of tourism related social enterprises, (3) research related to the interactions between social entrepreneurs and the place-based or non-place based communities to understand the collaborative efforts and political climates conducive to social change, and (4) what lessons can be gleaned from cases in which social entrepreneurs' social missions differ from the visions espoused by communities? They also argue that further research into social enterprises in various tourism sectors is needed to amass evidence for best practices within the field. In their view, and mirroring our observations about the tendency for rhetorical arguments to support TSE, scholastic endeavors must go beyond idealizing examples of social entrepreneurship in order to critically examine the sustainability (social, cultural, economic, political, and environmental) of such initiatives. Furthermore, TSE produces different outcomes and impacts that are valued differently by different stakeholders. Understanding the way that these valuing practices take place, and how value is produced, yields important insights into how different outcomes of TSE fall unevenly across different sets of actors.

2.2 Operational Aspects of TSE

Corporate social responsibility (CSR) has made its way into the tourism business agenda, and progress has been made in some cases (Alfonso, 2010; Inoue & Lee, 2011). But despite the claims of achievement associated with CSR, an important question holds true: is CSR primarily directed towards the financial bottom-line and its corporate shareholders, with the delivery of social, environmental or other benefits remaining a secondary concern? In this way, delivering social value becomes an add-on, and is not strategically embedded in the business model as many call for (e.g. Chouinard, Ellison, & Ridgeway, 2011; Porter & Kramer, 2011). Charges of CSR being a form of green or social 'washing' to achieve market advantage can arise (Conrady & Buck, 2010). In contrast, TSE incorporates social responsibility into the strategic business model itself, and reflects a different type of ethical responsibility to deliver net positive gains on social issues. In this way, TSE goes well beyond CSR to deliver benefits beyond its own balance sheet. In order to further understand TSE and its advantages, comparative assessments with CSR and other models may provide useful insights.

Many chapters in this book explore the operational characteristics and challenges of TSE from both conceptual and practical perspectives. There are diverse TSE models aiming to deliver different types of social, economic and environmental benefit in different circumstances. Daniele and Quezada (chapter "Business Models for Social Entrepreneurship in Tourism") seek to capture this diversity, but as the field continues to expand and more models come to light, further analysis will be required. The concept of blended value—its construction within different business models, its delivery via scaling and ecologizing initiatives, and its measurement—is little understood and in need of greater research attention. Moreover, TSEs tend to innovate by recasting relationships between producers and consumers and by creating new blended value propositions as demonstrated in chapter "Exploring Social Entrepreneurship in Food Tourism" by Kline et al. These operational dimensions are worthy of greater research to extract understandings and insights that can apply in other contexts.

At an operational level, knowledge co-creation and information dissemination are important in expanding and diversifying TSE in the future. In chapter “Knowledge Dynamics in the Tourism-Social Entrepreneurship Nexus”, Phi et al. shine the spotlight on the need to better understand the cross-sectoral knowledge dynamics at play in TSE. They observe that knowledge co-creation can be assisted or hindered by institutional factors, and better understandings of these factors can help to improve knowledge flows and shared knowledge. Such insights will allow the praxis to be strengthened and thereby assist policymakers in fostering conditions that generate innovation.

2.3 Relational Characteristics

In chapter “Social Innovations in Tourism: Social Practices Contributing to Social Development”, Mosedale and Voll observe that TSE needs to be viewed in the broader context of social innovation which is being driven by neoliberal ideologies. This includes support for government withdrawal from addressing social issues, privatization of social services and a shift of responsibility towards the individual. We also suggest that TSE is a response to a ‘moral’ or ‘caring turn’ that is taking place in response to the excesses of late modern capitalism and the impacts of neoliberal strategies particularly on poor and marginalized communities and individuals (Noddings, 1999). This represents a refocusing of attention on a relational approach to ‘caring for’ individuals and communities rather than an externalized form of ‘caring about’, for example, the production of tourism. While ‘caring for’ highlights a moral commitment to act for the other, ‘caring about’ can deteriorate into a political and utilitarian concern for an issue (e.g. sustainability, poverty alleviation) that may not translate into the ‘caring for’ ethic. In this context where there is a push for social innovation, and the ethics of care, interesting research questions about the relational characteristics of TSE are triggered. Who are the key actors in TSE? What are their relational characteristics? How do they construct their ethical position in relation to the other? And how does this ethical position differ between TSE and other forms of tourism business?

