New Concepts in Post-disaster Development: Learning from Social Entrepreneurs in Northern Haiti

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NEW CONCEPTS IN POST-DISASTER DEVELOPMENT: LEARNING FROM SOCIAL ENTREPRENEURS IN NORTHERN HAITI

Research Objective

This research studies social entrepreneurship as a development tool. The motivation stems from the low ability of the hundreds of international organizations to provide tangible solutions for a better life for the local population in the post-disaster situation. The question raised is how social entrepreneurs can support the development of post-disaster Haiti. Social entrepreneurship seems a promising way to acknowledge social opportunities, while applying business practices in a sustainable manner. The purpose of the research was to analyse whether the activities of social entrepreneurship can be supported in future post-disaster scenarios.

Methodology

Through an ethnographic study in-depth data has been collected – partly via videography. In collaboration with Earth Aid Finland the work of two social entrepreneurs has been studied. The empirical data has been analysed through a practice theoretical lens with a critical realist epistemology. An edited film shows the results of the data analysis by following the model of the effectuation logic.

Findings

The action-oriented social entrepreneurs are effective in addressing and solving the local social obstacles, because they are well embedded in the environment. They primarily follow effectuation logic to exploit the opportunity. However the international community follows a rational logic that offsets the effect. This study suggests a shift in development policies towards a stronger commitment and capability support of local entrepreneurs, instead of continuing with the linear and sequential opportunity process. To achieve a greater impact the entrepreneurs require a stronger effectual stakeholder commitment.

Keywords

Social entrepreneurship, social enterprise, videography, ethnography, effectuation, development, Haiti

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1. INTRODUCTION

1.1. BACKGROUND

A spectre is haunting Europe – the spectre of infinite money transfer from richer countries to the poorer ones. A fundamental flaw in the economic and political debate on solving today's problems is the assumption of resource abundance and the human capacity to make smart decisions that holistically acknowledge the consequences on our environment. Our governments invest billions of Euros into a financial system that is beyond any human's comprehension to avoid even heavier social disruptions. The common claim is that the drastic measures – the billions of Euros – are necessary for our society's survival. By contrast the vast majority of governments fail to contribute 0.7% of their Gross Domestic Product to improve the situation of half of the world's population that live in poverty or extreme poverty. If we, as a society, are not able to meet a pre-agreed target transfer in compensation for all the benefits we receive from the poorer countries, but instead mobilize billions of Euros to rescue the common currency, then our inability to eradicate poverty can hardly be monetary in nature. In that case, the roots are on moral grounds and the obstacles are intellectual. Our "bigger-better-faster" mentality requires some true reconsideration and we have to start taking responsibility for our actions. What we do locally impacts globally.

As societies evolve, new concepts emerge in academia. The ones concerning our societies increasingly tend to consider the sustainability aspects of their ideas. For the first time, as defined and intensively communicated by the so-called UN Brundtland Report (Brundtland, 1987), the concept of sustainability addresses the connection between the economic, social, environmental and, mainly implicit, technological aspects of our actions in order to secure endurance of future generations on this planet. Such conceptualizations are needed to move beyond models that claim unlimited natural resources and an ever regenerating environment. It is within the philosophy of this researcher that only a more just cohabitation and a more conscious engagement with our

social and natural environment will allow the possibility of enduring welfare for societies.

In recent years there has been a growing interest in academia on the concept of social entrepreneurship (SE). As governments fail to address public needs and as multinational enterprises are unable to slow down the widening gap between the rich and the poor, social entrepreneurs have stepped up to create unique business models aligning social and economic needs. "Social entrepreneurship encompasses the activities and processes undertaken to discover, define and exploit opportunities in order to enhance social wealth by creating new ventures or managing existing organizations in an innovative manner" (Zahra, 2009: 522). Seelos and Mair (2005) demonstrated that a growing number of social enterprises have successfully implemented effective models that compete with traditional for-profit organizations, and at the same time, trigger a series of welfare effects. Yet, SE remains to be perceived as a concept adapted in cases of unidentifiable and unclear structures and practices of the business as claimed by Mair & Martí (2006). Dacin et al (2010) are convinced that the future of SE research is within the common entrepreneurship frame.

In the following thesis I argue that this is too simple a view and that, on the contrary, SE addresses the apparent gap to find new solutions for the existing challenges of the globalized world. Without refuting the concept of the homo economicus – rational actors pursue efficiency-based processes – some researchers (e.g. Bornstein, 2007; Trivedi & Stokols, 2011) have highlighted the growing need to push the human society into the centre of decision-making. SE intends to provide solutions to the existing social problems with an emphasis on the human agency. While in the past the duty of social justice has been a task of the government, which has most often created unsatisfactory results, the society itself, including social enterprises, increasingly accepts this challenge themselves. In developed nations the prosperity impact has been acknowledged by society and academia. However, particularly in economically peripheral areas – as are major parts of the developing world – the leading economic theories have failed to create prosperity. Therefore it is worthwhile to further investigate their socio-economic conditions and a new set of successful business models – such as SE.

1.2. RESEARCH OBJECTIVES AND DESIGN

The objective of this thesis is to better understand the role of SE as a concept for societal development. It is widely claimed that traditional development assistance has failed to achieve the desired impact (Collier, 2007). Moyo (2009) further claims that it might even reverse the national development efforts, rather than exploring the fortune at the bottom of the pyramid (compare Prahalad, 2010). A general concern is that creating solutions for the poor should not be perceived as a charity task, but as a long-term strategic business investment (Yunus, 2003). For centuries donor countries have provided conditional development assistance, sometimes simply transferring Western solutions to different societies and imposing these societal model on them, which Riddell (2007) concludes led to low aid effectiveness. Instead of relying on foreign aid, societies have to be empowered and assisted in the pursuit of solving their inherent social, environmental and economic challenges. The empowering impact of SE is addressed in this research.

Pro-poor development is reaching into the mainstream media whenever a disaster happens. While this leads to a short-term extension of development assistance, it undermines the long-term sustainable development efforts. With the current structures in place, a developing nation depends heavily on the foreign cash inflow for its internal development (GoH PDNA, 2010). The temporary multiplication of these monetary resources alleviates the disaster effects, though, creates a greater dependence for the coming years (Office of the Special Envoy for Haiti, 2011). When those resources are subsequently reduced the country is an even greater slump than before the disaster. Thus, this type of aid distorts incentives and undermines the long-term development. However, local SE focuses on root of the problem, the omnipresent social obstacles, instead of the symptoms of a disaster (Nicholls, 2008). In order to investigate the impact that SE can have on the post-disaster development efforts, Haiti has been chosen for this study. In January 2010 Haiti has experienced a devastating natural catastrophe disrupting a fragile social system and pushing major parts of the population towards the edge of existence. This context is perceived as representative for a post-disaster society of a developing country that has fundamental social injustices to be solved.

In general, the objective of this study is to find sustainable development mechanisms for a developing country emerging from disaster. In this matter, the particular question this study intends to contribute to is:

> *How can Social Entrepreneurship support the development of post-disaster Haiti?*

> In order to answer that question, a secondary one is raised: *How to better integrate business activities and adapt them to the post-disaster conflict?*

Thus, the objective of the study is to investigate how SE can work under the post-disaster circumstances of a developing nation in crisis. In order to empirically research the questions raised, the focus is to present the work of social entrepreneurs in this context. Thereby, theoretical recommendations can be derived that contribute to the current discussions in the field. In sum, the main objective of this research is to investigate SE as a concept to improve the current development mechanisms.

1.3. METHODOLOGY

This research was conducted in close cooperation with two local Haitian entrepreneurs located in the *Département du Nord*. They were chosen based on an existing collaboration with a Finish private organization. The specific challenges of the area are causally related to the earthquake, as population density has increased as a result of the aftershock. Nevertheless, the roots of the obstacles have developed over centuries and are representative for the entire nation.

For this research a qualitative study was chosen. Through a critical realist ethnographic design, an in-depth understanding of the environment can be revealed (Mir, 2011). The call for novel approaches in entrepreneurship research (Neergaard & Ulhoi, 2007) was acknowledged and carefully configured into the data collection and analysis.

For the data collection and analysis part, videography as an ethnographic research method has been integrated. The focus of the method is to show processes in action and to retrospectively make sense of the relationships. Taking a practice theoretical lens, the emphasis of the critical realist ethnographic study was on analysing causal relations in the local context. Finally, the findings were compiled into an edited film.

1.4. STRUCTURE OF THE THESIS

The thesis is structured into six parts. The introductory chapter highlights the research objective and motivation. It presents the main research question that is to be studied.

The second chapter outlines the theoretical status-quo of SE research and conceptualizes a research framework for this study. This is continued by the presentation of the methodological approach in the third chapter.

The empirical findings are divided into two parts. The fourth chapter presents the Haiti and the post-earthquake context, and the social obstacles that require development. The next chapter would traditionally cover the findings of the research. In this particular study, the creation of a videographic documentary film substitutes partly the written presentation of the all the study results.

Chapter six concludes the research results based on the literature findings and the empirical investigation. Some implications for future research are indicated. The final chapter shows a short critical reflection on the research.

A major part of the work is the video attached that presents the findings of the study in form of a videographic presentation. The film shows several interviews conducted in Haiti as well as additional footage demonstrating the contextual factors. It has been narrated whenever necessary.

2. THEORETICAL FRAME OF REFERENCE

2.1. CONCEPTUAL DEVELOPMENT

2.1.1. THE EMERGENCE OF SOCIAL ENTREPRENEURSHIP

SE increases in popularity and moves into the centre of public discussions. It has become a mainstream element of public policy. Between 2005 and 2007, in three consecutive years the Nobel Prize for Peace has been awarded to social entrepreneurs (Nicholls, 2008). The increased public interest could not circumvent politicians to pick up this topic. In the UK, a SE Unit has been established as part of the Department of Trade and Industry and in the US, president Obama has embraced an investment fund and inaugurated the 'Office of Social Innovation and Civic Participation' (Light, 2009). Public procurement officers are obliged to consider social enterprises in the tendering processes. This development is not exclusive to capital rich governments. Even governments of countries in transition such as China have opened possibilities for NGOs and social enterprises with the aim of harmonizing the society (Nicholls, 2008). Similarly the Brazilian Ministry for Development in cooperation with the Ashoka Fellowship started supporting social goals in conventional enterprises to influence the future competitive landscape of the country.

Simultaneously, several independent research networks have centred on SE. They span from grant giving institutions (Skoll Foundation, NESsT, UnLtd), consultancy groups (Acumen Fund, EVPA, New Philantrophy Capital), representative trade bodies (Social Enterprise Alliance, Social Enterprise Coalition), to elected membership communities (Ashoka, Schwab Foundation for Social Entrepreneurship). As the first independent initiative Ashoka has remained as the hallmark organization in the field. The Ashoka-Fellows are life-time members distributed all over the world, and forming the biggest network of great scale social entrepreneurs and enterprises (Ashoka, 2011).

As a field of research, SE has moved from the start-up phase into early maturity (Nicholls, 2008). Academia is no longer concerned with just finding a coherent

definition of the concept, though it remains an essential element. Moreover, researchers publishing in leading journals and conducting empirical studies increase quantitatively. Top a journal such as Entrepreneurship Theory was the first to issue a special edition on this topic in 2010. Nevertheless, a tipping point has yet to be reached. More accurate empirical data, more rigorous theory building and testing, and publications in top journals are all necessary to increase the acceptance of SE as a mature scientific phenomenon.

2.1.2. EVOLUTION OF SCHOOLS OF THOUGHT

For the first time in history SE has been applied in Italy in the 1980s (Bacq & Janssen, 2011). During the next decade, the term has been conceptualized further, especially due to the European research network. In the US, the term has not emerged until the end of the 1990s, a first indication of different roots in the research of SE.

The grassroots of the popularity of SE cannot be separated from government's early attraction towards social enterprises. Globalization has significantly affected the way citizens perceive the ability of governments to affect development. With the fall of the socialist regimes in most parts of the world, scepticism has grown that governmental institutions can fully satisfy the societal needs. NGO's stepped up and are commonly understood as a middle way between the private and the governmental sector. According to Salamon (2001), concepts such as assisted self-reliance and participatory development became popular as a response to the market-oriented corporations. Precisely those regularly destructive free-market forces are the reason for the rise of the social sector (Bornstein, 2007). Therefore the grassroots of SE are found in the failure of governments and markets.

Currently the main domains of SE include trade, service delivery, cultural arts, community development, education, employment skills training, child care provision, community safety schemes, low-cost transportation, recycling, infrastructure and subsidized housing (Di Domenico et al., 2010). This goes much further than the traditional operational areas: poverty alleviation, health care, education, environmental

preservation, community regeneration, welfare projects (Bornstein, 2007). More and more private market and state activities are incorporated into social entrepreneurial models, a trend likely to continue. Nonetheless, the world is scattered geographically and the breath of the activities are volatile between different regions (Figure 1).
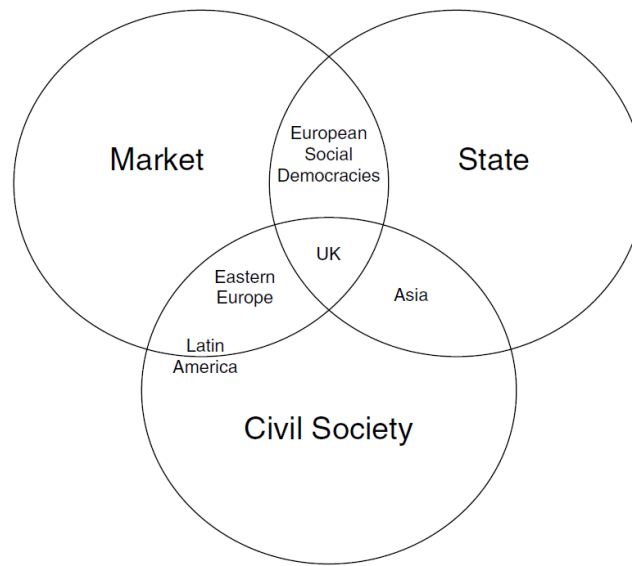
Figure 1: International differences of Social Entrepreneurship (Nicholls, 2008: 5)

Internationally great disparities exist as to the nature of the task that SE addresses in the different countries. Comparing the regions in Figure 1, socio-historical developments have indoctrinated the parts socially acceptable to be captured by social entrepreneurs. For instance, in Eastern Europe the corrupt and communist past has impeded the development of social entrepreneurial activities traditionally belonging to the government. In this particular region, social enterprises mainly apply hybrid models of commercial and social value creation (Nicholls, 2008). In Asia, however, the private market is supervised and regulated by the government leaving restricted space for social entrepreneurs. Therefore, the Asian landscape is skewed towards the interference of the state activities and the civil society (ibid). In Latin America, despite that weak and corrupt governments have encouraged SE (Mair, 2010), generally interference with the private sector and the government is only marginal, and instead activities concentrate on

the civil society (Davis et al., 2003). Overall, Figure 1 illustrates potential clusters of similar social entrepreneurial activities depending on the geographic origin.

Concerning academia, three different schools of thought of SE research exist that differ in geographical distribution as well as in their thematic analysis (Bacq & Janssen, 2008). All three vary in the way they perceive SE, the social enterprise and the social entrepreneur. Two of them have emerged in the US, though, researching phenomena from distinct perspectives. The first one, the Social Innovation School focuses on the social entrepreneur and its feature. The second, the Social Enterprise School emphasizes the necessity for the social enterprise to create a profit to finance the social impact. The third one, the European approach – the EMES network – accentuates the specific legal forms required for this type of venture. These schools of thought perpetrate the thematic criterion different, wherefore it is insufficient to claim purely a transatlantic divide as sometimes denoted.

In sum, one school focuses on the agent – the social entrepreneur – and two highlight the agency – the organization –, yet the interlinking element – the process – is merely acknowledged and not accentuated (compare Appendix B). For the purpose of this study is worthwhile to separate the process, the organization and the individual. Instead of following one of the schools of thought, this approach provides a more holistic picture of the SE research field. As Bacq and Janssen (2008) claim, this distinction covers the greatest part of the research issues. In order to study the research question – *How can Social Entrepreneurship support the development of post disaster Haiti?* –, this distinction puts sufficient emphasis on the procedural element and supports building up the frame of reference for the empirical study.

2.1.3. DEFINITIONAL DISCUSSION

Despite its importance, SE is a loosely defined concept lacking a coherent set of commonalities in academia. It comprises two highly ambiguous words – 'social' and 'entrepreneurship' – that are understood differently by various people including researchers (Mair & Martí, 2004). So far no consensus has been reached on the domain

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entrepreneurship (Shane & Venkataraman, 2000) and the term social is a value-laden prefix (Zahra et al., 2009). It is often associated with activities contrary to commercial ones. Zahra et al. (2009) discovered that at least 20 diverse, and hardly intersecting, definitions are used in the latest publications. Dacin et al. (2010) claim even 37 distinctive definitions. The definitional variety (Appendix A) indicates that SE requires theoretical refinement.

Trivedi and Stokols (2011) claim that the majority of the definitional attempts have focused on personality traits of social entrepreneurs (compare: Alter, 2004; Alvord et al, 2004; Dees, 2001; Martin & Osberg, 2007; Thompson, 2002). Supposedly, they are visionary leaders, have strong ethical views, and are ambitious, creative, resourceful and resilient (Bornstein, 2007). However, most of the traits are no different to those attributed to corporate entrepreneurs, thus, these definitions are increasingly abandoned in identifying the capacities of SE. In another definitional approach the focus has been the entrepreneurial process: the creation of non-profits (Dees & Anderson, 2003), new structures (Fowler, 2000), innovative problem-solving behaviour (Brooks, 2009; Mair & Marti, 2006), or social value creating activities in contrast to traditional entrepreneurship (Austin et al., 2006). Again, definitional clarity is lacking, the focus too narrow and hardly representative. Zahra et al. (2009) are more specific by categorizing the definitions on the accentuation of either social wealth (see Mair & Martí, 2006; Martin & Osberg, 2007) or total wealth (Schwab Foundation, 2011) or social justice (see Thake & Zadek, 1997) or the resolution of social problems (Ashoka, 2011). Trivedi (2010), and Trivedi and Stokol (2011) pinpoint to the fact that similar concepts, such as venture philanthropy, non-profit enterprise or civic entrepreneurship, hamper the definitional development because conceptual boundaries are too blurry. In the view of Bacq and Janssen (2008), all those definitions are too simple a view as SE is merely a sub-theme of entrepreneurship; thus, it requires a similar evolution as entrepreneurship research has experienced.

However, the strength of the SE concept is its dynamic flexibility and the little isomorphic pressure it experiences. While some authors criticize the lack of clarity and coherence, others perceive the definitional flexibility as the main value of the concept (Nicholls, 2008). According to Nicholls (2008), the remarkable variety of organizational

contexts and differences in organizational models prevents a narrow classification. Respectively, without appropriate metrics social entrepreneurs cannot be evaluated as effective or ineffective (Zahra et al., 2009). Even though, the extraordinary impact of SE is the loose definitional constraint (Nichols, 2008), for the purpose of this study the following definition has been applied:

> *"social entrepreneurship encompasses the activities and processes undertaken to discover, define and exploit opportunities in order to enhance social wealth by creating new ventures or managing existing organizations in an innovative manner"* (Zahra et al., 2009: 522).

Due to the in-depth analysis of the variety of existing definitions by the researchers, this definition is perceived most accurate. This definition does not only rely on the individual dimension, but it rather stresses the opportunity process in relation to social welfare creation.

Thus, Zahra et al.'s (2009) definition, in addition to the social element, emphasizes the significance of opportunity recognition and exploitation, another research stream of entrepreneurship science. Thereby the authors clearly position SE as a field of research in conjunction to other research streams of this discipline. This connection strengthens the flexibility aspect and the great range of application, which these researchers endorse. It unites concepts from the public, private and social sector, hence, SE can be seen as a multidimensional and dynamic construct. Thus, it permits investigating the opportunity of SE by studying the dynamics between the individual, organizational and societal elements. The definition used should allow the study of the interplay between these levels as well as the interplay between social and commercial aspects.

2.2. SOCIAL ENTREPRENEURSHIP: THE PROCESS

2.2.1. SOCIAL VERSUS COMMERCIAL ENTREPRENEURSHIP

> "Driven by a new breed of pragmatic, innovative, and visionary social activists and their networks, social entrepreneurship borrows from an eclectic mix of business, charity, and social movement models to reconfigure solutions to community problems and deliver sustainable new social values" (Nicholls, 2008: 2)

This chapter sets out to differentiate the process from the organization and the individual in order to clarify the current state of research. Due to the novelty of the concept, the three elements are mostly used interchangeably, providing motivation to pursue such a separation. Clarity can best be achieved by distinguishing SE from the conventional corporate entrepreneurship. The frameworks of Austin et al. (2006) serve as a guideline for this discussion and will be cited when suitable.

Some critical voices claim that SE is not a distinctive form of entrepreneurship but just a new context in the field (Dacin et al., 2010). It is argued that all entrepreneurial activity is social, thus SE as a separate field of science is futile. The main idea is that the general process is the same for all new ventures: opportunity recognition, resource acquisition, team building and value creation (Timmons & Spinelli, 2008). Additionally, the lack of coherence in the definitions indicates that the topic statement indeed holds true and that the underlying logic is convincing. Assuming that the objective of entrepreneurship is job or wealth creation (Shane & Venkataraman, 2000), jobs create economic growth that over time increases the societal welfare. Therefore, all entrepreneurial activity has a social impact. While argumentatively correct, this is misleading. The line of demarcation is on the input not the output side (Neck et al., 2009). Social responsibility and SE are not synonyms (Ibid.).

SE research proposes that several similarities exist between social and commercial entrepreneurship (Meyskens et al., 2010), and it is challenging to state the boundaries.

The similarities between the two forms are closely related to the fact that the opportunity identification is the initiation point of the entrepreneurial process (Austin et al., 2006; Corner & Ho, 2010). Likewise, commercial entrepreneurship serves as the core foundation of SE, which attaches a social dimension to the concept of opportunity exploitation (Miller & Wesley II, 2010). According to Miller & Wesley II (2010), SE cannot exist without a commercial core. To reduce the complexity and blurriness, the concept can be segmented into various parts. Contrasting social and commercial entrepreneurship based on the segmentation, is a valuable attempt by Austin et al. (2006) to shed new light onto the discussion. In the next part, Austin's framework (see Figure 2) has been taken as a point of departure to integrate the recent findings from research.
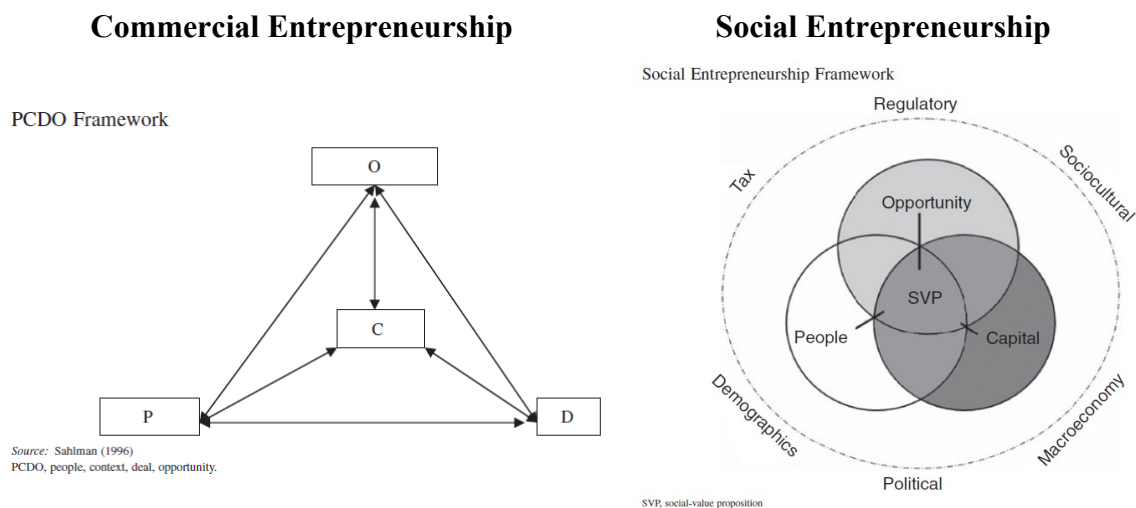
Figure 2: Commercial vs. Social Entrepreneurship Frameworks (combined from Austin et al., 2006)

Austin et al. (2006) have transferred and adjusted a model from commercial entrepreneurship – the framework on the left hand in Figure 2 – to derive a SE model – the framework on the right hand in Figure 2. Their thorough analysis captures and conceptualizes the main ideas of SE. The following paragraphs discuss this superb theoretical approach.

