



ORGANIZING

FIELDS

towards a

breakthrough

in social

entrepreneurship

godelieve spaas

ORGANIZING FIELDS

towards a breakthrough in social entrepreneurship

By

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submitted in accordance with the requirements for the degree of

DOCTOR OF EDUCATION

in the subject

PHILOSOPHY OF EDUCATION

at the

UNIVERSITY OF SOUTH AFRICA



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The images on the cover and at the chapter headings are fragments from a work by ZAO (Youssef Diarra), a Malian artist. He painted this work as his interpretation of new ways of organizing in a new economy, and gave it to me as input for this research. Youssef Diarra: “My art is about human relations, implementing a number of moral lessons for good relations between people.”

“The twentieth century will be chiefly remembered by future generations not as an era of political conflicts or technological inventions, but as an age in which human society dared to think of the welfare of the whole human race as a practical objective.” Arnold J. Toynbee,¹ 1931

¹ British historian 1889–1975

Table of contents

Table of contents	4
List of Figures	8
Acknowledgements	12
Abbreviations.....	14
1 Introductory Orientation.....	17
1.1 Introduction.....	17
1.2 Background and Rationale for the Study.....	19
1.3 Problem Statement	23
1.4 Research Questions	24
1.5 Research Aim	25
1.5.1 Objectives of the Study	28
1.5.2 Limitations of this Study.....	29
1.6 Research Design.....	29
1.6.1 Research Methodology	29
1.6.2 Research Methods.....	30
1.7 Summary of Chapters	30
2 Defining and Contextualizing Social Entrepreneurship.....	32
2.1 The Earth Charter and the United Nations Sustainable Development Goals	33
2.1.1 The Earth Charter Principles and Actions.....	33
2.1.2 UN SDGs	35
2.1.3 The Earth Charter, the UN SDGs and Social Entrepreneurship	37
2.2 Social Entrepreneurship Dealing with Intertwined Questions	38
2.3 Similarities and Differences between Social Entrepreneurship, Corporate Social Responsibility and Corporate Social Value	39
2.3.1 Moving beyond the Current Paradigm: Cooperation for Sustainability.....	43
2.3.2 Positioning Social Entrepreneurship	46
2.4 Changing Business Models and the Market Game	53
2.4.1 New Business Models.....	53
2.4.2 New Market Game	54
2.5 Summary.....	58

3	Literature Review of Organizational Theory	60
3.1	Introduction.....	61
3.2	Defining Organizations and Organizing Practices.....	62
3.2.1	Business Model Canvasses	62
3.2.2	A Canvas to Innovate Organizations.....	65
3.2.3	From Organizations to Organizing Practices	68
3.3	Organizing to Deal with Complex and Layered Issues	69
3.4	Sustainable and Transformative Social Entrepreneurial Organizing	76
3.5	Summary.....	80
4	Generative Research: Inserting Grounded Theory in Design Thinking.....	82
4.1	Introduction.....	83
4.2	Theoretical Framework.....	84
4.3	Methodology	85
4.4	Research Design.....	91
4.4.1	Research Questions.....	91
4.4.2	Case Study Selection	95
4.4.3	Short Description of the Five Case Studies.....	97
4.5	Ethical viewpoint	99
4.6	Creating Change	100
4.6.1	Balancing Receptivity and Interaction.....	101
4.6.2	Two Salient Beliefs	105
4.7	Summary.....	107
5	Social Entrepreneurial Organizational Practices: the Cases	109
5.1	Introduction.....	110
5.2	Foundation for Integrated Fisheries (SGV)	112
5.2.1	Worldview: Salt Living	114
5.2.2	Salt Valuing.....	121
5.2.3	Salt Organizing.....	123
5.2.4	Summary	125
5.3	Tapworld.....	126
5.3.1	Worldview: Biodiverse Living	126
5.3.2	Biodiverse Valuing	128
5.3.3	Biodiverse Organizing.....	132
5.3.4	Summary	137

5.4	Enviu: Organizing of the Crowd	138
5.4.1	Worldview: Economy of the Crowd	138
5.4.2	Valuing of the Crowd.....	141
5.4.3	Organizing of the Crowd.....	146
5.4.4	Summary	151
5.5	Open Source House (an Enviu Start-up)	153
5.5.1	Worldview: Economy by Associating	153
5.5.2	Valuing by Association.....	158
5.5.3	Organizing by Associating.....	162
5.5.4	Summary	169
5.6	Festival sur le Niger	171
5.6.1	Worldview: Maaya Entrepreneurship	172
5.6.2	Maaya Entrepreneurial Valuing.....	182
5.6.3	Maaya Entrepreneurial Organizing	184
5.6.4	Summary	187
5.7	Summary.....	188
6	Organizing fields: a New Organizational Cosmology	191
6.1	Introduction.....	192
6.2	Layers of a Cosmology of Organizing Fields.....	193
6.2.1	Organizing Realm	193
6.2.2	Organizing Frame	197
6.2.2.1	Connecting Worldviews.....	201
6.2.2.2	Revitalizing Nature	202
6.2.2.3	Increasing Well-being	203
6.2.2.4	Positioning the Cases in the Social Entrepreneurial Frame	204
6.2.3	Organizing Fields	206
6.2.3.1	Inclusive, Multiple and Interdependent Organizing	210
6.2.4	Organizing Nucleus.....	216
6.3	Interim Summary	217
6.4	A Body of Reference	218
6.4.1	Introduction	218
6.4.2	Organizing Premises	219
6.4.3	Organizing Principles	221
6.4.4	Organizing Field Characteristics	239
6.5	Organizing Field Development	245
6.6	Summary.....	253
7	Conclusions and Recommendations for Further Research	256

7.1	Contextualization and Definition of Social Entrepreneurship	259
7.2	Transformative and Sustainable Social Entrepreneurial Organizing	259
7.2.1	Basic tenets underlying these theories	262
7.3	Five Case Studies from Africa, Asia and Europe	263
7.4	A Holistic Model of Social Entrepreneurial Organizing	265
7.5	A Methodology for Social Entrepreneurial Organizational Development	268
7.6	Summary and Further Research	270
8	Epilogue	272
9	References.....	274
9.1	Websites	287
10	Annex: Proposal for SDG’s and Earth Charter	289
10.1	The Earth Charter	289
10.1.1	Preamble	289
10.1.2	Principles	290
10.2	Outcome of United Nations General Assembly Open Working Group on Sustainable Development Goals	294
10.2.1	Introduction to the proposal of the open working group for sustainable development goals.....	294
10.2.2	Sustainable Development Goals	297
11	Annex: Case Studies	311
11.1	Case Studies Measured against Selection Criteria.....	311
11.2	Websites of Researched Cases	312
11.3	Publications, Websites and other Information Sources	312

List of Figures

Figure 2.1	Social entrepreneurship	48
Figure 2.2	Gift economy (Zoeteman, 2012)	57
Figure 3.1	New school of conscientious entrepreneurs (Osterwalder, 2009, slide 13)	63
Figure 3.2	Business model Canvas (Osterwalder, 2009, based on slide 109)	64
Figure 3.3	Ten types of innovation (Keeley et al., 2013).....	65
Figure 3.4	Institutions next to organizing practices (Nuijten, 1999: 4).....	69
Figure 3.5	Theory U (Scharmer, 2009)	71
Figure 3.6	Worldviews shaping knowledge, decision-making and relationships (Spaas, building on Wielinga, Zaalink, 2007)	72
Figure 3.7	Entrepreneurial realm (Klamer, 2005, 2012)	73
Figure 3.8	Organizing resilience, building on Gunderson and Holling (2002).....	77
Figure 3.9	Hybrid organizations, based on Kim Alter (2009).....	79
Figure 4.1	Research playing field (Spaas building on Owen, 2006).....	86
Figure 4.2	Phenomenalism (Johnson & Duberley, 2000)	87
Figure 4.3	Grounded research process (based on Hesse-Biber & Leavy, 2006; Charmaz, 2000, 2007)	88
Figure 4.4	Grounded theory operating in between making and finding (Spaas building on Owen, 2006).....	88
Figure 4.5	Interrelated processes of grounded theory and design (Spaas building on Owen, 2006)	89
Figure 4.6	Owen’s classification of science and design applied to grounded theory and organizational design (Spaas building on Owen, 2006; Andrade, 2009).....	90
Figure 4.7	Research set up	91
Figure 5.1	Worldview SGV	120
Figure 5.2	Ways of valuing SGV	122
Figure 5.3	Organizational concept SGV	124

Figure 5.4	Worldview Tapworld	128
Figure 5.5	Areas with the best conditions for growing sugar palm (Smits, 2010, Geodan slide 84)	129
Figure 5.6	Sugar palm ecosystem (Smits, 2010, Geodan, slide 129).....	130
Figure 5.7	Valuing sugar palm ecosystems (based on Smits, 2011).....	130
Figure 5.8	Holistic valuing (Smits, 2011, slide 13)	131
Figure 5.9	The operation of a village hub (Smits, 2007, slide 6)	131
Figure 5.10	Ways of valuing of Tapworld	132
Figure 5.11	Organizational order based on production units (Smits, 2011, slide 15).....	134
Figure 5.12	Legal structure from big to small (Remy, 2011, based on slide 2)	134
Figure 5.13	The international organizational design (Remy, 2011, slide 3)	135
Figure 5.14	The national, Indonesian organizational design (Remy, 2011, based on slide 4)	136
Figure 5.15	Organizational concept of Tapworld	136
Figure 5.16	Enviu incubator process (Van Dongen, 2011)	140
Figure 5.17	Worldview Enviu.....	141
Figure 5.18	Ways of valuing of Enviu	145
Figure 5.19	Enviu, a hybrid organization (Enviu, 2011)	146
Figure 5.20	Organizational concept of Enviu.....	151
Figure 5.21	OS House, an Enviu pre-start (Van Dongen, 2011).....	154
Figure 5.22	Changing the OS House business concept towards the Ghanaian context.....	157
Figure 5.23	Worldview of OS House.....	158
Figure 5.24	Ways of Valuing of OS House	162
Figure 5.25	OS House associates	165
Figure 5.26	OS House development process.....	167
Figure 5.27	OS House playing field.....	168
Figure 5.28	Organizational concept of OS House.....	169

Figure 5.29	Works by Hama Goro, exhibited at Gallery Kôrè during the festival in 2011	174
Figure 5.30	Bogolan cloth by artists at Ndomo	176
Figure 5.31	Worldview of Festival sur le Niger.....	181
Figure 5.32	Ways of Valuing of Festival sur le Niger	183
Figure 5.33	Organizational concept of Festival sur le Niger	187
Figure 6.1	Social entrepreneurial realm.....	194
Figure 6.2	Organizing realm for social entrepreneurial organizing.....	194
Figure 6.3	Social entrepreneurial organizing intertwines values from different atmospheres into its own blend of values	195
Figure 6.4	Social entrepreneurial realm.....	196
Figure 6.5	Generating value by using and contributing to people, nature and culture.....	197
Figure 6.6	Social entrepreneurial moral impetus.....	199
Figure 6.7	Entrepreneurial frame.....	199
Figure 6.8	Social entrepreneurial frame.....	200
Figure 6.9	Social entrepreneurial organizing realm and frame.....	201
Figure 6.10	Positioning the case studies in the entrepreneurial playing field.....	206
Figure 6.11	Social entrepreneurial organizing frame	206
Figure 6.12	Dimensions of organizations and organizing fields	210
Figure 6.13	Plural landscape of organizing fields	211
Figure 6.14	Organizing fields: the whole containing the parts	215
Figure 6.15	Organizing premises defining the organizing field and nucleus.....	220
Figure 6.16	Organizing realm, frame, field and nucleus	221
Figure 6.17	Organizing field premises and principles.....	222
Figure 6.18	Two-way value generation	234
Figure 6.19	Circles of impact	238
Figure 6.20	Organizing connectivity	240

Figure 6.21	Organizing field in the organizing frame	244
Figure 6.22	Social entrepreneurial organizing field	244
Figure 6.23	Adding the field of Art/Culture.....	246
Figure 6.24	Adding the field of change	248
Figure 6.25	Entrepreneurs doing research, researchers participating in entrepreneurial development	249
Figure 6.26	Intertwined research and design process	250
Figure 6.27	Organizing field development combining design, art/culture, consultancy and science	251
Figure 6.28	Organizing field development dynamics	252
Figure 7.1	Organizing field.....	267
Figure 7.2	Cosmology of social entrepreneurial organizing.....	268
Figure 7.3	Social entrepreneurial organizational development.....	269



Acknowledgements

This study is a tribute to all entrepreneurs, researchers, consultants, government officials, artists, investors, employees and leaders who have the passion to change the world into a better place and the courage to change rules, habits and basic principles to that end. Thanks to them, the entrepreneurial landscape is enlarging and diversifying to become more sustainable and socially just.

To make a difference, you need to bring out the best in yourself. It was Yo-Yo Ma² who handed me an important clue as to how to do that. In the movie *Sarabande*, Yo-Yo Ma gives a master class. The student he is working with doesn't know whether to choose a career as a musician or as a doctor. I recognized that dilemma in my own life, unable to decide whether to pursue scientific studies or artistic ones, namely, dance. I did both. So did Yo-Yo Ma's student, who ended up working as a doctor. To improve her cello playing, Ma encourages her to hold the instrument like a body and to play a Bach suite with the intention of healing. That way, he creates an integrated focus on both of her passions: music and healing.

In Professor Catherine Odora Hoppers I met my Yo-Yo Ma; she encouraged me to find my own voice in research by allowing my passion for dance to become a means to experience, to be admissible, to create, to be mobile and free. Her free spirit invited me to bring about a generative way of doing research, a way of working that suits me very well and enables me to contribute the best of myself. I am so very grateful to her for that.

There are many others without whose support this research could never have been undertaken.

Philip Higgs's outstanding suggestions on structure and enduring patience helped me to come to a coherent story. My fellow students and friends kept me alert and made me aware of my blind spots due to my cultural background. They inspired me with their research and during our peer sessions. The SARChI fellows inspired me with their engaged way of doing research, opening new arenas within which to think. On a practical level, I received a lot of support. Laura Talsma typed all the transcripts. Moussa Fofana and Julius Pontoh were not only translators but also gave feedback on the research and helped me understand and interpret what emerged in the interviews. Sue Anderson edited the texts, making my English sound a little less Dutch.

The study on which this thesis is based was part of a research I conducted amongst the DOEN foundation and some of its beneficiaries. I thank the DOEN employees for their commitment and critical questions.

Devon Reid, Igor Byttebier, Erik Lankamp and Willemien Veldman Marsman read my thesis and commented on storyline, missing links and inconsistencies.

² Ma, Yo-Yo (1997). Inspired by Bach's cello suites, from the six-part film series *Sarabande* directed by Atom Egoyan.

Ellis Oudendijk queried my integrity and personal commitment throughout the research and writing process. Our dialogues sharpened my mind and consciousness and kept me on track to make sure that all of my actions and writings fit who I am.

And Frank Küpers, the love of my life, supported me in every conceivable way, from being patient and kind when I got stuck or had to meet a deadline, to reading, changing fonts and lay-outs, and creating and improving diagrams and pictures.

I thank them all from the bottom of my heart.

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Abbreviations

BV	Besloten Vennootschap (similar to a Ltd)
CSR	Corporate social responsibility
CSV	Corporate social value
FsIN	Festival sur le Niger
GNP	Gross national product
IKS	Indigenous knowledge systems
Ltd	Limited
NGOs	Non-governmental organisations
OS House	Open source house
P/E ratio	Price–earnings ratio
PPP	People Profit Planet
SARChI	South African Research Chair in (development education)
SCM	Sustainable supply chain management
SGV	Stichting Geïntegreerde Visserij (Foundation for Integrated Fisheries)
UN	United Nations
UN SDGs	United Nations Sustainable Development Goals

Form and content are inseparable (Willem Kloos, 1883)³

All content has its own wording. Writing about a cosmology of social entrepreneurial organizing and the development of organizing fields is an act of weaving and interlinking different worlds and languages; denoting the parts and the whole at the same time and moving between them. This research and therefore its writing moves through languages – personal, scientific, economic, social and business – enhancing their character and simultaneously weaving them together. Scientific theory, people and social enterprises come together in this study and its wording, creating something that is alive, whole and dynamic.

³ Willem Johannes Theodorus Kloos was a nineteenth-century Dutch poet and author. He was one of the prominent figures of the Movement of Eighty.



Organizing fields: Towards a Breakthrough in Social Entrepreneurship

Entrepreneurial organizations are called to contribute to society and nature, as referred to in the Earth Charter and the United Nations Sustainable Development Goals (UN SDGs). It is time to develop a kind of entrepreneurship that reconnects competence with conscience. The entrepreneurial grand narrative is developing towards corporate social responsibility, adding social value after profit, and corporate social value, making a profit out of social value. Social entrepreneurship, driven to change the world into a better place, moves beyond that. Social entrepreneurs aim firstly and explicitly to contribute to societal and ecological goals in an economically robust way, turning entrepreneurship 'inside out' as it were by making profit a means for achieving their goals, rather than seeing profit as an end in itself. Social entrepreneurs respond contextually by bringing nature, culture and people into the organizational realm, and consider social entrepreneurial organizing as transformative and sustainable.

Their challenge is to create organizations that are just like people, balancing personal benefit with taking care of others and improving the benefit of the other or the group. This requires stories, concepts and theories about ground-breaking new ways of organizing. Weaving together recent theory and game-changing organizing practices results in ways of organizing that are as subtle, sensitive, intelligent and fast-responding as the world around them (Peat, 2010) and in a cosmology of organizing fields. These collections of more or less formalized relationships, balancing unity and diversity, are driven by a moral impetus and cooperation to achieve goals that contribute to the Earth Charter and the UN SDGs. This cosmology of organizing fields denotes a coherent set of basic principles from which dynamic, diverse and connected ways of social entrepreneurial organizing can emerge and develop their own unique shape. A corresponding methodology of organizational development, bringing in science, design, art and consultancy, supports further development and professionalization of organizing fields.

This cosmology and developmental methodology of organizing fields enable academia, people, social entrepreneurial organizations and governments to move beyond the current entrepreneurial organizing principles towards a breakthrough in social entrepreneurship.

1 Introductionary Orientation

Social entrepreneurship is driven to change the world into a better place. In doing so, it responds to a societal call to take care of the earth and people's well-being as formulated in the Earth Charter 2000⁴ and the United Nations Sustainable Development Goals (UN SDGs)⁵. These social entrepreneurs explicitly aim to contribute to societal and ecological goals in an economically robust way. They consider social entrepreneurship to be transformative and sustainable, so they turn entrepreneurship 'inside out' as it were by making profit (financial gain) a means to achieve their goals, rather than seeing profit as an end in itself.

In a nutshell, these sentences represent what this research is about. This study aims to understand how these social entrepreneurs are organised to become transformative and sustainable. So far, entrepreneurial concepts such as Corporate Social Responsibility (Ashley, 2010) and Corporate Social Value (Porter & Kramer, 2011) have not changed the foundations of entrepreneurial ways of organising. Game-changing social entrepreneurs *do* change the basic principles of entrepreneurial organising. This study will describe, conceptualize and theorize on these new ways of organizing and will coin the term 'organizing fields'.

This chapter describes the background to and the rationale for this research, explains social entrepreneurship and delineates the problem this research aims to solve. It describes the research aims, objectives and research questions, leading to an overview of the research design, including its methodology and methods. Finally, it gives an overview of the structure of this study in the form of a short summary of the chapters.

1.1 Introduction

The first goal of social entrepreneurship is to contribute to the realization of one or more of the goals of the Earth Charter or the UN SDGs. Back in 1931, Arnold Toynbee predicted that the 20th century would not be remembered by future generations as an era in which human society dared to think of the welfare of the whole human race as a practical objective. As such, social entrepreneurs want to contribute to its actual realization in the 21st century. Therefore, they have to enlarge the entrepreneurial domain and turn it from a predominantly economic domain into a combined economic, social, cultural, governmental and ecological domain. This leads to profound changes in the underlying principles of entrepreneurial organizing. Social entrepreneurial organizations need to re-locate or re-embed their positions within society and nature. Social entrepreneurship makes profit

⁴ Earth Charter 2000, <http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html>, full text in Annexure 11

⁵ UN sustainable development goals 2015, <https://sustainabledevelopment.un.org/sdgsproposal>, full text in Annexure 11

a means to an end. This calls for a way of working based chiefly on cooperation rather than the current competition- and exchange-based way of operating. Engaging with society and nature requires a “multiple language game” (Beschorner, 2013: 111) moving beyond the predominantly economic discourse and actions that companies now employ, hence adjusting their moral imagination, communication and practices (Hartman & Werhane, 2013).

The problem this research aims to solve is the lack of stories, concepts and theories about these new ways of social entrepreneurial organizing; ways of organizing that open up pathways to redesign organizations towards a breakthrough in social entrepreneurship; towards social entrepreneurship at the outermost reaches of socially responsible entrepreneurship that define social and ecological development as their first aim, looking beyond profit only. In the end, the aim of this research is to support people, academia, (social) entrepreneurs and governments in contributing to a transformation of the grand narrative underlying entrepreneurship and entrepreneurial organizing.

This research aims to unveil new ways of social entrepreneurial organizing and organizational development, enabling people and organizations to move beyond their current entrepreneurial organizing principles by outlining a cosmology of organizing based on enlarging the entrepreneurial organizational space. The term ‘cosmology’ refers to describing the world as a whole, as the totality of space, time and phenomena. Enlarging the entrepreneurial arena requires a concept that goes beyond a single language or cultural notions of entrepreneurship. In this research, worldviews are considered part of an organizational cosmology. “Worldviews emerge within our own language, visions of the world, conceptual worlds” (Underhill, 2012: x–xi). Enlarging the entrepreneurial domain requires us to look beyond and in between languages. In this study, the term ‘worldview’ is used as a way to perceive or conceive the world from a cultural mindset, a personal world or perspective (Underhill, 2009, 2011, 2012).

Using the term ‘cosmology’ in preference to the generally used ‘canvas’ emphasizes the character of the underlying assumption of organizing, being organic, fluid, dynamic, interlinked and multiply contextual rather than standardized, mechanical, fixed and autonomous. The term ‘canvas’ refers to the well-defined building blocks that constitute an organization. A cosmology of organizing describes the coherent basic principles from which an organization emerges and subsequently develops into its own unique shape.

To develop a new cosmology of organizing, enabling people and organizations to move beyond their current entrepreneurial organizing principles requires creating awareness of the ground-breaking nature of the organizational transformation needed. Therefore, this study starts by defining and contextualizing social entrepreneurial organizing at the outermost reaches of the socially responsible entrepreneurial arena. This requires a deep understanding of what the Earth Charter and the UN SDGs intend, the endorsement of these goals, and how to achieve them. Secondly, it requires insight into recent theory and the underlying shift in basic tenets that can be recognized in order to achieve cutting-edge social entrepreneurial ways of organizing. Thirdly, it requires a deep apprehension of pioneering, game-changing, social entrepreneurial practices; that is, what underlying worldviews can be identified, what ways of valuing, and what are their organizational concepts. By interweaving the shifted underlying basic principles from recent organizational theory with the concepts of cutting-edge social entrepreneurial practices, a cosmology of organizing and a methodology of organizational development towards a breakthrough in social entrepreneurship are drawn up a cosmology that

literally turns organizing inside-out and a methodology that intertwines the domains and roles of science, design, consultancy and art, and hence changes the role of science by drawing it into the transformational domain.

The rethinking of organizational development and entrepreneurship has not yet produced a theory on new organizing principles as such. The question “How can organizations and individuals transform themselves so that they can become as subtle, sensitive, intelligent and fast-responding as the world around them?” (Peat, 2010) thus remains unanswered.

This research aims to answer this question based on an in-depth study of five game-changing, ground-breaking social entrepreneurial practices. From there, this study builds up a social organizational cosmology by exploring game-changing entrepreneurial and organizational principles used by entrepreneurial organizations in different parts of the world in order to bring about changes in the ethos of organizations. Hence, a cosmology of organizing that is rooted in society and nature and that enables growth in well-being for many rather than affluence for a few. This research describes an emerging social entrepreneurial cosmology of organizing, conceptualized as organizing fields, that unleashes organizations from their rigid, excluding and routine-focused shape, opening up alternative ways to generate value by co-creating products and services, expressions and/or meaning that intend to establish vital nature, people’s well-being and cultural diversity and connectedness. These fluid and dynamic fields are inclusive, interdependent and multiple working communities. The changing nature of these fields is an ongoing generative process intertwining research, design, consultancy and art, which leads to an ever-increasing pluriformity of organizing field designs arising from growing cognizance and ongoing knowledge building.

1.2 Background and Rationale for the Study

The crisis of our time relates not to technical competence, but to a loss of the social and historical perspective, to the disastrous divorce of competence from conscience (Boyer, 1987: 110–111).

At this moment we are facing huge crises: the current ecological crisis is enormous, poverty levels remain high and the world remains on the verge of economic collapse. Senge points out how companies, while contributing to prosperity, at the same time severely damage the natural environment we live in.

How did we get to the point where we are running out of the resources (such as oil) that support our way of life, and others (such as clean air and fresh drinking water) that support life itself? And how did entire industries, such as fishing and agriculture, find themselves in trouble, as well as chronic overfishing and the drive for ever-higher crop yields led to widespread depletion of fish stocks and a historic loss of topsoil? How on earth did we get there? The short answer is because of our success (Senge, Smith, Kruschwitz, Laur & Schley, 2008: 14).

The *Millennium Ecosystem Assessment*, a 2005 study commissioned by the United Nations, involving more than 1 360 experts worldwide, concluded that humans have changed the Earth’s ecosystem over the past 50 years more rapidly and extensively than in any comparable period of time in human history. Meeting rapidly growing demand for food, fresh water, timber, fibre and fuel has resulted in

a substantial and largely irreversible loss in the diversity of life on Earth. Cultivated systems (areas where at least 30% of the landscape is under croplands, shifting cultivation, confined livestock production, or freshwater aquaculture) now cover one quarter of Earth's terrestrial surface. Approximately 20% of the world's coral reefs have been lost. Water withdrawals from rivers and lakes have doubled since 1960; most water used (70% worldwide) is for agriculture. Since 1750, the atmospheric concentration of carbon dioxide has increased by about 32%, with approximately 60% of that increase having taken place since 1959. Humans are fundamentally, and to a significant extent irreversibly, changing the diversity of life on Earth, and most of these changes represent a loss of biodiversity. The distribution of species on Earth is becoming more homogenous. The number of species on the planet is declining (UN, 2005).

The Earth Charter goals and the UN SDGs explicitly link the ecological crisis not just with the current way of producing but also with the undermining of communities, and the widening gap between rich and poor. "The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering" (Earth Charter, 2000: 1). The UN SDGs state in this regard:

Poverty eradication is the greatest global challenge facing the world today and an indispensable requirement for sustainable development. People are at the centre of sustainable development and, in this regard, Rio+20 promised to strive for a world that is just, equitable and inclusive, and committed to work together to promote sustained and inclusive economic growth, social development and environmental protection (UN, 2014: 1).

The UN and the Earth Charter both call upon companies to shoulder their responsibility in achieving the UN SDGs and the Earth Charter goals. For that, fundamental changes are needed in our values, institutions and ways of living (Earth Charter, 2000: 1), as the currently dominant entrepreneurial approach is not going to eradicate poverty, nor will it restore the environmental damage that has been done so far (Hawken, Lovins & Hunter Lovins, 1999).

When the richest quarter of the world's population use about half of our global resources – and take the liberty to produce half of the global waste – while another third live in poverty, it is clear that our economic and societal systems are failing us ... Over this hangs the cloud of climate change, which is already having huge consequences. Scientists agree that we face the risk of even more severe floods and droughts, which is clearly related to our addiction to fossil fuels and resources and necessitates an inevitable transition to alternative, renewable energy sources. We also cannot accept that 2 billion people are malnourished, half of whom go to bed hungry every day. These urgent global challenges call for us to redesign our economic system. We need a new approach that recognizes the importance of profit, but which gives equal weight to the impact of economic activity on our planet and its people too; in short, a triple P approach in which societal, ecological and economic value creation are seen as three equal goals for business. This is not just a matter of applying business ethics; we also need to embed this in our economic and business system ... Our economic system must be overhauled to enforce this new corporate responsibility (Sijbesma, 2013).

We are in desperate need of new perspectives in entrepreneurship. How to do better for people, nature and society by bringing the forgotten half of Smith's work about morals and charity back into

entrepreneurial behaviour again. Extending the single focus on the invisible hand of selfishness to alleviate poverty through which the world became a marketplace as a basic regulating principle pretending to serve the rich and the poor (Smith, 1776/1954).

It is time to develop a kind of entrepreneurship that reconnects competence with conscience (Boyer, 1987). Social entrepreneurs take up that challenge and start their activities from a moral impetus. They shift their focus from generating profit to creating value for people, society and nature. Profit becomes a means, rather than an end in itself.

Over time, companies became entangled in the principle of continued quantitative growth, losing sight of quality and without attention to the other benefits they are producing or could produce (Tideman, 2005). A constant focus on the material overshadows immaterial growth, and the focus on profit overshadows ecological costs. "It is important to note that economics defines ends and means primarily in material terms, which moreover can be quantified in monetary terms. Immaterial and non-monetary values are considered subjective and therefore outside its scope" (Tideman, 2005: 11). Every time we consume or produce something, some sort of waste is created, but these costs are usually overlooked and externalized. The World Bank and the UNDP are concerned with the environmental and social costs of development, such as the pollution and destruction of so-called free goods such as air, water and forests, as well as health and education.⁶ The standard discount rate for natural resources assumes that all resources belong totally to the present generation. As a result, any value that they may have to future generations is heavily underrated when compared to the value of using them up now (Tideman, 2005).

Current concepts of organizing entrepreneurship rooted in a highly individualized world lead to loss of meaning and blurred moral horizons. Organizations lack coherence and consciousness and think and act too instrumentally. Organizations that act too rationally and operate too instrumentally lose contact with the world, and with meaning and commitment to a greater cause (Taylor, 1991). Conventional economics assumes that material development, as measured by GDP growth and financial profits, is positively correlated to human well-being. Further analysis of the relationship between material development and the human experience has been outside the scope of economic thinking and acting (Tideman, 2005). Social entrepreneurship aims to move beyond the current way of organizing based mainly on rationality, specialization, transaction, profit maximization and competition. For organizations to become more holistic and subtle, sensitive, intelligent and fast-responding, people in organizations need to be freed from being just working bodies creating value for the owner of the company (Hardt & Negri, 2009). Once freed, they will unleash all their senses and capacities and their labour will engage all our "human relations to the world: seeing, hearing, smelling, tasting, feeling, thinking, contemplating, sensing, wanting, acting and loving" (Marx, 1975: 351).

⁶ The World Bank in 1995 issued a Wealth Index, which defines the wealth of nations as consisting of 60% of 'human capital' (social organization, human skills and knowledge), 20% of environmental capital (nature's contribution) and only 20% of built capital (factories and capital). The United Nations has produced the UN Human Development Index (hdi), measuring factors such as education, life expectancy, gender and human rights data, which is now commonly used in each of the UN's 187 member countries.

The division between business and morality still prevents us from bringing meaning into rationality.

Enterprises are under pressure to become more socially responsible. The emphasis on environmental and community stewardship is increasing. In recent decades we have seen companies taking up this responsibility in different ways, varying from changing their image to making social development their main goal. Generally speaking, three levels of social responsibility can be distinguished. The first is the concept of corporate social responsibility (CSR) which can be defined as “a business benevolence conduct and community relations policies, ranging from corporate philanthropy to business social investment” (Ashley, 2010: 7). CSR refers to business’s responsibility to take people and planet into account in addition to making a profit, by doing less harm and contributing to society after profit. Entrepreneurial organizations making a difference often refer to the concept of the triple bottom line (triple P): combining the contribution to people, profit and planet as a basis for taking corporate responsibility. This concept suggests not only that firms need to engage in socially and environmentally responsible behaviour but also that positive financial gains can be made in the process. Corporate shared value (CSV) is about expanding the total pool of economic and social value, hence unleashing the next wave of global growth (Porter & Kramer, 2011). Theory on CSR assumes social responsibility to generate a trade-off in profit. CSV assumes the opposite, making the same or even more profit by combining economic and social goals.

On a next level, we can identify another category of socially responsible entrepreneurs. These are ‘social entrepreneurs’, whose main and most prominent goal is to contribute to changing the world into a more sustainable and socially just place. They reconnect competence with conscience, replacing the invisible hand by ethos, by making a choice to act directly for the benefit of society and nature. They strive to go beyond the principles of CSR and CSV, aiming to make a difference in the domains of social and economic justice, quality of life and ecological integrity, shifting the economic centre of gravity from the production of material commodities to that of social relations, bringing intangible values and assets into the economic realm (Hardt & Negri, 2009). In doing so, they follow up on the Earth Charter’s call for business to contribute to “respect and care for the community of life; ecological integrity; social and economic justice; democracy, nonviolence, and peace”.

Social entrepreneurs reconnect businesses with society and nature. They radically change their entrepreneurial acting by making profit a means to contribute to a better world. They rethink business models in terms of multiple value models that contribute to the social, cultural, natural and economic domain. In doing so, they connect with the social, cultural and governmental domains by moving beyond a purely transactional focus and combining exchange, giving and sharing. Hence, they change the market space into an open playing field where economic, social, cultural and ecological values are valorized in different ways, achieving ends we value collectively.

This shift towards social entrepreneurship requires radical organizational change. Striving for multiple values resembles working with wicked or entangled questions. Both are continuously mutating, related to different and changing involved and interested parties, and have emerging and unpredictable non-linear or even unrelated causes and effects. As these organizations aim to increase well-being, ecological integrity and social and economic justice, they have to address and connect their own values and those of the people, environment and markets they are working with.

Chapter 2 defines and contextualizes social entrepreneurship in greater depth, addressing social entrepreneurship in relation to CSR and CSV (Ashley, 2010; Porter & Kramer 2011; Beschorner, 2013; Hartman & Werhane, 2013), describing the wicked problems (Rittel & Webber, 1973; Levin, 2012) that social entrepreneurs aim to contribute to, and the developing views and perspectives on the markets and multiple valuing (Tsing, 2000; Christensen & Raynor, 2003; Christensen, Johnson, 2008; Christensen, Johnson, Horn, 2010; Christensen, 2011) they create or operate in.

Against the background of the economic, ecological and social challenges we face, this research aims to provide thorough descriptions of social entrepreneurial practices. This research is about social entrepreneurs rethinking a purely economically driven way of organizing towards a more holistic one, hence redesigning entrepreneurship and ways to assign value to their goals. In doing so, they reorganize organizing by internalizing externalities, hence becoming more inclusive, interdependent and multiple. By denoting and conceptualizing alternative entrepreneurial organizations that are able to contribute to the Earth Charter goals and the UN SDGs, this research aims to contribute to a shift in entrepreneurial thinking and doing.

By unveiling these new ways of entrepreneurial organizing, this research can serve as inspiration or even as a lever for entrepreneurs to change current business models into more sustainable and social ones.

1.3 Problem Statement

Facing the current crises, knowing that the current economic system needs to change and that entrepreneurial organizations therefore need to be re-thought, the problem this research aims to solve is the lack of stories, concepts and theories about new ways of organizing; ways of organizing that differ profoundly from the current ones. This research is not about criticizing current organizations or organizational theory. It is about opening up new arenas of thinking and acting with regard to social entrepreneurial organizing.

To resolve current crises and to develop a sustainable and just world, we need to understand social entrepreneurial ways of working and thinking. This is vital to push this development forward and to enable this huge transformation to unfold further. Odora Hoppers and Richards (2011) argue that thinking can become sustainable and transformative by enlarging its domain. Following their line of thought, this research explores the way in which entrepreneurship can become sustainable and transformative by enlarging the domain of entrepreneurial organizing. Just as enlarging the domain of science is enabling for scientists, enlarging the entrepreneurial organizational domain enables entrepreneurs to walk a path with a heart (Odora Hoppers & Richards, 2011).

Enlarging the domain of entrepreneurial organizing requires bridging current organizational theories about organizations relating and cooperating with others outside their entrepreneurial realm with the experience of game-changing social entrepreneurial initiatives. Social entrepreneurs consider it their core business to create a sustainable and just world. In taking up that responsibility, they cannot but transform into more inclusive forms of organizing, which requires a radical transformation in the current entrepreneurial way of organizing. This research will outline the way social entrepreneurs work from intertwined worldviews, new entrepreneurial values and ways of

organizing. By weaving a new organizational fabric in between recent theories and game-changing practices, a new, more inclusive way of organizing will come to the surface.

In Chapter 3, I review organizational and organizational development theories that indicate a trend towards organizations having to act more inclusively in order to deal with multiple interdependent issues and to be able to resolve the current ecological, economic and social crises.

This research builds on recent organizational and organizational development theories in the debate towards more ecologically and socially sustainable forms of organizing that outline the importance of inclusive organizing to contribute to the interdependent multiple goals of the Earth Charter and the SDGs.

These theories and concepts support the importance of an inclusive, multiple and interdependent way of entrepreneurial organizing and lead the way towards it. It will become clear that none of these theories actually denotes the change that this shift in thinking elicits in the basic model of entrepreneurial organizations. These theories (as well as social entrepreneurship and society's call for improved well-being and a vital ecological environment) underpin the social and academic importance of designing and researching radical new ways of entrepreneurial organizing.

1.4 Research Questions

This research is about opening up new arenas of thinking and acting with regard to cutting-edge social entrepreneurial organizing. It aims to unveil the underlying principles of social entrepreneurial organizing and to bring to the forefront new ways of organizing that are transformative and sustainable, and hence contribute to the realization of the UN SDGs and the Earth Charter goals.

Understanding social entrepreneurial organizing, that is, acknowledging the existence of social entrepreneurial practices, calls for a more in-depth analysis and sound description of these organizations, for example what constitutes them (Hoffman & Badiane, 2010). It calls for a study that reveals and unpacks their ways of organizing and frames what brought these organizations into being: a study that categorizes and theorizes the principles underlying the associated organizational designs to unveil an underlying cosmology of organizing.

Opening new arenas of thinking and acting with regard to social entrepreneurial organizing requires answers to the following research questions:

1. What defines and contextualizes social entrepreneurship that is transformative and sustainable?
 - a. How can the UN SDGs and the Earth Charter serve as a point of reference for the transformative purpose of social entrepreneurship?
 - b. How does that relate to the question or goals social entrepreneurial organisations aim to deal with?
 - c. How does the transformative and sustainable character of social entrepreneurship relate to concepts such as corporate social responsibility and corporate social value?
 - d. How do social entrepreneurial organizations change business models and the market game?
2. What development in transformative and sustainable organizing can be recognized in organizational theory and theory about organizational change?

- a. How can social entrepreneurial organizing be defined based on current organizational theory? And how is that different from current entrepreneurial organizing?
 - b. How can organizations deal with complex and layered issues as referred to in the Earth Charter and the UN SDGs?
 - c. What organizational changes are occurring in current theories that relate to the development of social entrepreneurial organizing that is sustainable and transformative?
3. How are game-changing social entrepreneurial organizing practices organized?
 - a. What worldviews ignite them?
 - b. What are their entrepreneurial ways of valuing?
 - c. What are their organizational concepts?
 4. What underlying categories can be derived from these practices, and which holistic model of social entrepreneurial organizing, that enlarges the entrepreneurial arena towards a more transformative and sustainable one, emerges from that?
 5. What methodology of organizational development emerges from these categories and from the methodology and approach used in this study?

1.5 Research Aim

The aim of this research is to contribute to a breakthrough in social entrepreneurship by recounting the stories of cutting-edge social entrepreneurs, by analyzing current theory and ways of organizing, and by developing theory to understand, acknowledge and denote social entrepreneurial organizing in itself and in relation to current ways of entrepreneurial and socially responsible entrepreneurial organizing. In doing so, this research aims to enlarge the realm of entrepreneurial acting and thinking.

The aim of this research is inspired by the South African Research Chair in development education which aims to allow science to contribute to development by enlarging the realm of thinking to become more sustainable and transformative, by connecting different domains of knowledge, like indigenous knowledge systems (IKS) and science, and by humanizing research. The design of this study contributes to this, as does its topic. This research inserts science and design thinking to become generative, hence seeing transforming reality as part of science. In alignment with the SARChI aim of connecting science with people, nature and culture, this study aims to connect entrepreneurship with people, nature and culture. It focuses on how to organize culture, nature and people back into the entrepreneurial organizational realm by enlarging the domain of thinking about organizing; hence allowing entrepreneurial organizing to become transformative and sustainable.

This research aims to have an impact on the following levels:

- Academia, by enlarging the domain of thinking about entrepreneurial organizing, hence closing the gap between innovative practices and theory on organizing and organizational development
- Social entrepreneurs, by uplifting their practices to concepts and theories that can be shared, and that can serve as a framework to evaluate, improve or rethink their ways of organizing
- Socially responsible or shared value entrepreneurs, challenging their entrenchment in current entrepreneurial ways of organizing by making them aware of other possible ways of organizing

- Social movements and the public, by giving them insights, examples and theory to reflect on ways of entrepreneurial organizing from a broader awareness than is currently the case in entrepreneurial organizing
- Government, by providing examples and theory on new ways of organizing that might lead to a review of current laws and regulations.

By unveiling new principles of organizing and unfolding a new organizational cosmology, it is possible to influence the current entrepreneurial landscape (regulations and societal values) and regime (the current grand narrative of entrepreneurship). Niche players like game-changing social entrepreneurs therefore play a role in transitioning the current entrepreneurial regime (Geels & Schot, 2007).

Changes to the current entrepreneurial regime can take place along different transitional paths. They can start from the interaction between innovations from within the entrepreneurial regime, such as CSR and CSV. Another starting point could be changes in the landscape (values, policy and regulations) such as the UN SDGs and the Earth Charter, or CO₂ emission regulations, tax regulations, public debates and media. Thirdly, change could be ignited by niche players such as social entrepreneurs. Social enterprises function as niches operating outside the entrepreneurial regime and have the freedom to experiment beyond the limitations of the current regime. This position, aside from the dominant way of organizing and creating value, allows them to explore different entrepreneurial activities and innovative leaps in organizational concepts. As such, they are less confronted with the decelerating forces of the regime. In times of change in the landscape, these niches can serve as trailblazers or pathfinders in changing the regime (Geels, 2004; Geels & Schot, 2010). The role niche organizations can play in changing the regime therefore increases significantly in times of landscape change.

Some entrepreneurial organizations (niche players) have the core business of making the world a fairer and more sustainable place. To achieve that, they bend and change the underlying practices and concepts of for-profit organizations in the Western world. And they are successful in terms of continuity and having impact, despite the difficulties they encounter and the opposition of the dominant players. In understanding and explaining niche players' stories and concepts and organizational designs, and in experiencing pressure from a changing landscape, regime players can draw on these stories and concepts, and change and customize them according to their own wishes and needs. In this way, the interaction between organizations operating in the current regime, the 'changing landscape' and the experiences of niche players together can be smoothed and in that sense contribute to the transitional pathways of transformation and de-alignment and re-alignment (Geels & Schot, 2010). Adding these theoretical concepts, based on empirical research, to the entrepreneurial arena may enlarge the space for social and ecological change and for the further development of social entrepreneurial organizations or even the development of a form of CSR before profit or a form of CSV benefitting nature and people's well-being.

This research aims to unveil the underlying principles of social entrepreneurial organizing and bring to the forefront new ways of organizing that are transformative and sustainable, hence enabling entrepreneurial organizations to contribute to the realization of the UN SDGs and the Earth Charter goals. This research also aims to enlarge the arena of thinking about entrepreneurial organizing by

adding a holistic model of social entrepreneurial organizing to the current theory on organizations and organizational development.

This research aims to fill the knowledge gap about social entrepreneurial organizing by offering a narrative on pioneering new organizational practices to inspire entrepreneurs and other organizations; by deriving organizational concepts from these practices to develop a new social entrepreneurial cosmology of organizing and a methodology of organizational development. This research simply addresses the changes in organizational designs and what ignites them. It does not examine the effect of these changes on current ways of entrepreneurial organizing or the effect on the ways in which people, communities and government value and facilitate these new ways of organizing.

The main goals are, firstly, to narrate new ways of social entrepreneurial organizing and to delineate new organizational concepts, and secondly, to derive a new cosmology of organizing that enables social entrepreneurial organizations to contribute to increasing ecological integrity, well-being and social and economic justice. The intention is both to inspire, invite, empower and enrich (social) entrepreneurs to move towards a way of organizing that generates a sustainable form of happiness based on the possibility of sharing and experimenting with abundant resources, such as knowledge and expression, which are free and guarantee a wholesome connection with others and the environment.

The aim of this study is to explore the game-changing entrepreneurial and organizational activities and perspectives used by entrepreneurial organizations in different parts of the world to bring about changes in the ethos of organizations in order to contribute to a breakthrough in social entrepreneurship.

The purpose of this research is not so much to solve a problem as it is to understand, denote and theorize a positive change that is emerging in order to strengthen and further develop a transformation that has been put in motion in order to come to a thorough understanding of the consequences of social entrepreneurship and the developments in organizational theories, and to think them through to their full extent.

By researching five game-changing social entrepreneurs that change their objectives and ways of organizing throughout their organizations to become as sensitive, subtle, connected and intelligent as possible to meet the current social and ecological challenges, this research will extend current organizational theories and develop new theory. These different organizational concepts will generate a new cosmology of entrepreneurial organizing, which is termed 'organizing fields', and inspire a new methodology denoting organizing field development, which includes scientific research into the realm of organizational development.

This research needs to be undertaken to develop a better understanding of these game-changing organizations (Hoffman & Badiane, 2010). Up-and-coming social enterprises generate disruptive technological and entrepreneurial changes in order to contribute to the realization of the principles of the Earth Charter and UN SDGs. As such, they serve as a beacon of hope for change. We need new ideas and modes to recognize successful individuals and institutions. We need to understand the formats of social enterprises as emerging. Such organizations pave the way to overrule the current grand narratives that imprison our ideas about the social responsibility of people and institutions

(Åstrand, 2013). They inspire us to avoid long-term, consensus-based system changes that take an age to move a tiny step forward. Understanding the formats or DNA of these organizations' way of organizing can actually evoke changes in the current grand narrative in a creative way. Evidence-based practices can empower people and organizations to overcome the limitations they encounter in taking up their social responsibility. Social entrepreneurs can provide sector-wide options for doing business differently and articulate an alternative should other organizations choose to follow. And, in the end, this is the ultimate goal and success measure for social entrepreneurs – broad-scale institutional change (Hoffman & Badiane, 2010).

1.5.1 Objectives of the Study

This study aims to weave recent theory and game-changing practices together to enlarge the entrepreneurial organizational domain, thus empowering entrepreneurial organizations to be sustainable and transformative. Therefore, this research pursues the following objectives:

1. A definition and contextualization of social entrepreneurship that is transformative and sustainable based on
 - a. an analysis of the UN SDGs and the Earth Charter as a point of reference for the transformative purpose of social entrepreneurship
 - b. a description of the type of question or goals social entrepreneurs deal with
 - c. an analysis of the similarities and differences between social entrepreneurship, being transformative and sustainable, and CSR and CSV
 - d. an analysis of social entrepreneurial business models and the way in which social entrepreneurial organizations operate and create a market game exceeding the transactional and monetary character of the current entrepreneurial arena.
2. An overview of transformative and sustainable ways of organizing that are discussed in recent organizational theory and theory about organizational change based on
 - a. theory on defining organizing and organizing practices:
 - organizational canvasses (Osterwalder, 2008; Osterwalder & Pigneur, 2009; Osterwalder, Pigneur & Smith, 2010; Keeley, Pikkels, Quinn & Walters, 2013)
 - institutions and organizing practices (Nuijten, 1999, 2003)
 - b. theory on organizing to solve complex and layered issues as referred to in the Earth Charter and the UN SDGs and an analysis of the underlying basic tenets being an inclusive, interdependent and multiple way of organizing:
 - system innovations (Senge, Scharmer & Jaworski, 2004, 2005; Scharmer, 2009)
 - extending the entrepreneurial realm (Klamer, 2005, 2011, 2012; Beer & Burrows, 2010; Ritzer & Jurgenson, 2010; Lozano, 2013; Wielinga & Ravensbergen, 2004; Wielinga & Zaalmink, 2007)
 - c. theory on emerging organizational designs that are sustainable and transformative:
 - hybrid organizations (Hoffman & Badiane, 2010)
 - resilience (Gunderson & Holling, 2002; Tideman, 2005)
3. An investigation of five case studies from Africa, Asia and Europe showing how social entrepreneurs respond contextually by bringing in culture, nature and people by describing their

- a. worldviews
 - b. ways of valuing
 - c. organizing concepts
4. A holistic model, or cosmology, of social entrepreneurial organizing that enlarges the entrepreneurial organizational domain, enabling entrepreneurial organizations to become sustainable and transformative and to contribute to the Earth Charter goals and the UN SDGs.
 5. A methodology for organizational development of social entrepreneurial organizing.

1.5.2 Limitations of this Study

This study focuses on the organizational design and development of social entrepreneurial organizing. This study focuses not on how to rethink profit, although it does address possible ways of doing so, but on the way in which social entrepreneurship can be organized to enable a change toward different ways of creating value for the short and long term. It addresses the way in which these organizations change the market game but only to contextualize their organizational design. An extended description of this changing market game and its consequences is not part of this study, however.

The same applies to the legal and tax consequences of a new market game or way of organizing. Again, this research does address the difficulties encountered in this perspective by some of the organizations studied, but the subject of laws and regulations per se goes beyond the focus of this research.

1.6 Research Design

This research aims to contribute to a breakthrough in social entrepreneurship by developing a cosmology of organizing that enables people, academia, (social) entrepreneurs and government to rethink organizing by enlarging the organizational realm to allow social entrepreneurship to become transformative and sustainable. This requires insight into recent theory and the underlying shift in basic tenets that can be recognized in an attempt to identify cutting-edge social entrepreneurial ways of organizing and in-depth insight into pioneering game-changing social entrepreneurial practices. By interweaving the shifted underlying basic principles from recent organizational theory with the concepts of cutting-edge social entrepreneurial practices, a cosmology of organizing and a methodology of organizational development towards a breakthrough in social entrepreneurship can be drawn up.

Understanding the organizing of game-changing social entrepreneurs implies researching concepts that are still in the making. Niche players are designing new organizational practices and visions by alternating knowledge and concept development with prototyping, experimenting with and implementing practices. This requires a generative research design that inserts grounded theory in design thinking.

1.6.1 Research Methodology

Unveiling the underlying principles for developing theory and a new organizational cosmology requires in-depth research into matters that are under construction and which are essentially subjective. Phenomenology accordingly provides a theoretical framework that combines a

subjectivist and objectivist ontology. This combination of ontologies supports the objective of this research: understanding and giving meaning to new social entrepreneurial organizing practices. A combination of design and grounded theory is thus a methodology that accommodates a research design based on drawing theory from practice.

Building theory on organizations in the making requires a way of conducting research that intertwines design thinking (used by social enterprises in designing their ways of organizing) and grounded theory (to develop an organizational cosmology). Only through dialogue is it possible to understand the notions, concepts and language underlying the ways of organizing studied. Intertwining design thinking and grounded theory makes this research generative, having an impact on both the academic and the social world.

1.6.2 Research Methods

For this research I conducted five case studies using multiple qualitative methods, in-depth interviews, observation, text reviews and dialogue. Step-by-step, I unpacked five social entrepreneurial practices to establish different views of phenomena in their way of organizing.

The case selection is based on a mixed purposeful sampling strategy (Patton, 1999), combining extreme and intensive sampling with criterion sampling of “revelatory cases” (Yin, 1994). In practical terms, this means I chose five organizations that operate at the far extend of the spectrum of social entrepreneurship; that is, organizations that make an explicit statement to be innovative in their positioning, aims and way of organizing. The entrepreneurs studied have daring dreams, are aware of the need to change the current regime and are anxious to challenge the current entrepreneurial narrative to realize that change, just as this research seeks to do. They are willing to push the boundaries, unafraid to question the prevailing order and convinced that they will find answers and solutions to implementing their own way of organizing and enterprising as a set of relatively coherent activities creating value (Richards, 2012).

In each case I studied their websites, positioning documents, annual reports and other relevant documents. I interviewed people involved and affected by the organization, its activities and outcomes. The interviews can be characterized as open spaces in which each interviewee had the opportunity to discuss any subject they considered relevant to the case. I observed them at work and held reflective dialogues on my observation, conceptualizations and categorizations of their practices.

1.7 Summary of Chapters

Chapter 2 addresses the first objective of this research, defining and contextualising social entrepreneurship. In practice, as well as in theory, social entrepreneurship has many definitions and meanings. The social entrepreneurial landscape shows wide variety in both social entrepreneurial theory and practice. This research engages with a specific segment of social entrepreneurship, which regards profit as a means rather than as the main goal of an entrepreneurial organization. These social entrepreneurs replace Smith’s invisible hand (Smith, 1776/1954) with a moral imperative based on the Earth Charter and the UN SDGs that contributes to social justice, ecological integrity and people’s well-being. Chapter 2 describes and documents this choice.

Chapter 3 covers the second objective of this study and provides substantiation to frame social entrepreneurial organizing as inclusive, interdependent and multiple organizing practices. It describes current organizational theory on organizational innovation using standardized canvasses to (re)design organizations. It will become clear that current canvasses and organizational innovation do not go beyond current underlying principles of organizing. Theory on change management, more specifically system innovation, emphasizes the need for organizations to collaborate with parties outside the entrepreneurial arena. These theories unpack organizational cooperation processes to solve complex and dynamic problems and denote the multiple, inclusive and interdependent character of these processes. Lastly, this chapter discusses two recent theories on organizations which outline organizational models that exceed the current ones by blending for-profit and non-profit ways of organizing and by including consumers in the production of products and services. It also discusses theories on hybrid organizations and resilience.

Chapter 4 describes the research design of this study; namely, generative research that inserts grounded theory and design thinking. It details the theoretical framework, methodology and research design, and positions my work as a consultant in relation to my research work and this research in particular.

Chapter 5 covers the third objective of this study with an investigation of five case studies from Africa, Asia and Europe, showing how social entrepreneurs respond contextually by bringing in culture, nature and people. It recounts the five case studies and related organizational concepts. Each case is narrated in the style and multiple languages of that particular social enterprise. All are described by their worldviews and their concepts of entrepreneurial valuing and organizing.

Chapter 6 addresses the fourth objective and unveils a holistic model of social entrepreneurial organizing and development; a cosmology of organizing that enlarges the entrepreneurial organizational domain thus enabling entrepreneurial organizations to become sustainable and transformative and to contribute to the Earth Charter goals and the UN SDGs. This chapter delineates the organizing realm of organizing fields and frames them from a moral impetus vitalizing nature, increasing the well-being of many and connecting worldviews.

Lastly, Chapter 7 summarizes the objectives and intentions of this research, offers conclusions and suggests topics for further research.

This first chapter described the academic and societal need for this research, the research question, and the research objectives and aims based on intended social and academic impact. It provided an overview of this research by discussing its background and rationale, stating the problem and describing its aims, objectives and research design. This study aims to understand the way in which social entrepreneurs are organized to become transformative and sustainable. Based on recent theories and field research, this study will delineate a cosmology of social entrepreneurial organizing that pulls interdependent, inclusive and multiple acting and thinking into the organizational arena, hence changing the basic principles of entrepreneurial organizing. This study will describe, conceptualize and theorize on these new ways of organizing and will coin the concept of 'organizing fields'.

2 Defining and Contextualizing Social Entrepreneurship

Chapter 1 outlined social entrepreneurship as a form of transformative and sustainable organizing. It described social entrepreneurship as being driven to change the world into a better place framed by the Earth Charter and the UN SDGs.

This chapter covers the first objective of this research, defining and contextualizing social entrepreneurship as transformative and sustainable. It does so by

- analyzing the UN SDGs and Earth Charter as a point of reference for the transformative purpose of social entrepreneurship (section 2.1)
- describing the type of questions or goals social entrepreneurs deal with (section 2.2)
- analyzing the similarities and differences between social entrepreneurship, as transformative and sustainable, and corporate social responsibility (CSR) and corporate social value (CSV) (section 2.3)
- analyzing the way in which social entrepreneurial organizations operate and create a market game that goes beyond the transactional and monetary character of the current entrepreneurial arena (section 2.4).

This research aims to enlarge the realm of entrepreneurial organizing to become more sustainable and transformative by enabling social entrepreneurs, CSR and CSV enterprises, government, people and academia to understand and act upon the shift in acting and thinking that is required to make entrepreneurship as subtle, sensitive, intelligent and fast-responding as the world around it (Peat, 2010). There are only few game-changing organizations that actually live up to that shift. To understand what kind of organizations they are, this chapter outlines game-changing social entrepreneurial organizations. It elaborates further on the notion of social entrepreneurship by positioning it in the landscape of socially responsible entrepreneurship. The UN SDGs and the Earth Charter provide a framework to denote social entrepreneurial activities. This chapter analyzes the Earth Charter and the UN SDGs as documents representing a broad-based societal voice. Both documents and movements emphasize the intertwining of societal, economic and ecological issues. One cannot be resolved without the other. This implies that social enterprises have to deal with 'wicked questions': questions or goals that are complex, non-causal, interdependent and dynamic, and for which there is no or not enough proven knowledge to solve the problem or to reach the goals. This chapter will examine the current trend towards social and ecological entrepreneurial organizations, its limitations and its origins. In addition, social entrepreneurship will be defined and contextualized in relation to CSR and CSV.

Lastly, the chapter addresses the consequences of social entrepreneurship for the market. Social entrepreneurship influences the way markets operate. It enlarges the market space by introducing sharing and giving into its realm, turning the market into a forum for transactions and interactions between two or more parties. Transactions and interactions that can compete with and be

considerate of each other at the same time, and parties who are accountable to the other party and their environment at all times (Spaas, 2012).

2.1 The Earth Charter and the United Nations Sustainable Development

Goals

The rationale for this research lies in the need to cope with current crises in an entrepreneurial way. These crises require entrepreneurship to become transformative and sustainable (section 1.2). Social entrepreneurship is driven by changing the world into a 'better place'. Defining this better place requires a clear focus on the social entrepreneurship examined within the scope of this study. There are two documents, or movements, that can be considered relevant to contextualize and frame the 'better world' to which social entrepreneurs aim to contribute: these are the Earth Charter and the UN SDGs. This section discusses both of them, looking at their origins, development, claims and support.

2.1.1 The Earth Charter Principles and Actions

The Earth Charter is a people's declaration emerging from a perspective of global interdependence and universal responsibility. It sets forth principles for building a just, sustainable and peaceful world. It endeavours to identify the critical ecological and social challenges and choices facing humanity in the 21st century. Its principles are designed to serve "as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed" (Earth Charter, 2000). The aim of the Earth Charter was to conduct the project as a civil society initiative and to draft a charter that articulated the consensus taking form in the emerging global civil society on values and principles for a sustainable future. Hence, the Earth Charter is the product of a decade-long, worldwide, cross-cultural dialogue on common goals and shared values which was conducted during the 1990s. This process, which involved open and participatory consultation to draft an international document, is the primary source of the legitimacy of the Earth Charter as an ethical guide. Hundreds of organizations and thousands of individuals participated in the Charter's creation and 45 Earth Charter national committees were formed. Earth Charter dialogues were conducted throughout the world and online on the Internet, and regional conferences were held in Asia, Africa, Central and South America, North America and Europe. The ideas and values in the Earth Charter aim to reflect the influence of a great variety of intellectual sources and social movements. These include the wisdom of the world's religions and philosophical traditions and the scientific worldview shaped by cosmology and ecology among other disciplines. The final text of the Charter was approved at a meeting of the Earth Charter Commission at UNESCO headquarters in Paris in March 2000. The Charter contains a preamble, 16 main principles, 61 supporting principles, and a conclusion entitled 'The Way Forward'.

Since 2000, the Earth Charter has been used as a basis for peace negotiations. It serves as a reference document in the development of global standards and codes of ethics. It has proved to be a resource for governance and legislative processes, a community development tool, and a framework for educational programmes on sustainable development.

The Earth Charter principles

1. Respect and care for the community of life
 - a. Respect Earth and life in all its diversity.
 - b. Care for the community of life with understanding, compassion, and love.
 - c. Build democratic societies that are just, participatory, sustainable, and peaceful.
 - d. Secure Earth's bounty and beauty for present and future generations.
2. Ecological integrity
 - a. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.
 - b. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.
 - c. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being.
 - d. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.
3. Social and economic justice
 - a. Eradicate poverty as an ethical, social, and environmental imperative.
 - b. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.
 - c. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.
 - d. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.
4. Democracy, nonviolence, and peace
 - a. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.
 - b. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.
 - c. Treat all living beings with respect and consideration.
 - d. Promote a culture of tolerance, nonviolence, and peace (Earth Charter, 2000).

Institutions are invited to endorse the Charter. During 2006 and 2007, endorsement of the Earth Charter reached 4600 organizations and the Earth Charter website was visited nearly 100 000 times per month. Endorsements come from organizations from all over the world, although African countries are quite under-represented in comparison with other continents. Programmes were also launched in business and a number of business groups have endorsed the Earth Charter, although they are significantly outnumbered by non-governmental organizations (NGOs) and educational institutions. Businesses use it to engage employees and leaders, to assess business activities and to incorporate Earth Charter values and principles into their business mission statements and core operations. Their aim is to develop a more socially and ecologically responsible business. Companies

using the Earth Charter include Philips Brazil, Hilton Arlington Hotels in the USA and Reggs Design-ProPortion Foundation in the Netherlands.

The Earth Charter is more than a document. It is also an international organization providing education, dialogues and information to help supporters pursue their goals. Volunteers from all over the world participate to help 'Earth Charter International in action' to achieve the Earth Charter goals. This organization participates in many projects all over the world, ranging from Sustainable Communities Peace and Reconciliation Projects to the Smart Water for Green Schools Projects in Kenya. From a campaign against polythene use with the theme "SANKALPA – for a polythene free city" in India, to co-organizing an event on the Green Economy in Azerbaijan with the IRELI Public Union and co-organizing the Festival of Euromed Contemporary Arts, 'Culture Versus Crises', with the Balkan Agency for Sustainable Development (BASD) in collaboration with partners from Turkey, Bosnia-Herzegovina, Slovenia and Montenegro.

2.1.2 UN SDGs

The UN SDGs are an outcome of the Rio+20 Conference in 2012, where Member States agreed to launch a process to develop a set of Sustainable Development Goals (SDGs) that build upon the Millennium Development Goals and converge with the post-2015 development agenda. It was decided to establish an "inclusive and transparent intergovernmental process open to all stakeholders, with a view to developing global sustainable development goals to be agreed by the General Assembly" (Rio+ 20, The future we want, 2012). An open working group comprising representatives from 70 countries held its first meeting in March 2013 and published its final draft, making 17 suggestions, in July 2014. Alongside the open working group, the UN conducted a series of "global conversations" which included 11 thematic and 83 national consultations, and door-to-door surveys. It also launched an online 'My World survey', asking people to prioritize the areas they would like to see addressed in the goals. The results of the consultations were fed into the working group's discussions. During 2013 and 2014, 13 international sessions were held, resulting in the following proposed goals being formalized at the UN summit in New York in September 2015 after monthly formal discussions starting in January 2015 (full overview in Annexure 11):

Proposed United Nations Sustainable Development Goals

- Goal 1 End poverty in all its forms everywhere
- Goal 2 End hunger, achieve food security and improved nutrition and promote sustainable agriculture
- Goal 3 Ensure healthy lives and promote well-being for all at all ages
- Goal 4 Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
- Goal 5 Achieve gender equality and empower all women and girls
- Goal 6 Ensure availability and sustainable management of water and sanitation for all

- Goal 7 Ensure access to affordable, reliable, sustainable and modern energy for all
- Goal 8 Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
- Goal 9 Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
- Goal 10 Reduce inequality within and among countries
- Goal 11 Make cities and human settlements inclusive, safe, resilient and sustainable
- Goal 12 Ensure sustainable consumption and production patterns
- Goal 13 Take urgent action to combat climate change and its impacts
- Goal 14 Conserve and sustainably use the oceans, seas and marine resources for sustainable development
- Goal 15 Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
- Goal 16 Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
- Goal 17 Strengthen the means of implementation and revitalize the global partnership for sustainable development

Source: UN SDGs, 2014

The need to come up with an integral list of goals covering different sectors and challenges dates back to 1987, when the World Commission on Environment and Development (WCED, also known as the Brundtland Commission) defined sustainable development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (United Nations, 1987). The Rio conference came twenty years after its predecessor in Stockholm (1992) and translated ideas expressed in 1987 into international agreements.

The major concern expressed at these meetings was the fragmentation of the landscape of sustainable development as mirrored in mainstream discourse. A discourse often conveying the sense that sustainability can be equated to a collection of low-carbon investments in specific sectors that can be “addressed” at national level.

Back in 1992 at the Rio Earth Summit, a Declaration on Environment and Development set 27 principles that established sustainable development in an international framework. At the time, the declaration was perceived as a progressive statement by all nations that enshrined the recognition of the indivisibility of the fate of humankind from that of the Earth. The Declaration promoted concepts such as the centrality of human beings to the concerns of sustainable development (Principle 1). And the importance of the environment for current and future generations and its equal footing with

development (Principles 3 and 4). It also enshrined the two critical economic principles of polluter pays (Principle 16) and the precautionary approach (Principle 15).

The currently proposed SDGs are a new, universal set of goals, targets and indicators that UN Member States will be expected to use to frame their agendas and political policies over the next 15 years. The SDGs follow, and expand on, the Millennium Development Goals (MDGs, 2000), which are due to expire at the end of 2015 and have been criticized for being too narrow.

The majority of countries seem to be happy with the proposed SDGs, but a handful of Member States, including the UK and Japan, are not so keen. Some countries feel that 17 goals are too unwieldy to implement or sell to the public and would like a narrower brief.

However, there is general consensus that it is better to have 17 goals that include targets on women's empowerment, good governance, and peace and security for example, than fewer goals that do not address these issues (Ford, 2015).

The SDGs are already used as guidelines in research institutions such as Wageningen University and Research Centre in the Netherlands. They are addressed on business platforms about sustainability and CSR or CSV, such as the economy transformers and the circular economy.

2.1.3 The Earth Charter, the UN SDGs and Social Entrepreneurship

Both the Earth Charter and the UN SDGs are relevant in outlining and setting a standard for the 'better world' to which social entrepreneurs aim to contribute. Both address current societal and ecological challenges and connect their principles and goals with entrepreneurial development and change. All development should be sustainable and therefore we (governments, academia, people, NGOs, businesses and other formal and informal institutions) need to change. Both sets of goals urge us to do things differently.

The Earth Charter and the UN SDGs were both drafted in open processes involving parties from all over the planet, and from different cultures and areas of expertise (scientific as well as indigenous). The difference is that the Earth Charter is a civil initiative whereas the SDGs are a UN and, hence, intergovernmental initiative.

The aim of the Earth Charter is to guide all people and organizations by setting ethical guidelines. The UN SDGs were drawn up to serve as a basis for policy makers. In practice, both are acknowledged to be used by a wide variety of institutions, NGOs, and businesses and social movements. The Earth Charter claims to be a movement seeking to gain awareness, acknowledgement and action in achieving its goals. The Earth Charter movement aims to give content to the concept of sustainability which is barely understood and not skilfully articulated. This is one reason why Earth Charter resources, such as the film, *A Quiet Revolution* and the exhibition, *Seeds of Change: The Earth Charter and Human Potential*,⁷ are aimed at communicating with a wide non-specialist audience and connecting with viewers as individual human beings (Earth Charter in action, 2014).

⁷ Produced by Soka Gakkai International (SGI), based in Tokyo, Japan

Both the resources mentioned stress the importance of cooperation between private and public partners in order to realize their goals and both call upon businesses to change their way of working. SDGs 6, 7, 8, 9, 12 and 13 call either directly or indirectly on companies to change their use and management of natural resources, to alter their production patterns and to provide decent jobs. Similarly, the Earth Charter principles 6, 7, 9, 10, 11 and 12 address companies' ways of operating. More explicitly than the SDGs, the Earth Charter urges enterprises to contribute to societal and economic justice. The Earth Charter is also more explicit about the need to cooperate across sectors, disciplines and cultures and the need to reflect on fundamental change and to challenge today's paradigms and assumptions about consumption and production.

The Earth Charter and the SDGs both define their goals on a rather abstract level, which makes it possible to interpret targets in many different ways. This can be considered a good thing while there remains no consensus about the best approaches, and a lack of proven concepts or practices for achieving the goals. This level of abstraction evokes variation in innovative solutions and creativity to find alternatives to current ways of entrepreneurial acting and thinking. On the other hand, it leaves so much open that many companies might not know where to start or do not feel called to account. Both the Earth Charter and the SDGs stress the importance of a coherent, synergistic and holistic approach to overcoming the current crises.

Both sets of goals can count on broad governmental endorsement from many countries all over the world. The Earth Charter is also subscribed to by thousands of NGOs, educational organizations and businesses. In the context of this study, both sets of goals can serve as a point of reference to understand what social entrepreneurs strive for and act upon. Both are widely known and acknowledged. And both are limitless enough to invite a wide range of forms of social entrepreneurship seeking a great variety and a rich set of social and sustainability goals. All of this, their content, and the way they are developed and endorsed, makes these documents suitable to serve as an anchor point for social entrepreneurship and organizing. The UN SDGs and the Earth Charter provide a framework to denote and understand a wide variety of social entrepreneurial practices in a universal and broadly understood way.

2.2 Social Entrepreneurship Dealing with Intertwined Questions

Social enterprises work, as the Earth Charter and the UN SDGs indicate, at the interface of quality of life, ecological integrity and social and economic justice. They contribute to the Earth Charter goals and the SDGs by looking for inclusive and holistic contributions. This distinguishes them from current entrepreneurial organizations (CSV and CSR companies) because they do not combine goals of different orders (CSR) or combine not-for-profit with for-profit goals (CSV). Social entrepreneurs operate on the margins of the current entrepreneurial realm and contribute to goals such as alleviating poverty, promoting social justice and restoring nature. These are "wicked problems" (Rittel & Webber, 1973; Levin et al., 2012) problems that are entangled or knotted and can only be dealt with at the interfaces between disciplines, sectors and cultures. Social entrepreneurship is by nature sentenced to work towards inclusive or holistic goals, and hence has to deal with wicked problems.

Wicked problems have three key characteristics: they are dynamic and therefore mutate over time, their causes and effects are nonlinear and scientifically uncertain, and they involve value differences

between the different parties involved (Dentoni & Bitzer, 2013). These problems cannot be understood and tackled by single actors. They can only be solved, in accordance with the basic tenets of the Earth Charter and the UN SDGs, in co-creation with society through dialogue, engagement and decision-making among actors and across sectors and disciplines. Owing to their characteristics, coping with wicked questions is an ongoing issue that calls for radical entrepreneurial changes in combination with radical technological innovations. Engaging and dialoguing with people, communities, worldviews and nature are at the basis of social entrepreneurship. Therefore, they need language and skills to understand and explicate the often tacit knowledge people have about well-being, ecology and cultural values, as they need the language to bridge different views on them. They need moral imagination (Gold, 2010; Rorty, 1989), enabling social entrepreneurs to explore other worlds, being open to the yet unknown and letting the stranger in. It means making an effort to understand the other, the other's views, to understand other languages and to engage with them.

In summary, social entrepreneurship is about contributing to a 'better world' by working to achieve the Earth Charter goals and the UN SDGs. Social entrepreneurs do so by working on intertwined, interlinked and dynamic questions that cannot be solved by one party only, and can be solved by proven knowledge or practices only. This requires social entrepreneurial organizing to move beyond the current grand narrative of entrepreneurial organizing. Again, this highlights the fact that understanding and contributing to the development of social entrepreneurship (the aim of this research) demands an understanding of the radical shift in mindset that is needed to achieve a breakthrough in social entrepreneurship.

2.3 Similarities and Differences between Social Entrepreneurship, Corporate Social Responsibility and Corporate Social Value

In the context of understanding social entrepreneurship (the first objective of this research), it is important to understand the similarities and differences between social entrepreneurship defined as CSR, CSV and social entrepreneurship. It requires designation of the transformative and sustainable quality of CSR, CSV and social entrepreneurship. This positions social entrepreneurial organizing in relation to the current grand narrative on entrepreneurial organizing and the upcoming social pressure towards social responsibility. This responsibility is placed on entrepreneurial shoulders by the public and government, as described in section 1.2. This contributes to the aim of this research by denoting the differences between social entrepreneurship and current ways of organizing. This awareness is crucial to understand the cutting-edge position of social entrepreneurship and to understand what is needed to foster a breakthrough in social entrepreneurship.

Social entrepreneurship aims to move beyond the current grand narrative of doing business and organizing based mainly on rationality, specialization, transaction, profit maximization and competition. By stating that economic means are naturally limited and scarce, economic theory accepts a natural element of competition for these resources (Tideman, 2005: 11). In addition to this, the idea of competition, natural selection and survival of the fittest, which purports to explain the natural and automatic process of evolution and development, still dominates the minds of people today. These ideas, combined with a belief in positivism, have wrongly been given universal validity. They simply do not stand up to factual verification (Schumacher, 1999). Over the last two centuries, these principles of competition and expansion have been embedded in our capitalist legal systems,

first domestically and, more recently, also internationally. For example the Netherlands Competition Authority (NMA) prohibits price and volume agreements to protect the free market mechanism, as does the European Commission responsible for competition. Economic theory and practice reckon that each participant is a profit centre based on maximizing profits, disregarding all other considerations. At present, market values have assumed an importance that is way beyond anything that is appropriate and sustainable. However, there are other values at work to sustain society and human life, as markets are not designed to take care of the common interest (Soros, 2000).

Current entrepreneurship is still based on the idea of the 'invisible hand' of the market, by which things and building blocks can be exchanged efficiently on the basis of each individual's self-interest. This belief lies at the base of a widely accepted striving for profit maximization which is represented as boosting abstract statistics such as gross national product (GNP), price/earnings (P/E) ratios and return on equity. As long as entrepreneurial institutions are designed to make profits as their core purpose, they will continue to extract value from the planet at unsustainable rates (Tideman, 2005).

The combination of seeing scarcity as a natural state, and competition as a pathway to growth and development, has led to the belief that competition for scarce resources, or even war, is natural too. We have come to believe that greed and selfishness are what makes economies sound and prosperous (Tideman, 2005). The Earth Charter explicitly indicates that social and economic justice needs to be taken into account in entrepreneurial thinking and acting. Accordingly, fundamental changes are required in values and institutions, intertwining environmental, economic, political, social, and spiritual challenges to develop inclusive solutions (Earth Charter, 2000).

The concepts of survival of the fittest and competition lead to rationalization and ongoing specialization of companies. The current underlying economic principles were developed at a time when religion was being separated from science, the dominant worldview became secularized, and the sacred was substituted by belief in matter. Since the Industrial Revolution, organizations have been seen as product lines. Hence, entrepreneurship and organizations are regarded as mere machines.

Competition forces a necessity to stand out, which evokes specialization in order to differentiate oneself from other producers on the market. Terms such as 'unique selling points', 'key performance indicators', 'competitive advantage', 'market segmentation' and 'core business' all refer to entrepreneurial choices that focus on unique, single and specific market segments. Single mass production has prevailed over multiple small-scale manufacturing. Supply chains consist of many companies each producing their own small part of the final product or service. Production has become highly specialized, and hence fragmented and disconnected from its purpose: producing meaningful things and services for people and organizations. The industrial paradigm with its emphasis on production and specialization, its command/control type leadership and deterministic thinking, is becoming obsolete, especially when it comes to social entrepreneurship that has to operate in a more holistic way.

Creating sustainability means more than a gradual adjustment of policies. It means reinventing entrepreneurial and organizational methodologies and their underlying principles, not only leapfrogging to environmentally sound technologies and infrastructures, but also shifting established norms and changing the 'rules of the game' that are currently biased against the future.

More and more entrepreneurs aim to shoulder their social responsibility but are unable to take it to the level needed to solve major issues like ecological destruction, social injustice and poverty, as mentioned in the Earth Charter and the SDGs. The current responsible entrepreneurial focus has not changed its underlying principles. Companies continue with business as usual while doing less harm; reducing the use of raw materials and waste, improving employee health and safety, and contributing to social development (mainly through charity).

We can no longer rely on the traditional paradigm, where governments and the private sector have their separate realms (with international institutions helping on issues crossing national boundaries). The challenges we face are so big that we need companies to take more responsibility and work together with governments and international institutions in private–public partnerships. Nobody can address these issues alone (Sijbesma, 2013).

In the same article, Sijbesma, CEO of a multinational, argues that the current economic system imprisons entrepreneurs, making it impossible to really change their way of acting. Accounting systems still value financial gain above all else. Unless we enlarge the economic systems, companies will not fundamentally change their acting and thinking; the system simply doesn't allow it. Whether that is factual or not, most companies do not move beyond the economic concept of putting profit (financial gain) first.

In the entrepreneurial realm, contributing to people and planet is referred to as CSR, a topic which has been on the agenda for a few decades now. The concept of CSR, which refers to businesses' responsibility to take people and planet into account in addition to making a profit, has become mainstream. In 2005, 64% of the 250 largest multinational companies published CSR reports (Porter, Kramer, 2006). Government regulations on issues such as CO₂ emissions and strict rules about waste treatment and labour conditions urge organizations to shoulder their social responsibilities. CSR is defined as “a business benevolence conduct and community relations policies, ranging from corporate philanthropy to business social investment” (Ashley, 2010: 7).

The emphasis on environmental and community stewardship is increasing, as is the evolving social concern and moral appeal of stakeholders to organizations to behave like good citizens (Porter & Kramer, 2006). Entrepreneurial organizations making a difference often refer to the concept of the triple bottom line (triple P), combining the contribution to people, profit and planet as a basis for taking corporate responsibility. This concept suggests not only that firms need to engage in socially and environmentally responsible behaviour but also that positive financial gains can be made in the process. Shared value is about expanding the total pool of economic and social value, hence unleashing the next wave of global growth (Porter & Kramer, 2011).

The main difference between CSR and CSV is that CSR adds social value after profit, while CSV makes a profit out of social value. As Beschorner (2013) points out, this does not mean including social value in the profit calculation, since profit is still measured by economic gain, namely, profit maximization; consequently leaving the ethical or normative outcomes out of the equation. Neither CSR nor CSV moves towards a perception of profit as social or ecological impact. Financial profit remains an end in itself. Contributing to the Earth Charter and the SDGs thus requires a multiple value perspective on the outcomes and impact of entrepreneurial organizations, rather than a single financially driven outcome.