Both Dredge (chapter “Institutional and Policy Support for Tourism Social Entrepreneurship in Tourism”) and Daye and Gill (chapter “Social Enterprise Evaluation: Implications for Tourism Development”) see the need for TSE research to be dynamic and innovative, to respond to, and remain relevant to the complex, ever changing social interactions and evolutionary currents in today’s world. In particular, Dredge highlights the need for researchers to better understand the effects of policy and institutional conditions on the success of social enterprises, and on the scaling and ecologizing of social entrepreneurship into a movement. This requires developing insights into the relational strategies of TSE, the challenges and opportunities of scaling TSE, and the relations between TSE, governments and communities. Furthermore, Mosedale and Voll (chapter “Social Innovations in Tourism: Social Practices Contributing to Social Development”) flag the importance of building relations between TSE and tourism scholars. They argue that tourism researchers with experience in community-based tourism planning must engage in academic and public policy debates on social innovation, and participate in the co-creation of knowledge for and about TSE.

The need to research value chains in TSE is highlighted in chapter "Exploring Social Entrepreneurship in Food Tourism" by Kline et al. They point out that TSE in the food context has many entry points for the social entrepreneur. Food entrepreneurs can leverage contacts within many different microsystems to heighten awareness to neglected positive externalities within the macro system. They suggest that researchers examine all sectors of tourism and hospitality that are attracting TSE activity and analyze the value chain impacts and the various microsystems that each effects. This, they argue, will provide better insight into the impacts on the whole destination.

At the destination level, research opportunities exist to better understand the relational characteristics of TSE within the destination, and how their blended value proposition can add a unique marketing edge. For example, the social and environmental value delivered by TSE will appeal to certain market niches and new attractions and experiences might be identified that can diversify the destination's offer. Accordingly, Mottiar and Boluk (chapter "Understanding How Social Entrepreneurs Fit into the Tourism Discourse") see a need for TSEs to be recognized as stakeholders in destination management activities and suggest more research on how they contribute to the destination.

2.4 Characteristics of Tourism Social Entrepreneurs

There is a well-developed body of research examining the individual characteristics, behaviors, motivations and values of social entrepreneurs. Drawing upon this research, opportunities exist to build better understandings of how tourism social entrepreneurs operate, and how they approach capacity building in and across the tourism system. Research on individual leadership traits and distributed leadership attributes and strategies would also provide useful insights to contribute to the development and refinement of TSE practice.

Additionally, Day and Mody (chapter "Social Entrepreneurship Typologies and Tourism: Conceptual Frameworks") suggest that more research is needed in the practical skills and competencies needed for successful tourism social entrepreneurs, who often struggle with balancing their social mission and their financial mission, as well as the many other strategic and tactical aspects of running a TSE. Mottiar and Boluk (chapter "Understanding How Social Entrepreneurs Fit into the Tourism Discourse") also draw attention to the role of social intrapreneurship, and how passionate and visionary individuals inside tourism organizations (public and private) can drive and deliver blended value. More research into the interaction of social intrapreneurship and CSR could assist in moving CSR to a more authentic approach to creating social value.

2.5 TSE and Its Context

The above research opportunities provide important conceptual, theoretical and practical insights into TSE. However, research is also needed that investigates the interplay between TSE and broader social, economic, environmental, political and cultural contexts that influence its emergence, development and resilience over time. Moreover, generalized scientific knowledge and normative guidance makes it difficult for us to understand why different TSE models emerge and what the strengths and weaknesses of these various models are in different contexts. The contexts, frameworks and systems (e.g. business, financial, political, education and human resources, cultural and control) which affect the adoption of CSR by corporations, can provide some understanding of the contexts where TSE might be more successful (Matten & Moon, 2008). Understandings of these contextual influences can also reveal insights into what good actions might be in particular circumstances (Flyvbjerg, 2004; Geertz, 1990). We believe much can be learned from investigating TSE in action, by learning from its variegated operational characteristics, the interplay between TSE and its organizational and institutional settings, and by focusing attention on how aspects such as power, value, scalability, ethics and agency are given meaning in different contexts.