Social and commercial entrepreneurship differ in the perspective of the centrality of the main element. In the centre of the SE framework is the so-called "deal" element – the contractual relationship between principle and agent –, rephrased and integrated as the Social Value Proposition (SVP). "The distinctive nature and central role of mission in social enterprises and the multifaceted nature of the social value generated give the SVP a logical centrality in the framework" (Austin et al., 2006: 16). The SVP refers to the mutually beneficial contractual relationships between resource receivers and providers, which equals the "deal" variable in the commercial entrepreneurship framework. Thus despite the definitional variety in SE, it always involves the social value proposition.

Comparing the two models, differences can be encountered in the interplay of the factors with one another. In the SVP-framework opportunity is on top because it is generally the starting point of the process, while people and capital are rather the enabling factors. The contextual factors are surrounding the core because they impact on the operations. Opposite to that, the people-context-deal-opportunity (PCDO) model highlights the necessity to align all four components with a focus on the context. The interrelation between the elements leads to a deviation of all factors if one is to be changed. Since the context element cannot be directly controlled, the entrepreneur actively has to manage the dynamic fit. To clarify further, the four factors as well as the organizational alignment are discussed separately in the forthcoming sub-sections.

2.2.2. DEAL / SOCIAL VALUE PROPOSITION

Regarding the SVP or deal factor, difference in value transactions are found in kind, consumers, timing, flexibility and measurability (Austin et al., 2006). In SE, the kind of value is much broader in nature, and strategies have to be more creative to capture it. Additionally, the value transaction with the consumer is driven by the direct necessity rather than based on choice. In this regard, it is worth noting that market mechanisms, where producers are rewarded via consumer's Euros and Dollars in favour of their product or service, is inexistent since the consumer has hardly any choice. Particularly in developing nations consumers face this situation. The third difference is the obstacle

of timing and flexibility which are on-going in SE because funding is received more short term and project based. Closely linked is the difference in measurability which is much more complex and intangible in nature. Quantification of the impact is often insurmountable because of the multi-causality and lengthy duration.

To sum it up, the value transaction has a different motivation and is often closely linked to the mission statement of the social venture. This is particularly important when it comes to intermediate evaluations, which are often anchored in the mission statement. In the process of SE, the difference in value transaction is foremost experienced by the entrepreneur in the negotiations with resource providers. Essential for the value proposition is the interplay between commercial and social opportunities.

2.2.3. OPPORTUNITY IDENTIFICATION

"Opportunities for grand change come in waves" (Light, 2009: 22)

Opportunity identification or recognition is crucial to social as well as to commercial entrepreneurship. Contrary to the general belief, opportunities for SE arise during specific punctuations (Light, 2009). According to Light (2009), holistically speaking the rise in punctuation is happing at the moment and might last for a few years or even longer. Thus, the window of opportunity for social entrepreneurship is wide open at the beginning of the earlier 21st century. Yet, a general consideration concerning opportunities has to be made, as this is a separate field in academic research. For this study the conceptualization of Shane and Venkataraman (2000) is followed according to which subjective entrepreneurial action is jointly determined with objective opportunities. The question is not only whether the entrepreneur perceives the opportunity or not, but also what structures or cause and effect relationships have to be in place.

SE, in particular the enterprise and the entrepreneur, have a fundamentally differing view on opportunity that nonetheless remains an integral and substantial component for both types of entrepreneurship. An opportunity in commercial entrepreneurship is

related to the expectation of the economic return whereas in SE it is the social return (Austin et al., 2006). In practice, this means that for the former the focus is on real innovation, technological break-through and the creation of new needs, and for the latter the focus is on serving existing needs more effectively (Ibid.). Since the demand usually far exceeds the capacity, there is a need for organizational alignment. The difficulty stems from external pressure by funders and the society to scale the operations. This is addressed further in connection to the need for organizational alignment. At this point it has to be noted that the opportunity in social entrepreneurship is to serve the social needs in a more effective way than previously done by other constituents.

Recognition of the social demand generally guarantees a sufficient market size (Austin et al., 2006). Likewise, the assignment is to collect resources instead of identifying the need. Therefore, an innovative approach is favoured, which is similar to commercial entrepreneurship. However, the scope of the opportunity differs. In the social sector, social desires are easier to capture but the lack of resources inhibits them to be fully served, unlike in the commercial sector, in which unexploited opportunities are hard to capture. For SE, a sufficient market size is hardly a restricting factor.

Alvord et al. (2004) discovered three types of innovation to guide SE: transformational, economic and political. Broadly speaking, the majority of social entrepreneurs aim at the Schumpeterian idea of creative destruction (Nicholls, 2008). Hence, innovations are directed towards systemic changes that radically alter the competitive landscape. If we follow Shane and Venkataraman (2000) concept, objective opportunities are recognized by subjective perspectives, then innovation is closely related to the type of entrepreneur rather than the process of entrepreneurship. Therefore the entrepreneur will be analysed in a separate chapter. However, this view is not shared in Austin's model and the cognitive abilities of social entrepreneurs that affect the processes of SE are excluded, certainly a limitation.

The social entrepreneurs' focus on innovation in combination with inclusiveness impacts the method (Trivedi & Stokols, 2011). SE addresses the concept of inclusiveness by initiating value-adding activities within the affected communities. In fact, some initiatives stipulate collective participation at the heart of social action

(Waddock & Post, 1991). In commercial entrepreneurship, the form of inclusiveness is distinctive. Internal cohesion in the supply chain is the aim in order to achieve greater efficiency levels. Participation is therefore desired only to the extent that it aligns working habits to maximize profitability. In SE, inclusiveness stimulates idea generation and diversity. The goal is to create a unique solution rather than to attain the most economic process.

While inclusiveness as an innovation enhancing tool has been acknowledged by Austin in the people and resource element, the researcher attaches this trait rather towards the cognitive ability of the entrepreneur, which is not part of the model. It can be argued that cognitive abilities are not a procedural element, but the results, such as inclusiveness, certainly are. This gap was not captured so far, thus the idea has been addressed at this point.

2.2.4. RESOURCE ACQUISITION

Concerning people and resources, the main difference between social and commercial entrepreneurship is linked to resource mobilization. In fact, resource generation rather than profit maximization are at the centre of the activities. Even though, commercial entrepreneurship might intend to temporarily maximize the impact, the long term goal remains profitability. More important is the question of who is responsible for the resource acquisition. In contrast to commercial entrepreneurship, resource mobilization is mainly the responsibility of the social entrepreneur (Trivedi & Stokols, 2011). This aspect is a fundamental difference between the processes of the two. In order to achieve this objective, the process requires an extensive network of supportive players, inside and outside the organization. Usually the support of volunteers is indispensable as social impact projects have to be shared by a greater group of people. In this sense, resource leverage is of particular importance for the maturity of SE as a concept

In this regard, one key feature of SE is that social ventures are rarely able to pay salaries at market level, nor provide other remuneration forms. Moreover, social enterprises face greater inertia than commercial ones because the solutions are designed for specific

markets and needs. However, the major entrepreneurial support for social enterprises, the Ashoka and Acumen Foundations, explicitly request the possibility to scale and transfer the approach to other geographical areas (see Acumen, 2011; Ashoka, 2011). This is a great challenge, especially because "the emotional and psychological dimensions create strategic stickiness" (Austin et al., 2006: 12). As a consequence, SE requires the management of a greater variety of relationships. Practically speaking, it means that the reliance on networks is much greater because the factors for success are outside of the direct control of the entrepreneur and the enterprise. For instance, Gronbjerg et al. (2000) discovered that the grantor-grantee relationship is a better determinant of grant obtainment than screening the plain proposal. In short, for the overall success of SE the unique network influences the ability for resource mobilization.

2.2.5. CONTEXT

The nature of the external contextual factors is similar for the two types of entrepreneurship. It includes macroeconomic factors, taxation and regulations, and the socio-political environment. Altogether they form the rules that exist in the environment. Concerning the contextual factors, the difference stems from the attached or perceived importance.

SE is a process oriented towards the socio-cultural context. The comprehension of local political, social, cultural processes that influence the community perception about the social dilemma is a focal point. Diverging views and interests have to be acknowledged in the SE process as they are likely to impact the outcome. Therefore defining the social problem is conducted in accordance with the social perception about the status-quo; hence, the comprehension of the contextual factor is key to the success of the social enterprise (Trivedi & Stokols, 2011).

Market failure is a breeding ground for SE. Market turmoil and failure often destroys the opportunity for commercial entrepreneurship. On the contrary, SE often pursues opportunities in inhospitable and hostile contexts (Austin et al., 2006). Likewise, the

response to market failures fundamentally differs between the two processes of entrepreneurship. Referring to the survival of enterprises, inefficient and ineffective social firms are able to survive much longer than their commercial counterparts. This is problematic because the end should not justify the means. Put differently, social enterprises require the same scrutiny by the public to perform appropriately. In functioning markets, you would expect inefficient behaviour to be punished by market dynamics, so that only the best companies survive. Even though this is more a theoretical than a real phenomenon, nevertheless, it pushes firms to meet certain expectations and improve their practices. In the social sector, critical external judgment is less stringent and social entrepreneurs often seek markets with a paucity of resources (Di Domenico et al., 2010). These differences in dynamics with the external context explain the centrality of the context for commercial enterprises and the more peripheral positioning for the social enterprise (see Figure 1).

2.2.6. ORGANIZATIONAL ALIGNMENT

SE strives for an excellent organizational alignment between and with the stakeholders. The overlapping circles in the SVP-model show that the key components –opportunity, people, capital and context– have to be aligned internally and externally (Austin et al., 2006). Despite the need for internal alignment, which can be directly influenced by the social entrepreneur, the external alignment is the more burdensome task. The dynamic nature of the contextual factors often requires a realignment even of the SVP and perseverance by the entrepreneur. Furthermore, the fact that social demand for such value creation is far greater than what can be surmounted additionally inhibits a linear pursuit of the opportunity.

A challenge in achieving the organizational alignment is that entrepreneurs tend to accumulate tasks though scatter the resources. A danger exists that instead of emphasizing the resources necessary to effectively pursue the opportunity, the entrepreneur addresses a vast array of social desires with limited human and financial resources. The request by the society to take up more social issues and to scale them for

a greater group of beneficiaries can lead to a spread of resources too thin to achieve any impact. Additionally, scaling leads to an abstraction of the greatest impact factor in favour of visibility which reduces the effectiveness. Therefore, it is a great personal challenge for the social entrepreneur to resist the demand and to focus on the best possible outcome.

Linked to organizational alignment is the need for organizational boundaries. SE differs from commercial entrepreneurship in the way boundaries are drawn. Since the mission of the organization is to achieve a social impact, it is of minor importance whether this change is triggered from inside or outside the organization. Hence, the perception on collaboration differs (Austin et al., 2006). Indeed, the process of collaboration with complementary organizations is a vital part in SE. On the one hand, social enterprises jockey for limited resources. On the other hand, social issues require resources exceeding those of a single organization, hence require cooperation in any case. Compared to commercial enterprises which join networks to improve their competitive position and secure long-term survival, social enterprises cooperate to accomplish a greater social influence. Strikingly Austin et al. (2006: 18) claim that "the social entrepreneurial venture can thus be conceptualized as a vehicle for creating social value, either directly or through facilitating the creation of social value with and by others." Therefore it is essential to analyse the organizational entity in order to derive conclusions on the entrepreneurial process. This will be done in the following section.

The comparison of social with commercial entrepreneurship has foremost demonstrated the close ties to commercial practices. To study the research question this connection should be considered. Also, differences in the opportunity process require investigation if social entrepreneurship is a concept supporting the post-disaster development. Moreover, as claimed the network constellation is a determinant for the success, hence, the interplay between organization and society are to be researched.

2.3. SOCIAL ENTERPRISE: THE ORGANIZATION

> *"Social enterprises are oriented towards reversing an imbalance in the social, structural and political system by producing and sustaining positive social change, which could be a product of religious impulses, social movements, cultural or professional interests, sentiments of solidarity and mutuality, altruism, and more recently the government's need for assistance to carry out public functions"* (Trivedi & Stokols, 2011: 4)

The social enterprise is an inherently complex yet distinctive entity that is difficult to distinguish from other types of organizations. The aim of this chapter is to pinpoint at the characteristics of the social enterprise and to highlight those aspects that differ from NGOs which pursue similar social welfare goals. To differentiate corporate and social enterprises would look similar to the analysis of the various processes conducted in the last section. In this case though, the differentiation is clearer and comprises the following elements: "(i) an emphasis on social goals as opposed to economic gains; (ii) the social activist role played by the social entrepreneur, (iii) elements of entrepreneurship and innovation and (iv) creating and using economic profit as a means to solve a social problem rather than as an end itself" (Trivedi & Stokols, 2011: 7). Therefore, a more insightful and notion-based analysis is to compare the traditional not-for-profit forms, NGO/NPO, and the social enterprise. When beneficial, comparisons to the commercial businesses are inserted.

To begin with, the work of Martin and Osberg (2007) has motivated Trivedi and Stokols (2011: 4-5) to define social enterprises as "high impact ventures that address long-standing socio-environmental problems, focus on long-term collaborative community capacity building, rely on collective wisdom and experience, foster the creation of knowledge and networks, and facilitate sustained positive change". This definitional attempt is closely related to the common perception of an NGO. Socio environmental problems, sustainable solutions and capacity building are themes in the non-profit sector

that have attracted the attention of the general public. The distinguishing element is that NGOs do not necessarily try to achieve a positive social change, instead they only mitigate the particular social problem at hand (Mair & Marti, 2006; Martin & Osberg, 2007; Trivedi & Stokols, 2011). For the Social Enterprise School, the social enterprise is an innovation in the non-profit area that generates profits to financially survive, while for the EMES network it is an innovative for-profit business model that shifts profit from the centre of the activity towards the edge (Bacq & Janssen, 2011). For the third school – the Social Innovation School – both models apply as the focus is on the entrepreneur not the enterprise (Appendix C). Overall, the small number of empirical cases shows that best practices cannot be claimed yet and that concepts remain at the conceptual and theoretical level (Mair, 2010).

Dart (2004) suggests that the main differences between social enterprises and NGOs/NPOs is in terms of strategy, structure, norms and values. The most straightforward feature is that traditional non-profit organizations on purpose have the motive not to make a profit (Trivedi, 2010). In this sense, it is claimed that profit is also needed to enhance the sustainable social well-being. In the following sub-sections the distinction is discussed further. The terms NGO and NPOs are used interchangeably, thus, referring to the same kind of organization. In the following sub-sections the strategy, structure, norms, and values of the social enterprise are discussed.

2.3.1. STRATEGY

First and foremost, the business terminology adherent in social enterprises is a clear hint towards the proximity of commercial business models and strategy in the social enterprise. While this can be judged as a limitation (Trivedi & Stokols, 2011), it clearly separates the strategic manoeuvres of the social entrepreneurial venture and the NGO. In traditional non-profit organizations an explicit integration of strategic models is marginal if present at all. Therefore, the term NGO has a connotation of humanitarian,

voluntary and non-professional operations. The social enterprise intends to move beyond this and to follow a certain strategy.

Market failure is a strategic element, an incubator for social enterprises. Commercial ventures emerge because of the economic opportunity of their innovation. For social enterprises a number of origins can be found, though, all are related to externalities, some form of market failure. The classical inside-out perspective of corporate ventures is therefore detrimental. An outside-in explanation is more accurate to identify the strategy of the enterprise based on the reasons for inception. Market failure is the result of economic possibilities to afford a needed service. Such a traditional market failure has been identified in the occurrence of most social enterprises (Nicholls, 2008). The perceived urgency of their work is the continuing failure of governments to resolve the social discrepancies (Trivedi & Stokols, 2011). Seemingly, financial and economic justification for their existence is not required (Ibid.). It is rather the generation of use/social value as an opportunity for starting a social enterprise. Contrary to that, corporations emphasize market/economic value over use/social value. Hence the impediment for the commercial enterprise is the opportunity for the social enterprise.

The strategic focus of social enterprises tackles long-standing social problems – types of market failures – while NGOs primarily focus on temporal emergencies. An emergency disaster relief program is not addressing a permanent societal injustice (Trivedi & Stokols, 2011). This is not an enduring social obstacle wherefore corporate engagement and to an extent NGO involvement is calculable. In disaster relief programs, the immediate rescue, the reconstruction and the long-term rebuilding are separated and attract different NGOs. Certainly, effective sustainable development would encounter the long-standing market failures not only the temporary shocks; another indication for strategic differences between NGOs and social enterprises.

Table 1: Typology of Social Market Failures (adjusted from Nicholls, 2008: 15)

Origins	Social Market Failure	Means	Ends	Example
Grassroots	Lack of institutional support	Critical social entrepreneurship	Co-ordinated creation of social capital through local/community action	Co-operatives, Sonje Ayiti Organization
Institutional	Changing social landscape	Normative social entrepreneurship	Social entrepreneurship champions new social institution	Open University
Political	Retreat of centralized governmental control from society	Market socialism	Introduction of enterprise/private sector market philosophy into public sphere	Sonje Ayiti Organization
Spiritual	Decline of church influence in society	Commercialization of congregation and church-based activities	Revitalize role of faith in public affairs	Fair Trade
Philanthropic	Lack of finance for development of social capital	Foundations coordinating charity giving as social entrepreneurial start-up funding	Link business and social innovation	Acumen Fund, Skoll Foundation

The variety of social market failures includes grassroots, institutional, political, spiritual and philanthropic failure. Table I portrays the differences in the type market failure, the means and objective to start a social enterprise. Regarding market failure at grassroots level, in general institutional support is insufficient to address community needs. Second, institutional failures are greater in extension and call for resource-intensive solutions (Nicholls, 2008). In this case, the desired type of change is more structural and

large scale. Third, political market failures refer to insufficient delivery of public goods. This is the most common origin for activities in the disaster relief environment. Fourth, spiritual market failures have caused the fair trade movement that preaches sustainable consumerism. Fifth, philanthropic origins are based on the markets' inability to finance societal change. Private venture philanthropy organizations have stepped up to fill the gap. In sum, the strategic discourse within a social enterprise is linked to the type of market failure that has spurred its initiation. Consequently, for this study it is of importance to retrospectively evaluate the initiation phase of the enterprises that are analysed.

2.3.2. STRUCTURE

"Hybrid ventures offer highly novel ways to convert traditional financial resources into social ones, especially when those resources are convergent in a setting where mobilization is high" (Murphy & Coombes, 2009, p. 330)

Social enterprises occur in traditional for profit, traditional non-profit and hybrid forms (Dees & Anderson, 2003). Most social enterprises are flat and broad in organizational structure (Nichols, 2008). This is due to the strategic objective of maximum impact instead of growth. Structures that empower their workers are favoured over streamlining them for efficiency. In developed nations the not-for profit forms are most common as the venture pursues largely non-commercial operations (Murphy & Coombes, 2009). Hybrid forms are rather the exception, but gain significance as new legal forms are created.

The legal requirements are a major determinant for the choice of structure. A commercial venture is by law a for-profit organization. NGOs on the opposite pursue social merits and have not-for-profit legal status and are tax exempted. Yet as legal entities they can own assets, manage cash and generate revenues, though regulatory guidelines govern their use and the distribution of stock or dividends to stakeholders is

prohibited (Ibid). Some authors claim that the concept should not be tied to any specific legal form (Austin et al., 2006; Mair & Martí, 2004). They suggest connecting the legal structure to the nature of the social need. This idea is in line with those authors perceiving the strength of the SE concept in its flexibility and loose boundaries. Other authors call for the creation of new legal guidelines, an idea that can be pooled as the hybrid organization (Bacq & Janssen, 2011; Dees & Anderson, 2003).

Hybrid organization forms, on the one hand, benefit from voluntary engagement common in the non-profit sector, on the other hand, generate profits and are serious partners for the corporate world. Dees and Anderson (2003) argue in favour of hybrid models due to a better market response rate, efficiency gains, higher innovation rates and greater capacities to mobilize resources. Moreover, the social venture cannot be "owned" in the traditional sense as it has a long-term focus without ownership shares, an exit plan or other typical for-profit venture expectations (Murphy & Coombes, 2009). As the authors clarify, the uniqueness of the hybrid form is the possibility to create innovative designs that aim at a social purpose and benefit from financial resources; two aspects of little complementarities under the traditional organizational and legal forms.

In practice, authorities have started to create legal forms that support the hybrid structures. In Europe they have been legalized by combining the social and the profit idea under a variety of legal terms, for instance the Italian "social co-operative", the Belgian "social purpose company", the Portuguese "social solidarity cooperative", the British "community interest company", the French "co-operative society of collective interest" and more recently the Finnish "work insertion of social enterprises" (Bacq & Janssen, 2011). Despite the new legal opportunities to combine a not-for-profit part with some equity offering, most European social enterprises keep operating in traditional cooperatives or business forms. Referring to the developing world, social ventures rely on traditional forms that have to be adjusted in a creative manner. An example is the social franchise model of the Ecoclubes, an environmental project in Latin America (Nichols, 2008). In general, fragile and developing nations lack a legal evolution encompassing hybrid structures, thus the structural element will not be highlighted in the empirical research.

2.3.3. NORMS

The greatest obstacle for social enterprises is to meet the market requirements (Bacq & Janssen, 2011) even when its existence is morally legitimized (Dart, 2004). For a stakeholder group, a social enterprise is legitimized if it provides value to the same group. In his analysis, Dart (2004) realizes that the moral legitimacy concurs with the fundamental changes of the political ideology and culture. As Dart claims, moral legitimacy looks at the social environment in which we tend to place emphasis on market and revenue terms. Hence organizational models ideologically refer to business, market and revenue ideas. Therefore, the social enterprise is morally legitimized as the preferred business model in the social environment (Ibid). Organizational theory suggests that organizations are obliged to follow trends and to obey to isomorphic pressures in order to remain accepted by all stakeholders. So far, the market seems to offset the moral legitimization of social enterprises as they keep on struggling to gain acceptance.