Triple P places a responsibility on organizations' shoulders to act in a sustainable way, that is, according to Kleindorfer (2005), to integrate social, environmental and economic responsibilities from a broad perspective on triple-bottom-line thinking that integrates profit, people and planet into corporate culture, strategy and operations.

Porter and Kramer (2011) claim that it is in fact possible to make a profit, and even a better profit, when organizations "do the right thing". Companies can achieve commercial success in ways that honour ethical values and respect people, communities and the natural environment.

In reality, the current formation of the playing field keeps entrepreneurs captured in a place where CSR is an after-profit action (Ashley, 2010), hence remaining in the margins of entrepreneurial organizations. One reason for this is highlighted by Peredo and McLean (2006), who argue that ventures need to accept a significant reduction in profit as a consequence of their pursuit of social goals. In the economic arena we often see the zero-sum game: if one gets a bigger share of the pie, the others' shares will become smaller. This is often contested, as a limitation on combining corporate growth and social welfare.

The social and political pressure on organizations to assume their social responsibility also leads to 'greenwashing', that is, introducing lean and mean management to cut costs under the banner of reducing companies' environmental footprint (Leonard, 2013).

CSV moves beyond that and focuses on expanding the connections between economic and societal progress by reconceiving products and markets, hence increasing profit maximization and competitive advantage (Porter & Kramer, 2011). However, CSV does not actually reconnect business with society because it still relies only on current economic principles, rationality, specialization, transaction, profit maximization and competition (Beschoner, 2013).

The urgent global challenges call for us to redesign our economic system. We need an approach that recognizes the importance of profit, but which gives equal weight to the impact of economic activity on our planet and its people too; in short, a triple P approach in which societal, ecological and economic value creation are seen as three equal goals for business (Sijbesma, 2013).

Sijbesma also calls for cooperation between governments and the private sector to establish a coherent system of legal and accounting rules to enforce an economy as a means of contributing to people and planet. Both Sijbesma and Ashley (2010) point out the limitations of CSR within the current economic context. The current system does not empower companies to combine profit and not-for-profit goals or to define multiple value outcomes rather than financial gain only. The current system does not provide tools to measure value in any way other than money, nor does it offer instruments to measure impact on values to others than the companies themselves. A shift towards more holistic or inclusive entrepreneurial approaches, as advocated by the Earth Charter movement and the UN, remains out of sight.

A broader awareness and system change are required to make the necessary leap to sustainable entrepreneurship that can actually make a difference in restoring nature and increasing the well-being of all people. Both Sijbesma (2013) and Ashley (2010) see a system change in terms of cooperation between government and the private sector. Beschoner (2013) suggests re-embedding

companies in their social and environmental context, a trend towards cooperation over competition, and finding multilanguage games to understand the outcomes and impact of companies in many different domains besides the monetary.

In summary, social entrepreneurship moves beyond CSR and CSV, both of which are still operating within the current grand narrative of entrepreneurial organizing. Social entrepreneurial organizing needs to move beyond the current narrative due to the wickedness of the aims in the Earth Charter and UN SDGs.

2.3.1 Moving beyond the Current Paradigm: Cooperation for Sustainability

In defining and contextualizing social entrepreneurial organizing (the first objective of this research), it is worthwhile exploring initiatives in the entrepreneurial domain that attempt to move beyond the current grand narrative. Few such initiatives are to be found within current CSV and CSR organizations but, in between current organizations, some initiatives are attempting to get a grip on the change of narrative that is required to contribute to the Earth Charter and the UN SDGs. Again, it helps to understand the shift of mind, which is necessary to arrive at an understanding of social entrepreneurial organizing that can lead to a breakthrough.

Achieving the Earth Charter goals and the SDGs is beyond the reach of a single specialized organization. So far, most CSR and CSV practices and theories do not go beyond the boundaries of individual organizations. CSV practices exceed these boundaries by redefining productivity in the value chain and enable local cluster development in the form of cooperation with other companies and organizations to improve one's own business and organizing (Porter & Kramer, 2011). As an extension of supply chain management, companies are increasingly cooperating in order to reduce and reuse their waste. Sustainable supply chain management (SSCM) extends this perspective to a firm's plans and activities that integrate environmental and social issues into SCM in order to improve the company's environmental and social performance and that of its suppliers and customers without compromising its economic performance (De Ron, 1998; Seuring & Muller, 2008; Pagell & Gobeli, 2009). This implies that firms adopt programmes to improve the environmental and social impacts of their internal processes (e.g. production processes within their plants) and initiatives to improve the impact of their suppliers' and customers' processes. Programmes can be negotiated or presented by the chain management.

Chain management is also used as an instrument in the circular economy, replacing the linear take-make-dispose, 'end-of-life' concept. A circular economy is an economic system that is restorative or regenerative by intention and design. It shifts towards the use of renewable energy, eliminates the use of toxic chemicals which impair reuse, and aims to eliminate waste through the superior design of materials, products, systems and, within this, business models.

Such an economy is based on 'designing out' waste; it introduces strict differentiation between the consumable and durable components of a product and uses energy that is renewable by nature. Working in a circular way ranges from minimizing comparative material usage and maximizing the number of consecutive cycles and/or the time in each cycle to diversifying reuse across the value chain and increasing efficiency in collecting and redistributing uncontaminated material streams. Once again, this circular version of the economic system keeps the current systems and underlying principles intact.

The MacArthur Report (2012)⁸ highlights the net benefits a circular economy could bring in terms of reduced material inputs and associated labour and energy costs, as well as reducing carbon emissions along the entire chain. Although most organizations are still working on closing their waste circle (designing out waste) within the organization, awareness of the potential of chain-based regenerative concepts (power of cascade use) is increasing (Ellen MacArthur foundation report 2012/2013). Cooperation within a wider system (going beyond the chain or the private sector) is still rare. Realizing CSR and CSV in the chain enables organizations to co-operate without having to let go of their specializations. Again, SCM, whether or not in a circular economic way, extends the possible reduction in waste or harm a single organization can achieve, but still delimits entrepreneurial acting and thinking within the current economic system; a system that prevents businesses from making the fundamental change toward an inclusive and holistic economy that is needed to achieve the Earth Charter goals and UN SDGs.

Besides cooperation in the chain, intersectoral platforms on sustainable entrepreneurship are emerging. These platforms aim to contribute to a trend towards more sustainable businesses. They emphasize the long term, offering a window for companies to review and substantially rethink their way of producing and doing business. They do so by dialoguing, developing and disseminating knowledge, facilitating peer groups in exchanging experiences, and inventorizing best practice and actions to gain awareness among members and others.

Most of these platforms operate outside the daily practices of current organizations. Organizations (companies as well as NGOs and governmental institutions) and people participate in one or more national and international platforms such as the following:

- *De Groene Zaak (green business)*

This organisation consists of a Dutch network of partners with the aim of jointly achieving a transition to a sustainable economy and society as soon as possible. They do this by developing innovative business models, addressing and dismantling legislative and policy barriers, and connecting science and business (www.degroenezaak.com).

- *The Club of Budapest*

An international group supported by a wide range of internationally known and renowned leaders. The Club of Budapest's mission is to be a catalyst for transformation to a sustainable world by

- promoting the emergence of planetary consciousness
- interconnecting generations and cultures
- integrating spirituality, science and the arts
- fostering learning communities worldwide.

The Club of Budapest's philosophy is based on the realization that the enormous challenges currently faced by humanity can only be overcome by developing a planetary consciousness. The Club of

⁸ The Ellen MacArthur Foundation's report on the Economics of a Circular Economy. The report advocates the adoption of the circular economy and provides an array of case examples and changes achieved.

Budapest focused on a cultural consciousness with a planetary perspective (www.clubofbudapest.org).

The New Economy Coalition

The New Economy Coalition (NEC) is a network of organizations imagining and building a future where people, communities and ecosystems thrive. These organizations aim to create deep change in economics and politics – placing power in the hands of people and uprooting legacies of harm – so that a fundamentally new system can take root.

The network advances change in three main ways:

- convening and connecting leaders to tackle common challenges in their work to build a new economy
- amplifying stories, tools and analysis, weaving a collective new economy narrative that can build shared identity, shift culture and policy, and promote a clear vision of the next system
- lifting up the work of communities on the frontlines of interrelated economic and ecological crises that are organizing for transformative change, through right relationships and direct support.

Other platforms are the Club of Rome, the Economy Transformers, the New Economy and the Green Economy Coalition, all of which are advocating and activating for new green technologies, business models and sustainable business ethics.

Many of these platforms are aware of the limitations of the current economic system and advocate changing the system in their own way and in different degrees. As such, they are attempting to move beyond CSR and CSV as executed now. In doing so, these initiatives influence the entrepreneurial landscape and hence the current entrepreneurial regime (Geels & Schot, 2007), pushing companies to take the next step, influencing public opinion and encouraging people to buy only products that are produced in a socially and ecologically just way. In addition, these platforms invite governments and politicians to participate in their activities and think-tanks, and to discuss the importance of new regulations regarding taxes, governance and environmental measures and the elimination of the strict separation between profit and not-for-profit activities. In all of this, these platforms are indeed changing the landscape that influences regime players towards pushing more socially responsible ways of doing business.

The Green Economy Coalition, for example, discusses the greening of the economic sector, investing in people and the natural world, as well as improving governance and influencing the financial sector to act in line with the first three intentions. The new economy network defined nine principles for organizations to follow: measuring progress, respecting natural limits, democratizing economy, ensuring economic progress, localizing control, taming finance, enhancing fairness, providing fulfilling livelihoods, fostering new values, and redefining globalization.⁹

⁹ http://www.neweconomynetwork.org/wp-content/uploads/2012/04/Principles-2012_Letterhead_final2.pdf

All of these platforms facilitate dialogue, knowledge exchange and knowledge development. However, the way in which these principles and concepts play out in day-to-day business, in organizational design or in the recreating of value in activities or output tends to be invisible. Most of these platforms focus more on ecological integrity than on social and economic justice, although most of them acknowledge that the two go hand in hand.

The challenge is to create organizations that are just like people, balancing personal benefit with taking care of others and improving the benefit of the other or the group (De Waal, 2013). This calls for a more fundamental change in defining entrepreneurship.

The point is not to fulfil the requirement of accumulation for accumulation's sake on the part of the class that appropriates the common wealth from the class that produces it. The point, rather, is to change all that and to find creative ways to use powers of collective labor for the common good (Harvey, 2011: 107).

2.3.2 Positioning Social Entrepreneurship

The objective of this chapter is to outline transformative and sustainable social entrepreneurship by defining and contextualizing it. The previous sections outlined the way in which social entrepreneurship builds upon the Earth Charter and the UN SDGs, hence dealing with wicked questions and goals. It also described the position of social entrepreneurship in relation to current ways of organizing and emerging methods of socially responsible entrepreneurship such as CSR and CSV. This section further defines social entrepreneurship per se.

The main and most prominent goal of social entrepreneurs is to attempt to change the world by contributing to the Earth Charter goals and the UN SDGs. Therefore, they do not question the current regime as such but prefer to change it by setting an example within the constraints of the current grand narrative; an example that preferably disrupts its habits and confuses the mainstream players – ignoring ground rules and routines, weaving meshes in between existing entrepreneurial practices, sometimes in interaction with them, sometimes alongside them or even superseding them.

Disruptive innovations are innovations that evoke the creation of new market and value networks and eventually disrupt the existing ones. These innovations are regime changing and often combine technological and entrepreneurial innovations. They improve or invent products and ways to value them in a manner that markets do not expect (Christensen & Raynor, 2003; Christensen, Johnson, 2008; Christensen, Johnson, Horn, 2010; Christensen, 2011).

Profit becomes a means to realize social and ecological value but is not an aim in itself. CSR and CSV companies still operate within the realm of the current economic system which is based mainly on rationality, specialization, transaction, profit maximization and competition. CSR companies operate by adding social value after profit and CSV companies by making a profit out of social value. That is not the case in a social enterprise. The hallmark of a social enterprise lies not in the generation of profit but in its use. A social enterprise is an “autonomous not-for-profit organization providing goods or services that explicitly aim to benefit the community” (Becchetti & Borzaga, 2010: 7). The difference between a CSR company and a social enterprise is that their earned income is directly tied to their social mission; to contribute to the common good in a durable, hence socially entrepreneurial way.

Social entrepreneurs are driven to be transformative and sustainable in order to contribute to a more sustainable and just world for people and nature. Their disruptive organizations will thus be measured against the ideological choices they stand for.

The social enterprise combines two objectives: doing business and contributing to the common good as one and the same activity. Where CSR is generally applied after profit (Ashley, 2010), social enterprises apply CSR before profit. They aim to make a living, or to make a profit, with activities that make a difference to the well-being of people and nature. CSV is applied to make a profit; social entrepreneurs make a profit to create social value.

These social entrepreneurs respond to the Earth Charter's call

... to harmonize diversity with unity, the exercise of freedom with the common good, short-term objectives with long-term goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership (Earth Charter, 2000).

Social entrepreneurs make it their quest to find ways to balance important values, participants and impact. They strive to go beyond the principles of CSR and CSV, aiming to make a difference in the domains of social and economic justice, quality of life and ecological integrity, shifting the economic centre of gravity from the production of material commodities to that of social relations bringing intangible values and assets into the economic realm (Hardt & Negri, 2009).

Both the Earth Charter and the UN SDGs urge companies to take a next step; to go beyond purely economic thinking and acting. To act from use and reuse of nature towards vitalizing nature, from contributing from an economic worldview to contributing according to various local and global worldviews, and to move from considering people as resources to increasing their well-being.

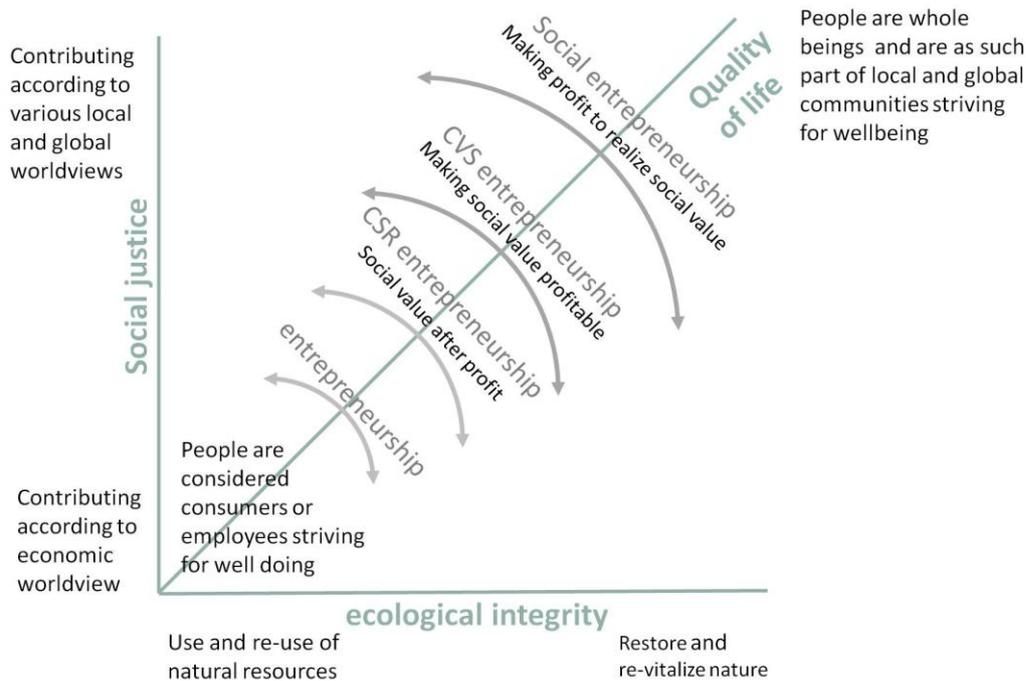


Figure 2.1 Social entrepreneurship

Social entrepreneurship is positioned at the far end of the spectrum of this development. In day-to-day practice, this means that entrepreneurship needs to be defined through and negotiated between the various participants involved. Caring for a specific community, contributing to an increase in biodiversity at a location or raising well-being for a group of people cannot be done without being related to that community, location or people. Hence, social entrepreneurship reconnects business with society rather than using social value just to gain economic growth (Beschoner, 2013). The general notions of revitalizing nature, raising well-being and contributing according to various worldviews need to be interpreted in relation to a specific context. At the same time, the collection of these plural local practices also leads to a deeper understanding of the meaning of the general notions. These general notions represent both the global and the local:

Globalization is a set of projects that require us to imagine space and time in particular ways, abolishing the distinction between space and time: all processes of place making and force making are both local and global (Tsing, 2000: 351).

Social enterprises are situated in relation to worldviews, ecological circumstances and the participating and benefitting people that make them possible, and the struggle over meaning in which they participate.

Social entrepreneurship attempts to contribute to three interdependent sets of goals referred to in the Earth Charter as

1. quality of life
2. ecological integrity
3. social and economic justice.

The UN SDGs set similar goals, using different wording. Although both the Earth Charter and the UN SDGs refer to these goals as universal, in practice they are rather a collection of local practices each with their own understanding of these concepts. Social enterprises can only come to an understanding of these sets of goals in interaction with the actors involved. Moreover, issues such as poverty, increasing well-being, and healthy natural ecosystems are hugely fluid and dynamic. What seems a good solution at a specific time and place can be outdated, misplaced or culturally unacceptable at another time and place; hence, social enterprising means dealing with wicked questions. These entrepreneurs aim to transform organizations and systems into more sustainable ones, through radical technical and entrepreneurial change. For a sound understanding of social entrepreneurship, it is important to describe these concepts briefly despite their subjective nature.

1. Quality of life

Being is not fixed once and for all in some otherworldly realm, but constantly subject to a process of becoming (Hardt & Negri, 2009: 378).

The concept of 'well-being' contributes to an understanding of what entrepreneurs need to contribute to in the societal and natural space. Well-being is a relational and dynamic concept. "States of well-being/ill-being are continually produced in the interplay within the social, political, economic and cultural processes of human social being. It cannot be conceived just as an outcome, but must be understood also as a process" (Gough & McGregor, 2006: 5).

Looking at well-being as a continuous process of interaction between various participants rather than as an outcome again underpins the importance of entrepreneurs understanding and explicating well-being together with organizations and people in a specific context. Not just once but as an ongoing process essential to keep the good change going.

Entrepreneurship contributing to what the Greeks called 'the good life' or to what is referred to in development theory as 'good change' (Chambers, 1997: 14).

Fischer (2012) also defines well-being as striving for the good life which

... involves the arduous work of becoming, of living a life that one deems worthy: creating meaning, aspiring for something better, the act of becoming the sort of person and living the sort of life one desires ... The good life requires trade-offs, often forgoing hedonistic pleasure. Perhaps the good life is not a state to be obtained, but, as Aristotle suggests, it is the aspiration and act of becoming, the pursuit, and the journey that gives meaning and fulfillment (Fischer, 2012: 6).

Individuals give meaning to their economic activities, seeking the good life, each in their own way, and often in ways that directly counter their immediate material interests. They envisage particular sorts of futures for themselves and the world – the agency to control one's own destiny, the meaningful obligations of family and friends, the delicate balance between private interests and common goods. Conceptions of 'the good life' are culturally embedded and have different meanings in different places. In different situations we see individuals making decisions based on culturally particular and deeply held values: valuing – materially – something other than narrowly defined self-interest. These are economic decisions embedded in moral projects and conceptions of the good life (Fisher, 2012).

The quest for ‘the good life’ or ‘good change’ is viewed from different angles. The Oxford Poverty and Human Development Initiative (OPHI) introduced more holistic measures to look at poverty alleviation. It identified five key missing dimensions of poverty: employment, freedom from shame, agency, safety, and subjective well-being (Alkire, 2005, 2007; Alkire & Foster, 2011; Alkire & Santos, 2010; Alkire, Comim & Qizilbash, 2009).¹⁰

Employment includes formal and informal employment, while also looking at the quality of employment. Agency is also referred to as empowerment, in the sense of advancing goals that one perceives as valuable. Physical safety focuses on security from violence and the ability to go without shame emphasizes the importance of dignity, respect and freedom from humiliation. Physical and subjective well-being identifies the human experience and values and in particular the non-material ones.

All of these measures, like the guidelines in the Earth Charter, are open to further elaboration.

Martha Nussbaum (2011) takes the concept of well-being even further out of the economic domain. She offers a list of ten central capabilities (“not just abilities residing inside a person but also the freedoms or opportunities created by a combination of personal abilities and the political, social, and economic environment” [Nussbaum, 2011: 20]) required for the good life. They include expression of imagination and emotions, affiliation and play; all intended as an open and revisable list. Nussbaum’s dimensions extend the scope of well-being to include emotions, practical reason, play, and imagination. While harder to operationalize, Nussbaum’s concern with the subjective experience speaks to entrepreneurial as well societal and ecological conceptions of the good life.

The idea of well-being and ‘the good life’ leads to a broader idea of ‘life satisfaction’. Or, as put by Waterman, “life satisfaction” is judged by the criteria of well-being and the good life (Waterman, Schwartz & Conti, 2006) – life satisfaction in the classic Aristotelian sense of the ultimate end of human existence: a fulfilled life or a meaningful life or *eudaimonia*. The Greek *eudaimonia* means ‘way of living’ which denotes the significance of benevolent power over one’s destiny. In this sense, the good life is about having the power to construct a life that one values (Fischer, 2012).

Having the power to construct an essential and integral part of well-being leads back to the importance of negotiating well-being as such. This makes social entrepreneurship a process of development of the idea of well-being for and with people, as well as the development of criteria to measure the increase in well-being resulting from their entrepreneurial activities.

Entrepreneurs that contribute to a better world, to well-being and life satisfaction, as framed by the guidelines of the Earth Charter and the UN SDGs, are organizations that take care of the environment they are part of and cooperate with the actors in that environment. They act on what Maihofer calls an ethic of care: “One of the central truths of an ethic of care is its insistence on the possibility of different normative truths and the corresponding recognitions of several moralities in contrast to the traditional conception of justice that allows only for one truth” (Maihofer, 1998: 385–388).

¹⁰ www.ophi.org.uk

Maihofer underlines the plurality of well-being based on different juxtaposed moralities rather than higher-moralities looking for one universal truth.

Nussbaum (2011) and Fischer (2012), as well as the Earth Charter and the UN SDGs, sum up a list of aspects that can contribute to well-being. These aspects are subject to change and are also interdependent: achieving one changes the way the other aspects are valued. Or, put differently: “well-being should be viewed in terms of the totality of beings, doings a person actually achieves” (Sen, 1985: 12). This emphasizes the multiplicity of the idea of well-being.

Social entrepreneurship contributes to the well-being and life satisfaction of many and therefore includes people and nature. The interpretation of well-being varies by time, place and participants and is therefore plural. Well-being is not a singular shape but a composite of various changing factors referring to a multiple reality. The concept of well-being underlying various operationalizations could be described, in relation to the Earth Charter and the UN SDGs, as the possibility of people enjoying a sustainable form of happiness based on a deep understanding of the natural environment and of its necessities. This sustainable form of happiness is based on the possibility of sharing and experimenting with abundant resources, such as knowledge and expression, which are free and guarantee a wholesome connection with others and the environment (Fontes, Van der Zanden & Spaas, 2012).

2. Ecological integrity

Protect and restore the integrity of Earth’s ecological systems, with special concern for biological diversity and the natural processes that sustain life. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach. Adopt patterns of production, consumption, and reproduction that safeguard Earth’s regenerative capacities, human rights, and community well-being (Earth Charter, 2000).

As the concept of well-being is subjective, so is the understanding of the ecosystems of which we are part. Both need to be seen, dialogued and negotiated with and within their context in order to come up with (several) norms to act upon. The relationship between well-being and its context can be seen as place. Place after all represents the coalface, the grounded intersection of business activities, nature and society (Shrivastava & Kennely, 2013). Ecological integrity from an entrepreneurial perspective can be referred to as ‘better using less’: a bundle of creative strategies for approaching scarce resources in a sustainable way, replacing exploitation, appropriation and abuse of others and of nature by sustainable practices based on a sense of reciprocity and cooperation (Fontes et al., 2012). Social entrepreneurs work with nature, keeping the ecosystem vital while participating in it.

The natural and societal are closely intertwined, according to the Earth Charter and the UN SDGs; both are at least two sides of the same coin but more probably one and the same phenomenon. Defining these shared norms or values is part of social entrepreneurship. The ability to see through things, to contextualize perceiving, is conditional. This is what Frank Fisher (2005) termed “EcoLiteracy”. It is the ability to perceive and understand ecosystems. “Ecosystems are the living creatures around us, their physical supports (energy flows and physical structures) and the sustaining relationship (information flows and structures) that interlink them” (Fisher, 2005: 133).

Being ecologically cognizant requires the literacy to understand these systems and to make sense of them in an entrepreneurial or societal context. In order to come to that literacy we need different ways of seeing to perceive our natural and societal environment: “The diversity of views and therefore possibilities for action that arise when we learn to allow contexts to exercise themselves upon us” (Fisher, 2005: 134).

Establishing a better world calls for an explicit worldview that leads to well-being for many, including people and nature. A worldview that opens a space from which plural (diverse) and multiple (layered) practices, and thus of organizational designs and ways of creating values, can evolve.

3. Social justice

Entrepreneurship is generally perceived as a universal global concept and takes shape regardless of local or specific contexts. Entrepreneurial organizing became caught up in the talk of globalization. Corporate reorganizations required not just markets but also the ability to transfer operations and finances transnationally to find the most profitable conditions. Labour became tied to capital mobility and global market guarantees (e.g. Sassen, 1998; Schiller, Basch & Blanc-Szanton, 1992). “Labor-and-capital-oriented fights about immigration, unionization, downsizing, subcontracting, and impoverishment, the role of national governments, the dangers and promises of multiculturalism, and the growing influence and proper management of new computer-based communications technologies” (Tsing, 2000: 331–332). Accordingly, enterprising organizations ignore cultural differences, local conditions and knowledge, and indigenous ways of entrepreneurial organizing; leading to the dominant patterns of production and consumption undermining communities.

In the dominant entrepreneurial modus, profits of enterprises are not shared equitably and the gap between rich and poor is widening. To move forward, we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny (Earth Charter, 2000). To do justice to communities, social and cultural diversity, business needs to reconnect to society. Successful business in times of globalization is able to cooperate, to socially interact in a non-economic way (Beschorner, 2013).

Business doing justice to global diversity needs to attune to the heterogeneity and open-endedness of the world (Tsing, 2000). Connecting business not only benefits people and communities but also the company itself, since social interaction is highly relevant for concrete business practices, as it might lead to positive economic consequences (Beschorner, 2013) and effective innovations (Tsing, 2000). For example, “Donald Worster’s (1985) study of the building of the great irrigation projects that stimulated the emergence of agribusiness offers a wealth of detail on the interacting cultural legacies that made the scale and design of these massive irrigation projects possible” (Tsing, 2000).

In summary, social entrepreneurship intertwines all the above sets of goals, quality of life, social and economic justice. In doing so, it reconnects business with society, leading to more just ways of creating and sharing entrepreneurial benefits and diversifying entrepreneurial organizing. Social entrepreneurship intertwines economic and social worldviews, and hence becomes more subtle, sensitive, intelligent and fast-responding than the world around it. Social entrepreneurship is positioned on the edge of the current grand narrative and realizes social value by making a profit. This changes profit into a means rather than the main goal. Realizing social value means contributing to well-being and the restoration of nature based on various global and local values and considering

people as whole beings and part of local and global communities. Defining and contextualizing social entrepreneurship covers the first aim of this research and contributes to it because it denotes the dramatic shift in entrepreneurial organizing that is required to achieve a breakthrough in social entrepreneurship.

Social entrepreneurship operates in between the meshes of the grand narrative, aiming to change it by enlarging the entrepreneurial realm. This changing entrepreneurial realm includes a change in business models and markets which will be discussed in the next sections.

2.4 Changing Business Models and the Market Game

Enterprises aiming to contribute to quality of life, ecological integrity and social and economic justice need to develop an entrepreneurial model that values and benefits their contribution to the common good. This section analyzes the way social entrepreneurial organizations operate and create a market game exceeding the transactional and monetary character of the current entrepreneurial arena. This again positions social entrepreneurship next to current entrepreneurship, CSR and CSV, and delineates the definition and context of social entrepreneurship further as a transformative and sustainable way of organizing.

Multiple value creation refers to the idea that sustainability implies the organization of more than one value, namely, environmental (ecological), social (societal) and economic (or financial) value. Elkington (1997) proposed the idea of multiple value creation. Over the last decade this idea of multiple value has expanded, leading to a broad spectrum of possible values including values such as silence, space, care, attention and energy. Multiple value creation and valorization requires new business models as well as new markets.

2.4.1 New Business Models

'New Business models' are an alternative to transactional concepts and go beyond the pursuit of economic value only. These business models focus on valorizing social or ecological values in addition to economic ones. Aspects of well-being such as health, social cohesion, care, feeling secure and hospitality are taken into account.

Osterwalder and Pigneur (2009) look at organizational transformation from the perspective of changing business models, describing the rationale of how organizations create, deliver and capture value. They developed a canvas enabling organizations to change into a new school of conscientious entrepreneurs. Where Grassl (2012) differentiates organizations by their primary objective and ownership, Osterwalder (2009) zooms in on the primary objective, pinning it down to the potential for making a profit besides the potential of having a social impact.

Organizations taking up their social responsibility after profit follow that same scheme, and measure their social impact at the end of the line in terms of generated benefit. Some companies extend their CSR/CSV by measuring their ecological footprint (e.g. a company such as DSM), aiming to reduce the negative impact on the natural environment of their production processes and resource procurement and to use or apply CSR to their supply chain (De Ron, 1998; Seuring & Muller, 2008; Pagell & Gobeli, 2009).

Connected social, ecological and economic value creation requires a combination of descriptive and numerical ways of measuring output and impact. Connected value creation postulates combined blended investments merging qualities of many kinds, such as finance, services, knowledge, ideas, participation, inspiration and enactment. Again, this calls for a multitude of measurements for return on investment. CSR and CSV companies express either type of value in money since maximized profit is still their primary goal. Calculating social economic value requires a complex process to arrive at monetary value. Social return on investment (SROI) models enable organizations to convey their social and economic outcomes to their investors and other stakeholders. These models show how shared value incorporates both financial and social values that work together rather than in conflict (Flockhart, 2005).

2.4.2 New Market Game

Expressing any kind of value in money fits in with the idea of a market being a 'level playing field' of exchange that erases the inequalities of property and the processes of labour exploitation. The realm of economics is often treated as a world unto itself, a domain where human behaviour is guided not by emotions, beliefs, moralities or passions but by the hard calculus of rational choices (Fischer, 2012: 3).

In social entrepreneurship, where enterprises act like human beings, taking responsibility based on ideologies, dreams, emotions and passion, there is no level playing field based on transactions only. Nor are inequalities in property and possibilities in earning a livelihood mitigated by markets that consider labour from the same transactional perspective.

The recent financial crisis has led us to question some of the axiomatic principles underlying the functioning of the market. But the entrepreneurial world is still dominated by a simplified view, looking at people as mainly economically driven creatures, basing explanations of why humans behave as they do on rational, self-interested, utility-maximizing individual behaviour in natural 'free markets' (Tsing, 2000; Fisher, 2012).

Bringing meaning and personhood to a value proposition opens the path to add social and cultural values into the economic domain. It turns shared value into a combination of measurable, describable or tacit qualities of tangible and intangible values. In this way, a shared value composition can be a reflection of a negotiated idea of well-being (including society and nature). This changes markets from a 'naturally given order' into a set of contrivances, technologies and tools for us to achieve ends that we value collectively (Fischer, 2012).

Doing business, buying and selling products and services at the market in order to benefit the common good to rectify poverty and environmental destruction (Hoffman & Badiane, 2010), calls for new perspectives on markets. "In a globalized world, local economies easily end up at the impoverished end of the trade/wealth spectrum. In fact, many communities have been paralyzed for years in needless economic depressions" (Strohalm Foundation).¹¹ As a result of people being excluded from global markets, local markets are developing. These markets allow many people and

¹¹ www.socialtrade.org one of the case from the pre-study

organizations to participate each in their own way. An entrepreneurial model based on collaboration lies at the base of these local markets. Each participant can actively influence the order of the market game, allowing different value models. "This is contrary to the global market which is supposed to result from the invisible hand, but can only be achieved by the surreptitious introduction of a form of social determinism by social locations and the behavior of actors" (Dilley, 1992: 99).

When workplace based, connecting different cultures and domains of knowledge takes markets out of their current universalized economic global realm. Hence, markets become situational and contextualized social spaces situated in relation to the political economies that make them possible (Tsing, 2000).

The global concept of the market is unpacked into a collection of local interpretations of it. At the same time, the collection of local markets generates the idea of a diversified global concept of markets. The constitution of markets is played out locally and at the same time the market itself constitutes a global concept over and above the local (Dilley, 1992; Tsing, 2000).

The valorization of shared value propositions on a market can accordingly be seen as a price mechanism (within any form of market) functioning by local social, cultural and political matrices through which the index of price must pass, as well as a function of the bodies of culturally specific knowledge through which notions of price are apprehended (Dilley, 1992).

Social entrepreneurial practices sparked by coalitions, dialogues, mixed messages and opposite refusals (Tsing, 2000) find their own concept of markets, which might lead us to an investigation of shifting entrepreneurial developments among surprisingly diverse capitalisms (Gibson-Graham, 1996). Markets can be changed by the people and organizations operating in the realm of markets. They can also be influenced by social movement or everyday patterns of living (Tsing, 2000). The ends of economics should be understood to be provisioning the good life for people as widely as possible and as they themselves conceive it. Recognizing and understanding conceptions of the good life allows us to acknowledge diverse values and aspirations on the ground and to outline market forces and dynamics as ways to promote not only material wealth, but greater overall well-being (Fisher, 2012). Markets become spaces in which giving and sharing take place in addition to transactions.

There are three transactions, and only three, and they all involve two parties. All constitute agreements validated by tangible evidence but motivated by different aspects of our soul. Each affects people and the world differently. Buying/selling draws human beings into the material world and stimulates the whole world to produce what people desire. Lending/borrowing draws human beings into connection with one another, enabling people to accomplish their intentions. It makes the world into a community of striving human beings. Giving/receiving entices the spirit into material existence and can elevate human beings to greater development, wisdom, and love in shaping the future (Fisher, 2006: 88).

Placing and understanding markets and the market game in their social and environmental context influences the market game. This brings concepts of exchange, like sharing and giving, from the social and natural realm into the market.

Giving and sharing are two mechanisms that are not automatically associated with the market game. Sharing tends more to be something that is linked with community. Looking around, you can see how many things we share, such as parks, roads, libraries, schools and associations, but also stories, dreams, ideas and values. Nature offers a good example of how the principle of giving works. Nature produces constantly, continuously and in abundance. If you don't prune your garden regularly, it soon reverts to a wilderness. If you take something from nature, it doesn't ask for anything in return but, in most cases, redoubles its efforts. Of course, the fact that nature's capacities are limited is something we are now all too well aware of.

Social entrepreneurship aims to contribute to nature and society using economic value as a means. This automatically brings giving and sharing into the entrepreneurial domain. So it is not surprising that these organizations are also incorporating principles such as sharing and giving into their primary process.

Radically changing entrepreneurship means changing the organization's value model and looking at the market as a collective rather than as a universal space; a space that allows its participants to set the rules of the game, where people and organizations trade, exchange, share and give their talents, expressions and products, to achieve ends that we value collectively, promoting overall well-being.

Bringing in meaning based on social, cultural and ecological relationships turns the market space into an open game where economic, social, cultural and ecological exchanges take place leading to an increase in well-being for many and the restoration of nature. Markets enable people to enjoy a sustainable form of happiness based on a deep understanding of the natural environment and of its necessities, founded on the possibility of sharing and experimenting with abundant resources, such as knowledge and expression. Markets stimulate the development of creative strategies for approaching scarce resources in a sustainable way.

The current perception of the market game is based on scarcity and economic transactions only. Bringing abundance into the market's realm changes the economic game into a more hybrid one, including sharing and giving, thus changing the competitive character of the market game.

Innovative business models are capable of bringing competitive products and services to the market responding to basic needs while building social capital and enhance mindful living in harmony with nature's evolutionary path. Competitiveness is harnessing and optimizing the innate virtues and values connecting untapped local potential - like a natural system, where the seeds lie fallow only to sprout with amazing vigor at the first rain unleashing joy and happiness as the conditions for mindful living are met in balance and in harmony (Pauli, 2001).

The market game becomes cooperative and related; a market game leading to the creation of multiple values – one that enables one to give expression to one's talents and to receive something in return (Klamer & Langeveld, 2011). Besides the trading (buying and selling) of scarce resources, there is also room for exchanging (anything besides buying and selling) abundant qualities of people and organizations in the form of knowledge and ideas. Incorporating ecological and social returns into the market game thus results in a much broader palette of products, services and ideas to be expressed in terms of value (Spaas, 2012).

Giving and sharing

Giving is described as exchanging valuable services and goods by donating without any explicit agreement for immediate or future rewards. There is no formal 'quid pro quo' – favour for a favour – (Cheal, 1988; Pinchot, 1995). In other definitions there is an implicit quid pro quo or adherence to assumed standards (Kranton, 1996; Bollier, 2002).

Giving to gain control	Giving to bend the rules	Giving to gain social rewarding	Giving to unleash accumulated surplus	Giving beyond the monetary system
Based on personal gain	Based on getting things done your way	Based on mutual benefit	To alleviate social needs	Coming from an unconditional moral choice

Figure 2.2 Gift economy (Zoeteman, 2012)

Zoeteman distinguishes different gradations of giving, from purely individually motivated benefits to unconditional benefits for the whole. The ends of giving go beyond the monetary system; money is understood as a common means and cannot therefore be owned by private parties. So, whoever has it will naturally return it to the common good (Zoeteman, 2012). The free gift is where there is no reciprocity, return, exchange, counter gift or debt of a physical or psychological nature. Normal gifts, however, create bonds and widen the circle of self. Reluctance to receive such gifts is actually reluctance to give (Eisenstein, 2011). Bringing giving into the market game could generate the following dynamics:

- Over time, giving and receiving must be in balance.
- The source of a gift is to be acknowledged.
- Gifts circulate rather than accumulate.
- Gifts flow towards the greatest need (Eisenstein, 2011: 240).

The idea of sharing on the one hand opposes the idea of singular ownership. Concepts like shared ownership, collective use, borrowing and lending of products are brought into the market game by buying and selling partial ownership, use only or renting out products. This idea of sharing fits into the axiom as scarcity. On the other hand, sharing is related to the axiom of abundance: for example, sharing knowledge, ideas and expertise doesn't take any of it away. In this way, you are not handing something over but just sharing it so the other can make use of it as well. This type of sharing opens the possibility of ignoring the dominance of the zero-sum game in the current market space.

In addition to transactions based on supply and demand, the marketplace also becomes a forum for agreements concluded between multiple parties, such as customers, suppliers, community, interest groups and others. Everyone can participate in the market and reach an agreement based on negotiation, consensus or co-creation – an agreement that includes space for trading, exchange, sharing and giving, balancing the personal and common interest, contributing to well-being for society and nature according to local and global values.

As a result, the market becomes a place where businesses, society and interest groups can meet at every stage in the development of enterprises in order to lend each other mutual support by sharing and giving and keeping their abilities honed by trading. The marketplace becomes a forum for transactions and interactions between two or more parties, who can compete with and be considerate of each other at the same time, who are accountable to the other party and their environment at all times (Spaas, 2012).

Giving and sharing bring the notion of generalized reciprocity, or pay it forward, into the market (Baker & Bulkley, 2014). Direct reciprocity is a basic tenet underlying the exchange concept, which follows the notion “I help you, and you help me”. Generalized reciprocity is guided by the notion of “I help you, and you help someone else” (Baker & Bulkley, 2014).

Generalized reciprocity is a form of prosocial behaviour. Prosocial behavior is a broad class of costly actions performed to benefit others (Baker & Bulkley, 2014: 1494), which is what sharing and giving are based upon.

Social entrepreneurship, being positioned at the edge of the socially responsible playing field, is substantially changing the ways of entrepreneurial organizing, and is also changing current business models and the market game. Social entrepreneurs change the way they define output by including the impact their actions and output have on nature, well-being and social justness. They change the market game by including many parties and including giving and sharing in the market space. This turns the market into a place where everyone can meet at every stage in the development of enterprises in order to lend each other mutual support by sharing and giving and keeping their abilities honed by trading. The marketplace becomes a forum for transactions and interactions between two or more parties that can compete with and be considerate of each other at the same time.

2.5 Summary

Chapter 2 covers the first objective of this research by defining and contextualizing social entrepreneurship. It analyzes the UN SDGs and the Earth Charter and shows how these documents and movements are well known, broadly acknowledged and endorsed as guidelines for changing the world into a ‘better place’ – a world where social and economic justice, ecological integrity and quality of life serve as a basis for entrepreneurship. Both documents frame what Toynbee already envisioned in 1931: a human society daring to think of the welfare of the whole human race as a practical objective.

Social entrepreneurs act on the aim of contributing to a fulfilled or meaningful way of living (Fischer, 2012), and therefore have to deal with and strive for wicked questions and goals, which are described in this chapter.

Furthermore, this chapter discusses how social entrepreneurship relates to socially responsible entrepreneurship such as CSR and CSV, as well as to other initiatives in the current realm of socially responsible entrepreneurship. Based on the above, this chapter delineates social entrepreneurship as a form of transformative and sustainable organizing that not only changes its own organizing but also moves beyond current business models and the market game. This contributes to the aim of this research: to enable social entrepreneurs, CSV and CSR entrepreneurs, academia, people and

governments to understand what social entrepreneurship means and how profoundly it differs from current ways of entrepreneurial organizing. This objective mainly addresses awareness of the cutting-edge character of social entrepreneurial organizing. It legitimizes this research and aims to enlarge the realm of entrepreneurial organizing to become more sustainable and transformative.

In delineating and contextualizing social entrepreneurship, this chapter positions social entrepreneurship beyond CSR and CSV, placing responsibility after profit and making a profit out of societal and ecological goals, respectively. Social entrepreneurship turns profit into a means to contribute to the Earth Charter and the UN SDGs. Social entrepreneurship aims to contribute to vitalizing nature, to act and think from various local and global worldviews, and to move from considering people as resources to increasing their well-being. Social justice, ecological integrity and increasing quality of life are intertwined and interdependent aims. This requires working with complex, dynamic and non-causal problems, looking for answers beyond proven knowledge. Cooperation is conditional, as is changing the market mechanism. Sharing and giving become part of the market game, as does ecological and societal impact. When profit becomes a means and cooperation becomes conditional, when knowledge needs to be developed along the way and when the market mechanisms change throughout, organizing will change radically as well.

The next chapter addresses changes in organizational and organizational development theory relating to the substantial changes this cutting-edge form of entrepreneurship requires.

3 Literature Review of Organizational Theory

The previous chapter defined and contextualized social entrepreneurship in order to come to an understanding of the cutting-edge phenomena this research addresses. This chapter investigates current theories to demonstrate the radical changes in thinking and acting that are emerging in the entrepreneurial domain. It paves the way to changing thinking and acting about social entrepreneurial organizing. It opens a window so as to enlarge the entrepreneurial realm, the aim of this research.

The problem this research aims to solve is the lack of stories, concepts and theories about new ways of organizing – ways of organizing that differ substantially from the current ones. This research is not about criticizing current organizations or organizational theory; it is about opening up new arenas of thinking and acting with regard to social entrepreneurial organizing, hence aiming to contribute to a breakthrough in the development of social entrepreneurial organizing. Creating understanding and awareness of the ground-breaking nature of the organizational transformation requires insight into recent theory and the underlying shift in basic tenets that can be recognized towards cutting-edge social entrepreneurial ways of organizing.

This research builds on current theories, unleashing underlying assumptions to provide an insight into the changes in organizing that are necessary for a breakthrough in social entrepreneurship.

This chapter covers objective two, providing an overview of transformative and sustainable ways of organizing that are discussed in recent organizational theory and theory on organizational change. It therefore unpacks three domains of theory:

- Theory on defining organizing and organizing practices (section 3.2)
 - organizational canvasses (Osterwalder, 2008; Osterwalder & Pigneur, 2009; Osterwalder et al., 2010; Keeley et al., 2013)
 - institutions and organizing practices (Nuijten, 1999, 2003)
- Theory on organizing to solve complex and layered issues as referred to in the Earth Charter and the UN SDGs (section 3.3)
 - system innovations (Senge et al., 2004, 2005; Scharmer, 2009)
 - extending the entrepreneurial realm (Klamer, 2005, 2011, 2012; Beer & Burrows, 2010; Ritzer & Jurgenson, 2010; Lozano, 2013; Wielinga & Zaalmink, 2004, 2007)
- Theory on emerging organizational designs that are sustainable and transformative (section 3.4)
 - hybrid organizations (Hoffman & Badiane, 2010)
 - resilience (Gunderson et al., 2002; Tideman, 2005)

This chapter substantiates social entrepreneurial organizing as inclusive, interdependent and multiple organizing practices and discusses two theories that are actually changing organizing practice. It does so in order to explicate the gap that needs to be bridged. Where Chapter 2 underpins the inevitability of changing the way of organizing to enable a breakthrough in social

entrepreneurship, this chapter shows that theory is on its way and where it needs to be taken to the next level. Taking current theory further is necessary to enable social enterprises, CSV and CSR companies, people and governments to shift towards an enlarged domain of entrepreneurial acting and thinking. This is needed to develop social entrepreneurial organizing into transformative and sustainable ways of organizing.

In this chapter I will substantiate a shift in thinking that can be derived from organizational and organizational development theories towards an inclusive way of organizing to deal with multiple and interdependent issues. Understanding and analyzing these theories brings common ground to the surface; ground on which the first signs of an enlargement of entrepreneurial organizing and thinking are already evident, underpinning the shift in acting and thinking that is required to achieve the aim of this study, namely, to contribute to a breakthrough in social entrepreneurship.

This chapter will unveil this common ground by answering each of the following research questions in turn:

1. How can social entrepreneurial organizing be defined based on current organizational theory? And how is that different from current entrepreneurial organizing?
2. How can organizations deal with complex and layered issues as referred to in the Earth Charter and the UN SDGs?
3. What organizational changes are occurring in current theories that relate to the development of social entrepreneurial organizing that is sustainable and transformative?

3.1 Introduction

This chapter discusses emerging shifts in thinking about entrepreneurial organizing that can be identified in recent theory on organizations and organizational development – specifically theory on organizations becoming transformative and sustainable. Organizations are transformative in the sense that they contribute to change in and of society, and participate in and contribute to processes of transformation as such. Sustainable refers to the direction in which transformation is heading, namely, towards social and environmental sustainability.

Odora Hoppers and Richards (2011) paved the way towards a restorative paradigm in thinking that enables science to be transformative and sustainable. By rethinking thinking, they unveil a paradigm shift from alienation and exclusion towards a more inclusive and layered approach, hence overcoming the entrenchment in Galilean and post-Galilean thinking (Odora Hoppers & Richards, 2011: 6–91). This research follows in their footsteps in finding ways to enlarge the entrepreneurial organizational way of thinking and acting, to unleash its potential to become a transformative force towards sustainability. In reorganizing organizing, an attempt is made to free entrepreneurial organizations from their single neoliberal focus that led to forms of organizing based mainly on rationality, specialization, transaction, profit maximization and competition. By this enlargement, entrepreneurial organizing becomes a space in which to work and to unite people in respect for diversity, allowing cultural resources to organize cooperation among people and organizations to get the work of the world done (Odora Hoppers & Richards, 2011: 3–43).

In social entrepreneurship, value creation and valorization shifts from a single economic focus to multiple foci combining social, cultural, ecological and economic values. Organizing becomes highly

situational. Concepts of the learning organization, hybrid organization, presumption and resilient organizations line up with this dynamic, as does the notion of system change, which can be understood within organizations and beyond. Radical changes in entrepreneurship lead to radical changes in organizing.

3.2 Defining Organizations and Organizing Practices

This section defines social entrepreneurial organizing based on current organizational theory and shows how it differs from current ways of entrepreneurial organizing. This paves the way towards a different manner of thinking and acting about organizations, which is necessary for a radical shift in thinking towards transformative and sustainable forms of organizing. It is the first step in achieving the aim of this research, to actually enlarge the entrepreneurial way of thinking and acting.

According to our traditional image of reality; that is, of a world that is external to us, predictable, relatively mechanical, and whose dynamics can be controlled by the application of directed force. As a result, organizations are themselves relatively rigid in their nature, operating from fixed plans, policies and mission statements. Their internal structures are often hierarchical in nature, their lines of communication are limited rather than being flexible and dynamic, and their response to challenge and change is often predictable (Peat, 2010: 4).

In other words, how can organizations become as subtle and complex as the very systems they are attempting to address?

3.2.1 Business Model Canvasses

Organizations are mostly seen as designable and delimited institutions. Osterwalder and Pigneur (2009) look at organizational transformation from the perspective of changing business models: describing the rationale of how organizations create, deliver and capture value. They developed a canvas enabling organizations to change into a new school of conscientious entrepreneurs, unleashing the potential for profit and the potential for maximum social impact. Osterwalder zooms in on the primary objective, pinning it down to the potential for making a profit. In this, he follows Porter and Kramer's (2011) notion of CSV, assuming that social impact serves to make a profit.

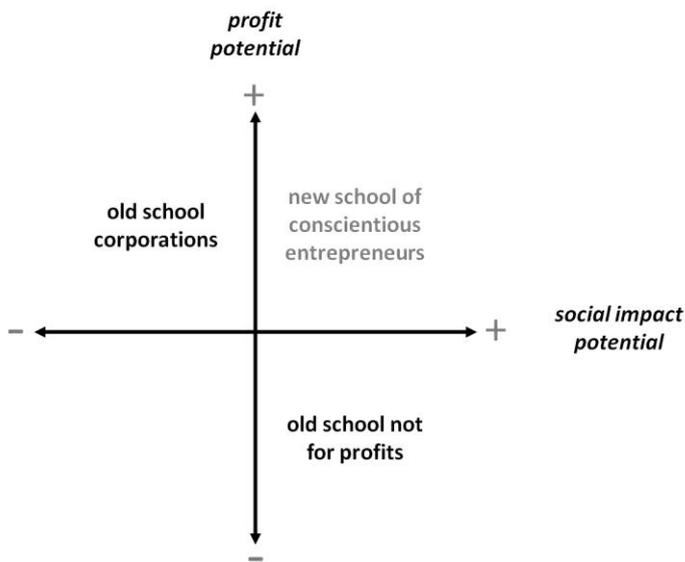


Figure 3.1 New school of conscientious entrepreneurs (Osterwalder, 2009, slide 13)

The canvas enables organizations to describe, challenge, design and invent business models more systematically. “A businessmodel describes the rationale of how an organization creates, delivers and captures value” (Osterwalder, 2009: slide 44). Every organization, whether for-profit or not-for-profit, has a business model.

Osterwalder blurs the boundaries between for-profit and not-for-profit organizations and enlarges the entrepreneurial domain, expanding the notion of business in multiple ways. Where most organisations think in terms of product, innovation and earnings, Osterwalder argues that businesses, and thus business models, are ecosystems. The only way to stay in the market is to design or invent a customised business model that incorporates stakeholders, networks, and impact on society and the natural environment as crucial success factors.

Osterwalder’s canvas brings no new aspects to the entrepreneurial realm; the model challenges organizations to reflect on their business models and to rethink them in a more sustainable way, unleashing their potential profit from social impact.

The canvas maps input or costs in terms of network, activities and resources, and output or benefits in terms of customer relations, distribution channels and customer segments.

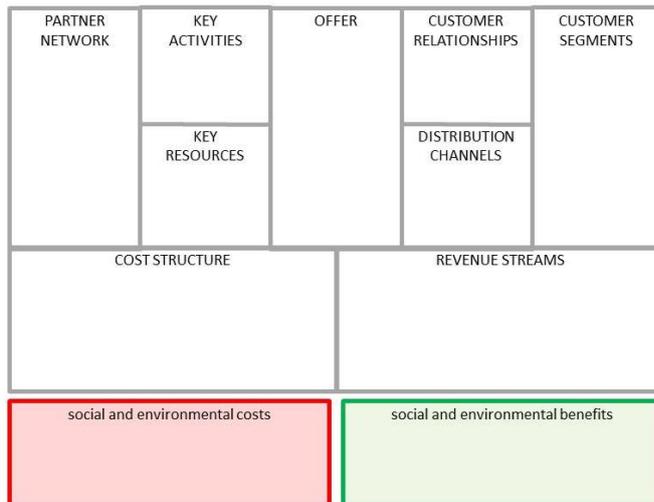


Figure 3.2 Business model Canvas (Osterwalder, 2009, based on slide 109)

Creating a business model follows three phases: design a prototype; testing in dialogue with stakeholders and pivot; an iterative process of change. The canvas is an anchor in designing, dialoguing and implementing integral business models incrementally.

In filling in the canvas, organizations are challenged to figure out ways to balance social and environmental cost and benefits such that the costs do not exceed the benefits, or that the benefits outweigh the costs. The canvas is related to the traditional input–throughput–output model (Hayes, 2010) in the sense that it follows that scheme of thinking. Organizations taking up their social responsibility after profit follow the same scheme, and measure their social impact at the end of the line in terms of output. Some companies extend their CSR by measuring their ecological footprint (e.g. the company DSM), aiming to reduce the negative impact of their production processes and resource procurement on the natural environment and to use or apply CSR to their supply chain (De Ron, 1998; Seuring & Muller, 2008; Pagell & Gobeli, 2009).

The canvas extends this line of thinking by mapping input, throughput and output, including stakeholders such as the community or ecological conservationists. The canvas also challenges us to take all aspects of the organization and its stakeholders into account in measuring costs and benefits (social and environmental). Osterwalder’s canvas opens up the possibility of valuing entrepreneurial activities based on more than just profit. Examples of organization mapping (Osterwalder, 2009, KIVA public micro finance platform, slides 64-70 and Grameen Bank Bangladesh slides 76-80) show business models aiming for a blend of values, combining profit and social impact. Osterwalder’s analysis of these blended value organizations shows that triple bottom line entrepreneurship can actually be translated into multiple value business models. The canvas also shows that each organization needs to develop its own unique business model; there is no such thing as a single ‘best’ uniform business model.

Central to the idea of ‘new’ business models are three intertwined notions: multiple, shared and collective value creation. The canvas focuses on multiple value creation. Creating shared value is based on the Porter and Kramer (2011) idea that, when organizing activities that create value, the scope of who benefits from those values goes well beyond the boundaries of the organizational

initiator. This 'sharing' implies a changing character of transactions between the constituents involved. The notion of collective value creation refers to the assumption that multiple value creation can only come about when different constituencies collaborate intentionally: the co-creation of multiple shared values. Hence, business and organization models should include social and ecological partners and the organizational designs would appear to be multiple and plural.

3.2.2 A Canvas to Innovate Organizations

Entrepreneurship is moving beyond the economic transactional paradigm, markets are becoming highly diverse places where businesses, society and interest groups meet, lending each other mutual support by exchanging, trading, sharing and giving their talents, expressions and goods. Yet organizing needs to be rethought in the light of volatile markets and working with wicked questions.

Keeley et al. (2013) developed a framework to innovate organizational design. At the heart of any transformation lies an underlying structure and order governing what works and what fails. There are ten building blocks that can be rethought in organizing (Keeley et al., 2013). Keeley et al. (2013) distinguishes three groups of building blocks: configuration, offering and experience. Rethinking the organization's configuration includes its profit models, networks, structures and processes. Rethinking its offer and experience is, respectively, about its product performance and product system, and its service, channel, brand and customer engagement. This format is still very closely linked to the current categories by which entrepreneurial organizations are addressed. Although Keeley et al. aim to redesign organizations to become more sustainable institutions, he does not explicitly denote his categories in this way. However, there is some movement in this direction and, as such, his canvas is an inspiring topology to build on towards a social entrepreneurial version.



Figure 3.3 Ten types of innovation (Keeley et al., 2013)

Social enterprises consider profit as a means to contribute to the well-being of people and nature. The offerings of social enterprises are valued according to domains that differ from merely the economic. The impact of a social enterprise is determined in interaction with all the parties involved.

Keeley et al.'s ten types of innovation principles outline a conceptual cadre to bring about meaningful and sustainable growth in an organization. By adjusting the content of the building blocks slightly towards social entrepreneurship, as defined and contextualized in Chapter 1, a conceptual cadre of organizing is produced that offers a starting point for re-organizing organizing.

1. CONFIGURATION

- a. Profit model – how you make money

Keeley et al. (2013) refer to a profit model as a way to convert a firm's offerings and other sources of value into cash. In social entrepreneurship, profit is a means to realize well-being. This transforms profit models into multiple value models of ways to create multiple value.

The question social enterprises have to answer is how to find "abundance gaps" (Cameron, 2007) in order to generate products or expressions that are valued as an increase in well-being. The notion of value is thus plural and multiple.

b. Network - how you connect with others to create value

To be a learning and resilient organization, interaction between people within the organization and beyond is crucial (Välikangas, 2010; Gunderson & Holling, 2002; Wielinga, 2004, 2007; Scharmer, 2009). In addition, the notion of today's hyper-connected world does not allow organizations to do everything by themselves. In working together, organizations can capitalize on their own strengths while harnessing the capabilities and assets of others (Keeley et al., 2013).

c. Structure - how you organize and align your talent and assets

Structure focuses on organizing company assets – people, and both tangible and intangible assets – in unique ways that create value. This can include everything from talent management, leadership development and social media systems to ingenious configurations of heavy capital equipment (Keeley et al., 2013). Organizing talent and assets can exceed the organization's borders since social enterprises work in collaboration with others (people and organizations).

d. Process – how you use signature or superior methods to do your work

Processes are the activities and operations that produce an enterprise's primary contributions. In social enterprises these processes tend to be dynamic, flexible and learning. (Re)designing processes includes technological and entrepreneurial processes well as organizational development and valorization processes.

2. OFFERING

a. Product performance – how you develop distinguishing features and functionality

Product performance addresses values, features and the quality of products and services, including product innovations, updates and extensions. In social entrepreneurship, the emphasis shifts from product quality to the quality of the potential contribution of the product. The leading question could be how to develop distinguishing features that contribute to quality of life, ecological integrity and social and economic justice. Performance is addressed as values, features, and quality of an organization's contribution. This can involve both entirely new contributions and updates and line extensions that add substantial value.

b. Product system – how you create complementary products and services

Product system innovations are rooted in the way individual products and services connect or bundle together to create a robust and scalable system. This is fostered by interoperability, modularity, integration, and other ways of creating valuable connections between otherwise distinct and disparate offerings.

Social entrepreneurship is more about creating a coherent and synergistic contribution system than about bundling products as such. It is about bundling a meaningful and sustainable set of tangible and intangible creations that gain in impact owing to the synergy created from the combination of things. This is fostered by reusing materials, closing the circle of waste and use of raw material and other ways of creating valuable connections between otherwise distinct and disparate contributions. In social entrepreneurial organizations, this can be done together with users or other parties involved, weaving an ecosystem of products and services and their reuse or re-creation.

3. EXPERIENCE

a. Service – how you support and amplify the value of your offerings

Service innovations ensure and enhance the utility, performance and apparent value of an offering. They make a product easier to try, use and enjoy; they reveal features and functionality that might otherwise be overlooked. In social enterprises service is more about sustainment of products and their use. The question is how to prolong and amplify the value of your contribution – rethinking how to sustain your contribution in terms of ensuring durability, ecological integrity and social and economic justice. This includes reusing products or materials, maintenance or repairing, and servicing the sharing of creations and redistribution of creations. Against this can be joint activity between users and other parties involved.

b. Channel – how you deliver your offerings to customers and users

Channel innovations encompass all the ways of connecting the company's offerings with customers and users. While e-commerce has emerged as a dominant force in recent years, traditional channels such as physical stores are still important – particularly when it comes to creating immersive experiences. The goal is to ensure that users can buy what they want, when and how they want it, with minimal friction and cost and maximum delight. Social entrepreneurs aim for making a difference in quality of life, ecological integrity and social and economic justice, hence channels support not only the distribution of products and services as such also the difference the organization wants to make. Channels enable encounters between products, use, reuse and re-creation towards making a contribution.

c. Brand – how you represent your offerings and business

Brand innovations help to ensure that customers and users recognize, remember and prefer the company's offerings to those of competitors or substitutes. Brand strategies are implemented across many touch points between the company and its customers, including communication, advertising, service interactions, channel environments, and employee and business partner conduct. In social enterprises building a brand moves towards building a relationship.

In order to contribute to the world, organizing strategies should relate to one another in a meaningful, sustainable and durable way.

d. Customer engagement – how you foster compelling interactions

Customer engagement innovations are all about understanding the deep-seated aspirations of customers and users, and using those insights to develop meaningful connections between them and

the company. Social entrepreneurs foster interactions that move beyond customer engagement towards social and ecological engagement.

Social and ecological engagement are all about developing a deep understanding of the social and ecological environment a company operates in and with, and using those insights to develop meaningful and sustainable connections between them and the organization.¹²

This adjusted cadre for re-thinking organizing delineates theoretical notions about social entrepreneurial organizing and serves as an inspiration to move towards a new cosmology. It provides components of organizing that can be interpreted in various ways depending on an organization's choice, situation or context.

In summary, the first category, CONFIGURATION, aligns perfectly with social entrepreneurial organizing. The word has a neutral connotation since any organization is configured in one way or another. The second, OFFERINGS, and third, EXPERIENCE, however, might better be replaced by, for example CONTRIBUTION and CONNECTEDNESS respectively. Contribution because an offering doesn't necessarily need to be contributive, which is conditional in social entrepreneurship; connectedness in view of the fact that contributing goes beyond an experience in time, place and people involved. The experience of a contribution is related to a customer, the person buying and consuming it, and is embedded in a social and natural environment. In social entrepreneurship, the impact on quality of life, ecological integrity and social and economic justice is what is measured up to; therefore a measurement that can only be taken through dialogue and connectedness.

3.2.3 From Organizations to Organizing Practices

In Osterwalder's (2009) canvas as well as in that of Keeley et al. (2013) organizations are, although related to the outside world, still seen as delimited institutions. To enlarge the entrepreneurial organizational way of thinking and acting, reframing the notion of organizations can be helpful to identify ways of organizing that go beyond the current canvasses and building blocks they delineate. The anthropological approach of organizing practices allows a way out of the rather fixed idea of organizations as institutions. An 'organizing practices' approach to organizations opens up the possibility of looking at non-formalized forms, such as personal networks (family, friendship), group formations, individual alliances, ad hoc constellations, and individual relations with entrepreneurs and considering them part of the organizing entrepreneurial unit. Studying these apparently loosely structured organizing practices in relation to social entrepreneurship may lead to the discovery of patterns and regularities. In these structured organizing practices, the official law, formal rules and procedures often play an indirect or partial role. Hence, ways of entrepreneurial organizing emerge that operate in the meshes of entrepreneurial and organizational regulations and presuppositions. The pattern forms in organizing practices are linked to the development of power relations. In relation to the patterns of organizing practices that develop, we can distinguish actors with different roles, and different access to resources. In relation to these structured organizing practices and forms of domination, languages of differing rights develop. Reflexive talk and storytelling by different

¹² For this section I made use of text from Doblin's website about the ten types of innovation by Keeley (2012). <http://www.doblin.com/tentypes/#framework>

categories of people refer to these differing forms of access and processes of domination (Nuijten, 1992).

To overcome the building block structures that entrench current ways of organizing, organizing practices open an avenue to look at organizational patterns that are not delimited by the boundaries of a single well-defined and pre-structured notion of organizations. It enables us to draw new underlying principles from practices that cannot be identified using the current theoretical framework as mentioned above. Looking at activities, between different actors letting go of current organizational lay-outs, enables this study to move beyond current predominant organizational structures.

Organizational institutions	Organizing practices
<ul style="list-style-type: none"> • Starts with the idea of structures • Dynamic of each separate institution • The complete institutional lay-out 	<ul style="list-style-type: none"> • Starts with activities • The combined influence of different institutions • Only those elements of institutions that are relevant

Figure 3.4 Institutions next to organizing practices (Nuijten, 1999: 4)

Looking at entrepreneurial organizing as organizational practices rather than institutions is conditional on enlarging the way of thinking and acting in social entrepreneurial organizing. Defining organizations as organizing practices allows social entrepreneurs, CSV and CSR enterprises, people and government to perceive organizations and their way of organizing beyond the organization’s boundaries. It helps them to look at and understand organizing from less preconceived notions, which enables them and this research to rethink ways of organizing. It also enables them to open up to a different way of organizing, which is conditional on achieving the purpose of this research: telling stories and developing theory on new ways of organizing that enable a breakthrough in cutting-edge social entrepreneurship.

3.3 Organizing to Deal with Complex and Layered Issues

This section addresses how, based on current theory, organizations can contribute to realizing the Earth Charter goals and the UN SDGs. Current theory does not provide ways for organizations to handle these wicked questions by themselves, but does explore ways to achieve these goals together. Theory on system change and innovation explicitly digs into how to solve wicked questions through system cooperation. Theory on entrepreneurial spheres enlarges the entrepreneurial realm, as does theory on organizations functioning as ecosystems and prosumption. These theories can serve as a basis to close the gap between theory and game-changing social entrepreneurial organizational practices, which is the purpose of this research. In addition, discussing these theories opens pathways to enlarge the realm of thinking and acting in and about the realm of social entrepreneurial organizing. It shows people, social entrepreneurial organizations, CSR and CSV companies and governments what new ways of social entrepreneurial organizing can be like.

Over the past decade, a shift in thinking has surfaced that fundamentally changes the way organizational components should be interpreted. In the following section, based mainly on organizational theories from the 21st century, I will denote this shift as a movement towards more inclusive, interdependent and multiple ways of organizing.

Concepts such as system innovation, Theory U, presumption and issue linkage invite organizations to organize beyond their boundaries. These concepts stem from the idea that people, communities, nature and organization are intertwined, and are therefore sentenced to solve wicked problems with each other.

Senge (2006), in his book, *The fifth discipline*, focuses on how to turn organizations into learning spaces. Senge emphasizes the importance of personal mastery, a shared vision, team learning, awareness of the mental models underlying knowledge, and knowledge sharing in organizations. He stresses the importance of the interconnectedness between people, groups, knowledge and experience, which are only able to make things work together. His work contributes to the notion that organizations in principle are a collection of people rather than a mechanical structure that can be designed without taking people and their abilities into account.

In his later work Senge takes that insight even further, pointing out the different abilities that go beyond factual and analytical knowledge. He includes the emotional and giving meaning as a necessary element in organizations to become excellent. Together with Scharmer and Jaworksi, Senge (2005), he also adds the ability of “presencing” (tapping into the collective, or the zeitgeist). The ability to look beyond the visible surface of organizations, being able to see the relatedness of the organization with the context, enables the organization to influence its environment and vice versa. The concept of presencing is similar to the idea of having perceptions of the context behind the things we see and enables us to give meaning to that environment (Fisher, 2005). Presencing further refines the ability of looking beyond tangible and objective knowledge, also taking tacit knowledge into account, allowing us to come an understanding of the wholeness, the multitude of problems, people, processes and contexts.

Scharmer (2009) builds further on this perspective of relatedness and the ability of presencing by developing Theory U, a model for system innovation. He addresses societal issues or business challenges that cannot be solved by one organization only. The U-process brings all the parties involved together and leads them through the various stages of their perceiving, understanding, feeling and presencing of the problem, looking for root causes and uncovering the potential for solutions in the whole system (stakeholders, context and zeitgeist). Based on these insights, the co-creative process of intertwined prototyping and performing begins. This incremental process of realization goes on until an innovation or change is implemented and internalized by the whole system.

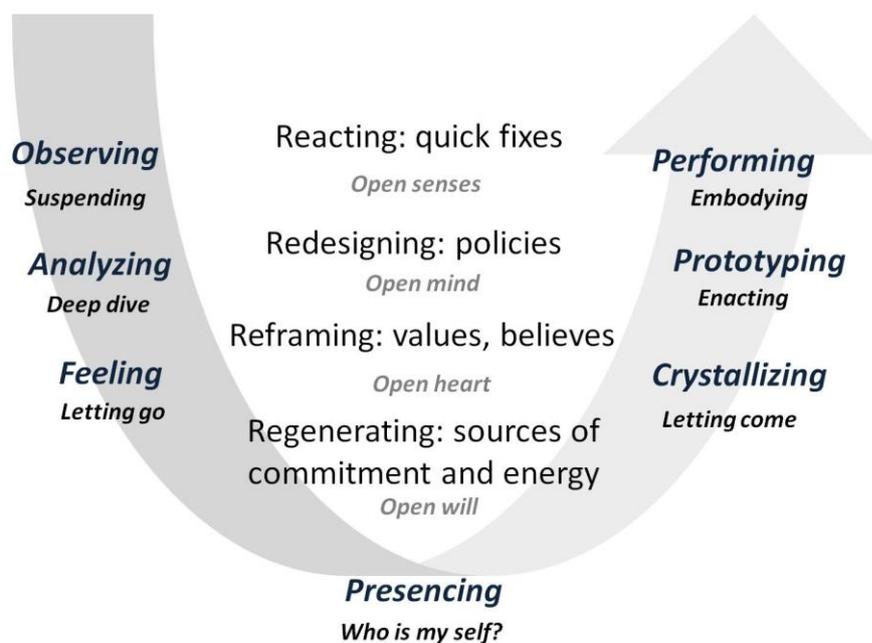


Figure 3.5 Theory U (Scharmer, 2009)

The Theory U process invites participants to use their head, hand and heart abilities to relate to a specific theme or problem and to each other. It enables participants to understand all layers and dimensions of a problem or subject and to relate it to its environment. Theory U is a process of co-creation to come up with solutions that no one participant could have come up with by themselves. The process is essentially a participatory process that tackles multidimensional complex problems. The U process is applied to solve issues such as those referred to in the Earth Charter and the UN SDGs. It brings the relatedness of organizations with their context into the transformation process and thereby into finding solutions to issues. Sustainability issues as raised in the Earth Charter and the UN SDGs can only be solved by taking into account the interlinkages and synergies among different participants, indicators and dimensions (Lozano, 2012). Going through the process not only changes the system but also influences everyone participating. A South African woman who participated in a project using the U-process to cope with HIV on citrus farms in Limpopo expressed her personal change as follows: "The whole process made me mentally more aware and more mature. I feel myself more valuable for the changes that have to happen for the world."¹³ Indeed, a system change can only arise from the transformation and development of its participants. Being adaptive therefore goes beyond development or change of the external, extending to the internal person and organization. Again, this brings the subjective and the tacit into the process of change. Values, dreams, meaning, emotions, intuition, personal experiences and the magical are all part of exploring and solving an issue.

¹³ In 2009, I led an evaluation commissioned by d.o.b., a charity and social investment company for Africa (<http://www.dobequity.nl/>), researching the process, impact and yield of an HIV project in Limpopo province, South Africa, executed on the basis of the Theory-U. This citation comes from one of the participants in this project. Her statement is consistent with experiences of others in this process.

Processes of co-creation (Prahalad & Ramaswamy, 2002, 2004a, b) are rooted in the obvious interdependence between the participants themselves and their environment – interdependent in the sense that one cannot do without the other to come to the best solution or innovation. This relationship between the participants and their environment is considered conditional for understanding the issue, coming to the best prototypes and the most supported implementations. This type of relatedness differs from the entrepreneurial type of relatedness which assumes autonomous individuals making economic transactions.

Wielinga (2007) distinguishes four types of worldview, each indicating a different perception of knowledge and legitimacy for action. Perceiving the world as a wheelwork refers to a world that can be known, then analyzed and is feasible – knowing and understanding how things work makes it possible to rearrange them. The world as a marketplace can be influenced through transactions. Individuals can choose whether or not to buy something. A transaction is a mutual decision of two independent people or parties exchanging something they consider of value. Seeing the world as a village allows change to happen based on consensus made by a coalition of parties, thus on shared and adopted values or concepts. In all three worldviews, knowledge is considered something solid that can be owned, exchanged/sold, shared or given. The fourth worldview which considers the world as an ecosystem breaks with that notion. In this worldview, knowledge is multiple. It is something that evolves from the interaction between different people in a specific situation. Interconnectedness between people, organizations and their context is conditional on knowing, understanding and creating something. Any action or change starts from a unique combination of different interdependent people and knowledge and can only be obtained through interaction between participants that are responsive and adaptive. Responsive to other knowledge and ideas, and adaptive in weaving knowledge, ideas, concepts into a relevant pattern with regard to a specific subject (Wielinga, Zaalmink et al., 2007).

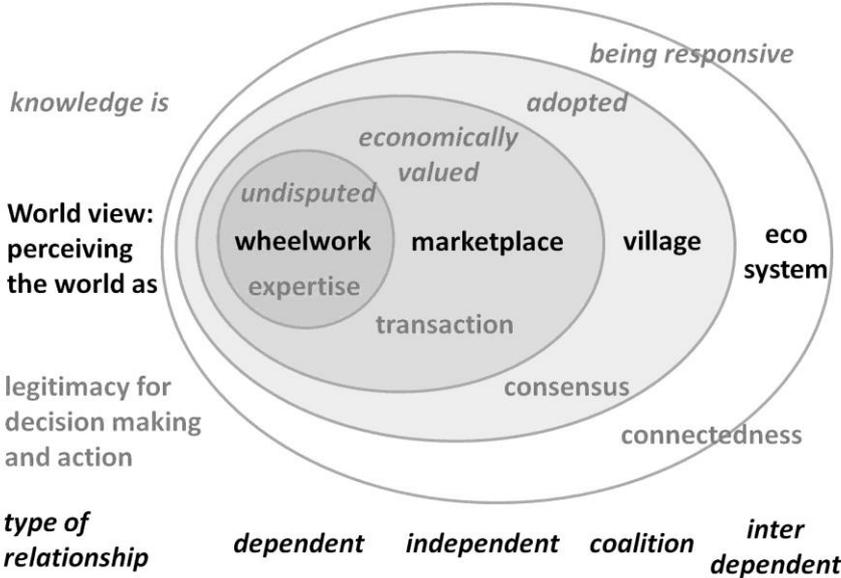


Figure 3.6 Worldviews shaping knowledge, decision-making and relationships (Spaas, building on Wielinga, Zaalmink, 2007)

This notion of interdependency leading to co-creation can also be recognized in the concept of prosumption as the apparent blurring of production and consumption that occurs as a consequence of the consumer’s increasing participation (Beer & Burrows, 2010: 6). Prosumption is a term that was coined by Alvin Toffler in 1980 and has been used in several ways since then. Prosumption “involves both production and consumption rather than focusing on either one (production) or the other (consumption)” (Ritzer & Jurgenson, 2010: 14). Production happens throughout society, not just in designated settings like businesses and factories (Hardt & Negri, 2000). Services are almost by definition a co-production of consumers and producers. The experience industry takes that development to a next level (Pine & Gilmore, 2011). Technological and ICT innovations, more specifically web 2.0 (Ritzer & Jurgenson, 2012), exponentially extend possibilities for prosumption. Examples range from self-check-in to form, rate and change online content; from home production on 3D printers (Rotmans, 2014), to crowd sourcing for marketing and product innovation activities. Consumers co-create the products they consume, hence ‘adding value’ to the production process in ways that producers by themselves cannot (Zwick, Bonsu & Darmody, 2008).

This participation between consumers and producers comes to the fore in making or innovating products and services but can also be recognized in consumers or citizens enabling business development. Concepts such as crowd sourcing and crowd funding are ways in which consumers or civilians support and cooperate in product innovation and business development.

The participation of others than entrepreneurs is also found in the entrepreneurial realm: the market. Arjo Klamer is concerned with the economy of the cultural sector (in Klamer & Langeveld, 2011) and argues that it is not just the market that influences entrepreneurial organizing. The entrepreneurial realm consists of four spheres rather than one.

Klamer defines ‘economy’ as the creating of values: giving expression to your talents and receiving something in return (Klamer, 2012). He distinguishes four main partners who make art, products and services economically possible. Therefore he outlines a playing field on which market, civil society, state and ‘oikos’ (community or base) jointly determine the entrepreneurial realm, not only adding culture as an economic value, but also adding family as a player on the entrepreneurial playing field.

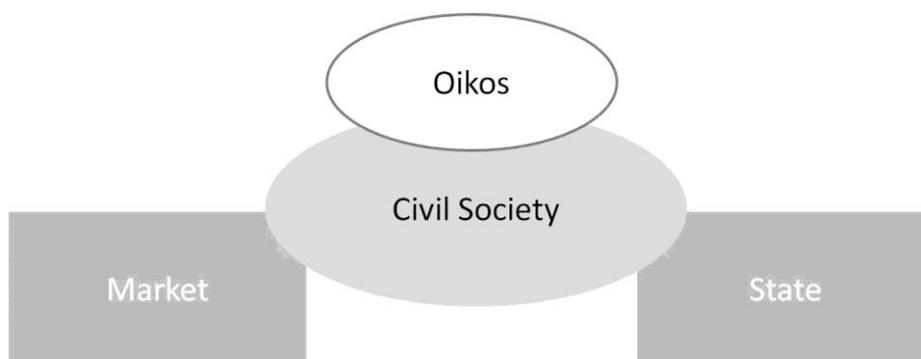


Figure 3.7 Entrepreneurial realm (Klamer, 2005, 2012)

People belong in the first place to their oikos. Oikos represents the need for a ‘we’, something more than the ego. Therefore, people operate in groups, clubs, clans, religions, communities, organizations, ethnic groups, as a nation and, ultimately, as a species. Oikos is Greek for ‘home’, for

the place where people are comfortable and known. Within oikos, people live and work as a community; they divide tasks and share the food and all the other valuables that the oikos produces and acquires. Oikos is a common good for those who are part of it. Oikos is inside; it stands for 'we'. Oikos is the first answer to the question 'where do you belong?'

Klamer uses oikos rather than family to move beyond the idea of households and family only. Oikos appears in many forms. In some cultures, it is a comprehensive community of families, a tribe as a religious community. The decisive factor is the feeling of 'we', of inclusion and interdependence. Oikos is the place where people feel safe, where they learn what caring and commitment are – perhaps what love is. Everything we do eventually comes back to oikos.