2.6 Tracking the Performance of TSE

Dredge (chapter "Institutional and Policy Support for Tourism Social Entrepreneurship in Tourism") and Daye and Gill (chapter "Social Enterprise Evaluation: Implications for Tourism Development") both note that as TSE activity grows, tools and methods to measure and evaluate its effectiveness in delivering social value will be needed. In particular, research is needed to better understand the nature of blended value and to assess claims that TSE delivers benefits beyond traditional 'business as usual' tourism. The blended value delivered by TSE cannot be conceptualized as a single entity but is rather a composite of intertwining economic, social and environmental values (Emerson, 2006). Understanding the nature of this blended value and how it can be leveraged to optimize impact and maximize returns for the variety of stakeholders involved is a challenge for researchers. It moves away from the segregated approach of measuring social, economic, environmental value separately to understanding value as a holistic composite phenomenon. This new conceptualization will require new ways of defining value, new approaches to tracking the delivery of this blended value, and new ways of assessing the performance of TSE over time. It will require both traditional numeric and econometric approaches, and increasingly, the use of new qualitative assessments. Monitoring and evaluation processes need to be designed, new methods and metrics need to be developed, and their value, use and effectiveness assessed (e.g. see Mair & Marti, 2013; Taplin, Dredge, & Scherrer, 2014).

Tracking the performance of TSE would include monitoring and evaluating the impacts of government policies and programs. Are their approaches to support TSE effective? Do they achieve their intended outcomes? What are the unintended positive and negative consequences of such policies and programs? Governments and international organizations will require such information to improve and refine their policy approaches.

Finally, a common opinion among the authors of this volume is that TSE research must be engaged, relevant and impactful. Under the current neoliberal public management regimes in higher education, academic research has often been valued for its ability to progress the career of the researcher or the prestige of the institution (Hazelkorn, 2009). Instead, we support calls for the creation of a new approach to research in tourism in general, and TSE in particular, that values its ability to solve problems using innovative approaches, and to impact society in positive and progressive ways. This requires the re-conceptualization of what impact means in tourism research, a move away from citations and publication metrics, and the redesign research systems that foster that societal impact (Chatterton, Hodkinson, & Pickerill, 2010; Radice, 2013). The TSE field is an excellent one for exploration and pilot projects in research methods and approaches.

3 An Education Agenda for TSE

The research agenda outlined above aligns with the need for an education agenda. Here, education is much more than a traditional focus on teaching and learning but encompasses the full range of formal and informal opportunities for knowledge co-creation, sharing and personal and professional reflexivity. Social entrepreneurship education has been around for some time, and there are innovative approaches to problem solving and information sharing that dissolve traditional boundaries between teacher and learner (Heady, Rickey, & Ogain, 2011; Jones, Warner, & Kiser, 2010). However, tourism higher education programs have not yet embraced the topic of TSE with any vigor. It is a relatively new phenomenon within tourism education, but other reasons contribute to its absence in tourism curricula. For example, tourism is a complex multidisciplinary field and innovation can be impeded by an already crowded curriculum where subjects and majors are delivered in silos. There are few academics with expertise and knowledge to be able to teach tourism social entrepreneurship but many who may be able to teach social entrepreneurship from a wider lens—and we require their input, expertise and engagement. TSE also requires alternative pedagogies with a deeper more grounded and situated style of experiential and values-based learning as well as design thinking approaches (Beckman & Barry, 2007; Meyers & Nulty, 2009; Owen, 2006). These are often difficult to deliver in institutions where the economic bottom-line dictates large class sizes and mass modes of delivery. Moreover, competition and standardization of curricula have meant that there is little room to innovate across programs and disciplines (which is an inherent requirement if

TSE is to deliver blended value across economic, social and environmental domains). As a result, any introduction of TSE education is likely to be driven by innovative and visionary intrapreneurs within higher education institutions, or innovative start-up labs and incubators that choose to work outside the boundaries of formal higher education (e.g. the School for Social Entrepreneurs: www.the-sse.org; kaospilot: www.kaospilot.dk; Tiimiakatemia: http://www.tiimiakatemia.fi/en/; THNK: http://www.thnk.org/).