Resource acquisition occurs increasingly in a corporate company manner. Funding operations are conducted via social venture capital (Miller & Wesley II, 2010). At the beginning of the 1990s a shift occurred towards the instalment of a social venture capital market. Several social venture capital (or patient capital or venture philantrophic) companies were launched such as the Acumen Fund, Ashoka, Roberts Enterprise Development and Venture Philanthropy Partners. Their main motivation is to finance hallmark operations that involve them with a community. On average these commitments last three to five years and the average initial investment is around USD 1 million (Ibid.). Sharir and Lerner (2006) accentuate that a clear infrastructure for financing social enterprises is lacking. This is another indication of an isomorphic pull towards corporate financial models. Up to this point, this type of venture relies greatly on external funding sources and on below-market salaries of their workforce (Ibid). Nonetheless, the long term aim of social enterprises should be to become financially self-sustaining (Trivedi, 2010).

Effective social enterprises combine characteristics of the social sector and commercial entrepreneurship to attract funding. Social venture capitalists face a more complex decision mechanism because of the dual identities of social enterprises (Sharir & Lerner, 2006). Such ventures inherently embrace characteristics from social and commercial entrepreneurship diverging goals and resources of the two sectors. Integrating the distinct elements increases the social enterprise's legitimacy. Regarding the social venture capitalist's decision making, the plurality is evidence of an effective management approach to achieve the organizational mission (Miller & Wesley II, 2010). Boland (2002 in Trivedi & Stokols, 2011) refers to this development as a paradigm shift from receiving funds in form of charitable organizations towards an earned investment in a collaborative partnership. As discussed, duality in a social enterprise's resource acquisition strategy is beneficial. For profit and not-for profit are not mutually exclusive.

Empirical research suggests three main criteria which strengthen the probability of ventures effectiveness: (i) focus on the social goal, (ii) passion for social change, (iii) community-based network size (Miller & Wesley II, 2010). Foremost, the mission statement is more effective when it incorporates the social elements while neglecting the entrepreneurial aspects. Moreover, social venture capitalists favour social enterprises and entrepreneurs that have a strong passion for change. Additionally, a community based network catalyses volunteers and aligns public and private interests. Hence, a strong positive relation exists between the network size and the overall effectiveness. All three criteria shape the social venture capitalist's decision-making pattern.

2.3.4. VALUES

The values present in the social environment are a unique combination of private structure and public purpose (Trivedi & Stokols, 2011). In order to grasp the unique structures already discussed, the motives and goals need further scrutiny. Driven by the economic purpose the social enterprise is likely to continue their activities whether economically viable or not (Ibid.). This drive is related to a value creation that exceeds

that of internal boundaries and creates spills over effects to the communal welfare level. In this respect, it should be questioned why evaluations remain primarily economic, though the value created is substantially social.

Recently, quantitative methods have been applied to measure the impact of SE. In the past, mainly esoteric measures have been used, for instance, lives touched, trees saved or emissions reduced (Neck et al., 2009). To accredit financial accountability, quantitative techniques have been introduced successfully (Bagnoli & Megali, 2011). Primarily two numerical methods are prominent, the triple bottom line and social return on investment (SROI) (Meyskens et al., 2010). The triple bottom line measures the impact on the sustainability factors: human/social, economic and environmental. The SROI is an adjusted version of the classical ROI pinpointing at the blended economic and social value achieved by the social enterprise (Emerson & Bonini, 2003 in Meyskens et al., 2010). Less prominent are the Double Bottom Line and the Blended Value. Common across all of them is that they provide a numerical measure to the social value of the activities.

Identifying and evaluating the social value proposition requires a multidimensional model. Bagnoli and Megali (2011) present a multidimensional management control system that combines qualitative, quantitative and contextual indicators. The quantitative measures just presented account for the economic and financial performance. According to them, traditional commercial indicators such as revenues and cash flows should not be neglected completely and are included under this title. The second part is the social effectiveness comprising of the sustainability of resources, methods and outcome indicators such as the concrete actions or the social impact. In addition to the qualitative and quantitative measures, an institutional legitimacy dimension is proposed. Hereby, the scientists assure a fit between the venture's processes and the general laws and secondary norms. Furthermore, the contextual idea increases the organizational coherence between activities and mission statements.

For the social enterprise, growth is only a secondary goal. SEVs, corporate entrepreneurial ventures and NGOs differ in this regard. As Nicholls (2008) emphasizes, the difference in their focus towards social impact supersedes growth as a strategic goal.

The relevant variable is maximum impact, often best achieved by remaining local and manageable in size. Secondary goals are those that aim at supporting the primary goals or the purpose of the company. Again, contrasting corporate entrepreneurs is fairly simple. Their secondary goals include an improvement in customer service, corporate social responsibility or brand image (Trivedi & Stokols, 2011). For social enterprises the secondary value is primarily the contribution to economic and social cohesion of the society (Oatley, 1999). Conversely, an NGO has rather task specific secondary goals as their activity focuses mostly on temporary social problems.

Table 2: Comparison of Motives and Goals for Social Enterprise, Corporate Enterprise and NGO (Trivedi & Stokols, 2011: 21)

Dimensions	Social Entrepreneurial Ventures	Corporate Entrepreneurial Ventures	Non-Profit[1]/Non-governmental Organisations
Motive	✓ To bring about positive social change[2] and mitigate the social problem/s[3]	✓ To increase personal and stakeholder wealth	✓ To mitigate the social problem/s
Primary Goal	✓ To identify and address long-standing unsolved social problems	✓ To identify and address unfulfilled *market*[4] needs/ wants	✓ To identify and address social problems that may or may not be long standing and unsolved. For instance, emergency disaster relief programmes are not long-standing social problems
Secondary Goal (Supports the primary goal but can have un/intended positive or negative side effects)	✓ Growth through economic sustainability ✓ Sustainable positive social change	✓ Customer satisfaction ✓ Corporate Social Responsibility ✓ Brand Image	✓ Growth through economic sustainability ✓ May or may not aim for sustainable social change

The highest value or motive of the social enterprise is to bring about social change (compare Table 2). The benefits are non-monetary and the social-economic purpose is maintaining an economic and social cohesion. The organization emphasizes to be member-controlled and people centred. While the size of the organization is not a constraint, the connection to the citizens has to be maintained. In order to address the long-standing social problems, flexibility and the capacity to trigger communal engagement is crucial. The highest maxim for this type of organization remains value contribution to society not to shareholders (Murphy & Coombes, 2008).

Following Trivedi and Stokols (2011), even though secondary in nature, the sustainability aspect cannot be neglected. In an earlier work Trivedi (2010) calls for a stringent development path for a sustainable social venture. The idea is that a small-scale, non-catalytic and contextually driven venture (Appendix D - Point A) naturally aims at becoming large-scale, catalytic and generic (Appendix D - Point H). The researcher claims that such a development is necessary to achieve full sustainability. Despite the optimal path outlined by Trivedi, Yunus' Grameen Bank first became generic, then catalytic and only afterwards reached a larger scale. At the beginning he provided loans to a small group of women in a Bangladeshi village (non-catalytic and contextual), to achieve a small-scale change. Quickly the contextual factors that supported the initial survival became more generic. Additionally the high rate or repayment turned the non-catalytic into a catalytic social venture. Only then a larger scale was sought as he went national with his micro-loan project. This sustainability framework consisting of the role, the approach and the extent of the social entrepreneurial venture again raises the question of how to measure the value contribution.

Due to the particular principle of the social enterprise, Bacq and Janssen (2008) recommend evaluating a social entrepreneurial venture based on their intensity to follow the social mission and their strength to link the organizational activities to the primary goal. This suggestion builds up on the separation between the motive and the primary and secondary goal concerning value creation. The features typical to social enterprises are connected to the entrepreneur who shapes the values followed by the organization. Studying the interplay between the two can bring new insights on practices, especially with regard to the opportunity and impact.

2.4. SOCIAL ENTREPRENEUR: THE INDIVIDUAL

"Of all the management sciences, entrepreneurship is surely the most agent-centred" (Mole & Mole, 2010: 236)

In this section the individual is analysed based on the mission focus and on opportunity recognition. Both are tasks closely related to the social entrepreneur. At the end of the section, three different types of the individual in SE are presented. They differ in their opportunity discovery approach, their impact on the broader social system, the resource configuration and their unique ethical philosophies.

2.4.1. THE SOCIAL MISSION FOCUS

The social entrepreneur is the central figure in the social enterprise embodying the vision and driving the mission. Through the eyes of Bacq and Janssen (2008: 8) "a social entrepreneur is a person whose main objective is not to make profit but to create social value for which he/she will adopt entrepreneurial behaviour". This individual is often as renowned as his enterprise, a phenomenon that only a small number of chief executives in commercial enterprises – such as Steve Jobs – have achieved. Examples are Muhammad Yunus of the Grameen Bank, Jacqueline Novogratz of the Acumen Fund, or Bill Drayton of Ashoka. In research the Social Innovation School is mostly emphasizing the value of the individual and thus they conduct the majority of research.

Ideally speaking, any entrepreneur should be a catalyst for change. Despite being a social or commercial one, the task is to stir a change process, but to make oneself obsolete in order for the venture to remain once one is gone. Yunus mastered this in such a way that he would not need to interfere in the expansion process of the bank any longer. His microcredit organization had become process driven by the community. His leadership skills and vision were so strong that the organization could carry on.

The social entrepreneur can best be understood when compared to the corporate entrepreneur. The corporate entrepreneur invests primarily in opportunities that make economic sense, while the social entrepreneur primarily invests in opportunities that make social sense. The corporate entrepreneur intends to generate economic value and personal wealth, while the social entrepreneur intends to trigger social value and positive social change (Trivedi and Stokols, 2011). Even though the personality traits are indifferent to the corporate entrepreneur, the social entrepreneur has a different mind-set in the view of the opportunity and decision-making process. A cautious remark, an individual in a leading management position of a social, or community-based organization is a 'social enterprise manager', but only a social entrepreneur if the general attributes of an entrepreneur are applicable as well (Brouard, 2007 in Bacq and Janssen, 2008).

Empirical studies suggest that the entrepreneur has the greatest weight to the success of the social venture. Trough empirical research eight factors have been identified to contribute to the success of the social enterprise. In their study, Sharir and Lerner (2006) encounter that five of the eight variables are directly related to the entrepreneur – (i) the entrepreneur's social network, (ii) personal commitment, (iii) previous management experience, (iv) the capital base at inception, (v) the ability to integrate the vision and establish strategic alliances. To be complete, the other contributors to success are (i) the public's acceptance of the idea, (ii) the venture team and (iii) the venture's ability to stand the market test. These results however, have to be considered with caution. The study researched the Israeli context and no external validity of the results has been claimed. Even though the individual factors are useful indicators of successful social entrepreneurs, they have not been sufficiently researched to attribute traits exclusively to social instead of corporate entrepreneurs.

On a broader scale, entrepreneurial credibility is attributed to successful social entrepreneurs (Trivedi & Stokols, 2011). According to Waddock and Post (1991), credibility refers to the entrepreneur's ability to utilize different resources effectively rather than merely being a charismatic person. Visionary social entrepreneurs perceive their relationships and network as an essential element (Thompson et. al, 2000). In order to mobilize the required resources, it is therefore crucial to request expertise from the

direct network they are embedded in. While at the beginning of the business development entrepreneurial credibility or personal credibility is important for a corporate entrepreneur as well, in evolving stages the professional credibility is the vital success factor. For the social entrepreneur the personal credibility will always be the pivotal attribute.

Concerning the leadership style, social entrepreneurs focus rather on the end values than modal values (Waddock & Post, 1991). The term 'end values' refers to attributes such as equality, liberty and social justice, which are fortified by transformational leaders. This leadership style incentivizes collaboration and a bottom-up approach used in the corporate world as well. The opposite leadership style, transactional leadership, embraces honesty, responsibility and fairness, the so called modal values. For this kind of leaders the means justify the outcome. For social entrepreneurs this would be harmful as their motivation is the social impact or the outcome they try to achieve. The benefits of the transformational leadership style are that followers can easily step up and that decision-making power is more decentralized (Trivedi & Stokols, 2011). Since co-workers have a strong intrinsic motivation, transformational leadership establishes the most productive environment for this organization.

Another distinguishing element of the social entrepreneur is the motivational basis for the leadership style. Although transformational leadership can be equally found among corporate entrepreneurs, the motivational roots of the team members are different. Whereas for the corporate entrepreneur external motivation dominates, for instance monetary incentives suffice, social entrepreneurs rely on their empowerment and leadership style, as followers' intrinsic motivation is persistent.

When it comes to their cognitive abilities, social entrepreneurs have a unique ability to encounter socio-environmental complexities and to phrase them in a way that inspires the general public's awareness about the phenomena (Waddock & Post, 1991). The variables attributed to their ability are situational multiplexity, relevancy of the problem (crisis) and interdependence. In spite of commercial entrepreneurs' focus on innovation, social entrepreneurs envision innovation in combination with inclusiveness. This has already been explained with regard to the organizational alignment (compare 2.1.5).

2.4.2. THE SOCIAL OPPORTUNITY RECOGNITION

Social entrepreneurs have a particular ability to identify opportunities (Thompson et al., 2000) and to exploit them (Bacq & Janssen, 2008). At the heart of the social entrepreneurial activity is the concept of opportunity recognition (Austin et al., 2006; Corner & Ho, 2010; Mair & Marti, 2006). It has been empirically shown that one's personal background influences the opportunity recognition process (Shane, 2000). An opportunity is understood as a set of favourable circumstances that can be exploited. Differences can be demonstrated by two extremes: the rational logic of causality and the logic of effectuation (Corner & Ho, 2010; Sarasvathy, 2001). Both types are applied by entrepreneurs depending on the circumstances; though differ in terms of effectiveness depending on the contextual factors.

To further clarify, the former one views the opportunity as the driver for any action. Therefore, rational decisions trying to predict the future are consistently pursued. In contrast to that, Sarasvathy (2001) claims that entrepreneurs often follow the logic of effectuation, by which the means are stressed and not the opportunity. Overall, five principles are followed in the opportunity process. First, the bird-in-the-hand principle claims that effectual entrepreneurs start with what they can do and whom they know. Second, they invest the amount they can afford to lose, instead of calculating the expected return on the opportunity – the affordable loss principle. Third, they build a network based on self-selection by the partners – the crazy quilt principle. Fourth, they advance by generating failure – the lemonade principle. Last, the pilot-in-the-plane principle claims that action builds up the future and people create actively shape the process. All in all, the effectuation logic does not see the opportunity in forecasting future trends, but rather in the capabilities and the parties involved in the process of the idea. However, the two logics are not mutually exclusive and are sometimes applied sequentially depending on the phase of the process (Sarasvathy, 2001).

Entrepreneurs with a rational economic perspective perceive opportunities as objective phenomena that can be captured by alerted individuals. Hence the opportunity is

separated from the human perception, yet has to be recognized. Corner and Ho (2010) suggest that rational social entrepreneurs start with a particular social enterprise and outcome in their minds, and then assemble the required network and resources. Researchers implicitly share this perception whenever they claim that opportunities are found or can be found. Thus, the logic of causality is a mind-set applied to various research projects without explicitly addressing so.

On the contrary, entrepreneurs driven by effectuation have a set of means to address an idea (Sarasvathy, 2001). Effectuating entrepreneurs create opportunities and their immediate environment rather than reacting to events. While such a strategy is riskier, it is more efficient because of the greater flexibility to trespass changing circumstances and acquire new resources (Sarasvathy, 2001). According to Corner and Ho (2010), social entrepreneurs with this mind-set would kick-off by considering the tools available to affect something; outcomes are enacted through inspiration and aspiration (Sarasvathy, 2001). "The effectuating chef opens the cupboard to see what utensils and ingredients are available, who might be around to assist, and prepares one of many delicious meals that is possible given the means. […] In contrast, a chef, following the classical rational/economic approach, picks a meal (outcome) in advance and then assembles the means (ingredients, utensils, assistance) to create that outcome" (Corner & Ho, 2010, p. 638). Therefore it can be claimed that social entrepreneurs following the effectuation logic create solutions with regard to the available resources. Hence, opportunities are created rather than discovered or emergent. This logic is implicitly assumed whenever authors mention that an entrepreneur must enact or champion an opportunity (Ibid.).

In their study on the social entrepreneurial opportunity process, Corner and Ho (2010) introduce the concept of the "collective entrepreneur". Based on their empirical findings, the authors claim that innovation episodes were shaped by a multitude of actors. In their view, our current perception of a single and clearly identifiable entrepreneur is constraining us from valuable data. If the entrepreneurial innovation process was perceived as a collective entrepreneurial act, it would provide a more accurate and complete picture (Ibid.).

In resource-poor environments, social bricolage is used to analyse entrepreneurs (Di Domenico et al., 2010). The concept comprises of "making do", "refusal to enact limitations" and "improvisation" (Ibid.). Making do refers to the entrepreneur combining the resources at hand. This element is frequently associated with social entrepreneurs (Zahra et al., 2009 in Di Domenico et al., 2010). The refusal to accept limitations is a common entrepreneurial trait of significance to social entrepreneurs as well. Furthermore, improvisation is a common theme in SE referring to the interwoven nature and entrepreneur's resources and strategy. Overall, the entire concept shows similarities with Sarasvathy's effectuation logic. Additionally, it explicitly enacts the qualities of resource-poor environments such as in the majority of post-disaster areas.

For this study, the opportunity process requires careful consideration as the post-disaster context is a particular context that might influence the opportunity process significantly.

2.4.3. THE SOCIAL BRICOLEUR

Three types of social entrepreneurs can be categorized: the Social Bricoleur, Social Constructionist and Social Engineer (Zahra et. al., 2009). In their study they distinguish the types of entrepreneurs based on their opportunity discovery approach, their impact on the broader social system, the resource configuration and their unique ethical philosophies.

The Social Bricoleur is an entrepreneur that relies on his tacit knowledge in a local context. According to Weick (Di Domenico et al., 2010, p. 686) "Bricoleurs remain creative under pressure […] and they proceed with whatever materials are at hand. Knowing these materials intimately, they are then able, usually in the company of other similarly skilled people, to form the materials or insights into novel combinations." Bricoleurs improvise and playfully search for unexpected cultural resources. Their strength is improvisation in a familiar context.

The scope and scale of the project of Social Bricoleurs remains small and in addition the reputation hardly exceeds the adjacent area. The Social Bricoleur derives his influence

from acknowledging the window of opportunity and the ability to address the needs to larger parties that are affected by the social dilemma. As Zahra et al (2009: 524) note "Social Bricoleurs are uniquely positioned to discover local social needs where they can leverage their motivation, expertise and personal resources to create and enhance social wealth". Their activities are often limited by the resources they possess and by the lack of inter-regional recognition (Appendix E). Another question is whether they are prepared to lead a venture in their community (Murphy & Coombes, 2009). An example of a Social Bricoleur can be an expert educating local farmers on new planting and irrigation techniques. Their main advantage is that they remain flexible and quickly adapt to local shocks.

2.4.4. THE SOCIAL CONSTRUCTIONIST

The Social Constructionist creates alternative solutions to social needs that governments and business have failed (Appendix E). The underlying idea is that of a Kirznerian entrepreneur – one that successfully exploits opportunities because the needs are realized which current organizations have not succeeded in (Zahra et al., 2009). The focus of the Social Constructionist is on broader social problems that exist in various regions. Therefore, the solution can be systemized, formalized and transferred over geographic boarders. The entrepreneur's advantage relies on the ability to spot and pursue opportunities in a unique way that will generate social wealth. Jacqueline Novogratz – founder of the Acumen Found – for instance, conceptualized an investment philosophy that delivers water healthcare and housing to the poor. In this respect, projects are financially and managerially supported if they have managed to create scalable business models that matter. However, the paradox of the Social Constructionist is to attract necessary big scale funding without altering or diluting their business model. Hence, a successful Social Constructionist carefully handles complex relationships between organizations, donors, professionals and volunteers.

2.4.5. *THE SOCIAL ENGINEER*

The Social Engineer composes solutions to complex and dynamic social obstacles that neither business nor governmental institutions can handle (Zahra et al, 2009). The foundation of this type is based on the Schumpeterian entrepreneur that creatively destroys structures in order to generate innovations. Because of their talent to identify systemic problems, Social Engineers are prime movers of innovation and revolutionary change (Ibid.). The objective is mostly to disrupt socially obtrusive structures and to alter the assumptions. In order to succeed, the Social Engineer often has to communicate reforms that threaten dominant organizations by seeking mutual consent. This delicate task requires sophisticated skills and support. To surmount the institutional resistance, the Social Engineer relies on the ability to amass sufficient political support to legitimize the social change. The most obvious illustration of this type of social entrepreneur is Muhammad Yunus – Peace Nobel Prize winner and founder of the Grameen Bank. He realized that poor people were perceived as unfeasible recipients of loans due to their lack of collateral. At that point Yunus initiated a global revolution of microloan institutions that would treat the very poor as serious money borrowers.

2.5. THEORETICAL SYNOPSIS / CONCEPTUAL FRAMEWORK

With the intention to derive knowledge on the research question – *How can Social Entrepreneurship support the development of post disaster Haiti?* – the theoretical frame has been divided into the process, the organization and the individual. This separation has revealed valuable insights that build the conceptual framework.

Concerning the theoretical frame of reference to research the phenomenon, the analysis of the social entrepreneurial process reveals several valuable insights. Firstly, SE differs significantly from commercial entrepreneurship, in particular, the mission and context driven forces in and for SE. Secondly, with regard to the development context, the lack of inclusiveness is one of the inhibiting forces that make social progress an international development matter rather than a community activity. In direct connection, thirdly, a unique network positively influences the ability for resource mobilization.

The analysis of the social entrepreneurial organization strengthens the idea to create unique structures serving the context. Researching the organization requires a scrutiny of the motive and the primary goal rather than its legal form. Moreover, the extent of serving these has to be evaluated.

In the last part, the importance of the individual entrepreneur to the success of the social entrepreneurial venture has been demonstrated. The individual dimension, hence, cannot be neglected to research the phenomenon.

The theoretical analysis has shown that all three elements have to be considered in the analysis. It is not enough to focus exclusively on the structure and the agency. It is rather the interplay between them that demands our special attention. The discussion on the process leads to the conclusion that the organization and the entrepreneur have to be understood embedded in the environment – in relation to the society. Thus for the empirical study, the findings suggest focusing on the relationship between three elements: the organization, the individual and the society. Investigation is needed on the network constellation (society – organization), the interplay between the constituents

(individual – society), as well as the interplay between the structure and agency (individual – organization).
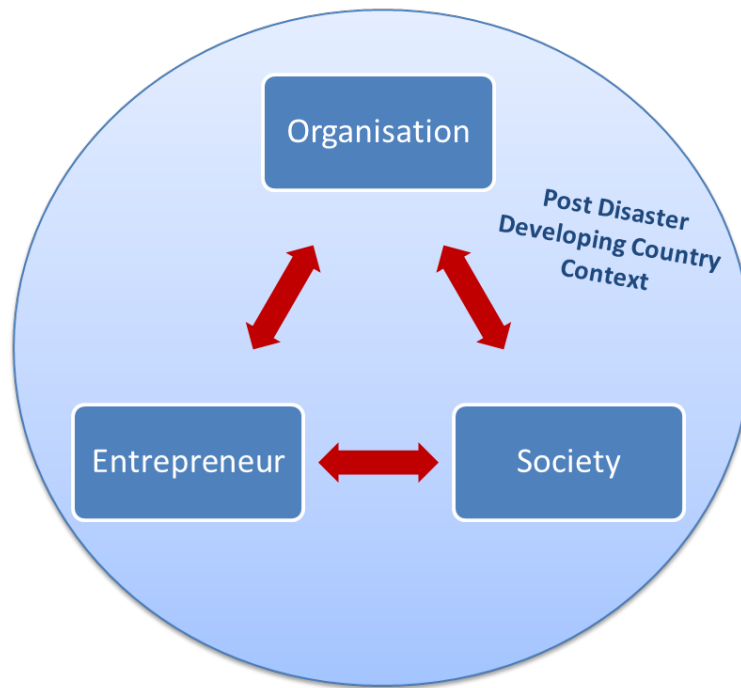
Figure 3: Conceptual framework for Social Entrepreneurship

As a suitable context for this investigation, post-Earthquake Haiti has been chosen. The post-disaster is the context for the study, while Haiti represents the society element of the model. As it will be explained in the findings chapter, Haiti is a fragile state, with a complete absence of functional markets. These are used as a tool of patronage, to control the population. SE has to step up not to fill a market failure, but to achieve an impact despite the market absence. Additionally, due to the high number of influential international parties, the severity of poverty and the impact of the earthquake, it is a prime example for a post-disaster developing country context.