Members of an oikos share a common interest and contribute in their own way to it. Oikos represents a sphere of values. Nothing is so changeable, dynamic and multicultural as the oikos. Note also that each oikos is multicultural because it hosts people coming from other oikoi and every oikos has its own culture. Living in an oikos is a matter of dealing with different cultural backgrounds. In addition, each oikos is temporary. Everyone participates in different oikoi at the same time and changes oikoi over time. The oikos is the primary sphere that determines the other realms.

Civil society is the larger circle in which people can move beyond their oikos, without ending up in the spheres of state and market. It is here that people unite, forming clubs and groups of friends. Important players in civil society are political parties and social organizations, also referred to as 'non-profit' and 'non-governmental' organizations (NPOs and NGOs). These organizations pursue idealistic objectives and often rely on donations and volunteering. The vast majority of our interactions with others takes place in this sphere. Organized religion is an important part of civil society. Churches, temples and mosques bring people together and more or less determine the way they live, and their social and cultural values.

Oikos lies at the basis of civil society. Strong oikoi make a strong civil society, which is again a prerequisite for a strong and healthy society. Spheres of government and the market benefit from a strong civil society; it is even questionable whether they can function without it. Robert Putnam shows that democracy works better if civil society is strong (Putnam, 2000b). The same applies to the market (Klamer, 2005, 2012). Without trust from and relatedness with civil society, it is much harder to do business. People knowing each other from church or other civil society institutions will facilitate trade with each other more smoothly than people who are total strangers to each other. Civil society generates the civic virtues that are so important for the functioning of the market, such as responsibility, prudence, a sense of duty, foresight, belief, and the ability to operate in teams and perform tasks.

The sometimes stifling and restrictive nature of oikos and civil society are good reasons for people to seek the freedom of the market or to seek help from the state. Both the market and the state therefore provide a counterbalance to the negative aspects of the oikos. The market is a rather complex environment with a wide spectrum of values. The market means freedom of choice and a chance at a new life, but it also means uncertainty, instability, inequality, loss and cut-throat competition. Sometimes you win and sometimes you lose. The market can form great powers such as multinationals that can be powerful enough to undermine the power of states.

The public sphere serves to shape and regulate the collective domain and compensates for the shortcomings of the market and civil society. This, too, is associated with a spectrum of values. In contrast to the private interest of the market, the state represents the public interest. Instead of freedom of choice and personal responsibility, public sphere values such as justice, solidarity and collectivity prevail. It takes time and requires the involvement and participation of many stakeholders to come to democratic decisions. A more market-oriented person will perceive such processes mainly as inefficient, complex and lacking decisiveness. State and market mutually influence each other, therefore reducing the state's sphere of values allows the market sphere to increase. More room for the market and the individual means less emphasis on the collective interest, on the values of solidarity, a caring society and (social) security for the benefit of values such as freedom of choice, efficiency, performance, but also those of inequality, greed, insecurity and instability.

Klamer's model links up with Bourdieu's (1986) forms of capital: social, economic and cultural capital. Social capital is the accumulation of the actual or potential resources which are linked to durable networks or more or less institutionalized relationships. It provides each of its members with the back-up of the group. This is what Klamer refers to as *oikos* or civil society. Social capital links up with the notion of generalized reciprocity, being "the touchstone of social capital" (Putnam, 2000b: 134). Social capital thrives by the grace of granting, giving or sharing something with someone without anything being directly offered something in return.

Klamer's model draws on a realm for cultural entrepreneurship for financing and valuing art. Klamer's notions of culture refer to Bourdieu's objectified state of cultural capital, cultural goods such as pictures, books and art. Economic capital is the monetary, human and material capital for direct applied use, enhancing economic value and productivity. Economic capital differs from cultural and social capital because it is immediately and directly convertible into money. In this study I will adopt Bourdieu's definition of social and economic capital. By cultural capital, however, I refer to ideologies or abilities that enable us to get things done (Odora Hoppers & Richards, 2011: 43), which is closer to Bourdieu's notion on the embodied state and are long-lasting dispositions of the mind and body.

Theories on system participation and innovation stem from the realization that many issues are complex, layered and interlinked, and hence cannot be solved within a single discipline, sector or realm. Different people and organizations need to cooperate to deal with these interlinked or wicked issues. Klamer defines a realm that links people and organizations from different spheres using different types of capital or resources.

The previous section discusses theory on system change, an extended organizational realm and the use of social capital as routes to ways of organizing that are transformative and sustainable.

Each of these theories indicates a possible way to enlarge thinking and acting of and about social entrepreneurial organizing. System change shows the need for cooperation to solve wicked problems. Klamer's theory on cultural entrepreneurship takes a first step towards actually enlarging the entrepreneurial realm. These theories do not change organizations as such, but they do clarify that solving wicked questions or realizing intertwined goals requires an inclusive, interdependent and multiple realm and way of organizing. Although this section is a stepping stone towards sociable

entrepreneurial ways of organizing, and actually enlarges the entrepreneurial realm of thinking and acting, the question of how to internalize this into social entrepreneurial ways of organizing remains unanswered.

3.4 Sustainable and Transformative Social Entrepreneurial Organizing

Some recent theories elaborate on new ways of organizing of organizing practices as such. Theories on hybrid organizations and resilience open up the entrepreneurial space. Firstly, by combining profit and not-for-profit activities, and secondly, by denoting how interactions between chaos and order, opening and closing to the outside world, work within organizations. These theories indicate the huge changes in organizations that have resulted from combining goals or connecting the outside world with the inside of organizations. As such, these theories show the direction of, and impact on, social entrepreneurial organizing. Again, a substantial shift in thinking and organizational acting is emerging. Reviewing these theories contributes to this study because once again they outline the first contours of what social entrepreneurial organizing and thinking can become in an enlarged entrepreneurial arena.

The concepts of learning, hybrid and resilient organizations each in their own way allow organizations to become more agile, flexible, dynamic and sensitive. They aim to transform organizations into more lively organisms able to handle complex and unpredictable situations and problems. These concepts are steps towards organizing identities that can act as a citizen in terms of taking a societal and ecological responsibility.

Social enterprises, as organizations working with wicked questions and interlinked issues, should accordingly be learning, responsive and adaptive. Bringing in the subjective and the tacit, the emotional and the relatedness, as well as the collective mind or energy, changes the view of organizations from rather isolated and rational economic units to related, dynamic and emotional organisms. Organizational and entrepreneurial concepts are thereby humanized. Organizations change into entities that can act as a citizen in terms of taking moral responsibility for the planet and people.

Organizations are an ongoing movement of processes and activities, which makes them “strong on action and weak on institutions” (Giddens, 1984). Organizations are increasingly becoming a continuous process of ‘structuration’, rather than a set of given structures, making them fluid and agile. Hence organizations shift their focus from being separate institutions based on an idea of structures to a set of activities, performing under the influence of different institutions (Nuijten, 1999, 2003).

Taking this line of thinking one step further, organizing can be defined as the dynamics of coupled social and ecological processes consisting of designed and self-organizing components (Anderies, Janssen & Ostrom, 2004). Organizing is a set of intertwined dynamic coincidental and intentional or emerging and designed processes; processes that take place not only within the organizational space but also in interaction with its environment. Seeing the organization as an integral part of its environment implies a state of being of continuous mutual influencing. Such organizations have to deal with three issues:

The maintenance of cooperation and potential for collective action within the social system, ecological systems are dynamic, as are the rules of the games that agents play amongst themselves, and ecological systems can occupy multiple stable states and move rapidly between them (Anderies et al., 2004: 4).

All three require adaptive and responsive abilities to cope with the environment and the ability to mobilize capacities for any kind of situation and ways of acting. Organizations must have a large arsenal of possible ways of acting to cope with the dynamic and multiple state of the ecosystem. This requires resilience, that is, organizations that are able to cope with unexpected or unpredictable shocks.

Gunderson and Holling (2002) transformed a heuristic model of change as seen in ecosystems from exploitation, conservation, creative destruction and renewal into a cycle of organizational change. Change consists of four repeating phases: release, reorganization, exploitation, and conservation. Resilience is about being able to respond to the environment by moving back and forth between internal organizing and external developments (Gunderson & Holling, 2002), between ordering and value creation.

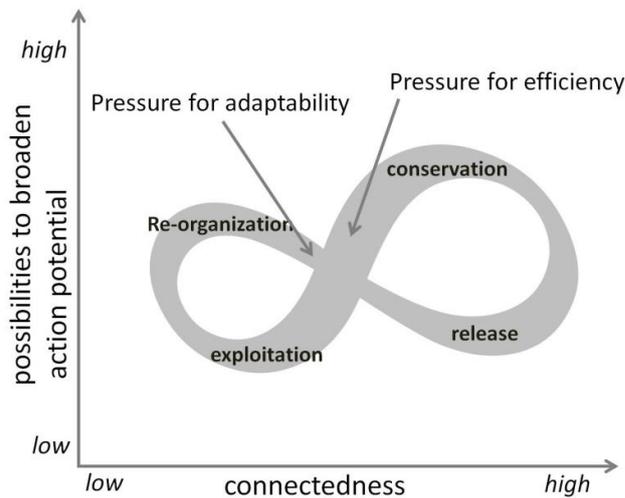


Figure 3.8 Organizing resilience, building on Gunderson and Holling (2002)

Successively opening and closing to the (social and natural) environment is a natural habit of organizations the more they become aware of their environment. Organizations are always, to a greater or lesser extent, responsive to what is going on in their environment. Based on that, organizational processes are adapted. The better organizations can move flexibly in response to their surroundings, the more resilient they are. Their degree of resilience is determined by their ability to switch between internal and external, between dynamic and static, between chaos and order, to consequently broaden their action potential by alternately conserving and reorganizing – all for the purpose of creating, maintaining and accumulating the potential for action by being responsive to the dynamics of the organizational environment.

The range of connectedness and potential can vary in scale. The link between these scales, or panarchical connections, is shaped by two connecting principles: revolt and remember. Revolting evokes scaling and remembering facilitates renewal by drawing on the accumulated potential. In

addition to scaling, Värkinen (2010) introduces the aspect of time: connecting with the future and our abilities to meet it. “Let’s build resilience – to close the gap between the future and our capability to meet it” (Välikangas, 2010: 10); thus connecting future needs with today’s potential. This takes the concept of resilience a step further, defining it as the ability to undergo deep change without or prior to crisis (Välikangas, 2010). This notion of resilience comes close to Wielinga’s concept of responsiveness. Both indicate that it is not strategy that allows us to meet the future but the ability to adapt to change as it unfolds, in the moment, in a context and in a plural and multiple way. Building up potential for acting to increase the organization’s resilience requires an organizational culture that is

- Redundant (insurance for failure or error)
- Recombinatory (not monolithic)
- variative (mutating)
- subject to natural selection or resilience test (not complacent)
- subject and beneficiary of serendipity (not isolated, ability to benefit from luck)
- mobile (able to interact across distance) (Välikangas, 2010: 28).

A culture that is not entirely driven by efficiency alone, but allows a surplus in people, knowledge, means and creativity. A lively, dynamic culture that is consciously developing in correspondence with its environment. An agile and nimble culture that is open, in contact with and responsive to its environment, both near and far.

Organizations respond to internal and external developments over various scales, over time, using their potential and the potential of their environment to adapt their activities and processes to a dynamic and multiple environment. Where current companies need these abilities to survive for the future, social entrepreneurs also do so in order to contribute to the well-being of people and nature.

Operating in a dynamic and multiple environment requires resilient ways of organizing. Besides resilient organizing, hybrid organizing emerges as a way of coping with multiple environments. The importance of changing the organizational design into a more hybrid one is recognized by non-profit organizations. Since their funding is declining owing to the current economic crises, they are looking for alternative incomes. Hence, not-for-profit organizations start looking for and exploiting for-profit activities to finance their mission. At the same time we see companies doing good by funding charities, whether or not related to their own activities. Examples are the Van Leer foundation,¹⁴ founded by a glass factory which finances support for early childhood learning.

Although the concept has its roots in the not-for-profit sector, the for-profit sector recognizes the importance of the concept in relation to implementing CSR and CSV. Many for-profit companies start foundations to support charity or to reinvest in nature to reverse the damage they cause to nature in executing their business. Like airlines, for example, offering to compensate their client’s CO₂ impact for a specific flight by paying for reforestation projects.¹⁵

¹⁴ <http://www.bernardvanleer.org/English/Home.html>

¹⁵ https://www.klm.com/travel/nl_en/prepare_for_travel/fly_co2_neutral/all_about/index.htm

This somewhat blurred domain in between commercially and socially oriented organizations is called the hybrid enterprise space (Flockhart, 2005) or the hybrid enterprise or organization (Boyd, Henning, Reyna, Wang & Welch, 2009; Alter, 2007, 2009; Dawans & Alter, 2009; Hoffman, 2010; Grassl, 2012). Hybrid organizations find themselves in the spectrum between traditional corporations and traditional non-profits.

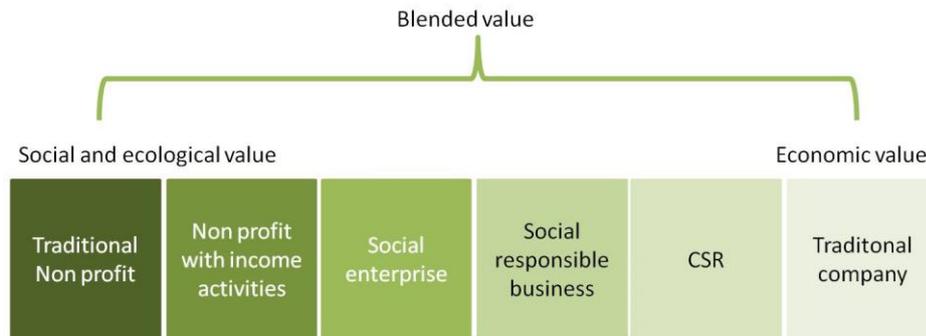


Figure 3.9 Hybrid organizations, based on Kim Alter (2009)

Within that spectrum they can occupy any position imaginable. Many concepts are contained in the hybrid space: mission-centred organizations, mission-related organizations, social enterprises – all referring to organizations that blend commercial and social or environmental goals. So the concept of hybrid organizations is a plural one.

Boyd et al. define hybrid organizations as “[a] market oriented, common good mission-centered organization that may exhibit the following characteristics: non-financial performance valuation, privately held by a connected set of shareholders, sub-market rates of return, alternative capitalizations” (Boyd et al., 2009: 4).

Hybrid organizations go beyond the idea of the traditional classification of enterprises (Grassl, 2012) since they can be characterized by their inclusivity, combining different perspectives of profit and not-for-profit. They value their activities in the transactional as well as in the societal space, and the involvement of owners and a wide range of participants and stakeholders.

Hybrid organizations tend to be a collection of networked organizations (public and private partners) with diffuse boundaries and more complex governance schemes (Lemos & Agrawal, 2006; Davis & Mc Adam, 2000; Scott & Davis, 2006). Hybrid organizations tend to view their network with external participants and stakeholders much in the same way as they view their relationship internally (Hoffman & Badiane, 2010).

Most profit or non-profit organizations do not integrate their profit and non-profit activities. They are weaving a combination of different formal organizations such as foundations, co-ops, private companies and limited liability companies. In this way, they extend their core activities to earning money besides doing good or, the other way round, to doing good besides making a profit. At the centre of the hybrid spectrum, in the social enterprise, the two come together in a more integrated way. These organizations tend to see social change as an objective, or even their main objective, as they see the development of new conceptions of business networks challenging the conventional norms of business: “The ultimate object of hybrid organization is social change” (Hoffman & Badiane, 2010: 17). As such, hybrid organizations choose to use the market system to contribute to well-being

and to correct the ecological and social problems we are facing. Hence, they are looking for a different entrepreneurial scope such as the theoretical shift from addressing the “deficit gaps” to instead addressing the “abundance gaps” (Cameron, 2007), leading to a more sustainable way of doing business.

Hybrid organizations can also be seen as social change agents altering the stakeholders of the marketplace in terms of ways of producing, exchanging and valuing products, as well as the business and organizational processes by which they are created. “Hybrid organizations are typically small businesses attempting to change the norms of much larger competitors” (Hoffman & Badiane, 2010: 24).

Within the aim of this research is to enlarge the entrepreneurial realm of thinking and action in social entrepreneurial organizing, these theories underpin the importance of inclusive organizing.

Both resilient and hybrid organizations are inclusive ways of organizing based upon diversity in response to a dynamic environment. Both include ways of working from outside the entrepreneurial domain; both include the subjective, emotional and tacit as well as relatedness and the collective mind or energy in their ways of organizing.

Inclusive ways of organizing bring a wide variety of people, disciplines and backgrounds into the organization. This variety goes beyond a direct functional contribution but in the end enables organizations to be resilient and hybrid and to become more humanized. Inclusive organizations are holistic organizations working with whole people in an interdependent way towards solving and contributing to multiple issues and objectives. As such, they come close to what social entrepreneurial ways of organizing can be.

These theories indicate the mind shift that is required to achieve a breakthrough in social entrepreneurial organizing. They unveil the direction in which people, (social) entrepreneurial organizations and governments can think in order to understand and realize social entrepreneurial organizing.

3.5 Summary

This chapter covered the second objective of this research by giving an overview of transformative and sustainable ways of organizing that are discussed in recent organizational theory and theory on organizational change. In doing so, this chapter contributed to the aim of this study by discussing possible angles for new ways of organizing that are sustainable and transformative. It laid the foundations for a shift in thinking and acting with regard to social entrepreneurial organizing. It unveiled current cutting-edge theory that can be developed to a next level based on new game-changing social entrepreneurial practices. This chapter discussed three lines of theory that are relevant to this research:

- Theory on defining organizing and organizing practices
- Theory on organizing to solve complex and layered issues as referred to in the Earth Charter
- Theory on emerging organizational designs that are sustainable and transformative.

The chapter revealed the way organizations, based on recent theories, can move towards becoming transformative and sustainable. How they can transform into subtle, sensitive, intelligent and fast-

responding identities. Current organizational theory points out the importance of organizational change towards more relatedness with other parties involved in realizing social and environmental sustainability. Organizations structured as delimited units by nature are not capable of being transformative or sustainable owing to their single language game. Solving wicked issues requires cooperation between different parties beyond the economic domain. Organizations therefore need to be agile, resilient and hybrid, hence able to play the multiple language game that is required to become transformative and sustainable.

Wicked questions require an inclusive approach to deal with the multiple and interdependent character of these questions. Current theories like theory U outline processes and structures to organize co-creation between different delimited institutions. Theories on prosumption push the boundaries of organizations, allowing consumers to customize their products to their own desires. Nevertheless, customers stay outside the organization as such. They do not become part of it. Theories on organization work with canvasses to restructure organizations without changing the basic elements or underlying concept of input–throughput–output as such. Theories on resilience and hybrid organizations show that organizations need to change in order to co-create, or to align, with developments around them. Again, these theories do not open up fundamentally new views on entrepreneurial organizing that lead to an actual change in the underlying principles of organizations, enlarging the entrepreneurial organization’s ways of working and thinking.

Recognizing the shift in paradigm that is emerging in the current entrepreneurial organizational grand narrative requires us to look at entrepreneurial practices rather than organizational institutions.

Recent theories do describe a trend towards more inclusive, interdependent and multiple organizing, but they do not translate this trend into the way of organizing of entrepreneurial organizations as such. Interdependency, inclusiveness and multiplicity remain externalities that organizations have to cope with. They are only to a very limited extent internalized in organizations and theory about organizations.

To understand how social entrepreneurial organizing plays out when becoming transformative and sustainable throughout, further research is needed. The next chapter will describe the way the current research was conducted. It outlines the way in which studying entrepreneurial practices can provide the understanding needed to come to a transformative and sustainable way of organizing. It will demonstrate how weaving theory and game-changing practices into a holistic way of social entrepreneurial organizing can lead to the development of a new cosmology of organizing: towards a breakthrough in social entrepreneurship.



Generative Research: 4 Inserting Grounded Theory in Design Thinking

The purpose of this study is to open up new arenas of thinking and acting with regard to social entrepreneurial organizing. It does so in order to address the lack of stories, concepts and theories about the new ways of organizing that are necessary to re-think entrepreneurial organizations and enable them to contribute to the Earth Charter and the UN SDGs. In doing so, this study aims to contribute to a breakthrough in social entrepreneurship by recounting the stories of social entrepreneurs, by analyzing current theory and cutting-edge ways of organizing and by developing theory to understand, acknowledge and denote social entrepreneurial organizing. The objective is to weave recent theory and game-changing practices together to enlarge the entrepreneurial organizational domain and to empower social entrepreneurial organizations to be sustainable and transformative.

By interweaving the shifted underlying basic principles from recent organizational theory with the practices of cutting-edge social entrepreneurial practices, a cosmology of organizing and a methodology of organizational development towards a breakthrough in social entrepreneurship will be drawn up.

This chapter outlines the research methodology, theoretical framework and methods used to realize the objectives and aims of this study. It outlines the theoretical framework of this research, defining the phenomenological basis that serves as a lens for the research methodology. It elaborates on the research methodology that inserts science in design thinking. This combination is underpinned by the scope of this research, studying the development of new ways of social entrepreneurial organizing in the making. The methodology of this research is grounded theory that intertwines theories, values and concepts with practices. This chapter describes the synergistic mixed methods this study uses, namely, case studies based on desk study, field observations, interviews, dialogues and literature reviews. This research design will lead to attaining the objectives, as noted in chapter 1, in the following way:

1. A definition and contextualization of social entrepreneurship will be provided that is transformative and sustainable.
2. An overview of transformative and sustainable ways of organizing will be given as are discussed in recent organizational theory and theory about organizational change.
3. Five case studies from Africa, Asia and Europe will be investigated, showing how social entrepreneurs respond contextually by bringing in culture, nature and people.
4. A holistic model, cosmology, of social entrepreneurial organizing will be presented that enlarges the entrepreneurial organizational domain, enabling entrepreneurial organizations to become sustainable and transformative and to contribute to the Earth Charter and the UN SDGs.

5. A methodology for organizational development of social entrepreneurial organizing will be developed.

Together, these objectives lead to understanding, insights and a new cosmology of organizing of the ground-breaking nature of the organizational transformation needed. This brings together social entrepreneurial organizing at the outermost reaches of the socially responsible entrepreneurial arena, with the underlying shift in basic tenets of recent theory and concepts of pioneering game-changing social entrepreneurial practices. Based on these three pillars, a cosmology of social entrepreneurial organizing and a methodology of organizational development can be developed.

This chapter explicitly forms the basis for the last question, since researching a transformation in the making requires a theory, methodology and methods that line up with this quest, hence that are generative. It requires doing research at the crossover between design and science. The chosen approach is, as this chapter will demonstrate, a combined one, not only in between design and science, but also combining different methods and intertwining theory and practices in an ongoing process of moulding concepts and theory about new ways of social entrepreneurial organizing. The design of this research resembles the way new ways of organizing are shaped by alternating acting, reflecting, learning and conceptualising, as will become clear in section 6.5. In section 7.5, I will evaluate the execution of this research and how it leads to an adaptation of the research approach as described in this chapter.

4.1 Introduction

A discussion about what roles the academia can play in larger transitions towards sustainability within and outside the academia is going on. It is generally recognized that if universities wish to actively contribute to sustainability they need to go beyond their traditional functions of research, educational and community outreach (Lozano, 2013: 57–65).

Understanding reorganizing in the light of social entrepreneurship implies researching concepts that are still in the making. Niche players are designing new organizational practices and visions by alternating knowledge and concept development with prototyping, experimenting and implementing practices. Unveiling the underlying principles to develop theory and a new organizational cosmology requires in-depth research into matters that are both under construction and subjective.

Phenomenology provides a theoretical framework that combines a subjectivist and objectivist ontology. This combination of ontologies supports the objective of this research: understanding and giving meaning to new social entrepreneurial organizing practices. A combination of design and grounded theory is a methodology that accommodates a research design based on drawing theory from practice.

Building theory on organizations in the making requires a way of conducting research that intertwines design thinking (used by social enterprises, designing their ways of organizing) and grounded theory (to develop an organizational cosmology). Only through dialogue will I be able to understand the notions, concepts and language underlying the case studies of ways of organizing. Sharing my observations sharpens their awareness in an action learning way. Intertwining design thinking and grounded theory makes this research generative, having an impact on both the academic and the social world.

I use multiple qualitative methods (in-depth interviews, observations, text reviews and dialogue) in unpacking five social entrepreneurial case studies to establish different views of phenomena in their way of organizing.

4.2 Theoretical Framework

We need to see knowledge as a matter of conversation and of social practice (*Stanford encyclopedia of philosophy*, 2003).¹⁶

The social enterprises studied in this research aim to change the entrepreneurial realm into a more sustainable and socially and economically just space. They are niche players striving to change the current entrepreneurial grand narrative that is not considered sustainable enough to guarantee ecological integrity and well-being for many.

They develop organizational designs and value models, not only for themselves and participating partners and users, but also to set an example by designing options for change for the whole sector. Radically reorganizing organizing comes with developing new epistemologies bridging the entrepreneurial, social and natural domain, hence bringing different worldviews into the entrepreneurial arena. The initiators, participants and others involved consider the entrepreneurial space as a constructed one, which can be adapted or redesigned by people or organizations, as can the organizational space. Studying social enterprises with this view requires a theoretical framework considering the world as socially constructed and subjective. Neither the participants nor the observer can detach from what is going on (Johnson & Duberley, 2000).

The practices studied in this research are still in the making; they can only be studied by denoting and unpacking their experiences to unveil the underlying intentions and concepts. A phenomenological framework can be used to study areas in which there is little knowledge (Donalek, 2004), which is the case when studying organizational designs still in the making.

Phenomenology leads from conscious experience into conditions that help to give experience its intentionality. This aligns with the aim of this research, to link innovative practices and theory on organizing and organizational development and to understand social entrepreneurial practices so they can be shared among social entrepreneurs and people and organizations. To share or to inspire practices in the making with other organizations and people, the intentions of these experimental practices need to be brought to the surface. This requires studying the experiences of the people participating in the entrepreneurial practice in the making, and hence requires a phenomenological study – a study looking at the structure of various types of experience ranging from perception, thought, imagination, desire, and embodied action, to social activity. This involves what Husserl (2001) calls “intentionality”, that is, a consciousness of or about something. Experiences are represented by particular concepts, thoughts, ideas and images. These create meaning or content of an experience.

Phenomenology can be defined as the study of structures of experience, or consciousness. It studies the appearances of things, or things as they appear in our experience, or the ways we experience

¹⁶ Quote from Richard Rorty in <http://plato.stanford.edu/entries/rorty/>

things, thus from a subjective point of view. This makes sense because social entrepreneurial practices are not, like current entrepreneurial organizations, based on rationality only. The singularity which is supposed in entrepreneurial organizations (e.g. profit maximization) is replaced by multiple values and interdependent ways of organizing. To understand this layeredness requires insight into the complexity and/or broadness of people's experience as they engage with the world around them (Van Manen, 1997). This research is theoretically framed by phenomenology because it aims to be 'soft' and reflective in its efforts to bring the range of meanings of life's phenomena to reflective awareness (Van Manen, 1997).

This research studies new ways of organizing based on descriptions of lived experiences provided by the people involved. Studying new ways of organizing requires the ability to see what differs from the way things are now, recognizing anomalies. During radical changes in societies, or revolutions in thinking, discoveries of anomalies lead to whole new cosmologies – new cosmologies that, owing to changing game rules, question current ways of acting and researching. This type of research goes beyond solving problems within their current paradigm (Kuhn, 2012) and allows research to be generative and contribute towards a radical transformation of the social entrepreneurial organizational arena.

In this research, which aims to delineate emerging new ways of social entrepreneurial organizing by telling their stories, and intertwining them with current theories and developing new theories, I use a phenomenological lens to understand the way people (initiators, participants and others involved) interpret the transformation of social entrepreneurial practices to understand their worldviews, organizational designs and value models.

4.3 Methodology

To interpret the problems and possibilities of impending changes, science thinking must be solicited and heard. To explore and conceptualize ways to proceed, design thinking must receive equal attention (Owen, 2006: 27).

Changing entrepreneurial organizing into a system that achieves ends that we value collectively and that contribute to the well-being of many and to revitalizing nature is a huge transition that requires the engagement of both researchers and entrepreneurs. Engagement with what might be possible, what is emerging, with experiments and visions that go far beyond the current principles of organizing and enterprising. Bracketing assumptions coming from current ways of organizing or the current organizational cosmology and business models is conditional on achieving and studying this transformation and at the same time opening up to unfolding phenomena.

Engagement in this sense refers to aiming to contribute to the transformation going on (Rotmans, 2014); taking responsibility for bringing current practical and theoretical developments a step further by building on and at the same time moving beyond current theories, as well as developing theory and insights that stand a chance of being adopted and committed for further development of practices and visions on reorganizing organizing (Aken, 2001). This requires design thinking to be brought into the realm of research.

Design thinking enriches science with its creative qualities and, in return, science brings engagement with natural and social themes into the design thinking arena (Owen, 2006).

Combining the playing fields of both, with positivist science addressing mainly the analytic and symbolic, and design thinking mostly operating from the real and synthetic, makes the overlap explicit. Phenomenology is invited to be generative and contribute to a reorganizing of organizing in the light of radical change (Kuhn, 2012) towards social entrepreneurship. Instead of putting mechanical engineering as a professional field in the middle, as Owen does, I propose to put grounded research using a phenomenological lens in between positivist science and design, in order to connect with and contribute to the academic world as well as the real world.

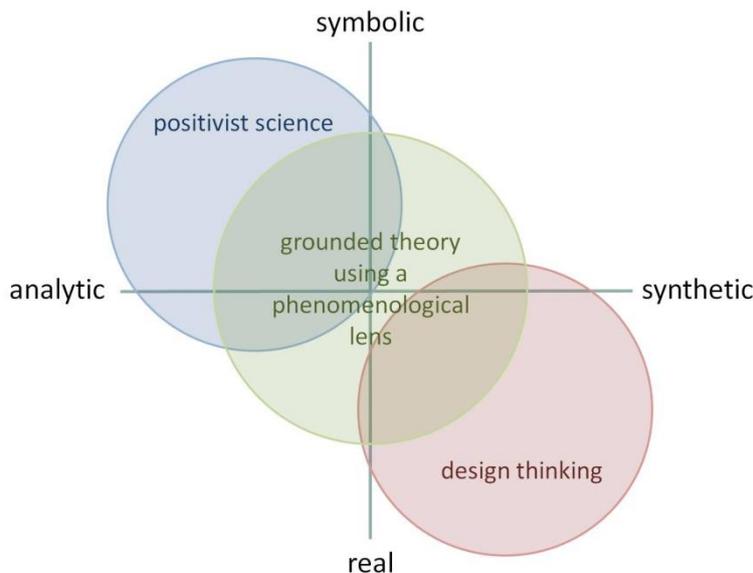


Figure 4.1 Research playing field (Spaas building on Owen, 2006)

Putting grounded theory in between design and positivist science tallies with Glaser's (1965, 1978) view on grounded theory, emphasizing emergence, and the individual researcher's creativity. Besides interviews and observational data, grounded theory also includes surveys and literature data from science or media or even fiction. This research considers social entrepreneurial organizing beyond the rational, studying the metaphysics of it; hence, looking at organizing as meaning-making and imaginative and as being designed, constructed, and hence changeable and emergent.

Using a phenomenological lens within grounded theory allows this study to unveil individual practices, denoting them in their feel, voice and wording, while at the same time analyzing and denoting these practices on a conceptual level to extract general theory from them. Engaged research could have been an alternative to phenomenology for framing this research. However, engaged research is in the tradition of critical theory, a school of thought that stresses the reflective assessment and critique of society. This research does not aim to reflect or critique current ways of entrepreneurial organizing, although it recognizes its shortcomings related to the development of social entrepreneurial organizing. This study aims instead to unveil emerging practices or phenomena and to contribute to the creation of new ways of social entrepreneurial organizing by seeking real alternatives in times of instability and uncertainty and questioning the absolute truth of the economic paradigm and associated ways of organizing. This positions this study with critical realism

in unveiling new epistemologies, and with postmodernism by unveiling and creating new ontologies and epistemologies.

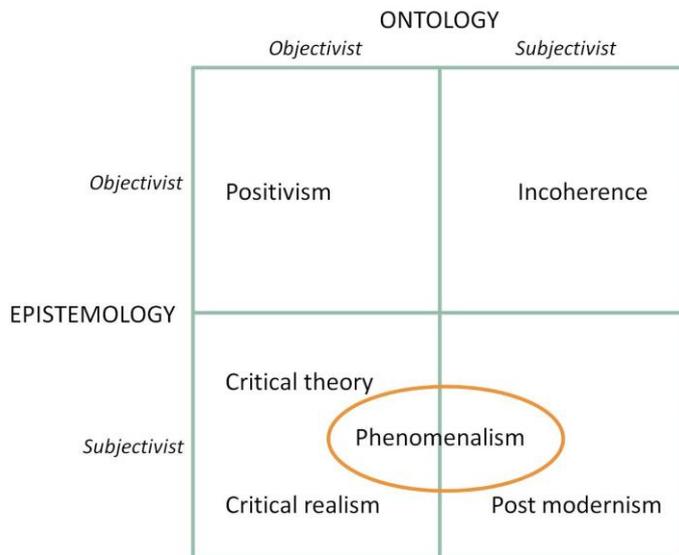


Figure 4.2 Phenomenalism (Johnson & Duberley, 2000)

Phenomenology is positioned in between critical realism and postmodernism and therefore resonates most with the aims of this research – opening new windows for entrepreneurial organizing by enlarging the domain of organizational thinking and acting.

Researching organizational designs in the making, hence studying emergent practices and understanding uncharted, contingent, or dynamic phenomena, is an area to which emergent methodologies are particularly well-suited. These methodologies alternate studying emerging phenomena with shaping the conditions and consequences to be studied (Charmaz, 2008). Grounded theory is an emergent research methodology in two ways. In one sense, grounded theory engages with ongoing transformation processes by explicating and hence influencing them, leading to adapted practices that can in turn be studied. On the other hand, seeing grounded theory as an emergent method in itself creates specific methodological strategies to handle puzzles and problems that arise as the inquiry proceeds (Charmaz, 2007).

Grounded theory begins analysis with the first data collected and constantly compares indicators, concepts and categories as the theory emerges (Glaser, 1965). It alternates data collection and analysis to inform each other from a perspective of being open to varied explanations and/or understandings of the data and at the same time focusing data analysis to construct theories (Charmaz, 2007).

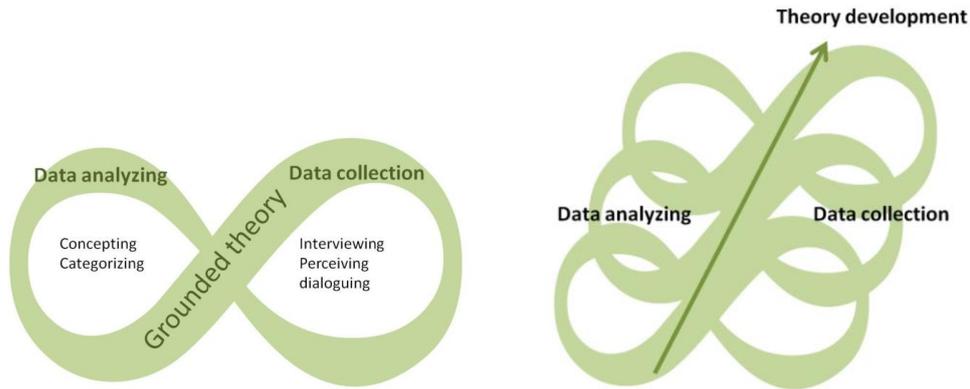


Figure 4.3 Grounded research process (based on Hesse-Biber & Leavy, 2006; Charmaz, 2000, 2007)

Uncovering a cosmology that is constructed from human perspectives, shared (social) and individual interactions and meanings of given situations and phenomena (Cutcliffe, 2000) legitimizes a grounded theory methodology in which the researcher’s creativity is an integral part of the grounded theory inductive process (Cutcliffe, 2000). In this case, creative is meant in the sense of intertwining the theories, values and concepts known by the researcher with practices (Bateson, 1972); hence, to bring concepts and categories in dialogue together with theory and practices to develop theory about new ways of social entrepreneurial organizing. Charmaz (2000) recognizes grounded theory as a mutual creation between viewer and viewed, aiming towards an interpretative understanding of a subject’s meanings. Hence, research becomes a construction built on the dialectic relations between researcher and respondent (Lomborg & Kirkevold, 2003), as grounded theory constructs an image of a reality, not the reality, that is objective, true and external (Charmaz, 2000). The image is the meaning given to that reality, a conceptualization of it to come to a thorough multidimensional understanding of reorganizing organizing.

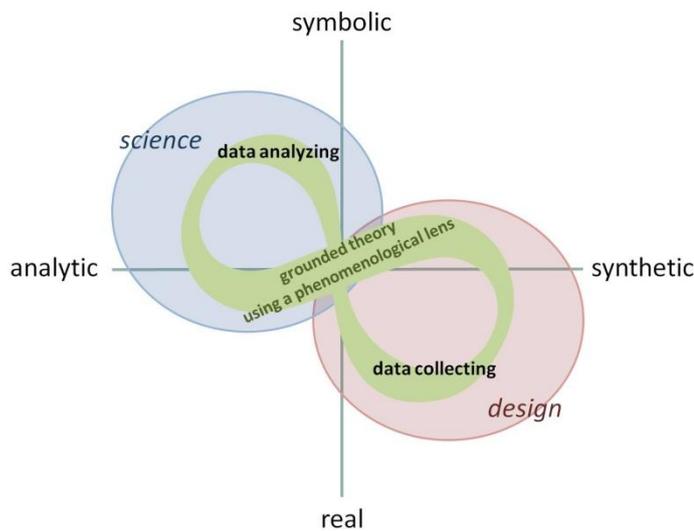


Figure 4.4 Grounded theory operating in between making and finding (Spaas building on Owen, 2006)

Generating theories that lend themselves to practical use, hence being emergent by engaging with the researched transformations as applying an emergent method, requires the bridging of design

thinking and grounded theory (Aken, 2001). This makes transforming reality part of science. By combining grounded theory with design thinking, research becomes generative. It engineers possibilities for entrepreneurs to apply, for further elaboration or knowledge development. Owen (2006) connects design thinking with science by unpacking both paradigms. He distinguishes design, as the domain of the makers, from science, as the domain of finders, each having their own dynamic alternating knowledge building and knowledge use. Science uses knowledge to come to proposals, and design to come to work. Grounded research uses the work of the designers to collect data. Designers use researchers' observations to reflect on their practice, to learn from, and to improve their designs. These improvements in turn lead to new practices to research. Using the same knowledge, engaging with the same practices, weaves design thinking and grounded research together, without either one losing its own identity; "a combination of science thinking and design thinking is better than either alone as a source of advice" (Owen, 2006: 22).

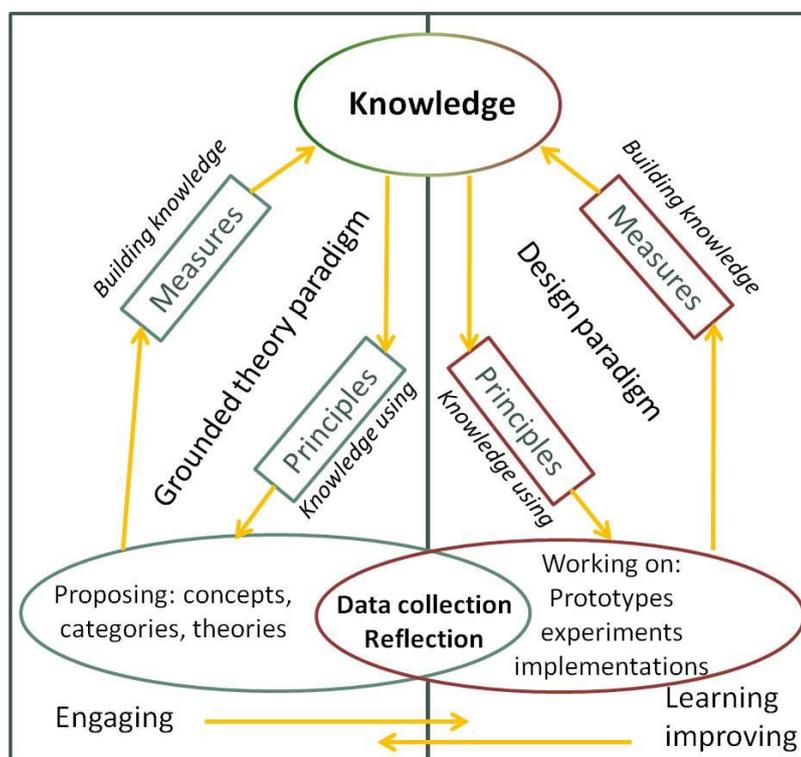


Figure 4.5 Interrelated processes of grounded theory and design (Spaas building on Owen, 2006)

In a way, the reflections on practice follow the rigour of action research, where the researcher reflects based on observations of actions taken by respondents (Chandler & Tolbert, 2003). Action research explicitly aims to improve practices by intertwining action and research. "Research that produces nothing but books will not suffice" (Lewin, 1946, in Lewin, 1948: 202–203).

Järvinen (2007) argues that action research is in fact similar to design research since it intervenes in the problem setting and contributes to solving a problem in collaboration with the respective actors enhancing their competences. The problem solving and knowledge development take place simultaneously and reinforce each other (Järvinen, 2007). Based on this notion, action research might seem more at home in between positivist science and design thinking, in the same way that

Owen puts mechanical engineering in between. In this research, in striving to understand an emerging radical change, action research would not allow the researcher to act without a preconceived purpose. Yet it is the objective of this research to unveil how a radical change in the purpose of entrepreneurship plays out in new ways of organizing. The element of reflection comes in only after the various successive phases of research analysis: identifying anchors that allow the key points of the data to be gathered, collecting codes of similar content that allows the data to be grouped, and broadening groups of similar concepts that are used to generate theory based on categories that detail the subject of the research. These reflections allow the researcher to engage with the change that is going on and allows the entrepreneurs to learn from them and improve their ways of organizing.

The legitimacy of putting grounded theory in between the fields of science and design can also be underpinned by following Owen’s further refinement in unpacking science and design. Digging deeper into underlying layers describing knowledge building and knowledge use further underpins the choice to place grounded theory in between. These layers emanating from one another describe the nature of design and science from abstract to operational. The first and most fundamental layer is the need or goal of a specific field. What is its purpose? From a need or goal, values emerge to identify the qualities important to fulfilling the need. The work of the field is evaluated in terms of these values. Both needs and values provide references and a foundation on which procedures at an operational level can be tested. The third layer takes values into the domain of action and is concerned with the interpretation of values into measures that guide the creation of instruments to manage the processes of knowledge using and building.

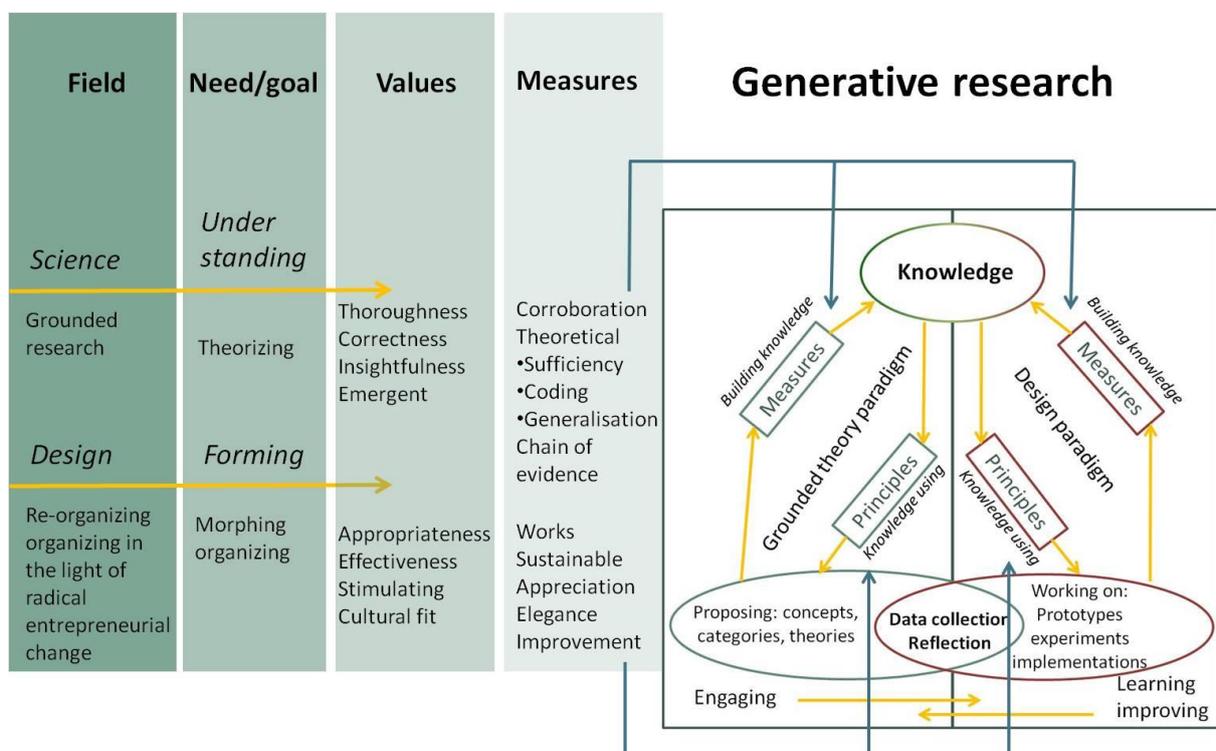


Figure 4.6 Owen’s classification of science and design applied to grounded theory and organizational design (Spaas building on Owen, 2006; Andrade, 2009)

Filling in the different layers creates a coherent and meaningful methodology for this research. Coherent in the sense that it shows how grounded research can serve as the in-between domain of science and design. Meaningful because the data collecting and analyzing process of grounded research as such serves as a reflective instrument in the working practice, generating new or improved practices and new theory in the same movement; hence, making research generative by contributing to a radical change in the field of social entrepreneurial organizing.

4.4 Research Design

In line with the choice for grounded theory using a phenomenological lens linked with design thinking, the design of this research emerges. Multiple methods are used to establish different views of phenomena to conduct an in-depth study of five cutting-edge case studies on reorganizing organizing in the light of radical change towards social entrepreneurship. The study intertwines a literature study, data collecting, reflecting, theorizing, weaving theories and practices (Bateson, 1972) into a new cosmology of organizing.

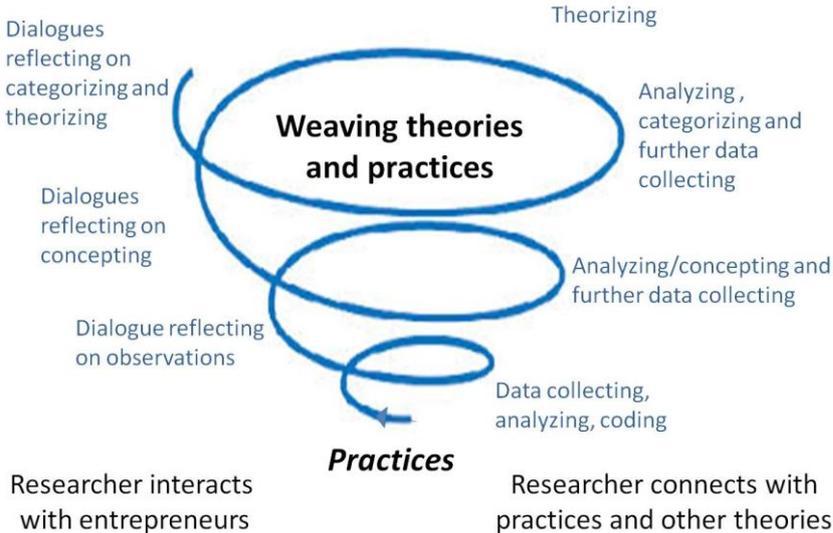


Figure 4.7 Research set up

The research process builds on phases of grounded theory: coding, conceptualising, categorizing and theorizing (Glaser, 1978; Andrade, 2009; Bernard & Ryan, 2010). Each circle of the research process can be repeated several times, moving up and down through the spiral, sometimes very quickly, other times moving very slowly depending on the dynamics of people and practices in a specific space and time. Not all actions are necessarily separated; they can be combined either on purpose or coincidentally.

4.4.1 Research Questions

This research is about opening up new arenas of thinking and acting with regard to social entrepreneurial organizing. It aims to unveil the underlying principles of social entrepreneurial organizing and bring to the fore new ways of organizing that are transformative and sustainable and, hence, able to contribute to the realization of the UN SDGs and the Earth Charter goals.

This research also aims to enlarge the arena of thinking about entrepreneurial organizing by adding a holistic model of social entrepreneurial organizing to the current theory on organizations and organizational development.

Other aims are, firstly, to narrate new ways of social entrepreneurial organizing and to delineate new organizational concepts. Secondly, to derive a new cosmology of organizing that enables social entrepreneurial organizations to contribute to increasing ecological integrity, well-being and social and economic justice. This is intended to inspire, invite, empower and enrich (social) entrepreneurs to move towards a way of organizing that generates a sustainable form of happiness based on the possibility of sharing and experimenting with abundant resources, such as knowledge and expression, which are free and guarantee a wholesome connection with others and the environment.

The heart of this study is the exploration of game-changing entrepreneurial and organizational activities and perspectives used by entrepreneurial organizations in different parts of the world to bring about change in the ethos of organizations in order to contribute to a breakthrough in social entrepreneurship.

Understanding social entrepreneurial organizing and acknowledging the existence of social entrepreneurial practices calls for a more in-depth analysis and sound description of these organizations, for example what constitutes them (Hoffman & Badiane, 2010). It calls for a study that reveals and unpacks their ways of organizing and frames what brought these organizations into being. It is a study that categorizes and theorizes the principles underlying the associated organizational designs to unveil an underlying cosmology.

Opening new arenas of thinking and acting with regard to social entrepreneurial organizing requires answers to the following research questions:

1. What defines and contextualizes the social entrepreneurship this research engages with?
 - a. How can the UN SDGs and the Earth Charter serve as a point of reference for the transformative purpose of social entrepreneurship?
 - b. How does that relate to the question or goals that social entrepreneurial organizations aim to deal with?
 - c. How does the transformative and sustainable character of social entrepreneurship relate to concepts such as corporate social responsibility and corporate social value?
 - d. How do social entrepreneurial organizations relate to the market game and the transactional and monetary character of the current entrepreneurial arena?
2. What development in transformative organizing can be recognized in organizational theory and how does that affect thinking about organizations?
 - a. How can social entrepreneurial organizing be defined based on current organizational theory? And how is that different from current entrepreneurial organizing?
 - b. How can organizations deal with complex and layered issues as referred to in the Earth Charter and the UN SDGs?
 - c. What organizational changes are occurring in current theories that relate to the development of social entrepreneurial organizing that is sustainable and transformative?

3. How are game-changing social entrepreneurial organizing practices organized?
 - a. What worldviews ignite them?
 - b. What are their entrepreneurial ways of valuing?
 - c. What are their organizational concepts?
4. What underlying categories can be derived from these practices, and what holistic model of social entrepreneurial organizing that enlarges the entrepreneurial arena towards a more transformative and sustainable one emerges from that?
5. What methodology of organizational development emerges from these categories and from the methodology and approach of this study?

Each question is studied using a specific mix of methods.

The following research questions are studied by desk research:

1. What defines and contextualizes the social entrepreneurship this research engages with?
2. What development in transformative organizing can be recognized in organizational theory and how does that affect thinking about organizations?

This desk research analyzes a combination of scientific and popular publications (e.g. newspapers and magazines) and publications and websites of social entrepreneurial interest groups?

The research question:

3. How are game-changing social entrepreneurial organizing practices organized?

Is research using case studies combining desk and field research. Desk research involves studying business plans, mission statements, annual reports, websites and other written documents from the people and organizations involved in the case study, as well as publications about the case study (both public and confidential material) obtained from the organizations concerned.

Field research is conducted by visiting all organizations on location, and exploring their activities, context and environment, for a period varying from two to four weeks, in order to study their organizing practices (Nuijten, 1992, 1999) as follows:

- Interviews with initiators, participants, involved parties and users: following the trail¹⁷ leading to encounters with a wide range of interviewees in and around the cases studied
- Observations at work
- Dialogues on observations, concepts and categories and theories

Guiding questions during the fieldwork were the following:

- I. What ignites social enterprises?
 - a. What worldviews can be recognized?

¹⁷ Including initiators, employees, board members, consultants, customers, clients, suppliers, colleague organizations, competing organizations, representatives of society, cultural practices, organizations or movements, interest groups, science, government, administration

- b. In which realm do they occur?
 - c. How are these constituted and how are they linked with the atmospheres social enterprises operate in?
 - d. How are these translated into organizing principles?
 - e. Who are involved in what way?
- II. How are these enterprises organized?
- a. What multiple value do they aim for?
 - b. What is the organizational design?
 - c. How is that developing?
 - d. What are the involved people and organizations doing and how is that valued?
 - e. How is the organization (as identity, activities and outcome) valued by people in and around it?
- III. What changing underlying principles of organizing and organizational development can be recognized?
- a. How can these be conceptualized and categorized?
 - b. What upcoming new organizational cosmology and organizational development dynamics can be unveiled?

For all five case studies, 135 interviews in total were held with a wide diversity of participants. The interviews can be characterized as open spaces in which each interviewee had the opportunity to discuss any subject they considered relevant in relation to the case. People talked about their experiences, knowledge, opinions, dreams and hopes on many subjects relating to social entrepreneurship and its ways of organizing. By letting them talk about their activities, ways of participating and benefitting, relationships and involvement with others, history and purpose of their participation, objectives, hopes, dreams, values and vision of the future for themselves and the initiative, the guiding questions were answered step by step, and an overview of the social entrepreneurial practices appeared.

Most interviews evolved from collecting data into a conversation, mutually questioning ideas and meaning about the data to various extents: from that specific interview or from former interviews (from the same and/or other cases).

The research questions:

- 4. What underlying categories can be derived from these practices, and which holistic model of social entrepreneurial organizing that enlarges the entrepreneurial arena towards a more transformative and sustainable one emerges from that?
- 5. What methodology of organizational development emerges from these categories and from the methodology and ways of addressing this study?

These research questions are studied through data analysis towards concept, category and cosmology development by interweaving theories and practices, concepts and dialogues. This process of dialoguing and intertwining current theories with concepts and categories of game-changing practices itself mirrors the role science can or even must play in developing new ways of transformative and sustainable organizing. The organizing practices studied are all hybrid

organizations, and hence aim to play a role in changing the current grand narrative on entrepreneurial organizing.

Hybrid organizations do not seek to simply change their own behavior, they also drive broader institutional social changes, acting as social entrepreneurs to change the rules of the game for all organizations and generate collective positive change. In performing this role they adopt new strategies, missions, tactics and measures of success towards any one of a number of sustainable goals (Hoffman & Badiane, 2010: 12).

For the people involved in the social entrepreneurial practices, the dialogues turned out to be conditional on developing language on their often tacit understanding of their way of organizing.

In between gathering, observing and doing interviews, bilateral and group dialogues took place as depicted in Figure 4.7. In total, twenty dialogues were held with the initiators or leaders of the enterprise(s), often supplemented with other people and with people from the DOEN Foundation:

- one dialogue with people from Enviu
- one with people from Open Source House (OS House)
- two with Tapworld
- two with Stichting Geïntegreerde Visserij (SGV) [Foundation for Integrated Fisheries]
- four with Festival sur le Niger (FslN)
- four with 'Designing a New Economy' programme managers from DOEN
- two with all people from DOEN
- two with all initiators of the studied social enterprises and DOEN programme managers
- two public dialogues.

These dialogues turned out to be an exchange of concepts of organizational designs and value models that was mutually enriching for all participants as well as for the research.

4.4.2 Case Study Selection

The case selection is based on a mixed purposeful sampling strategy (Patton, 1999), combining extreme and intensive sampling with criterion sampling, in that order. Extreme sampling and intensive sampling contribute to learning and reflecting, which is crucial in an ongoing development process. Adding criteria brings in focus and assures quality (Patton, 1999). After the case selection I had to choose who to include in each case. Since there are no pre-set criteria to draw on, because no new organizational designs have been outlined yet, I used the snowball strategy following the trail from one informant or activity to the next, and so on.

An exploratory preliminary study (combining desk study and interviews) was conducted among twelve social enterprises. A final selection of cases for an in-depth follow-up study was then made on the basis of their revelatory nature (Yin, 1994). The selected cases are all game-changing social entrepreneurial organizing practices, challenging the current organizational paradigm. They all strive to move beyond current ways of organizing and want their ways of organizing to be transformative and sustainable. They can all be positioned at the innovative end of the social entrepreneurial space.

By choosing social entrepreneurs from different sectors and regions (fishermen in the north of the Netherlands; ethanol production from sugar palm on Sulawesi; arts and culture in Mali; international

new business development and homes with a small footprint in Ghana), I am able to unveil and understand the enormous diversity between the different cases as well as the common ground they act on. All five social enterprises used as case studies met the characteristics mentioned in the previous chapters, namely, contributing to the well-being of many and nature, working with interlinked and wicked questions and objectives, aiming to change the world according to the Earth Charter goals and the UN SDGs, rethinking their value model making profit a means, and operating in collective market spaces by exchanging, trading, giving and sharing talents, expression and products.

The entrepreneurs in the study have daring dreams, are aware of the necessity to change the current regime and are anxious to challenge the current regime to realize that change. They are willing to push the boundaries, unafraid to question the prevailing order and convinced that they will find answers and solutions to implement their own way of organizing and enterprising as a set of relatively coherent activities creating value (Richards, 2012).

The practices studied in this research aim to change the entrepreneurial realm into a more sustainable and socially just space.

Five cases were selected, in two phases, from a long list of more than 35 possible projects which were involved in Designing a New (social and green) Economy programme of the DOEN Foundation.¹⁸ In the first round I made a selection based on their project and/or business plans and websites, looking for cases that claimed to work in a co-creative way aiming for sustainability. Twelve enterprises subsequently remained on the list.

Based on a first round of exploratory interviews with the founders and two or three key persons from each organization, I derived the following criteria to select five cases for the extended case study:

- Explicit choice to contribute to several goals of the Earth Charter and UN SDGs
- Striving for multiple value
- Organizing to cope with wicked, entangled and interlinked issues/objectives
- Connectedness with a larger system
- Operation from and in different atmospheres

The following five social enterprises were selected out of twelve:

1. OS House, Ghana
2. Enviu, Netherlands, international working field
3. Festival sur le Niger, Mali
4. Stichting Geïntegreerde Visserij (Foundation for Integrated Fisheries), Netherlands
5. Tapworld, Indonesia

Not selected were:

African Parks, South Africa

Kiva, United States

Prinsheerlijk, Netherlands

¹⁸ www.doen.nl/web/projecten-die-we-DOEN/Groene-en-Sociale-Economie/Project-Groene-en-Sociale-Economie

Progreso, Netherlands, Ghana
Specialisterren, Netherlands
Strohalm, Netherlands, Uruguay
The Agora Foundation, Nicaragua/New York

4.4.3 Short Description of the Five Case Studies

All of the cases are game-changing niche players, which means that they do not fit, or do not fit fully, into the current regime or grand narrative of entrepreneurial organizing as argued in previous chapters. Nor do they fit into current regulations and policies of the landscape. Moreover, policy preferences in the countries concerned are often antagonistic to the cases. In most cases, tax and trade laws, permits and quotas are defeated while carrying out their activities. In all cases, this is done with the complicity of the relevant governments. This relates to one of the aims of this study, to inspire and enable governments to rethink their laws and regulations regarding entrepreneurial organizing to enable social entrepreneurship to develop further. Understanding and denoting the discrepancies between current laws and regulations and the way these prevent game changers from developing fully falls outside the scope of this study, although it is mentioned in some of the case descriptions.

Enviu Netherlands

Enviu develops world-changing businesses that have a positive social and environmental global impact, seeing them through from initial idea to launch. In developing a start-up, Enviu works with a large group of international entrepreneurs, professionals, universities and multinationals. Only by joining forces is it possible to develop successful businesses that have a huge positive impact on our everyday surroundings.

Open Source House Ghana (OS House)

One of the Enviu businesses is Open Source House (www.os-house.org), which aims to develop sustainable and affordable housing for people in low income countries. OS House is currently developing a project in Ghana to build a hundred homes for people on low incomes without increasing their footprint significantly. The designs for these houses are available to anyone who aims to build sustainably.

Tapworld

Tapworld is a pilot project that aims to contribute to the recovery and advancement of nature and social development, based on the production of sugar and ethanol from sugar palm. Sugar palm, a crop that grows only in a mixed forest setting, produces sap that is harvested by local farmers. Local village communities in remote areas of Indonesia process their sugar palm sap in tiny factories. Each of these mini factories is a local sustainable production system which supplies the raw material to a large central factory sited in an easily accessible location. This 'hub' also provides clean drinking water, biofuel and biofertilizer for local use. The result is a system in which nature, human beings and economy support each other through a mutually profitable combination of production and processing, employment, decentralized energy supply and forest management.

Festival sur le Niger (FsIN)

Festival sur le Niger is a theatre, music and visual arts festival held annually in the town of Ségou in Mali. Its aim is to foster the social, cultural and entrepreneurial development of the region. The festival was founded in 2003. In a relatively short space of time, the Festival sur le Niger has had a huge impact on the cultural and economic development of Ségou. Examples include the Centre Culturel in Koré, a number of cooperatives in the field of art and applied art, the development of catering establishments and dialogue on social and economic development in synergy with Malian culture.

The festival has successfully combined entrepreneurial objectives with social and cultural goals, and has managed to interweave those goals in such a way that none of them has been left weakened. Indeed, all three goals support and enhance each other to increase the overall impact of the festival on Ségou, the local region and Mali as a whole.

Stichting Geïntegreerde Visserij (SGV)

The Foundation for Integrated Fisheries, or Stichting Geïntegreerde Visserij (SGV), is a coastal fishing venture that operates with respect for nature, employment and fishing culture. SGV is a cooperative of fishermen working together to develop a practical and achievable future for coastal fishing using small vessels sailing from large or small harbours, islands or the beach in the Dutch Wadden Sea.

The future lies not in larger catches but in quality and in offering a wider variety of fish, crustaceans and shellfish. Therefore SGV works flexibly in partnership with nature, the sea and the seasons and taking account of society's needs and wishes. Living ports and harbours are the picture of the future, with activities in tune with the coastal landscape and employment for local inhabitants.

The way each case study measures up to the selection criteria is included in Annexure 10.

The above described research design, being grounded theory with a phenomenological lens, using mixed methods such as case studies intertwining data collection and dialogues with literature reviews and desk study, can be characterized as moving back and forth between practice and theory. Between design and research, between data collecting and dialoguing, between literature reviewing and case studies, between stories and experiences of people and concepts of organizing and between concrete and abstract notions of social entrepreneurial organizing. The dynamics of this study are in line with the dynamics of the development it is researching. Understanding the metaphysics of social entrepreneurial organizing requires understanding it at the level of the heart, considering these practices as dynamic and meaning-making identities. Therefore, this research design aims to look into theories and practices to unveil underlying basic tenets and categories and to uncover synergies and universal principles. In a sense, this makes this research playful and dynamic, almost like a dance. It interacts with theory and practice to figure out what is in the making, sometimes summarizing data or concepts, sometimes even suggesting possible concepts or assuming underlying tenets. However, my role as researcher is never replaced with that of consultant. How I distinguish between the two, which is crucial to conduct this research with scientific rigour, is described in the next section.

4.5 Ethical viewpoint

The purpose of this research is not so much to solve a problem as it is to understand, denote and theorize a positive change that is emerging in order to strengthen and further develop an organizational transformation that has been put in motion. The organizations studied serve the same purpose: besides creating a positive impact on society and nature, they aim to attempt to change the system. In this sense they are similar to hybrid organizations which do not just seek to change their own behaviour. They also drive to change the rules of the game for all organizations and generate collective positive change (Hoffman & Badiane, 2010: 12).

This shared purpose played out as a major asset in conducting this research. People from the different cases were enthusiastic and eager to be interviewed, to share their stories and to discuss possible concepts underlying their actions and ways of organizing. In every case, once I started interviewing, people volunteered to participate, and came up with material and ideas for me to read and discuss. Artists offered to design covers, people opened up and told me many stories, including about their personal lives, experiences and anything else they considered relevant to this research and beyond.

They all agreed to have their interviews recorded and to be cited based on that. I handled their personal stories very carefully and did not quote them literally; in some cases I even left them out of this study.

The intention of this research is to share, to learn from each other's practice, to allow others to build upon the stories, insights and concepts of these front-running practices. This is why I wrote some blogs along the way which were highly appreciated by the interviewees and other people involved in the cases studied. People loved to read their stories back and to see how they were conceptualized in the broader context of radical organizational change.

As its generative methodology shows, this research is an act of co-creation. All dialogue participants, interviewees and other people who helped me by providing ideas, text and other expressions were highly involved and aimed explicitly to contribute to the realization of this research and the new concept of organizing it describes.

The evidence-based methodology used in this study contributes to developing new ways of social entrepreneurial organizing. The key characteristic of this research is that it studied the future in the making, in the process of becoming. It experiences the future as "present nearness" (Okwui Enwezor),¹⁹ as something that is just below the surface, ready to rise above. This research can be denoted as generative research because it generates concepts and theories from practices still in the making.

As nature, people and culture are resources and beneficiaries of social entrepreneurship, so research too is a resource and beneficiary of the development process of organizing fields. Researching organizing fields, more specifically doing grounded research, is a prerequisite for further development of these fields. In this particular study, defining or formulating each concept of

¹⁹ Curator of the Biennale in Venice 2015: 'All the world's futures'

organizing, entrepreneurship and worldviews leads to a deeper understanding of the ways in which the people and organizations involved in the different organizing fields act and think. “I like to see how you look at things. You look at things from another perspective, the way you reflect on our practices differs from my way, that’s interesting” (Hanneke Punter – SGV).

The concepts serve as a reference for evaluation and reflection for participants in the studies cases and other social entrepreneurs. They also make it possible to understand, compare and learn from others and their ways of working. They function as an interpreter between the different cases. They facilitate a multilanguage game in between different organizing fields and enable people and organizations to develop and use their moral imagination. During the dialogues held with all initiators, interlinkages between different cases can emerge.

In the process of conducting interviews and dialogues, bringing in some of the theoretical notions from Chapter 3, this study became part of their organizing field development process. During the dialogues, my notions and delineations on their concepts of organizing almost automatically unleashed ideas on how to do things differently, to supplement their organizing principles or to connect with other parties.

Research is one of the intertwined domains from which organizing field development is emerging. Research is interlinked and alternates with the other processes, and hence is mutually dependent on them to understand and develop knowledge about social entrepreneurial ways of organizing.

This research is a mutual process of questioning and conceptualising, of reflecting and learning, in which openness and transparency are prerequisites. It is this openness and transparency that form the common ground of this study on which everyone agreed and acted within and between cases, and towards others who are interested in realizing cutting-edge social entrepreneurial initiatives.

4.6 Creating Change

This section describes my awareness of my role in executing this research. It explains how I distinguish my role as a researcher from my profession as a consultant. It is impossible to leave out the ‘I’ in this research, since the research design is interactive. This section outlines my beliefs, feelings, hopes and experiences as a woman who prefers to move between different worlds, bringing research into consultancy and vice versa. It describes how, in the context of this research, I bracket and use my expectations, my ideas about the phenomenon of reorganizing organizing in the light of the radical change towards social entrepreneurship. This bracketing and use of the ‘I’ is conditional on conducting grounded research using a phenomenological lens (Nieswiadomy, 2007) to realize the aim and objectives of this study, contributing to a breakthrough in social entrepreneurship by weaving recent theory and game-changing practices together to enlarge the entrepreneurial organizations domain.

An African awareness would say: I am constituting the I in another way. Of course there is an I. Of course there should be the mind changing conversation. But the conversation that will create the moral entity is not with the self, but with the people around one, one’s community. One’s self awareness is not formed by splitting oneself into two, but by becoming one-in-many, dispersed as it were around those in one (Krog, 2006: 6).

Outlining a new organizational cosmology based on practices in the making requires an open sense, mind, heart and will (Scharmer, 2009). On the other hand, interviewing people and dialoguing about practices in the making requires the ability to denominate tacit knowledge. Uncovering all the layers of what has not yet been spoken needs a way of interviewing and dialoguing that enables people to find their own words. Gently and carefully bringing in a variety of examples, words, and other experiences in a noncommittal way, fostering people in a process of sense-making and encouraging them to find or create their own language challenges me to use my understanding of adjacent (experimental) practices, visions and theories in a restrained way. As a researcher, I constantly need to maintain a delicate balance between being as receptive and sensitive as possible while at the same time interacting with people in the process of finding their own words for what was until then beyond their accessible awareness.

Explicating my beliefs, feelings, hopes and experiences enables me to be conscious of the situation and the balance I have to keep to make an appropriate choice between being receptive and interactive. These beliefs, feelings, hopes and experiences are connected with me, as a woman living and working, by combining

- consultancy – co-creating a process of evolution in organizations synergizing society, nature and economy
- research – developing a trail of thought through observation and relationship
- choreographing – composing and devising models and stories at the edge of research, imagination and the everyday.

4.6.1 Balancing Receptivity and Interaction

Social enterprises and people working in and with them are coping with or trying to solve uncertainties, gaps, dilemmas and impossibilities. In this search for meaning and shape, since the outcomes cannot yet be identified, I chose to work with these questions in order to come to an understanding of how this process of sense-making works.

In interactive research approaches, the role of assistants, hosts, and respondents in knowledge construction is acknowledged and the research process is organized to allow for negotiated sense-making. Sense-making is a social act: a lot of it happens in conversations. In the research process, researchers become part of some of these conversations or initiate conversations of their own. Researchers and other knowledge actors – hosts and research subjects – exchange pieces of information and reflect on their meaning. The process of interactive research is organized in such a way that opportunities for exchange and reflection are maximized, and the approach provides for systematic reflection on what happens in these encounters (Haar, Heijmans & Hilhorst, 2013: S25).

Studying work in progress means that participants are still trying to find out things, working around things to find meaning and essences. Unveiling an emerging organizational cosmology is only possible in interaction with the people and organizations giving meaning to experiments and practices on the border of the entrepreneurial realm. A process of co-sense-making is conditional on understanding and explicating a still-emerging practice.

On the other hand, the researcher conducting grounded theory using a phenomenological lens needs to dwell with the subject's descriptions in quiet contemplation (Parse, Coyne & Smith, 1985). The setup of this research therefore alternates both (see Figure 4.7), interacting with the respondents and withdrawing myself with the data into the academic arena.

What inspires me is 'creating change' towards just and sustainable ways of being as a person or an organization. To do so, I use my ability to invent, rearrange, suggest and create; drawing on the different worlds I have moved in as a dancer, a social scientist and an organizational developer. As an insider in the worlds of art, science and entrepreneurship, I am able to combine these worlds, gathering inspiration, concepts and knowledge from each and transposing them from one realm to the other, and to pave the way for others do the same. I seek to operate beyond the assumption that sustainability impairs the profitability of organizations. If we dig deep enough and are creative enough, we can enter a space where added value is created through interdependence.

Working on organizational change I am involved in a wide variety of organizations, for-profit and not-for-profit, large and small, in different sectors ranging from the process industry or knowledge-based companies, from banks to the entertainment industry, agriculture, charities, education and social entrepreneurs. What these organizations have in common is their seeking, all to a different degree, to establish a positive social and/or ecological impact. Their aims range from doing meaningful work, developing dedicated charity programmes, decreasing their waste and energy use, redesigning their processes in a cradle-to-cradle way, to rethinking their core business as such to influence nature positively. It is this involvement that triggered this research.

In realizing these aims, people encounter all sorts of barriers like accounting rules (e.g. an organization must be either for-profit or not-for-profit), permits and regulations (it takes years to get a permit to produce new more sustainable products, current rules are very strict and don't allow much experimenting), but also their own entrenched ideas about entrepreneurship and organizations.

It is my choice, as I do in this research, to focus on how positive social change can take place (Hoffmann & Badiane, 2010) and not on what prevents us from getting there. What drives me is best illustrated by two problems presented to me by an organization and an individual.

A company bridging the gap between society, nature and entrepreneurship

We can no longer rely on the traditional paradigm (Sijbesma, 2013).

DSM²⁰ continuously strives to find ways to take better care of their employees, in terms of personal development, safety and well-being. They set clear and ambitious goals to decrease their environmental footprint and they have started a programme to change the organizational culture and leadership style into one that enforces long-term internal and external relationships based on mutual trust and benefit. They participate in poverty alleviation programmes and they share their

²⁰ I worked as a consultant for DSM (Anti infectives) in the Netherlands and China from 2002 until 2010, and am still a sparring partner for some of their international managers – see www.dsm.com, <http://www.dsm-sinochem.com>

knowledge for no charge to help the poorest. With goals and programmes like these, DSM shows its involvement in society and nature. It recognizes the need to change the way it produces and how it relates to the world around them. The underlying drivers for these goals and programmes are threefold: one of them is external pressure (rules and regulations and social demand for more CSR), the second is market opportunities, and last, but not least, are the organizational values “creating brighter lives for people today and generations to come, and our activities should contribute to a more sustainable world”.²¹

DSM aims to build in sustainability in the core business of their company²² and, as such sustainability is embedded in their organizational structure (specific departments developing and monitoring sustainability), their bonus system (a percentage of their yearly bonus depends on the Critical Performance Indicator of sustainability, mainly footprint reduction) is an integral part of business process development and management, innovations and business strategy.

DSM is listed on international stock markets; hence shareholder value is an important benchmark in monitoring its success. The main driver of shareholder value is profit. At DSM everyone is aware of the possible contradiction between striving for sustainability without letting go of the idea of profit maximization. In the end a trade-off such as a decline in stock exchange listing is unacceptable, hence profit will always prevail over sustainability. Not changing the underlying principles and the larger system the organization is part of will, in the end, not lead to the sensitivity that is needed to actually heal the rift between organizations and nature and society. A new approach that gives equal weight to the impact of economic activity on our planet and its people is needed; an approach in which societal, ecological and economic value creation are seen as three equal goals for business (Sijbesma, 2013).

Within this context I worked with DSM to push its borders regarding social responsibility: empowering people to change their work into meaningful jobs, developing cooperation strategies between different business units based on joining forces instead of competition, achieving cross-cultural exchange of expertise and designing concepts for producing and distributing the basic constituents for penicillin, and alleviating diseases locally among the poorest.

²¹ <http://www.dsm.com/corporate/sustainability/managing-sustainability/code-of-business-conduct.html>

²² <http://www.dsm.com/corporate/sustainability/managing-sustainability/organization-managing-sustainability.html>

An individual bridging the gap between society, nature and entrepreneurship

Having faith that anything that comes to you will bring you further in life. If you open up to that faith you can't remain the same (Gert).

The story of Gert²³ refers to how individual people try to bridge the gap between society, nature and entrepreneurship.²⁴ The outbreak of swine flu in 1997 almost ruined a group of pig farmers in the client's community. Thousands of animals were killed. Companies were on the brink of bankruptcy. As a scientist, Gert was involved in defining strategies to cope with the disease. As a human being and community member living in the same village as many of these farmers, he also wanted to delve into the meaning of this crisis. He wondered why it had happened. What kind of message did it contain that could be unpacked so that it could be learnt from technically, socially, and ethically (well-being of people and animals). As a Christian, Gert also believes in following church rules in times of crisis, instructing people to gather, to pray and to reflect on what happened, discussing probable courses and meaning.

I think that only combining different angles: entrepreneurship, science, spirituality and social engagement, can lead us to cope with and to prevent us from what happened. Only in the overlapping domain we can distinguish the good from the bad, the right from the wrong and the way from the way back (Gert).

Gert was really disappointed that most of the actions he initiated failed to induce the dialogue and mutual exchange he thought was conditional for understanding and solving the underlying causes. Neither the pig farmers, nor the company he works for, nor the community wanted to or knew how to step out of their own domain of knowledge and understanding to actually come together and develop a more integrated view on the issue; although all of them acknowledged the importance of the others in solving the crisis and preventing a future recurrence. One of the issues Gert addressed in relation to swine flu is the importance of meaning in relation to production. How do we feel about our ways of producing, and about the effect and impact they have on people and nature?

As a worker and society member, Gert wants to be acknowledged for his ideas, his concerns for the common good, and his beliefs about what is right or wrong.

In our dialogue about his experience we attempted to understand why it appears so difficult to bring together the different worlds that are inseparable in an individual human being but seem to be incompatible in the domains of work, religion and science. We ended up with even more questions. Is there a lack of language to understand each other in the in-between space? The realities and knowledge domains of economic, social and spiritual life differ; what ontology or epistemology can bridge or include these differences in a way that does justice to each world for its unique contribution and at the same time enables the creation of experiences and knowledge combining the

²³ For privacy purposes, a fictitious name is used. The quotes used come from an extensive exchange of correspondence between November 2007 and February 2009.

²⁴ From my personal notes on a coaching assignment and associated correspondence for a contract research organization in the Netherlands, 2011/2012

three? What attitude is needed to allow a kind of responsiveness to other domains of life, to adapt from the unfamiliar?

I brought in Antjie Krog's (2006) lecture about the African philosophy of Ubuntu. She underpins her plea to embrace the unknown, to meet and understand the stranger, to connect with what is out of one's league, by pointing out the importance of the consequences of an act over the nature of the act itself. In Western worldviews, Krog argues, the act itself is the measuring point to judge its legitimacy; in African worldviews, it is the consequence or impact of the act that determines its legitimacy. Based on that, Gert and I wondered whether bringing in the notion of impact might be a key to achieve an opening to connect the economic, societal and spiritual domain.

In both examples I strive to free the organization and the individual from the strings that hold them back from doing what they think is just. By bringing together new perspectives, stories, theories, worldviews and other people or organizations, we can create new pathways stretching or avoiding the limitations they encounter, sometimes even making a leap, jumping over to another arena of organizing and sense-making.

4.6.2 Two Salient Beliefs

My two most salient beliefs about organizing and research are that

1. organizing should be re-organized, and
2. research needs to be generative to enable substantial organizational change.