So what would tourism social entrepreneurship education look like? The research agenda above identifies areas of knowledge that might be included in a TSE curriculum:

- Conceptual and theoretical aspects of social entrepreneurship and social innovation, and its application in tourism
- Operational aspects of TSE—business models,
- Relational characteristics between entrepreneurs, communities, governments and business over time and across multiple scales;
- Individual characteristics, qualities, behaviors and motivations of entrepreneurs;
- Contextual factors and influences on TSE
- Tracking performance of TSE, metrics, monitoring and evaluation.

The skills and competencies delivered in a TSE curriculum will vary depending upon, for example, the skills of staff, the mission of the institution, the resources available and so on. However, at a minimum, we envisage skills and competencies would include the ability for learners to work collaboratively in groups, and intercultural and interdisciplinary communication skills. Learners (we avoid the term 'students' because in knowledge co-creation, boundaries between teachers and students are dissolved and we all become learners in one way or another) should develop the skills to appreciate problem complexity, and to recognize and let go of taken-for-granted assumptions, worldviews and interpretations of cause and consequence. Learners should also be challenged to critically reflect on their own position, the limits of their own knowledge and the TSE field more generally, to appreciate what is not known and to find ways to overcome these constraints. This is not an easy task—identifying what one doesn't know—but this challenge inevitably enables learners to unlock their creativity, sharpen their thinking and problem solving skills and to employ innovative thinking (Meyer & Land, 2003). In the creative thinking process, and through processes of interaction and shared knowledge building, it is possible to identify the values to be incorporated into solution-building. In this way, learners can also appreciate notions of global citizenship and ethical values they wish to incorporate in TSE. Many of these ideas have been articulated in various TEFI (Tourism Education Futures Initiative) publications (e.g. Dredge & Schott, 2014; Dredge, Schott, et al., 2015).

Owen (2007: 22) captures many of the skills and competencies in the personal qualities that learners need to develop:

- Sensitivity to the subtleties of various sensations and impressions;
- A questioning attitude that seeks new and original answers;

- A broad education, where questions not answers are the focus, and curiosity is more important than rote learning;
- Asymmetrical thinking, or the ability to embrace chaotic, non-systemized learning as opposed to balanced symmetrical, logical thinking;
- Personal courage to think for oneself, to listen to impulses, emotions and thoughts;
- Sustained curiosity to seek what is unknown and to disregard the structures created by current hegemonic thinking;
- Time control, or working in the moment unbound by clocks and deadlines, and to use time as a resource to think and create;
- Dedication, or the desire to drive change, do something, and overcome obstacles.

Similarly Sherman (2011) suggests the following key competencies for social entrepreneurs:

- Leadership: the ability to take initiative to act to solve problems (rather than complaining about what is wrong).
- Optimism: having the confidence to achieve a bold vision even when others doubt. A belief in having control to change your own circumstances.
- Grit: a combination of perseverance, passion, and hard work—the relentless drive to achieve goals.
- Resilience in the face of adversities, obstacles, challenges, and failures: the ability to rise to the occasion when things fall apart;
- Creativity and innovation: seeing new possibilities and thinking in unconventional ways. Seeing connections and patterns.
- Empathy: putting oneself in the shoes of others, and imagining perspectives other than your own.
- Emotional and social intelligence: excellence in connecting with others and building strong relationships.

Moreover, TSE education should be designed to serve new audiences, not just traditional higher education markets. The capacity to get involved in TSE education should not be dictated by formal educational achievements, diplomas or entry scores. Ideally, TSE education should have porous boundaries in terms of who participates; it should recognize that knowledge resides in different actors, in different contexts. Consequently the best learning community is one that encourages active participation from diverse participants. Community actors, entrepreneurs, policy actors, students enrolled in formal higher education programs, and tourism researchers can all learn from one another. Whether higher education institutions are the most appropriate places to provide education and training in TSE is an important question. Universities are currently subject to significant neoliberal pressures, they answer to higher education policy and not necessarily to the needs of society (Dredge, Airey, & Gross, 2015). Universities can be resistant to change, and there is a tendency for academics and administrators to attribute the actions needed to change society to external parties. We must unlock our own activism as conscious actors and take responsibility to be the change-makers we ideally want TSE learners to be. TSE is a unique opportunity and context to progress in achieving this. Higher education programs might consider adding TSE to the curriculum—or even modeling the entire curriculum around the concept—but they also need to reach out beyond the boundaries of academia to engage in other knowledge spaces. Such a TSE education program would attract the brightest higher education students who are eager to learn how to activate and influence tourism's contribution to social change, especially among the millennials (cf. Donnison, 2007).