3. METHODOLOGY

"In the 1960s and 1970s, students frequently asked, "Which kind of representation is best?" and I usually replied that we'd need more research. ... But now I would reply: To solve really hard problems, we'll have to use several different representations. This is because each particular kind of data structure has its own virtues and deficiencies, and none by itself would seem adequate for all the different functions involved with what we call common sense." - Marvin Minsky (Borghini et al., 2010: 16)

The methodology chapter is divided into five parts – the research approach, the research method, the data collection, the analysis and the validity of the research. In Section 3.1 the philosophical justification is explained based on which videography as a qualitative research technique is elaborated in Section 3.2. This is followed by the collection and analysis of data in Sections 3.3 and 3.4, before quality criteria are introduced and applied in Section 3.5.

3.1. RESEARCH APPROACH

"Realist ethnography aims not to describe events but also to explain them, by identifying the influence of structural factors of human agency. […] Critical realist ethnography provides a means of examining and theorizing about connections between micro-practices and macro-structures." (Sharpe, 2004: 8)

The research philosophy section introduces the line of reasoning about the knowledge creation process. As elaborated previously, the complex nature of the research questions suits critical realism in comparison to other philosophies for instance positivism. However, such a choice is far from obvious. Therefore, the following paragraphs will

firstly introduce the meaning of the critical realism paradigm. Secondly, it will be demonstrated that it is more suitable in contrast to other philosophies for the research context. Thirdly, the distinct ontology, epistemology and methodology are discussed.

In accordance with the research aim, a research philosophy that supports analytical generalizations is favoured. To recall the research objective, based on an ethnographic study a concept for the establishment of social enterprises in post-disaster areas is sought. At first sight, one might argue that such an inductive process is insufficient to receive the necessary academic support. Without refuting that statement, Easton (2010) – a critical realist – proposes a retroductive methodology as a more accurate mode of inference. The critical realist philosophy serves as the foundation for the study and this decision will be justified in the following paragraphs.

To begin with, the critical realist approach applies a retroductive line of reasoning. Retroduction refers to the identification of those mechanisms that explain what caused particular events to occur. Through the lens of Danermark et al. (2002) this mode of inference is a conscious operation of the reconstruction of basic conditions for anything to be what it is. Compared to the positivists' and interpretivist argumentation, the critical realist differs in the perception to theorizing and the rationality to conduct case research. With regard to theorizing, the focus is on the explanation of causality. Moreover, the rationality can be distinguished because interpretivist and positivist rather try to uncover phenomena, while critical realists intend to find causal mechanisms. According to Sharpe (2004), a realist approach intends to explain things rather than to describe them by discovering the influence of structural factors on human beings. Hence, explanation is the focal point of realism research. In brief, it can be said that the research paradigms differ in their level of depth and the aim of the analysis.

In order to investigate a very complex but clearly-bounded phenomena, the critical realist approach is most appropriate (Easton, 2010). The goal of this research is to find causal explanations for the observed reality. Thereby, the critical realist distinguishes between (i) the real, (ii) the actual and (iii) the empirical domains (Bhaskar, 1975; Danersmark et al., 2002; Sayer, 2000). Firstly, the real one can be described as an invisible layer of underlying mechanisms that produce the observable and measurable

domain (Bollingtoft, 2011). Secondly, the actual one refers to the factual events that nonetheless are socially constructed. Thirdly, the empirical world is the one we experience and that can be researched. The distinction between the three domains is central because it forms the foundation of the critical realist's ontology that reality exists independent of the observer, and is only imperfectly apprehensible (Bollingtoft, 2011; Easton, 2010; Healy & Perry, 2000); what we research is dependent on our socially-constructed reality; or in short, objectivity does not exist. An important concept to fully grasp this notion is the perception of truth. As Easton claims (2010: 119), "truth is what is useful to people researching in a field, what helps the research project, what can be accepted and defended, and what is open to criticism and renewal." Hence, in critical realism truth is perceived as embedded in the social context and bound by our own assumptions about reality. Therefore, we can research a phenomenon but it will not show reality as such.
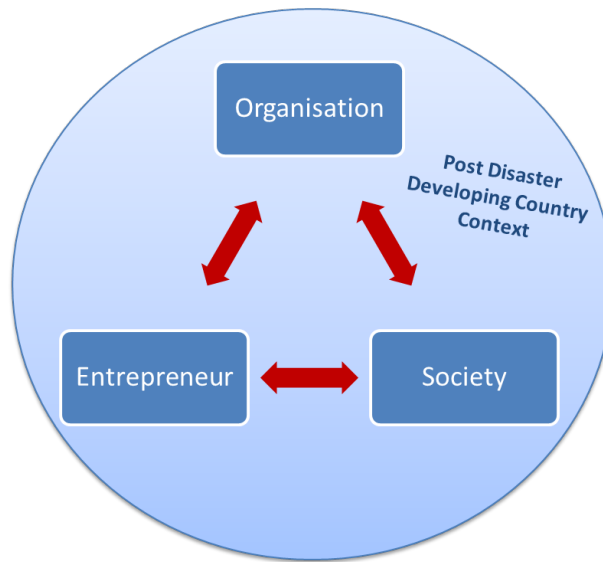
Figure 3: Conceptual framework for Social Entrepreneurship

In order to make analytical generalizations about the reality, abduction is applied instead of induction. Abduction is the systematic combination of theory and empirical results (compare Dubois & Gadde, 2002). Thus, relations are abductively created. By

making generalizations, the analytical process to reveal causal information between the society, the organization and the individual is meant, always within a certain context. However, it has to be kept in mind that the retrospective sense-making is the root of the system of analysis. Analytical generalizations are based on retroduction – constantly going forth and back – in order to derive conclusions from the empirical, to the actual and ultimately induce to the real. While abduction describes the same research processes, it is the distinction between the three domains that make this study a critical realist one. What requires further explanation, though, is what is understood as 'real', which is discussed once the ontology of critical realism is presented.

To explain the research paradigm, the ontology, epistemology and methodology, have to be distinguished. A paradigm is "a set of linked assumptions about the world which is shared by a community of scientists investigating the world." (Healy & Perry, 2000: 118). As shown in Figure 4, the critical realist paradigm is a combination of theory-building and theory-testing. Depending on the method applied, the depth of building and testing vary, which enables the researcher a sequential approach to verify more in-depth knowledge.
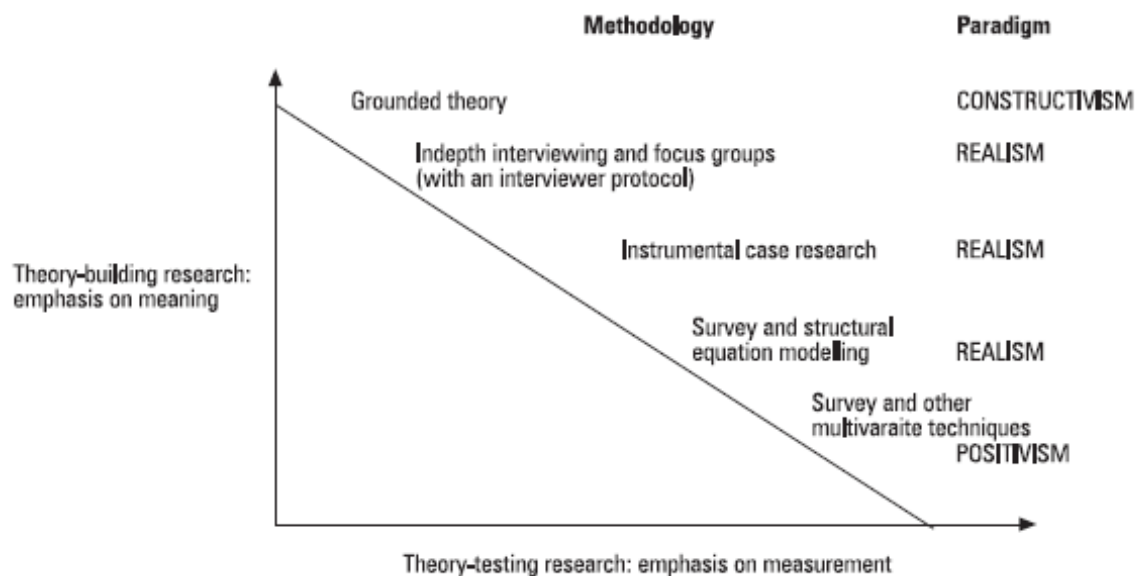

Figure 4: A representative range of methodologies and their related paradigms (adapted from Healy & Perry, 2000: 121)

Each paradigm comprises of criteria that span the three elements of a paradigm – ontology, epistemology and methodology. As Healy & Perry (2000: 119) note, "ontology is the reality that researchers investigate, epistemology is the relationship between that reality and the researcher, and methodology is the technique used by the researcher to investigate that reality." As shown in Figure 4, the realism paradigm is rather flexible with regard to the methodology. However, the underlying fundamentals about ontology and epistemology can be justified strongly.

Concerning the ontology, critical realist's "go beyond agent's conceptualizations of events and seek to look at social structures" (Sharpe, 2004: 2). According to Hietanen (2011), the ontology of relations, transmitted via metaphors, paradoxes and dreams, creates a more 'real' representation than realistic depictions of the spatiotemporal setting because the new thoughts and relations created might stretch into infinity; an ontology supporting videography as a research method. Creating such new relations is a central goal, because social phenomena are a representation of the plurality of structures. Those structures enable and constrain human behaviour at the same time, yet the behaviour evolves and eventually transforms those structures again (Bhaskar, 1975). This is another strong argument justifying that videography superiorly reveals the 'real' as it generates new thoughts on structures. As already mentioned, the underpinning for the critical realist's ontology is to be found in the retrospective mode of induction. As Sharpe (2004) claims, combining it with ethnography is sound because it supports to the exploration of relationships for instance between structures and agency, with goes further than simply describing them.

Concerning the epistemology, the critical realist believes in an eclectic interpretivist epistemology (Easton, 2010). In contrast to the constructionist (see Figure 3), who focuses on uncovering social constructions, critical realists accept that reality can be construed even though it is socially constructed. As displayed in Appendix I, the eclectic epistemology of the critical realist allows generalizing on findings that are probably true. Hence, we observe the peak of the iceberg and are additionally capable of deriving causal explanations from the hidden part. Sincerely speaking, this possibility though sometimes redundant, is almost the only philosophical justification to attain causalities as pursued in this research. Videography is a method that abstracts instead of

replicates reality. It simulates reality through the positioning of the ethnographer and the observed. The complex but geographically restricted nature of the Haiti project favours a video-ethnographic approach, because causal explanations in the social context are sought, best revealed through the critical realist's epistemology. As new approaches in development aid are favoured and truly needed, this ontology and epistemology contributes greater to the 'real' representation of truth (not to be confused with objectivity).

Regarding the methodology, the critical realist justifies drawing generalisations based on the retroductive perspective. Compared to other methods, this retroductive process of induction is unique (see Appendix I). As mentioned before, retroduction refers to looking backwards in order to explain the present (Easton, 2010), thus, the researcher has to question the reason (or truth) which is necessary for the observed to hold true. According to Bollingtoft (2011), the critical realist's reliance on retroduction requires a roadmap or an explicit process analysis. In this regard, all steps conducted by the researcher have to be explained in order for the conclusions to be made clear. Despite the urge for detailed documentation the critical realist's methodology remains flexible as qualitative and quantitative methods could be applied. In this study, quantitative methods have been neglected. Furthermore, uncovering new aspects during the research process which ex ante have not been included is possible as well (Bollingtoft, 2011), hence the abductive match-making. Therefore, ethnographic methods and observational studies are suitable to this research philosophy.

3.2. RESEARCH METHOD

In this section, videography as a special notion of ethnographic research applying video media will be introduced.

> "Videography is a form of visual anthropology encompassing the collection, analysis, and presentation of visual data; more specifically, an audiovisually-based ethnography that is the product of a participant-observational research method that records interviews and observations of

particular peoples, groups and their cultural artefacts, utilizes them as data, edits them into a format for presentation, and represents it in the form of a film" (Kozinets & Belk, 2006: 319).

Moreover it is a method that has been applied to studies published in high-quality journals and book chapters (see Belk, 2006; Belk & Kozinets, 2005; Borghini et al., 2010; Caldwell et al., 2010; Kozinets & Belk, 2006.2; Martin et al., 2006; Starr & Fernandez, 2007) but which remains an unconventional one. Besides presenting this novel method, a loose set of quality indicators (see Section 3.5) suggested by leading researchers will support the academic value of the approach for this master thesis.

As pinpointed in the introduction, entrepreneurship research requires a wider array of elaborated methodologies in order to advance as a separate academic field (Neergaard & Ulhoi, 2007). Kyrö and Kansikas (2006) summarized that only one out of 337 articles published in 48 months on entrepreneurship have used an ethnographic research design. Often research has not focused on social life of firms even though the social firm is based on social interaction (Sharpe, 2004). Entrepreneurship is mainly studied as micro-level phenomena, neglecting the interplay between organization and society. Ethnographic approaches are suitable to capture these social interactive processes. In particular the complex and context specific nature of the research phenomenon to derive causal relations is addressed by the ethnographic research design. Hitherto, a critical realism perspective serves as the philosophical basis to justify the retroductive reasoning of the examined subject matter. Being an ethnographic method, videography is incorporated as a novel technique to reveal the phenomena in more detail.

For this research, videography has been mainly applied as a representational tool part of the short term ethnographic study. In line with the traditional sense of ethnography, the researcher has spent time as a local, thereby, becoming part of the environment. However, the time frame has been significantly reduced. Nonetheless, as claimed by Henttonen (2010), in a post-modernistic view ethnography is the way data is analysed, not just the time spent in the field. Videography has served as an analytical medium but to a much greater extent as the primary representational form of the research results.

Being part of the ethnographic spectrum, videography follows the famous Malinowski self-other dichotomy (Starr & Fernandez, 2007). Malinowski's dyadic perception views the researcher as the conscious outsider (self) and the studied individuals and culture as the native insider (other). In this regard, the native is too much an insider to reflect objectively, while the researcher is too detached from the subject to assess critically. Therefore, the researcher has to become deeply involved with the culture in order to create an inside-out or first person perspective (Starr & Fernandez, 2007). Referring back to videography, the same dichotomy applies as for all other ethnographic studies.

As an academic method in management sciences, videography has first been applied in consumer research – a pivotal study by Wallendorf and Belk in 1986 (DeValck et al., 2009). So far it has been successfully applied to a great variety of contexts, for instance the consumption of brands, collective festival experience, cultural studies of soccer fans, and consumer reaction on localized and globalized brands (Borghini et al., 2010). In the entrepreneurship field, the works by Uotila (2011) and Kyrö et al. (2011) are first attempts to intertwine videography and entrepreneurship research.

The most frequent applications of this method are recording interviews either individual or group-based, and videotaping the naturalistic observations, referring to the action of human behaviour in the context of the study (Belk & Kozinets, 2005). Both these methods have served valuable for this study. The third most applied technique, auto-videography, in which the researcher becomes the target of the videotaping, is neglected for this thesis work.

The research representation is unique in its form – an edited film. Termed as the 'Sixth Movement' by Lincoln and Denzin in 1994 (in Hietanen, 2011), "ethnographic realism, with its emphasis on the thick description of social worlds, to cultural phenomenology that captures what it feels like to be present in those worlds" (Sherry & Schouten, 2002: 220) alters the relation between art and science. As critically remarked by Borghini et al. (2010), representation of research has lacked sufficient debate while it remains a key component of scientific output as it shapes the audience's acceptance towards the proposed reality; especially in case of reality showing, seduction introducing and theory building. The first and last one – reality showing and theory building – are intended in

this work. Only due to technological development could this method be created. Videotaping and post-production costs have plummeted drastically. The increased availability of the equipment to a wider array of research groups facilitates the entrance of videography into the scientific research arena. Moreover, in the future a further development of this trend can be expected as the method provides several advantages which will be presented in the coming paragraphs. Kozinets and Belk (2006.1: 319) have already highlighted that such technologies have introduced a "blossoming of possibilities for almost any ethnographic researcher".

A convincing element of videotaping is that it captures body language, proxemics, kinesics, and temporal-spatial dimensions of human behaviour (Hietanen, 2011). Additionally the audience can be engaged via several senses resulting in a more cognitive, emotional and resonant knowledge (Belk & Kozinets, 2005). In 2003, during the annual ACR film festival on videographic research Belk and Kozinets (2005: 133) discovered that "there appears to be a certain facticity about video that somehow appears to be more real than mere words about the same phenomena". The high degree of facticity is a major argument shared by various researchers (compare Starr & Fernandez, 2007). This indicates that video has a strong communicative power to transmit facts to the audience which exceeds the power of written articles. In this respect, videography might be able to lead to a quicker distribution and better comprehension of scientific results than previously acknowledged.

In order to depict the human relations, ethnographic data collections must consist of footage showing the existing relations in situ (Hietanen, 2011). In videography, post-rationalizations in artificial interview settings are perhaps no longer convincing and self-sufficient. Rather, in situ reproductions of social practices as they occur in their embodied material surrounding have to be displayed. This type of video material is referred to as footage. Without footage it is difficult to justify why videography as a representation method has been chosen in the first place. Linking practice theory as a data analysis method to videography (in Section 3.4), the social practices, a juxtaposition of contextual human action and the material arrangements of that context, are best shown to the audience via this footage. The value of footage is therefore greater than expected.

Nevertheless, videography as any other method has its limitations. The list of claimed disadvantages of videography are (i) the camera as a source of bias, (ii) required creativity by the researcher, (iii) existence of multiple interpretations on the same issue (Borghini et al., 2010), and (iv) additional footage is necessary. Firstly, concerning the debate on the researcher-researched relationship as an unnatural and obtrusive element, Lomax and colleagues (Ibid) have discovered that the camera is rather a valuable tool to gain additional insights and information about the phenomenon than being a source of bias. Secondly, videography certainly requires more creativity regarding data collection and analysis in a potentially infinite track of film editing. While for some researches this limitation poses a major threat toward this method, others perceive it as beneficiary. Thus, the disadvantage is that this method is highly subjective in nature and will remain limited to the technology loving researchers. Thirdly, the composition of visual and audial material into a final film subconsciously triggers different emotions at the audience. "Adding the visceral effects of music, pacing, sounds, imagery and colour adds to research an entirely new dimension of unconscious emotional manipulation" (Belk & Kozinets, 2005: 133-4). Consequently, several perspectives on the same issue can be crafted – the danger of several "truths" – which threatens the reliability of the output. However, as acknowledged by critical realists, three different levels of reality exist and only the combination of various perceptions will reveal more information on the "real". Fourthly, without additional footage, the researcher does not take full advantage of the medium. The material necessary for sending the message is collected upfront without having a certain purpose in mind. As such, the data collection material of additional footage has to be extensive and multi-facetted which is time and resource consuming.

Combing critical realism and videography has been justified on several grounds. The flexibility of critical realism is suitable for ethnography among a variety of research methods. "Compared to positivism and interpretivism, critical realism endorses or is compatible with a relatively wide range of research methods, but it implies that the particular choices should depend on the nature of the object of study and what one wants to learn about it" (Sayer, 2000: 19).

In this work videography serves as a complement to the textual representation. Generally speaking, the methodology part is excluded from the edited film (Belk & Kozinets, 2006b; Borghini et al., 2010) while the theory is briefly incorporated into it. In this case the theory part is extensively discussed in written form and the main contributions are displayed videographically as well. While academics are debating that videography might even be a complete alternative to textual representations (Borghini et al., 2010), for this purpose it serves as a distinct representation format of the findings.

3.3. DATA COLLECTION

The purpose of data collection is to research a phenomenon in a systematic way. Consequently data should include a thorough documentation of the sources and the different research phases of the study. In this section the data collection, partly conducted in Finland and Haiti, will be described. Several primary and secondary data sources have been used supporting data triangulation methods.

The main triangulation method applied is the within-method triangulation. In that technique different data sources such as observation and interviews are compared whereby the validity can be better assessed (Bollingtoft, 2011). During the two two-week field trips observational data has been gathered and in addition videotaped occasionally. Furthermore, field interviews with locals and externals have been conducted. As part of the research, secondary data sources, such as books, reports, newspaper articles and documentations have been collected ex-ante and ex-post to the field trips in order to compare the results, strengthening a within-method triangulation.

The most in-depth data has been collected during the field trip. More than a thousand photos and almost nine hours of film material were recorded. Despite the sheer amount of material, high quality shootings were achieved. Living with local Haitians under local circumstances added crucial value to this ethnographic study as cultural norms could have been partly experienced. The hours spend with the Haitians led to in-depth interviews which were primarily recorded at the end of the stay. Because of the trust created between the parties, the interviewees openly expressed their ideas.

At the core of the collection are the interviews with the two social entrepreneurs Steve Mathieu and Gabrielle Vincent. According to Martin et al. (2006) videographical data collection preferably includes a series of semi-structured interviews by multiple researchers. Due to limited resources, a single researcher conducted the interviews which limited the angles and perspectives on each scene. The interviews were mostly unstructured in form which increased flexibility to follow up on interesting and valuable statements. The camera proved as little distractive to the interviewees because the Haitian culture fancies standing in front of it instead of feeling exposed and constraint by it. The days spent together upfront, certainly reduced the artificiality of the interview situation and increased the thickness of the data.

Furthermore, interviews were held with an independent economist – Mr Fritz Jean, economic advisor at World Bank, USAID among others – and an American social entrepreneur – Mr Luke Renner. Additionally, as part of the collective efforts of Sonje Ayïti Organization and Earth Aid Finland, data was gathered during meetings with the Haitian Prime Minister, Mr Bellerive, the major of the city Limonade, Mr Mangira, a member of the Chamber of Commerce of the North, Mr Salomon, the Finnish Honorary Consul, Mr Mevs, representatives of foreign NGOs, other entrepreneurs in the agricultural sector as well as local workers. The information enhanced the researchers understanding of local circumstances, needs and desires. The knowledge was partly gained and amplified by observations experienced in several formal meetings, for instance with the Haitian president, Mr Martelly, and his electoral staff, the Minister of Interior, Mr Bien-Aimé, the Minister of Finance, Mr Baudin, the EU representation, Mrs Faber and Mr Webber, and the DINEPA. The great variety of sources from the political and business field created a holistic comprehension about the Haitian status quo.