These beliefs lie at the basis of this research; they enable it while at the same time needing to be bracketed depending on the phase and the related objectives in the scope of this research.

1. Organizing should be re-organized

The continuous destruction of our natural environment, which has a negative effect on our living environment, and the permanent denial of the value of diversity in worldviews and knowledge systems leading to a decrease in well-being for many, need to be overturned. Pressure on entrepreneurs to take their share of this burden is growing. People and entrepreneurs should take that call seriously and shoulder their responsibility as co-creators of the quality of life as a whole by rethinking their roles, their actions and visions, their place in the larger system, and the way they cooperate with parties other than the usual suspects. They need to find ways to work with nature, society and all kinds of groups, sharing different worldviews. Organizing should be rooted in mutually beneficial exchange between different worldviews, between different values and characteristics of thinking and acting, without losing either one's identity.

Organizing is about finding ways to serve the whole in an entrepreneurial manner, even if it leads to rethinking the core principles that organizations and people work from, and is about developing plural and multiple ways of organizing, blending worldviews and knowledge systems. All of this takes place within the context of making a difference by having an impact on and participating in the co-creation of well-being in societies and nature.

2. Research should be generative

Exemplifying practices that integrate design and research seems necessary to achieve innovation in times of change (Jaap Bakema, Dutch Pavilion, Biennale Architettura Venice, 2014).

Huge and important transformations are needed to improve quality of life for many and to revitalize nature. Research should engage with these big issues, taking up a role beyond the academic domain alone. Social entrepreneurs are in need of new ideas, new concepts and evidence-based practices. Researchers need to take a stand in the deployed transformation by generating knowledge that pushes this change forward. In doing so, research cannot stay on the side-lines, as a mere observer, but must interact with reality, with the entrepreneurial and organizational realm, to make this transformation happen. In doing so, researchers need to find ways to do this without losing their unique identity, ways of working and skills. A number of questions now arise: What methodology and method need to be developed? How can one interact and keep some distance at the same time? How can one engineer the organizational arena? Accordingly, research will become more plural and multiple. How will that influence the perception of knowledge? How can science build on plural and multiple worldviews and knowledge systems? (Haverkort, Delgado Burgoa, Shankar & Millar, 2012) How will that enrich the phenomena, insights and concepts coming from this research? All of this again contributes towards accomplishing a transformation in organizing towards social entrepreneurship.

These salient beliefs and related quests are both a strength and a weakness in conducting this research. My quest ignited this research. The path of my professional life so far has allowed me to interact with social entrepreneurial respondents, to understand their quest in developing and finding meaningful designs of social entrepreneurship and organizing. My aim is to transform tacit knowledge into shareable and transferable knowledge.

On the other hand, these beliefs might influence the interpretation of the data, and should be put to one side while data is analyzed.

My drive to develop forms of generative research colour the way I designed this research, pushing the academic beyond its current functions. It motivated me to intertwine design thinking and grounded theory using an interactive approach, carefully avoiding crossing the thin line towards consultancy. How thin that line can be I experienced in a project called 'The new husbandry'.²⁵ In this project, livestock farmers and their consultants develop innovative farming concepts in which ecological, social and economic goals go hand-in-hand with animal welfare. My role was to describe the approach that gradually developed and to transform it into a method. I therefore have had ample experience of alternating the roles of consultant and researcher, giving me a clearer understanding of what distinguishes them. Although the line still remains thin, I intuitively know when I cross it.

²⁵ <http://www.hetnieuweveehouden.nl/> 'Het nieuwe veehouden' – a programme for fostering innovation run by Wageningen University and Research Centre, Syntens and LTO.

The use of grounded theory methodology, in which the researcher's creativity is an integral part of the grounded theory inductive process, requires constant movement between interaction and contemplation. The interaction involves creating and collective sense-making in an academic manner, and the contemplation involves putting the mosaic together, connecting the pieces, thus creating a holding space from which new theory unfolds and gradually finding the right rhythm.

4.7 Summary

This chapter delineated the generative research on which this study is founded. The design of this research emerged from the space between design and science. Working on this crossover is conditional in researching a transition in the making. It positions and colours the grounded theory as a methodology for this research as creative and intertwining theory with practice. In order to understand emerging ways of social entrepreneurial organizing on a metaphysical level a phenomenological lens is required; a lens that allows us to look at and understand these emerging social entrepreneurial practices from the heart and to understand them as meaning-making and dynamic practices.

The mixed methods applied in this research support the process of intertwining practices and theory and range from ethnographic observations, interviews and dialogue to desk research and theory reviews and analysis. All methods alternate with each other and are often intertwined.

Researching a transformation in the making implies working at the boundaries between consultancy and science. Finding language for as yet tacit knowledge or for experiences moving beyond current organizational concepts requires a process of exploring and elaboration to denote the coming transformations. My expertise as a consultant was helpful in finding wording that suits the content and practices of the game changers in the case studies. Bringing in that expertise and at the same time standing firm in my academic role was the challenge that I took up in doing this research.

This design research, called generative research, which operates on the edge of science and design and consultancy and design without crossing that delicate line, enabled me to realize the objective of this study, namely, to weave recent theory and game-changing practices together to enlarge the entrepreneurial organizational domain. It thus contributed to a breakthrough in social entrepreneurship by recounting the stories of social entrepreneurs, by analyzing current theory and ways of organizing and by developing theory to understand, acknowledge and denote social entrepreneurial organizing on a metaphysical level.

Chapters 2 and 3 delineated current theory and practices on social entrepreneurship, and recent theory on social entrepreneurial organizing. Chapter 2 covered the first objective of this study by contextualizing and defining social entrepreneurship as transformative and sustainable towards a 'better world' in accordance with the Earth Charter and the UN SDGs. In doing so, social entrepreneurs deal with wicked questions and goals. These are goals that are dynamic, need new knowledge and require the bridging of different disciplines and interests. This chapter delineates social entrepreneurship beyond the current entrepreneurial tenets of rationality, specialization, transaction, profit maximization and competition, and positions it at the edge of current socially responsible ways of organizing such as CSV and CSR. It outlined the way social entrepreneurship includes giving and sharing in addition to transactions, hence changing the market into a place where

people, talents, products and organizations meet to give, share and exchange their resources or products, meaning and expressions.

Chapter 3 addressed the second objective of this study and provided an overview of transformative and sustainable ways of organizing that are discussed in recent organizational theory and theory on organizational change. It hence delineated the current state of the art on social entrepreneurial organizing. This chapter outlined recent insights into organizing to solve wicked questions based on system change methods. It outlined an enlargement of the entrepreneurial realm by including civil society and oikos, and showed how concepts such as resilience and hybrid organizations challenge the underlying assumptions of entrepreneurial organizing. Understanding organizations as organizing practices enables this study to rethink organizations aside from the current dominant grand narrative.

Both chapters contribute to the aims of this study since they describe the radical mind shift that is required to generate a breakthrough in social entrepreneurial organizing. Chapter 3 also outlined the direction in which social entrepreneurial organizing is moving, changing organizing from singular, excluding and independent towards multiple, including and interdependent.

Chapter 5 sketches five social entrepreneurial practices by telling the stories of participants and, based on the interviews, dialogues and desk research, illustrates the concept of each case study. This investigation of five case studies from Africa, Asia and Europe shows how social entrepreneurs respond contextually by bringing in culture, nature and people. Chapter 6 intertwines theory and practice on social entrepreneurship, recent theory on organizing and organizational development, and organizational concepts from the case studies to form a cosmology of social entrepreneurial organizing that enlarges the entrepreneurial organizational domain so that organizing can be recognized, developed and addressed on a metaphysical level, hence as meaning-making, transformative and sustainable practices.



5 Social Entrepreneurial Organizational Practices: the Cases

Chapter 2 defined social entrepreneurship at the outermost reaches of socially responsible entrepreneurship. It created awareness of social entrepreneurship moving beyond profit, putting social and ecological impact first, thus making profit a means. This chapter addresses the idea of social entrepreneurship as a feasible path towards a better world, as framed by the Earth Charter and the UN SDGs. Contributing to intertwined goals or working on interlinked issues, as addressed by the Earth Charter and UN SDGs, requires a radical shift in thinking and acting in social entrepreneurial organizing. Chapter 3 postulated the direction this shift in organizing might involve by discussing recent theories on organizing and organizational development. A change in the basic tenets of organizing towards multiple, inclusive and interdependent organizing comes to the surface. So these first chapters of this study substantiate the aim of this research to support the acknowledgement and recognition of people, (social) entrepreneurial organizations, academia and government, for a form of entrepreneurship that actually contributes to fulfilled and meaningful ways of living. These chapters also provide an insight into the scope, possible direction and drastic nature of the change required in the organizing of social entrepreneurship.

This chapter (4) illustrates the ground-breaking organizational designs of five game-changing social entrepreneurs. In doing so, it unveils the true extent of reorganizing that social entrepreneurship at the outermost reaches of responsible entrepreneurship implies.

This chapter covers objective three, investigating five case studies from Africa, Asia and Europe and showing how social entrepreneurs respond contextually by bringing in culture, nature and people. The five cases represent different sectors, different regions and different goals and approaches. This variety is crucial for this research since it aims to enlarge the realm of thinking and organizing of social entrepreneurship. Narrating five completely different social entrepreneurial practices unleashes a broad and deep source of inspiration for people, academia, social entrepreneurs and governments to understand and learn about ground-breaking ways of organizing. This variety also serves as a broad basis for new ways of organizing from which to derive a cosmology. Each case describes the social entrepreneurial activities, the parties involved, the people's stories, their hopes, dreams and experiences. It describes the aims of each social enterprise and their initiators. Each social enterprise uses its own language, reasoning, sense-making and learning about re-organizing organizing. Their motives differ, as do their organizational designs and their worldviews; nonetheless some common ground appears, becoming clearer and clearer with each case. This chapter describes each case in terms of its

- worldview
- multiple values
- way of organizing

Each case brings in and emphasizes different aspects of social entrepreneurial organizing, ranging from community building to levelling scales, and from nature-led to IKS-led organizing.

In the process of unpacking each case, the coherence between these different aspects of organizing unfolds and a new cosmology of organizing starts to shine through. In the next chapter I will describe this new cosmology of organizing, conceptualised as organizing fields in detail.

5.1 Introduction

At a subterranean, perhaps teleological level, every social movement or entrepreneurial experiment in time animates new modes of expression, making available to a later generation a larger range of political ideals and moral resources (Turki, 2014). Studying these game-changing cases, unveiling their underlying worldviews, entrepreneurial tenets and organizational designs, aims to disclose this enlarged area of organizing ideals, ways of acting and thinking. By describing them throughout, this research aims to speed up the process, as Turki (2014) mentions, in order to contribute to a breakthrough in social entrepreneurial organizing in the shorter term. This is the main aim of this study.

Each case study tells a story of a social enterprise aiming for positive social and ecological change. Evidence-based practices can empower people and organizations to overcome the limitations they encounter in taking up their social responsibility (Hoffman & Badiane, 2010). Each case study can serve that purpose from its own worldview, defining the value it wants to add, and how it wants to be organized. Depending on its worldview, what it wants to achieve, where it wants to add value, the availability of resources and in relation to the parties involved, it works out its way of organizing.

As the aims of this research are to inspire entrepreneurs wishing to transform toward social entrepreneurship and to fill in the vacuum of in-depth knowledge about how social enterprises are organized, the description of each case is valuable in itself. Each case study is described in as much detail as possible, using the voices and words of the social enterprise and the people involved. Stories are personalized; people are referred to in the way we spoke, often using their first names. This brings them and their stories close by and recognizable for many, which is one of the aims of this research: inspiring people and organizations. I therefore chose a narrative way of telling the case stories, hence illustrating the differences between them. The Foundation for Integrated Fisheries (SGV) is a loose association of people who think and work on the development and realization of a way of fishing in harmony with the sea and society in both a scientific and an almost poetic way. The people value their fishery traditions and cultural heritage, while at the same time negotiating with the government over regulations and the use of new fishing equipment and technology. Fishing equipment includes that designed to fish for one species only, without affecting the environment.

Enviu has a strong core and is surrounded by a large community that thinks and works with the members of the organisation. Their activities, starting businesses that contribute to quality of life and ecological sustainability, can be characterized by a combination of pragmatism and idealism. Enviu is all about realizing big dreams one step at a time. It is an energetic, positive, inspiring and surprising organization.

OS House Ghana, an Enviu business, is more seeking, reaching out to the community to figure out how to start up a business in a just way. The business is context-sensitive in finding the right way to solve the housing problem while emancipating people with low incomes.

Where Enviu is mainly driven by hope and optimism, Tapworld experiences the urgency to change our way of producing food and energy. The people in the organisation act from an awareness that things will go terribly wrong if we don't start acting in fundamentally different ways. Based on this strong emotion, they look for *the* solution. Based on reasoning and research, they come up with a solution that could actually make *the* difference; a solution based on a radically different worldview of agriculture and energy production. Their organization is more devised, less flexible and very dedicated.

The Festival sur le Niger operates in between Malian culture and more Western ways of organizing. The organisation balances the traditional and the contemporary, togetherness and individuality, and art, science and entrepreneurship. This cultural festival has thoroughly changed people and life in Ségou and made it a lively and attractive place to live in and an interesting place to visit.

Through all these different ways of organizing, a shared new cosmology of organizing shimmers. A universal new way of organizing not in the sense of a new design that can be copied, but more in the sense of common ground that can foster a wide variety of ways of organizing. This specific quality of a new organizational cosmology can be described as an adaptive, responsive and creative way of organizing. This new cosmology of organizing is diametrically opposed to the existing one – where the current one evokes uniformity and singularity, the new cosmology evokes plurality and multiplicity. Organizing becomes inclusive, diverse, layered, unique, situational and vivid. More like life itself – a continuous development of being – it is a cosmology that calls for a dynamic and situational way of organizing.

The narrative and exploratory description of the cases helps to foster a profound understanding of these game-changing social entrepreneurs, their worldviews, entrepreneurial models and organizational designs. In addition, they serve as examples of the way a new cosmology of organizing can play out in day-to-day social entrepreneurial practices.

Although each case study is told in its own way, they all follow roughly the same structure: successively describing the case's worldview, multiple valuing and way of organizing. This allows a thorough understanding of each case as such, while also providing a structure for comparing and synthesising them towards a holistic model of social entrepreneurial organizing. Hence, meeting the objective of investigating five case studies from Africa, Asia and Europe, showing how they respond contextually by bringing in culture, nature and people that serve as a source of inspiration and an acknowledgement of the imposing shift in organizational thinking and acting that can be achieved. At the same time, this investigation serves as a basis for the development of a holistic model, a cosmology, of social entrepreneurial organizing that enlarges the entrepreneurial organizational domain, both inspiring and enabling entrepreneurial organizations to become sustainable and transformative and to contribute to the Earth Charter and the UN SGDs.

5.2 Foundation for Integrated Fisheries (SGV)

Vulnerability instead of controllability (Jaap Vegter, SGV).²⁶

This case study unveils basic tenets underlying cutting-edge social entrepreneurial organizing that change organizing into an act of moving along and contributing to and with the environment rather than controlling and using it. These tenets change the organizational design radically, and root it in vulnerability and trial and error, moving slowly, with incremental and experience-based acting, harmony and harmonizing, and in a deep understanding of being part of something that leads one, rather than the other way around.

'Salt organizing' comes from 'salt living', a term most people in the northern Netherlands are familiar with. Salt living is in opposition to freshwater living, or living on the land where controlling things lies at the base of acting. Controlling the sea is not possible; you have to live with the tides, with what nature allows you to do. My visit to a family of fishermen in the northernmost part of the Netherlands actually holds one of the essences of what salt living stands for. I remember driving to a little village in the eastern part of the Waddenzee. Straight through the endless flat green countryside, I make my way to the home of the Westerhuis family.

In the kitchen I meet the mother and daughter of the family; the father and son, whom I've actually come to see, haven't arrived yet. The women and I sit and wait for them. They take it for granted, this waiting, and assume that it isn't an issue for me either. Normally, I might think something along the lines of "but didn't we agree on two p.m.?" or "am I going to make my next appointment now?" But for some reason or other it feels quite natural to fall into line.

We strike up a conversation. I ask the mother what it's like being a fisherman's wife. "Well," she says, "you just do what you have to do". Because I don't know anything about fishing, I ask what that's like. And she tells me how she used to wait on the quay for her husband, to collect the shrimp he had caught and take them to auction later in the day. Asked how often she did that, she replies that it depended on the tide and the season. Sometimes he was away for several days, sometimes less, and he always came in at high tide. It could be early morning, late afternoon or the middle of the night: being a fisherman's wife is a 24-hour job.

Once a week she took the shrimp to market to sell, loading 36 crates onto the trailer. She was always sold out by around 2 p.m. Didn't she want to take any more with her, I asked. "Couldn't fit any more in the trailer," she replied.

Nowadays her husband fishes for eels, which she sells from home, mainly to Germans. "What does she do to attract customers?" I ask. "Nothing," she answers, the customers know her. Sometimes she doesn't even pick up the phone because there are too many of them.

After an hour or so her husband and son come in. Mr Westerhuis senior tells me his life story. Now and again I ask a question and, as with his wife, occasionally I sense his surprise at my questions. He and his son work with the SGV. When I ask why they consider sustainable fishing important, the only

²⁶ Jaap Vegter, the initiator of Stichting Geïntegreerde Visserij

answer he can come up with, echoing his wife, is “it just IS important, it’s our way of life”. Later on, he adds that he wants his son to be able to keep fishing viably.

He describes how they skirt around the eel nets to identify the best place to haul them in, where the eels are. If there aren’t enough eels, they sail on or move the nets to another area. Over the years they get to know the rhythm of the fish. But it still comes down to keeping a close watch. And every year it’s different.

What strikes me is that their lives are largely governed by the rhythm of the sea and the fish stocks. The son has recently started collecting oysters as well, to a greater or lesser extent depending on demand from the catering trade. He could collect a lot more, but there’s no demand. I suggest looking for other customers. Yes, the SGV is on the case, but they haven’t had any luck yet. He moves with the rhythm of the market, just as he moves with the rhythm of the sea.

So don’t they control their own fate at all, I wonder. Of course they do: they decide when to switch to different species that aren’t regulated or graded. They decide which permits or quotas to keep or sell, but in their day-to-day lives they dance to the rhythm of the water.

On the drive back to Groningen I ponder on this further. This family is well aware that times are changing in fishing too and that many fishermen, thanks to modern technology, are no longer dependent on the tides. Westerhuis senior and junior have not chosen that option.

Salt living puts one’s actions into a wider perspective. A perspective that requires an agile and nimble attitude, that makes you part of nature in a way that you have to live with nature by listening, understanding and respecting it. This is the way SGV wants to operate as a coastal fishing venture with respect for nature, employment and fishing culture.

Jaap Vegter, the founder and initiator of SGV, explains that working with the sea is possible only if you acknowledge your own vulnerability. If you know that the sea is bigger and stronger than you are and that you need to accept that; you have to be prepared to follow, to anticipate. You watch and react, you accept that you can’t impose a model or order on the sea.

The best answer the fishermen have found to deal with this is by being flexible; flexible in terms of species of fish, fishing methods and the times when they fish.

That flexibility and that diversity in terms of activities puts them in a healthy position workwise, so the cooperative makes sure that the fishermen combine and share their permits and quotas. As a result, they are able to work with the seasons and, as individual businesses, are not tied to one particular species of fish or catching method.

What applies to your business also applies to your village or community? If everyone does the same thing, you make yourselves unduly vulnerable to outside influences. If everyone does something different, you become stronger, healthier and less dependent. You don’t deny your vulnerability as a community. No indeed, you live with it. You organize your resilience in such a way that you are able to take advantage of shifts and changes, time and time again, as a matter of course. The SGV cooperative aims to make a contribution here too.

In today’s society, says Jaap, we have forgotten what it is like to be vulnerable. We imagine ourselves to be bigger than the sea, and that sometimes seems to be the case. Larger ships don’t capsizes so

easily. And if nothing goes wrong for long enough, we start to believe that we are stronger than the sea. But it's more complicated than that, and not just at sea.

It is also about doing business differently; in harmony with the environment, with something bigger than ourselves. And you can do that only by understanding and accepting your vulnerability, your dependence. That dependence leads you to connect with something bigger, to understand it and plumb its depths, and find ways of working with it instead of trying to control it – to devise and shape ways of working in partnership with the environment.

In the same way, the Westerhuis family do not attempt to tame the sea but make use of it, living and acting in harmony with it. This is virtually the direct opposite of what most people in business do at present. They try to bend the environment to their will, to distort it, or to subordinate it to what they think are their needs.

5.2.1 Worldview: Salt Living

The way ex-fisherman Henk Rispens talks about his experience of the mud flats during his many years at sea shows how 'salt living' plays out in day-to-day fishermen's practice. Henk expresses his relationship with the sea and how the sea tells him what he needs and wants to know. It tells him where to fish; it gives him joy and teaches him about the development of the sea and sea life over time.

It (the Wadden Sea) is such a beautiful area, it makes fishing a fine occupation. Some people just look at catch weight and profit. I enjoy the water, it tells you where the current is, where the food is. Spoonbills, all sorts of birds, I know them all.

In the past an awful lot of sardines were caught and then the price went down. One or two fished on for a while, then that was that. Sprats (a small species of herring) used to be caught as well. In the last ten years they haven't really been fished any more, now they've gone, just disappeared, without even fishing for them. We had bream as well, a little present at the end of the year. Little terns (birds) too, there's a lot less of them. They used to hunt the bream, but now they've gone, the birds have gone too. They've retreated inland. In the Holland provinces now, they're making little islands for them to brood on, what nonsense! That's not normal.

You used to sail for an hour, an hour and a half, on the heels of pintails, now you don't see them anymore. There used to be a lot more jellyfish, blue jellyfish. If there was no current you couldn't fish. Now they've gone. There've been no green sea slugs for the last five years.

Bristle worms are still there, but only a fraction of what was there before. Normally, they were there every year. No one knows what happened, why things changed. Sole, brill and turbot are still there as well, but less of them. There are fish there, but they don't come to the coast. Shrimps are the only lot who aren't bothered by anything.

The way Henk describes the sea, the birds, the comings and goings of different fish, the joy he draws from being at sea expresses how he lives with the sea. He works with the sea, connects with what happens in and around it, and shows his gratitude for what it brings him – like that little treat of bream at the end of the year.

As Henk describes it, the Wadden Sea and life in and around the sea are in danger.²⁷ SGV believes it is possible to fish and revitalise nature at the same time. According to 'salt living' fishermen, the sea and others are working together for the benefit of all. It is perfectly possible to fish on the mud flats if you go about it in harmony with the environment. Led by Jaap Vegter, the fishermen are exploring ways of improving their fishing activities: operating on a smaller scale in accordance with salt living, in any case; taking greater account of the seasons; and, of course, using fishing gear that leaves the sea bed intact. Jaap Vegter says there are many more improvements to be made:

Exactly what they are, we've still to work out. So we're experimenting with fishing for different species and with different fishing methods. We are constantly studying the effects of the options we are trying out by taking samples and conducting measurements, but also by talking to nature conservationists and combining their knowledge and experience with our own. In the process we are gradually developing a sustainable way of fishing.

The core of SGV is formed by a group of fishermen who work together on a practical and viable future for coastal fishing with small vessels, based on the principles of salt living, from small or large tidal ports, from the islands or the beach. They believe the future is not in larger catches, but in quality and a wider variety of fish, crustaceans and shellfish; that is, flexible working with nature, the sea and the seasons, taking into account the wishes of society. The vision is for vibrant ports with activity that fits into the coastal landscape and employment for coastal residents.²⁸

Because the mud flats are a protected area of special natural interest, SGV explores ways of fishing in harmony with the sea. It does so by developing fishing gear, respecting the seasons and responding actively to changes in fish stocks by scaling its fishing efforts up or down and by catching different species. By working in partnership with fishing communities, the state, nature conservationists and the supply chain in an ongoing dialogue, they pursue their unique form of sustainable development in which the sea sets the tone.

Fishing for different species, such as smelt and Japanese oysters, requires cooperation with people and organizations other than just fishermen. The Dutch are not keen on exotic fare such as oysters, which is one reason for working in partnership with restaurants. Chefs often want to serve something more exciting than a salmon steak. Another reason for working with restaurants is to give fish from the mud flats more cachet on the market.

Gaele Postma, fisherman and fish shop owner: "We land our fish fresh every day. You can't get fresher. And the mud flats are a unique area. The fish from there is a delicacy in our view, and should be marketed as such. Not sold in bulk but delivered fresh every day to restaurants and the better fishmongers, that's our aim."

This is an aim that appeals to restaurateur and chef Henk Markus:

²⁷ Research done by Imares, part of Wageningen University and Research Centre, IJmuiden; interviews with Paddy Walker of the Wadden Association and Nathalie Steins of the Marine Stewardship Council (MSC)

²⁸ SGV website

The initial incentive to work with local and organic produce came from Wakker Dier (the Dutch animal welfare organization). They threatened action if the duck liver pâté wasn't taken off the Christmas menu. I didn't respond to that. But later on, Wakker Dier had got me thinking, I decided to use more organic and local produce. I've always been interested in regional produce; people underestimate the excellent products that we have around us here. It's just a pity that most producers have trouble working together. You have to go all over the region, there's no umbrella organization. You have to build up a network yourself and find out who does what.

In finding good local products, restaurants encounter the same hurdles as SGV. There is no network or natural way of cooperating. Most ecological food producers in the region still follow a traditional business model that makes them see each other as competitors instead of joining forces to change the regime for the good of them all. As Markus explains, he would benefit from cooperation, as would the fishermen, since another problem they have to face is that of delivering what they have promised or what is expected. In bad weather, small boats can only fish close to the coast or perhaps cannot even sail at all. And then your catch is limited or non-existent. And again, cooperation is the solution.

"We can only solve that", says Jaap, "in partnership with the restaurants and fish shops, in the same way that we do with the fishermen and nature conservationists when it comes to fishing more sustainably. For example, we are holding a dialogue with various chefs to find recipes for less well-known species of fish, brainstorming with restaurateurs about putting seasonal produce on the menu and talking to people in the community about ways of delivering the fish on time to the shops and restaurants. Step by step, we'll get there."

SGV is based only on the recognition of one's own vulnerability and the need, precisely for that reason, to act and work in interaction with the environment. Being vulnerable, accepting and facing it and coping with it appears to be one of the main principles underlying SGV. This vulnerability is related to the unpredictability of the sea.

Jaap Vegter has this to say: "It leads to humility in how you relate to nature. Vulnerability instead of manufacturability. A fisherman can fish safely, but nature will trick you if you're not careful. You cannot make appointments or agree on procedures with nature."

The Dutch tradition regarding the sea is different. Jaap Vegter says the following about this: "Here on the clay the monks arrived and made the first dikes and salt marshes, the idea of social engineering par excellence. A huge achievement. That still is reflected in our society." This is what the fisherman call 'freshwater thinking'. Freshwater thinking comes from the Dutch tradition of controlling water. Building dykes and damming lakes and parts of the sea is all about constraining nature. Freshwater thinking, in contrast to salt water thinking which is about adventure, risk and vulnerability, is about control, manufacturability, taking away fear, avoiding risks, prevailing over the sea and nature. The fishermen of SGV perceive that people tend to prefer to turn their back on the sea and its dangers as they prefer an artificial environment over a natural one. Most people have a static environment rather than a dynamic one and favour independence over being dependent, control over surrender and see themselves as apart from nature instead of as part of it.

In order to take care of the future of the communities and nature, another thinking pattern is needed. In the dialogue (theme: vulnerability) we delve into this idea of salt living in relation to social entrepreneurship, attempting to bring the tacit to the surface.

Only a few people are capable of salt-thinking and salt-perceiving. That is something fishermen can teach us. Salt living is realizing that things are out of your hands, that you have to deal with nature and society as it unfolds. This contrasts with freshwater (inside the dike) thinking where you assume you can regulate things and can oversee and cope with the consequences of using nature and people. To really understand the effects of human action on nature and society we need salt-thinking because that enables you to recognize the measure of all things and the ratio between scales. Most people are afraid of salt-thinking (Klaas Laansma).

The participants in the dialogue think that the 'salt way of living' is more relaxed. Surrendering to the rhythm of the sea, to the limits nature sets, is less distressing and makes you worry less rather than more. Being in control takes a lot of energy, far more than taking life as it comes. The same goes for the boundaries nature sets in the species of fish available, or in the amount of mature fish per season; taking that for granted makes life easier, but only if you can subordinate yourself to nature, based on the attitude that you are part of nature. You have to relate to nature, to understand her, you have to know the landscape to recognize its dynamic, you have to connect to the larger system to sense it, acknowledging and surrendering to nature is conditional for restoring our natural environment.

Most shrimp fishermen aren't part of SGV and use large trailers and trawlers to bring in as many shrimps as they can. During my research the shrimp fishermen are on strike, in protest against low shrimp prices, and four people are spending two days pole-sitting. As I drive into Zoutkamp I can see them there. It is just one of the many forms of action taking place. Everyone is talking about it, so their story slips into my research, setting an example of freshwater thinking in fishery. They have been on strike for weeks now. Because most fishermen are self-employed, at first going on strike seems to me to be a slightly odd thing to do. But it does make sense because none of them are fishing for shrimp at present, in the hope of bringing pressure to bear on the fish dealers. The fishermen are demanding agreements on prices and quantities.

Shrimps are the weeds of the sea, you can catch as many as you like. And if everyone starts catching more, the prices go down and you have to catch even more. The shrimps are not running out (although they do get smaller if you keep on fishing for large volumes), so the spiral can go on and on. And that's just what has happened. It is good for the consumer and the trade because shrimp prices are low and great for maintaining strong competition.

However, it is not so good for nature and society. The damage caused by shrimp fishing lies not only in the quantities caught but also in the damage done by the nets to the sea floor, as well as the turmoil that constant fishing brings to the sea and the people involved – people who work 80 to 90 hour weeks or longer. The Wadden Sea and the fishing community would certainly welcome an alternative because more agreements and more self-regulation are good for the sea and for society.

This is no simple matter for several reasons. The fishermen are not always so united and the Netherlands Competition Authority (NMA) prohibits price and catch agreements. The free market mechanisms must remain in operation, so there is no place for sector-wide agreements.

On ecological grounds, however, agreements with the entire sector would be a good idea. The shrimp fishermen have been investigating the possibility of Marine Stewardship Council (MSC) certification for some time now. However, they can only obtain this if everyone works together and is subject to the same agreements. One aspect of MSC certification is agreeing when to fish more or less depending on current fish stocks. One way to do that is to conclude agreements on fishing times, to give the sea bed a rest and the shrimp population time to recover by regularly abstaining from fishing.

In practice, the optimum catch quantities appear to be more or less the same in order to obtain a good price and to fish in an ecologically responsible manner. That's nice, you might think – problem solved. This is not the case, however. According to the NMA, no agreements can be made on fish that don't have a quota, that is, fish without a government-imposed catch limit. Self-regulation of the sector is in principle contrary to the free market mechanism: you cannot drive prices up by orchestrating a shortage, even though that may be precisely what nature needs.

So it's a stalemate: nature calls for collaboration and agreement, the economy for competition. Nature asks for less, the economy for more. Nature and society benefit from collectivity, the economy from individuality.

Shrimp fishing is controlled by governmental rules, the rules of the free market and the rules of the MSC. This is considered a typical freshwater way of thinking – not agile or nimble at all. All rules are set to control the playing fields: the market and nature. Even MSC certification, meant to mitigate the harm done to the seas, is agreed upon based on objective, measurable, and standardized agreements. This is considered typically freshwater thinking because they require a reaction to specific situations based on having a relationship with the sea and understanding what is needed in the short and long run.

All people and organizations participating in the dialogue are aware of the importance of collectivity in relation to a 'salt way of living'. Entrepreneurs, policy makers, administration and conservationists are all in favour of intense cooperation with all parties involved.

My dream is that people, all being part of the system, sit together and start thinking about the Wadden Sea. What is needed and what is important? How can we make use of the sea, and where do we cross the line? Put the outcomes down as an inspiration for policy and regulation and legislation (Klaas Laansma, policymaker).

Cooperation is considered crucial; cooperation in the sense of giving, sharing, trust and self-mastery and restraint as opposed to a more hierarchical way of cooperating based on regulations, permits and top-down management. Cooperation serving the whole, nature and society doesn't exclude people or organizations. During my research I came across several partnerships which, at first sight, maybe not have been very obvious but which turned out to make a great deal of sense within the worldview of SGV.

In Dokkum I spoke to Jan-Michiel van der Gang, who has a menswear shop. I talked to Van der Gang because he is a co-initiator and organizer of the Oyster Festival (now the 'Admiralty Days').

When I arrive in Dokkum the weather is lovely, there are a couple of attractive streets full of shops and my visit happens to coincide with a fair. Walking into Van der Gang's shop, I find a number of people gathered around over the next issue of the Dokkum magazine, which is published jointly by local businesses, hotels and restaurants and tourist organizations. They are gathered around a large table in the centre of the store, using the space as a meeting room. At the same time customers are strolling around to find something to their liking. Shortly afterwards, an acquaintance of one of the shop assistants comes in and seats himself at the other end of the table. Someone offers him a cup of coffee and they start chatting about this and that. They use the shop as their living room to catch up on the latest news.

Later, Jan-Michiel tells me that he has introduced many people to each other around that particular table in his shop. And it often happens that all sorts of new activities and businesses spring up as a result of these meetings.

Jan-Michiel is a member of the Dokkum Business Society, which aims to build a structure that can generate initiatives to strengthen Dokkum as a whole. One of its initiatives is the fair in the main street of Dokkum that I mentioned before. For the same reason he is involved in several government associations and local organizations responsible for organizing a wide variety of activities, including the Oyster Festival, in which shops and local activities, catering and education, tourism and healthcare work together to improve the quality of life in Dokkum and the surrounding area. Many of these initiatives arose at the large table in Jan-Michiel's shop with people sharing dreams and stories. Some of them get taken up, others don't. Sometimes the spark is there right away, and sometimes not until years later. You need to have patience, to wait until the time is right. The time needs to be right and, in practice, that means waiting until 'things come together' as Jan-Michiel puts it. And by 'things' he means, for example, interests, policies and readiness to invest. You need powers of endurance and the ability to see a speck on the horizon. You need the nerve to let long-term goals take precedence over short-term profit now and then.

And you need to be able to combine things, as with the Oyster Festival, which combines the traditional (the craft of the fisherman), the environment (sea and town) and the contemporary (trendy dishes). This way of starting initiatives aligns with 'salt living' and changed Jan-Michiel's perspective on entrepreneurship. Entrepreneurs do business as part of a greater whole. As an entrepreneur, you have a role in society and you interpret it in your own way, in partnership with others. It is something you work on consciously. You try to do the right thing for the community and for your own business, because you believe that those things go hand in hand. "That's certainly not easy, but it's the only way to take your place in the greater scheme of things as an entrepreneur," says Jan-Michiel.

His cooperation with SGV also sprouted from that table, resulting in the fishermen's participation in the various fairs and local activities – telling fishermen's' stories, teaching people how to clean fish, and serving delicious seafood together with local chefs and restaurants.

Jan-Michiel's story is typical of the SGV community. People, entrepreneurs, not-for-profit organizations and local government all working together to preserve the Wadden Sea, to support regional development in an area that can be characterized as greyed and deflating.

What stands out in many of the stories I heard and the activities I saw is the inclusiveness that is exercised here. SGV is a combined entrepreneurial and conservational fishermen's initiative. To reach their goals the obvious route to take would be to cooperate with the government to get the necessary permits, to work with conservationists to agree on ways of fishing and with chain partners to ensure marketing and sales. The usual way of working would have been to draw up a plan, find the necessary partners, obtaining their commitment and executing the plan as agreed.

SGV chooses another route, the 'salt route': starting an experiment, sharing dreams and stories with anyone who crosses their path, seeing where things come together, where the spark ignites, going where the energy takes you, and making use of the variety in nature, in ideas, capacities, organizations, people and goals. Perceiving their environment as they do the sea, as an environment you have to work with as it is, following the process as it unfolds and with an open mind looking for possibilities in any natural or societal reality, event, relationship or idea that can be of mutual interest. It is always within the frame of the greater scheme of things and from the scope of the well-being of society and nature in one and the same movement.

That is the worldview that SGV's actions are based on and from which their organizations originate.

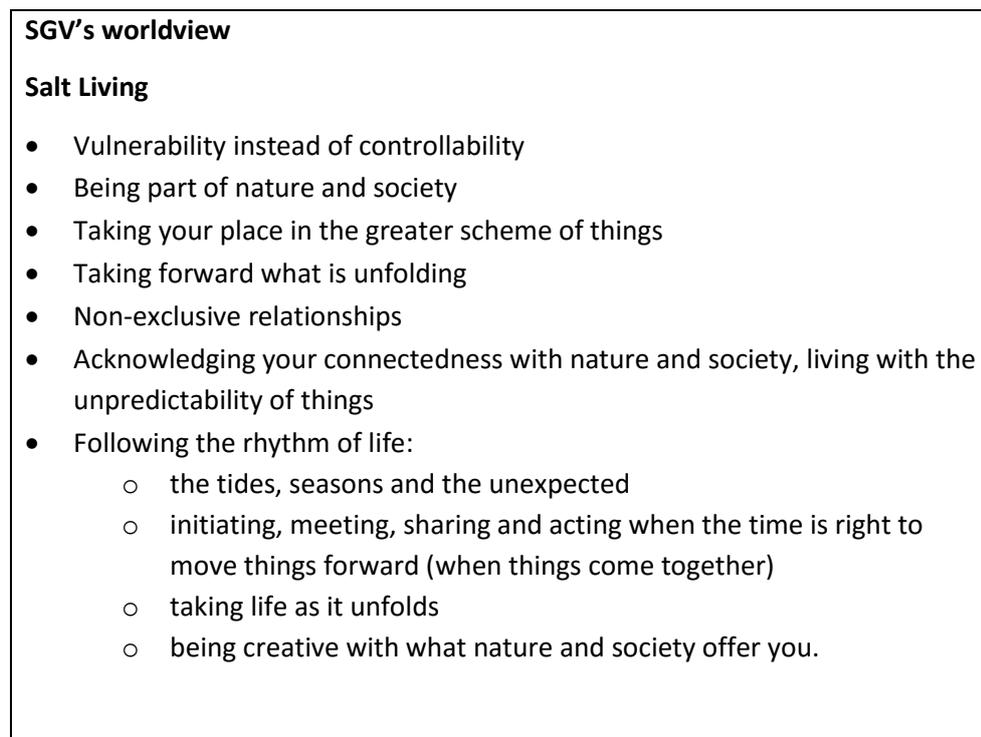


Figure 5.1 Worldview SGV

5.2.2 Salt Valuing

SGV's organizational design concept is based on the worldview of 'salt living'; acknowledging the vulnerability of life, seeing it as a strength and turning it into the major asset of SGV entrepreneurship. Thus, understanding and living this principle throughout changes the concept of organizing entirely.

Being part of the whole, being dependent, thoroughly changes a person's or an organization's position. People and organizations in the SGV community consider themselves strong and able to cope with the current economic and ecological crises just because they cope with their vulnerability. They don't deny, defeat or withstand these crises, but rather face them as something they are part of, something they have to live with by understanding and relating to it – relating to the causes, dynamics and the unpredictability of it exactly as they do in their way of fishing.

If the weather is bad, you don't go out; you simply find another activity to make your living. If there is little herring out there, you change to what is abundant. The SGV fishermen and community members believe that knowing how to live in vulnerability is of great value for our society. In this, they compare themselves with the Inuit and the people living in Patagonia, indicating that if these still rough regions that are not yet tamed or controlled by men, and the people living in them and dealing with vulnerability, were to disappear, we would lose valuable knowledge and experience. And it is exactly that wisdom that they consider necessary to deal with the current ecological and economic crises.

Acknowledging your vulnerability takes away the idea that it is up to you alone to act, to rule or to steer. Everything you do can only be understood in context: the natural context as well as the societal context. Everything you do affects the whole, the other, your colleagues, your community. The SGV community, with everybody playing a role in their activities as a co-worker, a customer, supplier, or administrator, thinks of SGV activities as more than mere fishing. They see themselves and other participants as keepers of the philosophy of salt living, as storytellers about the fishing communities and life at sea, as nature conservationists, as researchers developing new ways of fishing. That is what they consider as core values of SGV. That is what their value model is based on.

Salt Valuing

Products (things, expressions and meaning)

- Fresh fish
- Fishing experiences
- Passing on family traditions
- Serving nature and society
- Sharing the value of salt living
- Quality of life

Ways of valuing

- Connecting activities
- Agreeing on value and mutual benefit
- Valuing quality of life over profit

Figure 5.2 **Ways of valuing SGV**

Step by step, SGV finds ways to get its activities valued; first of all by the government which allows them to share permits and quotas. The government has asked SGV to work out a new way of administering their fishing, enabling the government to monitor an agile and nimble way of fishing. Together with conservationists, pollution control, declining fish stocks and misbalanced ecosystems are measured and researched. Restaurants, chefs and small retailers are buying an increasing variety of fish from the Wadden Sea, passing on the fishermen's stories to their customers.

SGV has launched its own brand, 'van de kust' (of the coast) to allow fishermen to obtain a fair price for their products. Henk Pilat of the Wadden Group Foundation emphasizes the importance of such a brand. The brand connects the stories of the Wadden Sea and the fishermen and their way of life with the products. People like to be touched by something that is more than just the thing itself. They want to share that experience. They want to feel involved in the life and experience of the fishermen. A brand enables you to add these layers.

It is not only about getting a good price. The fishermen want to make a living. They value their family history and want to pass that on to the next generation. They value family life, living a good life. This is far more important to them than striving for profit maximization only. Making this possible is also part of SGV's aims. Telling stories for the community, giving people a real fishermen's experience or collecting oysters and eating them on the mud flats is part of SGV's activities, thus enabling the SGV community to share their worldview, the importance of salt living. The community values this and gradually the philosophy becomes viable through community contributions and people willing to pay for that kind of service.

There is still a lot of work to be done, as becomes clear in the dialogue on 'entrepreneurial fishermen'. SGV needs to evolve further into a group of people recognizing market opportunities related to quality and craftsmanship; people and organizations working together to create that kind of opportunity by offering seasonal variety so that sustainably caught fresh fish can be eaten year-round. To develop that kind of activity on the market requires time and patience and a different view

on the market (Jaap Vegter), regarding the market more as a space where, based on dialogue and cooperation, value can be generated, shared and exchanged.

Intermediaries can consult and work with customers and fishermen to come up an offer that is fair to all parties involved, including nature (Harry Smit, CEO fish auction); thus, changing the game on the market where supply and demand meet to set the price, or where traders are merely looking for the cheapest deal. For that, supply chains need to be organized differently; they need to be organized in the same vulnerable way (Henk Markus).

5.2.3 Salt Organizing

Recognizing your vulnerability as a basis for action or entrepreneurship puts you automatically in a position where any action acquires meaning in relation to the context and actions of others in that same context. Isolated actions are non-existent since everything comes together in the same space. Relating to that context in terms of getting acquainted is conditional in order to take it seriously and understand that you contribute to it (for better and for worse).

To act in such an environment, to make a living in it, demands that you be connected to become as agile and flexible as possible. The more variation in activities, the better. So instead of fishing for huge amounts of a single species (which is the usual approach in fishery these days, partly due to governmental policies granting permits for one species for one fisherman only), the SGV fishermen choose to fish for small amounts of a wide variety of species.

SGV is the story of fishermen recognizing market opportunities based on their knowledge of and intuition with regard to nature and the quality and variety of fish it has to offer. This changes the organizational playing field into a field that exceeds the organization's boundaries and that provides ground to nourish diversity, turning core business into a mosaic of activities. The organization thus becomes an organizing field in which all kinds of alliances can occur, creating all kinds of things, expressions and meaning that can be valued in just as many ways.

The question of how to transform an organization into salt organizing was addressed at the dialogue on vulnerability. How may one transform what inspires you into an agile leading process that takes the place of a management plan? (Herwil van Gelder, councillor at the municipality of the Marne). SGV looks for a type of organizing that evokes dynamizing and energizing rather than fixation and limitation.

A comparison of current organizations with the way SGV is organized was summarized as follows:

We are talking about two sorts of uncertainty: one comes about due to fixation and the other due to mobility. Laws are frozen and nature is mobile. Both demand action. But the answer to something that is fixed is completely different from the answer to something that is mobile. There are two different control mechanisms. One is with a group that is interconnected and maintains the balance through diversity and dialogue. The other is where everything is completely under review, under control, and one person can decide yes or no (Dialogue on vulnerability).

SGV is based on diversity and keeps its balance through dialogue, thus being prepared for situations that are constantly changing and where standards or agreements are not easily created. This may be

likened to operating on a playing field where many factors play a role and many different players are involved, so no one can oversee the whole on their own. This requires a set of organizing principles that are:

- more process-oriented than transaction-oriented
- more dialogue-based than hierarchically based
- more steering through learning than by plans
- and more building on trust than on rules (Dialogue on vulnerability)

The SGV community is organized into three circles. There is a core group of fishermen that are actually members of the cooperative. They share quota, permits and fishing equipment. Other fishermen join SGV on a looser basis, working with them every now and then, or supporting their way of working. SGV works closely with nature conservationists, the MSC and governmental institutions to build its case as solidly as possible founded on evidence-based practices, developing appropriate administration systems and redefining rules. It also cooperates with local retailers, museums, restaurants, chefs, retail associations, wholesalers, marketers, auctions and community members, each performing various roles, either as a customer, partner or supply chain partner.

Freshwater organizing	Salt organizing
<ul style="list-style-type: none"> • Based on control and predictability • Aims for fixed goals • Single-purpose organizations • The organization is autonomous • Causal reasoning • Rule over the environment • Transactional • Unlimited expansion • Up-scaling small business into large businesses • Connecting with chain partners • Competing with other businesses • Following the rules as given 	<ul style="list-style-type: none"> • Based on vulnerability and unpredictability • Copes with dynamics • Multipurpose organizations • Organizing is interdependent • Multifactorial reasoning • Being part of the whole/environment • Mutuality or interdependency • Self-mastery and self-restraint • Connecting small-scale businesses through voluntary cooperation based on shared values • Connectedness with a wide variety of partners: entrepreneurial, community, conservation, people and (non) governmental • Sharing business with others • Moving with agility in between the rules

Figure 5.3 Organizational concept SGV

We took a conscious decision not to think everything through and organize it in advance. Precisely because we don't know how new ways of fishing or marketing the fish will work out, we say let's just do it and then find out as we go along what works and what doesn't; where we can improve or perhaps where we need to stop doing something (Jaap Vegter).

It is the partnership with the community, the supply chain and nature conservationists that sets SGV apart from other fishermen. SGV's members do rely on standard answers and are prepared to try out untested ideas. Working in partnership makes them strong, as does the constant discussing of their plans and continual re-evaluation of all the interests involved, with the aim of arriving jointly at the best decisions for community, mud flats and fishermen alike. Finding a balance between doing certain things differently and discussing them at the same time appears to be bearing fruit. Customers can see what they are doing and what they are capable of. That makes it easier to sell them something. Moreover, nature conservationists know that they are sharing all of their information with them and laying it openly on the table; what they are sure about and where they have doubts. That gives them the confidence to say "OK, go ahead", even though the precise outcome is not known. In that sense, SGV is perhaps more an economic movement than simply a business. Step by step, it is finding out how sustainable fishing can also be profitable for everyone in the supply chain, and for nature.

5.2.4 Summary

The objective of this chapter is to ascertain how game-changing social entrepreneurial organizing practices are organized. It describes five different social enterprises that differ widely in their ways of organizing, although they have one thing in common: they intend to change the entrepreneurial organizational ways of thinking and acting.

The Foundation for Integrated Fisheries, SGV, positions social entrepreneurship within a worldview called 'salt living'. This worldview implies that social entrepreneurial organizing is subject to the dynamics of the sea or to the dynamics of a greater, more powerful system of nature and society. This influences the design of organizational concepts as being in interaction with others in a dynamic environment. It requires an organizational design that is able to be responsive and resilient to that dynamic environment and to interact with it. SGV translates this worldview into an open and nimble way of organizing, seeking cooperation with a wide variety of people and organizations and considering them part of their organization in realizing their goals: small-scale fishing making a living for many fisherman and preserving nature at the same time.

SGV chooses to operate on a small scale since it considers salt living to give way to the sea and the society and cultures they live and work in. Listening, seeing and feeling them, being responsive to them, finding out step by step how to act in harmony with them and achieving the most efficacious result for all involved: nature, society and culture. This case study illustrated a social organizational concept that is small scale and locally organized; a concept that has evolved by trial and error and in interaction with many.

5.3 Tapworld

We can imitate nature. We can build new ecosystems along natural models and make them highly profitable (Willie Smits, Geodon, 2010).

The previous case study emphasizes a way of organizing that is rooted in a profound understanding of nature and culture as the guiding principles for social entrepreneurial organizing. In the case of SGV this comes from a deep insight into the vulnerability of people and organizations that are related to the sea. It results in a slow, cautious, reflective, learning and investigative way of working. The meaning SGV gives to salt living is one of surrender to and acceptance of being part of a natural environment that is bigger than oneself.

Tapworld also sees nature as a guiding principle in designing its entrepreneurial organizing, but assigns a completely opposite meaning to the notion to SGV. Where SGV is agile and nimble, Tapworld makes a grand gesture: if we follow nature we are truly in control.

These differences are exactly what this study aims to unveil. Social entrepreneurial organizing has changed the world in many different ways, from many different worldviews. This research is not about finding one new truth about organizing, but about unfolding a cosmology of organizing that allows and inspires great variety in organizing towards realizing many different intertwined and wicked goals in many different ways. The differences between the cases demonstrate this diversity while simultaneously unveiling a joint cosmology of organizing. This substantiates the aim of this research – to enlarge the realm of entrepreneurial organizing to become more sustainable and transformative.

Tapworld's biodiverse organizing stems from a fundamental reversal in thinking about agricultural production. Instead of developing crops, we should create nature. If we do this the right way we can in one fell swoop revitalize nature and grow enough food and other commodities for everybody. The concept is scientifically designed on the basis of research, evidence-based practices and technological innovations. This is no coincidence, as the initiator of this company is a scientist using his scientific capacity to create living spaces for animals in general and for orang-utans in particular. Willie Smits is a man who dares to think big, who believes that we are able to organize the world fundamentally differently, and is driven to show that it can be done and to achieve it.

5.3.1 Worldview: Biodiverse Living

Willie Smits's research follows two trajectories: one is to understand forests so that he can actually create 'natural forest lands' and the other is to combine that with sustainable agricultural economic activities. He designs customized blueprints for forests where people can make a living and where animals can find a home. To imitate nature you need to create forests on the basis of the following assumptions:

- A multistoried, biodiverse forest can capture more sunlight and store more greenhouse gases.
- This forest also creates its own rain and regulates the flow of filtered water.
- A forest provides for and recycles its nutrients under a zero waste system.
- Such forests can provide more jobs and income.

They hold our future in the form of undervalued biological capital (Smits at Geodon, 2010)

Willie is working on a database that maps all natural conditions worldwide to identify what region fits best with which ecosystem (imitation of nature) and how to make that suitable for people's economic activities and for animals to live in. Owing to the fact that species are clearly described and binomial nomenclature is well established, we are able to connect species to coordinates, date stamps, prices, and so forth. Accordingly, "we can now discover/generate best recipes for each field situation, we can enter those recipes in accurate models that can quantify the outcomes, we can "drape" those recipes over the actual field maps of the world ... and voila! Find out how much it costs you to make our planet a better place" (Smits, 2010, Geodan, slide 116).

Based on these ideas, Willie started an organization (Tapworld) to grow and exploit the sugar palm in a created forest, combining it with other crops. He has calculated that sugar palm can produce a large proportion of the world's energy without cannibalizing food production.

Tapworld (which is situated in Sulawesi, Indonesia) is a pilot project that aims to contribute to the recovery and advancement of nature and social development, based on the production of sugar and ethanol from sugar palm. Tapworld combines the growing of sugar palm, which produces sugar and ethanol, with reforestation, restoring biodiversity and social development. This project brings together farmers, communities and major investors. By means of a pilot project, Tapworld aims to show that working in partnership with nature generates economic benefits or 'added value'. More, in fact, than would otherwise be the case.

According to Willie Smits, the initiator of Tapworld, current economic thinking is based on organizations acting autonomously. Decisions are taken based on purely economic considerations. The prevailing view is that ecological and social considerations come at the expense of profit. Willie claims the opposite, and his ideas challenge a lot of sacred cows. He claims that you can actually make more profit by letting your economic decisions be guided by nature and he aims to prove it via his palm sugar and ethanol business.

To understand the philosophy of Tapworld, it is necessary to understand Willie Smits's way of being and the way he looks at the world and its problems. Willie wants to relate to others and to the world but encounters difficulties in doing so as a result of an autism spectrum disorder (ASD). He feels that he is not included, which has inspired a strong sense of justice, and he wants to stand up for those who are excluded. As a child he felt at home with animals, because they are undemanding and loyal. For his job he moved to Indonesia (Kalimantan) and it was there that he met Oetje, an orang-utan.

At a market I saw a baby orang-utan in a small cage. I felt for her. Later that evening I went back to the marketplace and I found her on a garbage belt, she was dying. I could save her. Not long after that there was another that I could save. Looking at these orang-utans I saw many similarities with children. I even got the impression that they are talking with each other, in their own way of course, but close to the way people do. I learned that these orang-utans are not just animals, they are very special and very close to us, to me, and yet they were treated so badly. So unfairly. Before 'Oetje', as a researcher, I was already interested in forests, but through her that changed into a form of activism. I wanted to give her a place to live on this planet (Willie Smits).

The story about meeting Oetje and Willie's reaction perfectly illustrates the worldview of Willie and Tapworld, putting research at the service of an emotional and ideological dream: saving his friends

the animals and believing the world can be changed into a loving and caring place. This combination of rationality, emotions and idealism can be recognized in all the layers and elements of the organization.

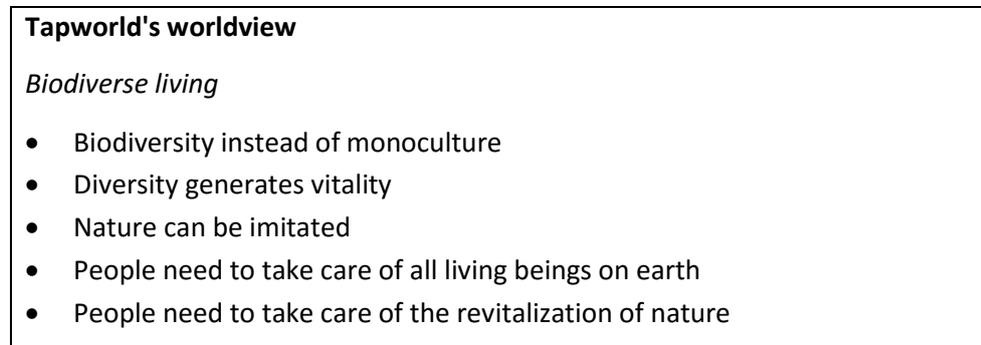


Figure 5.4 Worldview Tapworld

5.3.2 Biodiverse Valuing

Willie lives in North Sulawesi, a region where sugar palms grow naturally. Whilst doing research, Willie discovers the huge potential of this sugar palm tree: the *Arenga pinnata*, syn. *Arenga saccharifera*, or aren palm. This is a tree with specific characteristics that fitted perfectly into his plan.

The tree produces a sap from which two products can be derived: palm wine and palm sugar. The sugar can be distilled into ethanol, which can play an important role in solving energy issues as an alternative to fossil fuels. The productivity of the palm tree in comparison with other green energy sources is enormous. Per acre, it produces three times more energy than corn and six times more energy than cane sugar (Mommers, 2010).

The palm also produces fruit (kolang-kaling), starch, fibre or thatch, fuel (leaf bases and long leaves), timber and insect repellent (using the roots of the tree) (Staaaj, Bos, Hamelinck, Martini, Roshetko & Walden, 2011).

The tree does not do well in monoculture. Sugar palm grows optimally in mixed secondary forest and requires interaction and inputs from microorganisms and plants in the forest to grow productively (Ecofys, 2011). On top of this, sugar palm trees are strong and can survive fires and floods, and are hence a protecting factor for the landscape as a whole to shield against erosion and natural hazards (Smits). They belong to the highest category of CO₂ producing plants (Staaaj, Bos, Hamelinck, Martini, Roshetko & Walden, 2011).

Willie saw their potential immediately. He pictured growing sugar palms all over the world in a biodiverse 'natural' forest where animals can live and the yield measured in ethanol solves a huge environmental problem by replacing a large proportion of fossil fuels and providing jobs and income for many.

In order to ascertain where the palm will flourish and produce the most sap, one needs to look closely at local ecological conditions such as soil structure, precipitation and temperature. Looking closely at where nature faces threats such as decreased fertility and soil erosion tells one precisely where planting will benefit nature the most. If one plants the palm surrounded by a plot of mini forest, one can see nature start to repair the damage. In looking closely at the topography, where people live, their social and economic circumstances, one can establish where there is an ample supply of labour available to harvest and process the sap.

Using his own idea of how to map local natural conditions and species, combined with what the palm needs to grow best (light, warmth, humidity, microorganisms), Willie concluded that sugar palm could grow over a broad band along the equator.

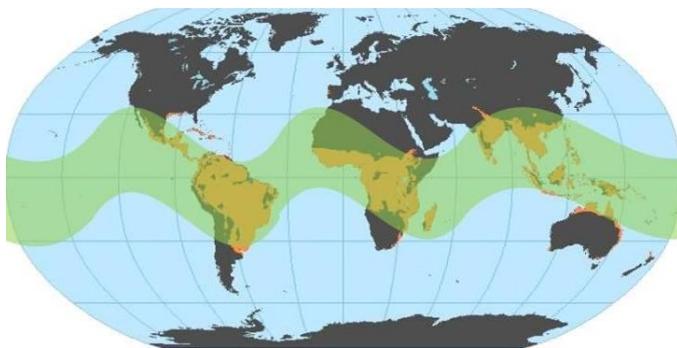


Figure 5.5 Areas with the best conditions for growing sugar palm (Smits, 2010, Geodan slide 84)

Willie consequently designed a blueprint for a sugar palm ecosystem including food crops situated on the best sites and providing a living environment for animals and a living for people. Based on this blueprint, he started trying to stir up interest in his concept, trying to convince people that this could save the world from an ecological catastrophe.

Willie sees enormous potential. Based on analyses from GIS,²⁹ he has calculated that over 1.4 billion hectares of the tropics could be used to exploit sugar palm under the right ecological and economic conditions, eventually leading to a significant improvement in sustainability. The use of only 540,000 hectares would be enough to replace 6.3 billion barrels of oil a year in a sustainable way by 2030 (Smits, 2010, Geodan).

²⁹ Geographic Information Systems

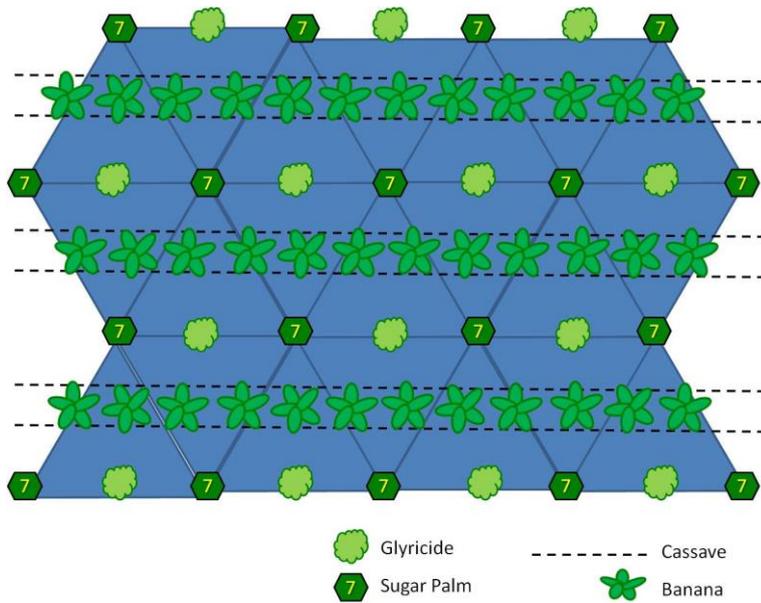


Figure 5.6 Sugar palm ecosystem (Smits, 2010, Geodan, slide 129)

By adapting the exploitation of sugar palm to local social and ecological conditions, far more profitable economic choices can be made than are often made at present. Attempting to bend nature to one's will costs more in terms of up-front investment and leads to damage and the associated recovery costs afterwards. This calls for a change of perspective in valuing food and energy production. Instead of focusing on the crop, value is placed on the crop in the environment. The crop is valued as part of nature rather than as an independent means of production.

By planting mixed forests that include sugar palm, Tapworld aims not only to improve the lives of farmers and restore forests to their former glory but also to do its bit to help solve the world's energy problems.

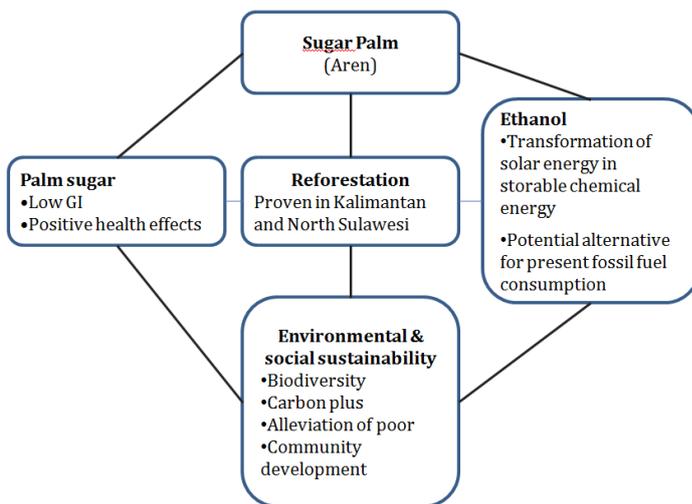


Figure 5.7 Valuing sugar palm ecosystems (based on Smits, 2011)

Tapworld is constantly measuring the output and effects of its activities. Claiming to contribute to the socio-economic development of communities and beliefs asks for a wider variety of measurements than just an increase in farmers' income. It also seeks to know how that income

affects their lives. Will they get more schools? Will their children be able to study? Will other businesses spring up in the wake of these activities? In a nutshell, Tapworld aims to discover the primary developments going on within the community in the area of quality of life.

When it comes to ecological goals, Tapworld seeks to know how the forest evolves over the years and what effect that has on factors such as soil erosion or the groundwater table. It also wants to be sure that ethanol is not being produced at the expense of food. And what other products can the forest potentially deliver? What proportion of our energy needs can be met through ethanol from sugar palm at local, regional and international level?

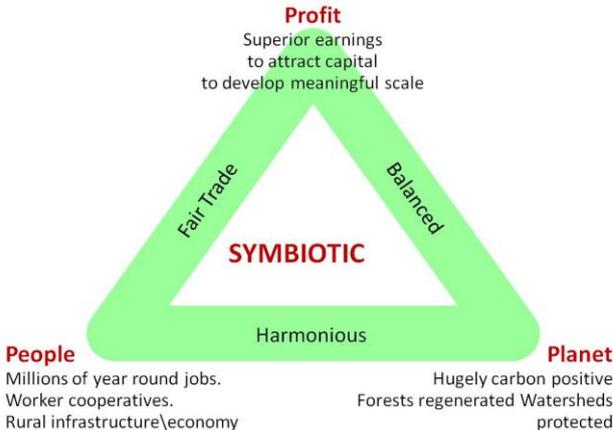


Figure 5.8 Holistic valuing (Smits, 2011, slide 13)

Smits not only develops models and concepts to realize his dream; he also develops the conditional technological equipment and socio-economic organization that is needed. The juice that is yielded is very volatile so it needs to be processed close to the farms or, even better, on site. As both scientist and inventor, Willie has developed a little factory that can produce the raw material for the sugar and ethanol factory.

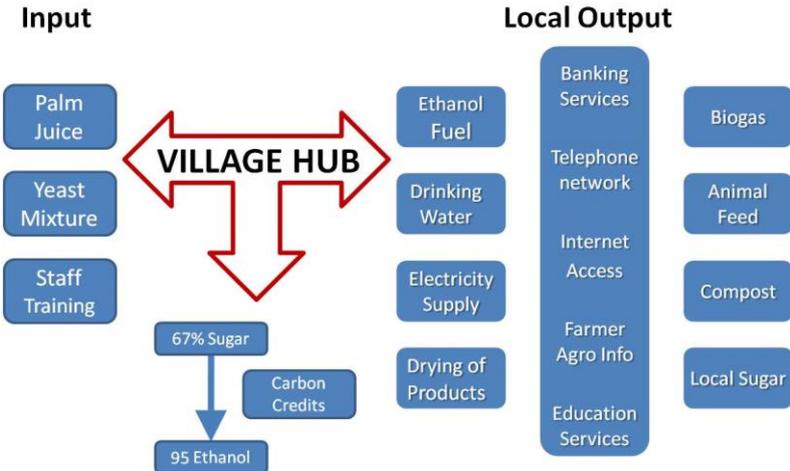


Figure 5.9 The operation of a village hub (Smits, 2007, slide 6)

Together with SPIE,³⁰ he developed a prototype, 'the village hub'. This is a local station processing palm juice into fuel and at the same time generating by-products such as drinking water, electricity, biogas, feed, compost and sugar. The technology used in the hub also gives local villagers access to banking services, telephone/internet networks and educational services.

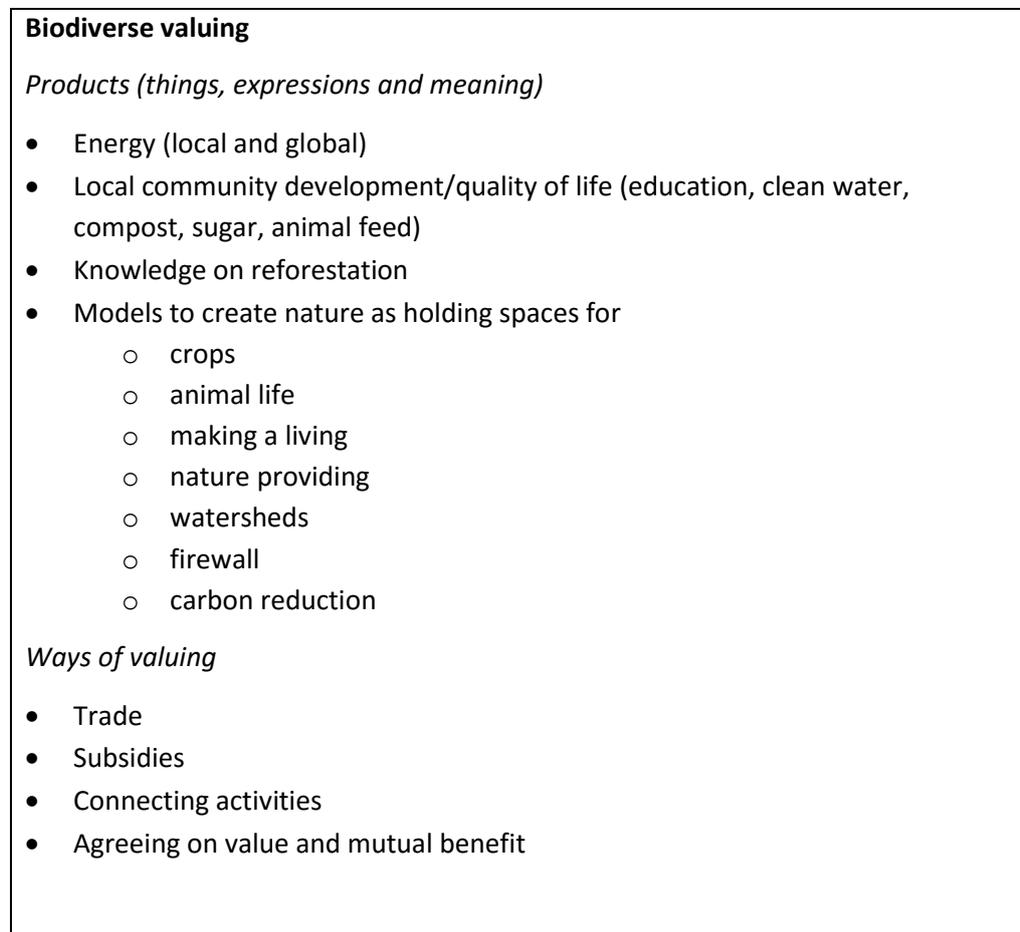


Figure 5.10 Ways of valuing of Tapworld

5.3.3 Biodiverse Organizing

By looking at nature as a means of production, not at the crop in isolation, you get nature working with you rather than against you. Letting economic activities be guided by the power of nature unleashes ecological capital for the organization. In many cases the release of that ecological capital

³⁰ SPIE is the European leader in services in the fields of electrical, mechanical, HVAC, energy and communications. SPIE enhances the quality of our environment and contributes to its development by assisting governments and businesses in the design, construction, operation and maintenance of installations that consume less energy. www.spie-nl.com

also means an effective reduction in economic investments. Costs are reduced because nature doesn't need to be adjusted or improved by felling, fertilizing or irrigating.

The same is true of the social environment. If one can perceive relationships and values that trigger group collaboration, the added value of the action of the group as a whole is unleashed, rather than that of a collection of individuals; getting a collective of local operators to work together taps into an enormous workforce, that is, social capital for the reforestation of an area.

This calls for a change of perspective similar to the one involved in looking at crops and nature. It considers individuals and individual organizations as part of their environment. Thus it requires understanding and adaptation of local worldviews.

In Northern Sulawesi (Indonesia), and more specifically in Minahasa, the area around Tomohon, the local population has a long tradition of working together in agriculture. The traditional form of collaboration is known as 'Mapalus' and combines individual entrepreneurship with solidarity. Many hands are needed during the harvest and the rice planting. At these times people work side by side on each other's land. Based on their contribution to the work, they are allocated a proportion of the proceeds from the land. In this way each person collects a range of different produce to support their family. But Mapalus is about more than just increasing efficiency and productivity. Its collective nature means that the group speaks with a single voice in its contact with the outside world, making it a worthy partner when entering into relationships with other communities. The solidarity involved also has a spiritual significance. In their togetherness, the community connects with the supernatural and with the forces of nature. Mapalus connects entrepreneurs with each other, with their surroundings and with the spiritual, and so locates them within their environment.

In Willie's vast collection of presentations, he has worked out in detail how his pilot project can best be of service to nature, the community and the economy. He has listened to the voice of the community and made adjustments in line with their values and the principles of Mapalus. He has studied nature and the conditions conducive to sugar palm growing in that area. And he has explored the techniques that are most effective and efficient for extracting and transporting the sap and converting it into sugar and ethanol. He has brought all of this together in a holistic approach for the organization, an organization built on ecological, social and economic capital that also yields benefits for all parties involved.

Tapworld aims to be a holistic organization. This means that it steers a course based on the connection between people, nature and economy. People who work with Tapworld assume that these three worlds interact and reinforce each other, and are keen to prove that in practice. As a consequence, they measure not just in order to know (and to adjust accordingly), but also to learn, to understand how that connection works and so to develop their ideas and organization further.

Based on the pilot, Willie is developing a socio-economic organization based on the steps involved in processing palm juice into ethanol. This started with individual farmers who are united by their geographical location into groups of eight farmers, thus forming a garden unit. In this unit, the first phase of thickening the juice takes place. From there, the garden juice is transported to the village hub for further thickening – a process that continues in the sugar and ethanol plants.

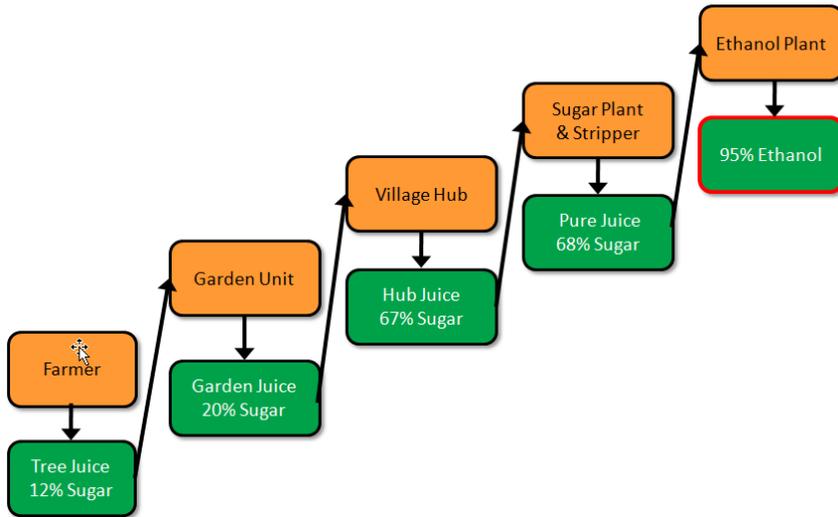


Figure 5.11 Organizational order based on production units (Smits, 2011, slide 15)

Willie designs a concept of working together based on a long list of shared values regarding local people’s income and welfare, their involvement in the execution, ways of operating and impact on the environment. “We shall endeavor to be the most ethical entrepreneur in the world” (Smits, 2011). He envisions the legal design of the palm sugar organization on two levels: international and national, based on the following structure:

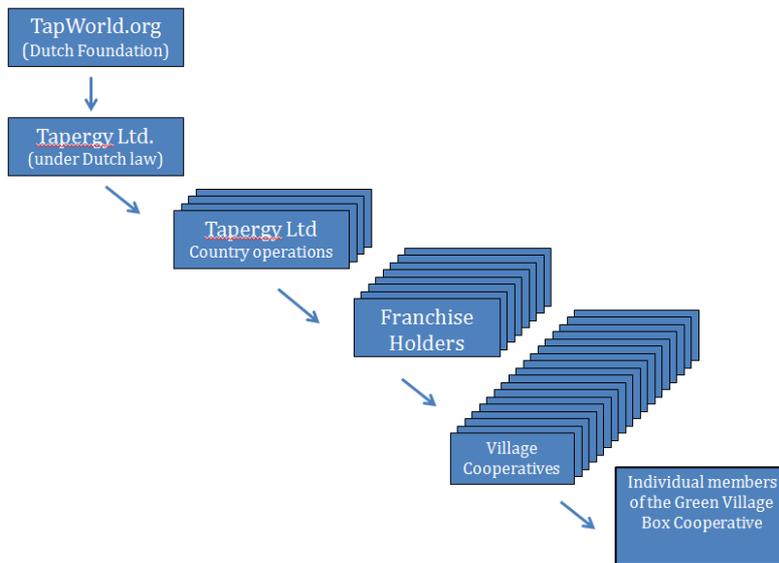


Figure 5.12 Legal structure from big to small (Remy, 2011, based on slide 2)

The whole organization is run by a foundation, ensuring the values (respect, transparency, non-corrupt), knowledge (database of local ecological conditions, ways of constructing natural forests, optimization of the growth and exploitation of the sugar palm) and aims (producing biofuel, biodiverse forests, living environments for animals, economic activities and social development for people) all over the world.

The Tapworld organization is designed in the same way as nature, based on a model combining the best of many worlds. Willie functions as a receptive and adaptive knowledge hub connecting the dots. He never stops adapting; every conversation, every article, every meeting, opinion, insight or experience he hears, sees or lives is woven into his holistic approach in Tapworld. Smits wants to do justice to all parties involved in organizing Tapworld, as he does in emulating nature. His crusade against corruption is important in this. The list of values he has collected also serves to create an organization that is 'corruption and bribery free'. In so doing he has gained the trust of the farmers. They all speak highly of him and Tapworld. At the same time, it has hampered his relationship with the government and local entrepreneurs, excluding them from cooperation.

Willie's ideas and concepts find much support from conservationists, investors, researchers and charities, both locally and internationally. Many want to contribute and participate. Companies like DSM, Friesland Campina, Shell, Arcari Capital, and Rabobank support the idea, see the potential and are interested in working with or investing in the project. Many see the huge potential for combining the restoration of nature with solving the energy crisis and at the same time earning a lot of money.

In practice this means that the board of Tapworld has to deal with many different scales of organizing, from working with local poor farmers and their families, running a local factory, to dealing with the R&D and procurement departments of multinationals.

In addition, they should be able to cope with a wide variety of organizations ranging from charities, NGOs, governments and communities to entrepreneurs, investors, research institutions, media and farmers.

The legal structure of Tapworld is characterized by a hybrid collection of legal entities. Foundations to allow donations to support (today still) economically less interesting outcomes (like clean water in the villages, developing forests) and limited companies to earn money with income from economically beneficial outcomes (like sugar, ethanol). The idea is to work with a franchise model to upscale the Indonesian pilot to other countries. Farmers will be organized in co-ops to empower them financially, managerially and legally. These co-ops are co-owners of the village hubs.

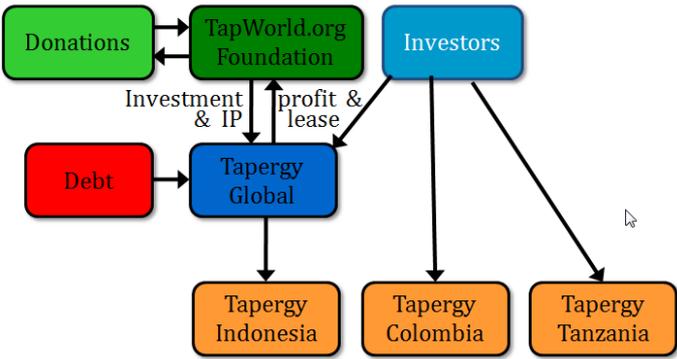


Figure 5.13 The international organizational design (Remy, 2011, slide 3)

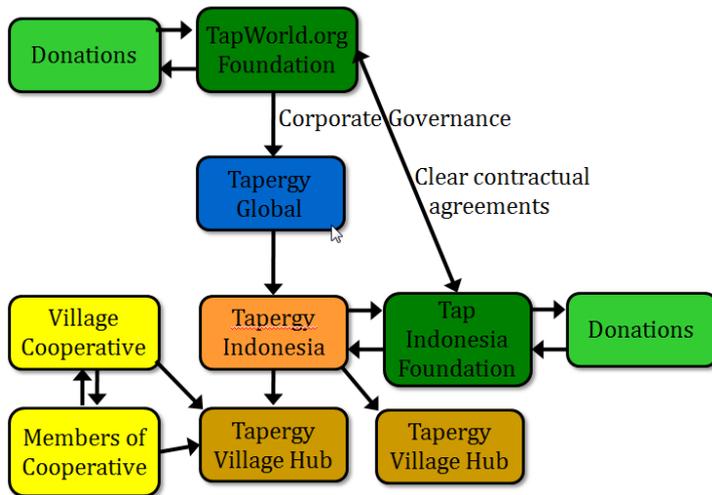


Figure 5.14 The national, Indonesian organizational design (Remy, 2011, based on slide 4)

What binds these parties, from farmers to multinationals, and from the different organizational units, is not just Willie’s design, but especially his emotional involvement. The fact that he dares to dream of a comprehensive solution is what attracts them. It is what keeps them going in realizing this project, in striving for up-scaling. They all want to be part of it; they want to hold onto that glimpse of hope that shines through.