The divide between 'developed' and 'developing countries' poses a particularly sensitive yet important area in relation to TSE education and research. Typically it is believed that TSE activities are carried out by developed-world entrepreneurs in destinations that are less developed and are more in 'need' of help. However, such perspectives are inaccurate if not harmful. Many chapters in this book (chapters "Knowledge Dynamics in the Tourism-Social Entrepreneurship Nexus", "Heroic Messiahs or Everyday Businessmen? The Rhetoric and the Reality of Social Entrepreneurship in India", "Guludo Beach Lodge and the Nema Foundation, Mozambique", "Adventure Alternative and Moving Mountains Trust: A Hybrid Business Model for Social Entrepreneurship in Tourism") show there are many lessons the Global North can learn from the Global South. Our position is that we should avoid such distinctions and labels, learning can occur from South to North, within countries, and across sectors. A focus on what can be learned, what insights and lessons are available, is essential.

4 Conclusion

So where now for tourism social entrepreneurship? There is a natural tendency for researchers to call for more focused attention on various research opportunities. In the case of tourism social entrepreneurship, we acknowledge that it is quite a new area and that further research would be beneficial. However, there is a need to resist going for the 'low hanging fruit' in terms of easy accessible research opportunities such as one-off 'snap shot' case studies. Of course these serve an important purpose, but given the deeper cross-sectoral and trans-disciplinary entanglements and the expected longer-term impact of tourism social entrepreneurship, a more comprehensive research and education agenda is preferable.

The challenge of developing a type of tourism that unlocks its world-making capacity is not simply a tourism issue that can be isolated and treated independently of other development challenges. Using TSE to support and extend the wellbeing and resilience of communities to live sustainably and within ecological limits requires addressing a complex interconnected set of issues that transcends artificial divisions between tourism, other disciplines and sectors. It is a challenge that also stretches across geographic scales and over generations. How we deal with the individual and collective complexity of these issues defines not only the future of tourism, but it can also have a profound effect on the future of the very communities on which tourism relies.

For these reasons, we see a need to build bridges with practice, to engage in the field and to unlock the practical wisdom that resides in tourism social entrepreneurs themselves. Such engagement inspires students to think creatively, to work with heads, hearts and hands. To this end, research and education opportunities in TSE lend themselves to a phronetic approach that dissolves artificial boundaries between research and education and practice, and between teacher and learner. Phronesis illuminates the complex and messy social world (Flyvbjerg, 2004; Law, 2004) and offers the possibility of moving beyond the preoccupation of the critical turn which often leads to a dead end of no-action (Bianchi, 2009) by undertaking research and education that matters for practice. The opportunities to undertake research in TSE speak to the 'impact agenda' that is seeping into higher education discourses in a wide range of countries subject to neoliberal public management. But the real impact agenda, as far as we are concerned, is in providing a foundation of education and learning through co-created knowledge building, social innovation and creativity that learners can call on throughout their professional lives.

This book's authors believe that the tourism industry must be substantially re-imagined and re-designed if it is to become a net positive contributor to society and planetary wellbeing. The social entrepreneurship movement and its ecosystem of support agents show that an alternative path is not only possible but achievable, highly desirable and much needed given the many challenges we face. We hope this book will be a catalyst for more radical social innovation in tourism and a call to action for future change-makers in this extraordinary field of human endeavor. In the words of Muhammad Yunus (2013): "To overcome poverty and the flaws of the economic crisis in our society, we need to envision our social life. We have to free our mind, imagine what has never happened before and write social fiction. We need to imagine things to make them happen. If you don't imagine it will never happen".

Questions

1. What disciplines in universities and colleges do you think the study of TSE should connect with and why?
2. List three of your own research questions that are most important to further our knowledge about TSE.
3. What are the key barriers to furthering our knowledge about TSE.
4. As you look to the future (next 5–10 years) how will the field of TSE progress, given the dynamics of the global situation. Explain.

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