The cultural sensitivity and the field observations are essential to ethnographic studies. Several hours have been spent at the local social enterprise sites. The impressions were followed up via Email exchange with the two entrepreneurs.

At the beginning of this study, the researcher has joined Earth Aid Finland. As specialists in the field of post-disaster reconstruction fast improvements in the

understanding of development aid occurred. In close cooperation, new thoughts were elaborated on and several perspectives were compared. Their input proved most valuable so that without them the fast learning effects would not have been achieved. The data collection process happened via mutual efforts, aligning the researchers and the company's interest. In reflective discussions with the members of Earth Aid Finland, findings were cross-checked which significantly enriched the data analysis.

3.4. DATA ANALYSIS

The data analysis of this study follows a new approach: retrospective sense making of social practices (compare Figure 5) with practice theory as guidance for data analysis. The result of the analysis part is compiled in an edited film. The video presents the analysis following the opportunity process of the effectuation logic (Annex J).

Practice theory is a concept in social sciences that deals with 'social practices' that are collective achievements. For Reckwitz (2002: 256) practices are "a routinized type of behaviour which consists of several elements, interconnected to one another: forms of bodily activities, forms of mental activities, 'things' and their use, a background knowledge and understanding, know-how, states of emotion and motivational knowledge". The routine activities concern shared beliefs, habits, knowledge, competence and desires (Hietanen, 2011; Reckwitz, 2002; Schatzki, 2005). The notion of the 'social' refers to the idea that the practices occur in social negotiations of people's needs and desires. Therefore practice theory fits well with the critical realist ontology that seeks to look at social structures beyond the agent's conceptualization of events (Sharpe, 2004). While the presented elements seem little surprising, there is a major novelty in the constellation between the social and the practices. In practice theory the practices are places as the site of the social (Reckwitz, 2002; Schatzki, 2002). It is a different perception of the body, mind, knowledge, structure and the agent (Reckwitz, 2002).

In order to clarify the concept of practice theory as a cultural theory, it can best be distinguished from the 'homo economicus' concept. As part of most business models,

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the assumption of human action is based on rational choice and the homo economicus. This construct claims that individual action is based on individual purposes, intentions and interests (Reckwitz, 2002). Combining the interests will compose a social order that leads to normative expectations. In contrast, practice theory perceives social order as a product of collective cognitive and symbolic structures, instead of compliance to the norms (ibid). Therefore, actions have to be symbolically and context-specifically reconstructed; an understanding in line with the critical realists' proclamation.

For analytical purposes, practice theory can be described as the intertwining of contextual human behaviour and the prevalent material arrangements (Hietanen, 2011). "The site of social life is a nexus of human practices and material arrangements" (Schatzki, 2005: 465). Contextual human practice refers to the situated perception and routine performance. In fact, behaviour simply reflects learned actions that are socially appropriate which are presented in the videographic film attached to this thesis. Such actions occur simultaneously at the conscious as well as the unconscious level; ontologically coherent with critical realism. In connection to that, the material arrangements span the boundaries that allow for social practices. Those arrangements set stages for the emergence of social practices: perspectives in action rather than perspectives on action (Schatzki, 2005). Therefore, in ethnographic research videography is a value-adding element and has been intentionally chosen in this study.

As displayed in Figure 5, the focus of the data analysis is to reveal the social practices to achieve analytical generalizations by retrospectively identifying a series of elements that led to the development of the social enterprise in its current form. As this is an ethnographic study, the task is to make descriptions as thick as possible instead of codifying abstract regularities (Sharpe, 2004). As in any other ethnographic study the aim is to provide a compelling story about a phenomenon. Therefore it is of utmost importance to epistemologically position oneself as a researcher which has been explained above. The presentation of the ethnographic study is done in the final edited video, which is the tool to communicate the interpretation to the audience.
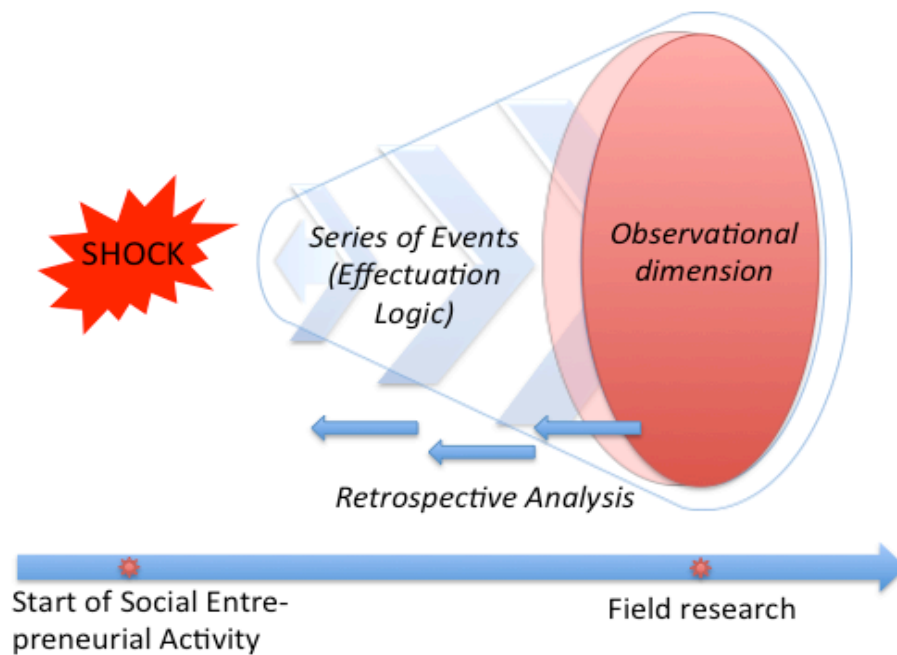
Figure 5: The methodological model of this study

The edited film presents the material by systematically building up the dynamics of the effectuation logic (compare Annex J). At the beginning of the process one has to ask what one can contribute to based on the personality traits, skills, experience and the people in the direct network. Based on that one gradually increases the efforts on the opportunity based on the willingness to except a loss elsewhere. Through mutual engagement with others, a supporting network starts to evolve. The stakeholders joining the project select by themselves to conjugate the efforts. They start perceiving the project as their own and decide to leverage more and more resources. Through this effectual stakeholder commitment new goals and aims are created. Regarding the structure of the video, this dynamic model has been chosen based on a key finding that the entrepreneurs follow the effectuation logic.

In sum, first and foremost the video film is the end result of a series of conscious decisions to tell a story showing the entrepreneurship-relevant social practices – relations between the individual, the organization and the society – within the specific context in order to communicate the analytical generalizations done by the researcher.

This occurs by letting the entrepreneurs tell their own story on the development of Haiti. All the actors shown in the movie are local citizens as they are the ones representing the social practices.

3.5. QUALITY CRITERIA OF THE RESEARCH

The debate on quality standards in videography research is far from having clear guidelines (Kozinets & Belk, 2006). The six quality criteria that will be presented serve as a framework for assessing any critical realist research but lack the specificity of a video-ethnographic research design. Compared to text, one major obstacle is the disadvantage that theory cannot adequately be represented in the final work. While for this thesis this burden can be overcome by combining the edited film with the written thesis, videography as a research field has to advance and critically discuss the implementation of previous academic work.

In a first attempt to create judgmental criteria, Kozinets and Belk (2006) drafted the four T's of Videography – (i) topical, (ii) theoretical, (iii) theatrical, and (iv) technical standards. Firstly, the topical criterion surrounds the question whether the study is of interest to academics in the field. SE is a relevant and hotly debated topic at the moment, and additionally the context of post-disaster aid is increasingly noteworthy as natural catastrophes increased in recent years. Secondly, the topical criterion is centred on the contribution the videographic study has on the understanding of the phenomenon. The researchers stress that it is not enough to introduce concepts. Instead, the audience should be encouraged to challenge the content. Thirdly, the theatrical criterion implies that the final film is dramatically compelling. Theatricality is an exclusive element in favour of this method to transfer the message to the academic world. Fourthly, the technical criterion maintains certain visual and audial standards. The use of tripods, external microphones, good lightning conditions have constantly been considered in order to meet this requirement. Overall, the four criteria are perceived as too vague to provide a rigid assessment basis. For this thesis, their value has been regarded as stipulating the freedom for different representation techniques. It is certain that

videographic quality criteria require a stronger academic discussion in the future. Therefore, general criteria for evaluating ethnographic work following a critical realist paradigm are discussed.

In general, evaluating ethnographic data follows traditional criteria. Through the evolution in science, some researchers perceive that these criteria misrepresent their achievements. However, rules and boundaries can be challenged based on the ethical, aesthetic, theoretical and empirical values of the work. "Consequently, many ethnographers struggle to locate for themselves concrete practices through which we can construct ourselves as ethical subjects engaged in ethical ethnography – inspiring to read and to write" (Richardson, 2000: 253). Richardson (2000) suggests that ethnography should be evaluated through two lenses – science and art. Through science the ethnography brings truth to the empirical world and through art the ethnographer expresses the learned through modern representative forms, for instance videography.

Generally speaking, the objective of reliability and validity are to assure objectivity in the research. The former concept refers to be able to understand and follow the chain of argument indifferent of the researcher. The latter concept of validity measures the accuracy, hence, the strength of the qualitative research and indirectly of the results. While both concepts are transferable to different methods, videography calls for additional indicators as already mentioned. Furthermore, the analytical generalisations require a strict evaluation of relationships and causes. As such, the continuous reflection on the own methods as well as the observed phenomena, is a major argument strengthening the validity of the research. In this part an attempt is made to present and relate quality criteria from videographic research to corroborate the theoretical developments. Because of the novelty of this method, the discussion on quality criteria is particularly important. Since a critical realist perspective was followed, first, the research process is evaluated. Only afterwards quality criteria for videography are presented to strengthen the arguments.

Judging qualitative research for a critical realist approach is based on the six criteria proposed by Healy and Perry (2000). To retain a strong research ethos, quality criteria for the three elements of the research paradigm have to be assured. However, instead of

providing a mere checklist, the criteria provide additional components for a critical reflection (Bollingtoft, 2011). In the past videography specific measures of validity for critical realism had been lacking, hitherto, reliability and validity standards were incomparable. To surmount this obstacle, a holistic approach spanning over ontology, epistemology and methodology has been developed by Healy and Perry (2000). In the coming paragraphs, the six quality criteria – two on ontology, one on epistemology and three on methodology – will be presented and adopted.

The critical realist ontology can be evaluated via its *ontological appropriateness* and its *contingent validity* (Healy & Perry, 2000). The assumption is that the subject of the research is a complex social phenomenon and includes a number of reflective people. Those independent minds form the creative world around us investigated by critical realists, which is not the objective world that positivist operates in nor the subjective world that constructivists focus on. The former criterion, ontological appropriateness, questions whether the subject of the study is a complex social phenomenon outside people's minds involving reflective people – world three (compare Appendix K). The latter criterion, contingent validity, is the measurement of mechanisms and the context that make them contingent. As acknowledged by the ontological appropriateness, actors in our social world do not follow mechanical patterns and choices, but live in an open system; ideas are born in their minds. The idea of ontological appropriateness is to determine whether some ideas are abstract and bound to the person or whether they exist independently. As suggested, in this research ontological appropriateness has been challenged via questioning mainly "how" questions. This has been followed throughout all interviews. While Healy and Perry only provide this blurry suggestion, it nonetheless supports researchers to consciously position themself (Bollingtoft, 2011). Secondly, contingent validity measures actual causal effects in open systems that are contingent upon their environment because critical realists do not perceive the world as a laboratory (Healy & Perry, 2000). Social phenomena are by nature fragile and causality is not fixed but contingent to the environment. The goal of critical realists is to create a related set of answers that recognizes several reflective people in contingent contexts instead of finding the single most valid answer. Referring to this research, it has been constantly questioned "why" things happen. Open in-depth interviews are the main

technique to achieve contingent validity in this study (see Table 3). The ethnographic nature complements the interviews by showing the local entrepreneurs in local conditions. Likewise, videography is a major argument to demonstrate local dynamics though keeping in mind that reality remains imperfectly apprehensible.

Table 3: Application of Quality Criteria of Critical Realism (Adapted from: Healy & Perry, 2000: 122; Bollingtoft, 2011: 413).

Level	Basic Beliefs	Criteria	Applied techniques
Ontology	Reality is imperfectly apprehensible	1. Ontological appropriateness	Selection of research problem as a "How" question
		2. Contingent validity	In-depth open questions on "why issues"; narrow description on the local situation
Epistemology	Modified objectivist; findings are probably true	3. Multiple perceptions of participants and colleagues	Within-triangulation; Peer-review with colleagues from EAF; videotaping provides supporting evidence
Methodology	Triangulation and interpretation	4. Methodological trustworthiness	Thorough description on videography, use of relevant quotations, unedited answers shown in final film
		5. Analytic generalization	Theory review and identification of research issues started before the data collection
		6. Construct validity	Matching and combination of prior theory with data analysis

Moving to the epistemology, quality is assured when *multiple perceptions on a single reality* are considered. As outlined in Appendix K, critical realists are value-aware which means they intend to explain an imperfectly apprehensible reality. Since reality cannot be measured directly as we are all restrained by our assumptions on the socially constructed reality, the critical realist epistemology contemplates the integration of different views of researchers. A technique to insure this is triangulation of various data sources. Yet, more effective is the reflection of findings with peer researchers or as in this case with peer colleagues (see Table 3). The researcher is aware that his perception is merely a window of reality, which combined with other data sources, and peer reflections create a more accurate picture of reality. Though, as explained in the research method discussion, the epistemological positioning is that every ethnographer in the end construes his own perspective on the practices and relations.

Concerning the methodology, Healy and Perry (2000) propose three quality criteria – *methodological trustworthiness*, *analytic generalization* and *construct validity*. Similar to the concept of reliability, methodological trustworthiness refers to the extent to which a case study, quotations and written reports can be audited by a third party. According to Bollingtoft (2011) this criterion is similar though broader than reliability. Moreover, it is a central aspect and can be integrated by building a register of the observed. While time constraints hampered this technique, the use of videography could compensate to a certain extent. The final edited film provides a platform for letting the interviewee speak without reformulations by the researcher. The suggestion of quotes is therefore amplified as the spatial and temporal components can be presented as well. As one of the main advantages of videography, methodological trustworthiness can be achieved better as raw data is included into the final film. The fifth quality criterion, analytic generalization, stands synonymous for theorizing the research outcomes. Opposite to the positivist paradigm, the critical realism paradigm supports theory building. In this study analytical generalizations are rather pursued. The main aspect here is that due to retroduction logic the generalizations made are analytical and not statistical (Ibid.). One measure to acknowledge this quality criterion was to start theory review before the data collection process (see Table 3). Thereby confirming and disconfirming theory does not become tautological as otherwise the researcher might just include theory that supports

his findings. Finally, the last norm – construct validity – is a fairly straightforward one applied by various research philosophies. Construct validity evaluates the extent to which the designed constructs are actually measured by the study. Even though in social sciences this criterion is unusual it can be linked to the data analysis part (Bollingtoft, 2011). In this study, a matching of data with academic publications intends to achieve a high research quality.

4. HAITI

4.1. PRE-EARTHQUAKE HAITI

For the study of a post-disaster environment, the pre-disaster situation has to be understood. Despite the temporary disturbances that might be disconnected from the social structures, the two phases are deeply interconnected. Therefore, this part attempts to emphasize the most impacting events throughout the Haitian history. The next section follows up on the analysis to pinpoint at the current state of development in Haiti.

Haiti shows a history of political turmoil and mismanagement. Unfortunately, in the media the country is often stigmatized to its cynical suffix – the poorest country of the Western world. Even though numerical measures justify the title, they fail to acknowledge the real misery and tragedy that ultimately resulted in this image. Reviewing the last century, one can only get to the conclusion that national and international policy mistakes triggered a downward spiral vanishing into thin air its self-sustaining capacity. The following paragraphs provide a comprehensive overview of the most severe policy changes.

A failing state next to the US American boarder, Haiti poses deeply rooted challenges to US and UN foreign policy (Erikson, 2003). Two answers are commonly provided as to why Haiti has become so awry. On the one hand, the international community with the leadership of the US is perceived as misunderstanding the Haitian context (ibid). On the other hand, "many place the blame for Haiti's failure on the country's rulers, especially on the leadership of Aristide and his political party following his restoration in 1994" (Erikson, 2004, pp. 285/6). Two positions frequently encountered, depending which side has been solicited the other is to be blamed. In any case, the following historical analysis shows that policies negatively impacted the bilateral relations, yet, those are essential to the future development of the country. The US is part of the misery though will be part of the solution.

Haiti is the first country with an enslaved black majority to achieve independence. Already in 1803 the troops of Toussaint Louverture defeated Napoleon Bonaparte's army, claiming independence in 1804. However, national sovereignty has been a secondary goal and the revolutionary leaders were greatly influenced by the French model (Girard, 2010). The national flag is a replica of the French tricolor. Sadly, the motives for the revolution were not primarily intellectual and hence, the lessons learned from the war years were dictatorship, political instability and labour exploitation (ibid). These fundamentals were to remain almost until the 21st century. Numerous dictators stepped up but scarcely brought greater good to the majority of the Haitian population. Racial discrimination has motivated several episodes of ethnic cleansing, mostly exterminating the educated part of the society with an unimaginable cruelty. The indigenous Taino Indians were eradicated right after the Spanish conquerors landed, the white and mostly French decedents were wiped out in the 19th century, and the same can be claimed for the mulattos (Ibid).

Throughout history, the Western world has tried to seize the vast variety of natural resources, amounting in a general suspicion and sometimes discrimination of white people up until today. Following their own interests, the United States of America have occupied Haiti twice – from 1915-1934 and October 1993-October 1994. The first occupation was benevolent times for Haiti. The Americans brought political stability and technical expertise – led three calm presidential transitions and implemented and expanded a national infrastructure grid (Girard, 2010). American interests were purely strategically due to Haiti's geographical location in the Caribbean Sea against threatening German marine boats. Their purely strategic interest even prohibited American companies to take advantage of the occupation and to invest and export national resources. Despite all the benevolence, Americans never grasped the role of race and history in Haiti (ibid.). Anti-Americanism was looming and uniting mulattos and blacks in their efforts. The greatest shortfall has been political reforms. Occupying a country by military force and preaching democracy is an odd combination with little credibility. Ultimately the lack of political ambition segregated Haiti and its Dominican neighbours which resulted in the fourth ethnic cleansing since independence – this time Rafael Trujillo, the president of the Dominican Republic, ordered the extermination of

the entire hundred-thousand-people-strong Haitian workforce in his country (ibid). The second invasion was a consequence of an internal coup d'état by Raul Cedras who overthrew the Aristide regime. In their on-going pursuit to establish a prosperous democratic and sovereign nation, the US occupied Haiti once more (ibid).

Nonetheless, it can be argued that the most severe interference of the US into national Haitian politics has been the free trade agreement in 1986. Due to the economic recessions in the 1970's, the international aid community subsequently increased their donations and interventions. With the outspread of the Swine Flu in 1982, in an act of goodwill, Americans replaced all Creole pigs with bigger sized American ones. Conversely, those pigs required a special diet, medication and extensive care that local peasants could not provide. Their claim that the pigs are living in better conditions than themselves resulted in a fast abandonment of their livestock, which made them more vulnerable and less sustainable (Girard, 2010). The spiral of dependency on foreign aid accelerated and simultaneously anti-American sentiment spurred. As a politically dependent country, Haiti committed itself to the American initiative of a free trade agreement. In retrospect, this event eventually destroyed the last ambitions to spur economic growth, and become a self-sustaining country. From that year onwards, volatility of the international commodity markets led to periods of cheap imports destroying the local farming sector. Even though those periods were short-term, local production was not resilient enough to survive. Consequently, the international community had to step up to diminish the amount of hungry stomachs. The aftershocks of the liberalization are existent nowadays in form of cheap imports from the Dominican Republic for almost all agricultural products.

Despite neo-imperialists oppressions, the social and economic despair is predominantly homemade. Mainly three politicians have shaped recent politics and remain subconsciously inflicting current development: Papa Doc (Francois Duvalier), Bébé Doc (Jean-Claude Duvalier) and Jean-Bertrand Aristide. It is worth presenting their ideas and actions because they continue existing in the minds of all Haitians in one form or another.

Francois Duvalier ruled Haiti for fourteen years creating order by the fear of violence of his bogeymen. With the end of the American occupation, Haiti entered a phase of political turmoil reaching its intermediate climax in 1957. After six presidential overthrows in a mere span of nine months, Papa Doc captured the power. For most Haitians he symbolized the average inhabitant, fiercely anti-American, actively voodoo practicing and rhetorically black pride preaching (Girard. 2010). As a rural physician he embodied social values. However, his tenure of office was driven by oppression, cruelty and fear. His introduction of the "Tontons Macoutes" – Papa Doc's bogeyman – visibly demonstrated his position at almost every street corner. They quickly reached 300.000 in numbers and were legitimized to take any action necessary (ibid). As many years have passed and uncertainty and disorder permeate daily life, many Haitians nowadays wish for a renaissance of "papadocracy" – the order and structure of the times of Papa Doc. Likewise, they desire employment and access to income which Papa Doc secured even for the uneducated class. Despite all the cruelty, he remains a hero of national pride for a significant part of the population.

In 1971 the dictatorship was passed from father to son. In thoughts of despair, the international aid community increased tenfold their assistance hoping that Bébé Doc would abandon his father's repressive policies (Girard, 2010). In order to attract huge capital inflows and aid money, market liberalization began and pro-export policies created an affluent garment industry, though it hardly generated any national tax income or wealth. However, nothing had changed under the surface; all repressive mechanisms remained intact and racism flourished as all the years before (ibid). In fact, the 1970s institutionalized foreign dependence, and Haiti would soon lose all its abilities to nurture its inhabitants. As production plummeted, tourism became the sole source of income. The concurrent social disparities generated rural overpopulation and massive population transfers into urban slums and overseas. Indeed, the Haitian misery became so severe that US authority "included Haitians in the four "H" list of at-risk groups along with heroin addicts, hemophiliacs, and homosexuals" (Girard, 2010, p. 108). Besides the international humiliation, national policies forced people to exploit the nature to survive. The consequence was an environmental catastrophe with a deforestation outreach all over the Haitian territory. Notwithstanding, Haiti is part of the

tropical belt, today's deforestation rate is at 98% of the entire territory and harvesting rates per sqm are among the lowest worldwide (source). Consequently, Bebé Doc's legislation is visible to everyone walking on the island on top of the memories remaining in the Haitians minds.

The most recent influential politician has been the Catholic priest Jean-Bertrand Aristide who became president three times between 1990 and 2004. As a fierce oppose of the life threatening Macoutes, Aristides popularity transcended the borders of the slum near the capital Port-Au-Prince where he used to preach. By the time Bébé Doc left for exile, the country was going through a strong agricultural crisis and hundreds of thousands of peasants had been forced to move into the slum areas around the capital. When elections approached "young, charismatic and idealistic, Aristide was the popular choice for all those who wanted a clean break with Haiti's history of dictatorship" (Girard, 2010, p.120). His popularity was sufficient to assure peaceful elections, a rare event in that country. Compellingly presenting his vision to the population, Aristide was aware that his reforms were doomed to fail; either entering a destructive global economic system or starving to death (Aristide & Flynn, 2000). His solutions were not less destructive than those of his predecessors. In line with the Haitian prism of the winner-takes-all, he eliminated all rival centres of power and governed from top-down as the only one in charge (Girard, 2010). The concurring brain-drain in key sectors further weakened institutional capacities to facilitate a peaceful development.