Mono-cultural organizing	Biodiverse organizing
<ul style="list-style-type: none"> • Based on economic principles • Single-purpose organizations • The organization is autonomous • Connecting with chain partners • Driven by profit • Fixed organization • Single organizing (focus on excellence of repetitive organizing) • Separate organizing (different identities do not cooperate) • Following the rules as given 	<ul style="list-style-type: none"> • Based on natural and social eco-systemic principles • Multipurpose organizations • Organizing is interdependent • Connecting with the system • Driven by profit, doing good and mission to solve the planet’s fuel shortage for the long term • Adaptive organizing • Multiple organizing (different layers in organizing at the same time) • Plural organizing (from different identities working together) • Defining new rules

Figure 5.15 Organizational concept of Tapworld

5.3.4 Summary

This research aims to unveil the ground-breaking nature of the organizing of cutting-edge social entrepreneurs by narrating five very different practices. The previous section, on SGV, illustrates a practice that is small scale, emergent, agile and nimble. Its way of organizing unfolds and adapts over time and is highly situational.

Tapworld is rooted in a worldview that considers the natural environment as leading in defining social entrepreneurial business – leading in what to do, where, and how to do it. Like SGV, it views entrepreneurship as conditioned by its environment. Unlike SGV, Tapworld’s worldview reasons from natural and social engineering instead of fully adapting to it. Water, climate and other natural conditions and local traditions decide where to do what. Understanding the basic tenets of nature defines the way of doing it. Creating nature instead of planting crops, redesigning nature in large areas into nature reservations, hence providing abundant resources for food, feed and fuel, as well as places for people and animals to live in.

Tapworld and, to a lesser extent SGV, base their worldview on the latest scientific insights on nature preservation and restoration. They both make use of cutting-edge new technologies in executing their activities.

Tapworld designs its way of organizing as it does nature, based on biodiversity combining local and global people, organizations and values, creating a synergistic mosaic in which everyone and everything, from the tiniest to the largest, has its use, benefit and place.

This case study illustrates a social entrepreneurial organizational concept based on a universal approach that can be applied worldwide. It is a large-scale way of organizing based on a biodiverse agricultural approach that can be adapted to local circumstances and needs.

5.4 Enviu: Organizing of the Crowd

“We are strong believers in the economy of the crowd; an inclusive economy where starting new innovative business creates value for people and planet. Together we can build this economy that is all about passion, trust, entrepreneurship, collaboration and sharing.”³¹ The idea of the economy of the crowd stands at the base of the birth of Enviu.

SGV’s organizational design is local, small scale and barely defined. Tapworld’s organizational design is large-scale, global and highly structured. Enviu’s ambition is also to operate on a large scale and internationally. Where Tapworld’s organizational design is created top down, Enviu’s organizational design and actual organizing emerges bottom up. Its way of organizing is closer to that of SGV, and is just as agile, learning and open. It is also very global, being more a collection of locally based, owned and designed start-ups scattered all over the world. The case of Enviu again demonstrates the enlargement of entrepreneurial ways of thinking and acting towards more transformative and sustainable ways of organizing, hence contributing to the aim of this research. The combination of the three cases so far already unveils several examples of how social entrepreneurs respond contextually by bringing in culture, nature and people, which is the objective covered by this chapter.

Enviu is run by a huge community of volunteers from all over the world, co-thinking, co-designing and co-operating with Enviu to start up new businesses that make a difference through activities and products that actually contribute to the well-being of people and the environment, and do so in a sustainable and socially just way.

The underlying mindset for every activity Enviu undertakes is how to maintain our standard of living by enabling access to quality of life for all while alleviating poverty and restoring our ecosystems.

The idea of the organizing of the crowd is twofold: it is about working with the community and for the benefit of the community in harmony with its environment. Involving the community in Enviu’s day-to-day activities as such is improving the quality of life of the people participating, as are the results of these activities.

5.4.1 Worldview: Economy of the Crowd

Long before I started this research, I had met Stef van Dongen, Enviu’s founder, at various events. At most of these he was a speaker and almost every lecture started with his story of how he decided to start Enviu. It goes like this: Stef van Dongen comes from a family of entrepreneurs and originally intended to become a millionaire by his thirties. After a trip to Indonesia where he narrowly escaped death during a volcanic eruption, he decided that life was too short not to follow his passion. He resolved to follow his heart, his love for life, nature and people, and his conviction that it must be possible to create a business based on having a positive impact and making a profit at the same time.³² In 2002, Stef started Enviu, expressing the company’s ambition as follows: “We want to change the world and entrepreneurs are the ones that can make that happen. If what you do creates

³¹ www.enviu.org/about-us/our-vision/

³² <http://www.stefvandongen.com/?p=181>

value, it has impact.” He saw what Google did as an example. Google changed the world of information technology with only a handful of people. So it is possible to make a difference, to evoke a huge change with a small team. The big difference between Google and Enviu is that Google is stock market driven and Enviu is impact driven.

Enviu and the businesses they start evolve from the wisdom and the energy of the crowd. Enviu, according to Stef, is an organization based on love and sharing. He believes that the best way to make a difference is by co-creation: bringing together knowledge, understanding and expertise from all over the world, to find the best possible solutions to improve quality of life for many.

Enviu develops world-changing businesses that have a positive social and environmental global impact, seeing them through from initial idea to launch. “Together with our community of over 10,000 people from over 30 countries, we generate innovative business concepts and build partnerships to address local social and environmental issues. To realize our start-ups we work with entrepreneurs, businesses, investors, governments and various other stakeholders.”³³

“It all starts with a social or environmental problem in the world that needs a good business solution. To generate ideas, we mobilize the expertise and creativity of our community (crowd sourcing).”³⁴

The people in Enviu’s community share their knowledge, experience, energy, and network and give their time voluntarily, all to support Enviu in changing the world in an entrepreneurial way. Talking to Reinke Keizers-Bouma, a volunteer at Enviu, she tells me how important she believes its volunteers are to the organization. Her story is representative of that of many other volunteers that I met in this case. She describes volunteers as the lifeblood of Enviu. The blood in its veins. What gives the organization life. Without the community, Enviu would never be able to do what it does; it might not even exist. I want to know exactly what she means by that. One obvious reason for her comment might be that Enviu doesn’t have the money to pay everyone and that it needs a lot of people to help it achieve its ideals. But that’s not what she means. We search for the words that will make her meaning clear. Words such as ‘anchored’ and ‘rooted’ in society crop up. But also ‘dialogue’ and ‘designing things together’.

I’m keen to pin it down, so we cast around for some examples. I recall one given by another volunteer who told me that what is special about Enviu is that it gets people involved, in an undemanding way, in some of the toughest problems of this day and age. Ecological damage, threats of energy shortages and unfair distribution of the world’s resources tend to make people passive rather than active. Say you go out and a meter on the dance floor shows you how much energy is being generated – you become aware of the energy issue without it immediately becoming a big deal. You want to participate, spurred on by options and opportunities rather than by blame and difficulties.

That is partly what she means. But another vital aspect for her is that the energy that Enviu needs to help it bring its ideas to life can only be obtained from people; from their participation, their

³³ <http://enviu.org/about-us/>

³⁴ www.enviu.org/how-we-work/

enthusiasm, their ambassadorship, their conviction that things can be done differently. Whether an idea ‘makes it’ and leads to a business depends on the amount of energy that people are prepared to put in. But that’s not all. This participation by volunteers is vital not just to generate energy but also to reinforce the quality of an idea. To match it as closely as possible to what is going on and is possible in society. To get a clear picture of what works and what doesn’t. These people represent the voice of the community, provide energy and add knowledge and experience that do not exist within Enviu’s core organization. It is only through this process of co-creation with the Enviu community, and hence with the volunteers, that Enviu can achieve success. It is all about deployment of the wisdom and the energy of the crowd for the well-being of as many as possible, as Stef van Dongen says.

Enviu uses a four-stage process for creating new businesses, starting with idea development and followed by concept development, pre-start and start-up.

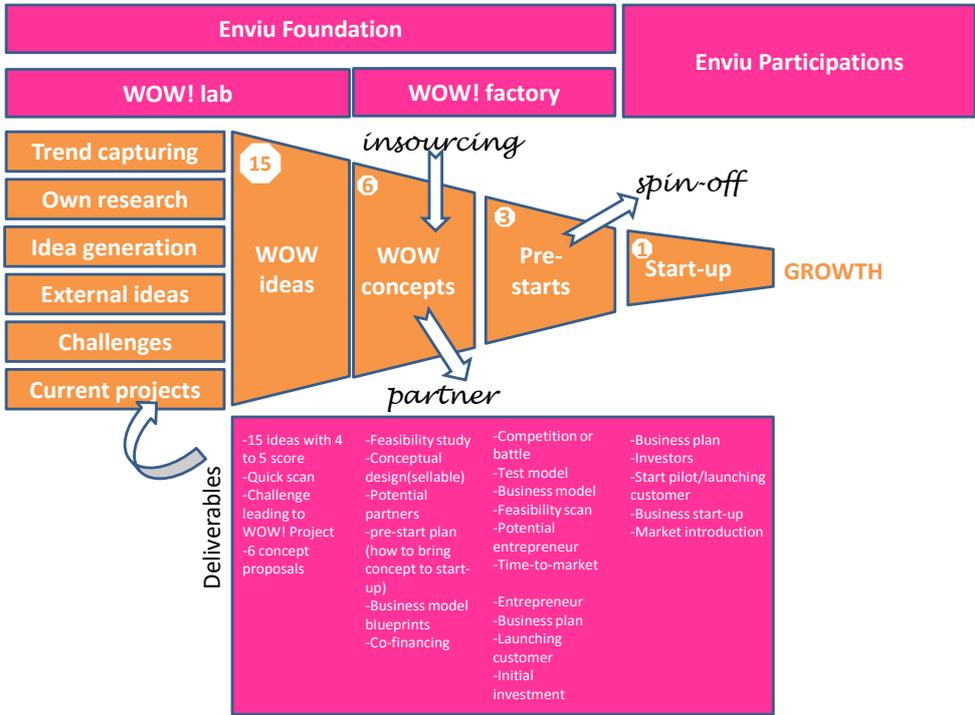


Figure 5.16 Enviu incubator process (Van Dongen, 2011)

The role of the community varies in the different phases of the process. Until the start-up, the driving force behind the process is the interaction with the environment, the community that provides knowledge, experience and energy, and receives them in return. What you give in this phase is not lost but is enriched with the ideas, knowledge and energy of others. Everyone becomes better, wiser and happier as a result of this joint creative process. Until the start-up the idea is, in a sense, owned by the collective or community; owned in an intellectual and emotional sense. Physically, it is Enviu’s. And necessarily so, because this is the only way to organize a start-up in which the concept becomes the property of a business. In today’s economy, it’s rare to see a collective development lead to a business. Much more often, you see a future entrepreneur anxiously hugging his idea to himself, for fear of competition for example. The assumption is that, if everyone can do what you do and knows

what you know, the added value of your product or service will be diminished. At Enviu, they change that way of thinking around. Sharing increases the added value and acceptance of your product. That is what Stef calls entrepreneurship based on the economy of the crowd.

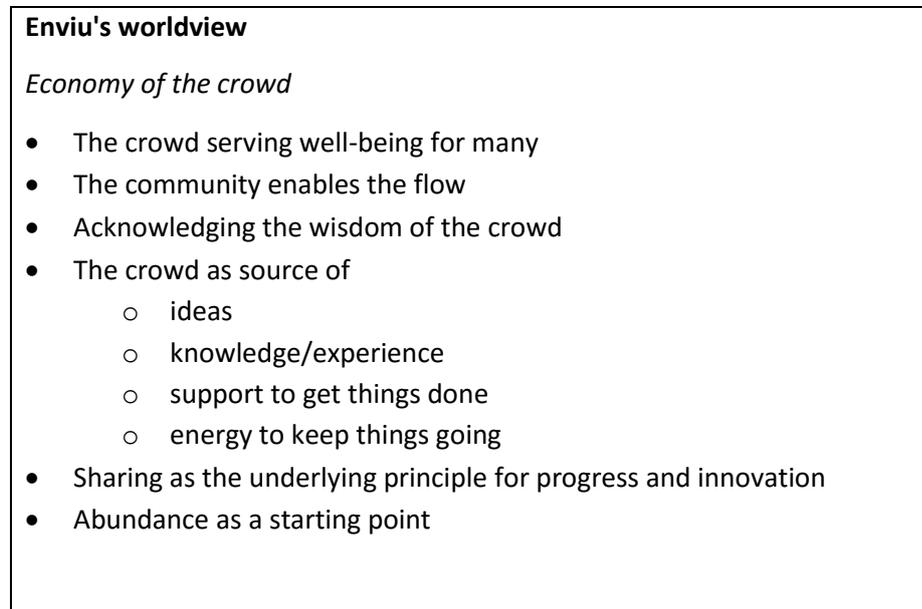


Figure 5.17 **Worldview Enviu**

5.4.2 Valuing of the Crowd

Focusing on access to quality of life means measuring the output of the company in terms of increasing well-being of people instead of doing well through continuous growth of capital or profit. Stef van Dongen: “Quality of life is that people know who they are and determine their own happiness and in any case can make sure they provide for their basic needs. It is also about personal development, and living in harmony and mutual trust with the people around you. About being able and allowed to practice meaning, and some degree of spirituality.”

Others define quality of life as living in a safe and durable place, having sound relationships, caring for the environment, being recognized for who you are as a whole human being, having access to goods and services like transport and education, and feeling protected.

There is no clear definition of what quality of life is or should be. The idea of well-being is an open concept that can be interpreted in various ways. There is no judgement on what people see or experience as quality of life as long as it doesn't conflict with the basic values of Enviu: well-being for many and restoring the earth.

Restoring ecosystems doesn't mean, according to Enviu, stopping using them. You can use them as long as you make sure they can recover from what you took. Sources must be and remain sustainable.

To find the best ideas, to create solutions with the largest impact, to solve technical problems and to design just organizational models, Enviu uses the power of the crowd. A large community from all over the world co-thinks, co-designs and co-creates the Enviu businesses. People get acquainted with the Enviu community in various ways. Some sign up spontaneously on the basis of others' stories, others apply for specific projects, or come in with a developed idea or business case. Enviu aims to be an inspirational, energizing and innovative space. For that, it organizes all kind of virtual and real-life meetings and events, using many different media, continuously inviting people to participate. Examples are brainstorming on societal challenges, possible applications of new technologies or new business models, or think-tanks to develop a specific concept, expert meetings to solve a problem in one of their projects, and contests to design prototypes of sustainable houses, for example.

People get involved in the Enviu community for various reasons: out of interest in a specific topic, the energy that they get from working with like-minded people, to contribute to a better world, to be acknowledged for their talents, to get their idea realized. All motivations are welcomed, again as long as they don't violate the underlying values of Enviu: contributing to well-being of people and restoring nature.

If people join forces they can move mountains. The Enviu crowd operates on a global and local level, and consists of people from all over the world, rich and poor, old and young, men and women, coming from different cultures, academic or practically trained, with a scientific or indigenous education, all contributing from their own skills and experiences, and all driven to make that necessary change towards a more sustainable world.

The leading principle underlying this organizing of the crowd is the conviction that companies can and should make that difference; that eliminating poverty and restoring ecosystems can best be done in an entrepreneurial way.

Enviu believes in the power of the crowd; together anything can be done. In 2011 Enviu started a crowd-funding project to set up an investment fund for new start-ups. By January 2012 they were able to launch the following press release: "Enviu, a sustainable business developer from the Netherlands, raised 100,000 Euro using equity-based crowd funding platform Symbid. Enviu attracted 372 investors from all over the world, breaking the national record. Enviu will use the 100,000 Euro to invest directly in new start-ups developed. This success shows the promise of using crowd funding as way of raising capital for small companies."³⁵

In 2010/11 Enviu launched two businesses, continued two previous launches to a more durable phase and generated five ideas, four concepts and one pre-start (OS House).³⁶

Organizing the four phases of the development process is, like the Enviu community itself, discovery driven. It does plan ahead, but it just as easily lets that go. Every day has its cheerful moments and its

³⁵ Enviu press release, 6 January 2012 <http://enviu.pressdoc.com/>

³⁶ Organization in 2011, Enviu presentation: we start world changing companies, 2011. In the 2012 annual report 9,600 community members were registered, 1,500 of them are core members, coming from over 30 different countries

moments of grief. That isn't easy for everyone. Often analytical and linear thinkers have difficulties with this way of organizing things as they come, based on new insights evolving in the moment. At the same time Enviu really needs these thinkers to make sure the arguments underpinning their reasoning are correct and complete.

In this Enviu process, people have different roles and responsibilities. Some are more process-oriented, while others focus more on content. In the first stages everyone can participate, but as the process progresses you need more specific expertise. At the beginning you want diversity, at the end maximum expertise.

Global networks contribute in local clusters. People should be able to choose for themselves where they participate in the process, not the choreographer, who only invites. People participate in the process because it gives them energy, or because they learn something or pick up ideas they can work on for themselves or with other people in the Enviu community or beyond. The process is a learning process in itself that is continuously improving.

People from both the local community and the global community collaborate online and offline in the various stages of business development. All working from inspiration and joy, across generations, using the creativity of young people, the experience of older people and the energy that comes from collaboration to make something happen that brings the realization of quality of life for many within sight.

An important indicator to see if an idea is strong enough to pull it through the whole process is if it generates energy in people. Do people like it, do they want to spend time to make it happen, do they want to invest? Is the idea or concept really taking off? Is it contained by the crowd?

Besides containment, ownership is an important indicator. Is the owner of the idea living up to it, and is there an entrepreneur that really wants to make it happen?

Last but not least is the WOW! factor of ideas and concepts. Is it innovative, is it really going to make a difference, is it going to have a big impact for many? Just a good idea is not enough. It needs to generate an impact, preferably a huge impact on restoring the environment and increasing quality of life for all. Only then is an idea or concept WOW!

Staf van Dongen compares the Enviu business development process with inviting people on the stage to dance together, showing each other and the world the best of themselves, contributing to innovations and innovative processes based on what they feel they are good at. So it is not the organization, the employee who determines who can do what best. That is left up to each participant and a process of self-organization and learning. People are invited to join but the way to do so is up to them. The Enviu process from inspiration, ideas, concepts, pre-starts and start-ups is designed in a way that facilitates this self-organization and enables and empowers people to share their input (talents, skills, ideas, networks) for the benefit of the whole. They trust that in the end all will benefit from the experience and the outcome.

This trust is based on the idea of abundance. Acting based on this principle of abundance is also the main pillar underlying the organization's belief that it is possible to eliminate poverty, to restore the ecosystem without losing our current standard of living as we know it in the West. In so doing, Enviu changes the zero-sum game that underlies most entrepreneurial thinking: if I take a bigger share of

the pie, the others will have a smaller one. Enviu claims there is enough for everybody, we just have to change the way we think about property and to join forces to make it happen.

One of the notions that Enviu changes is the idea of property as a condition for using things. They change that into defining ownership in terms of having access to utensils. Exactly in the same way that the Enviu community shares ideas, knowledge and networks, they bring buying access into transactional thinking: many people can buy access to one and the same object which is shared in use. That doesn't decrease quality of life, but does decrease the impact on the environment. Enviu is unconditional in compliance with the principle of impact first. This implies that alleviating poverty and restoring ecosystems is their core business.

Since Enviu develops a wide variety of concepts for various mostly mixed markets (government, NGOs, business and consumers), they come up with a wide variety of compositions of blended values, including a wide variety of investment and charity concepts and ways of selling, hiring, accessing, sharing and giving products and services, leading in combination to a sustainable business case.

As already mentioned, in 2012, Enviu experimented for the first time with crowd funding. The business model of one of Enviu's companies, Three Wheels United (India), is based on the company's purpose of improving the living conditions of 200,000 Indians.

Their goal is to replace polluting two-stroke engines with cleaner four-stroke engines. This ensures that taxis (rickshaws) can drive 30 to 50 percent more miles per gallon of gasoline. An adjusted design of the rickshaws makes it possible to use them as a mini supermarket and to rent out the sides as advertising space. Together, this enables drivers to raise their income by up to 70 percent. Having 50,000 converted tuk-tuks on the road within five years would serve the purpose of Three Wheels United.

Local banks are participating in the project, providing drivers with affordable loans to purchase a tuk-tuk. At present, drivers often rent their tuk-tuks on a weekly basis at inflated prices. The project also ensures that drivers have access to social services and insurance. As a shareholder, Enviu receives a share of the margins.

Three Wheels United makes a contribution, for example, as an intermediary in the provision of financial services. Enviu's profits are ploughed back into investments in new companies in India and elsewhere.³⁷ In most cases Enviu builds up business models for a group of entrepreneurs (organizations or people), not just selling a product but also enabling people to buy and exploit it, as in this case enabling rickshaw drivers to buy a rickshaw and exploit it in various ways. In this way, different companies benefit from a new product or service that in the end reduces air pollution in overcrowded Indian cities and alleviates poverty among rickshaw drivers. In this example, Enviu

³⁷ Information based on Rabobank newsletter for starting entrepreneurs. www.ikgastarten.nl/nieuws/3416-enviu-maakt-tuktuk-schoner.html

developed the idea of less polluting rickshaws into an entrepreneurial concept for rickshaw drivers, local bankers and insurance companies, and Three Wheels United.

Enviu also works the other way around. This is what Vincent van der Meulen³⁸ did when he started thinking of affordable housing for people leaving slums. “At the moment the market is there, and Enviu wants to make a difference for those people, we have a kind of moral obligation to address those things.” So he took up his responsibility as an architect, designing houses that contribute to sustainability and improvement of quality of life. The idea was to get free ideas, free designs for houses, into the world, so everyone can benefit.

Valuing of the crowd

Products (things, expressions and meaning)

- Startups
- Consulting other companies in setting up social enterprises based on their four-phase model and experience
- Invented products that are sustainable or that contribute to sustainable solutions
- Improving quality of life of its community members:
 - increasing energy and inspiration
 - feeling rewarded
 - the ability to contribute
 - being a member of a meaningful community
- Improving quality of life of many, the start ups are working in
- Giving access to products: things and expressions (instead of selling ownership)
- Making a living
- Mitigating pollution and climate change

Ways of valuing

- Sharing/giving/trade/exchange of abundant sources
- Agreeing on value and mutual benefit based on impact
- Co-ownership or shares

Figure 5.18 **Ways of valuing of Enviu**

Enviu looks for social or ecological problems and solves them as a starting point for new entrepreneurial activities, finding ways to exploit them in a way that everyone benefits based on valuing services, products, ideologies, use, social and natural impact, all costs and benefits.

³⁸ Interviewee Vincent van der Meulen: Architect and partner at Kraaijvanger www.kraaijvanger.nl/en, <http://www.kraaijvanger.nl/en/projecten/?architect=vincent-van-der-meulen> Initiator of OS House

5.4.3 Organizing of the Crowd

Someone told me: The world is dancing the waltz, everyone in its own space. But Enviu are street dancers, dancing all over the place (Stef van Dongen).

Enviu is a hybrid organization blending a foundation (breeding ground for ideas and concepts) with a participation foundation (financing concepts and pre-start-ups), a holding company (partial owner of the start-ups) and various BVs³⁹ (new businesses partially owned by the holding company, idea owner, community, investors and other people or parties considered involved, entitled or contributing to the business). The Dutch tax authorities recently approved this hybrid organization.

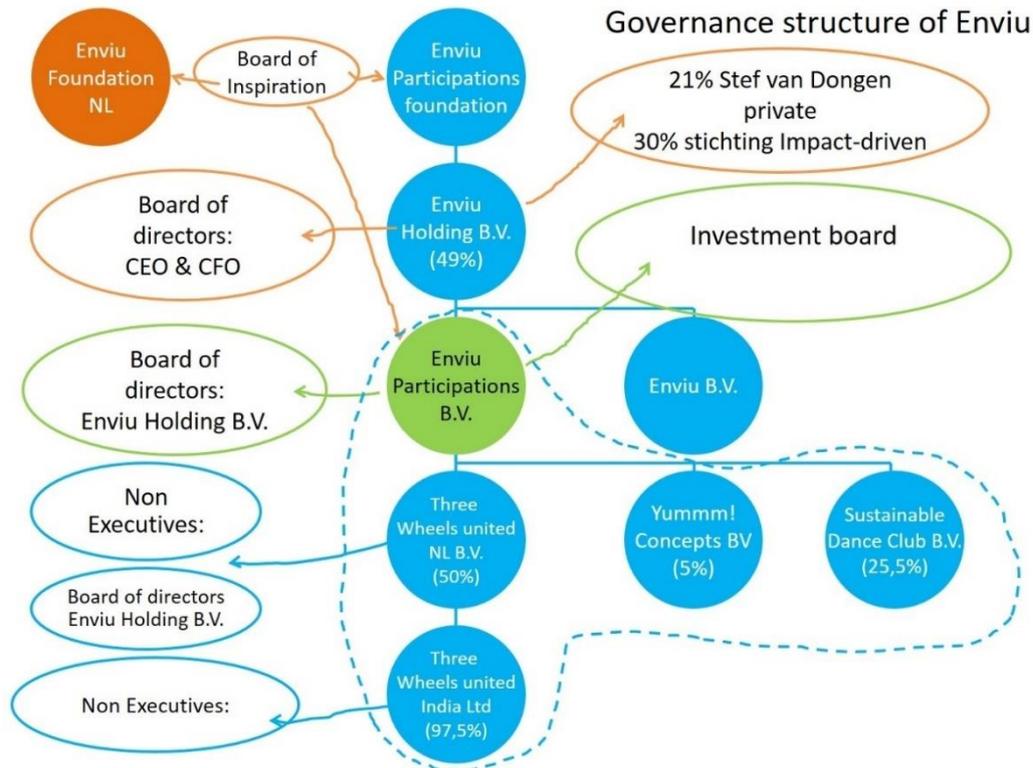


Figure 5.19 Enviu, a hybrid organization (Enviu, 2011)⁴⁰

³⁹ BV: Besloten Vennootschap, similar to a limited company

⁴⁰ Organization in 2011, Enviu presentation: we start world changing companies, 2011.

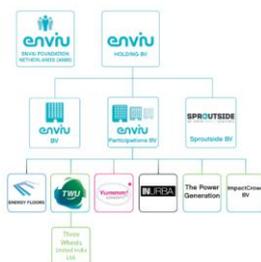
For current organizational model see: <http://enviu.org/about-us/organization/>

Enviu had an income of EUR 1 million in 2011 and 1.4 million in 2012. In the second quarter of 2011 they raised EUR 3 million of capital in start-ups. It had a team of 20 full-time employees, supported by an average of 60 interns per year and a worldwide community of more than 8,000 people.⁴¹

Enviu is convinced that property should change from ownership to access. Stef wants Enviu to facilitate access to business development. He is still struggling with how to apply the idea of access instead of ownership in the property structure underlying the Enviu organizations. Meanwhile he aims to design the Enviu organization based on the newest, cutting-edge concepts that are accepted by tax and government regulations right now.

The organizational form evolved step by step over time, and will evolve further into the future. Ideally Stef would like the company to belong to everybody. However, when money is involved you need a structure, if not only for tax reasons. Tax regulations in the Netherlands do not allow organizations to combine for-profit and not-for-profit activities. In addition, investors, charity organizations and partner organizations do ask for an official structure. The current hybrid organization allows Enviu to combine their various activities, for-profit and not-for-profit. It enables many people to become co-owners of Enviu or one of the start-ups. For every business launched by Enviu, the distribution of shares is thoroughly thought through. Basic principles underlying that dialogue are based on honouring the contribution of everyone involved: originator of the idea, co-thinkers and creators, investors, Enviu and organizations and people who are involved in making the new business a success: (local) entrepreneurs, the community, organizations in the chain and customers or their representatives.

Stef van Dongen is one of the shareholders in the Enviu holding company. In his particular case, a distinction is made between sharing profit and having a say in the company: “Stef has a major say (50%) but not a majority interest in profit (30%). The foundation owns 50% of the Enviu shares, Stef 30% and the employees, only two now, get a half percent. If all goes well, that number will increase.”⁴² Jesse van der Zand explains that most of the people working with Enviu are not particularly interested in having shares. They enjoy working with Enviu, but do not care so much for organizational issues and control. They prefer to be more self-organized and less encapsulated in the structure.



⁴¹ See the 2012 annual report for the latest facts and figures: <http://enviu.org/wp-content/uploads/2013/02/Enviu-Annual-Report-FINAL-webversie.pdf>

⁴² Jesse van der Zand, Legal and participations, Enviu

People work for Enviu because they are appreciated for their talents and ideas and because they can do things their own way. People can organize themselves and over time Enviu has become more and more professionalized in self-organizing. Enviu aims to become more of a platform which invites and facilitates people to work together. With the latest initiative of Enviu, “Enviu in the world”, they facilitate local Enviu organizations to go through that process to find their own way of self-organizing.

Status is not an issue at Enviu. People here are sensitive to success. They are very proud to work in this environment; with these principles they consciously choose. It is absolutely not done to talk about each other, as I often see in other companies, with disastrous consequences.

I consider that an indication of the standards and values we live up to. People feel connected to each other and to the organization, there is a sense of belonging, which I find a relief compared to the detachment I see in our society. No one has a lease car here. That makes sense, according to people here. They are conscious in life which is considered to be about more than just consuming (Cornelis den Boer).⁴³

In the eyes of Enviu, changing the world can only be realized by people sharing their capabilities, ideas and enthusiasm, driven to make a difference for the whole together. Therefore Enviu is also driven by care for people. Stef van Dongen emphasizes the importance of spirituality in education, meaning a shift in orientation from functional to personal. Children need to discover what drives them, what they are passionate about, and must be empowered to develop and use their talents for what they believe in. Teach them to look at the world in a more holistic way, understanding that owning money and things is not the only key to well-being. Young people coming from university are looking for meaning, for freedom, for ways to contribute to something they consider worthwhile. Enviu offers them that opportunity. Being part of the Enviu community gives them a feeling of being someone who can make a difference, based on who they are and what they believe in.

Natalja Heybroek, an intern at Enviu, studies international business management. This curriculum focuses on “the basics of how it normally happens in existing companies”. Owing to her internship she is able to understand and work with business concepts that go beyond what she has learned so far. When I ask her if she can bring her new insights into the school programme she responds:

Maybe in ten years ... At the moment it is very structured, there is no room for these things. There is one course, ‘current issues in business’, where sustainability is a subject. But still not in the innovative way Enviu is dealing with it.

Consultant Cornelis den Boer⁴⁴ explains his involvement in Enviu on the basis of his stage of life:

⁴³ Interviewee Cornelis den Boer, Advisor to Enviu, former director of ING bank

⁴⁴ Cornelis den Boer is one of the consultants who support Enviu based on their long experience in business. Den Boer was a director at ING until his retirement.

I know three phases: earning, learning and returning. I am in the latest phase of my life. Until my retirement I was dedicated to profit optimization. Now I want to use my knowledge to contribute to the development of a new economy.

Caspar Dickmann, chairman of the board, elaborates⁴⁵:

In a new economy, learning, earning and returning coincide.

And that is exactly what Enviu does.

The organization is constantly changing. It learns quickly and is adaptive. Change is easy, because everyone is fairly new, and for the ones already there for a while, change has become a natural attitude. Change is part of the organization, as well as sustainability.⁴⁶

Wanting to make a difference, changing the world, and the open and adaptive organization is what attracts many people to Enviu. Stef sees his team as a group of choreographers that lead people who want to dance to change the world. People who want to dance because that is how they feel inside. Not because they want to be seen by others. For example: sometimes investors arrive in a Porsche. Fine, but only if that Porsche represents their passion and not if it stands for status, or to make an impression on others with something that isn't yours by heart. Van Dongen says that: "The choreographers are the ones that contain the organization's culture, they must be pure." People working for and with Enviu have to believe, indeed, that sharing leads to something, since Enviu is based on sharing. Sharing ideas, knowledge, capital, based on the assumption that through sharing the value of it will increase.

When I ask Stef how he sees ownership of, for example, an idea in this sharing community, he answers:

Yes, everything is for everyone. But you have to understand and own what is yours before you open it to others. You can make that claim of ownership before sharing. Others will add what is theirs. You always get something in return: that can be money or an improvement of your idea, a better draft design. I firmly believe in that.

Everything that is shared will grow, improve or be enriched.

Enviu works with people who are talented, people with character, who are able to confront their ideas with what Enviu is doing. People who are free and value the importance of meaningful entrepreneurship. People aiming to make a difference so we all can live on this planet without poverty and in harmony with nature.

Without the community Enviu wouldn't exist. The community keeps the organization on its toes. They bring in their ideas, share their doubts and insights about the ideas, concepts and start-ups, but also about Enviu itself. About the way things are organized and conceptualized, and the way they are involved and rewarded by the organizations. They do so explicitly by giving feedback, but also

⁴⁵ Caspar Dickmann, CFO in Greenhouse, chairman of the board of inspiration (supervisory board) at Enviu.

⁴⁶ Natalja Heybroek, an intern at Enviu, studies international business management and specializes in sustainability.

through spreading the word. They connect people from their network with Enviu; based on their experiences and stories, they invite and enthuse people to join the community. They feel entitled to act on Enviu's behalf in the sense that they are part of a platform, or a movement that aims to contribute to a more sustainable world.

From all over the world people come here to join Enviu. Sometimes just to spend a couple of days, to participate in a workshop or brainstorming session, or to participate for longer in a specific project. Some even come in with a concrete idea for a project. If they meet the WOW! requirements, these concrete projects are submitted to the community. If enough community members want to take it further, the project will flow into the Enviu WOW! process. If no one responds, the project will not be picked up by Enviu. That's the way the energy works.

Enviu learns step by step how to make their ideas valuable for potential customers through action learning.

Action learning is organizing the community on the basis of a problem. Finding the solution creates support for it at the same time. Civic driven change, organizing communities bottom up so that they become stronger. People examine the problem and at the same time their own role in it. They study and are studied at the same time (Stef van Dongen).

Enviu assumes that involving people in the co-creation process will lead to participating in promoting, buying and selling it. People participating in the development of an idea are potential users of products and services coming from it, based on the value they see in it, projected in or created with it.

Hence it is conditional not to exclude anyone from the process of co-creation.

Global networks, local clusters, people should be able to choose themselves where and how they participate in the process. The choreographers (people working at Enviu, GS) are just the ones inviting by doing an open invitation (Stef van Dongen).

Reasons people step in are to get energy, to learn or perhaps to pick up something, or any other reason one can think of. Enviu wants projects that people enjoy, projects that make everybody happy, keep people motivated and involved.

In the past, cooperation was done mostly face to face and offline. More and more, Enviu is shifting towards online contact where people can tag their own areas of interest, meet each other on various online platforms and participate in meetings and brainstorming sessions.

The people empowering Enviu are busy people. They are studying or working. So you have to find efficient ways of participating (Josine Janssen, Enviu).

The Enviu offices are an open space where people can come in and work with Enviu projects for some time: "that is conditional if you want to work with the crowd."⁴⁷

Stef proposed the idea of offering a share in the business to the volunteers who contribute during the development phase. None of them has shown any interest in this to date. Perhaps taking part in

⁴⁷ Stef van Dongen

a development is recognition enough in itself. What is important, according to Stef, is that the entrepreneur who ultimately markets the idea should remain dedicated to the values behind the product or service. Profit remains a means rather than an end, and contributing to quality of life for the many is vital. The entrepreneur who fritters that away risks losing the trust of the community that invested in the idea, and possibly the rationale behind it as well.

Enviu’s approach shows how sharing can be part of the economy – in the development of a product, but afterwards as well.

Organizing of the one	Organizing of the crowd
<ul style="list-style-type: none"> • Fixed roles and structure • The organization is run by its shareholders • Scarcity and routine based dynamics • Closed organization with clear fixed boundaries • Internal and external cooperation based on mutual interests and goals • Resources and people are a means • People are employees • Added value of people is their functionality in the process • Participation based on selection by the organization • Single focus structure • Hierarchical steering 	<ul style="list-style-type: none"> • Flexible and changing roles and structure • The organizations is run by the community • Abundance and diversity based dynamics • Open organization with dynamic fluid boundaries • Internal and external cooperation based on shared values and dreams • Profit is a means • People are co-creators • Added value of people is who they are: their talent, enthusiasm, inspiration and spirituality • Participation based on open invitation and people’s own choice to participate • Hybrid structure • Self-organization

Figure 5.20 Organizational concept of Enviu

5.4.4 Summary

This chapter covers objective three, investigating five case studies from Africa, Asia and Europe showing how social entrepreneurs respond contextually by bringing in culture, nature and people. Where Tapworld and SGV emphasize bringing nature into the entrepreneurial realm, Enviu focuses on bringing in people.

Enviu’s organizational concept is based on the crowd. It is designed to involve the crowd in deciding what to do and in realizing new social enterprises each making different contributions towards increasing quality of life in an ecologically sustainable way. Like Tapworld, Enviu operates worldwide, but it differs from Tapworld in that it has many different activities and ways of operating depending

on local needs and situations. Enviu's crowd (over 10,000 members) is spread over more than 30 countries. So each idea is enriched by many different people and cultures, unlike SGV and Tapworld, which are ignited by a small group of people at a specific place and time. Every start-up Enviu ignites has its own dynamics and its own approach. Enviu's organizational concept is very dynamic with a small but sustainable nucleus. The Enviu organization is designed to allow people to develop, to bring in their whole being and to act in a meaningful way to realize meaningful things. As such, the way of organizing itself is designed to increase the quality of life of people and organizations participating in it.

The Enviu case illustrates a large-scale organizational concept consisting of many local organizations ranging in size from very small to medium-scale. It illustrates a way of organizing that evolves in the making and by trial and error and remains very dynamic and learning over time.

5.5 Open Source House (an Enviu Start-up)

Co-creation as Enviu sees it is actually quite similar to the Ghanaian idea of two hands are better than one, but even stronger maybe. You actually are going to work with these people, get their input and help them refine their input and together you create a unique product (Samuel Biitir).⁴⁸

Tapworld brings nature into the entrepreneurial space, as do SGV and Enviu. SGV and Enviu also bring people into the entrepreneurial space. Both emphasize their entrepreneurial activities in relation to the wholeness of people. Both acknowledge and work with people as meaning makers and as metaphysical and imaginative. All three cases recognize culture as part of their entrepreneurial space: Tapworld by intertwining Mapalus principles, SGV by acknowledging local fishery cultures, and Enviu by working with local people who know the local cultures. The case of OS House takes the bringing in of culture to another level. It explicitly uses culture to work towards an inclusive economy using housing as leverage. The mosaic these cases create substantiates the objective that shows social entrepreneurs responding contextually by bringing in culture, nature and people; in the same way contributing to the aim of this research by demonstrating how social entrepreneurial organizing becomes transformative and sustainable by enlarging the organizing space.

OS House was initiated by Vincent van der Meulen. On the verge of graduating, he was wondering what to do next. At the time he was an intern at Kraaijvanger architects,⁴⁹ who were involved in projects he describes as: "It was all about Dubai, one tower even higher than the other, terribly superficial." Around the same time, he read a UN report about people living in slums, and became aware of the fact that a large proportion of the world lives in slums and that the number were increasing.

People in slums use very little energy and water. Their ecological footprints are tiny, especially when compared with those of people living in cities, in apartments for example. If all the people now living in slums were to live in regular houses, that would turn out to be an ecological disaster. He asks himself:

Why isn't there an institution that helps these people? Why don't we build houses for people in slums? Why not design affordable houses and build them in the slums? Cheap houses that use little energy and water, movable, mountable and flexible houses. That way we could actually alleviate poverty and prevent an ecological disaster from happening.

5.5.1 Worldview: Economy by Associating

Over a billion people worldwide live in slums, and the numbers are growing. Many of them do have jobs and income but no access to affordable housing and mortgages. Open Source House (OS House), an Enviu business in the pre-start phase, aims to develop sustainable and affordable housing for

⁴⁸ Samuel Biitir, CEO of OS House Ghana

⁴⁹ <http://www.kraaijvanger.nl/en/>

people in low income countries. Over 300 architects designed as many prototypes for affordable, sustainable houses. The designs for these houses are available (open source) to anyone who aims to build sustainably. The OS House pre-start is developing a project in Ghana to build a hundred homes for people on low incomes without increasing their footprint significantly.⁵⁰

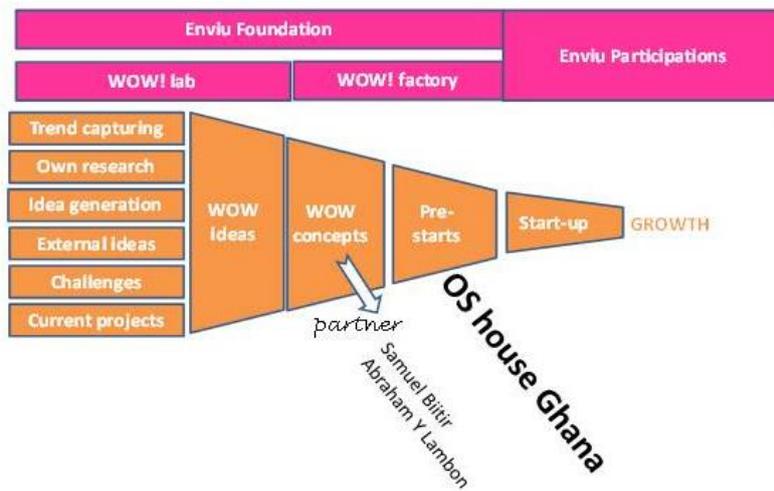


Figure 5.21 OS House, an Enviu pre-start (Van Dongen, 2011)

After graduating, many of Vincent van der Meulen’s fellow students couldn’t find jobs, at least not as architects. Due to the financial crisis, many architects were unemployed or without assignments. How could this potential of creativity and design power be unleashed for a greater cause? A friend of Vincent worked at Enviu. The idea was launched in the Enviu community, brainstorming sessions were held, and the idea evolved step by step into a concept ready for a start-up.

A competition was set up for architects from all over the world to design a low footprint, affordable house for people living in slums in Ghana. Terms of reference were drawn up based on input from many sources: Ghanaian students and professors of architecture sharing their ideas and experience of housing in Ghana, Ghanaian members of the Enviu community unveiling housing culture and the

⁵⁰ www.enviu.org/wp-content/uploads/2013/03/Enviu-Annual-Report-FINAL-webversie-1102.pdf

www.enviu.org/our-work/inurba/

The pilot OS House Ghana was stopped in 2012 due to overrunning expenses on the construction side.

Developing new ventures is equal to learning. So within all the WOW! projects we have a lot of lessons. “We like to share two valuable lessons about the pilot house for Open Source House. Be conscious of the local cultural preferences and thoroughly test them before you start building.

Have full control of the construction of the house. For OS House, the building time and budget were exceeded. This is one of the reasons why we decided to start using pre-fab housing for Inurba, in order to have more control over time, budget and quality.”

institutional infrastructure in Ghana, and experts on sustainable housing, building materials and maintenance from all over the world bringing in their experiences.

The first aim of the competition was to collect as many good ideas and designs for affordable sustainable housing as possible, and to make all of them accessible to the crowd, hence 'open source house'. Normally, an architect designs a house for a specific person. This principle is replaced here by architects designing one house for many. All the designs made for the competition are available on the web for everyone. If someone wants to build one of the designs they can obtain the necessary drawings and instructions for a small sum of money, based on the assumption that the architect can sell the same design several times.

Over 3,100 architects from 45 countries took up the challenge and shared 250 designs online.⁵¹ Enviu's aim is to provide 100,000 families with affordable, sustainable houses over the next eight years starting in Ghana in 2012, and building 160 houses in 2013.

The second goal of the competition was to select the two best designs and to actually build these houses in Ghana (Cape Coast) as the start of a larger project to build over a hundred sustainable, affordable houses for people on low incomes. The winning design is called 'Emerging Ghana', developed by Ana Morgado, João Caeiro, Lara Camilla Pinho, Maria de Paz Sequeira Braga and Maria de Carmo Caldeira, from Portugal, Mexico and Brazil, from Blaanc Architects.⁵²

The pre-start phase, to develop the business case and to set up a company, started in 2010 and was firmly underway when I researched it in 2011. Two local entrepreneurs were found in order to develop the project and to transform it into a sustainable business in Ghana: Samuel Biitir (CEO) and Abraham Yenu Lambon (CFO). When I met them (in April 2011 in the Netherlands and in August 2011 in Ghana) they were in the middle of writing their business plan while managing the construction of two pilot houses based on the winning designs.

We observed that in this country, on the low end of the market, you have people who have regular income, but these people cannot afford to buy houses from real estate developers. Eventually no one talks about these people, they are left on their own and build their own houses anyway. Ghana has always talked about building affordable houses but really never gets down to these people. So we realized this was a fine opportunity for a young company as us to tap into that field (Samuel Biitir).

⁵¹ <http://www.flickr.com/photos/enviu/sets/72157630297219578>

⁵² www.designboom.com/architecture/blaanc-and-joao-caeiro-architects-emerging-ghana/

www.treehugger.com/sustainable-product-design/emerging-ghana-wins-open-source-house-competition-for-local-modular-and-efficient-design.html

Abraham and Samuel were invited by Enviu to set up a company based on an idea developed by Vincent van der Meulen with members of the Enviu community. Important notions of the concept were

- sustainable, affordable housing for people on low incomes
- open source organization
- co-creative way of working.

The first steps Samuel and Abraham were expected to take were setting up a pilot project building two houses executing the winning design and at the same time building the business case for the OS House Ghana company.

The concept serving as a base for Abraham and Samuel to set up OS House Ghana was developed by an international community and really appeals to them. At the same time, Samuel and Abraham are aware that they might have to make changes.

In May 2011, Samuel and Abraham presented their midterm evaluation to Enviu in which they indicated some problems they had encountered in setting up a housing business in Ghana. They worked with the Ghanaian community to come up with ideas and solutions. As Enviu operates through learning by actions, these adjustments were discussed with Enviu employees, investors and grant providers as well as with the initiator (Van der Meulen) and Enviu community members.

Their first concern was about the designs of the houses. The winning designs didn't speak to the imagination of Ghanaians for several reasons. They didn't like the materials used (mainly the bamboo): this material is used widely in the slums because it is cheap, if not free. The target group for these houses did not want to be associated with the people in the slums. They identified themselves with the upcoming middle class living in solid houses made of concrete.

The second problem has to do with the specific Ghanaian situation around landownership and the associated extremely high interest rates on mortgages. In addition, bankers consider this low-income group too risky to lend them any money at all.

Samuel and Abraham were untangling the problems that people encounter in getting access to funding to build. Based on that, they wanted to sort out ways to facilitate the process for people on low incomes to get funding so that they could build their houses. Housing finance institutions are very risk averse. They only provide loans to a very few at very high cost. There is virtually no housing finance available at the level that most households need. Current interest rates are very high, ranging from 26 to 30%⁵³ (OS House Business Plan). "We came in to say, fine, if this is the problem, how can we source cheap funding from outside this country or how can we organize that Ghanaian interest rates on these loans go down? We might also come up with concepts that reduce the cost of building. Or what if we price our houses in Cedis instead of dollars? What difference would that make? That is what we looked at, to organize affordable houses for this target group" (Biitir).

Building houses is more difficult due to the fact that most of the land available lacks site preparation, which is extremely expensive because of a lack of infrastructure. Land is owned by the communities,

⁵³ Bank of Ghana Annual Percentage Rates for January 2011

and the traditional chiefs are in charge of redistributing it. Redistribution happens for several reasons, such as money, relationships, and community interests. Once the land is redistributed the new owner is obliged to register it under his name, through a bureaucratic and often very time-consuming process which can take years.

Samuel and Abraham held a series of workshops to explain the concept of ‘open source house’ and to determine whether the chosen design met the needs of Ghanaian people on low incomes, and was supported by other partners involved (e.g. governments, local leaders, constructors).

They invited assembly members, the minister of education, various councils (midwives, teachers, nurses), elders and spiritual leaders. The workshops were interactive sessions combining explaining, learning and co-creating and led to a dedicated Ghanaian concept of the ‘open source house’ winning design.

We had a very fruitful workshop and all the participants showed key interest in the implementation of this program. The reason is that our house delivery is not the best. The need for houses is huge, regulations are complex and conditions of building plots are low. So there is a need for us to find utilities and improve the houses. Therefore the coming of open source house is very welcome, we want to embrace it ... They held a presentation about OS House. It was a sort of interactive forum. We were divided into groups and asked to draw our ideal house. Which we did. Based on that, a number of criteria that homes must meet were derived (Samuel Atta-Mensah).⁵⁴

OS House Concept – Assumed needs	Realities – Real needs
<ul style="list-style-type: none"> • Affordable housing • Ecological sustainable housing • Use of wood and bamboo • Co-created designs • Design principles • Environment conscious • Modular and flexible housing • Affordable financing 	<ul style="list-style-type: none"> • Affordable housing • Over time durable housing • Use of cement/cement-like materials • Designs from draughtsmen • Durable and permanent housing • More conscious of accommodation/shelter • Incremental housing (5–8 years) • Affordable financing

Figure 5.22 Changing the OS House business concept towards the Ghanaian context

Samuel and Abraham proposed two scenarios to work along: building pilot houses as planned, without knowing how people would respond, or adapting the design to one that meets real local needs. Negotiating with Enviu, which did not want to let go of their primary goal of sustainability, led

⁵⁴ Interviewee Samuel Atta-Mensah. The presiding member of Cape Coast Metropolitan Assembly

to agreement to adapt the house slightly (e.g. leaving out the bamboo, and some other material changes) but still generating a very low footprint during construction and use of the houses.

Samuel and Abraham feel comfortable with this outcome based on their experience from the workshops that people are eager to learn about new materials, and are willing to adapt ideas and innovative materials and construction methods, weaving them into their original concept of their dream house. In addition, most people are open to practical solutions leading to a reduction in price. An example of this is the acceptance of hydroform blocks. These building blocks are cheaper, stronger and more sustainable than cement. Although most people wanted cement houses when drawing their dream houses, they changed their minds based on demonstrations that were given about this new material. The people I met spoke highly of it, and were convinced of its quality.

Most people don't know any kinds of building material, just cement and what they use in slums. So it takes time to explain these other materials and the cost implications of these materials. You have to explain how the price of a house depends on the materials you use. To get a wide variety of materials accepted you need people to get acquainted with various materials, so they can choose what house they want to live in. Not everyone wants to live in a concrete building. Not everyone wants to live in a bamboo house (Samuel Biitir).

OS House worldview

Economy by associating

- Associations empowering and giving voice to people with low incomes to get access to the economic domain
- An economy based on familial, social, spiritual and cultural values
- An economy in which all participate (inclusive economy)
- An economy that empowers and emancipates all
- An economy that is run by a community

Figuur 5.23 **Worldview of OS House**

Through the workshops, and the way that Samuel and Abraham involved many parties step by step in the development of OS House Ghana, the Ghanaian concept of OS House found its own form and worldview within the economy of the crowd Enviu is based on. The participation of the crowd is interpreted as the participation of the community. This participation plays out as a network of associated people and organizations holding the initiative and supporting it to help the start-up to reach maturity.

5.5.2 Valuing by Association

Based on the workshops, they not only adjusted the design of the house but also inspired the development of an entrepreneurial model including a variety of associates. Samuel and Abraham cooperate with local communities, professional associations (teachers, nurses and midwives), local administration and government, traditional chiefs, constructors, bankers, NGOs and fellow entrepreneurs. Together they are developing an integral housing concept including acquisition of

land, registering and preparing it, mortgage arrangements (between future house owners, their employers, professional associations, bankers and guarantor DIGH⁵⁵), building and maintenance and the establishment of housing and neighbourhood associations. In fact they are working along two routes to set up the company: extending the network involved to support the initiative and extending the original idea from housing to a full service concept.

If we try to contextualize Open Source House in Ghana, OS House is filling a gap for a specific income group that have not been attended to for a long time. The reasons why they have not been attended to is a lack of capacities, and that's where the social aspect comes in. As a person from a microfinance background who understands group dynamics and what the power of groups can do, I say: well if these people as an individual cannot walk personally to the bank to get funding you can group them, then the bank knows that they are not dealing with only individuals per se. It empowers people to stand up for their needs, and enables them to act accordingly. In addition, banks don't have a social mind so we need to intervene to get funding for people with little money.

An intervention would be organizing unions and other groups, getting subsidized funding. From there you can build up showing banks and institutions these groups are marketable (Samuel Biitir).

OS House Ghana aims to find ways to ensure that banks and other companies can no longer exclude people on low incomes from their business. They want these organizations to take all people seriously. "We don't want to destroy the current way of working, but we do want to disrupt it. The system has been going in one particular direction for some time in such a way that persons in the other spectrum were overlooked" (Abraham Yenu Lambon).⁵⁶

Supporting people on low incomes to buy a house is more than just providing a physical space. It is also a means to improve people's quality of life. People who are in the process of acquiring an OS house explain their interest in many ways: "With a house I can start a business", "It enables me to live together with my family", "It will provide future generations with a heritage."

Owning a house is seen as an emancipating act. It turns you from an ignored person into someone who matters, who should be taken seriously. The process of getting the house, of participating in a meeting about how to achieve that, is already a first step in that direction.

OS House facilitates that process of emancipation by extending the economic field, bringing in so far neglected customers by grouping these people to give them a voice and to empower them to negotiate with banks, government, local leaders and constructors. For that, Samuel and Abraham tap into existing social structures like Ghana National Association of Teachers (GNAT), National Association of Graduate Teachers (NAGRAT), Civil Service Association (CSA), Ghana Registered Nurses Association (GRNA), and Teachers and Education Workers Union (TEWU) amongst others.

⁵⁵ Dutch International Guarantees for Housing, www.digh.nl/

⁵⁶ CFO OS House Ghana

These unions serve different purposes. Kwasi Botchway⁵⁷ explains the role of NAGRAT for associated teachers. The original goal of the union was to improve teachers' image. There is an explicit code that teachers have to live up to, not only when they are working but in their way of living. Their behaviour and action must be beyond reproach, otherwise the board calls them to account. "So as a teacher you cannot start drinking in the morning, you cannot chase other people's wives, or any other immorality. NAGRAT is based on moral values and Ghana is a highly religious country. That is why we decided to join. We all agreed. We all agreed with this, with the morals. There are laws, rules and regulations. There is a binding constitution. So once you agree you are part of the union" (Botchway).

The union provides courses and other expert meetings to improve the teaching quality of its members. NAGRAT takes good care of its members. They created housing units, they provide small loans, insurance, pensions and pay an amount at death. They even act as intermediaries in buying cars. An amount is taken from one's salary to save up for the advance payment. Once that has been saved the union will arrange the car of your choice (second hand, or new, they are working on a contract to get low priced Korean cars at an ever lower price), will help you register it and provide insurance.

If you live up to the values of the union they will help you in any way they can.

We help our members with any aspect in their life. If you have a problem you have to come to your local section and we will help you out. Of course you must be right; If you are wrong we would not defend you. We will do interventions, so the total life of members depends on the association (Botchway).

This view on the role of NAGRAT in people's lives is characteristic of all the associations involved in OS House. All are based on strong shared values concerning any aspect of life, seeing life as a whole from which being a teacher cannot be separated. On the one hand these associations monitor compliance with the rules, on the other they enable and empower their members to improve the quality of their life (material, emotional and spiritual). Affordable housing can contribute to improving quality of life in many ways. Hence these associations are natural partners for OS House to work with. "For instance GNAT, NAGRAT brought their associative structure into the economic paradigm. That could actually work also in housing" (Biitir).

OS House wants to facilitate the process of building, buying and maintaining affordable and sustainable houses for low income groups. Their underlying goal is to gain access to the economic domain for people who until now have been excluded from that domain. Getting access to the economic domain enables people to become free. "Owning houses is also a retirement assurance, an economic asset that gives you freedom. Freedom to live somewhere, or to gain an income from rent" (Biitir).

In the long run OS House becomes sustainable by finding a balanced blend of activities (houses, design, finding new sustainable materials, maintenance, finance, mortgage) for the right target group

⁵⁷ Interviewee S.D. Kwasi Botchway, board member of NAGRAT

and realizing an inclusive economic domain through home ownership and sustainable housing, among other things.

The original idea behind OS House was to build houses for people living in slums having an (formal and informal) income that enables them to move out of it. In the Ghanaian context the idea emerged of enabling people to buy a house so they can become part of an economic playing field in which they can actually participate and consequently improve their quality of life. So the housing became a means, besides a goal in itself. The underlying values shifted from mainly ecological to also social and economic for all parties involved (organizations and people buying houses). In a dialogue with Samuel and Abraham we defined the underlying values of OS House as follows: "Opening the economic system by connecting social structures with economic structures to create a new economic dynamic including more and different groups of people and organizations."⁵⁸

This intention is agreed upon with the core group of Ghanaian partners, mainly associations (teachers, midwives and nurses) and local chiefs and administrators, of OS House. 'Agreed upon' in this case means dialogued and understood by all partners. When Abraham and Samue dialogued the underlying values and intentions of OS House with parties involved, they became aware that they hadn't actually described these in their business plan. They went along with the usual format of a business plan that doesn't challenge entrepreneurs to dig into their deepest motives and values, nor does it recognize the context and partners these organizations will operate in or with, as a specific asset for that company. Later I brought this up in a dialogue at Enviu,⁵⁹ who recognized the importance of these values and decided to rethink their format for a business plan.

⁵⁸ Field notes as discussed in a dialogue with Samuel Biitir (CEO) and Abraham Yenu Lambon (CFO) of OS House Ghana

⁵⁹ Dialogue with Stef van Dongen (CEO) and Walter aan de Wiel (COO)

Valuing by associating

Products (things, expressions and meaning)

- Holistic housing concept: from buying the land, registering it, getting a mortgage, insurance, to building the house and maintaining it
- Improving quality of life of people and their communities:
 - cross cultural learning about housing, materials, administration
 - giving them a voice
 - access to the economic playing field
 - emancipation of the poor
 - mitigating the footprint of migration from the slums to middle class houses

Ways of valuing

- Sharing/giving/exchange abundant sources
- Selling the holistic housing package
- Connecting with associations/unions to negotiate value in the economic playing field

Figure 5.24 Ways of Valuing of OS House

5.5.3 Organizing by Associating

Working with associations and other groups is not only relevant from a value perspective but also appeals to the traditional way of organizing in Ghana. Saaed Wahaad, an assembly member in Cape Coast, represents the Abra communities. Sixteen extended families live in Abra. These families are represented by chiefs and elders, and these chiefs and elders take care of all kind of issues within their families. They form a community. Other parts of the population in the same neighbourhood consist of nuclear families. Hence they are not represented and they don't have a social structure supporting them in the way extended families have. For them, a communal system is organized within the neighbourhoods to take care of funerals or to help out in case of trouble. Since many people don't live in villages anymore, a lot of communal systems have developed: people working at a school, associations, neighbourhood groups, etc.⁶⁰.

Looking at the economic situation in our country and the low level of income, we realize that people want to belong to a big family or a group or union. So in case any problem occurs, my nuclear family will contribute something. My extended family will contribute something. And then where I'm working, the family I belong to like the school will also contribute something. So I don't think it's necessary for a person to belong to only one family - the nuclear family. It's advisable for him to also be part of a larger family because the nuclear family will

⁶⁰ Interviewee Saaed Wahaad, assembly member of Cape Coast representing the Abra communities. At the assembly he is also the convener of the development planning committee.

contribute something, the bigger family will also. So he has various ways to get assistance or support (Franklin Treve).⁶¹

OS House aims to be such a community with a focus on housing. Traditionally, the economic domain is intertwined with the social, familial, cultural domains. OS House follows that tradition and is therefore, amongst other things, recognized as a reliable partner to work with.

NAGRAT, like other unions and associations, is interesting as it serves as an example for Ghanaian organizations. It is this way of organizing that influenced the shaping of OS House Ghana.

The activities of NAGRAT at first sight might seem a random collection. Taking a closer look, the following categories can be distinguished:

- Union (negotiation with government and school about position, payments, career development)
- Welfare (housing, transport, loans, mediation, familiar support, community building and support)
- Professional teaching (courses, ethics, image)
- Entrepreneurship (exploiting schools, markets)

With this blend NAGRAT aims to affect and contribute to all aspects of life. Each activity can serve more purposes and many of them are intertwined. The entrepreneurial activities also aim to strengthen the economic position, and therefore the sustaining, of NAGRAT itself.

The organizational development of NAGRAT started with defining values and intentions. On that basis, people started joining and an association was formed, creating a community that starts to fulfill the first needs of their members such as helping to finance funerals and negotiating working conditions with employers. In the next phase they develop all other kind of activities that are relevant to their members and that contribute to the values the association stands for. From there they started linking with other associations, networks and organizations to reinforce each other and to take a clear position in the field of education; thus becoming economically robust by organizing entrepreneurial activities (also benefitting their members). NAGRAT is defined by its values and a dynamic blend of activities along the nexus of charity and profit, negotiating and learning, long-term and short-term, empowering and monitoring.

The only criterion that counts for any activity is that it has to be aligned with the values and intentions that are agreed upon. Being guided by shared values opens the road to any activity that contributes to the intended impact or contribution to the whole. It also allows continued change and extension of the activities that contribute to achieving the intended impact or to the sustainability of the organization that has to achieve them.

In building up a business, OS House Ghana follows more or less the same sequence as NAGRAT: forming a core group agreeing on values and intentions, tapping into and connecting with existing communities to join forces, sharing plans, dialoguing joint activities, developing various activities such as workshop building, financial services, land registration services, community building, and maintenance communities.

⁶¹ Interviewee Franklin Treve, a tutor teaching mathematics at Agri memorial Senior High School.

Samuel and Abraham did not make an explicit choice to work like this, it was just the way they approached a project. The interaction with Enviu and dialogues in the context of the studies made them aware of this unconscious approach and their tacit knowledge about it.

Working together with a variety of organizations and people is conditional for OS House to realize their goals. To build and sell a house, many parties need to cooperate: chiefs (selling land), government (registration and permits), constructors (building), associations (uniting and organizing buyers), employers (paying mortgage interest and repaying the salaries of their employees), Dutch real estate organization (guaranteeing mortgages hence lower interest rates), local banks (mortgage lenders), investors and charity (investments and subsidies), and specialists (like sustainable building materials, constructing methods, architects) and others. Only if all parties bring in their share, their added value, does it become possible to create a patchwork of activities from which the ultimate goal can emerge.

The intention of OS House not only defines which people and organizations need to be involved, but also shapes the way of cooperation, the contracts underlying it. Since everyone holds a piece of the puzzle, it is conditional that each and every one is prepared to give something to the other. Each action, cooperation or agreement needs to serve the whole and not just the parties involved in that specific activity only. Awareness of this interdependency is conditional to serve the whole. Steering the dynamic in the OS House relations is conditional to realize an open economic system in which poor people can participate. According to Abraham and Samuel, shared values are the steering principle in coping with or leading an interdependent group of people and organizations. Along these values participants can be connected, gaps can be bridged and new solutions can be found. Abraham and Samuel see their role as follows:

- knowing
- having a profound understanding of their parent goals, and how to achieve them
- relating
- having a true relationship with all who are involved
- acting
- owning up to the end.

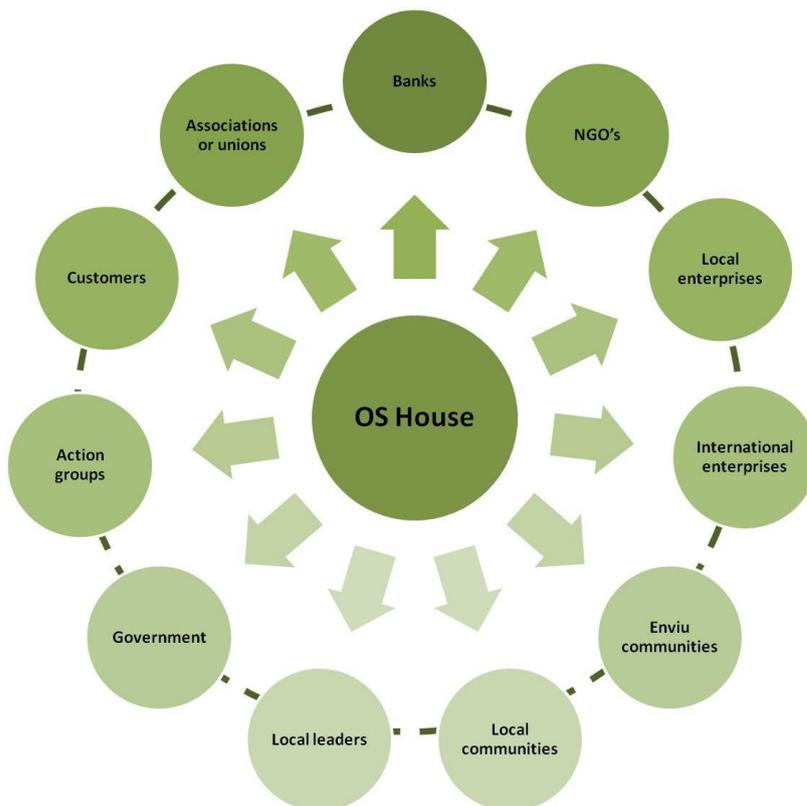


Figure 5.25 OS House associates

Alignment between the shared values and each person’s personal or organizational values guides participants through the interwoven interests of the various parties and subgroups. Activities and agreements always take place in between two or more parties involved. Leading this dynamic means leading with the ultimate goal in mind and focusing on interaction, being in between relations and spaces and being able to perceive the layeredness of each participant and interaction. It is in this in-between space that solutions can be found that go beyond the sum of the parts. The necessity of intertwined solutions becomes clear in Samuel’s explanation of one of the key problems they encounter: “Going and buying the land from the chiefs individually means each one has to negotiate for himself.” In addition, chiefs prefer to make land available for the sake of a group or the community, not just for individuals. They aim to contribute to the development of the country as a whole. Also, for an individual, it is very difficult to get the land registered. As a group it is easier and way more efficient. And a joint loan also makes it easier for them to acquire the land.

Despite the joint loans the problem of wages still persists. Once people buy the land and they start building many are not able to complete it. Simply because in the process they do not have money to finish it, due for example to extra costs for registration or site preparation (Ben Mensah).⁶²

⁶² Ben Mensah, building inspector at Cape Coast Metropolitan Assembly (CCMA)

People often start building before their land is properly registered. Without registration, getting a mortgage is impossible for an individual. Building a house is expensive, so many use cheap or often unsustainable materials, as they are not aware of alternative materials which are cheap, durable and sustainable. Solving this interrelated set of issues is only possible through a process of basket-weaving a solution combining activities, expertise, learning, guarantees, businesses, gifts and creativity based on cooperation and solidarity. Any solution needs different parties to cooperate with each other and/or with OS House.

In this case the associations group people who want to buy land and build a house, deal with the chiefs, OS House provides seed money, OS House intermediates with administration for registration and permits, toggles between banks as guarantor, and provides architectural designs, innovations in materials and educates people throughout the process in various domains related to housing, finance, sustainability and construction.

During the workshops Abraham and Samuel became aware that people are very much into dreaming their ideal house. At the same time many of them have no clue about the costs entailed in the construction and maintenance of a huge house. Looking at design and materials, most people see two options: the traditional way of building or the western way. Neither is very sustainable and the western way is very expensive.

Most of the potential house buyers have no experience of negotiating with a commercial bank and construction companies, or with administrators and permit regulations.

Given the underlying aim to open the economy for people with little money, Abraham and Samuel consider it crucial that people learn how to deal with these kinds of issues in the process of building a house. Only then can the building of a house actually serve these people to enter the economic space in their own way.

The same goes for themselves. Setting up OS House turns out to be a learning process for all organizations involved. None of them is experienced in housing, constructing or administration. The only way to make it work is a joint and intertwined process of experimenting and learning, from which OS House can emerge.

This transforms the process of establishing OS House Ghana from implementation into a co-learning process. A process in which the local (Ghanaian parties involved) and the global (Enviu board and community and international parties) continuously interact to develop a sustainable Ghanaian house and the OS House value model and organizational shape. The local by opening themselves for ideas, inspiration, innovation from the Enviu community, taking them in, focusing on their own interests, desires and abilities, weaving them into their local culture, society and economy, thus gradually developing OS House Ghana as a whole.

The development process of OS House is like Enviu's, a process of co-creation. The OS House process can be seen as a further refinement of the pre-start phase of the Enviu development process. Therefore it is more like an incremental process of opening and focusing, based on interaction between global and local experience and actions. The Enviu process looks like a funnel and that of OS House resembles a wave. The OS House process is based on action learning, as is the Enviu organization.

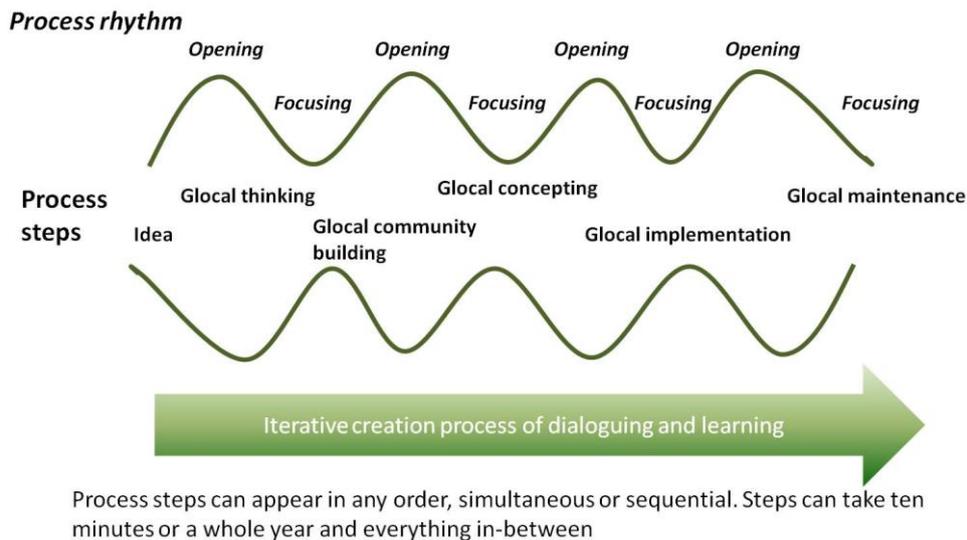


Figure 5.26 OS House development process

In a dialogue, Samuel and Abraham describe the development of the OS House organization as a co-creation process leading to innovation, learning and realization in which the local and global come together; this point where global and local meet is indicated as glocal. Problems are solved in a glocal way, communities are glocal, and people participating are glocal thinkers and doers. Local and global parties working side by side in the iterative process of shaping OS House Ghana realizing a network, the organization, the housing offer including holding services.

An example of how intertwined local and international cooperation plays out is Samuel's story about getting the local banks involved:

We really had difficulty dealing with the banks, we tried to make an appointment and they did not want to listen to us. The advisor of Enviu, a former banker, offered to join us in trying to get the banks' attention. He flew in and we made appointments. We met the management directors of three banks and all of a sudden they all started showing interest. Step by step we were able to build up a solid relation in which they take us seriously. They even reply to our emails now.

The playing field of all parties involved consists of a combination of various scales, disciplines, cultures, hierarchies, different abstractions, abilities and experiences.

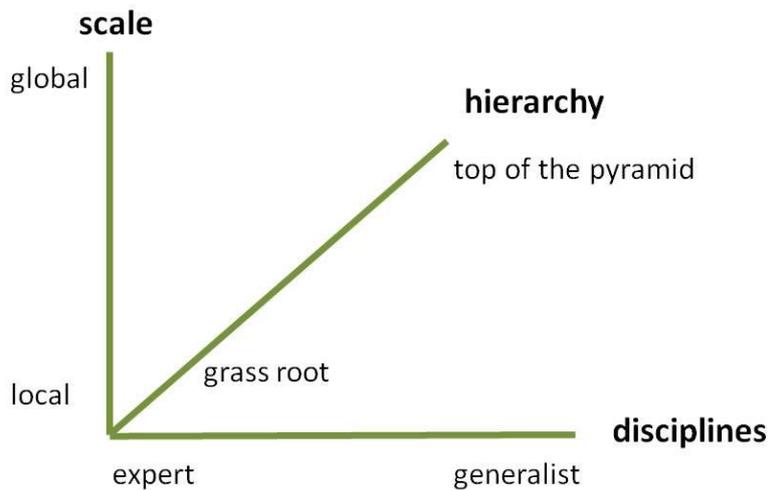


Figure 5.27 OS House playing field

To act in this playing field, OS House Ghana needs not only the evolutionary path as described above but also an attitude that enables people to meet in diversity. In most interviews people refer to this playing field as a space where worlds meet, where different ways of being come together and in which they are recognized for who they are and what they contribute.

According to the people from the different parties involved, the OS House playing field

- combines local and global players and knowledge
- bridges all levels from grass roots to top of the pyramid
- intertwines different disciplines/transdisciplinarity
- allows organic growing and shrinking of the playing field
- enables co-thinking, co-creating and co-realizing
- builds the network for realization on the way
- elicits new communities.

In the dialogue with Samuel and Abraham we try to categorize the elements that enable people to let something arise from that diversity and they come to the following:

- Inviting people to be and act on who they are.
- Willingness to show who you are and what you stand for.
- Explicating the values people share.
- Sharing information and wisdom.
- Striving to develop new/combined knowledge.
- Going round and round until it works.
- Being open, learning, educating, innovating and creating.
- It is the dialoguing that keeps it moving.

- Honouring every contribution in bringing the idea further to its realization through
 - the Enviu community – it gets energized
 - the architects – it becomes owned
 - the various experts in different disciplines – it gets form
 - the entrepreneur – it gets life force
 - the local participants – it becomes contained
 - actual buyers – it gets realized.

Organization by separation	Organization by association
<ul style="list-style-type: none"> • Shaped by knowing • Excluding dynamic • Independent of local society • Is local or global • Is a structure • Is designed • Bounded • Is fixed • Focus on single or limited core activities • Single disciplinary • Making a profit for the division/company • Competitive • Profit based 	<ul style="list-style-type: none"> • Shaped through learning and sharing • Including dynamic • Is held by the local society and thus interdependent • Is glocal/intercultural • Is a (iterative) process • Emerges • Unbounded • Is dynamic • Creating a patchwork of activities • Multidisciplinary • Having an impact on the whole • Cooperative • Value based

Figure 5.28 Organizational concept of OS House

5.5.4 Summary

This chapter narrates five completely different social entrepreneurial practices to unleash a broad and deep source of inspiration for people, academia, (social) entrepreneurs and governments to understand and learn about ground-breaking ways of organizing. Like Enviu, OS House brings people into the social entrepreneurial realm. OS House also brings in culture very explicitly. Culture as a means to make things happen.

Open Source House is an Enviu start-up and is one of the local social enterprises that Enviu ignited and developed. The original idea by Vincent van der Meulen, a Dutch architect, was embraced and furthered by the international Enviu crowd. They developed the underlying business concept that was adapted by two Ghanaian entrepreneurs into a more Ghanaian way of organizing, contributing to an inclusive economy.

The organizational concept can be characterized as associated, associating community building with economic development, and intertwining establishing low footprint middle class housing with

emancipation of low income families towards ecologically conscious communities. The approach is one of learning, dialoguing, relating and associating.

This case illustrates a way of social entrepreneurial organizing that originates from a large-scale view on footprint decreasing and plays out in a very local way, intertwining global and local views on doing business and organizing. Unlike Tapworld and SGV, OS House is not led dominantly by nature to decrease its footprint but mainly by technology. They make use of new materials and abundant local materials. Tapworld operates at the start of the pipeline, changing the way in which raw materials are produced, and OS House at the end of pipeline, using those materials.

5.6 Festival sur le Niger

Wisdom is the fruit of '*L'arbre à parole*', the tree under which people sit and discuss. The skin of the fruit is just simple friendly talking, but the fruit itself is a serious dialogue and leads to wisdom (Dr Simaga).⁶³

In line with OS House, the organizational design of Festival sur le Niger was developed by bringing culture into the entrepreneurial organizational space. Where OS House builds on communities and associations, Festival sur le Niger builds on a local cultural concept: Maaya. Maaya is the Malian concept of humanism, an integral concept of humanity concerning the relationship between the individual and the community. It resembles the more well-known South African Ubuntu.

The five case studies together unveil a serried range of practices demonstrating diversity in bringing nature, culture and people into the entrepreneurial organizational space. This range substantiates the way the domain of entrepreneurial organizing enlarges and becomes transformative and sustainable. Tapworld brings in biodiversity to contextualize its entrepreneurial activities in order to transform agriculture and fuel production into abundant resources. SGV is contextualized by the sea and local culture of fishery, transforming fishery and culinary activities into nature preservation. Enviu is contextualized by an international crowd, local entrepreneurs and technological innovation transforming entrepreneurship into carbon and energy reduction. OS House is contextualized by local culture, people and people's associations transforming entrepreneurship into inclusive economic action and low footprint migration. Lastly, Festival sur le Niger is contextualized by Maaya, turning entrepreneurship into local and social development and regional artistic development. The five cases together indicate how to enlarge the social entrepreneurial space of organizing, the underlying aim of this research.

Festival sur le Niger is an annual art festival held in Ségou, a city in the south-west of Mali. It takes a four to five-hour drive along the river Niger to cover a distance of a little over 200 kilometres from Bamako to Ségou. Sitting in the back seat of the car, I see the landscape passing by; despite the continuous presence of the river, it gets dryer and dryer. Sand is everywhere, appearing in dozens if not hundreds of different colours and shades. Mamou Daffé, the initiator of the Festival sur le Niger, and Moussa Fofane, my interpreter, are my travelling companions. I notice the landscape changing into a void lined with market stalls mainly selling mangoes, and small clumps of houses, meanwhile listening to a discussion between Mamou and Moussa. They are discussing politics, since they see an ongoing influx of refugees from Ivory Coast due to the riots around the elections (2011). More specifically, they are discussing democracy and the need for an African form of democracy based on the idea of inclusion. 'The winner takes all' leaves many people out of decision-making. In their opinion, that doesn't work in Africa, where every decision is throughout negotiated with all community members or their representatives. Every voice must be heard, and can enrich decisions as such, but leads at least to the acceptance of it and support for implementation.

The idea of inclusion, not only in decision-making, but also in establishing development and in benefiting from it, is a recurring theme in their conversation. Many interviews, meetings and

⁶³ Dr Simaga, a pharmacist, expert on Maaya and Godfather of the Festival sur le Niger.

encounters later, I recognize the idea of inclusion as one of the main principles of the set-up and operation of the Festival sur le Niger.

5.6.1 Worldview: Maaya Entrepreneurship

The Festival sur le Niger is a theatre, music and visual arts festival held annually in the town of Ségou in Mali. Its aim is to foster the social, cultural and entrepreneurial development of the region.

The Festival is a yearly, multidisciplinary cultural event in Ségou where artists of all kinds perform, exhibit and play music. One of the festival's aims is to stimulate the interaction between traditional and contemporary art by presenting the two side by side on stage, by holding expert workshops and by initiating co-productions. Another aim is to dialogue about a topical theme at a scientific symposium held simultaneously.⁶⁴ Exchanging knowledge and experience at the symposium during the festival reflects on today's society, traditions, current developments and the role of art in society.

During the Festival sur le Niger, Ségou turns into one big festival site with stages and exhibitions all over and numerous restaurants and little shops on almost every corner selling everything you could wish for. Everybody in town participates in their own way. Some attend the performances, others perform, some work as technicians, others provide food and beds for foreign visitors.

Ségou is located on the banks of the river Niger. It is a lively city that does honour to its early history with some beautiful sandstone buildings, just as I imagined them from Maryse Condé's (1987a, 1987b) novels *Ségou*, sited next to dilapidated colonial buildings.

The festival takes place next to the river and on a stage built above it. The reason for initiating the festival is described on the festival's website as follows:

Despite its potential, for years Ségou remained a city with few prospects for its young artists and cultural entrepreneurs. All over Mali young artists looked to Bamako, as the centre of the nation's cultural life, which left a creative void in small cities like Ségou. Worse, many artists and other talented young people abandoned their cities and regions to move to Bamako to present their works and acquire new skills. Many even left their country and Africa entirely. For far too long the only choice for many was between flight to the West or the abandonment of their careers and dreams.⁶⁵

The festival was first held in 2005. The Foundation Festival sur le Niger was created in 2009 in order to capitalize on and sustain the achievements of the Festival sur le Niger in order to further contribute to the promotion of culture, heritage preservation, promotion of the local economy of the region, the structuring of the cultural sector, cultural production and the decentralization of cultural life, to remedy this lack of opportunity.⁶⁶

Although this might be the underlying drive, it all started less pretentiously with a group of hotel owners coming together wondering how to attract more visitors to Ségou, staying more than just a

⁶⁴ In 2013 the theme was governance and culture. The 2014 theme is cultural diversity and national unity.

⁶⁵ <http://www.festivalsegou.org/home-eng>

⁶⁶ <http://www.festivalsegou.org/english/fondation.html>

day on their way to Timbuktu. Many ideas were passed around, even an African carnival. It was Mamou Daffé who favoured the festival and enriched that idea with and for the benefit of the whole community. His underlying idea was to contribute to social development by inserting art, science, entrepreneurship and local tradition.

True artists have the magic of showing or telling people who they are and what their personalities and their environment are like, in a way people can understand. So art communicates to you. Showing there are other realities surrounding you, it helps you to see the possibilities for improving your own situation. In Mali's recent history, if we have to tell the truth, in the change towards democracy in this country, artists took the first step. They opened people's eyes to what was going on in society (Abdramane Dicko).⁶⁷

The Festival sur le Niger is an entrepreneurial process aiming for social development. It is a community based concept of entrepreneurship that combines local Maaya culture with a more general concept of entrepreneurship. Combining these two concepts generated a form of social entrepreneurship that is greater than the sum of its parts and that improves both Maaya and entrepreneurship. By elevating them to a more abstract level where they form a new concept of entrepreneurship creating social development. This blend, called Maaya entrepreneurship, evolves from the ongoing two-in-one movement: serving humanity and letting the community serve you, as a basis for this model of entrepreneurship.

During the week of the festival, Ségou becomes the festival. Mohamed Doumbia, administrator of the Festival sur le Niger, explains what makes the festival one of a kind:

The festival differs from other tourist attractions because it always changes, innovates. The nature of the festival is local, national and international. To keep it working you need to change things at all three levels, to remain attractive at all levels. And it also works the other way round; the cooperation between the three generates the innovation.

Community members work voluntarily for the festival, selling tickets, building stages or doing whatever needs to be done to get the festival in place. The volunteers describe the festival as a whole. In the programme traditional and contemporary art are combined, as are big productions and small ones. There is something for everybody out there. "If you are a starting singer, there are opportunities to express your talents. At night the well-known singers perform for everyone," (Mrs Sidibé Bana, Siriman Sakho)⁶⁸. Besides performing arts, there is room for exhibitions by visual artists and there are workshops where national and international artists work side by side.

Another aspect of the festival is the contribution it makes to the cultural development of the region. By giving contemporary art a prominent place in the programme, it makes a statement. Traditionally, art in Mali is part of daily life, performing at ceremonies, festivities or producing handicrafts.

⁶⁷ Abdramane Dicko, economist at USAID and volunteer member of the organizing committee of the Festival sur le Niger

⁶⁸ Mrs Sidibé Bana, a lawyer, and Siriman Sakho, an engineer and manager of the festival. Both are volunteers at the festival.

Art needs to be untangled from society, from communal traditions, in order to transform into an independent activity, to become an act of an independent artist. That is what contemporary artists like Hama Goro (visual artist), Adama Traoré (performer) and Kardjiguée Traoré (dancer) strive for. They consider that a necessary step towards the development of African contemporary art. Even more traditional artists like the musician Abdoulaye Diarra acknowledge the importance of gaining more freedom in the artistic arena. So art and artists need to develop a separate meaning for art, distinct from its meaning in traditional daily life. This untangling from traditional values is necessary to reconnect with local culture from a different, more autonomous perspective. Untangling art doesn't necessarily mean cutting it loose from society or the tradition it originates from. It is about creating a free space where art can find its own quality, its specific contribution to today's society.

There are various routes to take to untangle and reconnect to society in a new way. Hama Goro, an artist and initiator of the Centre Soleil d'Afrique (a visual arts centre), expresses this opposition beautifully based on his personal experience:

Traditionally, art is part of day-to-day life. It reflects the important things in life and symbolizes important transformations in life. Being an artist is something that is given to you by birth. You perform your art for and with the community. I look at art differently. I want to express what I experience, what I see, what's in me and I want to create my own reflections on society. That is not always understood by my community. Some of them think I am lazy, or accuse me of leaving tradition behind. That's not what I want. For example, I use a very traditional language to express myself, the language of the Bogolan. I transformed this traditional form of storytelling, symbolizing community and family needs into an abstract form of visual art. The tradition is my source. I am rooted in the tradition of my country and I am educated in western art. In my work these two visions on art interact.



Figure 5.29 Works by Hama Goro, exhibited at Gallery Kôré during the festival in 2011

By opening the space of art to artists working from a more contemporary concept, the basic tenets of Malian art transform. At the festival the traditional and the contemporary come together, one does not replace the other, they simply influence and enrich each other, enlarging the artistic space. "The day when there is no difference any more between art from different countries and continents, then art would have achieved its main objective. But this is not true; there will always be a difference between arts. Art is a form of social consciousness. Creativity is always a reflection of the person's social environment. The artist's style is the result of his personality, not the result of a will that has been imposed on

him. That is why in Africa there will always be artistic expressions that differ from art in France, or anywhere else (Oumar Kamara).⁶⁹

The work of musician Abdoulaye Diarra, lead singer with the Balanzan Band, gives a more specific example of what Oumar describes:

Last October we made our first CD with a mixture of traditional and modern music. We create our own songs based on stories from and lives of important people in villages around Ségou. We sing about the history of the communities, playing traditional music with a touch of modern style jazz and rock. We missed only the first edition of the Festival sur le Niger. Since then we have joined in every year, mostly on the smaller stages but last year we played on both the smaller and the large stage. At the beginning we won a prize, which was important, because with that money we could buy instruments. And the festival helped us to create networks.

Talking about his work, Diarra shows the importance of the festival for the development of their band. The festival enables them to perform not only to a local but also a national and international audience, at the same time opening doors to other stages and a huge network of musicians and performers all over. But most of all, the festival envisions the way contemporary art found its way into Ségovian society alongside more traditional art forms. This contribution of the festival goes beyond the bounds of the event itself.

Besides its contribution to cultural development, the festival contributes to the social development of the region. Wandering through the streets of Ségou, talking to people about their lives and the things they do, the spirit of the Festival sur le Niger can be felt almost everywhere, and throughout the year. A lot of what Ségou's inhabitants do to make a living is related to the festival. The festival has been held for ten years now. It has grown into an internationally recognized event with over twenty thousand visitors a year. New hotels are being built, many businesses have spun off from the festival and Ségou has been put on the map for travellers and tourists. But more than that, Ségou has been seeded with small entrepreneurs running businesses they can make a living from. The businesses that arose in the wake of the festival are diverse in nature, ranging from food and restaurants, lodging and crafts to technical installation, shops and galleries. In addition to the craft of weaving, other specifically regional types of craftsmanship were revived and helped people to make a living. An example is Bogolan, a traditional dye technique using clay to colour and design textiles.

⁶⁹ Oumar Kamara is an artist and historian



Figure 5.30 Bogolan cloth by artists at Ndomo⁷⁰

Another example of increasing business opportunities coming with the Festival is its programme of accommodating festival-goers with Ségovian families for a fee, which is brought up by Kalifa Touré, the general secretary of religious association in Ségou and a member of the ethics committee of the Festival sur le Niger:

For example, regarding the fact that not all visitors can go to hotels. They have asked the population to make rooms in their houses available for foreigners. Of course, they could have asked hotels to build more rooms as well and that is the case, but that is still not enough and

⁷⁰ Ndomo is a centre where young people are educated in the craft of Bogolan, using clay to color textiles and to paint traditional symbols of family life on household materials. Normally, after mastering the Bogolan technique and symbols, students learn how to use them to provide for their own livelihood. At Ndomo they work the other way around. After being trained in the traditional skills, having mastered them, they are allowed the freedom to vary the symbols and techniques; a freedom that enlarges step by step, to the point where some of them actually grow from craftsman into artist.

they did not put the emphasis on that. They put the emphasis on broader sharing of the income. So making sure that people from Ségou who don't have hotels can also gain an income from the festival. And that goes beyond money, because these are links, networks created between these people and guests that evolve during the festival.

In addition to the festival, the Gallery Kôrè and the cultural centre Kôrè were founded, enabling artists to exhibit and perform in the Ségou area all year round. The cultural centre houses a studio facility, so recordings can be made in situ. Moussa Berté, manager of the Gallery Kôrè, describes its activities:

Our objective is the promotion and development of visual art through multimedia and the exhibiting of visual art. We organize workshops, capacity-building of local actors, invite national and international artists to work and exhibit with us and of course we sell works of art to visitors to the gallery.

Maaya Society

Serving humanity is not a choice once you acknowledge interdependency as a natural state of being. Serving humanity differs from serving a person or a group of people in the sense that whatever you do needs to contribute to the interaction between all of the people and the environment they are part of. Adama Traoré, director of Acte Sept, a school and theatre for the performing arts, tells the following old tale that explains the natural interdependency between all creatures:

It is about two salamanders that are fighting in the house. The chief of the house calls his dog: "I am leaving for a few days so you have to keep the house in order." Besides the fighting salamanders, he also leaves his mother in the house – she is spinning cotton to make clothes. Because she is old, she needs a fire to keep her warm. When the two salamanders start fighting, the dog goes to see the cock and asks him to help the dog find a solution to the salamanders' fighting. The cock says: "two salamanders fighting is not my thing. And what has this to do with me anyway?" After that, the dog asks the sheep, the cow and the horse for help. They all say the same thing: "I've nothing to do with it, it's none of my business". So the dog can't solve the issue of the fighting salamanders and they keep on fighting. While fighting, they fall into the old lady's basket of cotton. Clambering out, they take part of the cotton with them and run around the house. That's how the cotton gets set on fire, which leads to the house burning down. The chief's mother is too old to get out in time, so she dies. When somebody dies, it is important to inform the families and villages in the region. The only one who can do that is the horse. So, all day long, the horse goes from village to village telling people about the death of the old lady. At the end of the day he is exhausted, but the funeral is able to begin. For a funeral you need food. The first day you don't need that much food to serve the first group of visitors. So it is enough to kill the cock. Three days later, you kill a bigger animal for the next group of visitors - that is the sheep. And a week later they kill the cow for the last ceremony.

This little tale describes beautifully how the interdependency between different people works. We are all related as members of humanity, and although you might not be aware of that as yet, you would do well to act accordingly.

The Festival sur le Niger is established by combining elements of Western entrepreneurship with the local concept of Maaya. Maaya is an integral concept of humanity concerning the relationship between the individual and the community. Through Maaya, people understand the importance of that relationship and learn how to act accordingly. The principles of Maaya are applicable to every aspect of life: work, leadership, politics, education, festivities, day-to-day life, art, science and so on.

Maaya emphasizes the unbreakable bond between individual and community and gives people a framework to hold on to, provides them with a 'design for life'. The Festival sur le Niger is organized on the basis of Maaya and demonstrates that this approach to entrepreneurship is a catalyst for social, cultural and economic development.

Maaya can be identified as the sum of values, rules and attitudes based on the following general principles: humanism, respect for human beings and humanity, a sense of sharing and generosity.

There is a very famous Malian singer, a griot, who said: some people would spend the night without eating, while others have too much to eat during the night and throw it away. Even though you don't have enough food, your dignity wouldn't allow you to ask for it. It is Maaya that makes the other give it (Soumana Kané).⁷¹

Soumana Kané clarifies the relationship between the self Maaya (refusal to beg) and the Maaya of others (who offer without compromising the others' dignity), two sides of one relationship, in balance, to the benefit of the whole. Maaya enables every person and community to be respected and demands that every person and community respects the other.

Maaya connects the individual with the group, with the community, on the level of values. This relationship between the individual and the group, between 'I' and 'We', is expressed in many ways. For example, in the way someone is naturally connected to the values of the community he originates from. He will always act based on that connection with others and will be treated and addressed as part of his community.

In order to relate to someone, you need to understand the community he is part of. Maaya asks that people are open and listen carefully, so they can come to a profound understanding of the values of the other person and the community he originates from. This mutual understanding on the level of values opens up the possibility of connecting to the unknown, to outside worlds, and can be a source of personal and social development.

The following attitudes are considered to form the base of being Maaya:

Dambé

This is the system of positive values you share with the group you originate from. It stands for your roots and contains the customs you are bound by. These values define who you are, give you dignity and connect you to your roots. Dambé places a person within the collective. It grounds a person in his community.

Horonya

⁷¹ Soumana Kané, a teacher, expert on Maaya and leader of the festival's traditional troupes committee

Where Dambé makes you part of a bigger system, Horonya is what you might call *noblesse oblige*. It is your honour always to represent your community. Wherever you are, wherever you go, you are a representative of your community. You cannot divorce yourself from your communal values; when you express yourself you do so in relation to the values of the community you are part of. It is your honour and pride to speak and act with the voice of the whole.

Maloya

This is more a regulating principle meant to prevent you from getting into situations you are not able to live up to. Maloya could be translated as shame or humiliation, a state of being you want to avoid at any cost. Shame is a feeling that is related to the outside world; it is a feeling of being disgraced by the other.

Samè

Samè is the ability to understand other morals, or the values other communities live by. By understanding the other, you can take account of the impact your actions or speaking up may have on the other. This understanding helps you to avoid shame or humiliation. But it also enables you to open up to the unknown, to meet the stranger and to connect with the 'other'.

Soro

Literally meaning 'revenues' in the broad sense, tangible and intangible, including wealth and material sufficiency, Soro is about what accrues to you and/or your community. It is the result of what you do, within the context of your family and community, or the way you have been acting. What you gain is the result of collective action, so you need to be humble about your part in it.

Kari, Wageya

Displaying your (material and relational) availability to the other, to the Community – it is about sharing, being generous with your Soro. It is the joy of giving; it is your wish to share, to enable others to live, to develop, to be part of the community. It is your obligation to share with your community, but always as a voluntary gesture coming from you. Not because you are asked to so. It is returning the favour you were granted, that helped you become what you are now.

Diatiguiya

This is the virtue of hospitality, being sociable and open to others, welcoming others to your community, to your house. Leaving no-one out.

Sinankunya

A very old system of joking relationships that creates links and correspondences between names, between ethnic groups and between different professions. Sinankunya is a way of acting that allows people of different status and from different groups to connect and communicate openly with each other. It relativises hierarchy and opens the door to change and bringing in cultures and communities.

Looking at each of these principles in turn, a general idea of Maaya emerges, as a set of principles or a cultural concept that enables a person to be embedded in a community, to connect to others, to help others, to mobilize others with respect to their culture and that of others. In the combination of

being open and welcoming to the other, the stranger, lies the possibility of developing the community as a whole by connecting with values and attitudes that are different from one's own.

Maaya invites you to balance the best of both worlds, of We and I, of standing your ground and being open, always respecting differences. The principles of Maaya may lead to reluctance to change, and they often do as Hama Goro explains in his story, reject making contemporary art. At the same time it is possible to play them out to support change and development, and the Maaya way to make that happen is organizing consensus for an innovative idea.

You cannot take a shower without becoming wet. What is not good, the bad characteristics of tradition wash away with the water of modernity. So you are cleansed of the bad aspects of traditions, you become a new person. You will be modern and traditional at the same time (Dr Simaga).⁷²

Based on Maaya, all decisions have to be made with everybody involved, nobody can be excluded. Within the boundaries of an organization, that might not be easy, but since organizations are part of the community, decisions concerning the community should be taken in consensus (Benkan) with the community. In the case of the Festival sur le Niger, Mamou and the founding team members have to gain the consent of the community. And that is done by excluding nobody, listening to them all, never imposing, simply proposing and asking the help of the right people in analyzing everything you hear, to come to the right understanding to base your next steps on. The way to do that is described by one of the participants in the dialogue:

The other thing is that a person should have the will to lead, to pave the way. When problems occur and are solved successfully, this person should have the humility to say, this is not mine. What happens is not the fruit of my action; it was a common action that led to this result'.

Consensus is the fruit of being related to the community, of listening and having conversations with them.

After the process of getting consent, that community will help you to avoid making mistakes and to keep acting in alignment with the consensus achieved. They monitor whether the general values are still being preserved. The network around you (people representing different interests, who were involved in coming to a consensus and others who make the implementation possible) will make you aware, warn you, and correct you. This way of working improves and constantly educates the people involved in the Festival sur le Niger.

To commit the community to the festival, it was necessary to get them engaged in something in between tradition and modernity, in two ways: allowing its members to enter the free space where they could explore contemporary art as artists and as sponsors. Second, to allow the community to mingle some of the more general entrepreneurial principles with Malian values.

⁷² Dr Simaga, a pharmacist, expert on Maaya and Godfather of the Festival sur le Niger.

It turned out to be a long and difficult route to explain, to convince all stakeholders to express support for a festival that aimed to develop art, culture and the local economy and could actually contribute to their well-being. Only once the first results had been achieved and the benefit for each participant had been demonstrated, were the majority ready to step in. Although still hesitant, they were able to give the initiative the benefit of the doubt. Another very difficult challenge was overcoming the resistance towards contemporary art. Since the combination of contemporary and traditional art is the heart of the festival, community support for it is vital.

The community, and some of the local and participating artists, had to overcome their doubts about the importance of introducing contemporary art in a local festival.

Because the community had agreed unanimously on the festival, it was possible to overcome this issue. At the same time Mamou Daffé and his staff made sure that art brought in some money for artists, while gaining recognition for them and advocating the development of the cultural professions. In discussing the festival with the community and the artists, Mamou had been clear about his intentions: bridging tradition and modernity. Although not everybody was happy with that, the whole community allowed him to proceed on that basis. Thanks to this consensus, the resistance to contemporary art could be dealt with by bringing it back into a community dialogue. Having a consensus on values is vital in order to achieve social and cultural development. Any change that is not rooted in an agreement with the community will be resisted. Without this consensus, the traditional cannot be transformed to meet today's local and global requirements.

<p>Worldview of Festival sur le Niger</p> <p><i>Maaya entrepreneurship</i></p> <ul style="list-style-type: none">• Intertwining Maaya with the Western idea of entrepreneurship and organizing• Combining the traditional with the contemporary (in art and in organizing)• Balancing the whole and the pieces• Interdependency is a natural state of being• Serving humanity• Being rooted in your community and the community's values• Being open for the stranger and the yet unknown• Understanding the other and taking account of the impact your actions or speaking up may have on the other <p>Sharing with and being available for others (material and relational)</p>
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Figure 5.31 Worldview of Festival sur le Niger

5.6.2 Maaya Entrepreneurial Valuing

Being part of the community and supporting the community is the first priority of any enterprise in a developing country (Mamou Daffé).

The festival has been held for over ten years now. When I talked to people about the festival, they were all very proud of what they had achieved. Some of the artists had gained international recognition thanks to the festival. Local technicians are now equipped to run the festival completely, and craftsmen and women found a new market for their products. Although everybody credits Mamou Daffé with these successes, they all feel appreciated and rewarded for their contribution to the development of the festival.

When knowledge or experience wasn't available locally, people from further afield were invited to come and contribute and teach their skills to the local community. Step by step, the process became more and more efficient. Organizational skills like planning, producing, reproducing, distributing, control, organizing, structuring and quality became part of the way of working in organizing the festival. Maaya and effective and efficient entrepreneurship were intertwined at every stage.

A nice example is the story of Colette Traore, co-founder of a women's weaving cooperative:

Ten local women put our money together to buy a loom. That's how we started our cooperative. There were two main reasons for starting it. The first was to re-establish the traditional forms of weaving in a contemporary way and the second was to help people make a living. We produce fabrics for all kind of purposes. Clothing, tablecloths and bedding. Since the advent of the festival, we have grown considerably. For example, we supply the set builders with our materials. We create the costumes for some of the performers. For the festival, we work together with all the other organizations in the field of weaving, dyeing, sewing and so on. Together we ensure that everybody gets a fair share of the work so that nobody is excluded from the benefits of the festival.

Colette's story indicates that entrepreneurship involves not just sharing success but actually helping each other by passing on work to colleagues working in the same field.

The entrepreneurship Colette is talking about is competitive, but in terms of making a difference rather than pushing others out of the market. In fact, entrepreneurship in Ségou is more about creating a common market. That process of building an entrepreneurial playing field is explained succinctly by Mohamed Doumbia, the administrator of the Festival sur le Niger:

The whole idea has been to build on something else. For example, Mamou's enterprise ESEF, they sell air-conditioning and do the maintenance. This organization helped Mamou create the hotel. Then there was the association of hotel managers, who initiated the festival. Initially the festival was on the shoulders of the hotel. Now the festival takes on other things, such as the cultural centre. The festival enables many people to start their own businesses. One thing leads to another and another. That's the family spirit guiding us in organizing the festival.

Looking at the businesses in Ségou, three principles for entrepreneurship appear to be key in Maaya entrepreneurship. Colette cites the importance of sharing the benefits with others in the community.

It is not about making the highest possible profit for your own business, but about enabling everyone to make a living out of the festival. Entrepreneurship is about establishing something in the world you are part of. Making a profit is not the aim but the means to an end: just as the festival needs an entrepreneurial spirit to contribute to the enhancement and development of artistic expression and cultural development.

The first principle of entrepreneurship is therefore having the will to establish something with others. And the second is making a contribution to the development of an entrepreneurial playing field by inspiring and fostering new businesses.

The last principle of entrepreneurship can be found in Colette's story as well as in the history of the Festival sur le Niger. It is about combining tradition with modernity. About merging indigenous and scientific economic knowledge, intertwining traditional and modern production skills and about interweaving traditional and contemporary products and services.

Today Maaya entrepreneurship is finding its own way. Companies offer their shoulders for young entrepreneurs to stand on. Almost automatically, one activity leads to another and another. Learning is capitalized upon, better understanding of materials leads to new applications, and transforming traditional skills paves the way for new products. Maaya entrepreneurship is the spark for social, cultural and economic development based on merging the contemporary with the traditional. That is the spirit of Maaya entrepreneurship.

Maaya valuing

Products (things, expressions and meaning)

- Festival related
 - Art, art workshops, food, accommodation, crafts, technical support, stage sets, decors, printing, tour guiding, the Maaya spirit, knowledge sharing and building
- Community related
 - opportunity to start a business based on your talents and possibilities
 - sharing business opportunities
 - education (art and related topics)
 - support for contemporary art/artists
 - support for traditional art/artists
 - conveying the Maaya concept

Ways of valuing

- Sharing/giving/exchanging abundant cultural resources
- Connecting activities to create added value
- Creating a local economic playing field based on sharing and granting

Figure 5.32 Ways of Valuing of Festival sur le Niger

5.6.3 Maaya Entrepreneurial Organizing

The Festival sur le Niger turned out to be a catalyst in the social, cultural, social and economic development of the community of Ségou. An economic system based on relationships between the individual entrepreneur and the community, between entrepreneurs themselves and between traditional and contemporary artists and entrepreneurs has been established.

The concept of Maaya entrepreneurship and a Maaya way of valuing products evolved from the entrepreneurial and social activities undertaken in initiating and realizing the Festival sur le Niger. Experiment by experiment, by trial and error, the concept evolved to what it is now. Mamou tells me that looking back at his career, long before he started the Festival, his organizational style was already quite Maaya.

One of the insights that ignited Maaya organizing comes from the video clubs (Alphi) that Mamou worked for and owned. These clubs were more meeting places than shops where people came to rent a video. Many of them did rent videos of course, but the main reason for coming was to catch up with each other. Looking back, Mamou realized that facilitating the community had a huge impact on the economic success of his company.

Djibril Guissé, an expert in local economic development working for the CPEL (*Conseil pour la promotion de l'économie locale*), explains it as follows:

I think it is necessary to integrate Maaya into modern organizations. In the old days an organization was a family business structured by family commitment and values. If you break that link you lose the community's support for your activities. It is important to use this base to build a modern organization on, because the person is the centre of everything. You need people around you that help you. What creditability and honour are for the family, should be the base for modern organizations as well.

These stories illustrate two major principles in the relationship between entrepreneurs and the community: one is to interact with the community and its members, and the second is to base the structure of your organization on community or family-like values.

Another important value in organizing is that it should be rooted in consensus. Consensus on value and intentions. In the concept of Maaya, any action to be taken is conditional upon consensus. This doesn't mean that you need to seek consent for everything you want to do; rather, you need to have consensus on the values underlying your actions. This consensus must be achieved by (representatives of) all members of the community, not excluding anyone or any group.

In initiating and setting up the festival, Mamou compares his role to that of a motor continuously driving the initiative forward to completion. "You can't let go of it," he says "not for a single moment, any transformative idea like this needs attention and needs to be energized, all the time, all the way." Getting the support of the community takes time and it helps if you are imaginative. Looking at the road the festival's founders took, it becomes clear that they had to be very inventive to overcome all kind of setbacks, times when they got stuck and were misunderstood by people they tried to involve. Overcoming that calls for imagination, for the creativity to explore alternative routes or to find solutions to the seemingly insoluble. Imagination helps to link people and thus link their ideas and opinions. This concerns the ability to elevate the various ideas to a connected story that

contains all the elements brought in by people and the community and that rises above the individual stories. It is about being able to fill in the blanks in between, to imagine what emerges from a mosaic of ideas, people and opinions that creates a new story from which everybody can benefit.

Bridging two quite different concepts itself calls for imagination to figure out a way to design a blend that combines the best of both. To operationalize it, you need to imagine where people can meet in between tradition and modernity. How people can be your employees and your entrepreneurial family at the same time. But most of all, it is about being able to see what can be. To envision a concept, to express what you imagine the future will be like.

The environment is reflected in your expression, as is your personal knowledge and imagination,

says Oumar Kamara,⁷³ referring to the creative process of artists. Creations like the Festival sur le Niger can be compared to that process in the sense that they also contain the reflections of the environment, in this case Maaya and general entrepreneurial principles, and the knowledge and imagination of its founding fathers.

You need to be imaginative to let people experience your ideas. So they can imagine what it will be like once things have been achieved. You need to seduce them into following you, awaken their enthusiasm and gain their support.

Besides all that, you need the imagination to see people in their surroundings, as a person in the context of a larger group. To envision the community to which they belong, of which they are part, because the only way to really understand them is to see them in relation to their family, their community and their ethnicity. Even if you don't know all of the community members and their values yet, you must be able to see them, to feel and imagine where they belong.

Once people stepped in, the concept of the festival cooperating and learning becomes very important. No one knows how to translate the concept into a day-to-day reality. It needs trial and error to figure out the best ways to work along.

Tiémoko Diarra, who works at Motel Savane and is responsible for hotel reception and management, describes how he cooperates with Mamou: "When I joined the company there were only four rooms. There are over thirty now, and a conference room."

The relationship between Mamou and me developed by gaining confidence little by little. He is like an older brother to me, to all of us. Talking about the hotel management, we have open discussions about what works and what doesn't. In developing the hotel to what it is now we looked for solutions to whatever came up together. Mamou says this company is not for him but for all of us. If it works, it works for all of us, if it doesn't; it doesn't for any of us.

The proof of sharing the benefit lies, for example, in the fund he set up for the employees in case one of them has a problem. Besides that, there is a fund for doing things together. It is an open and

⁷³ Oumar Kamara, an artist, historian and teacher at the University of Mali

transparent system. Everybody feels responsible. “We feel that it is not only the boss who makes a profit.” Tiémoko continues, “Everybody knows whether there is profit or not, and which investments are made, or which project are started. Even if there is no money in the social fund, Mamou will take money from his own pocket to help out an employee in trouble. When I started here I was very young. So Mamou rented a house for me, paying the rent and the electricity. And I could eat at the hotel, so my basic needs were taken care of. That gave me confidence and created my desire to work for this enterprise. You feel like a co-owner of the company.”

People need to be educated to realize the festival or their businesses.

Mamou makes me trust and believe that, even without a degree, I can do my work well. I just have to believe in what I am doing. Mamou says: If you believe in what you do, that normally makes it work. Since then, I believe in what he told me. That’s what I mean when I speak about building mutual confidence. Even when he reads a book, he tells me about what he found out. That is how I learned to do my job. To trust him and myself in the same movement (Tiémoko).

Working with people means working with their family and their community. You can't cooperate on the base of functionality only.

A person is not only the individual but also someone who is seen within the society where he comes from. The individual is a person in its narrowest sense of the word. If you look behind that, at the family, ethnic group, caste, or region the person is coming from, then you will look at the person in its wholeness. That is how the person within Maaya is understood. (Naffet Keita).⁷⁴

An organization as a family and a colleague needs to be the road others can walk on. Listening and respecting each other is crucial. “There could be problems: people could be critical, people could go beyond and say things that are not normal, but you have to ignore all these and be tolerant. You have to understand that a person is more than just the words he is saying. The most important thing is to stay truthful” (Adama).

Hence decision making should be based on Samè (being able to understand other) and Horonya (the honour to represent your community). Before taking a decision you make sure that everything known about a specific subject is on the table. Everybody involved should have had the opportunity to bring in their ideas. In practical terms, this means an organization has to set a clear framework before asking people (who are involved in this subject) to contribute their ideas. After everyone has been heard, what has been put on the table needs to be analyzed. What is personal, what helps the situation and the community forward and what enriches the direction to choose. This process of sense making is collective, because no one is able to understand it all by himself. Everything needs to be understood in the cultural context of the person who brought something up. Based on all that, the

⁷⁴ Naffet Keita, anthropologist at the ‘Faculté des Lettres, Langues, Arts, et Sciences Humaines’ of the University of Bamako

leader proposes how to move forward. He does not impose things. If he makes the right analysis, and does justice to the community, the proposal will be accepted, partly as a result of his authority.

Western entrepreneurial organizing	Maaya entrepreneurial organizing
<p>Profit based</p> <ul style="list-style-type: none"> • Business like relationships • Decision-making based on hierarchy • People are functional, separate from who they are and where they come from • Functioning apart from the context • Competitive focus <p>Task based</p> <ul style="list-style-type: none"> • Individualistic: success is a result of personal effort • Servicing people’s work • Organization is bounded private space • Organization is body of knowledge <p>Being focused on the own organization and oneself</p>	<p>Based on agreed values</p> <ul style="list-style-type: none"> • Family like relationships • Decision-making based on consensus • People are whole beings related to their family and community • Functioning in relation to the context • Focus on sharing: giving all businesses the chance to make a living <p>Trust based</p> <ul style="list-style-type: none"> • Togetherness: success is the result of joint effort • Taking care of people’s lives • Organization is an open public space • Organization is body of learning and development <p>Being salient of the other and the environment</p>

Figure 5.33 Organizational concept of Festival sur le Niger

5.6.4 Summary

This chapter’s objective is to investigate five case studies from Africa, Asia and Europe showing how social entrepreneurs respond contextually by bringing in culture, nature and people. Festival sur le Niger illustrates an organizing practice that is dominantly led by culture. Festival sur le Niger is rooted in a Maaya worldview. A worldview about togetherness and relatedness of people within the community and beyond; a worldview that includes many aspects of life including art and entrepreneurship. Combining and interweaving this worldview with a more Western view on entrepreneurship and contemporary art leads to a way of organizing a cultural festival that brings out the best of both worlds. A social entrepreneurial concept that in itself and as a goal contributes to social and cultural development. Unlike Enviu and Tapworld, this way of organizing starts local and inspires other local and international organizing concepts.

This case study illustrates a local collection of small-scale entrepreneurial activities all bound together towards one collectively organized festival. A community of entrepreneurs enabling local

and national social development and inspiring regional and international cultural and entrepreneurial organizational development.

Comparing Festival sur le Niger with Enviu and OS House illustrates the difference between bringing people first or bringing in culture first. Enviu focuses on people, aiming to increase quality of life for individual people. Festival sur le Niger aims to increase quality of life for a community as a whole and predominantly emphasizes culture. OS House combines the two, aiming to improve quality of life for (extended) families. Bringing in nature, like Tapworld and SGV do, substantiates their aim of benefitting an eco-system which includes people.

5.7 Summary

This chapter described five social entrepreneurial concepts by relating their day-to-day practices, their activities, the people involved, and their aims, dreams and hopes. It described the metaphysics of social entrepreneurial practices and told the stories of social entrepreneurs, analyzing their ways of organizing in relation to current ways of entrepreneurial and socially responsible entrepreneurial organizing. In so doing, this research aims to enlarge the realm of entrepreneurial acting and thinking. The investigation of five case studies from Africa, Asia and Europe shows how social entrepreneurs respond contextually by bringing in culture, nature and people. It answered the question of how game-changing social entrepreneurial organizing practices are organized by describing

- the worldviews that ignite them
- their entrepreneurial ways of valuing
- their organizational concepts.

The five cases represent different sectors, different regions and different goals and approaches. This variety illustrates how nature, culture and people are becoming part of the social entrepreneurial realm in varying intensities and for different reasons. SGV and Tapworld both aim to contribute to a vital ecosystem and their main emphasis is nature. The other three cases aim to improve the quality of people's lives and social development, and focus on both people and culture.

Narrating five completely different social entrepreneurial practices unleashes a broad and deep source of inspiration for people, academia, (social) entrepreneurs, and governments, and may help to understand and learn about ground-breaking ways of organizing. This variety also serves as a broad basis for new ways of organizing from which to derive a cosmology.

The cases studied show a wide range of ways to bring nature, culture and people into the entrepreneurial space. This is reflected in the diversity of worldviews, ways of valuing and organizational concepts of the social entrepreneurs. In all cases, nature, culture and people are part of the entrepreneurial environment; always in different, continuously changing proportions and attributes, depending on the way or the worldviews from which they want to contribute to meaningful and fulfilled ways of living. None of the social entrepreneurs in these cases knows or can even predict whether their way of working towards their goals will be successful or not, or whether their way of organizing will lead to the transformation and sustainability they aim for. They all operate on uncharted territory, defining their own worldviews to work from; worldviews that often consist of different intertwined local and global worldviews, of interlinked worldviews coming from

different regions and times. SGV refers back to the traditional culture of the fishing communities of the late 19th and early 20th century, combined with refined, innovative fishing technology. Festival sur le Niger combines Maaya with Western views on organizing, while OS House mixes the traditional and contemporary customs of different communities.

Each social enterprise studied is anchored in its worldview. It is what they hold onto in times of in times of uncertainty. However, it is also what guides them in valuing their activities, outcomes and impact, as well as in designing their way of organizing or creating a containment from which that way of organizing can emerge.

The cases differ in terms of the way of organizing and their scope. SGV operates locally and on a very small scale, and as situated in the natural and cultural environment of which they are part. Tapworld, on the other hand, operates globally, based on a universal concept of social entrepreneurial organizing that can be adapted to local circumstances. Enviu meanwhile combines both perspectives and operates internationally via a collection of locally owned and designed organizations, each with its own approach to achieving its specific goals in increasing quality of life. OS House is an example of the way in which an internationally developed initiative plays out locally in a very specific way, while Festival sur le Niger started the other way around, by initiating a local way of organizing that turned out to be inspirational for the region and beyond.

The case studies cover different ways of organizing, ranging from small scale to large scale, from local to international to global, from science-based to experience based, from different sectors to operating in different countries and continents.

The cases show, on the one hand, the diversity and sometimes the huge differences between the different ways of entrepreneurial organizing; thus substantiating the enlargement of the entrepreneurial space of organizing. At times the cases show, at a deeper level, certain similarities; hence unveiling a common ground from which a cosmology of organizing can be drawn.

This unveiling of common ground with its underlying tenets of recent organizational theory, intertwining, amplifying and generating new lines of thought, leads to a cosmology of organizing that is transformative and sustainable. This common ground can be outlined based on the similarities that can be identified between the cases studied.

The first similarity that may be noted between these cases is that they all consider themselves to be an integral part of a bigger whole. This notion exceeds the idea of cooperation between different parties based on individual/organizational choices to work together. In these cases there is no such choice: activities, people and processes are defined in relation to and in interaction with a bigger whole. Relatedness, connectedness and cooperation become intrinsic parts of the organizing; hence, organizing becomes more inclusive. A multiple language game is thus required that can be recognized in the way that all cases intertwine worldviews and is based on the entwined ways of valuing and organizing. This combined language emanates from different people and cultures, economies and nature. These elements introduce different worldviews into entrepreneurial thinking, ranging from indigenous knowledge (Maaya and Mapalus) to community building and natural ecosystems.

Another similarity between the cases can be recognized in their activities, which vary widely. Instead of specializing they diversify, building meaningful mosaics of activities, each of which are valued in their own way. This, at the same time, leads to and stems from the concept of multiple value that each of these initiatives pursues. In this sense organizing becomes multiple.

Lastly, unlike current organizations, all cases are organized on the basis of rationality *and* subjectivity, specialization *and* diversification, transaction *and* other ways and means of exchange, profit as a means and cooperation *and* synergy. This brings interdependency into entrepreneurial organizing since each of these combinations reinforces the other. Without the other, each would lead to less efficacy.

These similarities already indicate a common ground beyond the differences between the cases. They also relate some of the basic tenets underlying recent theory on this common ground, hence already denoting the first contours of a possible cosmology of organizing that is transformative and sustainable. These shifts in thinking and acting lie at the foundation of a way of organizing that enhances a breakthrough in social entrepreneurship.

The next chapter will elaborate further on the underlying basic principles of the organizational concepts of the cases described in this chapter, hence unveiling a new cosmology of organizing conceptualised here as 'organizing fields'.

6 Organizing Fields: a New Organizational Cosmology

The previous chapter substantiated, based on social entrepreneurial practices in the making, the idea of transformative and sustainable entrepreneurial organizing as a feasible path towards realizing meaningful and fulfilling ways of living. The activities of the entrepreneurial practices can in retrospect be characterized as achieving (parts of) the Earth Charter and the UN SDGs. It described the ground-breaking organizational designs of five game-changing social entrepreneurs and, in doing so, unveiled the true extent of re-organizing that social entrepreneurship at the outermost reaches of responsible entrepreneurship implies.

Each case brings in and emphasizes different aspects of social entrepreneurial organizing, ranging from community building to levelling organizations of different scales and purposes, and from nature-led to IKS-led organizing.

In the process of unpacking each case, the coherence between these different aspects of organizing unfolded and a new cosmology of organizing started to shine through

This chapter covers the objective of developing a holistic model of social entrepreneurial organizing and development that enlarges the entrepreneurial organizational domain, enabling entrepreneurial organizations to become sustainable and transformative in order to contribute to the Earth Charter and the UN SDGs. It builds on the notion of social entrepreneurship as being positioned at the rear end of socially responsible organizing. By extending recent theories, based on the case studies, by intertwining practices and current theories and by a process of moulding, reflecting and dialoguing with the social entrepreneurs, this study generates a cosmology of organizing. This chapter will describe that cosmology in detail. This cosmology does justice to organizations and enables them to re-organize organizing towards a breakthrough in social entrepreneurial organizing.

The way of organizing that is conceptualised here is termed 'organizing fields'. Organizing fields are a collection of more or less formalized relationships that balance unity and diversity. They are driven by a moral impetus and cooperation to realize meaningful and fulfilled ways of living, hence achieving goals that contribute to the Earth Charter and the UN SDGs.

In this chapter I will describe this new holistic social entrepreneurial way of organizing and draw out a cosmology of organizing fields and a methodology that is concerned with the development of these fields. This cosmology of organizing fields, which contribute to nature's vitality and people's well-being, is composed of four different layers:

1. the organizing realm, that is, the whole to which the social entrepreneurial organizing belongs, or is part of (section 6.2.1)
2. the organizing frame, that is, the moral impetus that ignites and contains a social entrepreneurial initiative (section 6.2.2)
3. the organizing field, that is, a social entrepreneurial community that balances diversity, the personal development of participants and unity to realize the goals of the organizing fields (section 6.2.3)

4. the organizing nucleus, that is, the people and the constellation of activities at the heart of organizing fields. They host, facilitate, guide, lead or hold an organizing field as such (section 6.2.4).

Together, these layers form a cosmology of social entrepreneurial organizing and will be described extensively in the first part of this chapter (section 6.2).

To denote, understand and develop organizing fields, a body of reference is crucial for reference drawing out the premises and principles underlying organizing fields. This is described in the second part of this chapter (section 6.4) after an interim summary (section 6.3.).

In the final part of this chapter (section 6.5), I will extrapolate a methodology of social entrepreneurial organizing development. This methodology outlines different synergistic roles and added value for entrepreneurial designers, scientists, consultants and creatives. The methodology influences the role of research by including it in the development of organizing fields. In Chapter 7, I will discuss the final objective of this research and evaluate the evidence-based methodology used in this study in relation to its contribution to developing new ways of social entrepreneurial organizing.

6.1 Introduction

In the same way as Odora Hoppers and Richards humanize science (2011, chapter 6), a cosmology of social entrepreneurial organizing humanizes organizing by looking at organizing practices as meaning-makers, as metaphysical and imaginative. Analyzing, denoting, conceptualising and categorizing the social entrepreneurial organizing concepts of the cases studied unveils a holistic model of social entrepreneurial organizing, its meaning and the world it encompasses. A holistic model as in a cosmology of organizing that enables organizing to become as subtle, sensitive, intelligent and fast-responding as human beings and the world they are part of. A cosmology of organizing and not a model or canvas, because it describes the metaphysics of organizing from which a wide variety of organizational forms, interactions and processes can emerge; a cosmology of organizing that actually enlarges the space of thinking about entrepreneurial organizing practices.

Organizing fields are a collection of more or less formalized relationships that balance unity and diversity, and are driven by a moral impetus and cooperation to achieve goals that contribute to the Earth Charter and the UN SDGs.

All cases studied are driven to contribute to the well-being of many and/or a vital and abundant natural environment. In doing so they contribute - although not always explicitly intended - to the Earth Charter and the UN SDGs. They set goals that are revitalizing and have a positive impact on people's well-being and nature, using profit as a means to achieve their goals. They let go of the idea of economic capital that is immediately and directly convertible into money, rather finding ways to transform economic capital to make it convertible into value in the long term, and bring other value and other ways of valuing into the entrepreneurial domain. In so doing, they change the entrepreneurial organizational model per se. All cases studied are consciously seeking ways of organizing that go beyond rationality, specialization, transaction, profit maximization and competition (Tideman, 2005; Hardt & Negri, 2009). Once freed of the current dominant grand narrative, they unleash all their senses and capacities and connect business with morality by bringing meaning into rationality. They replace the invisible with a moral impetus that propels them. Each of

the cases studied defines its own worldview to work from, since the current economic worldview fails them in achieving their goals. They all combine different worldviews, using their moral imagination to bridge IKS worldviews with global entrepreneurial ones or to combine local cultural worldviews with the economic worldview.

Entrepreneurship that is to realize the goals that can be framed by the Earth Charter and the UN SDGs requires cooperation between many people with many different talents, knowledge and experiences. It requires us to unleash social capital (Bourdieu, 1986); to find ways of organizing based on accumulating actual and potential resources by linking people and organizations in more or less formalized relationships.

Organizing fields are ignited by organizing nuclei that invite others to join. Gradually, the nucleus expands into an organizing field based on inclusion, interdependency and multiplicity. This fluid and dynamic way of becoming stems from and is intertwined with its cultural, social, economic, public and natural realm. Organizing fields are given shape by the participants, through trial and error, and their shapes are often situational, hence can be rearranged by action, creation process or objective. There is no such thing as the 'best' organizing field. Each field is unique and emerges from and evolves with its environment, participants, objectives, processes and activities.

Organizing fields arise from action and ideas, but change and evolve through interaction, reflection, learning and conceptualising. Organizing fields reveal themselves as an apparent part of the social entrepreneurial practice. Their aim is to jump forward in form and initiatives by taking practices and concepts of the entrepreneurial reality as far as possible into their own hands.

This chapter describes a new organizational cosmology by delineating successively its organizational realm, frame field and nucleus as they emerge from the concepts of the cases in this study. Based on these practices, I will add to already initiated changes in thinking, as described in chapter 3, to take them to the level where organizational thinking is turned inside out. Where organizing itself reflects the wholeness of people, and their natural and social environments, instead of the other way around; a cosmology of organizing that enables this already initiated theoretical movement to unfold further.

6.2 Layers of a Cosmology of Organizing Fields

6.2.1 Organizing Realm

The entrepreneur steps beyond the bounds of trade and functions as a fully-fledged member of the community, acting under the same conditions and with the same responsibilities as any other member of that community. Entrepreneurs are in fact part of the community, like all other members such as fathers, mothers, elders, artists and employees. They are therefore just as responsible for the well-being of that community as every other member. Entrepreneurship benefits the community as a whole, not just the company itself (Spaas, 2012: 43).

Social entrepreneurs consider themselves an integral part of an integral context. Current entrepreneurs operate in between a free market and governmental laws and regulations, and cultural entrepreneurs between the market, state, civil society and oikos. Social entrepreneurs

extend this realm of cultural entrepreneurship by adding nature to the atmospheres delineated by Klamer (2004, 2005). He argues that oikos is conditional for the success of the market, government and civil society. Social entrepreneurs like Enviu, Tapworld, SGV, OS House and Festival sur le Niger consider each atmosphere separately and in combination, as a condition for the realisation and continued existence of their initiatives.

Looking at the organizational concepts, each case views its organization as a part, or a carve-out (a partial spin-off), of the context they operate in and for. They see the natural environment as being equally important to the market, state, civil society and oikos. Hence Klamer’s model develops as a result of a different, more integral position of oikos and by inserting nature as an extra atmosphere, towards a social entrepreneurial realm.

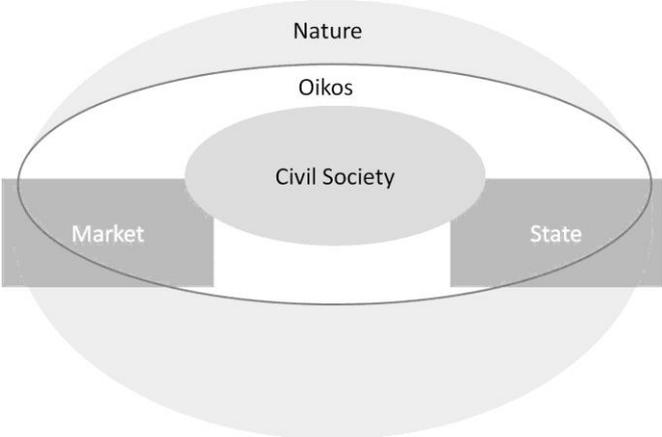


Figure 6.1 Social entrepreneurial realm

The oikos atmosphere is enlarged, backing up and strengthening not just civil society, but the other atmospheres as well (Klamer, 2005; Putnam, 2000b). Nature is added and, like oikos, is more comprehensive than market, civil society and state, since nature invigorates all other atmospheres. The space in between these atmospheres functions as an organizational realm for social entrepreneurs.

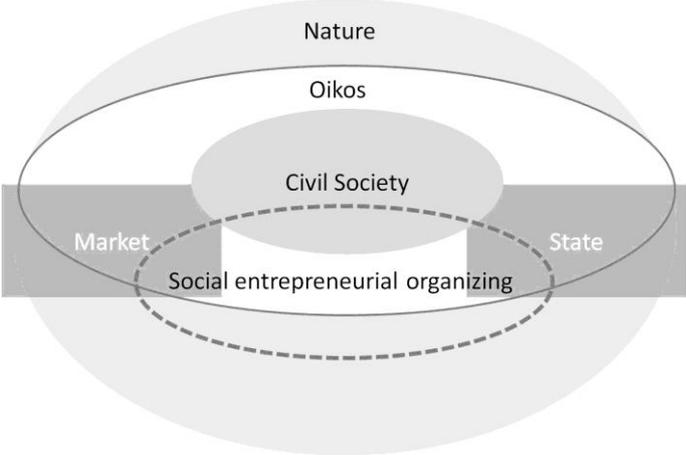


Figure 6.2 Organizing realm for social entrepreneurial organizing

Social entrepreneurs aim to generate value to increase well-being and revitalize nature, which can only be achieved in this in-between space where all atmospheres influence and reinforce each other rather than excluding, competing with or supplanting each other. Each atmosphere has its own set of associated values. Oikos is associated with cultural values, civil society with social values, state with public values, market with economic values, and nature with ecological values.

Market values are defined by scarcity which leads to entrepreneurship based on addressing “deficit gaps” (Cameron, 2007). The other atmospheres are not defined by scarcity alone, but partly or even mainly by abundance. Abundance of talents, expressions, meaning and nature. This enables social enterprises to work on the basis of “abundance gaps” (Cameron, 2007) in order to generate products or expressions that lead to a more generative and hence sustainable way of doing business. The key question the social entrepreneurs studied ask themselves is: "How can we use abundant resources to increase well-being and to vitalize nature?" Tapworld uses abundant natural resources, namely, sugar palms growing in biodiverse, nature emulating plantations, to solve the world’s energy deficit in a sustainable way. Enviu uses abundant talent, ideas and energy from people to sustainably increase the quality of life for many.

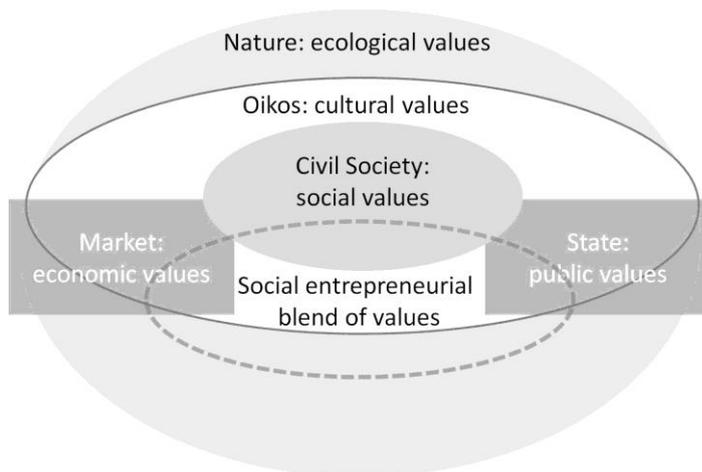


Figure 6.3 Social entrepreneurial organizing intertwines values from different atmospheres into its own blend of values

To operate in this in-between realm, social entrepreneurs merge values from different atmospheres to form their own blend of values. By intertwining, combining or merging different atmospheres and associated values, they can build a foundation to generate value for nature and people in one movement.

OS House intertwines local values on living and working with extended families (oikos), communities and professional associations (civil society). It merges local and western economic values; merges indigenous views on land and land ownership (civil society) with administrative regulations (state); and merges values about lowering footprints and nature preservation (nature) with developing an inclusive economy (market). In reducing each of these value sets to their essence, and building on this basis a meaningful worldview that is understood and appreciated by all atmospheres, a foundation for social entrepreneurship is created that enables OS House to develop towards a viable and robust practice.

Tapworld, Festival sur Le Niger, OS House and SGV all interweave local indigenous values with more global values from different atmospheres. For example, Festival sur le Niger commingles Maaya values (oikos) with art (civil society) and entrepreneurship (market). Tapworld mixes Mapalus values (oikos, civil society) with nature-based agriculture (market and nature). Each case balances the atmospheres differently in their blend of values. Each case picks different essences from the atmospheres to weave their own blend of values that enables them to realize their specific contribution to increasing well-being and revitalizing nature.

These blended values are dynamic and will evolve in alignment with the development of the organizing field. For example, in the case of Festival sur le Niger a group of religious leaders was truly concerned about the festival’s effect on young people’s manners. This led to a renewed dialogue on the intended impact of the festival on the local community, ending with a rearrangement of the values underlying the festival. They enlarged the composition of its values by including and interweaving religion-based values. Not every call for change is responded to by adjusting the composition of blended value, however; when the local community raised its voice about the festival giving too much space to contemporary art compared to traditional arts, explanatory dialogues were held, but the underlying value blend stayed intact. Decreasing the space for contemporary art would have reduced the composition of values, which would have decreased the space for social entrepreneurial organizational acting and thinking, and hence would have diminished possibilities to contribute to increasing well-being of many.

Finding this balance between being responsive and adaptive and standing your ground regarding the value blend, is a delicate process in each case. Many people and institutions from many different backgrounds, cultures, interests, disciplines and atmospheres are involved and affected by social entrepreneurial organizing, and all want to be heard and acknowledged. At the same time, the social entrepreneurs have to stand their ground in what and how to contribute to the realization of meaningful and fulfilled ways of living. In the cases studied, each entrepreneur finds its own balance in its own way and time. Tapworld’s core players stand their ground firmly in holding onto the agreed value blend, while SGV and Enviu are open to the continuous development of their value blend. In the case of SGV, this stems from their awareness of being part of bigger picture. In the case of Enviu, this is the result of working in new regions and in the increasing variety of the activities and initiatives they undertake. The more key players stand their ground, the more they are counterbalanced by the other players they encounter. In the case of Tapworld, this leads to constantly pressurized power relations. In the case of SGV, it leads to an experienced lack of direction beforehand. The development of blended value in an open and undirected way leads to value blends that can only be recognized in retrospect.

Entrepreneurial realm	Social entrepreneurial realm
<ul style="list-style-type: none"> • Market, regulations and laws • Economic value • Static value • Scarcity based 	<ul style="list-style-type: none"> • Oikos, civil society, market, nature, state • Blended values • Dynamic values • Abundance based

Figure 6.4 Social entrepreneurial realm

6.2.2 Organizing Frame

One of the Seven Social Sins: Commerce without Morality ⁷⁵

Social entrepreneurs are framed and ignited by moral impetus. In so doing they become their own 'visible hand' in shaping their entrepreneurial and organizing activities. Entrepreneurship operates from economic values, using natural resources and people's capacities to make a profit. Social entrepreneurship operates from different atmospheres, hence from a blend of values. Social entrepreneurship uses and contributes to nature, people and culture to generate value. Nature being our natural environment, and all tangible resources have been or are part of nature; people being whole human beings making meaning, as metaphysical and imaginative musical people (Odora Hoppers & Richards, 2011: 99); and culture being ideologies or abilities that enable us to get things done (Odora Hoppers & Richards, 2011: 43).

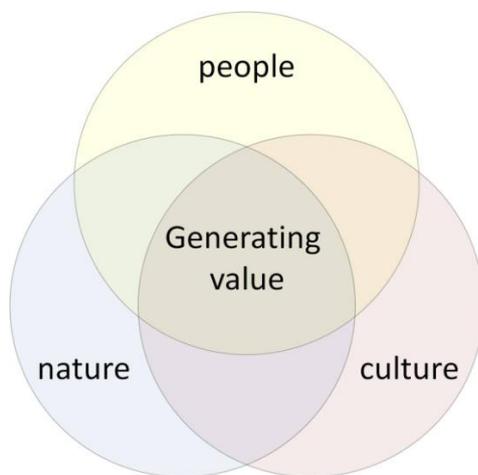


Figure 6.5 Generating value by using and contributing to people, nature and culture

Social entrepreneurship provides a moral impetus to contribute to the interlinked aims of the Earth Charter and the UN SDGs. Social entrepreneurs take a stand; instead of surrendering to an invisible hand, they are a visible hand. They move beyond the idea of an invisible hand of selfishness to solving the poverty through which the world became a marketplace as a basic regulating principle, pretending to serve both the rich and the poor (Smith, 1776/1954). None of the cases studied leaves it up to the free market to take on the responsibility of realizing their social and ecological impact. They just don't believe that the invisible hand will make a difference in realizing them. They therefore consider it their responsibility to rethink entrepreneurship as such too, as a condition for contributing to the realization of these goals. So they contribute by changing the dominant view on

⁷⁵ On 22 October 1925, Gandhi published a list he called the Seven Social Sins in his weekly newspaper *Young India*: Politics without principles. Wealth without work. Pleasure without conscience. Knowledge without character. Commerce without morality. Science without humanity. Worship without sacrifice.

what entrepreneurship and the market is like. They become a visible hand in solving social and ecological problems in an entrepreneurial way.

Social entrepreneurship is driven by a moral impetus. This moral impetus occurs at the interface between using and contributing to people, culture and nature. Both the way of making and organizing and the outcome of a social enterprise are measured against this moral impetus. So the well-being of people working or involved with the social enterprise as well as the well-being of people using the outcomes or delivering supplies for instance, must benefit. The same goes for nature and culture.

Maaya Entrepreneurship: the Entrepreneurial Model of the Festival sur le Niger, involves a discourse that is enriched by the values of our past societies and the progress of our time. It invites us to discover a path of renaissance in entrepreneurship, which bases its organization on meeting the needs of a united, solidary, enterprising community, while incorporating the values of modern management (Cheick Oumar).⁷⁶

This moral impetus frames the social entrepreneur's beliefs on how to deal with wicked and interlinked issues. There is no one best solution or way of working in the social entrepreneurial realm. Unlike a (partly regulated) economic atmosphere, the in-between space that social entrepreneurs work from does not provide universal answers on what to achieve and how to do so. The choices involved have implications for the way in which social entrepreneurial organizing takes place.

Each case study shows a social enterprise that was started by a person with a vision, making a choice to contribute to well-being for many and or a vital and abundant natural environment. All initiators are social entrepreneurs driven by a moral impetus that combines a specific connected worldview on entrepreneurship and organizing towards specific objectives within different combinations of atmospheres. Jaap Vegter pursues a salt way of living, enabling fishermen to fish in harmony in protected sea areas. Willie Smits (Tapworld) is convinced he knows how to produce renewable energy for many while at the same time creating a biodiverse natural habitat for people and animals in which to live and make a living. Stef van Dongen (Enviu) believes it is possible to create quality of life in a sustainable way for everyone in an entrepreneurial manner based on love and sharing. Vincent van der Meulen (OS House) believes many architects want to make a difference for the homeless and slum dwellers by designing sustainable houses for free. Samuel Biitir and Abraham Lambon (OS House) are driven to emancipate the poor and to change the economy into an inclusive one. Lastly, Mamou Daffé intertwines entrepreneurship with local values to pave the road towards joint social development.

Social entrepreneurship is framed by its moral impetus, that is, the choices that are made relating to people, nature and culture. All can be seen as resources and beneficiaries of entrepreneurial activities and all can be interpreted as single or multiple.

⁷⁶ SISSOKO, film-maker and former Malian Minister of Culture

From this moral impetus, social entrepreneurship defines the materialities it wants to use and make, the expressions it wants to use and create, and the meaning it wants to serve and give.

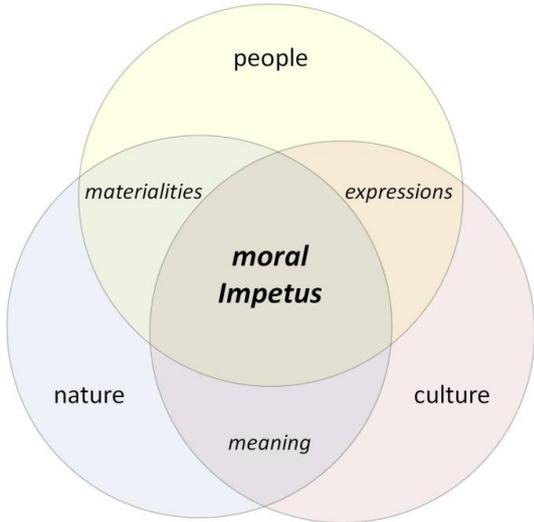


Figure 6.6 Social entrepreneurial moral impetus

In contrast to social entrepreneurs, entrepreneurs operating from the current grand narrative see people as employees and customers, see nature as cheap resources and operate from an economic culture only. Striving for profit maximization and trusting the invisible hand to take care of the other keeps current entrepreneurial organizations from being transformative and sustainable. Instead of making and using, they predominantly use people, nature and economic values to produce things, services and brands.



Figure 6.7 Entrepreneurial frame

Each social enterprise acts, as the cases show, on its own moral impetus. These cases have drawn up their own vision on how to contribute to specific positive ecological and societal impact. They define

their vision, driven by their moral impetus, on how to revitalize nature and how to increase people’s well-being (a vision that revitalizes instead of only using nature); that increases people’s well-being instead of only using their capacities, based on connecting worldviews instead of operating just from the economic view. Broadening the entrepreneurial scope and doing justice to its metaphysics enables social enterprises to become transformative and sustainable.

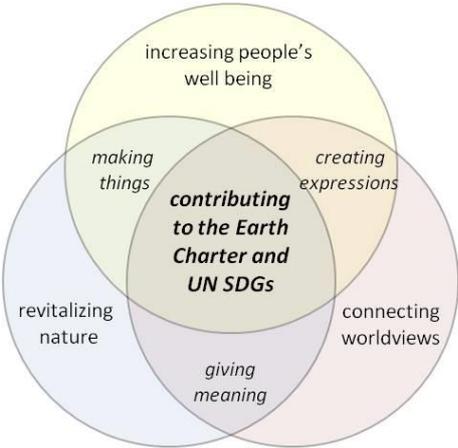


Figure 6.8 Social entrepreneurial frame

Social entrepreneurs make things from natural resources whilst at the same time revitalizing them, they create expressions from abundant human and social resources such as ideas, knowledge domains, creativity, experiences or existing expressions, while simultaneously contributing to people’s, taking into account and connecting with different worldviews.

The social entrepreneurial realm holds and contextualizes the social entrepreneurial frame from which stems a moral impetus and vision on just entrepreneurial organizing and how to contribute to people’s well-being and vital nature.

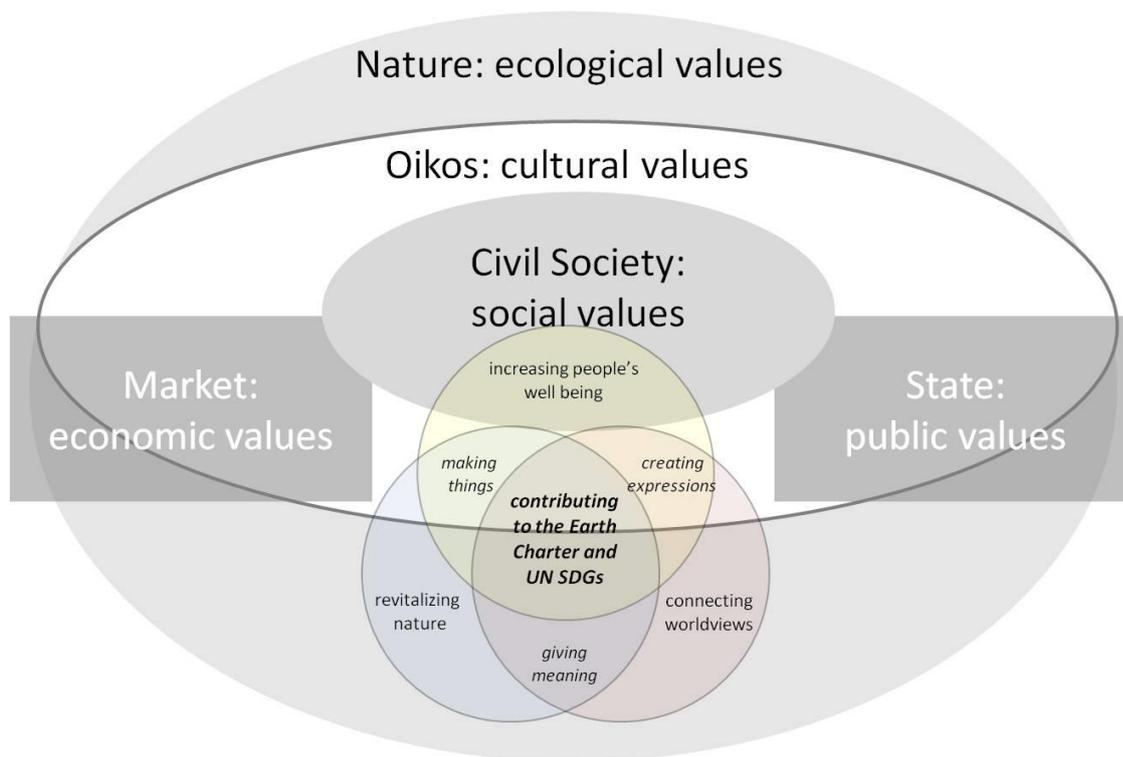


Figure 6.9 Social entrepreneurial organizing realm and frame

The following sections will elaborate in more detail on the notions of connecting worldviews, revitalizing nature and increasing people’s well-being.

6.2.2.1 *Connecting Worldviews*

The Entrepreneurial Model of the Festival sur le Niger involves a discourse that is enriched by the values of our past societies and the progress of our time. It invites us to discover a path of renaissance in entrepreneurship, which bases its organization on meeting the needs of a united, solidary, enterprising community, while incorporating the values of modern management (Cheick Oumar SISSOKO, film-maker and former Malian Minister of Culture).

Social entrepreneurship is part of a plural and intertwined context. The way to go about things in such a context requires combining worldviews; finding a way to interlink social values with economic ones, with familial and ecological ones. It requires understanding and respecting the metaphysics of nature, people and different cultures and merging different metaphysics into a meaningful and purposeful whole that can serve as a framework to guide, define and organize all aspects of social enterprising.

Being part of different interdependent atmospheres implies a way of entrepreneurial organizing that “becomes with” (Haraway, 2008, 2010). Organizing is not an isolated process apart from nature, apart from communities, civil society or state. Entrepreneurial organizing arises in interaction with these atmospheres, hence *becomes with*. “Becoming with’ is a practice of becoming worldly” (Haraway, 2010: 53). It is about staying at the interfaces, staying connected and in touch; hence it is about staying with the connectivity instead of avoiding it by singling out one goal. Staying with the

connectedness at every interleaved scale of time and space, all the way down, without end but also without ever starting from scratch and never alone (Haraway, 2010: 53). Or, as an artist from Festival sur le Niger puts it: “Some young artists get stuck in the middle of the African and the Western concept. We teach them to stay who they are and be open to what is coming” (Hama Goro, Centre Soleil d’Afrique)

To connect worlds you need to know your own cultural heritage. We’re talking about globalization, there is one general culture being formed around the world. If we talk about developing countries, we need to see an improvement but it won’t happen overnight. We need to strengthen peoples’ capacities and skills, but not forget their traditions. If the youth goes to Western countries to be educated, and they come back home we need to find a bridge between the new learned things with the traditional values. One thing that we’re trying to oversee is how to realize that. What is working in the US might not work over here. But we need to understand what the others (e.g. Americans, French, and Australians) have already accomplished, in the area of technologies, behavior etc. We don’t need to reinvent the wheel. We can adopt those new behaviors and adjust. An example where that integration comes about beautifully is a project of the office in the Niger zone. In that program they are now constructing canals and introducing a new way of irrigation without disrupting the local population and their way of living. It also brings communities together at a local level; they can take ownership of their projects (Abdramane Dicko, USAID economist and advisor to Festival sur le Niger).

Social entrepreneurs need to intertwine worldviews to serve the Earth Charter and the UN SDGs as they are about intertwined, connected and dynamic, hence wicked, issues. By choice these entrepreneurs look at enterprising and organizing from an intertwined worldview; in doing so they bring different values from different worlds into the social entrepreneurial frame, thus developing social entrepreneurial organizing into a multilanguage game (Beschoner, 2013).

SGV brings the perspectives of cultural heritage and research into the social entrepreneurial frame. Tapworld brings in Mapalus, ecosystemic thinking and biodiverse systems. Enviu brings in quality of life, love and the wisdom of the crowd, and OS House Ghanaian, solidarity, education and emancipation. Festival sur le Niger brings the Maaya way of being into the entrepreneurial frame. From these perceptions different languages are woven into entrepreneurship and organizing, hence allowing social entrepreneurs to become aware of more alternatives and new ideas, thus inventing new forms of entrepreneurship and organizing, rather than doing something that is done all the time (Gold, 2010; Wicks, 1990). The way they go about intertwining worldviews, filling in the multiple language game (Beschoner, 2013), resembles Rorty’s concept of “moral imagination”. Social entrepreneurs have moral imagination (Gold, 2010; Rorty, 1989) in that they engage with different worldviews to rethink entrepreneurship and reorganize organizing. By using moral imagination, social entrepreneurs mould new worldviews, combining different domains of knowledge and understanding, and different metaphysics; hence they create new languages and new morals to design their entrepreneurial and organizing shape.

6.2.2.2 Revitalizing Nature

Looking at the case studies with a primary focus on revitalizing nature, SGV, Tapworld and to a large extent Enviu all agree on one ground-breaking principle: Nature is an abundant system. It continuously renews itself and generates more yield than needed to reproduce its latest state of being. To cope with the current ecological crisis, resulting from nature's yields to restore and develop itself, there is only one solution: we have to work with: become one with nature in such a way that it stays as abundant despite our use of it. Nature needs time and its abundance to revitalize. There are many ways to achieve this, but this basic principle is shared in all cases in this study. So it is not about replacing what has been taken, but rather about allowing the ecosystem to become resilient again, to multiply, diversify and evolve as nature naturally does.

That requires a form of ecoLiteracy (Fisher. 2005) that goes beyond how to produce or replace crops or resources. It is about looking below the surface, the tangible, to see the interactions, the interrelatedness between nature at different places, between nature and human beings, understanding human beings and the artificial environment as part of nature. EcoLiteracy enables us, for example, to look at cities as mines for copper or other metals. This is highly relevant since one-third of the world's copper supply is used in infrastructure, while another third is off the map and the last third is still in the ground. Future copper needs exceed the 30% that is still in stock in natural mines.

It requires imagination to come up with new ideas and to see possibilities that arise when we learn to allow natural contexts to exercise themselves upon us (Fisher, 2005). This imagination is similar to Rorty's moral imagination, combining values and worldviews to open up a source of new ideas and perspectives. As with moral imagination, natural imagination requires the ability to shift between languages: The language of nature in different regions, the language of nature within artificial environments, the language of nature on the tiniest level or that of the biggest. It requires playfulness to combine insights and perspectives that arise from this wandering through nature's multiple and plural manifestations and languages. Tapworld does this by replacing mono-crop plantations with biodiverse nature emulating plantations, allowing people, animals and biodiverse vegetation to enhance each other to the benefit of all.

To revitalize nature, people and organizations should be ecoliterate in the way Fisher describes, being able to look through things, to think of alternatives that aren't yet there. This form of contextualized perceiving is conditional in both the natural and the artificial environment. Opening up for the many languages of nature to become naturally imaginative or EcoLiterate.

6.2.2.3 Increasing Well-being

Well-being, also referred to as 'the good life', is a subjective and situational notion. Ultimately, it is about a fulfilled or meaningful life and about having the power to construct a life that one values (Fischer, 2012). It is not just an outcome but also a process (Gough et al., 2006: 5). The striving for well-being "involves the arduous work of becoming, of living a life that one deems worthy: creating meaning, aspiring for something better" (Fischer, 2012: 6) in different places. In different situations we see individuals making decisions based on culturally particular and deeply held values: valuing – materially – something other than narrowly defined self-interest. These are economic decisions embedded in moral projects and conceptions of the good life (Fisher, 2012). Well-being is not just abilities residing inside a person but is also about the political, social, and economic environment

required for well-being (Nussbaum, 2011: 20). Well-being includes the expression of imagination and emotions, affiliation and play. Well-being is plural, hence based on different juxtaposed moralities rather than higher-moralities looking for one universal truth (Maihofer, 1998: 385–388; Sen, 1985: 12).

The concept of well-being underlying social entrepreneurial organizing could be described as the possibility of people enjoying a sustainable form of happiness based on a deep understanding of the natural environment and of its necessities. This sustainable form of happiness is based on the possibility of sharing and experimenting with abundant resources, like knowledge and expression, which are free and guarantee a wholesome connection with others and the environment (Fontes et al., 2012).

Pursuing well-being in the surveyed cases is about realizing a meaningful life, the process of getting there, and defining well-being in specific contexts or situations. It is about people increasing their well-being by being part of a social enterprise –merely sharing their knowledge, energy and ideas increases their well-being. Social entrepreneurs enable people to pursue and realize their personal well-being by enabling them to gain personal development, fulfilment and fruition. In all of the cases studied, people love what they are doing. They feel they do meaningful work and are contributing to something they consider important for the world. They feel seen, recognized and acknowledged for who they are as whole human beings. This is in contrast with what I described in section 4.5, namely, the case in current organizations, where people feel valued for their functional being only. They are not even allowed to bring in qualities other than those requested or required. People and organizations consider participating in a social enterprise in itself as contributing to their well-being.

Increasing well-being in social enterprising is also about increasing the well-being of many by the things they make, expressions they create and meaning they give and in the process and interactions to realize all that. Their moral impetus guides the way they align their activities, processes and organizing which can be framed by the Earth Charter and the UN SDGs. This can only be achieved by working together since well-being is highly subjective and can only be defined by those it concerns. Achieving an increase in well-being, as well as revitalizing nature and connecting worldviews, is a process of interdependent co-development or “becoming with” (Haraway, 2008, 2010: 53) and requires moral imagination (Beschorner, 2013: 112). Social entrepreneurs can increase and decrease well-being of people and organizations beyond their intention and knowing. Well-being is a dynamic and situational phenomenon, depending on the functioning of an organizing field and its participants, and those involved and affected by it. Understanding well-being emerges from connecting with others and increases through working together.

6.2.2.4 Positioning the Cases in the Social Entrepreneurial Frame

All of the cases studied in this research can be positioned within the social entrepreneurial organizing frame. The cases studied differ widely in how they frame their social entrepreneurship.

Each of the social entrepreneurs in the case studies has their own moral impetus and define their own interpretations of connecting worldviews, increasing well-being and revitalizing nature. They figure out their own way of making products and services, creating expressions and giving meaning. In their day-to-day actions, they all draw on a wide variety of sources to design their entrepreneurship and way of organizing.

Each case has its own unique position in the social entrepreneurial organizing frame. Based on what drives them, they come in from a specific angle. SGV's first aim is to vitalize the Wadden Sea. It is aware it can only realize this in cooperation with others, others with different worldviews and knowledge about how to go about it. Only by bridging these differences can it contribute to people's well-being.

Tapworld's point of departure also lies in revitalizing nature. Increasing the well-being of people is primarily motivated by the necessity of people and companies to cooperate to achieve their goal. They will only do so, however, if they benefit from it in some way. Bringing in a wide variety of companies and people automatically brings a series of worldviews that needs to be taken into account to create sustainable relationships.

Enviu embraces people, their talent and the necessity to join forces to increase quality of life for many without increasing their ecological footprint at the same time. Connecting people from all over the world implies working with blended worldviews. OS House, as an Enviu start-up, works with a blended concept that needs to be interwoven with the Ghanaian worldview. Its first aim is to realize a mutual ground from which to define well-being and sustainability. The same goes for Festival sur le Niger, which is predominantly about connecting worldviews: connecting traditional and contemporary art; Maaya and entrepreneurship; and a cultural festival with social development. From there, people's well-being is increased without doing harm to nature.