The entire Aristide presidency was a time of political and social uproars. Seven months after inauguration, his military officer Raul Cedras succeeded a coup d'état with the support of the Clinton administration. Suffering from a massive inflow of Haitian boat people, the same US administration would – two years later – support Aristide to regain power (Girard, 2010). In total, the intervention lasted two years and safeguarded the Aristide presidency and his successors' as well as his third one from 2001-2004. Despite political tumult, the social challenges had a far greater impact. Trade tariffs were offset and tax-free goods destroyed most of the, already, scarce remaining local production (ibid). Moreover, farming policies could not surmount soil erosion and deforestation, and left the population as passive actors on the playground of international agro-conglomerates. A further collateral casualty was the rise of the

Restavek-system – the Haitian child slaves (ibid). Present in modern Haiti, the Restavek are young servants in Haitian families who have been abandoned by their rural families in the hope of a better life for their children in urban areas. Sadly, the Restavek are forced to complete all kinds of work though hardly receive any education in return. They remain a common practice of the middle and upper class.

Summarizing his three terms in presidency, Aristide was in line with previous presidents to further exploit the population of Haiti. Indifferent from the Duvalier whom he fought passionately, Aristide established his own paramilitary group – the chimère –, spent vast amounts of capital abroad for personal benefits and deceived the population with ever more abstruse promises of prosperity and ownership for all Haitians (Girard, 2010). During his third term in office, his tolerance for violence, the collection of bribes and even torture against political opponents made this priest a copy of the long list of national dictators. The long heritage of public violence and predatory state institutions continues to accompany demonstrations and political reforms, and is unlikely to stop in the near future.

4.2. POST-EARTHQUAKE HAITI

In the afternoon of January 12, 2010 an earthquake of the magnitude 7.3 on the Richter scale struck Haiti. With the epicentre in the vicinity of Port-Au-Prince, the most densely populous area of the country was directly struck by the tectonic movements (GoH PDNA, 2010). According to Haitian evaluations more than 230,000 people lost their life (GoH PDNA, 2010), but the numbers are estimations and organizations find it difficult to provide an accurate figure – the estimations are between 46,000 - 315,000, but there is a tendency to inflate them (BBC, 2011). The financial effect alone has been evaluated to be 100% of the national GDP, or 7.804 billion USD (GoH PDNA, 2010), though the real impact is much greater and intangible. The psychological and institutional effects are a strong burden on the developmental path of the country.

Whether man-made or 'force majeure' a disaster changes all existing structures of a nation. It poses a threat to the resilience of the society and to the principal institutions. Likewise, it shifts the international perspective on the country and since the technological revolution, pushes the region into the centre of global media attention. Such a dramatic change is likely to come along with inflow of human and capital resources. Moreover, the inflow of basic goods provides first relief but outcompete local vendors. Such an arousal changes the contextual factors and relationships, thus all parties involved should acknowledged them. This special context has been recognized in this research and the specific conditions will be presented in the forthcoming paragraphs.

The Government of Haiti and the Interim Haitian Reconstruction Commission (IHRC) – established by the United Nations to supervise the reconstruction efforts for 18 months – jointly evaluated the damage, losses and needs for the development of Haiti (GoH PDNA, 2010). The damage is primarily hampering the private sector (compare Appendix F). They conclude that the monetary resources are by 52% needed for projects within the social sector (compare Appendix G). In their assessment this includes the following areas: (i) health, (ii) education, (iii) nutrition and food security, (iv) drinking water, sanitation and hygiene, (v) sports and leisure, and (vi) culture; the detailed proposal can be found in Appendix H. "Even before the earthquake, 30% of children were already suffering from chronic malnutrition and it is estimated that 40% of households were living in food insecurity. Over 500,000 children between the ages of 6 and 12 were not receiving schooling, 70% of those who were going to school showed an educational deficit of over 2 years, and 38% of the population over the age of 15 were illiterate" (GoH PDNA, 2010: 13). In light of these devastating statistics for a society, the great inflow of foreign aid came as a little surprise, though failed to meet the desired impact.

Regarding the direct humanitarian aid, any country experiences immediate cash inflows in the aftermath of a disaster. In 2010, USD 3.28 million has been disbursed in relief and recovery aid and even more has been pledged for 2011 (Office of the Special Envoy for Haiti, 2011). In spite of providing unconditional assistance as advised by several development strategists (for instance Collier 2011), the support is channelled via the

international aid community. In the best case this occurs through the newly established IHRC and in accordance with 'Action Plan for National Recovery and Development of Haiti' (GoH, 2010). Though as an overall assessment a year later concludes, only 1% of the money disbursed has been given to the Haitian government while the other 99% finance the UN peacekeeping mission, the international NGOs, private contractors as well as debt relief (Office of the Special Envoy for Haiti, 2011). These numbers reflect the inherent tensions to channel aid. On the one hand, governments are given poor governance records and the money seemingly disappears. On the other hand, the international community desires strong national institutions to allow for justice in the society. Nonetheless, a positive development occurred that aid to the government is no longer provided in form of loans but as grants because the loans were never repaid and simply imposed an additional burden on the developing nation's government. However, sadly so, local Haitian NGOs have been fully excluded from the first post-earthquake appeal (ibid). As the UN report illustrates, generally speaking, it can be claimed that international development assistance mainly finances the aid skeleton of NGOs and transnational organizations in Haiti. Moreover the report indicates that the social development is not as accentuated in the financial disbursement as concluded by the government's needs assessment.

In fact, out of the post-earthquake structure arose a parallel quasi-governmental system of NGOs and transnational organizations administering the reconstruction. Based on the insights gained during the post-tsunami efforts in Indonesia, the UN installed a separate organization combining and managing the development work – the IHRC. Yet, most efforts remained uncoordinated and only 17% of the money disbursed has been handled by the IHRC (Office of the Special Envoy for Haiti, 2011). Consequently, Haitians perceive the development architecture as a threat to their governmental efforts. A dual administrative structure has emerged though the international one being more money-laden than the national Haitian one. Overall, a lack of combined efforts weakens the national sovereignty, erodes legitimacy and creates dependencies.

Besides providing approximately one billion USD in remittances, the Haitian diaspora has started to return with skills and capital to develop the Haitian society. Sending hundreds of million USD to their relatives in Haiti, the diaspora has accounted for 20%

of the yearly GNP and thereby being the most important factor, even before international development assistance (Erikson, 2004). The diaspora are a great source of skills and knowledge who could play a substantial part in the country's development. This potential is mostly neglected in the impact evaluations as the one cited above.

Instead the development efforts focus on the recovery, 18-months reconstruction, and 3-year development pattern proposed by the IHRC (GoH, 2010). The action plan highlights major projects that rebuild for instance infrastructure with a handful of major partners. However, in post-earthquake Haiti a typical phenomenon in development aid occurred. According to Haitian estimates up to 11.000 NGOs entered the country to provide emergency assistance. Up to the point of publication of this work, the transition to sustainable development has not taken place – since October the IHRC is continuing with a small team and renegotiating its extension with the Haitian government due to poor results (IHRC, 2012) – but several organizations have left or are preparing their retrieve (PAHO, 2011). Only a marginal number, well below one quarter of the original organizations remain. It can be concluded that there is a lack of political will from the international community to commit to a long-haul process to turn around Haitian state fragility. In contrast, the diaspora is likely to sustain the remittances and direct help effort as they have done all the years. Therefore, their impact on the post-earthquake social development is of crucial importance.

The following paragraphs show a separate analysis of the current situation in the main social sectors as categorized by the Government of Haiti. Due to the restricted coverage of this thesis, social topics such as gender equality, sports and culture are not presented.

Health

The healthcare level of Haiti is the lowest in the Western hemisphere, meaning the highest mortality rates and lowest access to healthcare (CIA, 2011). In fact, 40% lack access to basic health service (Glaeser et al., 2011), leaving more than half of the people unvaccinated. Additionally the risk of diseases, such as Malaria and Hepatitis is high in Haiti (CIA, 2011). Another issue to be acknowledged is that Haitian hospitals, already few in numbers, fight with low supply levels of equipment and in rural areas lack basics such as electricity and cooling (Röckerath, 2011).

Education

Poverty undermines education. This paradigm has been witnessed in Haiti as malnutrition in the 1980s forced families to cut down all educational costs to increase the daily nourishment (Girard, 2010). In Haiti 76% of the population are regarded as poor according to the US$ 2 per day per person indicator (Glaeser et al., 2011). This poverty is certainly one of the reasons that half of the population is illiterate. The other cause can be found is the historical development of the country.

Numbers concerning the school attendance vary greatly. Glaeser et al. (2011) predicts half of the children not attending school at all, the Office of the Special Envoy for Haiti (2011) reports a primary education level of 76%. Despite the numerical attendance it is the low quality of education that restricts education for children and young adults. Structural exclusion makes education a welfare matter (Office of the Special Envoy for Haiti, 2011). The governmental budget remains at 9% of GDP. This low amount cannot guarantee any study material for the students. Combined with the sometimes voluntary teaching efforts, the restricted circumstances result in poor education standards in the country. Private education is solving the obstacle for a small group of privileged people, while the majority of the population remains without proper education.

Drinking Water, Sanitation and Hygiene

Cholera is the focal point of interest when talking about sanitation and hygiene. By November 2011, more than 500.000 Haitians got infected and almost 7000 had died (PAHO, 2011). As reported by a panel of experts in front to the General Assembly of the United Nations, the UN mission – Blue Helmets from Nepal – have brought the deadly disease to Haiti (Cravioto et al., 2010). The rapid spread of the bacteria is a prime example of the vulnerability of the Haitian society. In an unpublished study by Sonje Ayiti Organization, that micro-biologically tested the quality of all water pumps in the city of Limonade, discovered that none of them were without E-coli bacteria. Official Health organizations count 300, in rainy season even 500, new infections nationwide daily (PAHO, 2011). The explanation for this is that the lack of sanitation facilities leads to a mixture of human faeces with the public water sources. Despite international recognition of the misery, the lack of funding forces more and more

organizations to withdraw, as stated in the December 2011 report by the Pan-American Health Organization (PAHO, 2011).

The population with access to potable water has been 53% prior to the earthquake (Office of the Special Envoy for Haiti, 2011). As the Special Envoy further reports, the sanitation and drinking water efforts are chronically underfunded. The devastating effects gain force during the hurricane season when entire areas are flooded and drinking and sewage water get mixed throughout the cities. Up till today, no sewage plant has been built in the country, not even in the densely populous capital area. Potable drinking water is becoming an increasing concern and has been included in the overall action plan by the government (GoH, 2010).

Nutrition and Food Security

The proper nutrition of the Haitian population is in a trap. The country is dependent on external sources, though those destroy the market for local farming. The low food prices cannot be met by local producers, accelerating the vicious circle. In 2010 alone the import requirement was estimated to be 711,000 tonnes of cereal crops for a population of fewer than 10 million people (FAO, 2010). Overall less than half of the food is produced locally (Glaeser et al., 2011). Additionally, the seasonal vulnerability to hurricanes and volatile global food markets add to the low food security (FoodSec, 2010).

In general the undernourished have a deficit on Iodine, Iron and Vitamin A (Glaeser et al., 2011). All three can easily be treated through food fortification, iodized salt, enriched wheat and liquids. More than anything, the total amount of calories consumed per day has to increase. Otherwise undernourishment will remain.

A field study by Smucker et al. (2005) revealed that basically all arable land is already in use, even in the remote areas. Furthermore, farmers started investing scarce resources into additional crops because of the high demand. The researchers concluded that Haiti has bypassed its maximum carrying capacity. A higher food security can be attained by changing crop types and moving from annual crops to seasonal tree crops. However, additionally they acknowledge the harm imposed by natural degradation, a continuous

development in Haiti. A brief look at the environmental situation is therefore necessary to understand this social challenge.

Desperate to feed the family, a Haitian peasant would chop down stepwise/subsequently all the trees on his land and turn them into charcoal for cooking. As a result, topsoil had been washed out during rainy seasons making the land infertile and more vulnerable to mudslides. So happened in Gonaive and Mapou in 2004, the floods brought pollution to rivers and coastal areas, thereby destroying the income source of fishermen aside from the farmers (Girard, 2010).

In sum, the social obstacles the population experiences today have deep roots and long existed in the country, with the exception of Cholera. The low standards are vicious in all the different sectors, thus, indicating a general challenge for the development efforts to transfer welfare effects.

From its inception, the Office of the Special Envoy for Haiti (2011) has advocated for better aid based on "accompaniment". Accompaniment complements aid effectiveness and human rights principles in a number of ways. It stresses the importance of the Haitian government and its citizens being "in the driver's seat." It also calls for aid to focus on the creation of a robust public sector and a healthy private sector that provide meaningful opportunities for citizens. In addition, with its strong emphasis on implementation, accompaniment is specifically focused on guiding international partners to transfer more resources and assets directly to Haitian public and private institutions as part of their support" (Office of the Special Envoy for Haiti, 2011: 3). Published in the aid evaluation 15 months after the shock, this statement by the special UN unit explicitly calls for a strong entrepreneurial culture driven by the locals for the locals. Regarding their purpose as development facilitators, it can be concluded that they partly called for social entrepreneurs supporting the national development.

4.3. SOCIAL ENTREPRENEURSHIP IN HAITI

SE in Haiti is non-existent on a scalable and trans-regional dimension. The reason for this certainty stems from the belief that Ashoka or the Schwab Foundation would have supported scalable initiatives in the poorest country of the Western hemisphere. None of their 2500 social entrepreneurial fellows is located in Haiti (Ashoka, 2011b), nor could any major project be identified neither in academia nor in the World Wide Web. In a comprehensive study on entrepreneurship in developing economies, Sub-Saharan Africa, the Middle East and Latin America with the exception of Jamaica have been completely excluded from academic research in all the major journals (Bruton et al., 2008). Even though since then this shortcoming has been admitted (for instance: West III et al., 2008), Haiti has not been researched from the entrepreneurial angle.

Insides from entrepreneurial research in developing economies provide the most accurate insights for transfer. Under similar unfavourable socio-economic conditions, some of the most prominent social enterprises were initiated. In Egypt, Sekem has started an organic farming initiative to resolve the nutrition and healthcare problems and in a comparable attempt the Grameen Bank has created a microfinance system for marginalized women (Mair & Schoen, 2007). Another compelling example is the Bangladesh Rural Advancement Committee (BRAC) that has turned into a prime national employer, four times bigger than the largest private company (Nichols, 2008). Those initiatives demonstrate that in hostile conditions social enterprises can provide the solution to the social obstacles.

In developing economies, the value network, the strategic resources and the customer interface are main pillars of social entrepreneurial success (Mair & Schoen, 2007). Firstly, a value network secures the control over the network ties. Realizing that organic standards were absent in Egypt, Sekem established a national supervisory authority that grants organic certificates (Ibid). Via this attempt the enterprise could influence R&D, distribution and production standards and furthermore, scale its mission to a national level of agricultural production. Second, strategic resources have to be integrated into the business model. For the production of pharmaceuticals, Sekem lacked organic raw materials, often farming products. This threat was the starting point to enlarge their

efforts towards organic agriculture as well (Ibid). Third, a core success factor is the integration of the target group into the customer interface. To prove their mission to the target group, all farmers are free to join Sekem on their 'mother farm' (Ibid.). The 'mother farm' is a model village that provides all basic services such as residential houses, kindergarten, a school and hospital. Besides living and learning in this fertile environment, 10% of the time has to be spent on cultural activities, for instance, painting or singing. The Sekem model village is a prime example of creating a customer interface that centres on the target group, here the farmers.

On Oct 14 2011, the first social business conference took place in Haiti. The prominent chairman of the event was Mohammad Yunus whose intention is to spread the idea of social business in the country (The Guardian, 2011). The overall objective is to communicate the philosophy that business activity and social goals can be combined independent of the current state of development. As The Guardian (2011) noticed the Haitians currently lack the vision and require projects such as the Grameen Creative Lab recently established by Yunus in Haiti to generate the basic belief in this model.

The two social entrepreneurs studied are among the first wave of their kind in Haiti. The society openly receives them as a more empowering measure for development. Their relation to the society will be shown in the society as this section was a study of the 'Society' variable by itself. This was needed in order to introduce the cultural aspect and to provide a thorough picture of the socio-historical dimension which can partly explain some of the behaviour and dynamics.

The limited research efforts on the country as well as the Haitian lack of knowledge on social business indicate the resentment of the donor countries to initiate new ways of development assistance. SE is hence an underestimated and little researched business concept in this context.

5. EMPIRICAL FINDINGS

(DVD ATTACHED)

The empirical findings are compiled in a videographic format.

6. CONCLUSION

6.1. KEY FINDINGS

This study supports the idea that no panacea exists that will solve the development problems (Banerjee & Duflo, 2011). In their study empirical studies Banerjee and Duflo (2011) demonstrate that standardized solutions have not worked. This insight is confirmed by this research which acknowledged the inefficient development assistance reaching Haiti. Too often projects have been imposed on the people because of the external desire to provide minimal relief. The same way Banerjee and Duflo (2011) question the justification for the international community to engage with local development efforts, the Haiti case shows that assistance would need to be directed via the local citizens, for instance the social entrepreneurs. We have to engage with the people to understand their desire instead of letting numbers dictate our action (Ibid). The field research was an eye-opening experience as it showed how disentangled the assistance is from the locals path to happiness. Living among the Haitians, it was witnessed that scepticism towards monetary distributions has turned into a general loss of faith into the international community, which is remarkable considering the huge dependence of external money in the history of the country. Currently the country faces a duality of systems operating parallel; one building up a decentralised state that is financially heavily constraint and one of NGOs and transnational organizations coordinating their own projects.

Concerning the research question, the interplay between the entrepreneur, the enterprise and the society has been studied. Studying the interplay provided new insights on the practices of social entrepreneurs in a post-disaster developing country. Foremost, the decision-making logic differed between the international community and the entrepreneurs. Also the logic of effectuation is present between the entrepreneur and the organisation. This is no new insight as it has been part of the effectuation framework and research from the inception. However, the insight is to note that the individual and the enterprise follow the same logic towards making the decisions with the society. It is rather to say that they apply this logic despite the society, as they are a disturbing factor

inhibiting the progress – no functional markets exist, no monetary support, no legal justice nor fair competition. It is this interplay that is dysfunctional and constraints the effectuation logic to be applied. To contribute to the research question – *how can social entrepreneurs contribute to the development of post-disaster Haiti* – the current constraint has to be acknowledged. Their efforts become more impactful, as the society factor becomes integral to the effectual decision-making.

Figure 6: Limitations to Effectual Decision-Making

Similarly, the logic of rationality applied by the international community and the effectuation logic applied by the entrepreneurs hardly co-function. Regarding the opportunity exploitation, these explained practices of the two systems are to a great extent incompatible. A key finding is that local social entrepreneurs primarily follow an effectual approach at which the opportunity recognition or identification is interconnected with the evaluation and the exploitation phase. Through the leverage of failure not its avoidance they progress (Sarasvathy, 2008). The unstable post-disaster environment and the low functionality of a financial infrastructure in a developing country impose a more short term framework, so to say day-oriented behaviour. As Sarasvathy (2012) noted starting with what one can do based on the access to skills

instead of an opportunity as such – the bird in the hand principle – is a logical reaction to the environment. The same holds for the affordable loss principle of the effectuation logic. In poverty environments people are naturally more driven by judging what they can afford to lose instead of calculating an expected return when they pursue an idea. However, building up a network of self-selected stakeholders ultimately defines someone following the effectuation logic (Sarasvathy, 2008). In Haiti, precisely the stakeholders decided to join the two social entrepreneurs studied; whether it is Earth Aid Finland, whose members gradually removed former obligations to invest all time and money resources to support the Haitians, or the American Luke Renner, who starts building up a social enterprise incubator that was started by Sonje Ayïti.

Opposite to the effectuation logic, the international community follows the traditional pattern of causality. They state a goal and work towards it by a system of rules and regulations. Thereby they follow a sequential opportunity process at which they identify the opportunity which will later be funded, hitherto call for applications and only after an evaluation has taken place the opportunity is exploited. This research indicates that the two approaches are not only incompatible but also hampering innovation. The money holders and the opportunity seekers do not meet. This bizarre situation is partly counteracted by a Haitian diaspora who provides unconditional means to the local entrepreneurs. Though, towards the end of the study it was observed that the diaspora support had been significantly reduced. In fact, as the country moves from reconstruction into the development phase, funding is subsiding. One aspect to be considered is that the success of projects becomes visible only years after, and general impact on the society is little understood.

In this regard, today's research on entrepreneurship to a great extent neglects the organization-society and the individual-society relationship (Kyrö & Kansikas, 2004) even though SE is legitimized by the impact. Therefore, the entrepreneur-society, the organization-society and to a limited extent the entrepreneur-organization relationships have been studied in a restricted context – the development country context. The main question scrutinized was how SE can support the development of post-disaster Haiti. In light of previous research, this study mainly contributes to the discussions in three ways:

1. It pinpoints a necessary shift in pro-poor development strategies

2. It calls for a greater appreciation of the concept of social entrepreneurship at the centre of future policy-making in the development aid sector

3. It suggests emphasizing the commercial aspect of the concept in order to reach sustainability

The first finding addresses the continuous failure in development strategies in general as in the post-disaster context. Contrary to the common opinion, the post-disaster situation provides an enormous opportunity for societal change. Unfortunately each disaster destroys many individual lives, and leaves a deep scar within the society, but at the same time triggers collective action. With the current mind-set the international community engages primarily in "re-activities", such as rebuilding, reconstructing. The "re" indicates the focus on establishing a situation similar to the one before. Even though not being mentioned explicitly, the researcher witnessed this mind-set in all the international projects and the foreigners who he engaged with during the field trip. With all respect in mind for the individual tragedies that have occurred, restoring the status-quo bypasses the great opportunity of the situation. Change-agents, turnaround experts in commercial enterprises intend to shake-up the people and create acceptance for change in order to upheave the company. A similar mind-set in the development work would benefit the long-term prosperity of the affected communities to a greater extent than healing the wounds. For the future of development assistance in post-disaster situations, the study proposes a stronger positive attitude for societal change as a meta-goal.

As a direct implication of this attitude, and a second contribution of the investigation, several implications evolve for policy makers. First and foremost, the objective of the international community is to support local initiatives. Societal change is an endogenous process that cannot be induced by foreign agents, nonetheless, can be facilitated. Second, the transition of direct help, mainly in form of aliments and textiles, has to occur faster towards indirect help. The long cycles of free aid lead into market disequilibria with

unfair competition. Thousands of local producers loose the basis for production and withdraw as a result of the artificially sustained disequilibrium. Thus, a quicker transition from humanitarian relief to development assistance should be favoured. Third, temporary solutions have to be reconsidered. Currently transitional concepts, for instance temporary shelters, turn into permanent installations and impact the development of more radical and locally adapted solutions that benefit to the community in a sustainable way. Instead, the overall goal could be to support social entrepreneurs and related activities that embrace the spirit of helping the people to help themselves.