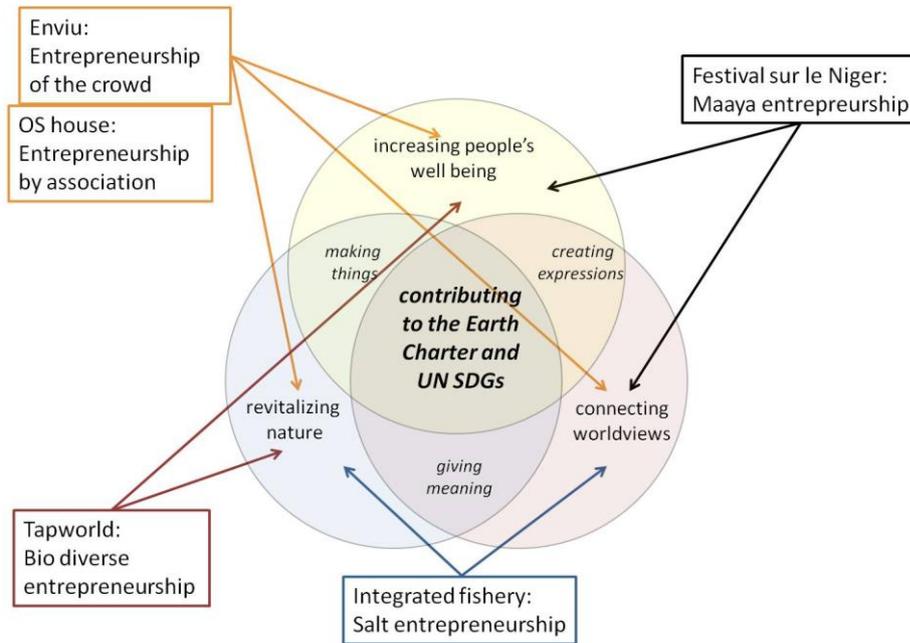


Figure 6.10 Positioning the case studies in the entrepreneurial playing field

Entrepreneurial organizational frame	Social entrepreneurial organizing frame
<ul style="list-style-type: none"> • Using natural resources • Deploying capacities of people • Economic worldview • Profit driven 	<ul style="list-style-type: none"> • Vitalizing nature <ul style="list-style-type: none"> ○ Being ecoLiterate • Increasing people’s well-being • Connecting worldviews <ul style="list-style-type: none"> ○ Being morally imaginative • Moral impetus driven <ul style="list-style-type: none"> ○ Generating blended value

Figure 6.11 Social entrepreneurial organizing frame

6.2.3 Organizing Fields

“The reflection of togetherness in the modern society should constitute as an institution.” (Chandra).⁷⁷

Organizing fields are a collection of more or less formalized relationships, balancing unity and diversity, driven by a moral impetus and cooperating to achieve goals that contribute to fulfilled and

⁷⁷ H. Chandra, Pt Reka Desa, Indonesian Rural Finance Consultancy, doing an audit on the cooperatives of the farmers at Tapworld

meaningful ways of living that can be denoted in terms of the Earth Charter and UN SDGs. They are social entrepreneurial identities that people and organizations belong to, contribute to and benefit from. These identities vary in their degree of structure and take shape partly by emergence and partly by design.

Operating in between atmospheres, framed by connecting worldviews, revitalizing nature and increasing people's well-being, organizing fields take shape from a moral impetus and vision of a social entrepreneur (organizing nucleus). Organizing fields are configurations that generate value and aim to make a positive impact on well-being for many and a vital natural environment. These fields are dynamic fluid ways of organizing, combining economic, social, cultural, public and ecological worldviews. Organizing fields are ignited by people or a group of people forming an organizing nucleus, responding to a moral impetus that stems from engaging with their environment and people's well-being and their conviction or awareness that solutions can only come from a combination of worldviews.

In the cases in this study we see forms of organizing that can best be characterized as open work communities; communities where people work in an entrepreneurial way to contribute to positive social and ecological impact; where people are either paid or work voluntarily as entrepreneurs or as interns, freelancers and partners. This leads to the emergence of a new kind of social relationship, namely, organizing fields. Such communities are even more characterized by openness to the world, by a more or less complicated process of seeking unity and above all personal identity (Zwart, 2011).

These work communities are loosely organized to enable people to meet, work, share and do business all to make a difference. Within the cases, unity, or a collective identity, stems from the intention to make a difference, both as an individual and as a collective. The moral impetus that lies at the base of a social entrepreneurial initiative is both a beacon for unity and a source of inspiration for personal development or development of the community and its members. These work communities operate at the interplay of social, economic and spiritual life, intertwining the activities that come naturally with each of these parts of life: to meet, to exchange and to give meaning (Zwart, 2011).

Within these new forms of organizing, the distinction between consumers and producers is fading. Prosumption (Beer & Burrows, 2010; Ritzer & Jurgenson, 2010; Lozano, 2013) in many forms and degrees becomes a natural way of acting. Organizing becomes based on participation and association, using more integral and local approaches. Within these communities 'the house' or 'oikos' is crucial in uniting the people and organizations involved (Klamer, 2004, 2005; Verbrugge, 2013).

The ways of organizing in the case studies are diverse, but all organizational shapes are fluid, open and layered. The distinction between inside and outside fades. Relationships are not exclusive and most participants associate with different communities in different roles. In fact being a member of different organizations, communities or organizing fields is considered an asset since it capacitates people and organizations to function as linkages between different domains and parties. Organizing in the cases is similar to a collection of people and organizations that enable and empower each other to realize something they couldn't have done without. Although each organizing field has its own shape and is implemented differently, underlying tenets can be recognized.

The organizing fields studied involve partnerships of people and organizations finding each other in a shared moral impetus and vision that, in a specific and entrepreneurial way, contributes to a better world that can be framed by the Earth Charter and the SDGs. Participants and their networks or contexts collaborate in various ways, for example, by

- sharing their knowledge and experience
- lending their materials or means of production
- giving or investing money
- realizing conditions to enable others to meet, work, create, connect, dialogue or produce
- making things or services
- giving meaning
- creating expressions that contribute to people's well-being and nature's vitality.

Organizing fields are open working communities which are cross linked with their environment, hence are responsive and dynamic. Organizing fields are fed by a collectively perceived moral impetus. Organizing fields are engaged with their social, ecological and cultural environment, and experience far-reaching forms of sensitivity to the environment. They develop by mutual interaction and interplay with the environment. Organizing fields are all about developing a deep understanding of the social and ecological environment they are operating in and with, and using those insights to develop meaningful and sustainable connections amongst each other.

Every social entrepreneur, hence every organizing field, is part of society and nature and assumes an appropriate degree of responsibility. Social entrepreneurs choose to operate in the service of nature and society (Spaas, 2012). Their goals can only be realized in between connected worldviews in which economic, social, cultural, public and ecological values are blended.

In organizing fields there are no such things as fixed roles, single-tier activities or control focused riveted steering mechanisms. There is no standard order in which activities or organizing appear. People, groups and organizations or nuclei in the field can do either or both: initiate, execute or undergo, participate or observe activities. Just as they are the ones producing or consuming the results or outcomes from an organizing field, people, groups and organizations may change and alternate roles, positions and activities over time and in different situations.

The configuration of organizing fields exceeds the idea of interaction with other organizations and the notion of contextualized organizations (Dilley & Fisher, 2012). Organizing fields are adaptive work communities of intertwined dynamic coincidental and intentional, or emerging and designed, processes. Organizing fields allow ways of organizing that are guided by emotions, beliefs, moralities or passions, accompanied by economic and rational perspectives. Organizing fields include their context, so processes are contextualized and take place in interaction with their environment. Each participant can actively influence the development and being of an organizing field. Organizing fields can be defined as the dynamics of coupled social and ecological processes consisting of designed and self-organizing components (Anderies et al., 2004). Seeing the organization as an integral part of its environment implies a state of being of continuous mutual influencing. Building on Anderies et al. (2004), organizing fields need to be organized within the intertwined economic, social and ecological system to maintain their cooperation and potential for collective entrepreneurial action. Organizing fields are dynamic, as are the rules that agents play amongst themselves. They can occupy multiple

stable states at the same time and move rapidly between them and they continuously develop new states that can be part of the field for shorter or longer periods of time, varying from a moment to a couple of years.

All parties involved will bring in their own assets and talents from their own ecological, economic and social perspectives to contribute to the co-creation of the outcomes (things, expressions and meaning) of an organizing field. These outcomes cannot be separated from the social, ecological, cultural, public and economic atmosphere they are connected with, or from the people who co-created them. People, groups, organizations, nuclei in the organizing field, as well as the natural and cultural environment they operate in, are all part of the organizing fields' configuration, co-creation and impact. Materiality, actions, actors, environment and knowledge development are all part of the dynamics of organizing fields.

Organizing fields, as the cases show, are dynamic, fluid, time-bound and situational. There is no such thing as one uniform defined or formatted organizing field. Participation in an organizing field can happen coincidentally, initiated by the other or by oneself. Each field has its own natural and/or designed way and rhythm of growing and shrinking. Organizing fields take shape and develop on the basis of the moral impetus of the people and organizations holding them: holding them with their energy, inspiration and by sharing blended values or dreams; enabling them with their talent, knowledge, ideas, actions and means; and rewarding them with their gratitude, reciprocity, repayments or pay forwards, and validation.

Organizing fields are, unlike entrepreneurial organizations, seldom players in a purely economic free-market. Organizing fields include the market. Striving for well-being and vitality allows us to acknowledge diverse values and aspirations on the ground and to outline market forces and dynamics as ways to promote not only material wealth, but also greater overall well-being (Fisher, 2012). Markets become spaces in which giving and sharing take place besides transactions. This changes markets from a 'naturally given order' into a set of contrivances, technologies, tools for us to achieve ends that we value collectively (Fischer, 2012).

Social entrepreneurial practices sparked by coalitions, dialogues, mixed messages and opposite refusals (Tsing, 2000) find their own concept of markets. They create their own ways of valuing through trade, exchange, sharing and giving. These things, expressions and meanings are valued and the way these are valued arises from these fields and the people and organizations that are part of them.

SGV works with restaurants, chefs, retailers and others to re-value fish from the mud. To revalue species, the way they are caught, prepared, served and eaten and the meaning of all that for the Wadden Sea, people, families, entrepreneurs and governments. The same goes for Enviu, working with crowd funding and experimenting with crowd ownership to explore new forms of shareholding. OS House develops an holistic housing solution including an economic space in which everybody can participate in many ways, both formally and informally. Tapworld creates a marketplace within the chain, combining different scales, interweaving charity and commerce. And Festival sur le Niger creates a Ségovian market everyone can participate in, where all can make a living, sharing customers, assignments, means and learning.

6.2.3.1 Inclusive, Multiple and Interdependent Organizing

Although every field is unique, existing only at a specific time and place, there are three dimensions along which all organizing fields are organized. Entrepreneurship is dimensioned by exclusion, production and singularity; social entrepreneurship on the other hand by inclusion, interdependency and multiplicity. Hence, entrepreneurial organizing shows a tendency to become uniform organizations while social entrepreneurial organizing fields are plural by nature. These dimensions are diametrically opposed to the dimensions along which entrepreneurial organizations are organized, as such turning the organization inside out.

The social entrepreneurial organizing dimensions, multiplicity, inclusion and interdependency, can be linked to existing theories and can be enriched and expanded based on the organizing concepts in the surveyed cases.

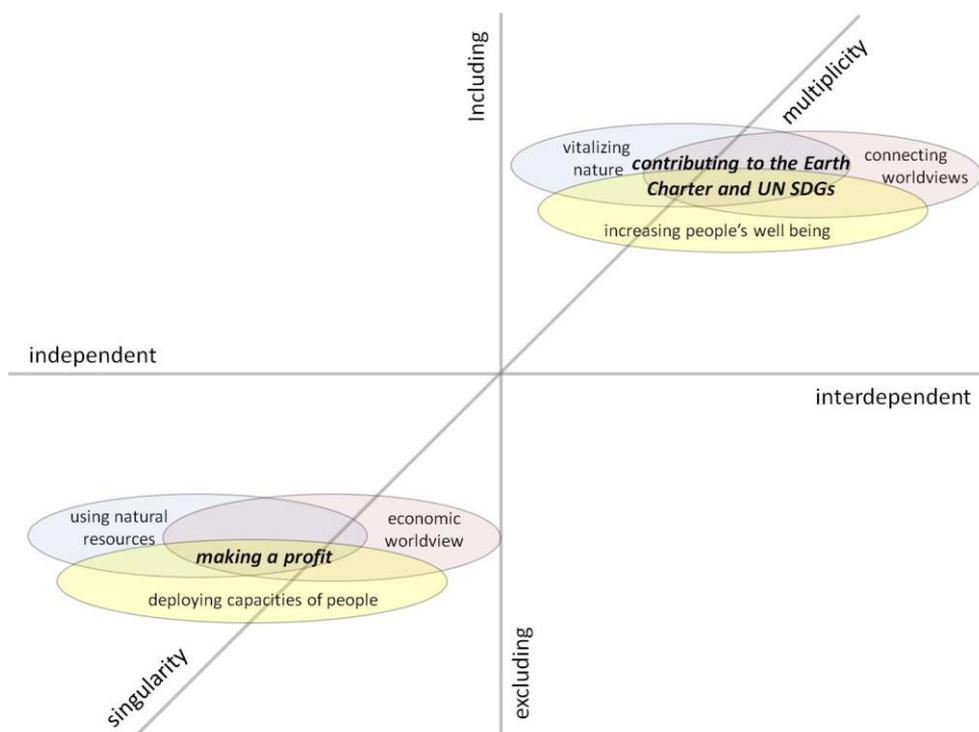


Figure 6.12 Dimensions of organizations and organizing fields

These dimensions literally turn organizing inside out. Organizations turn from rather fixed, bounded and delimited mechanisms into open, connected, fluid and unbounded organic organizing. This leads to a mosaic of various interacting unbounded organizing fields.

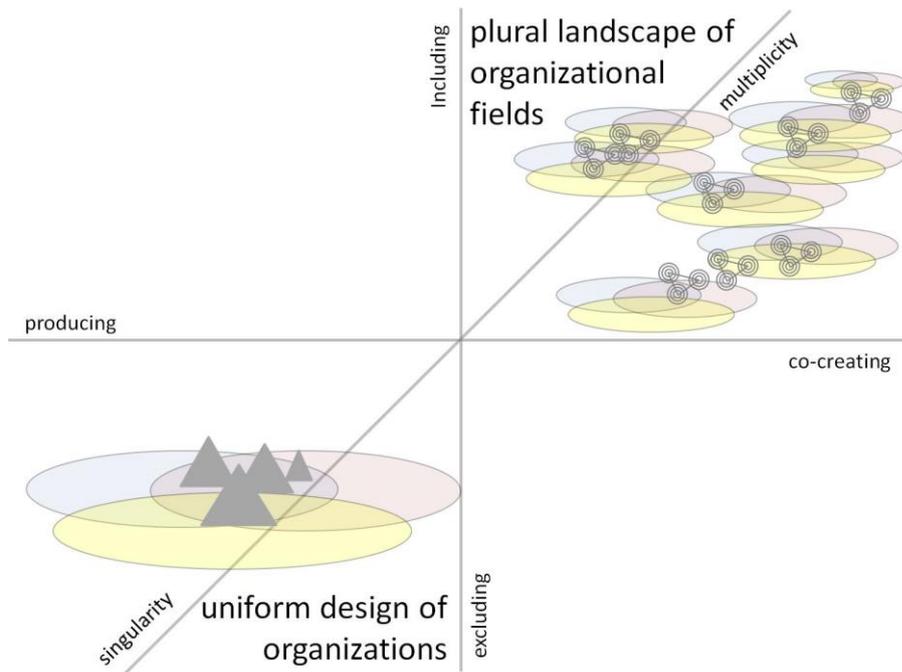


Figure 6.13 Plural landscape of organizing fields

Any organization can, of course, participate in an organizing field. Doing so is not always easy because of the separated character of organizations. All of the social enterprises studied invite entrepreneurial organizations to participate in their organizing field. SGV cooperates successfully with Restaurant ‘de nieuwe Mulderij’ and Van der Gang Menswear. Both of these entrepreneurs are very involved in the community and open to cooperation of any kind. And both are dedicated to contributing to regional development rooted in social and economic justice and ecological integrity. In so doing they form one organizing field. Enviu works with many entrepreneurs, often at the borders of the organizing field. In practice this means that Enviu’s organizing field enlarges with people working with, within and for these organizations on specific projects and topics. Most of these people and organizations have little further commitment to or participation in the broader Enviu organizing field. OS House encountered difficulties in engaging entrepreneurial organizations like banks in their organizing field. Only after intervention by Enviu advisors, using their authority from roles or jobs outside the Enviu field, for example the CEO of a bank, did these entrepreneurs enter the OS House organizing field; again, staying mainly at the borders of the broader Enviu and OS House field.

Tapworld cooperates with many entrepreneurial organizations, ranging from small local enterprises to multinationals. To make this happen, Justus Martens Commissar at Tapworld and Jurcell Williams Finance/investment advisor at Tapworld translate the biodiverse valuing of Tapworld into the financial and market oriented language of their partners, disguising the Tapworld organizing field as an entrepreneurial organization – a tactic that is also used by others. Festival sur le Niger works mostly with tiny local enterprises that are familiar with Maaya and thus fit nicely and easily into organizing fields.

Organizing fields are fluid in the sense that they emerge or evolve from people and organizations acting together in a specific context and time, to achieve interlinked or wicked goals. The action and

the processes delineate the organizing field. An organizing field is undefined until action is taken or a process takes shape. Only in the action or process becomes clear who is taking part and who is not. Participants can include people that are producing, using, facilitating or understanding things, creating expressions and giving meaning that lead towards environmental and social change.

Contrary to the view of Anderies et al. (2004), organizing fields do not need to deal with issues to control fluidity. Organizing fields pursue multiplicity, interdependency and inclusiveness to stay fluid and to prevent them from becoming fixated and bounded. In order to do so, organizing field initiators and participants need to act and reflect on these three dimensions of organizing, by giving their own practical meaning to these core dimensions.

Based on their interpretations and building on existing theories, the dimensions of including, interdependency and multiplicity can be further explored.

a. Multiplicity

Organizing fields are based on the idea of the inseparability of nature, culture and people. Organizing fields are multiplicities in the sense that they are harbouring differences in kind that cannot be juxtaposed as a succession of distinct parts, with one causing the other. These are instead dynamically fused and interconnected differences.

Organizing fields based on this multiplicity, house participants from different atmospheres, hence having different worldviews, values, talents, identities and scales, and coming from different locations. Accordingly, organizing fields are rooted and transformative in one movement, combining different concepts of scales and intertwining the local with the global and vice versa. Most of the cases studied are a patchwork of activities, combining a wide variety of actions that are generally not combined within one organization. Tapworld, for example, combines nature preservation, food, feed and fuel production, anti-corruption, animal rescue and research all in one organizing field. SGV combines fishing, nature conservation, research, cultural festivals, a museum and culinary activities. Enviu is a mosaic of start-ups that can be literally about anything, ranging from energy-generating dance floors to housing, from electric tuk-tuks to healthy candies, and from insurance to recycling textiles.

Hence, organizing fields do not merely speak in economic terms or languages, but also use technical, legal, social, moral, emotional, artistic and many other languages, thereby exceeding the economic discourse. All of these languages are united in one and the same field, playing a multilanguage game, and take shape and can be understood through the moral imagination (Beschoner, 2013) of the participant. Multiplicity builds on moral imagination (Gold, 2010; Rorty, 1989); finding ways to create new ways of acting, thinking and being entrepreneurial that unfold through association, dialogue and the mind's eye. In the cases studied, this reversed perception of organizing people, organizations and processes as multiple by nature becomes particularly evident in the way people talk about their involvement.

People working with Enviu, OS House, SGV, Festival sur le Niger and Tapworld do not consider themselves as employees with a particular job. They see themselves as people who can, based on their versatility in terms of talent and skills, and in as many different ways and roles, contribute to the vision of one or more social enterprises. Depending on the topic we talk about, interviewees shift

in the position they talk from. For example, the artists working with Festival sur le Niger consider themselves experts in their art field and, as such, as equal partners with Mamou Daffé in programming the yearly event. Some of them help out with any kind of odd job necessary during the preparations for the festival, in which case they consider themselves as serving the whole and doing what they are able to do. Others who combine an academic career with being an artist are part of the programming team of the yearly symposium and are as such co-designers of the programme. Some of the tasks they do as paid employees, others as volunteers. At the same festival these artists are visitors, workshop leaders and attendees, symposium leaders, facilitators, participants or experts – all based on who they are and what skills, experience and interest they have.

Almost every interview started from a specific role that someone plays in the organizing field, but during the conversation this diverted into a wider range of activities, roles and responsibilities held by people in that particular organizing field. Just as they take wicked goals for granted, so too they see multiplicity as referring to the layeredness and differentiation of organizing fields and their participants. Multiplicity is about one person, organizations, process, activity, outcome or anything else than consists of different layers and contains and generates various perspectives, goals, roles and effects.

b. Interdependency

Interdependency refers to diversity-based mutual dependency between different participants, activities, processes and organizations – diverse because variety is needed to achieve multiple goals and mutually dependent on the wicked objectives that consist of interlinked issues. The premise here is that striving for well-being and revitalising nature are intertwined and mutually beneficial issues. One cannot do without the other. Organizing fields are a space where people and organizations can embark on a shared journey to define the different meanings of a ‘sustainable quality of life’, and intertwined, mutually dependent ways to actually achieve them. Organizing fields are an attempt to arrive at peace, both with nature and with oneself, in realizing a better world for one another.

Interdependent organizing is about sharing and using the wisdom of all participants, bridging their different perspectives of wisdom, through the responsiveness and adaptivity of all participating in the process thus generating contributions to the Earth Charter and the UN SDGs. This requires companies with an organizational design that is able to operate in between different perspectives of wisdom, in between the wisdom of economics, society and nature, without losing their essence as an entrepreneur.

This makes organizing fields a collection of interdependent actors creating something that could not have been achieved and valued without either one of the participants. It is this process of affecting and being affected that creates organizing fields and their outcome and impact. Well-being and nature are both processes of becoming with (Haraway, 2010: 53), as an interplay within the social, political, economic and cultural processes of human social being (Hardt & Negri, 2009; Gough et al., 2006; Fischer, 2012). Well-being also refers to the totality of beings exceeding their personal actions and achievements (Sen, 1985). This type of well-being can only be constituted by wholes, hence by different interdependent people and organizations participating in organizing fields. Within organizing fields, actions and achievements are important, but only as a contribution to becoming

well. The combination of intentions, actions, achievements, variety in participants' talents, expertise and interests, building on different worldviews, is what makes these fields places of becoming with.

Organizing fields move beyond the concept of system innovation as interdependency in a natural state of being. Theory U is, by contrast, a concept for change and innovation, hence aiming for a new status quo, where organizing fields are a continuous process of becoming with. Organizing fields also exceed the idea of learning because in the process of becoming with, the creation of knowledge, concepts and ideas is part of the outcome and contributes to the impact they want to achieve. Learning is therefore conditional, but not enough.

Passion, vision, curiosity, creative power, intuition, dreaming, courage and open-mindedness are words used by the interviewees to describe how they work together to contribute to a better world. All emphasized the importance of being open to and embracing other normative truths, other morals, and of investigating what can fold, unfold and refold from the interaction between different views.

All cases explicitly state that they are open, curious and responsive to other worldviews, morals and ethics. Enviu invites people from all over the world to share its views. OS House stresses the importance of intertwining Western and Ghanaian values and customs. Festival sur le Niger does the same by combining Maaya and western entrepreneurial and organizing concepts. Tapworld intertwines the different worldviews that come with different entrepreneurial scales and brings in the concept of Mapalus. Lastly, SGV combines old and new worldviews on fishery. Each of the cases can only achieve their goals by moving beyond autonomy, by acknowledging that for example Maaya by itself could not have achieved the social development that has been achieved in interaction with Western entrepreneurial and organizing concepts.

The organizational fields of the cases studied evolve from affecting and being affected by the various participants involved.

Interdependency requires openness to the unknown and willingness to meet the unknown or detested. It requires the ability to affect and to be affected in a conscious and declarative way. Existing and new morals, worldviews, insights, ideas, concepts and knowledge need to be expressed to share and link them with other concepts and ideas so they can become a stepping stone in the process of generating quality of life.

Enviu's brands or companies as WOW lab, WOW factory and Enviu participations as well as the four stages of business development aim to streamline a process of interdependent start-up development that is ongoing and allows many to participate and contribute. The OS House 'wave' model does the same, although in a less structured way, interweaving the natural Ghanaian way of community participation. Festival sur le Niger blends the concept of Maaya by inviting the elders and the community into a dialogue to develop something new for the benefit of all. They also aim to stretch the traditional playing field of Maaya itself. Therefore unusual participants, like artists and entrepreneurs and outsiders like NGOs, foreigners, politicians and government, are invited to participate in the dialogue. SGV takes a rather organic approach. It follows a trail, exploring every organization or person that crosses its path and is open to cooperation to realize a way of fishing that revitalizes the Wadden Sea. Guided by what emerges from interdependency, they decide to move along with a specific party or not.

Multiplicity is about one field or person being many things. Interdependency is about different people, organizations and processes that cannot do without the other to realize interlinked aims.

Organizing fields see the world as an ecosystem or a village (Wielinga, 2007). Hence, organizing fields are considered a coherent set of interdependent actors (people, organizations and nature) that can realize more with than without each other. Wielinga's (2007) circles develop from the inside out, from one person being an agent based on one's expertise, towards many being responsive and connected to start to act. So one becomes two, becomes a group, becomes many. Organizing fields move the other way around – from whole to people and organizations (as ecosystem; Wielinga, 2007). Individual experts, transactional relationships and communal interests are related to one another and part of an interconnected ecosystem by nature – each of these acting on the needs, circumstances, possibilities of the whole, addressing and developing their personal interests in relation to and for the benefit of the whole.

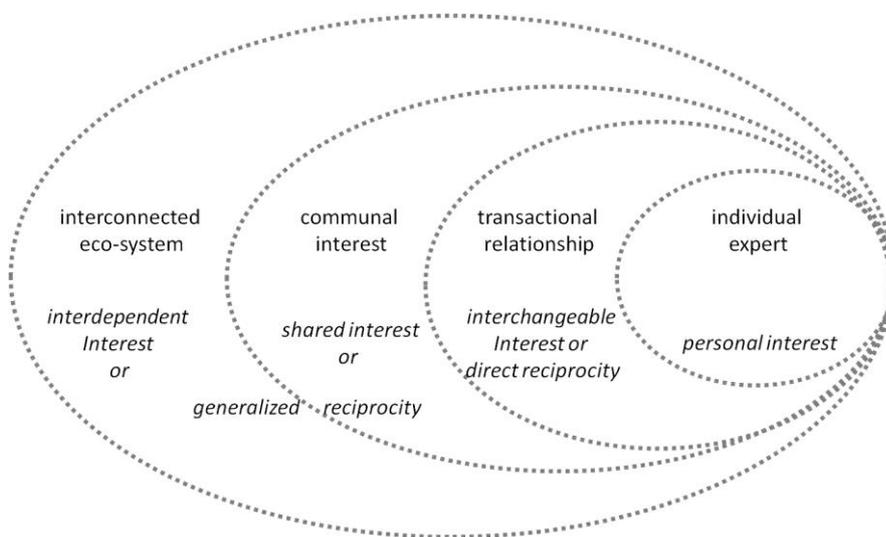


Figure 6.14 Organizing fields: the whole containing the parts

This inversion is crucial to understanding organizing fields. Each case in this research starts from what is unfolding in the world they are part of. Willie Smits from Tapworld is convinced that the only way we can provide food and energy for everyone on this planet is by working with nature; by letting nature guide or even direct us, since we are part of nature and belong to nature as a whole. Agriculture doesn't start with technological knowledge and inventions that enable us to rule over nature. According to Tapworld and SGV, agriculture starts with a profound understanding of nature and they act upon that understanding and in interaction with nature. Understanding climate, local ecological systems, the rivers, the sea, the tides, the absence and presence of fish, looking at what is unfolding: this interdependency is what guides these organizations and their decisions. The same goes for Enviu, OS House and Festival sur le Niger: they do not focus on nature as their point of departure but on people and communities and their needs, their notions and concepts of quality of life, and their ability to contribute towards achieving it. All of the cases studied work with the fabric of nature and culture as it is, together changing it for the better.

c. Including

Being part of something that is larger than you, makes it impossible to separate from it, hence to exclude people or organizations that are part of the same system. Inclusivity is about belonging, who or what belongs to an organizing field and who or what does not. Organizing fields are less delimited and far more open than organizations. People and organizations are invited to take the liberty to consider themselves part of an organizing field without having or being invited to take up a specific role activity.

The inversed movement, working from the whole towards the part, starts from inclusion. Working with the whole in sight, being part of the whole, makes organizing fields open work communities. Anyone can intervene or participate in an organizing field, simply by adding their awareness to what is unfolding, posing their questions or bringing in related experiments and experiences. Organizing fields are a coming and going of people and organizations. Each enterprise researched has a nucleus that is more or less steady and which is often formed around the initiator of the social enterprise. This nucleus, being part of the organizing field, acts on the basis of inclusion. Anyone who wants to join can join. Anyone who wants to cooperate is welcome. And somehow people and organizations stepping in and out do actually contribute to what the social enterprise stands for. This has to do with the clear moral impetus of the people who are part of the nucleus and the way they communicate.

All initiators and others from the nucleus are often seen in public spaces giving lectures and interviews, writing blogs, and expressing their hopes, dreams, ideals and values. That is what attracts people to participate, join, help out or contribute in any way they can. To make a difference, to change the fabric of the world we live in for the better.

This movement of inclusion makes organizing fields open and unbounded, having open access and sharing their experiences and knowledge open source. The separation between the inside and outside of an organizing field is, if it exists, dynamic and fluid.

6.2.4 Organizing Nucleus

The framing of an organizing field is initiated by its founders. They set the moral impetus in terms of why, where and how to revitalize nature and to increase people's well-being. Connected worldviews emerge in the process of becoming with others and the environment. From there ideas, actions, reflections, learnings and concepts will lead to the development of organizing nuclei and fields.

Organizing fields are ignited by an organizing nucleus that defines the contours for an organizing field by setting a moral impetus and, based thereon, proposing a first notion of the field's multiple purpose and ways of contributing and influence.

In practice, these are often the initiators of a social entrepreneurial initiative. In the case of this study the nucleus of Enviu is the core organization composed of Stef van Dongen (CEO), Walter aan de Wiel (Business development) and Josine Jansen (community). In Tapworld, the nucleus is Willie Smits surrounded by a changing set of partners or project leaders (at the time of the research Thomas Fiege Vos de Waal and Rob Roelofs were project leaders in technical development of the pilot HUB) and the main investors (DOEN, Rabobank and HAM foundation). SGV's nucleus consists of Jaap Vegter, Hanneke Punter (his wife and communication/marketing and PR expert) and to a lesser

extent the members of the SGV board. OS House comprises Walter aan de Wiel (Business development Enviu), Vincent van der Meulen (architect and originator of the IS House idea), Samuel Biitir (CEO), and Abraham Yenu Lambon (CFO), while Festival sur le Niger consists of Mamou Daffé.

Each of these initiatives started with a dream. Willie wanting to provide the world with an abundant non-fossil energy source, Jaap changing fishermen into fishing nature conservators, Mamou striving to enable social development in Mali, and more specifically in Ségou. Stef dreaming of entrepreneurship that actually does change the world into a better place, and Vincent, Samuel and Abraham believing that it must be possible to house everyone without increasing their global footprint. Their dreams were the start of the organizing fields. Their dreams set the tone for the organizing fields and the nuclei that emerged. They all defined the first version of their value model, of the co-creating processes and of the impact they aimed for. These visions were the stones that caused the pebble effect the organizing fields evolved from.

By inviting others, setting playing fields, by drawing use, reuse and extensions, as well as recreating and creating forward into the co-creation process, and by taking responsibility for the generated impact owing to direct influence as well as for the impact they generate in interaction or by being involved, organizing nucleuses evolve towards organizing fields. Organizing fields evolve from social entrepreneurial designs of the inner layer of each circle of the organizing field. From there the field emerges, develops and matures in all layers of each circle.

6.3 Interim Summary

The previous sections describe a new cosmology of social entrepreneurial organizing. This cosmology of organizing delineates an organizational realm, contextualizing organizing fields in an intertwined multiple and interdependent combination of atmospheres:

- oikos
- civil society
- state
- nature
- market

Organizing fields operate in between these spheres and are framed by bringing culture, nature and people into the entrepreneurial arena, each being both a resource and a beneficiary of organizing fields. Nature, people and culture benefit, generally speaking, as follows

- revitalizing nature
- increasing well-being of many
- connecting worldviews.

From these cultural, natural and people sources and aims, organizing fields define their own specific moral impetus that replaces the invisible hand of the free market. It is this moral impetus that ignites an organizing field. This moral impetus is mostly concretized in a vision and shared values. It contains the organizing field and serves as a base to unite the participants of the organizing field. Based on this moral impetus, the organizing field develops and takes shape.

An organizing field can be defined as a dynamic and fluid working community in which a diverse group of people and organizations participate in different roles, at different times and for different reasons. Each organizing field has an organizing nucleus, which is in turn fluid and dynamic. This nucleus often initiates the organizing field and facilitates its development.

To further denote and concretize organizing fields, a body of reference that keeps the space for countless different shapes of organizing fields is required. The following section describes once such body of reference and delineates a methodology for organizing field development.

6.4 A Body of Reference

The following sections describe a body of reference to understand, denote, and design organizing fields. It will address the underlying premises, the organizing principles and the characteristics of organizing fields as responsive, engaged and cognizant.

Lastly these sections will delineate the objective: a methodology for organizing field development that inserts science, consultancy, art and design.

6.4.1 Introduction

Organizing fields each have their own underlying premises and principles, balancing unity and personal and community development. These underlying principles are unique and function as DNA. They keep people and organizations together and enable an efficacious realization of the social entrepreneurial aims. These premises and principles accommodate actions and the processes of organizing fields. Accommodate here is used in a broad sense, ranging from explicit sets of rules or values to habits of dialoguing and reflecting and from fairly formal to very informal or even spontaneous ways of organizing.

Since each organizing field develops its own set of principles, as can be recognized in the case studies, and the variety of principles is endless, explicating the underlying principles is necessary to understand, recognize and design organizing practices. Following Keeley et al.'s (2013, see section 3.2.2) canvas to innovate current ways of entrepreneurial organizing, it is possible to draw up a body of reference of social entrepreneurial organizing. Keeley et al. build on the idea of organizations being open systems connected to the external environment by their input and output (Hayes, 2010). Social enterprises consider themselves part of a larger whole and will therefore not limit their organizing field, realizing throughput in between input and output. Nevertheless, social enterprises also act on the general idea of input, throughput, output, although they consider these elements connected, intertwined and not necessarily chronological. Keeley et al.'s model focuses on how organizations can be designed to organize their relations to the outside world (input and output, suppliers and customers) and how to organize their production processes. Within social enterprises this distinction blurs or fades while, in time and space, input, throughput and output are intertwined. Understanding organizing field designs requires a body of reference that is intertwined and enables us to denote interaction and interdependency between input, output and throughput of organizing in the larger scheme. Hence, the distinction between the configuration of an organizing field, the value creation and the impact of the organizing; organizing fields cannot be separated from each other in time or activity. Where organizations can be configured to produce and make offerings that lead to experiences, organizing fields are interwoven emerging configurations, creating value and

impact. Organizing fields are about creating value and impact that emerges from interdependent connectedness between actors, actions, environment, materiality and knowledge.

Each organizational design and the activities and processes of the cases in this study can be understood in the entrepreneurial premise that someone, or a group of people, does something, adds value to something or someone, hence following the triad input, throughput and output. In social entrepreneurial organizations however you cannot speak, like Keeley et al. (2013), of offerings and experiences, as this terminology does not cover the mutuality and interconnectedness that characterizes the organizational realm and frame of social entrepreneurs. The single for-profit bias that underlies current business is only a tiny part of the social entrepreneurial venue. Generating value only occurs in conjunction and cooperation with other atmospheres besides the economic. Any product, expression or meaning arises at the intersection and in interaction with these different atmospheres. An offering is never unilateral but generalized, reciprocal (Baker & Bulkley, 2014) and intertwined with the environment. The seemingly obvious assumption that a company can unilaterally make an offering for another party is not so self-evident in social entrepreneurship, since the offering needs to benefit nature and many people's well-being. In the case studies, the process of creating something, the outcome of that process and the use of it coincide. A self-contained offering does not exist in a social entrepreneurial realm. A product, service, expression or meaning always exists in relation to the process and people making and using it, in a particular context. The same applies to the impact of the generated value which can only arise in and with the environment and goes beyond a linear causal relation between the making and using of things, services, expressions and meaning and its effects.

6.4.2 Organizing Premises

Maaya enables an enterprise to become human (Hama Goro, artist).

Organizing fields are a humanized mode of entrepreneurial organizing. Organizing fields are subtle, sensitive, intelligent and as fast-responding as the world around them. Hence a body of reference has to give space to diversity, dynamics and agility, while at the same timing being grounded and providing guidelines to understand and work with organizing fields in practice and theory.

In the two dialogues held with all key players (including all initiators) of the cases, three ingredients for a shared terminology regarding organizing appeared. This led to the following trichotomy of interlinked premises, as a basis for a body of reference:

- inclusive configurations
- interdependent contributions
- multiple connectedness.

Organizing fields are driven by a moral impetus that is translated into specific aims and activities related to specific times and places. These premises set the contours for how to arrange or denote an emerging organizing field. Organizing fields take shape through a set of intertwined dynamic coincidental and intentional or emerging and designed processes. The organizational space and the environment coincide, as do people and worldviews (Anderies et al., 2004). The development process of organizing fields is comparable with the U process as described by Scharmer (2009). Experimenting, reflecting, learning, conceptualising and designing alternate with each other, as

happens in the phase of prototyping in the U-curve, not necessarily leading to a routine as Scharmer indicates, but more often to a dynamic, constantly adapting field.

Realized or failed impact changes the configuration and contribution processes. Changing the configuration leads for example to withdrawing or adding participants or things, and changes practices in the contribution processes. All premises affect each other in every way imaginable, in different orders or simultaneously in an instant or through the years. Premises are not positioned linearly with respect to each other, but circularly. Hence all premises touch each other and build on each other. In addition, a circle suggests that the past is not left behind, as a line would indicate, but is a source from which the new arises. The circle represents ongoing development coming from action, reflection, learning and conceptualizing. Within each premise, an organizing field develops its own set of principles.

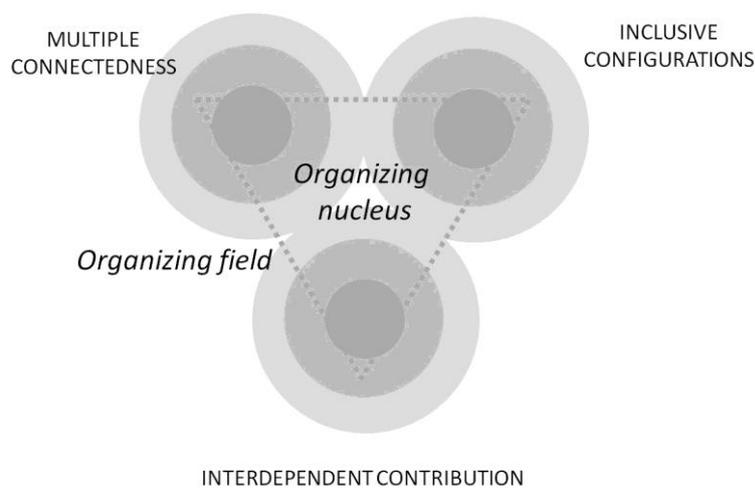


Figure 6.15 Organizing premises defining the organizing field and nucleus

Organizing fields are framed by a moral impetus within the organizational realm in between the five different atmospheres and corresponding sets of values. Organizing fields are designed and emerge from the different layers of three overarching premises that overlap, mutually influence and flow into each other in a process of moving back and forth between the layers.

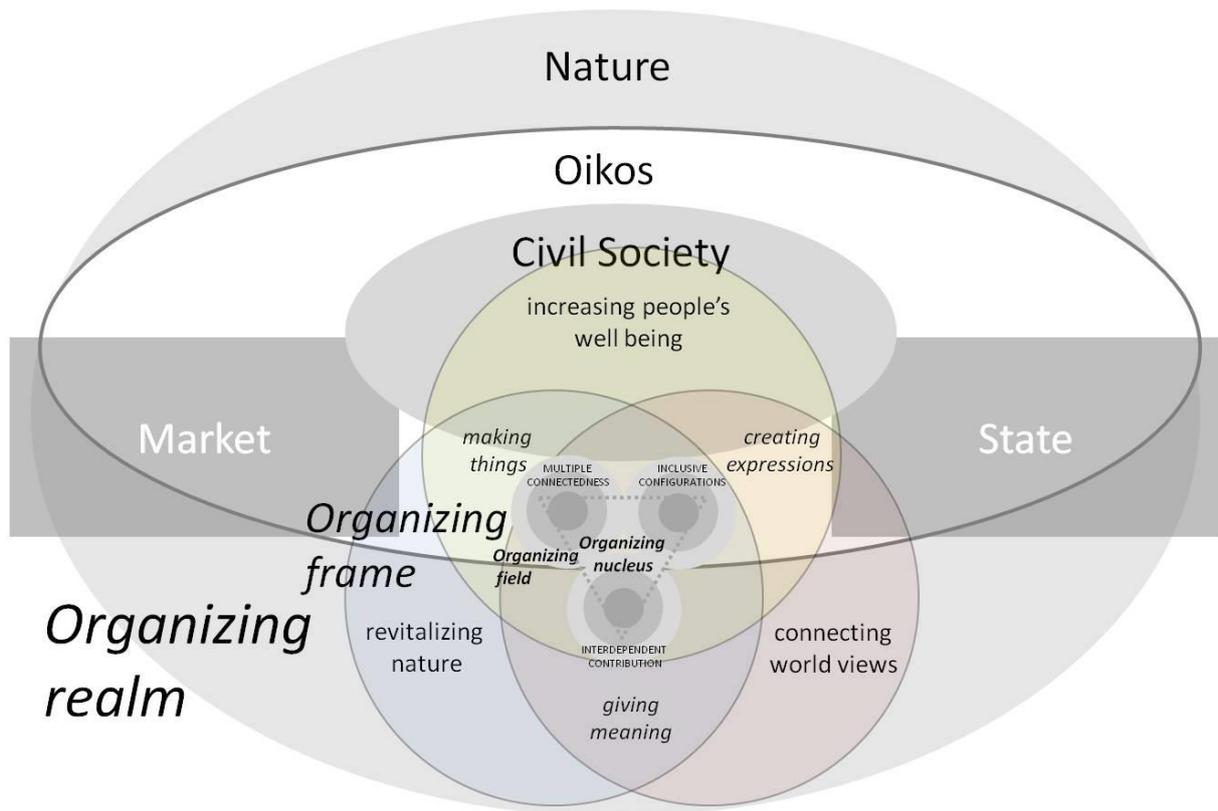


Figure 6.16 Organizing realm, frame, field and nucleus

Organizing fields provide a way of organizing, in line with the changes that are interpreted in organizational theories as from independent to interdependent, from excluding to including and from singular to multiple entrepreneurship. In so doing they elevate concepts such as hybrid organizations, system participation, resilience and presumption to another level. Organizing fields actually turn entrepreneurial organizing inside out. Organizing fields move beyond current organizational concepts by internalizing multiplicity, inclusivity and multiplicity.

6.4.3 Organizing Principles

Organizing fields emerge from the ripples that are caused by the pebbles that are thrown, first by the nuclei, later by all field players (people, organizations, context). By analyzing the social entrepreneurial organizational concepts, nine categories of principles can be derived. In the organizing reality these categories are difficult to differentiate as they are closely related, overlap, interact and occur in changing orders. It therefore makes sense to distinguish them on a theoretical level as this gives a profound understanding of the development and functioning of organizing fields.

Each premise can be divided into three organizing principles:

1. Inclusive configurations
 - a. blended value
 - b. invitation
 - c. playing field

2. Interdependent contributions
 - a. co-creating
 - b. co-use and extensions
 - c. re-creating and creating forward
3. Multiple connectedness
 - a. impact through influence
 - b. impact in interaction
 - c. involvement in impact

Some of these principles are aligned with, contain or resemble some of Keeley et al's (2013) building blocks (see section 3.2.2). Invitation moves beyond network, but of course includes it as well. The same applies to structure and processes: both are part of the category playing field, although appear in much more open and inviting shapes than in organizations.

The principles headed by the premise 'impact' are about mutual and generalized reciprocal relationships with people and organizations within and beyond the community of the organizing field. This goes beyond Keeley et al's notion which emphasizes direct reciprocity reaching out mainly towards customers and the social environment. Branding and channels can both be part of impact through influence, although they are interpreted in quite different ways by current organizations.

These interdependent premises and principles are placed in a composition that enables interaction between all elements, forming the cosmology of organizing fields. This is an organizational form that enables social entrepreneurs to move beyond CSR and to make an actual contribution to vitalizing nature and increasing well-being. This cosmology of organizing enables social entrepreneurs to operate in between five atmospheres by developing a connected worldview that intertwines social, cultural, public, economic and ecological values.

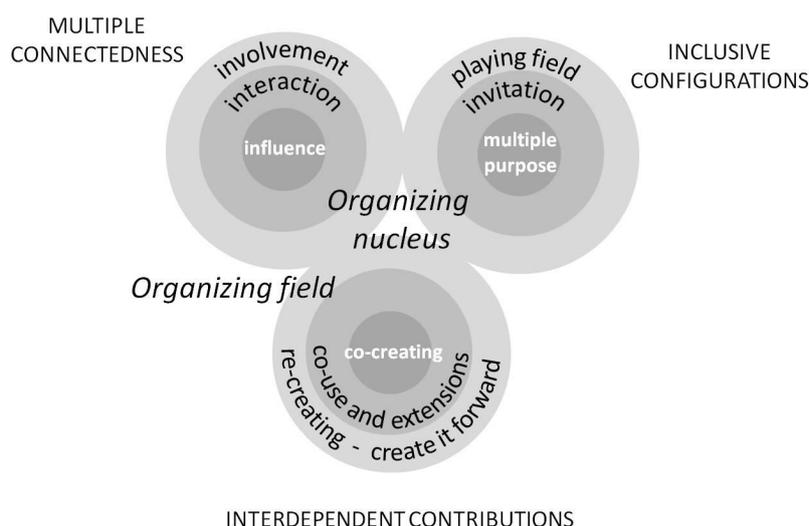


Figure 6.17 Organizing field premises and principles

1. Inclusive configurations: moving beyond hybrid organizing and system participation

Organizing fields are inclusive configurations in the sense that they are composed of different people, organizations and communities within their context, and hence are not delimited. These inclusive organizations are built and organized upon social capital to unleash and make a maximum contribution to human, cultural and natural capital. Social capital, the accumulation of actual or potential resources, is organized in organizing fields by configuring inclusive networks based on more or less formalized relationships (Bourdieu, 1986). Inclusive configurations balance between configuring unity and enabling or facilitating personal development (Zwart, 2011). Inclusive configurations operate in between the market, government, oikos, civil society and nature. They move beyond hybrid organizing that limits itself to combining for-profit and not-for-profit activities.

Organizing fields are systems in themselves and as such exceed the idea of system participation in the sense of occasional cooperation between organizations and other parties. Organizing fields institutionalize system participation; organizing field are systems in themselves.

Participants in organizing fields are connected each in their own way, as a volunteer, associate, intern, employee, co-owner, investor, consultant or any combination of these, with an employment contract or as a freelancer, for shorter or longer periods. The configuration of participants is based on diversity, interdependency and belonging.

Sometimes we do wonder, why are we doing this with so many people? And are we doing what we do in the most effective way? But innovation cannot be efficient, but it can be effective. That is why we work with young minds and ask people to be flexible. It is an organic system in which different responsibilities are intermingled. Some people have a process responsibility, others can tackle it from other angles (Stef van Dongen).

The diversity that Van Dongen talks about is also apparent in all the other cases in the study. Having a form of diversity is a precondition for being in between different atmospheres and being responsive and adaptive to all of them.

An organizing field functions in between the economic, social, natural, oikos and public sphere, combining these different values and contributing to each atmosphere. Its configuration could be defined as the dynamics of coupled economic, social, cultural, public and ecological processes, consisting of designed and self-organizing components (Anderies et al., 2004).

A strong oikos empowers social entrepreneurial configurations (Klamer, 2004, 2005), which in themselves are also experienced as oikos.

Mamou Daffé of Festival sur le Niger is often referred to by his colleagues as a father or brother. Everyone participating in organizing the festival feels a responsibility to make sure that everyone who wants to participate can do so and can benefit from it – benefit in the sense of making a living, being acknowledged for their contribution, for their talent, expressions and value for the whole. Cooperation and involvement go beyond organizing the festival. Social development, personal and artistic development, community and business development are considered part of the game. Personal, family and community issues are also solved with the help of the festival community.

Volunteers at Enviu consider themselves the veins of the organizations: without them, Enviu would be without blood, without life. Members of the virtual community feel free to visit Enviu's office to

meet other Enviu participants at any time. When I was at their office space, a community member from Latin America came in. He had never physically met any of the Enviu staff or community members before, although he had participated in a couple of virtual brainstorming sessions. Based on that experience, he felt connected and at home; he belongs to the Enviu organizing field. When he literally unexpectedly walked into the Enviu space, he immediately received a warm welcome. Like anyone else working in the same space, he plugged in his computer and started to work. He stayed for a couple of days and participated in several activities, lunched at the office and went for dinner with other Enviu members. In all cases in this study, people experienced similar feelings of belonging. Social entrepreneurship is not just work; its configuration serves as an oikos or as home. As does participation in co-creating and realizing impact.

People and organizations experience that their presence, their being, their input makes a difference and affects the configuration, co-creating and impact of an organizing field. Hence the configuration itself changes when someone new enters or somebody leaves. People feel they are the configuration. They care and take responsibility for the composition of the field they are part of and vice versa. Their being, their contribution, is acknowledged and valued by the others and they value that of the others in return. People and organizations connect with an organizing field because they engage with the moral impetus of a field; with the values it represents and with the underlying combination of worldviews. They bring in their dreams, hopes, friends, networks, context, gifts, talents, ambitions, expertise and experience, they become part of the field with their whole being and not based solely on a particular functionality or expertise. Configurations of organizing fields are built on wholeness instead of the common fragmentation in current enterprises that alienates people from themselves and their context (Taylor, 1991). Configurations “become with” (Haraway, 2008, 2010) in the sense that they gain shape and meaning and act upon the interaction between its participants and its context. Without the other there is no meaningful configuration, hence no organizing field that can make a difference in increasing well-being and revitalizing nature.

The initiative to participate can be taken either way by the participant or by other field players or the organizing nucleus. It can be taken based on different motivations. Who wants to be included can become part of the configuration. And those who belong to the configuration become part of it.

An organizing field configuration is inclusive by nature, simply because things that belong together cannot be separated. Klaas Laansma of SGV explains this inclusiveness as follows:

Salt water thinking is something the fishermen can teach you. Salt water thinking is an awareness that you are not in control. You are part of something bigger, something besides you that you have to work with. This is in contrast to fresh water (inland) thinking where you are able to control things. People who don't have salt water thinking don't see things in their true proportions.

This is exactly why organizing fields cannot do otherwise than operate in between different atmospheres, not excluding any atmosphere or its values or contribution. To operate in between means a configuration can only “become with” (Haraway, 2008, 2010). The configurations of an organizing field cannot be separated from its environment, from others to which it is naturally related. That acknowledgement implies wholeness and inclusiveness that goes beyond hybridism combining two atmospheres: civil society and economy. Hybrid organizations in principle still

function as delimited units. The configurations of organizing fields are open and fluid combinations of participants from all walks of life. The interdependent, diverse and homely character of organizing fields makes their configurations inclusive.

Configurations of organizing fields radically change the underlying premise of organizations. Organizations are designed to realize a preconceived goal, which is an excluding process. Organizing field configurations are ignited to enable what can emerge from interrelatedness, which needs to be an including process of 'becoming with'. Organizing field configurations are what organizing becomes if viewed through the lens of connectedness between different atmospheres of life.

a. Multiple purpose

Multiple purpose is about combining intentions, outcomes and benefits of different orders and in different ways.

Social enterprises replace profit maximization by generating mutual and collective valued benefit, as well as letting go of the fixed "Friedmanite principle of maximizing profit" (Wicks, 1990). All the social enterprises in the case studies put impact before profit and see profit as a means to sustain their organization in the long run. Their ways of valuing are diverse and concern outcomes (products, services expressions and meaning), impact, processes and participation. Value is recognized at different levels ranging from value for the people participating, involved and affected by the way of organizing, to its activities, outcomes or impact. Value is appreciated and rewarded in different ways ranging from gratitude, to reciprocity, paying forward or payments (money or in kind); value that is generated by ways of organizing that align with the people and nature participating involved and affected.

Accordingly, the Wadden Sea is becoming more vital, and the fishing communities livelier. As are the community members of Enviu and OS House who contribute voluntarily because it makes them feel meaningful and appreciated and as contributing to a good cause. Like the investors, grant providers and volunteers of Tapworld, who are driven by the hope of solving or being part of the solution to one of the biggest issues of our time. Or Festival sur le Niger, changing the lives of artists and people living in Ségou. Whether they are participating, involved or affected, either way they benefit.

Together they generate this benefit, sometimes even without the people participating or directly involved knowing. This enlarges the realm of organizing from the circle of influence to the circles of interaction and impact.

Social entrepreneurs blend their own meaningful and synergistic mosaic of purposes that organizing fields act upon and add to, and that is validated by different atmospheres in between which organizing fields operate. Current businesses focus exclusively on profit first. CSR companies still put profit first but aim to realize other benefits in addition to or after profit (Ashley, 2010). In social entrepreneurship, profit becomes a means to do good, to make just choices in how to achieve vital nature and well-being for many. Social entrepreneurship is rooted in the co-creation of multiple purposes and goes beyond the concept of shared value referring to making a profit of social value only (Porter & Kramer, 2011; Elkington, 1997). Social entrepreneurial value is multiple purpose driven, aiming to find "abundance gaps" (Cameron, 2007) to generate value by making things, creating expressions and giving meaning.

Multiple purpose means finding a robust, sustainable and synergistic combination of benefits for all atmospheres containing the social enterprise and for all participating in the organizing fields, including those who only experience the impact in the long term.

Multiple purpose emerges from working with interlinked or wicked issues. These issues mutate over time and involve value conflicts and uncertain relationships between cause and effect (Rittel & Webber, 1973; Levin et al., 2012). Multiple purposes cannot be dealt with by fixed or single goals. Looking at the cases in this study, these entrepreneurs are not actually solving these questions. Instead, they seem to work with them, keeping in mind the dynamic multiple purpose they are aiming for. The people in the organizations are not concerned with or triggered by the elusiveness of these questions. Instead, they consider these circumstances to be a natural state of being. All of them work without knowing if their intentions will work out, and if they do, how that will play out over time. Each one knows they are not able to achieve their aims, their dreams, by themselves. They know they have to reach out to others, to other knowledge, ideas and perspectives. Even worse, they know they cannot by themselves claim their intentions are just, or what the impact and affect will be for themselves or others. All of it, their purpose, their way of organizing, creating and valuing, and the resulting effects and impact, needs to be understood in relation to other people, organizations and worldviews. That is a natural state of being for these social entrepreneurs.

So instead of working with wicked questions they aim to serve multiple purposes; purposes that are dynamic and continuously adapted to the latest insights. Multiple purpose is based on multiple nonlinear cause–effect relationships, changing over time, and sometimes imagined or co-created. These purposes are rooted in and drawn from intertwined worldviews and the moral impetus of the organizing field. They stem from and develop an ongoing dialogue between people and organizations with different worldviews, based on ‘moral imagination’ to create new realities and a better world.

In organizing fields, multiple purpose is embedded in the social entrepreneurial frame to revitalize nature, increase people’s well-being and connect worldviews. It is the means to live up to their moral impetus.

Keeley et al. (2013) address a profit model as a rationale for an entrepreneurial organization. Every action is taken in the light of making a profit. The organization is designed to do that in the most efficient and effective way and every step in the production processes is measured by its contribution to increasing profit.

A multiple purpose mosaic serves the same goal. It is the rationale of an organizing field. Every action, process and contribution gets shape and is validated in alignment with the multiple purposes of an organizing field. Validation happens in different ways. Each atmosphere is characterized by its own ways of validating. The economic atmosphere validates the outcomes of organizations by transactions. Validation within the other atmospheres is also about giving and sharing. This ranges from giving motivated by purely individual benefits to unconditional benefits for the whole (Zoeteman, 2012). Sharing entails having common ownership or use, or knowing things in common. In the social entrepreneurial realm, trading, primarily an economic term, is combined with sharing, giving and taking (Spaas, 2012). The range of possible ways of validating is expanded as a consequence. One of the SGV community members explains how he views sharing the market as part of his entrepreneurship. “If there is a big gap in the market where I can make a mark, I would do it

myself. If someone else can do it better, that is more important than me making money from it. Then it's better to encourage it, it'll come back to me in another way ... You're part of an economy and a community here, you have to rely on and help each other."⁷⁸ Van der Gang brings in another aspect of validating. Validation is not only about direct revenues but also about things that will come around after a longer period of time. Maybe not even as a direct result of your actions but along an unforeseen route, at an unpredictable time and in a form than cannot be known upfront. It is about understanding the relatedness of things.

It is not just the way of validating that expands in the social entrepreneurial realm; what is validated also expands. At Tapworld, people pay to volunteer at the orang-utan rescue centre. In Ségou, people share the market and abundance gaps during the festival equally so everyone can make a living. The SGV pilot to work with collective fishing permits aims for new fishing monitoring systems and governmental rules for obtaining permits. Within organizing fields, literally everything can be valued in multiple ways. Enviu's partners validate their start-ups as well as the wide range of people working on them. They validate the processes that are developed to build up these start-ups. Companies pay Enviu to facilitate product and organization innovation for them. People working with Enviu experience an increase in well-being in their own lives, as they feel acknowledged, at home, loved and valued for who they are and what they do.

Blended values are layered in the sense that they vary over different activities. Enviu for example develops a multiple purpose mosaic for each of its start-ups. Most of the case studies have a patchwork of activities, processes, things, services, expressions and meanings, each blending its values in their own way; and only in combination do they enable the organizing field to continue to exist in the long-term.

Festival sur le Niger is about trading, sharing and giving of sleeping accommodation, food, artistic freedom and innovation, traditional arts, community values, entrepreneurial skills, handcraft, scientific dialogue, workshops and much more. It is about valuing political statements about connecting worldviews in a country that is torn apart by internal conflicts; it is about social development and respect for tradition, as well as recognizing the necessity for change.

b. Inviting

Social entrepreneurs have to make a gesture to the outside in order to realize the connection to the environment in the different atmospheres. Connecting with others, other organizations, is conditional for operating in between the five atmospheres. This calls for a welcoming attitude and an actual invitation. This invitation can be very open, as in the case of Enviu, where anyone can join the community and anyone can come up with an idea for a start-up. People working as volunteers are given a great deal of leeway in what and how they want to contribute and execute their work. The same goes for interns and community members. Only the appointments and roles of core Enviu staff members are well defined, although at all times under discussion.

⁷⁸ Jan Michiel van der Gang, a Dokkum-based entrepreneur who is also involved in SGV

Tapworld operates at the other end of the spectrum, inviting specific people and organizations to work with them. At the same time, they are open to people and organizations who apply to join, connect and contribute to Tapworld's multiple purposes.

Traditional businesses and CSR companies also tend to extend their organizing beyond the borders of their own organization by cooperating with chain partners. On specific topics, often related to sustainability issues, they also work with partners outside their branch, sector or discipline. For example, 'het nieuwe veehouden', a project I participated in, looks for sustainable large-scale husbandry methods to benefit people, animals, nature and business at the same time. In addition to farmers, participants in this project included governmental organizations, financial advisors, researchers, suppliers and customers (see chapter 4). Most of these extended ways of organizing are project based and do not 'become with' each other, but become as a result of one initiator inviting others for a single purpose or goal. They are managed in pursuit of a specific goal and benefit. Social entrepreneurs are aware of today's hyper-connected world, which does not allow us to do everything alone. In working together, organizing fields can capitalize on a variety of capabilities and the assets of many.

A social entrepreneurial invitation, and its acceptance, comes from engagement with the moral impetus underlying and igniting the organizing field. It is also this imperative that guides people and organizations in the process of becoming a unique collective identity.

An invitation of an organizing field is about opening possibilities to allow new insights, ideas, values and actions to emerge. Such invitations represent the in-between position of organizing fields and the interdependency of actors that comes with it.

c. Playing field

Playing fields are the more or less formalized common ground where actions, processes, people, dialogues or any other acting and thinking of organizing fields can take place. This common ground functions as a dynamic level playing field in which a wide variety of participants can meet based on their connected worldviews and to realize multiple purposes.

Playing fields are on the one hand a construction of more and fixed formal organizing elements such as legal forms and their official functions, financial and tax systems and locations. The cases in this study all created a landscape of various combined legal forms to support their blended valuing. For example, foundations accommodating non-profit activities combined cooperatives and private companies to accommodate for-profit activities. They experiment with different forms of ownership such as community ownership, joint ownership based on engagement in addition to investment and temporary ownership or dilution of shares.

On the other hand, these playing fields are a combination of an informal and more dynamic set of 'nudging' activities that enable people to meet, act, create, reflect and be together. These nudging activities vary from virtual platforms to brainstorming sessions, from festivities, to annual meetings of members of a cooperative, from shared and open office spaces, to newsletters, to open source knowledge.

These organizational playing fields have to enable their diverse population of participants to act in alignment with their social entrepreneurial moral impetus and to contribute to the blended valuing,

co-creating and impact of the organizing field. The mobility of these playing fields can be tremendous, as many are involved in as many roles and ways to make a difference. New participants are coming in as others leave. It is a dynamic and complex playing field. To be a coherent organization, connectedness of the system is crucial (Wielinga, 2004, 2007; Scharmer, 2009).

Organizing fields need playing fields as a common ground, or level playing field, to become a unit, a collective identity and to be effective in what they want to generate to have an impact. Playing fields facilitate processes of connecting, configuring, co-creating and making an impact.

Playing fields take shape in interaction with various participants, and are an ongoing subject of dialogue and change. Playing fields are organized to contain the space in between different atmospheres, people and organizations, in between the meshes of the field, in such a way that actions, results and wisdom can emerge. These playing fields facilitate on the basis of diversity, which as is at odds with managing a well-defined organization and organizational goals or chains of organizations. Playing fields are contained by connecting worldviews and nudge or steer people and organizations to take action, and start initiatives and experiments driven by a shared moral impetus to increase well-being and revitalize nature.

This should be done not by control and instructions, but by creating a fertile ground others can work on. Creating and inspiring environments people can develop in. Playing fields foster a balance between limiting endless chatter and encouraging promising encounters and experiments. Foster the delicate process of finding ways to judge which initiatives and ways of working have potential and which do not, or where something can emerge and where not. Playing fields are as follows: “Wisdom is the fruit of ‘*L’arbre à parole*’, the tree under which people sit and discuss. The skin of the fruit is just simple friendly talking, but the fruit itself is a serious dialogue and leads to wisdom” (Dr Simaga).⁷⁹

Enviu, for example, listens to its community to see if ideas are picked up. If a group of community members take up an initiative, energize it and it starts flowing, it is deemed worthwhile to adopt it. Hence playing fields are also holding spaces, nurturing and capitalizing on diversity.

At Enviu, that diversity lies in the variety of people and the roles they play in a process. At SGV, it lies mainly in working on the basis of a constantly evolving understanding of their impact on the Wadden Sea in conjunction with that of others. They adjust their actions accordingly in dialogue with the environment.

Tapworld organizes its diversity in yet another way. Its holistic approach to entrepreneurship leads to a structure of different organizations all connected with the sugar palm project, ranging from a sugar and ethanol factory to animal rescue centres, a film studio, a theatre and a university.

The ITM university at Tomohon started twenty years ago and two years ago Willie took over to support the sugar palm project as a research centre (Julius Pontoh).⁸⁰

⁷⁹ Dr Simaga is a pharmacist, an expert on Maaya and godfather of the Festival sur le Niger.

⁸⁰ Julius Pontoh works at the government university in Manado as a lecturer and helps to develop the ITM University in Tomohon as a researcher.

According to Willie Smits, all of these organizations can only make a real difference by working together.

Coping with mobility and inclusiveness means recognizing and acknowledging your own vulnerability and developing strategies for dealing with it. In a dialogue with SGV stakeholders, this was summed up as follows:

We are talking about two sorts of uncertainty: one comes about due to fixation and the other due to mobility. Laws are frozen and nature is mobile. Both demand action from you. But the answer to something that is fixed is completely different from the answer to something that is mobile. There are two different control mechanisms. One is with a group that is interconnected and maintains the balance through diversity and dialogue. The other is where everything is completely under review, under control, and one person can decide yes or no.

SGV organizes ongoing dialogues with different groups, people and organizations to capture progress in understanding what a vital Wadden Sea means and how to achieve that. Playing fields are about facilitating a delicate process of what can emerge or is emerging. In doing so, one has to deal with the vulnerability of the organizing playing field as a whole and of each of the participants.

Vulnerability has everything to do with handling a dynamic rather than a frozen situation; a situation that is constantly changing and where you cannot come up with a standard or an agreement. There is vulnerability in operating on a playing field where many factors play a role, involving different players, and where you are part of it and cannot remain on the side-lines as an outsider. As soon as you are the sea, you will have to go with the flow and relate to the sea. Ways of handling this are

- not transaction-led but process-led
- not hierarchy-led but dialogue-led
- not plan-led, but learning-led.⁸¹

Playing fields are real systems of differentiated relations that create things, expressions and meaning with the intention to connect worldviews, revitalize nature and improve the well-being of many.

Social entrepreneurial playing fields inveigh against the homogenization of all values regarding the aims of the market. In doing so they exceed Osterwalder's idea of multiple purpose, which still reasons from a uniform free-market perspective (Osterwalder & Pigneur, 2009). The organizing field's playing fields also go beyond Tsing's (2000) definition of a market as a local, social space in relation to the political economy that makes them possible, and beyond Dilley's (1992) local, social, cultural and political matrices that indexes of price must pass. Social entrepreneurs find their own concepts of markets (Fishers, 2012), including sharing and giving in the market space (Spaas, 2012).

Playing fields create their own markets, based on transactions, exchange, sharing and giving; they work from abundance and scarcity but they do not see the market as a space separate from playing fields. Markets are fluid, continuously folding, unfolding and refolding as part of the playing field.

⁸¹ Summary given by Godelieve Spaas during the dialogue with SGV partners about vulnerability.

Markets are spaces created in playing fields or are players within organizing fields. As organizing fields, markets are differentiated, layered and situational.

In playing fields, the separation between market and organizing fades. As does the separation between producers and users, between creators and users, between buyers and sellers, between society and economy. In playing fields, these parties are embedded and coincide dynamically.

Each of the cases has similar unwritten rules underlying their surface, as described in the organizational designs of each case.

All the cases studied found ways to facilitate people to connect and to dialogue, in both virtual and real environments. These dialogues serve as generating, acting and reflecting platforms and vary in intensity and approach. Besides dialogues, processes and systems are designed and used to contain actions and decision-making.

Enviu developed the WOW process as a holding space for developing start-ups. Willie Smits of Tapworld designed a database combining information about natural conditions in an area to select the best environments for their activities. Tapworld and Festival sur le Niger both defined a set of shared values that everyone is expected to act upon.

Playing fields are also contained from a financial perspective. Again, social entrepreneurs create a complementing landscape of different financial flows, ranging from income based in terms of revenues, gifts, loans and investments and leading to different configurations of organizing fields as crowd funders, charities and private investors all enter the organizational field.

Governance in organizing fields

Organizing playing fields are characterized by their openness and relatedness to the world. In that context they are continuously seeking a balance between unity and personal identity (Zwart, 2011). This openness enables organizing fields to relate to people and nature, to work with them. In practical terms, this implies that organizing fields are highly exposed to more traditional ways of organizing. Not just via the people and organizations they work with but also in reflex actions or subconscious values of the people within the field.

An interesting example of this appeared in a dialogue I held with Stef van Dongen. At that time he and some of his advisors, members of the community and employees, were busy rethinking their organizational dynamics. The number of people working with Enviu had increased and somehow they felt things weren't running smoothly any more. During that dialogue he presented a draft plan for how to re-organize. This plan looked very similar to what most traditional organizations do when growing: specializing functions and domains. I asked him why he thought specialization was the right thing to do. We reflected on the process that Stef had gone through to arrive at this solution. It turned out that he felt enormous pressure from investors and his senior advisors to become a more serious organization. Some of them were indeed pushing Enviu gently in a more traditional direction. But Stef himself also subconsciously interpreted growing as becoming more traditionally organized. We ploughed back to his original ideas on organizing, to Enviu's values on organizing, and opened up some new, more Enviu-like pathways to think along. Growing organizing fields might indeed need some more formalized structures, agreements, or ways of working, but not necessarily those of traditional organizations.

A few weeks later, after consulting his community and core field colleagues, Stef came up with a new concept of growing: decreasing the number of employees and increasing the number of freelancers on a project, expertise, competence or network basis. A solution that comes much closer to their original values: improving quality of life for many, including people working with Enviu.

It is not just Enviu that encounters external pressure to become more like a traditional organization. All of the cases in this study experience such influences, ranging from tax laws to their own subconscious reflexes on organizing.

This requires governance that functions as a gatekeeper guarding the values of the organizing field. Governance as the conscience of organizing fields. In the Festival sur le Niger, the governance function is the responsibility of the community. They agreed on the basic values beforehand and are responsible for following up on that. If something contravenes the agreed values, they convene a meeting to discuss it. Or, the other way around, if people working within the organizing field feel that agreed values are being disrespected or should change, they invite the community to discuss the practices or renegotiate the agreement.

Stef van Dongen in fact did exactly the same: he went back to the source of the Enviu values that are embodied by the community and his core team.

SGV too considers the local community to be its conscience. Local key persons are consulted on a regular basis, and give their solicited and unsolicited feedback whenever needed.

Tapworld has a more traditional governance structure which is instructed to act according to the values pursued by Willie. These values originate from organizing principles in nature which are claimed to be amoral. Governance in this case is responsible for guarding these values and the impact that Tapworld's activities have on nature.

Governance in organizing fields safeguards the values and the social and ecological impact of these fields. Both are rooted in the moral impetus of an organizing field. In the development of an organizing field, ways of working will change, mature and be re-organized. Governance thus functions as a holding space. It holds the organization to its roots, upholding its principles, evaluating them in the light of the moral impetus.

Governance exceeds the organizing field. In every case it is also a communal role. People from outside the organizing field are invited, encouraged or obliged to reflect on the development of an organizing field and its impact on nature and society.

Within organizing fields, finding a balance between unity and personal identity (Zwart, 2011) can lead to contested ideas, differences in opinion or conflicting relationships. Narrowing the space for people to operate is the most common reaction in traditional organizations. Not so in organizing fields; although it is not always easy, all cases aim to open up in situations like this. Governance then becomes not so much about control, but more likely a space of synthesis. A space where thesis and antithesis meet to find a way to synthesis, to a new insight that covers both. The traditional intuitive reaction to resistance in organizations is to clarify the rules, or even to make more rules. Within organizing fields, the dynamic of governance is one of synthesizing different opinions. Uplifting the dialogue to another level of abstraction, looking at it from a different perspective to figure out where thesis and antithesis can meet in a meaningful and contributive way. Governance enables

protagonists and antagonists to meet, to bring their conflicting ideas together for the greater cause, by bringing in the context, the world outside the organizing field where the impact becomes manifest.

In summary, governance in organizing fields aims to empower the field's uniqueness, bridges differences and keeps the organizing field fluid and connected to its moral impetus and intended impact. Governance in organizing fields can be characterized by the following:

- Governance as the conscience of an organizing field, safeguarding its moral impetus and reflecting on social and ecological impact;
- Governance as a holding space for synthesis, bridging thesis and antithesis;
- Governance as a shared activity, shared by the community of which the field is part, and by the people within the organizing field.

2. Interdependent contributions: moving beyond resilience

Interdependent contribution is about generating value by making things and services, creating expressions and giving meaning with and for people and nature from a connected worldview perspective. It is interdependent in the sense that the other is conditional for the creation itself and in the process of creating. The notion of 'becoming with' here refers to the process of making things, expression and values, as well as the process of making itself. Nothing becomes without the other – the other in the sense of someone or something different to you. Organizing fields not only co-create value but also aim to co-create a brighter future for many. Resilience is about being prepared for the future (Välikangas, 2010). The co-creation of organizing fields is about creating that future together. Resilience is about being able to respond to the environment by moving back and forth between internal organizing and external developments (Gunderson & Holling, 2002). Organizing fields are about being part of that external environment and co-emerge with their environment. Being responsive and adaptive are core qualities of the co-creation process.

In so doing, organizing fields move beyond the notion of resilience, alternating opening and closing (Gunderson & Holling, 2002), as they are both happening at the same time and in the same movement. Organizing fields' compositions are only stable in the moment realizing a specific actions or goal. At the same time, they remain open to and connected with the whole of which they consider themselves part, while, in other places in the field, people and organizations are still moving in and out.

Organizing fields are organizing in the moment, related to the whole as it unfolds, refolds and folds, based on being aware, curiously questioning and denoting what unfolds, understanding the tacit, experimenting, reflecting and learning as a natural state of being. The expressions, meanings and things they shape are continuously evolving; reshaped, regrouped and redesigned in accordance with what unfolds in the whole and as dialogued with the people and organizations involved.

Hence, organizing fields are resilient, and in a way sublimate the current notions of resilience by eliminating the difference between the inner and outer world, as well as by reshaping themselves in accordance with what unfolds in the whole instead of trying to find an organizational configuration that holds despite external influences.

Realizing interdependent contributions is a two-way process, combining using and contributing to each resource – people, nature and culture – at the same time. To realize interdependent contributions, an organizing field uses and generates nature as it applies and generates worldviews, as it uses people’s talents and contributes to developing talents, all to generate abundant nature, connected and diverse worldviews and well-being for many. This two-way movement of giving and taking, or of using and contributing, can be imagined as follows.

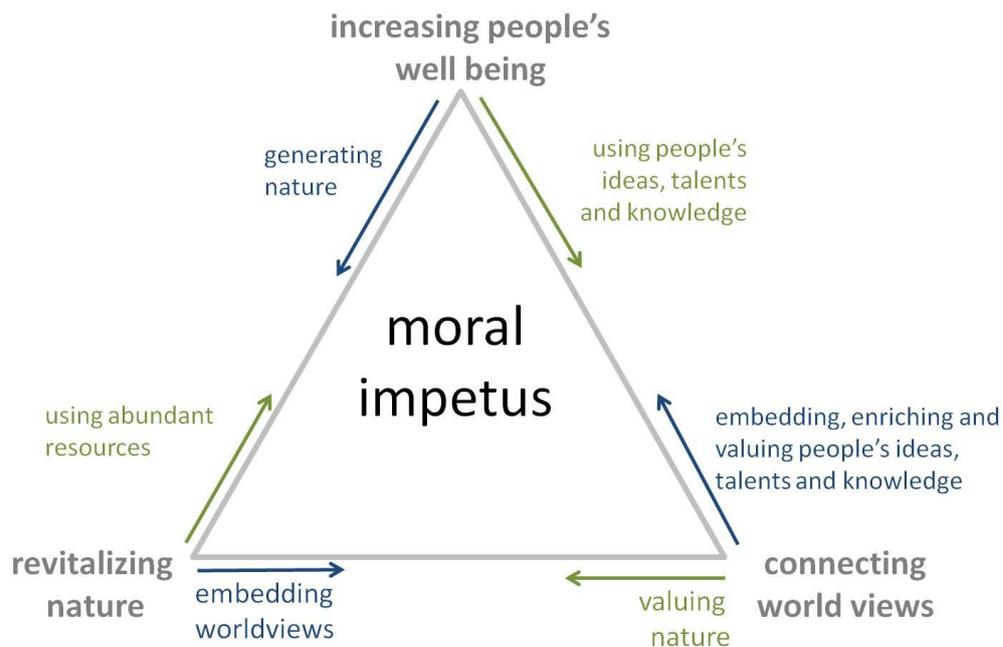


Figure 6.18 Two-way value generation

For SGV, fishing is a means to revitalize the Wadden Sea and at the same time a means to make a living. This organisation shares its research, innovations and stories widely and warmly welcomes experiences from other fishing communities to learn from them, to adjust their ideas and practices, or to rethink their concepts.

Enviu embraces the concept of open source: its knowledge and experience is public and therefore accessible to all. Any business it starts must contribute to the mitigation of the ecological crisis. People working with Enviu feel rewarded for their talent and contribution and are energized and inspired.

OS House unites building houses with a low carbon footprint, hence contributing to poverty alleviation without increasing people’s footprints owing to an increased well-being. Based on agreed values and ongoing monitoring, they value their contribution to the whole and vice versa.

Tapworld combines energy production and growing food with creating nature. At the same time they contribute to social and economic justice by ensuring that small-holders are not disadvantaged, as many of them are now are as a result of the free market where prices for agricultural products are under pressure, and large companies play power games to get the lowest price possible.

a. Co-creating

Neither society nor nature can be controlled by one participant alone. Both nature and society are 'becoming with'. Contributing to nature and society calls for an open process of creation in which one designs and experiments step by step, looking at what happens and then adjusting accordingly. This calls for a flexible, adaptive and creative way of working.

This also calls for a process of co-creation; a creation process that realizes a mutually beneficial exchange between different worldviews, between different values and characteristics of thinking and acting, without losing the identity of either (Owen, 2006). So action or change starts from a unique combination of different knowledge that can only be obtained through interaction between participants who are able to be responsive to other knowledge and to adapt their own ideas and knowledge based on what is brought in by others (Wielinga & Zaalmink, 2007). In a co-creation process, it is not only the sharing of knowledge, experiences and ideas that is a collective process; so too is the process of intertwining, as well as basket-weaving analyses, solutions and realizations.

Co-creation as Enviu sees it is actually quite similar to the Ghanaian idea of two hands are better than one, but even stronger maybe. You actually are going to work with these people, get their input and help them refine their input and together you create a unique product (Samuel Biitir, CEO of OS House Ghana).

In co-creation, the traditional distinction between production and consumption fades. In traditional and CSR organizations, producing is fully in the hands of entrepreneurial organizations; in organizing fields, this distinction disappears. Consumers can be co-owners, as in Enviu, through crowd funding, but they can also be co-producers, as in OS House for example. The future house buyers are co-defining the conditions and designs of the houses. They participate in developing concepts for mortgages, in obtaining and administering land, in learning and teaching about building materials, and can co-operate in building and maintenance. Their participation is conditional for the continuity of the project, both as future buyers and as co-producers. The same applies to the Festival sur le Niger. The process of co-creating the festival includes community members (as hosts and visitors of the festival), facilitators (e.g. government) and participating artists and entrepreneurs.