As this study has demonstrated, SE struggles to be a sustainable approach, in particular in the development context. The third claim builds up on the early perception that SE is a charitable idea rather than a real business concept. In fact, it has the right fundaments for conducting business in the 21st century wherefore it requires compelling arguments that it is sustainable in every aspect. One result of the videographic film is that commercial aspects should be integrated into the conceptualization of social entrepreneurial activity. Therefore international networks and technology transfers are wanted to bring in the best available technology. This claim can support the evolution and global acceptance of the concept and trigger necessary investments to maximise the impact. Yet it remains to be exercised carefully as the risk exists that it will turn into just another form of commercial entrepreneurship and eventually become the new version of green-washing.

This study is an attempt to create synergies between the post-disaster context and the current entrepreneurship research. This necessity has not been seen for a long time. It took a Peace Nobel Prize to open the eyes of the world. Still, research has remained marginal in this area even though the significance of it is steadily increasing. In the future the world is likely to see a rise of catastrophes, natural ones, such as the Haiti Earthquake of 2010, social ones, such as the democracy movement in the Arab world, or a combination of social-natural, such as the post-tsunami Japan of 2011. Whether due to climate change of the evolution of communication, governments are already spending unimaginable amounts on societal evolution as a consequence of those shocks. Entrepreneurship is perceived as a key factor in the 21century globalized world.

Therefore, strengthening the research efforts on this matter should be in the interest of everybody.

6.2. CONTRIBUTIONS TO THE CURRENT RESEARCH

As a contribution to the methodological aspect, videography has proven as an insightful technique to capture and present situations "in action". Instead of focusing "on-action", videography can be applied to analyse relationships and cultural aspects, in a specific context. While this is sometimes difficult to exercise on paper, the audience's semiotics is holistically addressed. The effect is that the message is presented more powerful and the learning experience is more implicit. A clearer connection of the new knowledge towards an action is created. Presenting relationships "in action" can lead to a different learning experience. The claim to more frequently implement this method to study SE is linked to the assumption that the social element is a complex construct difficult to denote explicitly, yet desirable. Additionally, the proposed method and methodology support the need to enhance the amount of studies on relationships between the entrepreneur and the society.

The main contribution to entrepreneurship research is that the study links the effectuation logic to the interplay between the entrepreneur-society, the entrepreneur-organization and the organization-society. However, as explained the society remains excluded due to the severe obstacles. Nonetheless, the linkage showed the need for integration of the society. The effectuation logic is a great concept to derive new insights on the contribution potential of entrepreneurs to development. It is suggested that academic research studies the connection between effectual decision-making between the organization and the society factors as well as between the entrepreneur and society factor. Gaining knowledge on these connections will certainly contribute to the effectiveness of the operations.

As the empirical research has shown, the social entrepreneurs act via the effectuation logic but the international community uses the logic of causality. At this point, the connection of social entrepreneurs and the effectuation logic in post-disaster context can

only be recognized but not further explained. In this respect, no additional inquiry can be made whether this is inevitable in the particular context or whether this context attracts the effectuation-driven entrepreneurs. As Sarasvathy (2001) notes, entrepreneurs can also apply both logical streams depending on the situation because they are not mutually exclusive. Moreover, research has to continue concerning the five principles of effectuation concerning the possibilities to support them through the international development community. The causal relationship requires further research, but the observation poses an interesting result.

Likewise, the literature research indicates that no study has been published in a high-impact journal on the link between effectuation logic and post-disaster environments. In resource poor environments the concept of social bricolage is applied to stress the "making do" of individuals (Di Domenico et al., 2010). For further research one suggestion would be to alter the social bricolage concept and to include the effectuation logic in order to discover patterns in the opportunity process in this context.

Due to the significance of networks, legitimacy of the social enterprise is an important aspect. In developing countries, social enterprises require even stronger networks, in particular international ones, as their credibility increases, access to capital becomes idle and to a lower cost base, the sustainability strengthens and the international community positively alters its perception and behaviour (Mair & Schoen, 2007). In this research, the social entrepreneurs were constantly faced with a strong international community that would pressure them to comply with the external standards. Since they are novel for the Haitian context, the legitimacy for their behaviour changed, a phenomenon that can generally be expected in the post-disaster context. This rise in significance to legitimize the behaviour in front of outsiders has a deep impact on resources and the overall success. In sum, firstly through an institutional lens the fit between the environment and the social enterprise can be analysed and new insights derived. A recent work published in this regard is the work by Dey and Stayeart (2010) who suggest a critical reflexive approach to study SE. Secondly, future research should address the discrepancy between pre-disaster and post-disaster legitimacy, if there is any.

The contribution for entrepreneurship research in the post-disaster context is to recognize that practices can be unconventional and incoherent with today's theories because contextual factors (material arrangements) influence distinctive interpretations and actions. Social practices are situational as every context leads to a unique interpretation of social routines (Reckwitz, 2002). In other words, the context is culturally renegotiated, thus unique for every constellation. This acknowledgment might contribute to the identification of common elements of the failure of development projects. Furthermore, this ontological lens might contribute to the study of the opportunity process and their objective nature. In this research, practice theory supports the critical realist philosophy and contributes towards a different interpretation of social practices.

In contrast to recent definitional attempts for SE (compare Trivedi, 2010), innovation is not a prerequisite for effectiveness and legitimacy. In SE for the very poor, in post disaster areas or developing countries, it can very well be sufficient to bring in best-available technology. According to the definition of innovation, a novel element has to be present, but in this context a mere transfer of an innovation from one region to another can be the solution. This belief is coherent with Ashoka policies to support only scalable ideas that can be implemented trans-regional. Hence, this research supports the claim that coherent definitions on the core ideas are yet to be found.

For the evolution of SE a new set of vocabulary has to emerge. Contrary to Dacin et al. (2010), the researcher envisions this academic field as separate though intertwined with current entrepreneurship research. In order to ameliorate the current definitional and conceptual attempts, a clearer vocabulary has to emerge. For instance, to measure success of a social enterprise via 'revenue streams' and 'return on investment' creates discomfort and refusal of the research field (compare Johnson, 2003). In a similar way, abundant use of voluntary sector vocabulary is misleading too. Besides new concepts, terms such as 'social goals' (the term "goal" stresses the idea that SE is not just a free and fun activity) which are not value-laden in any direction should be 'abused' to the extent that they will/are always associated with SE.

6.3. REFLECTION

As the final part of the thesis, additional space is occupied to reflect on the research process. This is perceived as valuable and beneficial to other students that pursue a similar method. Moreover it explains shortcomings in the process, which can partly be attributed to a lack of experience with videography as a research method. Again, it shows the steep learning experience of the student and in the best case results in the avoidance of similar mistakes by other students.

Before this work the student had never edited a video in his entire life. Video filming and editing was novel and exciting, unchartered territory. When this research method was introduced during the official thesis seminar, the value and new possibilities laid out motivated its application, despite the additional time required to learn about it. An entire new dimension of collecting information, processing ideas and reaching the audience motivated this work. The benefits seemed so obvious that the difficulties and challenges were temporarily forgotten. The mere fact that a video could so much better reach the human senses than a text, especially an academically formatted one, seemed convincing. For this particular work where the context was an unknown culture, simply writing about an ethnographic study would not represent the unique atmosphere of the scene in the work. This factor was another convincing idea. Yet such details are the reason for misconceptions, jumping to false conclusions or having an ethnocentric view on relationships and causalities. This had to be avoided as much as it possibly could be. Videography resolved these concerns that were surrounding the initial steps of this thesis.

The quintessential element of videography is perspectives in action instead of perspectives on action. It took almost the entire research process to gain a good understanding of this element. The filming of sequences involved too much focus on the outcome, hence perspectives on action. The majority of the material was static interviews in the environment, in situ, though not in action. Unfortunately, footage was taken following the people too infrequently, thus the in action part is missing to a great extent. The initial understanding on the filming process was to take footage of the

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environment and filming the people while interviewing them. The combination is the richest data that could be collected, but this opportunity has been mostly missed.

Besides the general claims for non-individual research, videography demonstrates additional challenges for single person research. The first reason in favour of several researchers is that two or more cameras allow for different angles on the same situation. Such different perspectives on the same action make the raw material richer as semiotic intensities can better be grasped (Hietanen, 2011). The second reason and maybe the most important one is that in case of several researchers the data collection and pre-analysis part can be done simultaneously. This is rather difficult for a single researcher, as one has to focus on technical details instead of concentrating on the observations. As one progresses in the expertise on filming this divergence of action and purpose might be smaller, but for an inexperienced cameraman this has been challenging.

The data analysis part for a long time lacked a rigid technique. During this study the student encountered two perspectives taken on the analysis of the data. On the one hand, some postmodernist researchers (compare Hietanen, 2011; Kozinets & Belk, 2006a) claim that the goal of the study is to provide a compelling story, an authentic experience for the audience with the material. Any material chosen is appropriate because it is part of this experience, and therefore valid. On the other hand, a more pragmatic type of researchers proposes to identify critical incidents in order to show the critical events that have happened (compare Kyrö et al., 2011). Through this longitudinal and chronological analysis the data is post-processed with more rigid criteria (Ibid.). The second method seems more academic but in fact is simply another ethos on objectivity, truth and the academic knowledge creation process. In this study, I perceived both as imperfect, the first one because of its tautological nature to claim causal relations, and the second one because of its limitation to chronological series of events. Therefore the data analysis has been guided by Richardson's (2000) view that traditional ethnographic methods are too narrow to fully grasp the richness of the data. Through the novel combination of SE with a practice theoretical lens, the researcher was able to more comfortably position himself for the ethnographic data analysis.

Ultimately, it resulted in building up the edited video based on the opportunity process of the effectuation logic proposed by Sarasvathy (2012). As the audience cannot go back and "re-read" a part, the obligation to guide the "reader" through the analysis and findings is an even greater responsibility of the video editor. Building up the process based on the core result was therefore a much appreciated coincidence, as with other topics this might not be possible. Based on the chosen retrospective paradigm, the analysis focused on the social entrepreneurial activities that have taken place between the point of initiation, per definition the disaster, and the current status. The intention was to let the entrepreneurs tell their own story and to understand the connections to the organization and the society. Initially the focus was to look at critical events then turned into taking a loose position, similar to the one inhaled by the postmodernists. For a long time this dissatisfactory outcome led to the belief that a stronger debate on the data processing and analysis for videography has to evolve in academia. Despite the satisfactory turn with the data analysis, this belief is still valid.

As a very last idea, a general remark on the topic is necessary. This study has been constraint by its definition on a disaster. One aspect that arose only at the very end is the perception of the disaster. The entire time the Earthquake has been perceived as this event, but can we even talk about a disaster in a country where disasters are the normal situation. What actually is the disaster in such an environment?

7. ACKNOWLEDGMENT

APPENDIX

Appendix A: Common Definitions of Social Entrepreneurship (compiled from Zahra et al., 2009: 521; Dacin et al., 2010)

Definitions highlighting Social Entrepreneurship

#	Authors (alphabetical)	Definition
1	Alvord, Brown, & Letts (2004)	[C]reates innovative solutions to immediate social problems and mobilizes the ideas, capacities, resources, and social arrangements required for sustainable social transformations. (p. 262)
2	Austin, Stevenson, & Wei-Skillern (2006)	[S]ocial entrepreneurship as innovative, social value creating activity that can occur within or across the nonprofit, business, or government sectors. (p. 2)
3	Cho (2006)	[A] set of institutional practices combining the pursuit of financial objectives with the pursuit and promotion of substantive and terminal values. (p. 36)
4	Fowler (2000)	Social Entrepreneurship is the creation of viable socio-economic structures, relations, institutions, organizations and practices that yield and sustain social benefits.
5	Fuqua School (2005)	The art of simultaneously pursuing both a financial and a social return on investment (the "double" bottom line)
6	Hibbert, Hogg, & Quinn (2005)	Social entrepreneurship can be loosely defined as the use of entrepreneurial behaviour for social ends rather than for profit objectives, or alternatively, that the profits generated are used for the benefit of a specific disadvantaged group. (p. 159)
7	Lasprogata & Cotten (2003)	Social entrepreneurship means nonprofit organizations that apply entrepreneurial strategies to sustain themselves financially while having a greater impact on their social mission (i.e., the "double bottom line"). (p. 69)
8	Leadbetter (1997)	The use of entrepreneurial behavior for social ends rather than for profit objectives, or alternatively, that the profits generated from market activities are used for the benefit of a specific disadvantaged group.
9	MacMillan (2005) Wharton Center	Process whereby the creation of new business enterprise leads to social wealth enhancement so that both society and the entrepreneur benefit.
10	Mair & Martı́ (2006)	[A] process involving the innovative use and combination of resources to pursue opportunities to catalyze social change and/or address social needs. (p. 37)
11	Martin & Osberg (2007)	We define social entrepreneurship as having the following three components: (1) identifying a stable but inherently unjust equilibrium that causes the exclusion, marginalization, or suffering of a segment of humanity that lacks the financial means or political clout to achieve any transformative benefit on its own; (2) identifying an opportunity in this unjust equilibrium, developing a social value proposition, and bringing to bear inspiration, creativity, direct action, courage, and fortitude, thereby challenging the stable state's hegemony; and (3) forging a new, stable equilibrium that releases trapped potential or alleviates the suffering of the targeted group, and through imitation and the creation of a stable ecosystem around the new equilibrium ensuring a better future for the targeted group and even society at large. (p. 35)
12	Masseti (2008)	Introduce the Social Entrepreneur Matrix (SEM). Based on whether a business has a more market- or socially driven mission and whether or not

		it requires profit, the SEM combines those factors that most clearly differentiate social entrepreneurism from traditional entrepreneurism. (p. 7)
13	NYU Stern (2005)	The process of using entrepreneurial and business skills to create innovative approaches to social problems. "These non-profit and for profit ventures pursue the double bottom line of social impact and financial self-sustainability or profitability."
14	Peredo & McLean (2006)	[S]ocial entrepreneurship is exercised where some person or group: (1) aim(s) at creating social value, either exclusively or at least in some prominent way; (2) show(s) a capacity to recognize and take advantage of opportunities to create that value ("envision"); (3) employ(s) innovation, ranging from outright invention to adapting someone else's novelty, in creating and/or distributing social value; (4) is/are willing to accept an above-average degree of risk in creating and disseminating social value; and (5) is/are unusually resourceful in being relatively undaunted by scarce assets in pursuing their social venture. (p. 64)
15	Perrini & Vurro (2006)	We define SE as a dynamic process created and managed by an individual or team (the innovative social entrepreneur), which strives to exploit social innovation with an entrepreneurial mindset and a strong need for achievement, in order to create new social value in the market and community at large. (Ch. 1, p. 4)
16	Roberts & Woods (2005)	Social entrepreneurship is the construction, evaluation, and pursuit of opportunities for transformative social change carried out by visionary, passionately dedicated individuals. (p. 49)
17	Robinson (2006)	I define social entrepreneurship as a process that includes: the identification of a specific social problem and a specific solution . . . to address it; the evaluation of the social impact, the business model and the sustainability of the venture; and the creation of a social mission-oriented for-profit or a business-oriented nonprofit entity that pursues the double (or triple) bottom line. (p. 95)
18	Said School (2005)	A professional, innovative and sustainable approach to systematic change that resolves social market failures and grasps opportunities
19	Seelos & Mair (2005)	Social entrepreneurship combines the resourcefulness of traditional entrepreneurship with a mission to change society. (p. 241)
20	Shaw (2004)	The work of community, voluntary and public organizations as well as private firms working for social rather than only profit objectives.
21	Tracey & Jarvis (2007)	[T]he notion of trading for a social purpose is at the core of social entrepreneurship, requiring that social entrepreneurs identify and exploit market opportunities, and assemble the necessary resources, in order to develop products and/or services that allow them to generate "entrepreneurial profit" for a given social project. (p. 671)
22	Yunus (2008)	[A]ny innovative initiative to help people may be described as social entrepreneurship. The initiative may be economic or non-economic, for-profit or not-for-profit. (p. 32)
23	Zahra, Gedajlovic, Neubaum, & Shulman (2009)	Social entrepreneurship encompasses the activities and processes undertaken to discover, define, and exploit opportunities in order to enhance social wealth by creating new ventures or managing existing organizations in an innovative manner. (p. 5)

Definitions highlighting the **Social Enterprise**

#	Authors (alphabetical)	Definition
1	Dart (2004)	[Social enterprise] differs from the traditional understanding of the nonprofit organization in terms of strategy, structure, norms, [and] values, and

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		represents a radical innovation in the nonprofit sector. (p. 411)
2	Harding (2004)	They are orthodox businesses with social objectives whose surpluses are principally reinvested for that purpose in the business or in the community, rather than being driven by the need to maximize profit for shareholders and owners. (p. 41)
3	Haugh (2006)	Social enterprise is a collective term for a range of organizations that trade for a social purpose. They adopt one of a variety of different legal formats but have in common the principles of pursuing businessled solutions to achieve social aims, and the reinvestment of surplus for community benefit. Their objectives focus on socially desired, nonfinancial goals and their outcomes are the nonfinancial measures of the implied demand for and supply of services. (Ch. 1, p. 5)
4	Hockerts (2006)	Social purpose business ventures are hybrid enterprises straddling the boundary between the for-profit business world and social mission-driven public and nonprofit organizations. Thus they do not fit completely in either sphere. (p. 145)
5	Schwab Foundation	A social enterprise is an organization that achieves large scale, systemic and sustainable social change through a new invention, a different approach, a more rigorous application of known technologies or strategies, or a combination of these. (http://www.schwabfound.org/sf/SocialEntrepreneurs/index.htm.)
6	Thompson & Doherty (2006)	Social enterprises—defined simply—are organisations seeking business solutions to social problems. (p. 362)

Definitions highlighting the **Social Entrepreneur**

#	Authors (alphabetical)	Definition
1	Bornstein (2004)	Social entrepreneurs are people with new ideas to address major problems who are relentless in the pursuit of their visions . . . who will not give up until they have spread their ideas as far as they possibly can. (pp. 1–2)
2	Boschee & McClurg (2003)	A social entrepreneur is any person, in any sector, who uses earned income strategies to pursue a social objective, and a social entrepreneur differs from a traditional entrepreneur in two important ways: Traditional entrepreneurs frequently act in a socially responsible manner. . . . Secondly, traditional entrepreneurs are ultimately measured by financial results. (p. 3)
3	Brinkerhoff (2001)	Individuals constantly looking for new ways to serve their constituencies and add value to existing services
4	Dees (1998)	Play the role of change agents in the social sector, by: 1) Adopting a mission to create and sustain social value (not just private value), 2) Recognizing and relentlessly pursuing new opportunities to serve that mission, 3) Engaging in a process of continuous innovation, adaptation, and learning, 4) Acting boldly without being limited by resources currently in hand, and 5) Exhibiting heightened accountability to the constituencies served and for the outcomes created.
5	Dees (2001)	Social entrepreneurs are one species in the genus entrepreneur. They are entrepreneurs with a social mission. (p. 2)
6	Drayton (2002)	[They] have the same core temperament as their industry-creating, business entrepreneur peers. . . .What defines a leading social entrepreneur? First, there is no entrepreneur without a powerful, new, system change idea. There are four other necessary ingredients: creativity, widespread impact, entrepreneurial quality, and strong ethical fiber. (p. 124)
7	Hartigan (2006)	[E]ntrepreneurs whose work is aimed at progressive social transformation. . . . A business to drive the transformational change. While profits are generated, the main aim is not to maximize financial returns for shareholders but to grow

		the social venture and reach more people in need effectively. Wealth accumulation is not a priority—revenues beyond costs are reinvested in the enterprise in order to fund expansion. (p. 45)
8	Korosec & Berman (2006)	Social entrepreneurs are defined as individuals or private organizations that take the initiative to identify and address important social problems in their communities. (pp. 448–449) [O]rganizations and individuals that develop new programs, services, and solutions to specific problems and those that address the needs of special populations. (p. 449)
9	Light (2006)	A social entrepreneur is an individual, group, network, organization, or alliance of organizations that seeks sustainable, large-scale change through pattern-breaking ideas in what or how governments, nonprofits, and businesses do to address significant social problems. (p. 50)
10	Mort, Weerawardena, & Carnegie (2003)	[A] multidimensional construct involving the expression of entrepreneurially virtuous behaviour to achieve the social mission, a coherent unity of purpose and action in the face of moral complexity, the ability to recognise social value-creating opportunities and key decision-making characteristics of innovativeness, proactiveness and risk-taking. (p. 76)
11	Prabhu (1999)	[P]ersons who create or manage innovative entrepreneurial organizations or ventures whose primary mission is the social change and development of their client group. (p. 140)
12	Reis (1999) Kellog Foundation	Social entrepreneurs create social value through innovation and leveraging financial resources…for social, economic and community development.
13	Sharir & Lerner (2006)	[T]he social entrepreneur is acting as a change agent to create and sustain social value without being limited to resources currently in hand. (p. 3)
14	Skoll Foundation	[T]he social entrepreneur aims for value in the form of transformational change that will benefit disadvantaged communities and ultimately society at large. Social entrepreneurs pioneer innovative and systemic approaches for meeting the needs of the marginalized, the disadvantaged and the disenfranchised—populations that lack the financial means or political clout to achieve lasting benefit on their own. (http://www.skollfoundation.org/aboutsocialentrepreneurship/whatis.asp.)
15	Tan, Williams, & Tan (2005)	A legal person is a social entrepreneur from t1 to t2 just in case that person attempts from t1 to t2, to make profits for society or a segment of it by innovation in the face of risk, in a way that involves that society or segment of it. (p. 358)
16	Thake & Zadek (1997)	Social entrepreneurs are driven by a desire for social justice. They seek a direct link between their actions and an improvement in the quality of life for the people with whom they work and those that they seek to serve. They aim to produce solutions which are sustainable financially, organizationally, socially and environmentally.
17	Thompson (2002)	[P]eople with the qualities and behaviours we associate with the business entrepreneur but who operate in the community and are more concerned with caring and helping than "making money." (p. 413)
18	Thompson, Alvy, & Lees (2000)	[P]eople who realize where there is an opportunity to satisfy some unmet need that the state welfare system will not or cannot meet, and who gather together the necessary resources (generally people, often volunteers, money and premises) and use these to "make a difference." (p. 328)
19	Waddock & Post (1991)	[A]n individual who brings about changes in the perception of social issues. . . . [They] play critical roles in bringing about "catalytic changes" in the public sector agenda and the perception of certain social issues. (p. 393)

Appendix B: Classification of Schools of Thought by thematic criteria (Bacq & Janssen, 2011: 16)

Themes		Criteria	*AMERICAN TRADITION*		*EUROPEAN TRADITION*
			The Social Innovation School	**The Social Enterprise School**	**The EMES Network**
INDIVIDUAL	1.	**The entrepreneur**	Central figure	Secondary importance	Collective dynamics: initiative launched by a group of citizens
PROCESS	2.	**The mission**	The innovation process is primarily oriented to a soci(et)al change	These organizations allocate market resources to the fulfilment of a social mission	Explicit aim to benefit the community
	3.	**Link social mission-productive activities**	Direct: innovative strategies to tackle social needs are implemented through the provision of goods and services	No constraint: the trading activity is simply considered as a source of income, so SE can develop business activities unrelated to the social mission to provide financial resources	Direct: the productive activity is related to the social mission of the SE
ORGANIZATION	4.	**The enterprise**	Secondary importance: activity set up by a social entrepreneur	Central: stress on the risks associated with market income	Central: significant level of economic risk
	5.	**The legal form**	No clear constraint: the choice regarding the legal form should be dictated by the nature of the social needs addressed and the amount of resources needed	1° Early version: focus on non-profits 2° Later version: stress on any business that trades for a social purpose: for-profit company, public authority, …	Some constraints: new legal forms and specific frameworks have been created to encourage and support social enterprises + in some cases, use of traditional business legal forms
	6.	**Profit distribution**	No constraint	1° Early version: Non-distribution constraint 2° Later version: Limited	Limited

Appendix C: Definitions of the "Social Enterprise" (Bacq & Janssen, 2011: 20)

SOCIAL INNOVATION SCHOOL	SOCIAL ENTERPRISE SCHOOL	EUROPEAN CONCEPTUALIZATION
Enterprises set up for a **social purpose** but **operating as businesses** and in the voluntary or nonprofit sector. However, according to him, the **main world** of the social entrepreneur is the **voluntary (NFP) sector**. (Thompson, 2002)	Organizations positioned in **two different organizational fields** – each necessitating different internal organizational technologies – to elucidate the structural tensions that can emerge inside these new **hybrid models**. (Cooney, 2006, p. 143)	Organizations with an explicit aim to **benefit the community**, **initiated by a group of citizens** and in which the **material interest** of capital investors is **subject to limits**. (EMES Network, 2006)
Social enterprises enact **hybrid non-profit and for-profit activities**. (Dart, 2004, p. 415)		An independent organization that has **social and economic objectives** which aims to fill a **social role** as well as reach **financial durability** through commerce. (DTI, 2006)
[…] a range of organizations that trade for a **social purpose**. They adopt one of a **variety of different legal formats** but have in common the principles of pursuing **business-led solutions to achieve social aims**, and the reinvestment of surplus for community benefit. Their objectives focus on socially desired, **non financial goals** and their outcomes are the **non financial measures** of the implied demand for and supply of services. (Haugh, 2005, p. 3)		
Non-profit, for-profit or cross-sector Social Entrepreneurial Ventures are social because they aim to address **a problem the private sector has not adequately addressed**; they are entrepreneurial because their **founders have qualities identified with entrepreneurs**. (Dorado, 2006, p. 327)		
Social enterprises have a **social purpose**; assets and wealth are used to create **community benefit**; they pursue this with **trade in a market place**; **profits and surpluses** are **not distributed** to shareholders; "members" or employees have some **role in decision making and/or governance**; the enterprise is seen as **accountable to both its members and a wider community**; there is a **double- or triple-bottom-line**		

paradigm: the most effective social enterprises demonstrate healthy financial and social returns. (Thompson and Doherty, 2006, p. 362)		
Social entrepreneurial organizations must clearly address **value positioning strategies**, and take a **proactive posture** as well as providing superior service maximizing **social value creation**. (Weerawardena and Sullivan Mort, 2006, p. 21)		

Appendix D: Optimal Sustainability Path for Social Entrepreneurial Ventures (Trivedi, 2010: 69-73)
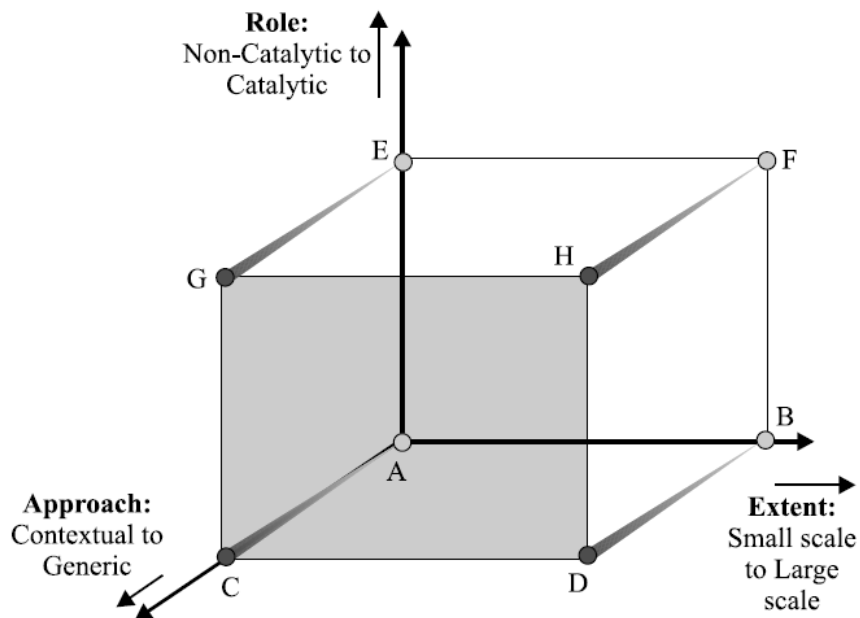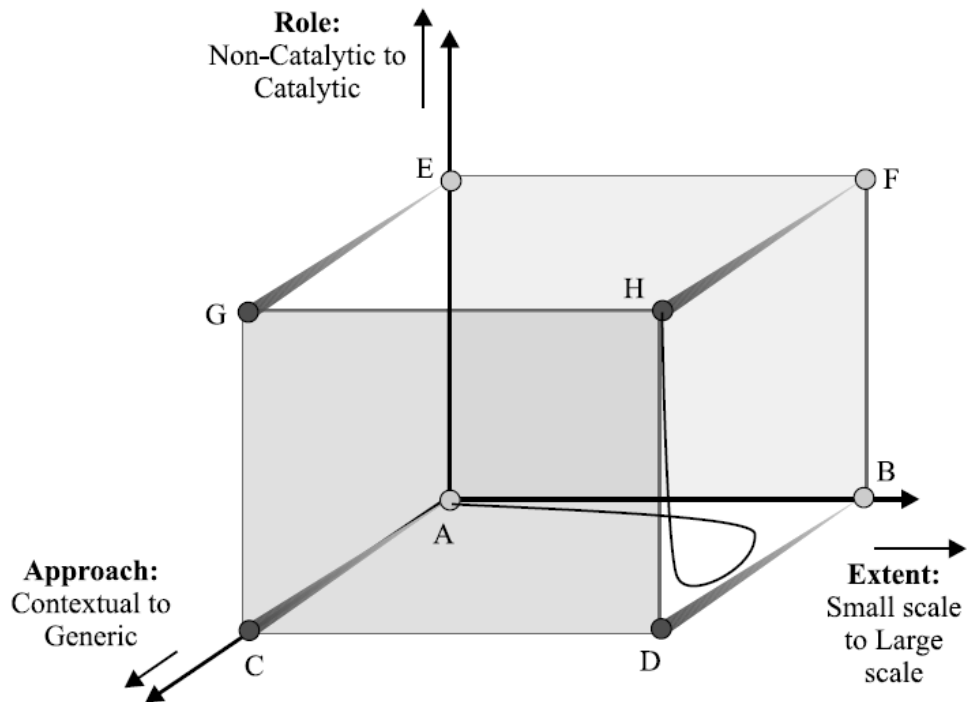
A: Non-Catalytic–Contextual–Small scale   E: Catalytic–Caontextual–Small scale
B: Non-Catalytic–Contextual–Large scale   F: Catalytic–Caontextual–Largl scale
C: Non-Catalytic–Generic–Small scale   G: Catalytic–Generic–Small scale
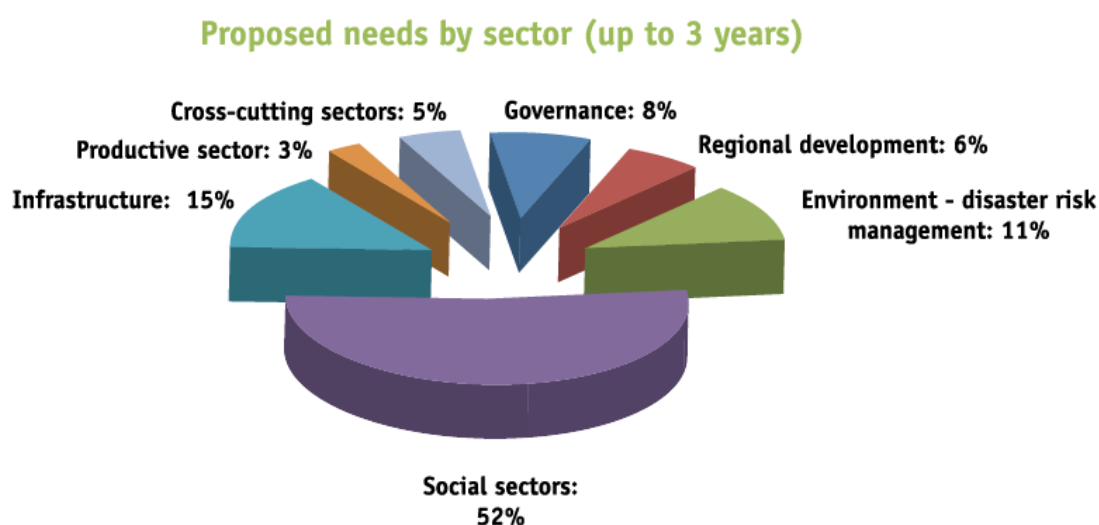D: Non-Catalytic–Generic–Large scale   H: Catalytic–Generic–Large scale

Appendix E: Typology of social entrepreneurs (Zahra et al., 2009: 523)

Type	Social Bricoleur	Social Constructionists	Social Engineer
Theoretical inspiration	Hayek	Kirzner	Schumpeter
What they do?	Perceive and act upon opportunities to address a *local* social needs they are motivated and have the expertise and resources to address.	Build and operate alternative structures to provide goods and services addressing social needs that governments, agencies, and businesses cannot.	Creation of newer, more effective social systems designed to replace existing ones when they are ill-suited to address significant social needs.
Scale, scope and timing	Small scale, local in scope—often episodic in nature.	Small to large scale, local to international in scope, designed to be institutionalized to address an ongoing social need.	Very large scale that is national to international in scope and which seeks to build lasting structures that will challenge existing order.
Why they are necessary?	Knowledge about social needs and the abilities to address them are widely scattered. Many social needs are non-discernable or easily misunderstood from afar, requiring local agents to detect and address them.	Laws, regulation, political acceptability, inefficiencies and/or lack of will prevent existing governmental and business organizations from addressing many important social needs effectively.	Some social needs are not amenable to amelioration within existing social structures. Entrenched incumbents can thwart actions to address social needs that undermine their own interests and source of power.
Social Significance	Collectively, their actions help maintain social harmony in the face of social problems	They mend the social fabric where it is torn, address acute social needs within existing broader social structures, and help maintain social harmony.	They seek to rip apart existing social structures and replace them with new ones. They represent an important force for social change in the face of entrenched incumbents.
Effect on Social Equilibrium	Atomistic actions by local social entrepreneurs move us closer to a theoretical "social equilibrium."	Addressing gaps in the provision of socially significant goods and service creates new "social equilibriums."	Fractures existing social equilibrium and seeks to replace it with a more socially efficient one
Source of Discretion	Being on the spot with the skills to address local problems not on others' "radars." Local scope means they have limited resource requirements and are fairly autonomous. Small scale and local scope allows for quick response times.	They address needs left un- addressed and have limited/no competition. They may even be welcomed and be seen as a "release valve" preventing negative publicity/social problems that may adversely affect existing governmental and business organizations.	Popular support to the extent that existing social structures and incumbents are incapable of addressing mportant social needs.
Limits to Discretion	Not much aside from local laws and regulations. However, the limited resources and expertise they possess limit their ability to address other needs or expand geographically.	Need to acquire financial and human resources necessary to fulfill mission and institutionalize as a going concern. Funder demands oversight. Professional volunteers and employees are needed to operate organization.	Seen as fundamentally illegitimate by established parties that see them as a threat, which brings scrutiny and attempts to undermine the ability of the social engineers to bring about change. The perceived illegitimacy will inhibit the ability to raise financial and human resources from traditional sources. As a consequence, they may become captive of the parties that supply it with needed resources.

Appendix F: Economic Effects of the Earthquake (GoH PDNA, 2010: 7)

Theme/Sub-theme:	Damage			Losses		
	Public	Private	Total	Public	Private	Total
Environment & disaster risk management	3.00	0.00	3.00	321.40	1750.00	496.40
Social sectors	153.80	805.40	959.40	197.80	355.60	553.30
Water and sanitation	20.90	13.10	34.00	8.40	193.00	201.40
Health	94.70	101.70	196.40	187.70	86.10	273.70
Education	38.20	395.60	434.00	1.70	41.50	43.20
Food safety and nutrition	0.00	295.00	295.00	0.00	35.00	35.00
Infrastructure	628.1	2 538.60	3 166.7	774.2	520.60	1294.8
Housing	0.00	2333.2	2333.20	459.40	279.30	738.70
Transport	188.50	118.6	307.10	91.60	197.50	289.10
Telecommunications	66.00	28.00	94.00	24.00	22.00	46.00
Energy	20.80	0.00	20.80	37.23	0.00	37.23
Urban and community infrastructure	352.80	58.80	411.60	162.00	21.80	183.80
Production sectors	3.10	394.00	397.10	0.00	933.30	933.30
Agriculture	3.10	49.90	53.00	0.00	96.00	96.00
Industry	0.00	74.60	74.6	0.00	267.70	267.70
Retail	0.00	148.70	148.7	0.00	490.60	490.60
Finance and banking	0000	98.20	98.2	0.00	0.00	0.00
Tourism	0.00	22.60	22.6	0.00	79.00	79.00
Total	781.80	3,738.00	4,526.2	1,293.4	1,984.50	3,277.8

Appendix G: Development Needs by Sector (GoH PDNA, 2010: 9)

Proposed needs by sector (up to 3 years)

Cross-cutting sectors: 5%
Productive sector: 3%
Infrastructure: 15%
Governance: 8%
Regional development: 6%
Environment - disaster risk management: 11%
Social sectors: 52%

Appendix H: Proposed Action for Social Development (GoH PDNA, 2010: 13-14)

| Social Area	Proposed Action
Health	• Ensure universal access to health services, especially for vulnerable groups and disaster victims. • Develop services in maternal and reproductive health and to combat the spread of HIV/AIDS. • Integrate the protocols and inputs required for providing medical care for women and girls who are victims of violence. • Strengthen the leadership, coordination, and regulatory role of the Ministry of Public Health, together with its role as facilitator in decentralized health sector management. • Re-establish and strengthen human resources in the sector. • Strengthen governance at central and decentralized level and put in place a system of results-based joint funding. • Ensure effective, efficient management of essential drugs and inputs and put in place mechanisms to ensure they are free. • Respond to women's special health needs and provide appropriate local services.
Education	• Encourage a return to school by covering certain costs of schooling, including wage compensation to education staff in the private sector for a period of 6 months, and support for the building of secure temporary accommodation. • Aim for free basic education by 2020. • Reorganize the educational system, in particular by instituting an information system, setting up an accreditation system, reviewing and then implementing effectively the partnership framework with the non-public sector, and drawing up a map of establishments. • Put in place the means to guarantee the quality of education, particularly curriculum reform and a policy for assessing the educational function. • Ensure respect of girls' and boys' differing needs and rights, and re-adapt programmes in order to lessen discrimination and the perpetuation of gender-based stereotypes. • Put in place mechanisms for getting children into school and keeping them there, especially targeting women and girls. • Develop literacy programmes aimed at women and girls.
Nutrition and Food Security	• Improve the way acute malnutrition in children (6–59 months) is handled through the distribution of lipid-based supplements. • Put in place a national system of multi-skilled agents at community level in order to implement a programme of malnutrition prevention. • Ensure households have regular, adequate (in quantity and quality) access to food. • Establish a system for early warning of and response to risks and disasters. • Reinforce national capabilities for managing and implementing policies and programmes

	for nutrition and food security. • Disseminate information broken down by gender in order to make decision-makers more aware of the relevance of problems of gender equality in food security programmes and strategies.
Drinking Water, Sanitation and Hygiene	• Improve management of solid waste over a period of 18 months by ensuring collection and disposal of solid waste from AMPAP (Port-au-Prince Metropolitan Area) and the ten largest other urban areas. Priority will be given to setting up 13 waste disposal sites between now and 2013. • Awareness-raising and training for 10,000 healthcare staff in 18 months and 5,000 more by 2013 in managing medical waste, mobilization of the communities in the face of the risks entailed, and provision of facilities and equipment for 150 healthcare centres. • Build infrastructures and a drinking water supply and sanitation system in the country, favouring inexpensive, socially-appropriate technologies and phasing out gradually over the next 18 months the provision of temporary basic SDW (sanitation and drinking water) and hygiene services through international aid. • Make sure sanitary installations are safe for women and girls and ensuring that they have access to sanitary facilities for feminine hygiene. • Engage the communities' participation in identifying needs and selecting and managing water, hygiene, and sanitation systems.
Sports and Leisure	• Encourage access to physical, sporting, and cultural activities, which are considered factors in the social and economic integration of young people.
Culture	• Mobilize and pay students to recover documentary assets (manuscripts, documents, and publications) and rescue cultural property; store these and keep them safe. • Create a blacklist to combat potential illegal trafficking in Haiti's cultural heritage. This urgent action will need to be followed up in the medium term by restoration actions, including training students.

Appendix I: Scientific Paradigms and their elements (Healey & Perry, 2000: 119)

Element	Paradigm			
	Positivism	**Critical theory**	**Constructivism**	**Realism**
Ontology	Reality is real and apprehensible	"Virtual" reality shaped by social, economic, ethnic, political, cultural, and gender values, crystallised over time	Multiple local and specific "constructed" realities	Reality is "real" but only imperfectly and probabilistically apprehensible
Epistemology	*Objectivist:* findings true	*Subjectivist:* value mediated findings	*Subjectivist:* created findings	*Modified objectivist:* findings probably true
Common methodologies	*Experiments/surveys:* verification of hypotheses, chiefly quantitative methods	*Dialogic/dialectical:* researcher is a '"transformative intellectual" who changes the social world within which participants live	*Hermeneutical/dialectical:* researcher is a "passionate participant" within the world being investigated	*Case studies/convergent interviewing:* triangulation, interpretation of research issues by qualitative and by some quantitative methods such as structural equation modelling

Notes: essentially, ontology is "reality", epistemology is the relationship between that reality and the researcher, and methodology is the technique used by the researcher to investigate that reality; adapted from Perry *et al.* (1997, p. 547) based on Guba and Lincoln (1994)

Appendix J: Dynamics of the Effectual Logic (Sarasvathy 2008: 101)
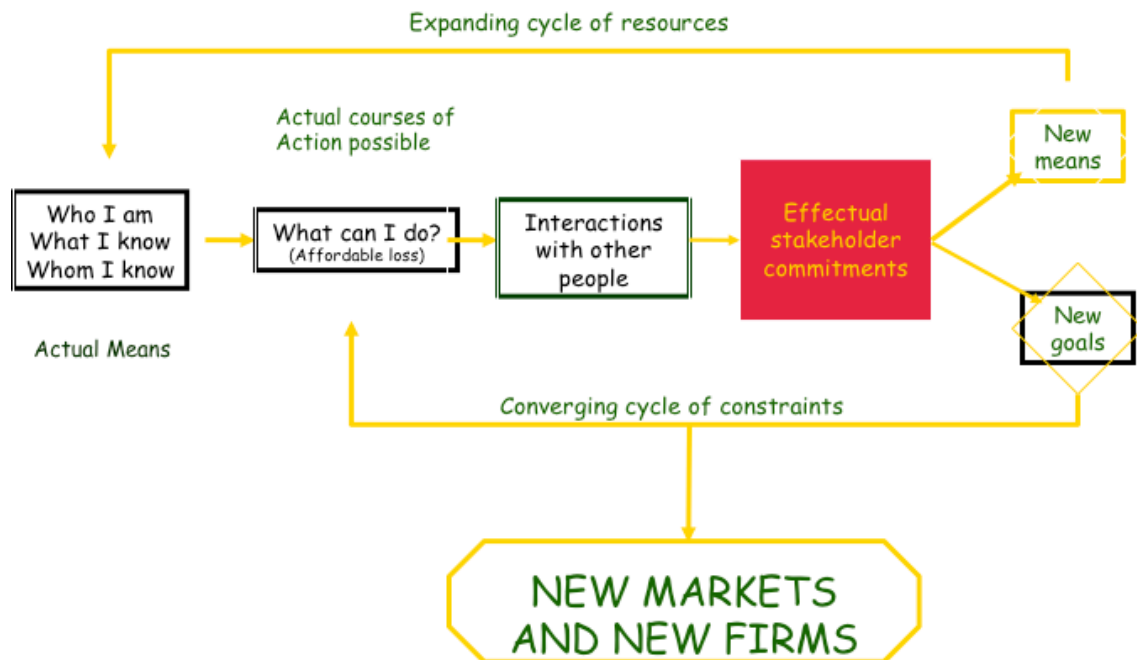
Appendix K: Quality criteria for Critical Realist research (Healy & Perry, 2000: 122)

a	Developed for this paper (i)	Brief description of criteria for this realism research (ii)	Case study techniques within this realism paradigm (iii)	Criteria for case research (iv)	Criteria for constructivist or naturalist research (v)	Criteria for qualitative research (vi)	Criteria for positivism research (vii)
b	*Major author/s*			Yin (1994)	Lincoln and Guba (1985)	Miles and Huberman (1994)	Chia (1997); Neuman (1997)
c	*Ontology*						
	1 Ontological appropriateness	Research problem deals with complex social science phenomena involving reflective people (world 3 in Magee (1985))	Selection of research problem, for example, it is a how and why problem		(World 2 in Magee (1985))		(A single tangible reality consisting of discrete elements (World 1 in Magee (1985)))
d	2 Contingent validity	Open "fuzzy boundary" systems (Yin, 1994) involving generative mechanisms rather than direct cause-and-effect	Theoretical and literal replication, in-depth questions, emphasis on "why" issues, description of the context of the cases	Internal validity	"Truth value" or credibility	Internal validity/ credibility/authenticity	Internal validity
e	*Epistemology*						
	3 Multiple perceptions of participants and of peer researchers	Neither value-free nor value-laden, rather value-aware	Multiple interviews, supporting evidence, broad questions before probes, triangulation. Self-description and awareness of own values. Published reports for peer review		Neutrality or confirmability	Objectivity/confirmability	Value-free, one-way mirror (Guba and Lincoln, 1990)
f	*Methodology*						
	4 Methodological trustworthiness	Trustworthy – the research can be audited	Case study database, use in the report of relevant quotations and matrices that summarise data, and of descriptions of procedures like case selection and interview procedures	Reliability	Consistency or dependability	Reliability/dependability/ auditability	Reliability
g	5 Analytic generalisation	Analytic generalisation (that is, theory building) rather than statistical generalisation (that is, theory-testing)	Identify research issues before data collection, to formulate an interview protocol that will provide data for confirming or disconfirming theory	External validity through the specification of theoretical relationships, from which generalisations can be made	Applicability or transferability	External validity/ transferability/fittingness	
h	6 Construct validity	Use of prior theory, case study database, triangulation		Construct validity			Construct validity
i							External validity, that is, statistical generalisation
j						Utilization/application/ action orientation	

Note: critical theory has not been included in this table as no quality criteria that distinguishes it from constructivism could be found

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