In organizing the festival, I need a lot of different kinds of expertise, most of them not in my field. So what I do is just find somebody or a group who have that specific knowledge. They can start or expand their own enterprise in doing whatever they are doing and I'll hire them for the festival. If there is no expertise in the region, I just bring it in from outside. I ask those experts to teach our people so they can start their business again after learning that specific expertise. Step by step, a community of people and companies evolves, that can run the festival today and can support the development of what it can become in the coming years (Mamou Daffé).

The community and the festival are inextricably bound up with each other. That strong connection leads to the development of a varied and cohesive economic playing field characterized by a high degree of mutual dependence. The festival is a catalyst for the social, economic and cultural development of the region in and around Ségou.

SGV includes its entrepreneurial customers in marketing, learning and development processes and in selling the fish to its customers.

Designing co-creation processes is rooted in the way individual products and services connect or bundle together to generate multiple purpose. This is fostered through interoperability, modularity, integration, the reuse of materials, closing the circle of waste and use of raw material and other ways of creating valuable connections between otherwise distinct and disparate contributions. In social entrepreneurial organizations this can be done together with the users or other parties involved, weaving an ecosystem of creations, users and creators.

b. Co-use and extensions

In this circle co-creation expands towards co-use and the generation of extensions from the creation process or the process of using the creations. It is the next layer of interdependent contributions.

This concerns rethinking ways to sustain your creation in terms of ensuring durability, ecological integrity and well-being, which includes reusing products or materials, maintaining or repairing, servicing the sharing of creations and redistribution of creations – again, this can be a joint activity with users and other parties involved.

Extensions emerge in the process of creation and use. OS House designed its house with collective use of, for example, water storage devices. The original idea was to build and sell low carbon houses. In the design and production process many extensions were added such as mortgages, maintenance, housing associations and administrative services. The same happened in the case of Tapworld. Starting with producing ethanol and sugar, the sugar palm now generates many other products including fruits, fibre, medicines, honey, fuel wood, timber, and packing material. The production process offers many opportunities for site products such as cattle feed, clean water, compost, biogas, carbon for soil improvement, fertilizer and fish ponds.

Co-use can be seen in production materials like the village hubs of Tapworld, the fishing materials and permits of SGV and the offices of Enviu. Co-use of the creations can be seen in the shared use of one tuk-tuk by two or more drivers (Three Wheels United, an Enviu start-up), at the Festival sur le Niger where all visitors are co-using all facilities, and at SGV where everyone co-uses the Wadden sea.

All of these co-use applications and extensions emerge in the process and are driven by the moral impetus an organizing field acts upon. Each extension or co-use generates value in terms of increasing well-being or revitalizing nature.

c. Re-creating and creating forward

This next category within interdependent contributing draws this movement even further towards re-creating and creating. How to sustain and expand your creations and creation process in the longer term is what re-creating and creating forward are about. Creating forward links up with the notion of generalized reciprocity (Baker & Bulkley, 2014). Either paying it forward or rewarding reputation could sustain generalized reciprocity in an organizing field. Creating forward extends the notion of paying forward since it emphasizes the importance of not only passing something on, but also of enriching things, services, expressions and meaning to make or keep them ecologically and socially sustainable.

OS houses are modular and can be adapted to changing family circumstances. Houses can be enlarged and reduced in size, thereby recycling materials. The designs of OS houses (like many designs of Enviu start-ups) are available from open source, enabling others to make use of the same ideas and technologies. Shared technology, experiences, materials and production with regard to housing facilities are typical examples of creating forward.

SGV's achievements in changing permit legislation are meant for everyone. The database Willie Smits is building, to decide where to execute what kind of activity in harmony with nature, will ultimately be accessible to everyone.

Re-creating or creating forward can be about products, expressions and meaning, but also about the re-creation, the creating forward of these creation processes themselves and the creating of organizing fields. As an example, Tapworld uses hot steam from the factory next door as a heating source for their sugar production process.

Enviu works with KICI on a project called 'textiles for textiles'⁸², where old clothes are sorted by colour and material to recycle them in a more sophisticated way. Enviu participates to facilitate the entire chain (collection of clothes, processing them into new materials and using these new materials to make products). One of the products they make are shelters for the homeless or people who need assistance during disasters. More applications are on their way. Enviu brings in all kinds of innovative knowledge and guides trainees⁸³ and, in this way, creates its knowledge forward by recreating old materials into new shelters.

3. Multiple connectedness: moving beyond prosumption

Connectedness refers to long and short-term relatedness expressed in its impact on people and nature and including intended, accidental and random effects, direct, indirect or in interaction with other variables on the five atmospheres between which an organizing field operates.

The multiplicity of impact refers to the multiple purposes pursued and to the notion that impact is generated by all involved in the configuration of an organizing field, as well as its creations and the use thereof, the creation processes and the actions of all affected by one or more of these.

Multiple impact "becomes with" (Haraway, 2008, 2010: 53), hence through interaction between producers, consumers and other parties involved or in contact with the organizing field's configuration, co-creation and their impact.

Impact stems from a coherent process of developing, creating, using and observing what comes from there. In this sense it exceeds the notion of prosumption, which only connects processes of production and consumption. In organizing fields, it is not only the distinction between consumers and producers that blurs; the distinction between citizens, consumers, producers, professionals and

⁸² www.textilesfortextiles.eu

⁸³ Sander Jongerius, innovation manager at KICI www.kici.nl

activists also softens. Impact only comes to realization as a result of interaction between organizing fields and their environment and involvement in their environment.

The distinction between consumers and producers fades even further in social enterprises because consumers step in not only to co-produce their own tailor-made product, but also to invent, innovate, develop, market or create things, expressions and meaning for the benefit of the whole. They share their ideas, talents, knowledge, time and production power to realize a better world for many, as well as to realize an impact on quality of life, ecological integrity and social and economic justice.

Organizations can be held accountable for their direct outcomes and the direct causal effects thereof.

Organizing fields consider themselves connected to all effects of their actions and outcomes, including the effects they cannot foresee, or are only indirectly and partially attributable to their actions or outcomes.

a. Influence, interaction and involvement

The multiple connectedness of organizing fields can be divided into three categories or different levels of impact:

- impact due to direct influence
- impact emerging from interaction
- impact that comes to awareness as a result of involvement.

Each category refers to a different way of generating and ‘measuring’ impact.

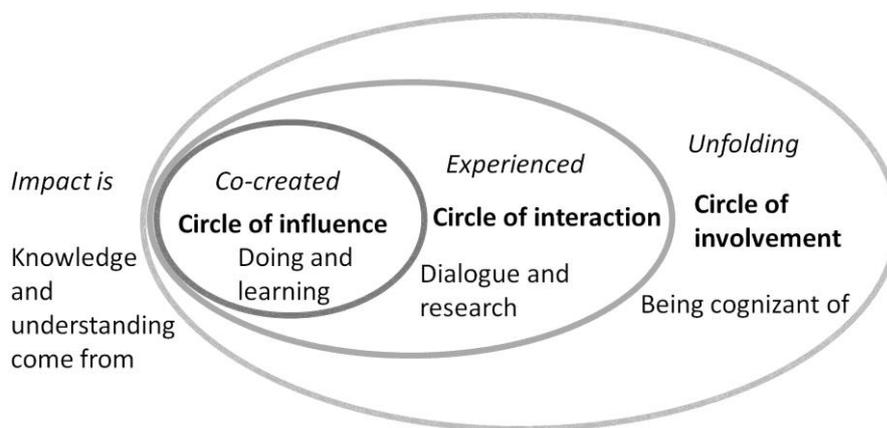


Figure 6.19 **Circles of impact**

These three types of impact can occur at the same time or in totally different time-frames, and can occur simultaneously or consecutively. The main difference is the possibility of exerting influence on the occurrence of impact that decreases towards the second and third circle.

In the first circle an organizing field can more or less directly exert influence owing to its configuration, activities and outcomes. This type of impact is a protraction of the co-creation process, which gradually turns into the process of generating impact.

The second circle exceeds the organizing field's direct influence. Impact is experienced by parties within and around the organizing field owing to interaction between the people, organizations, creations and environment in the field's configuration. This type of impact cannot always be foreseen upfront, and emerges over time and space. It takes its own course, but can be traced backwards, as can the impact in the third circle. Here impact unfolds as a sensitive nonlinear dependence on initial conditions. Impact ranges from small to large and, as in all other circles, can appear in any atmosphere and in any form – tangible or intangible, tacit or explicit, positive or negative.

Social entrepreneurs driven by a moral impetus that leads to revitalised nature and increased well-being are keen on recognizing and understanding the impact they generate or that unfolds. In the first circle they are part of the process and, as such, experience or perceive the impact themselves in a process of acting and learning' learning in the sense of gaining a profound understanding of the impact that is generated by assessing it on the basis of their objectives, values and moral impetus.

In the second circle impact can only be perceived in dialogue or through research, since the participants of an organizing field are not directly involved in the occurrence of impact. In the last circle impact is often tacit, not directly traceable and therefore can only be perceived by being alert and aware, by being cognizant of changes that relate to the moral impetus and objective of the organizing field.

6.4.4 Organizing Field Characteristics

Since the beginning the Maaya concept was very important in their activities, the solidarity spirit is important, the feeling of a large family (Hama Goro, artist, Festival sur le Niger).

Organizing fields exist by virtue of belonging. They exist through the ability to create social capital to unleash and make the maximum contribution to cultural, human and natural capital. Connectedness is conditional in order to make organizing fields work.

Organizing fields are learning and resilient ways of organization; hence, again, connectedness is crucial (Välikangas, 2010; Gunderson & Holling, 2002; Wielinga, 2004, 2007; Scharmer, 2009). In addition, the notion of today's hyper-connected world does not allow us to do everything alone. In working together, an organization can capitalize on its own strengths while harnessing the capabilities and assets of others (Keeley et al., 2013).

Organizing connectedness requires specific characteristics that make the configuration, co-creation and impact united and whole without losing its ability to enable participating people and organizations to develop within the whole. It is about organizing relations between different people and organizations coming from different backgrounds and having different worldviews, knowledge, experience, talents and skills. Organizing 'becoming with' in a meaningful, sustainable and durable way. It is about organizing a social, cultural, public, economic and ecological level playing field, where those involved can meet and understand each other and can work together.

These characteristics align inclusive configurations, with interdependent contributions and with multiple connectedness and, hence, become visible on the lines that link the premises of organizing fields. Cognizance, engagement and responsiveness work as communicating vessels. They compensate and reinforce each other and are inseparable but the way may vary. In an organizing field one aspect may weigh heavier than another, or compensate for another. All characteristics are

conditional and the way in which they operate differs from field to field, from person to person and from organization to organization. The art is to continuously find new ways that fit both the goals and the participants in a specific context of time and place.

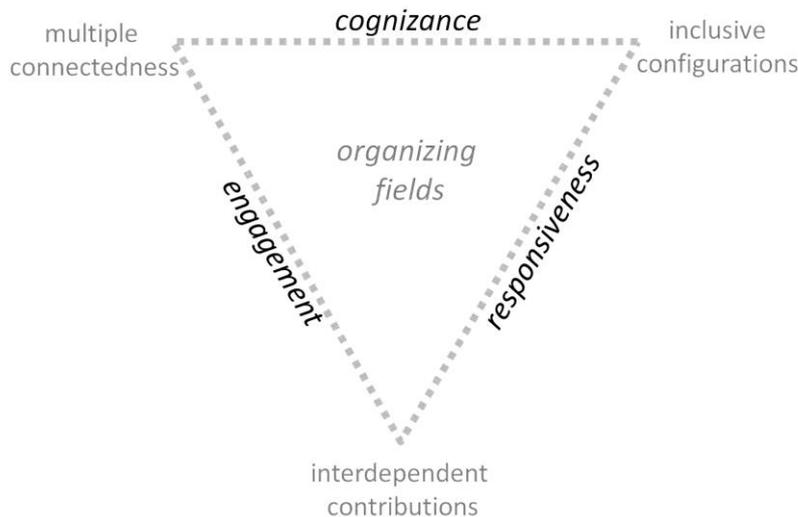


Figure 6.20 Organizing connectivity

In order to enable interdependent co-creating responsiveness, it is essential to become a coherent and synergistic configuration (Wielinga, Zaalmink et al., 2007). Responsiveness refers to being able to see, understand and adapt to others or an environment and vice versa; to reveal, share and rethink one's own knowledge experience, skills and talents.

Stef van Dongen (Enviu) uses words like love, trust and openness to describe this organizing characteristic. Willie Smits (Tapworld) says in this regard: "Our goal is life in harmony. Nature, the land, is the key." He also uses the word love – love for other species, love for nature as a way to connect people.

Love is a precondition for achieving justice (Nussbaum, 2014) and cooperation. Responsiveness is about loving each other enough to understand each other and being prepared to let go of some of your ideas and biases and to broaden, deepen and increase your knowledge sources. Responsiveness is a way to become with, to be in between and to connect values. People and organizations participating in an organizing field need to find their own ways to bring the field to expression and growth.

Enviu works with brainstorming techniques to facilitate this process. OS House considers education essential to become responsive, and Tapworld relies on research as a common language.

Responsiveness makes decision-making a collective process. “It’s about meeting, a dialogue and listening to each other. Everyone has equal worth” (Klaas Laansma). Jaap Vegter expands on this as follows:

So we also talk about that inclusive society ... Bring the people who are very economic driven and the people who are socially driven together, and let them work out a solution together. Then the socially-minded ones will say: “of course, rationally, we also need to make money. And the business-oriented ones might say it’s good to do something with a broader focus for once, something that ultimately benefits the whole environment. Perhaps they can benefit from it as well”.

Jaap Vegter adds the following:

Our attitude as fishermen should include a bit more of: “chef, customer, nature conservationist, come with me and I’ll show you what it’s like in my world”. My dream is that, as part of the system itself, people will come together and think about the Wadden Sea together. What is needed and what we consider important, what uses are permitted and what are not. Set this down as a source of inspiration for policy plans and laws and regulations.

Different worlds also come together in the Festival sur le Niger. As Mamou Daffé says, “In Europe, I could see what was missing here in Mali. What can be developed in the local culture, to lift things in Ségou to another level.” Abdramane Dicko⁸⁴ gives his take on this: “It is about how the Malian intellectuals can take the Western market roles and confront that with our traditional ways of doing business to meet the international or liberal market standards. I have a strong feeling it is possible.”

In all cases they meet difficulties by realizing responsiveness. The most striking example in this regard is Tapworld. Willie Smits has great difficulty with giving up some of his own ideas because he actually believes that he has taken into account all the variables in the design of Tapworld. By translating all variables, even Mapalus IKS, into one atmosphere he excludes people and organizations.

If the precondition of responsiveness is not met, conflict and power-play lurk. Responsiveness is not about convincing each other or proving who is right, but about finding a third road; finding ways that exceed differences, lifting everyone’s input to another level where opposites can be bridged and lead to previously unseen visions or unheard solutions.

Willie Smits’ stubbornness, and his choice to work with big companies which are not very flexible, has led to many conflicts within Tapworld. The CEO of Tapworld was hired to solve former power issues and related debts. A year after I conducted this research he found himself in a very conflictive situation within Tapworld and was forced to leave by the investors. In Tapworld conflicts can pile up, yet the organizing field does not fall apart. This has to do with the strong focus on engagement which compensates for the lack of responsiveness.

⁸⁴ Abdramane Dicko is an economist at USAID and a volunteer member of the organizing committee of the Festival sur le Niger.

Co-creation for impact requires engagement with the intended impact, with the moral impetus driving the organizing field. Talking to participants of Tapworld I hear many stories about expected ecological disasters and the need to prevent them from happening. Marcel Brenninkmeijer (a potential investor in Tapworld and founder of an environmental working group within C&A Holding) sums this up:

In Greenland 50 metres of ice break off the glacier per day. Predictions are that in the future this will go twice as fast. Climate change has a greater impact than political conflicts. Some 750 million people worldwide will be displaced by climate change. That's 30 times more displaced people than we currently see. Half of Bangladesh has to find a new home; India will murder them, because they are not welcome. People cannot plant because their country is under water. Madagascar has 21 million inhabitants; they already have water issues. The population is growing by 3% per year. Haiti has a population of 10 million, 98% of forests are cut down, they use charcoal for cooking. Tomorrow landslides will come, nothing is left to keep the soil. The Dominican Republic is located next to Haiti, so they will have to host Haitians on the run. This will evoke a tipping point there as well.

More than in any of the other cases, these kinds of concerns drive the parties involved in Tapworld. The fact that the clock is ticking, that something needs to be done right away, is what motivates people and organizations to contribute to Tapworld.

In Tapworld engagement is related to problems; in the other cases engagement emphasizes solutions. Festival sur le Niger and Enviu are the most prominent examples of engaging with solutions or opportunities. People and organizations participating in these organizing fields are driven by dreams, by hope, and are convinced that the world can be a better place and their actions will contribute to that.

Engagement takes different forms, such as sharing and support, teaching and public education, social critique, collaboration, advocacy, activism (Low & Merry, 2010), or any combination of these. Every participant contributes in their own way and commits to use their talents, experience, knowledge and skills for the benefit of the whole.

Engaging with poverty, ecological threats, inequality or marginalization, or engaging with poverty alleviation, increasing well-being or revitalizing nature requires a form of contextual sensitivity to become aware of what is changing or emerging. For better or worse. Being cognizant morally and ecologically is conditional for recognizing and understanding the impact of the organizing field's configuration and co-creation on increasing well-being and revitalizing nature. This is not just in order to see and sense impact, but also to adjust values, objectives and the moral impetus of the organizing field. It enables entrepreneurs to make economic decisions that are embedded in moral projects and conceptions of the good life (Fisher, 2012).

Most of the ideas social entrepreneurs aim to implement, ranging from harvesting sugar palm on a large scale to building low footprint houses and revitalizing the Wadden sea through fishery, are not proven, or even tested. By trial and error, prototyping and continuous development, intended solutions become real and implemented solutions. Cognizance links impact with the organizing field's configuration. It invigorates the multiple purpose, the invitation and the playing field. "The fundamental attitude is that nature is dynamic and we adapt to it. The strategy changes depending

on what the sea gives us” (Laansma, SGV). “Sustainability has to be continually defined in a dialogue, it needs to be kept under watch and remain a subject for discussion” (Jaap Vegter, SGV).

Ecological cognizance requires EcoLiteracy (Fisher, 2005) and moral cognizance requires moral imagination (Gold, 2010; Rorty, 1989). Being ecologically cognizant requires the literacy to understand these systems and to make sense of them in an entrepreneurial or societal context. In order to come to that literacy we need different ways of seeing to perceive our natural and societal environment. “The diversity of views and therefore possibilities for action that arise when we learn to allow contexts to exercise themselves upon us” (Fisher, 2005: 134).

Increasing our diversity in views and therefore our perceptions of the context (material and non-material) behind the things we see enables us to understand and give meaning to our environment in many ways (Senge, 2006).

Beyond matters of resource use and pollution motorists cannot see the connections to the trains the cyclist is pedaling between, cannot see the absence of parking costs and times, cannot see the collegiality of life on a bicycle and cannot see the fitness let alone the reduced pollution the cyclist is subject to (Fisher, 2005).

Learning how to see these things unleashes a huge potential in as yet unidentified actions to restore our natural environment. Fisher identifies the following fields we need to learn to look into: urban commuting, speed, energy (renewable energy and biofuels), waste, essential services, and perverse incentives.

Moral cognizance is the ability to recognize and understand multiple, often tacit and subjective, appearances of social and cultural systems. Or, more specifically, to perceive and comprehend an increase in well-being or lack thereof.

Moral imagination is about developing a vernacular language that enables people to see and understand what emerges between worldviews. Moral imagination enables people and organizations to play a multilanguage game (Beschorner, 2013). Rorty’s construction of a ‘moral imagination’ provides a vehicle for understanding both how to expand people’s final vocabulary, and to recognize and respect other values, and, most importantly, help create a picture of the entrepreneurial that immerses in the reality of being in between the economic, natural, social, cultural and public atmosphere (Gold, 2010).

Mamou Daffé tells of how within Festival sur Le Niger people are taught something that resembles moral imagination:

Under a full moon all the children are playing, the girls dancing, the boys playing all kinds of sports. When it is colder, people tell each other stories. Through that, children learn to listen and to observe. They also learn responsibility for the environment. This playing and storytelling is an important part of educating our children, teaching them the difference between good and bad. Step by step, they are initiated in community values. The Festival sur le Niger has the same mission: initiating people in both traditional and contemporary art and in traditional and modern entrepreneurial values.

Moral and ecological cognizance are about developing a deep understanding of the social and ecological environment you are operating in and with, and using those insights to develop

meaningful and sustainable connections between the context (organizing frame) and the organizing field.

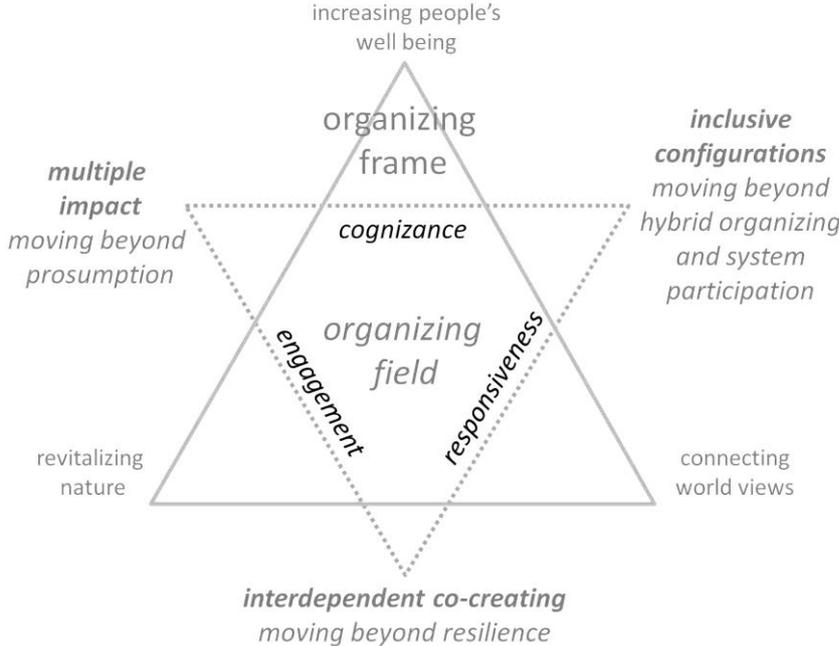


Figure 6.21 Organizing field in the organizing frame

Organization	Organizational field
<ul style="list-style-type: none"> • Functional working unit • Based on economic capital • Using nature, people based on economic worldview • Fixed, static and mechanically organized • Characterized as <ul style="list-style-type: none"> ○ inward ○ imposing ○ own gain • Dimensioned along <ul style="list-style-type: none"> ○ singularity ○ independency ○ exclusivity 	<ul style="list-style-type: none"> • Holistic working community • Based on social capital • Using and contributing to people, nature as whole beings based on connected worldview • Fluid, dynamic and organically organized • Characterized as <ul style="list-style-type: none"> ○ cognizant ○ responsive ○ engaged • Dimensioned along <ul style="list-style-type: none"> ○ multiplicity ○ interdependency ○ inclusivity

Figure 6.22 Social entrepreneurial organizing field

6.5 Organizing Field Development

Understanding organizing fields as they unfold, refold and fold, recognizing, querying and denoting them, experimenting with designs to facilitate them, requires a fluid and dynamic cadre that gives language to ways organizing fields can be organized. In the development of organizing field design, research, art and consultancy all have to play a role to enable and facilitate these organizations to become as subtle, sensitive, intelligent and fast-responding as the world around them (Peat, 2010).

Looking at organizing fields, the dimensions along which organizations take shape change fundamentally. The organization is turned inside out and becomes a dynamic field that organizes along dimensions of including, co-creating and multiplicity.

Organizing fields, as hybrid organizations (Hoffman & Badiane, 2010), not only aim to contribute to increasing well-being and the revitalizing of nature, but also want to develop a new way of entrepreneurship and social entrepreneurial organizing to provide sector-wide options for doing business differently and articulating alternative ways of organizing. The cases in this study aim to contribute to the development of new ways of organizing to enable social entrepreneurship to develop towards a next level: making a difference towards the Earth Charter and the UN SDGs, a core business of entrepreneurs.

Like organizations, organizing fields develop and change over time. The process of organizing field development partly resembles social design processes, thus understanding and using social design processes can contribute to the improvement of livelihood (Sen, 2000).

Social design and designers are aware of their role and responsibility in society. Social design uses the design process to bring about social change (Papanek, 1984). Social design addresses the “designer’s ability to envision and give form on material and immaterial products that can address human problems on broad scale and contribute to social well-being” (Margolin, 2002). Social design hereby extends Owen’s (2006) positioning of design in the field of real/synthetic towards the symbolic/synthetic.

Alternating practising with envisioning possible ways of organizing leads to organizing field development for specific organizing fields and simultaneously provides options for other organizing fields. Organizing fields develop not only within the domain of design but also in the symbolic synergistic domain, hence bringing the imagination paradigm into the development process.

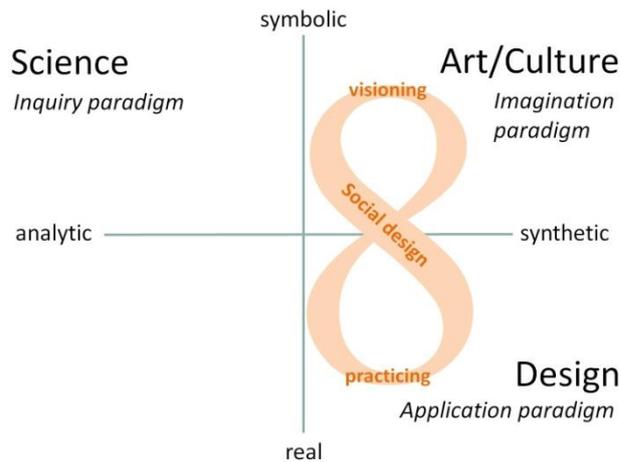


Figure 6.23 Adding the field of Art/Culture

Including art and artists in the design process of organizing fields is best reflected in the case of Festival sur le Niger, whose organizing field is shaped mainly by artists. It has been invited not only to perform but also, explicitly, to co-create a way of organizing that aligns with the motives and activities of the festival. Within Maaya, artists have an explicit role in societal development:

Art was part of life, of society, Maaya is a concept of life, a life philosophy. It is something that was applied to art as art is part of life. Art plays an important role in the development and establishment of a stable and peaceful society ... Art has already played a role here in Mali in transforming the dictatorship towards democracy. Many exhibitions showed work in which artists were criticizing dictatorship. Many plays, musical performances expressed criticism. For instance, Ismaël Diabaté made a large painting symbolizing people dying of the oppression in the 90s. Artists still contribute to the enforcement of democracy with for instance songs, paintings and drama (Hama Goro, Malian artist and initiator of Centre Soleil d’Afrique).

Art functions as a mirror. The true artists have the magic of showing or telling people who they are and what are their personalities and their environment in a way people can understand it. So art communicates to you. Showing there are other realities surrounding you, it helps you to see the possibilities how to improve your own situation. Historically for Mali, if we have to tell the truth, in the change for the democracy in this country, artists have taken the first step. They open peoples’ eyes in what was going on in society (Abdramane Dicko, USAID Economist).

In Festival sur le Niger’s organizing field development, artists designed and envisioned ways to create level playing fields, enabling all participants in the festival to relate to, cooperate and share opportunities. Their natural role to contemplate society, to question it, to communicate about what goes wrong or what might be possible, is reflected in their active participation in designing the festival’s ways of organizing. Art functions as a mirror and is a creative source to cope with the yet unknown and/or to move beyond existing organizing and entrepreneurial concepts.

Willie Smits works with filmmakers and game developers to involve young people from all over the world in his projects. In every case, it is noticeable that many creative and original thinkers participate.

Of all cases in this study, Enviu has the most experience in the organizing field development processes. It invites artists, change experts and designers to participate in the development processes of its start-ups. In developing its own ways of organizing, it invites senior consultants to advise the young and adventurous about organizational development. In their experience, the combination of grey hair with wild hair is very valuable. All of the cases bring in consultants in the arena of organizing field development. Enviu works with advisors in executive positions in traditional enterprises (banks, fashion and horticulture) and freelance consultants. At Enviu this means, among other things, being truly open to external feedback, listening to what people are saying to you, and being prepared to act on it. Caspar Dickmann (senior advisor at Enviu) expresses that as follows:

Three or four years ago, a group of consultants carried out a study into effectiveness and efficiency at Enviu. They held interviews over a few days and then presented their findings. The conclusion was that the organization was not functioning properly: not enough was being done with the core competences, although a lot of energy was invested in them. In other businesses I know, people would start to shift in their seats, put the blame on others who took the wrong approach. At Enviu they said, "gosh, you're right, thank you!" and two weeks later a plan was on the table. So much energy to improve things, it makes me envious, such decisiveness and capacity for learning.

Tapworld works with consultants from Twijnstra en Gudde, who offered their services for free to figure out how to transform the way for organizing and cooperating with investors to become fit for up-scaling the harvesting of palm sugar juice. Bringing in consultants in organizing field development adds the field of real/analytic. The change paradigm supports the development process through the contextualization and management of change processes. Social design is also defined by the combination of three disciplines: art/culture, change management and design (Van der Zanden, 2011; Goudswaard, Kuitenbrouwer & Schaminée, 2014); design being the actual shaping of practices, art for envisioning new shapes, and change management to contextualize and understand, develop and guide processes of development.

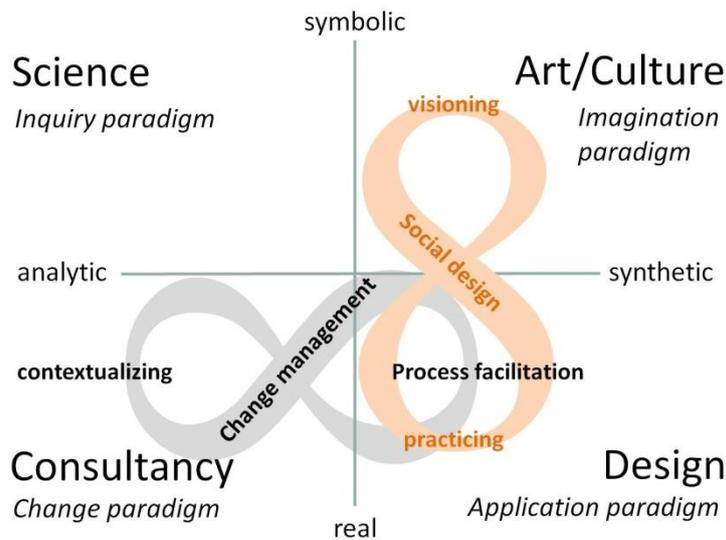


Figure 6.24 Adding the field of change

Further development of organizing fields generates and requires new knowledge, since this way of organizing is not yet described. Theory about inclusive, interdependent and responsive organizing inspires and enriches both participants of organizing fields and social entrepreneurs to experiment with ways of organizing other than the traditional ways. At the same time, their practices lead to new insights and ideas on how to organize social entrepreneurial practices.

Doing grounded research, I studied the social entrepreneurial practices to do just that: denoting emerging theory from these practices. In linking these practices to theories announcing fundamental changes in thinking about entrepreneurship and organizing, I recognize, as described above, a new cosmology of social entrepreneurial organizing.

In the dialogues with people participating in the different cases, per case or in a combination of cases, I presented the concepts and categories I recognized as underlying their practices. I contextualized the concepts and categories by sharing my knowledge about the shift in organizational theory that inspired me.

A few things happened in these dialogues: when the participants recognized their practices in the concepts or categories, they started assessing and rethinking their practices on the basis of these concepts. In a dialogue with Stef van Dongen about the concept of Enviu's organizing of the crowd, he started telling me about proposed changes in the configuration of Enviu. Assessing these changes on the basis of my conceptualization, he concluded that they were inconsistent with his vision, his values and beliefs that he recognized in the concept. In a dialogue we searched for forms of organizing that would be consistent. Subsequently, in the process of comparing the concept with possible practical changes and the other way round, we sharpened not only the proposed changes, but also the concept.

The methodical purpose of the dialogues was to gain a deeper understanding of specific parts of the case and to reflect and assess the concepts and categories I drew from the case studies. These processes of assessing practices also involved me in the co-creation process of their organizing field.

Accordingly, I became part of it as a researcher, co-creating their organizing field by providing them with a language or framework to assess their own (intended) practices and visions.

In the dialogues involving people from different cases, lively discussions took place to improve each other's practices and concepts of organizing and enrich each other's worldviews.

In this process of mutual understanding, learning and further development of their organizing fields, they included me in two ways: on the one hand by inviting me to co-think how to improve practices in alignment with the organizing concepts. By asking me to provide language, ideas and knowledge to bridge the different concepts so that they could better understand each other's concepts to borrow from or to apply in their own practices. On the other hand they included me by doing the opposite, by inviting them to work with me to refine and enrich the concept and categories I brought to the table. The process of dialogue becomes a co-creation process in itself, from which new knowledge, insights, ideas and clues for further theory and practical development emerge.

The cases thus became part of my research process by co-thinking to develop knowledge, language, and concepts about new ways of organizing. I engaged in their practices through sharing and support based on my conceptual notions, through teaching and explaining existing theories and shifts in thinking about organizing, through social critique in dialogues where people from different cases heard about other possible worldviews and ways of organizing that led them to change their ideas about their own ways of organizing and through collaboration in co-thinking about different ways to shape their practices in accordance with their worldview and organizing concepts (Low & Merry, 2010). They engaged in my research based on their aim to find solutions, knowledge and concepts of organizing to help themselves, each other and other social entrepreneurs.

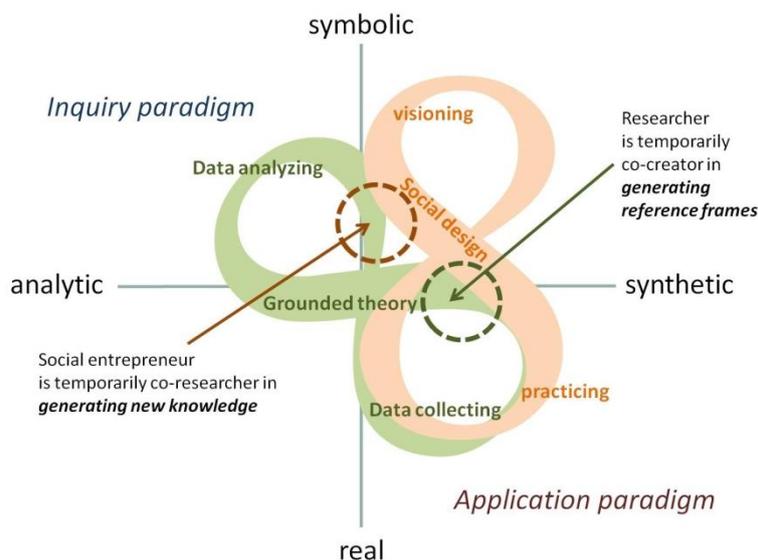


Figure 6.25 Entrepreneurs doing research, researchers participating in entrepreneurial development

The inclusive, interdependent and multiple frame from which organizing fields operate makes it impossible to do research without participation in the development of organizing fields.

Because social entrepreneurs constantly search for new knowledge, ideas and other ways of

organizing that fit their goals and the moral impetus that underlies all their actions, they too cannot but participate in the research being conducted. The research process supports the people of the social entrepreneurial organizations to become more responsive, cognizant and engaged by denoting, understanding, connecting and re-thinking their practices and those of others. Research and development of social entrepreneurship therefore go hand in hand with different mutual contributions in each situation. This transforms the research process into a co-creative, and hence interdependent, process. The grounded theory process, working from data to concepts and categories towards a cosmology of organizing becomes co-creative, and hence mutual. In an interdependent, inclusive and multiple context, processes of design and science intertwine without either one losing its own specific features.

Instead of a single spiral steered by the researcher, the research process ‘becomes with’, hence in interaction with the design process, generating further development for both. In the process of sharing, new data emerge because participants reflect, assess and add to it, they start co-creating as they do in organizing fields. They do not make a distinction between the organizational and research domain, indeed, anyone who co-thinks or co-works is considered part of the organizing field. Conversely, they do not exclude themselves from the research process either, as their inclusive thinking does not stop outside the organizational domain. This aligns with Charmaz (2000), who recognizes grounded theory as a mutual creation between viewer and viewed. The research product is a construction built upon dialectic relations between researcher and respondent (Lomborg & Kirkevold, 2003). The intertwined processes deliver more than the two separately; alongside theory and new practices there are also reference frames to assess, evaluate and compare, and new knowledge to apply or to lift theory. In the interaction process between researchers and designers, both need to be cognizant, responsive and engaged to actually ‘become with’; at the same time the process of dialoguing and mutual developing makes participants more cognizant, responsive and engaged.

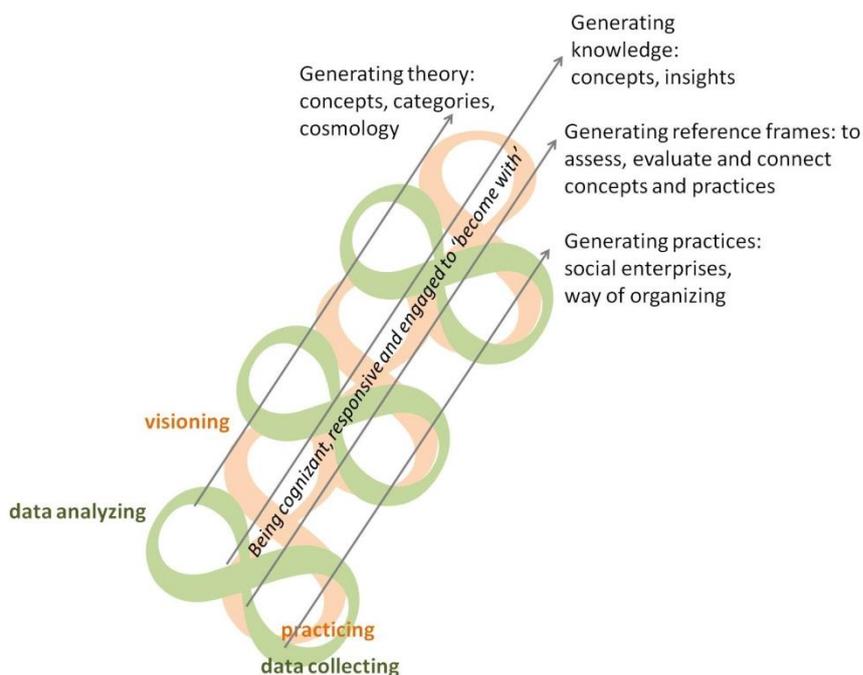


Figure 6.26 Intertwined research and design process

Experiencing the relatedness between research and design, and studying the way consultants contribute to the development of organizing fields, I became more aware of and alert to the difference between being a co-thinker and a researcher or a consultant. Consultants intend to contribute to the development of organizational designs from the perspective of change. They are experts in how to achieve change and organizational development. They shape contexts and processes that enable people and organizations to develop further. Research has no objective to change, it just studies what is emerging. The researcher shares insights, concepts, categories and cosmologies, bringing them into a dialogue that naturally takes these further. The dialogue offers the possibilities of things emerging that would not have come up otherwise. Researchers and entrepreneurs each take from the dialogue whatever takes their research or ways of organizing further. Consultants, instead, continue working with the entrepreneur to implement the proposed changes.

The organizing field development process combines three interrelated processes in which consultants, researchers, artists and designers play a role. Grounded theory contributes by sharing theory and the emerging reference frames; social design by combining envisioning and practising; and process development by contextualizing and advising. All fields (design, change, science and art/culture) are conditional for developing organizing fields.

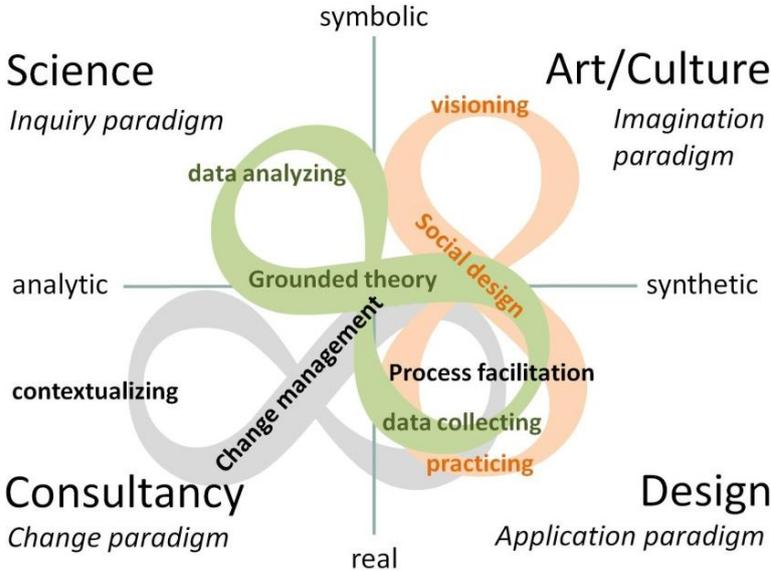


Figure 6.27 Organizing field development combining design, art/culture, consultancy and science

Science is also linked with consultancy. Action research explicitly aims to improve practices by intertwining action and research (Lewin, 1946, in Lewin, 1948: 202–203).

Action research does both: reflecting on practice based on observations of actions made by respondents (Chandler & Tolbert, 2003) and actually intervening in problem setting to solve a problem in collaboration with the respective actors to enhance their competences. The problem solving and knowledge development take place simultaneously and reinforce each other (Järvinen, 2007). This linkage between science and consultancy can be recognized in the case studies. Stef van

Dongen literally refers to it as a main pillar supporting the development of Enviu. He sees action learning as organizing the community on the basis of a problem. Willie Smits's way of working is also highly research based, as is the work of SGV. Both initiate research from an innovative thought or action on which hypotheses or learning is built. The dialogues that are part of this research resemble action research (section 4.4).

Uncovering an organizational cosmology that is constructed from human perspectives, shared (social) and individual interactions and meanings legitimizes a grounded theory methodology in which the researcher's creativity is an integral part of the grounded theory inductive process (Cutcliffe, 2000). This brings the artist's perspective into the research process: to imagine and envision what concepts underlie practices, what categories emerge from that and to denote the tacit or what still has to appear.

A grounded theory constructs an *image* of a reality, not *the* reality that is objective, true and external (Charmaz, 2000). The image is the meaning given to that reality, a conceptualization of it to come to a thorough multidimensional understanding of reorganizing organizing.

This links science with the domain of art/culture and brings the imagination paradigm into theorizing practical phenomena.

Taking up these last two notions, a model of organizing field development emerges, integrating the fields of science, design, consultancy and art/culture and the paradigms of imagination, inquiry, application and change into a coherent and synergistic dynamic of intertwined processes of social design, process development, conceptualising, action research and grounded theory.

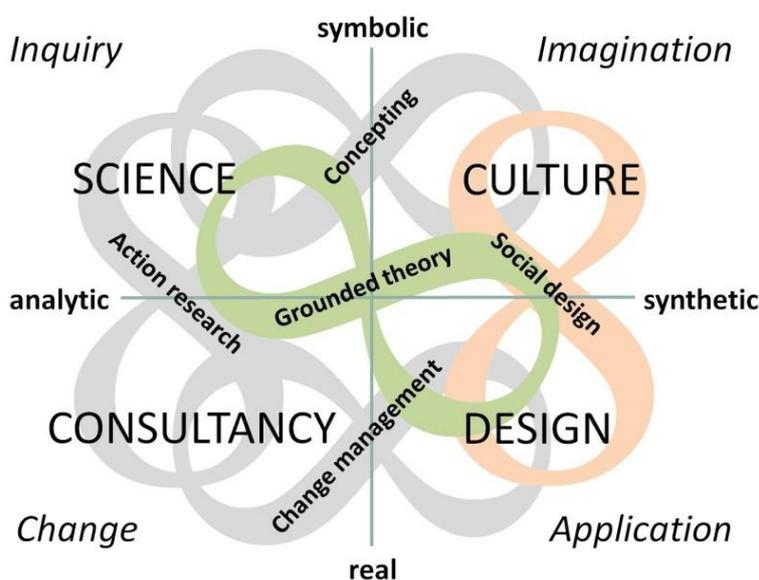


Figure 6.28 Organizing field development dynamics

6.6 Summary

This chapter addressed two objectives of this study. It outlined a cosmology of social entrepreneurial organizing that enlarges the entrepreneurial organizational domain to become sustainable and transformative by contributing to the Earth Charter and the UN SDGs. In order to do so, it builds on the notion of social entrepreneurship being positioned at the outermost end of the socially responsible entrepreneurial space, thus defining and contextualizing social entrepreneurship far beyond the current entrepreneurial grand narrative, and taking into consideration that the realization of the Earth Charter and the UN SDGs requires the achievement of wicked goal and, postulates a radical shift in entrepreneurial ways of organizing. This shift was further explored in the third chapter, which gave an overview of transformative and sustainable ways of organizing that have been discussed in recent organizational theory and theory on organizational change. These theories unveil three underlying tenets that provide the first contours of the shift in thinking and organizing in a social entrepreneurial way. Contrary to current entrepreneurial organizing, social entrepreneurial organizing is multiple, inclusive and interdependent. In addition, these theories show upcoming organizational designs that are hybrid and resilient, both changing the organizational design but not yet radically. An investigation of five case studies from Africa, Asia and Europe shows how social entrepreneurs respond contextually by bringing in culture, nature and people. These case studies also narrate a wide variety of radically different organizational designs based on intertwined worldviews and ways of valuing.

By extending recent theory, based on the case studies, and intertwining recent theory with organizing practices from the case study, it is possible to shape a new cosmology. Alternating analyzing theory with reflecting, conceptualising and dialoguing and social entrepreneurial practices draws out a cosmology of organizing that is transformative and sustainable – an holistic model of social entrepreneurial organizing that enlarges the entrepreneurial organizational domain.

The same research process, including reflections and conceptualizing on the research process itself, generates a methodology for the organizational development of social entrepreneurial organizing. In the next chapter, this model will be evaluated in relation to the contribution the research makes to developing new ways of social entrepreneurial organizing.

The developed cosmology of social entrepreneurial organizing is a composition of four levels of organizing from large to small:

1. the organizing realm – the organizational intertwined context
2. the organizing frame – the moral impetus containing the organizational identity, participants and actions
3. the organizing field – a working community balancing between unity and personal and community development
4. the organizing nucleus – the initiating or leading core group of an organizing field.

Organizing fields push the shift in thinking about organizations to move beyond the idea of organizations being delimited units in an economic playing field towards organizing fields being themselves holistic playing fields.

This cosmology of organizing moves beyond current theories, and takes the changes in thinking about organizing one step further. Instead of defining organizations as part of bigger systems (Anderies et al., 2004; Jaworski, 2005; Scott, 2006; Senge, 2004, 2005, 2006, 2008; Scharmer, 2009), the organizing fields themselves behave like interdependent systems. They let go of fixed boundaries, consider organizing a holistic activity including all parties that are considered or consider themselves relevant in pursuing a shared purpose to make a specified difference in vitalizing nature and increasing the well-being of many.

Organizing fields internalize multiple, interdependent and inclusive ways of organizing that in current organizations only happens in interaction with others.

Organizing fields operate in the realm between civil society, oikos, market, government and the natural environment and, as such, extend the realm as defined by Klamer (2005, 2012). They value and define their realm as multiple, interdependent and inclusive.

Organizing fields push theoretical development further beyond the current change in thinking towards a radical new perspective on organizing as being multiple, inclusive and interdependent, exceeding current organizational concepts such as resilience, hybrid organizations, system participation and prosumption.

A body of reference to denote, understand and further develop organizing fields is based on three premises: inclusive configurations, interdependent contributing and multiple connectedness. Each of these premises holds three organizing principles. Within each organizing field these principles are defined differently, together forming the unique DNA of an organizing field. The body of reference of organizing fields consists of the following premises and categories:

1. Inclusive configurations
 - a. blended value
 - b. invitation
 - c. playing field
2. Interdependent contributions
 - a. co-creating
 - b. co-use and extensions
 - c. re-creating and creating forward
3. Multiple connectedness
 - a. impact through influence
 - b. impact in interaction
 - c. involvement in impact

Organizing fields can be characterized as engaged, responsive and cognizant.

Organizing fields transform continuously to become and stay as subtle, sensitive, intelligent and fast-responding as the world they are part of.

Organizing fields are by nature innovative as they adapt to their participants and environment according to the situation, process or intended purpose.

Organizing field development integrates the domains of science, design, consultancy and art and the paradigms of imagination, inquiry, application and change into a coherent and synergistic dynamic of intertwined processes of social design, process development, conceptualising, action research and grounded theory.



7 Conclusions and Recommendations for Further Research

As long ago as 1931, Arnold Toynbee predicted that the 20th century would not be remembered by future generations as an era in which human society dared to think of the welfare of the whole human race as a practical objective. The aim of this thesis was, accordingly, to contribute to the actual realization of this objective in the 21st century. The Earth Charter and the UN SDGs outline the ecological and social objectives we need to achieve in this century. These objectives require a huge shift in thinking and acting from everyone and every organization. In pursuit of these objectives, companies too are required to rethink their business to become organizations in service of the holistic goals that both these documents call for. Many entrepreneurs want to take up that challenge but, owing to a lack of proven practices and knowledge, are still in the dark as to how to go about it. Knowing that the current economic system needs to change and that entrepreneurial organizations therefore need to be re-thought, the problem remains a lack of stories, concepts and theories about new ways of organizing; ways of organizing that differ substantially from the current ones.

To contribute towards solving this problem, this study aimed to provide stories and theories about social entrepreneurial organizing to equip academia, people, entrepreneurial organizations and governments to enter this rather unknown territory of socially responsible entrepreneurship and to slowly but surely design a new way of organizing together. The purpose of this study is to provide a profound understanding of the ground-breaking new way of social entrepreneurial organizing that is required to realize the goals as set out in the Earth Charter and the UN SDGs. This study focuses on game-changing social entrepreneurial practices, since these pioneers provide stories of proven practices at the rear end of the current entrepreneurial domain – hence opening up cutting-edge ways of social entrepreneurial thinking and organizing.

Creating awareness of the ground-breaking nature of the organizational transformation needed requires defining and contextualizing social entrepreneurial organizing at the outermost reaches of the socially responsible entrepreneurial arena, as well as a deep understanding of what the Earth Charter and UN SDGs intend, the endorsement of these goals, and how they aim to achieve them. Second, it requires insight into recent theory and the underlying shift in basic tenets that can be recognized for cutting-edge social entrepreneurial ways of organizing. Third, it requires in-depth insight into pioneering game-changing social entrepreneurial practices; the underlying worldviews that can be identified, the ways of valuing, and their organizational concepts. By interweaving the shifted underlying basic principles from recent organizational theory with the practices of cutting-edge social entrepreneurial practices, a cosmology of organizing and a methodology of organizational development towards a breakthrough in social entrepreneurship were drawn up. A cosmology that literally turns organizing inside out and a methodology that intertwines domains and the roles of

science, design, consultancy and art, and hence changes the role of science by drawing it into the transformational domain. This chapter summarizes the objectives achieved by this research and shows how they add up to realize the aim of this study. It outlines the way in which the aims of this study were met by its objectives and research design. It weaves the different parts of the study into a synergistic whole that is meaningful for the people, (social) entrepreneurs, governments and academia it supports and aims to contribute to. On the basis of this discussion, I will delineate recommendations and suggestions for further research, consultancy, entrepreneurial design and art.

This chapter starts by restating the aim of this study and connecting it to the objectives achieved. Accordingly, I will elaborate on how the objectives meet the aims and how the underlying research design contributed to this.

Evolving our consciousness is not something we do only for ourselves - it is something we also do for others... for all others, and for the earth. Because we open up and let our body and mind feel the ties with others and with nature, we change ourselves, and change others around us. When many people open up, a powerful force develops - a leap of consciousness takes place (Laszlo, 2003: 88).

This research aims, following the example of Odora Hoppers and Richards (2011), to enlarge the domain of thinking and acting to come to a profound understanding of the metaphysics of social entrepreneurial organizing. It aims to contribute to understanding its meaning and its soul or essence; to imagining what it can or might become, to being part of the process of “becoming with” (Haraway, 2010: 53). This research aims to have an impact on the following levels:

1. Academia, by enlarging the domain of thinking about entrepreneurial organizing; hence closing the gap between innovative practices and theory on organizing and organizational development.
2. Social entrepreneurs, by uplifting their practices to concepts and theories that can be shared, and that can serve as a framework to evaluate, improve or rethink their ways of organizing.
3. Socially responsible or shared value entrepreneurs, challenging their entrenchment in current entrepreneurial ways of organizing by making them aware of other possible ways of organizing.
4. Social movements and public, by giving them insights, examples and theory to reflect on current ways of entrepreneurial organizing from a broader awareness than current entrepreneurial organizing.
5. Government, by providing examples and theory on new ways of organizing that might lead to reviewing current laws and regulations.

Achieving these aims, which were the reason for doing this study, is not determined by this study alone. The actual fruition of these aims goes beyond this research and requires a continuation of the interaction between theory and practice, between entrepreneurs, consultants and creatives that lies at the basis of this research. Moreover, the separate aims cannot be achieved one by one, but only by mutual exchange and reinforcement. That, of course, might apply to many studies, but even more so in this research since it studies a transformation in the making. A transformation towards a holistic, yet synergistic, perspective on entrepreneurship replacing the invisible hand by a moral imperative in alignment with the Earth Charter and the UN SDGs.

In the end, the aim of this research is to support this transformation of the grand narrative underlying entrepreneurship and entrepreneurial organizing that imprisons our ideas about the

social responsibility of people and institutions (Åstrand, 2013). This research aims, through both the process of conducting it and its outcomes, to strengthen all players and transition pathways as described by Geels and Schot (2004, 2007). It aims to contribute to a regime change in progress (Rotmans, 2014). Game-changing social entrepreneurs function as niche players in changing the current entrepreneurial regime. In so doing, they follow different transition paths emerging from the interaction between niche and regime players and the landscape as described by Geels and Schot (2004, 2007). Game-changing organizing fields add to these transition paths as a result of their multiple, interdependent and inclusive way of organizing. They mingle with other niche players and become woven into the regime by seeking cooperation, finding and occupying in-between spaces, and by working with landscape players to influence restrictive regulations or to put pressure on the current regime players. In all organizing fields of the cases studied in this research, other niche players as well as regime players are included, as are players in the landscape (e.g. individuals, NGOs and government officials). This way of organizing blurs the current regime by diversifying, hybridizing and disturbing it. Hence, a regime evolves not only towards a new or different, predominantly shared way of working, but also towards more diversification and collaboration between different ways of entrepreneurship and organizing. Organizing fields fill the in-between spaces and arrange level playing fields where niches and regime players can interact. Organizing fields weave themselves into the regime and the landscape, hence influencing and diversifying them.

This changes regime development from being a linear change from one state to another into an evolution of dynamic learning interactions between and within the landscape, niches and regime, not necessary replacing the old grand narrative with a new one. This study participates in that process of dynamic learning by creating awareness of current developments in social entrepreneurship, organizations and organizational development, describing new entrepreneurial organizing practices and providing a more holistic line of thinking about entrepreneurial organizing.

The objectives of this research can facilitate new pathways for transition, open up new perspectives on entrepreneurial organizing, and inspire a variety of participants (both current and future) in the entrepreneurial arena. However, like any other participant in this transformation, it is not sufficient by itself to realize the intended social, academic, entrepreneurial and organizational impact.

In the following sections I will examine how this study achieved its objectives one by one:

1. A definition and contextualization of social entrepreneurship that is transformative and sustainable by analyzing the UN SDGs and the Earth Charter; describing the type of question or goals social entrepreneurs deal with; analyzing the position of social entrepreneurship at the outermost reaches of the domain of socially responsible entrepreneurship; and denoting the creation of a market game exceeding the current transactional and monetary focus.
2. An overview of transformative and sustainable ways of organizing that are discussed in recent organizational theory regarding defining organizing and organizing practices; organizing to solve complex and layered issues; and emerging organizational designs that are sustainable and transformative.
3. An investigation of five case studies from Africa, Asia and Europe showing how social entrepreneurs respond contextually by bringing in culture, nature and people and describing their worldviews, ways of valuing and organizing concepts.

4. A holistic model, or cosmology, of social entrepreneurial organizing that enlarges the entrepreneurial organizational domain enabling entrepreneurial organizations to become sustainable and transformative.
5. A methodology for organizational development of social entrepreneurial organizing.

7.1 Contextualization and Definition of Social Entrepreneurship

Chapter 2 covered the first objective of this research and contextualized and outlined social entrepreneurship. Companies are called to act in a more socially responsible manner and to show ecological integrity. This call leads to a change in entrepreneurial thinking and acting that ranges from CSR and CSV to social entrepreneurship contributing to social justice, ecological integrity and quality of life (Figure 2.1. Social entrepreneurship). Unlike CSR and CSV entrepreneurship, social entrepreneurs see profit as a means of contributing to their social and environmental goals rather than the other way around, making a profit out of ecological and social efficacy. CSR companies make an effort to rethink their way of producing in order to reduce damage to the ecological environment and to add well-being by paying their employees' salaries, by meeting the legal requirements of labour conditions and through charity. Their efforts and actions towards social impact start mainly after profit (Ashley, 2010). CSV companies are convinced that contributing to social value is as profitable as economic value. By combining social and economic value, they expand the total pool of value (Porter & Kramer, 2012). Social entrepreneurs aim to move beyond this by revitalizing nature and increasing well-being in many their core business, using profit as a means to make that happen.

The context in which such companies operate can be defined by the Earth Charter and the UN SDGs. Both serve as guidelines to understand and delineate the intentions of social entrepreneurship. Both were drafted in co-creation with people at the crossroads of society, nature and economy, and both enjoy worldwide support. Both the Earth Charter and the UN SDGs underline the importance of acknowledging the interlinked nature of ecology, well-being and economic justice. One cannot be solved without the other. This intertwinedness implies that social entrepreneurship, in contributing to the Earth Charter and the UN SDGs, has to work with entangled or knotted problems and goals. Solving 'wicked problems' lies at the basis of social entrepreneurship and has huge implications for its way of organizing.

In the current entrepreneurial ways of organizing, wicked problems are solved together with other parties but seldom within one organization or within one set of activities or processes. Intertwined problems are disentangled into manageable parts that can each be tackled within different organizations. Social entrepreneurial organizing recognizes, in line with the Earth Charter and the UN SDGs, the inextricable nature of the related issues they aim to work on. Social entrepreneurs take up wicked and interlinked issues and questions (Rittel & Webber, 1973; Levin et al., 2012) to revitalize nature and increase people's well-being and social justice by re-designing entrepreneurship and social entrepreneurial organizing. They take up challenges that are multiple and dynamic by nature. They work on issues requiring new knowledge and combined knowledge from different disciplines and sectors. Social entrepreneurs work on the basis of multiplicity rather than singularity.

7.2 Transformative and Sustainable Social Entrepreneurial Organizing

Owing to the intertwined goals they strive for, social entrepreneurial organizations become interdependent, multiple and inclusive throughout, hence internalizing ways of organizing that currently, although still rarely, occur mostly in cooperation between organizations. This brings in the second objective of this research, as covered in chapter 3: a substantiation to frame social entrepreneurial organizing as inclusive, interdependent and multiple organizing practices based on current organizational and change theory.

Three lines of thought relevant to this research can be identified in the recent theory on organizing:

1. defining organizing and organizing practices
2. organizing to solve complex and layered issues
3. emerging organizational designs that are sustainable and transformative.

1. Defining organizing and organizing practices

This first line of thinking is based on the notion that organizations as such need to be innovative, for two major reasons:

- The entrepreneurial organizational context is constantly changing and ever faster.
- Entrepreneurial organizations are challenged to become more social and sustainable.

Hence, they need to become more flexible, more sustainable and fast-responding. To design new organizations or to redesign existing ones, canvasses are developed based on analyzing and categorizing the building blocks of which current organizations consist. The underlying paradigm of organizing stays the same, although an attempt is made to achieve a more social and sustainable interpretation of the building blocks. To overcome this fixed notion of organizing, Nuijten (1999, 2003) offers a different way of understanding organizations. Rather than looking at institutions, she proposes looking at activities, or organizing practices. This opens pathways for rethinking organizations independently of the current canvasses. This line of thinking inspired this research to study game-changing social entrepreneurial practices as they occur in day-to-day activities.

2. Organizing to solve complex and layered issues

The second school of thought identified denotes the interaction between organizations to cope with intertwined and interlinked issues, such as ecological responsibility. This line of thinking focuses mainly on organizational and system development. In a circular economy, for example, materials need to be re-used with minimal, preferably zero, loss of materials over the longest period possible. Achieving this requires co-operation between different organizations. Scharmer and others (Senge et al., 2004, 2005; Scharmer, 2009) take this notion further and delineate organizations as part of a larger system. To achieve change, co-operation is conditional. In this line of thought, organizations are included in a larger system of organizations (public and/or private). From a different perspective, Klamer (2004, 2005) states the same. He argues that entrepreneurial organizations are not just economically driven and publically regulated, but are also part of a social and familial environment that influences their way of operating and outcomes.

Based on the notion of organizations as part of a larger and more diverse arena than just the economic, theory on system change delineates change processes in which parties from different worlds meet and work together. For that, organizations need to re-locate or re-embed their position within society and nature. This calls for a way of working based chiefly on cooperation, rather than the current competition- and exchange-based way of operating. Engaging with society and nature requires a "multilanguage game" (Beschoner, 2013: 111) enabling co-working parties to create new values based on a combination of the value sets of each participant. Only in this way can a system change be achieved. To connect different sets of values or worldviews, participants need to deploy moral imagination (Gold, 2010; Rorty, 1989). A way of engaging with others by understanding their values and the associated languages.

Scharmer's Theory U (2009) describes a process that aligns people and organizations belonging to the same system, by connecting them on the basis of what they sense, know, analyze, feel and presence. This process can be and is used within organizations, but does not question or rethink current ways of entrepreneurial organizing as such. But organizations are challenged to relate differently to the outside world. Theories about resilience describe how organizations can be organized to relate to their context and future (Gunderson et al., 2002, Tideman, 2005; Välikangas, 2010). These theories indicate that diversity besides efficiency is a crucial factor to absorb external changes and to bounce back to the original state of an organization. Theory on resilience also substantiates how to organize for future needs with today's potential, based on diversity and alternating processes of broadening and internalizing scopes for action.

3. Emerging organizational designs that are sustainable and transformative

There are two theories on organizing that challenge the current organizational paradigm:

- hybrid organizations
- resilience

Both combine or blend two worlds that are generally separated in entrepreneurial organizing. Hybrid organizing combines not-for-profit and for-profit organizing (Hoffman & Badiane, 2010). As such, it challenges the obviousness of profit maximization. Although theory on this phenomenon is still rather scarce, the first contours of different revenue models are delineated. Adding giving and sharing to the entrepreneurial arena (Spaas, 2012; Zoeteman, 2012), yet still dominated by monetary-based exchange, changes the market space. This turns the market into a place where people, talents, products and organizations meet to give, share and exchange their resources or products, meaning and expressions.

Resilience is about being able to respond to the environment by moving back and forth between internal organizing and external developments (Gunderson & Holling, 2002), between ordering and value creation. Successively opening and closing to the (social and natural) environment is a natural habit of organizations the more they become aware of their environment. All for the purpose of creating, maintaining and accumulating the potential for action by being responsive to the dynamics of organizational environment. The range of connectedness and potential can vary in scale. Värkinen introduces the aspect of time: connecting with the future and our ability to meet it; connecting

future needs with today's potential defines resilient organizing as the ability to undergo deep change without or prior to crisis (Välikangas, 2010).

7.2.1 Basic tenets underlying these theories

Theories about innovating organizations, system change, hybrid organizing and resilience all mention a change in the direction of organizing. A change towards more inclusive, interdependent and multiple ways of organizing. Social entrepreneurs work with wicked or intertwined goals to contribute to the Earth Charter and the UN SDGs. In doing so, social entrepreneurs cooperate with a wide variety of partners ranging from researchers, entrepreneurs, artists, officials and politicians in order to influence investors, charities, NGOs and talented and motivated individuals. Social entrepreneurs move from more excluding forms of organizing towards more inclusive ones. They give expression in their day-to-day organizing practice to what is described in organizational theory as system innovation, multistakeholder approaches and learning (Senge et al., 2004, 2005; Scharmer, 2009) and hybrid organizations (Hoffman & Badiane, 2010). The importance of inclusive organizing is also highlighted by the Earth Charter:

... to harmonize diversity with unity, the exercise of freedom with the common good, short-term objectives with long-term goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership (Earth Charter, 2000).

This inclusive organizing contributes to overcoming the lack of coherence that current over-individualized ways of organizing evince (Taylor, 1991; Klamer, 2003, 2004, 2005). By nature, they include many parties in exploring and finding ways to move beyond current crises (Senge, Smith, et al., 2008; UN, 2014; Earth Charter, 2000). Interdependency is a given in order to achieve any of these intertwined objectives. Social entrepreneurs consider participation by the other conditional in any action they take. It is only in between and by connecting atmospheres, disciplines and sectors that new knowledge and solutions can evolve, can "become with" (Haraway, 2008, 2010). Organizing needs to be done in synergy with its environment, and towards the future (Gunderson et al., 2002; Tideman, 2005; Välikangas, 2010). Multiplicity and interdependence in combination with inclusivity lead to coherent, contextualized and meaningful organizing that can actually contribute to solving wicked and interlinked issues to revitalize nature and increase well-being for many.

Although the importance of inclusive, interdependent and multiple organizing is described in theory and recognized by organizations, especially by social entrepreneurial organizations, the way organizations change in line with these notions is not. There are social entrepreneurial organizations that change the game. They have designed ways of organizing that break radically with the current grand narrative. The purpose of this research (or the problem it aims to solve) is to bridge the gap between theory on multiple, interdependent and inclusive ways of problem-solving with different parties and new game-changing organizational practices that have internalized this way of organizing.

7.3 Five Case Studies from Africa, Asia and Europe

The third objective of this case study is to give a description of social entrepreneurs responding contextually by bringing in culture, nature and people. A description of the worldviews, entrepreneurial and organizational concepts of social entrepreneurial initiatives that aim to realize fulfilled and meaningful ways of living. Social entrepreneurs that strive for intertwined goals to vitalize nature, increase well-being and do justice to different cultures. Social entrepreneurs that are embedded in their social, natural, familial country and economic environment. To succeed in their goals, their aims for these social entrepreneurial ways of organizing must be interdependent, inclusive and multiple, as theories indicate. These case studies narrate the stories of five initiatives in Africa (Mali and Ghana), Asia (Sulawesi, Indonesia) and Europe (Netherlands) and the way they are organized.

Unpacking and conceptualizing practices not only allows profound insight into what is going on, but also contributes to further development of a new phase of organizational theory that moves towards a radical change in organizing and thinking about organizing. It provides new language for people and organizations to reflect on their organizing practices, and opens new avenues to develop towards more sustainable and connected ways of organizing.

To conduct this research I selected five case studies (out of a pre-study of twelve) which met the characteristics of social entrepreneurship defined in this research. Each case study can be regarded as a game changer in the field of social entrepreneurial organizing and considers increasing well-being and/or vitalizing nature as their core business. Because these cases are still developing, I chose a methodology in between science and design (Owen, 2006): grounded theory using a phenomenological lens to do justice to the distinctive ways of operating and organizational concepts of each case.

On the basis of stories about each social entrepreneurial practice, I gradually revealed the worldview, way of valuing and organizational concept of each case. Each case was described in a way that unveiled the differences between current and social entrepreneurial ways of validating and organizing.

The SGV embodies salt living in contrast with freshwater living, representing essentially, “[v]ulnerability instead of controllability” (Jaap Vegter, SGV).

Salt living is a term familiar to most people in the north of the Netherlands. Salt living is opposed to freshwater living, or living on the land where controlling things lies at the basis of action. Salt organizing is more process-oriented than transaction-oriented, more dialogue based than hierarchical, more steering through learning than with plans, and built more on trust than on rules (SGV Dialogue on vulnerability). Salt living in the end comes down to living and working with the sea rather than seeing it only as a resource. Salt entrepreneurship leads to a way of fishing that conserves and revitalizes nature in one and the same activity.

Tapworld’s biodiverse organizing opposes monocultural organizing. Biodiverse organizing stems from a fundamental reversal in thinking about agricultural production. Instead of developing crops, agriculture should create nature. If this is done in the right way, revitalizing nature and growing enough food and other commodities for everybody becomes one and the same. “We can imitate

nature. We can build new ecosystems along natural models and make them highly profitable” (Willie Smits, Geodon, 2010).

By looking at nature as a means of production, not at the crop in isolation, you get nature working with you rather than against you. Letting economic activities be guided by the power of nature unleashes ecological capital for the organization. In many cases the release of that ecological capital also means an effective reduction in economic investment. The same is true of the social environment. If one can perceive relationships and values that trigger group collaboration, the added value of the action of the group as a whole is unleashed, rather than that of a collection of individuals. Getting a collective of local operators to work together taps into an enormous workforce, or social capital, for the reforestation of an area.

Enviu’s organizing of the crowd contrasts with ‘organizing of the one’ using people and resources for the benefit of a single company. “We are strong believers in the economy of the crowd; an inclusive economy where starting new innovative business creates value for people and planet. Together we can build this economy that is all about passion, trust, entrepreneurship, collaboration and sharing.”⁸⁵

The idea of the organizing of the crowd entails working with the community and for the benefit of the community in harmony with its environment. Involving the community in Enviu’s day-to-day activities as such improves the quality of life of the participants, as do the results of these activities.

Enviu changes entrepreneurial concepts like monetary-based ownership into, for example, activity, involvement and knowledge-based ownership. It shifts from transaction-based entrepreneurship to community-based entrepreneurship. Launching new start-ups is led by the energy of the crowd, rather than based on market studies.

Open Source House (an Enviu start-up) is all about organizing by associating, as opposed to organizing by separation. This way of organizing empowers people on low incomes to get access to the economic sphere and is rooted in familial, social, spiritual and cultural values. Organizing by association is contained by the communities participating and contributes to democratizing the economy. Housing is not seen as a product as such, but as an entry point for social development.

Festival sur le Niger developed Maaya entrepreneurial organizing next to purely Western ways of organizing that focus mainly on efficiency and profit. Maaya organizing aims for social development and is rooted in art, science, entrepreneurship and local tradition.

The general idea of Maaya is a set of principles or a cultural concept that enables a person to be embedded in a community, to connect to others, to help others, and to mobilize others with respect to their culture and that of others. In the combination of being open and welcoming to the other (the stranger) lies the possibility of developing the community as a whole by connecting with values and attitudes that differ from one’s own.

In Maaya organizing, the best of the West and Maaya flow together into an advanced form of community entrepreneurship. Maaya entrepreneurship sheds new light on current Western ways of

⁸⁵ www.enviu.org/about-us/our-vision/

organizing, traditional African art and Maaya values as such. It opens up new roads for contemporary art, solving societal issues and creating new ways of community-based entrepreneurship.

These case descriptions form the first layer of this research and serve as a basis for further conceptualization and theorizing on social entrepreneurial ways of organizing. The evidence-based stories of social entrepreneurial organizing are a source of inspiration and can empower people and organizations to organize in more inclusive, interdependent and multiple ways (Hoffman & Badiane, 2010).

7.4 A Holistic Model of Social Entrepreneurial Organizing

Theorizing the concepts provided by the case studies and uplifting them led to the development of a cosmology of organizing fields and a dynamic methodology for organizing field development. These theories help to gain more in-depth insight into the shaping of game-changing social entrepreneurial organizing. They denote theoretical models of inclusive, interdependent and multiple ways of social entrepreneurial organizing, and organizing development.

From joining together the different concepts of the cases and weaving in the underlying insights from recent theories, a holistic model of social entrepreneurial organizing emerges. A model that unveils the metaphysics of a new way of organizing. An holistic model that is a cosmology of organizing rather than a canvas because it describes the universe from which social entrepreneurial organizing emerges, rather than the organizational design as such. It creates a space from which new ways of social entrepreneurial organizing can arise. A cosmology of social entrepreneurial organizing that describes coherent basic principles from which an organizational identity ignites and develops into its own unique shape. A cosmology of organizing that enlarges the entrepreneurial organizational domain, enabling social entrepreneurial organizations to become sustainable and transformative and to contribute to positive social and ecological impact.

In examining various organizing concepts, a layered picture of social entrepreneurial organizing emerges. A cosmology of organizing turning organizing inside out, drawing in changes towards inclusiveness, interdependency and multiplicity that are still outside the organizational domain. A layered cosmology of organizing denoting the organizational realm or context, the organizational frame, field and nucleus from a totally new perspective. An organizing realm combining economic, ecological, social, cultural and state spheres and creating an in-between space in which organizing fields operate. A realm that creates containment to frame organizations from a moral impetus based on natural, cultural and human resources. This in-between space invites and enables social entrepreneurs to “become with” (Haraway, 2008, 2010) in line with the interlinked issues social entrepreneurs try to solve or the challenges they contribute to. Operating in this interconnected realm forces social entrepreneurs to assemble an in-between, hence connected. blend of values and vision. From there, organizing fields are framed by connecting worldviews and by what and how they aim to contribute to people’s well-being and the revitalization of nature. This frame delineates the moral impetus that ignites a social entrepreneurial initiative and is a way of organizing. Organizing within this interdependent, inclusive and multiple realm, framed by a moral impetus, requires a way of organizing that is unbounded. From this realm and based on a moral impetus there develops a new way: an inclusive, interdependent and multiple way of organizing, which is conceptualised as organizing fields.

Organizing fields are open, diverse and dynamic working communities loosely organized to enable a variety of people to meet, work, share and do business, all to make a difference. Organizing fields are open to and connected with the world around them and at the same time are defined by unity and go beyond personal identity. Organizing fields enable personal development to go hand in hand with development of the community as a whole.

Based on their moral impetus, vision and value blend, organizing fields achieve their multiple purpose by making things, creating expression and giving meaning. In doing so, they follow a two-way path generating value by using and adding to nature, people and worldviews in one movement. They generate nature and use resources, use people's ideas, talents and knowledge and generate communities, by valuing nature and being embedded by nature, through mutually beneficial ways of organizing. In this way, organizing fields implement multiplicity, inclusiveness and interdependency in their practices.

Organizing fields develop as a set of intertwined dynamic coincidental and intentional or emerging and designed processes (Anderies et al., 2004). Processes that take place within the organizational space but also in interaction with its environment, making organizing fields a state of being of continuous mutual influencing.

The organizing field's cosmology takes shape in generating value based on connected worldviews and contributing to vitalizing nature and increasing well-being for many. Based on the organizing concepts of the case studies and building on Keeley et al. (2013), an organizational trio appears, categorized as inclusive configurations, interdependent contributions and multiple connectedness. Each of these connected and synergistic premises consists of three layers of organizing principles along which an organizing field unfolds:

1. Inclusive configurations
 - a. multiple purpose
 - b. invitation
 - c. playing field
2. Interdependent co-creating
 - a. co-creating
 - b. co-use and extensions
 - c. re-creating and creating forward
3. Multiple impact
 - a. influence
 - b. interaction
 - c. involvement

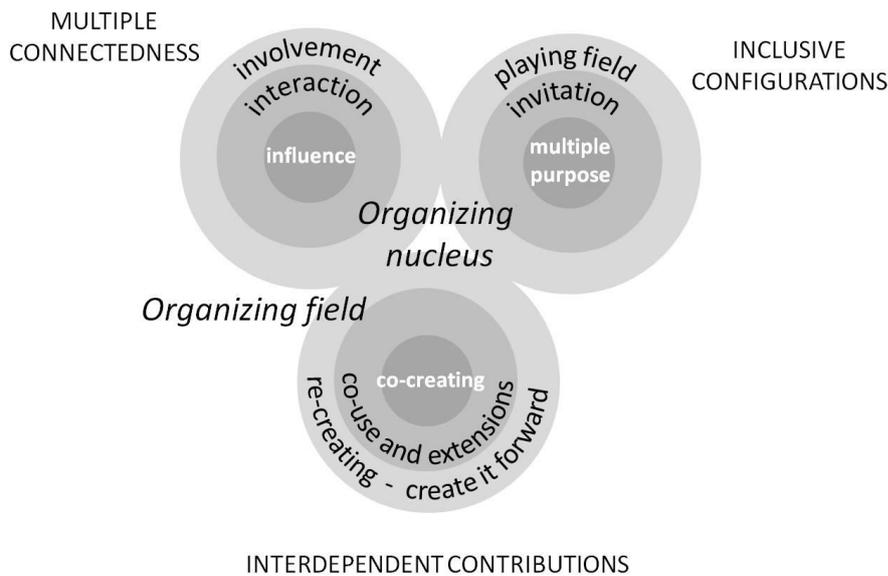


Figure 7.1 Organizing field

Each premise moves beyond current theories on organizing. Inclusive configurations move beyond participating in systems (Anderies et al., 2004; Jaworski, 2005; Scott, 2006; Senge, 2004, 2005, 2006, 2008; Scharmer, 2009), since organizing fields are systems themselves. They exceed hybrid organizing (Hoffman & Badiane, 2010), not only by combining not-for-profit and for-profit organizing by also including governmental, ecological and cultural organizing in the entrepreneurial arena.

Interdependent contributions go beyond resilience, preparing organizations for the future (Väläkangas, 2010; Gunderson & Holling, 2002), because organizing fields are part of their environment, and hence they participate in co-creating the future in the context of and interaction with the environment. Multiple impact transcends the joint production and innovation processes of consumers and producers (Beer & Burrows, 2010; Ritzer & Jurgenson, 2010; Lozano, 2013) towards working together to co-create, experience and be cognizant of unfolding direct and indirect, causal and associative, short- and long-term impact emerging from activities, people, products, services, expressions and meaning or configuration of an organizing field.

In summary, organizing fields, or working communities, operate in a realm in between nature, oikos, civil society, state and market. Hence they combine values and knowledge from each sphere. Organizing fields are framed by increasing well-being, revitalizing nature and connecting worldviews. Each social entrepreneur is driven by its own moral impetus, vision and values, based on its own conception how to use and contribute to their resources for the benefit of nature, people and culture.

Organizing fields are defined within three categories of organizing principles functioning as a space that can be interpreted countless different ways. Within these fields there is often an organizing nucleus that holds, facilitates or leads the organizing field in the process of creating unity and diversity at the same time.

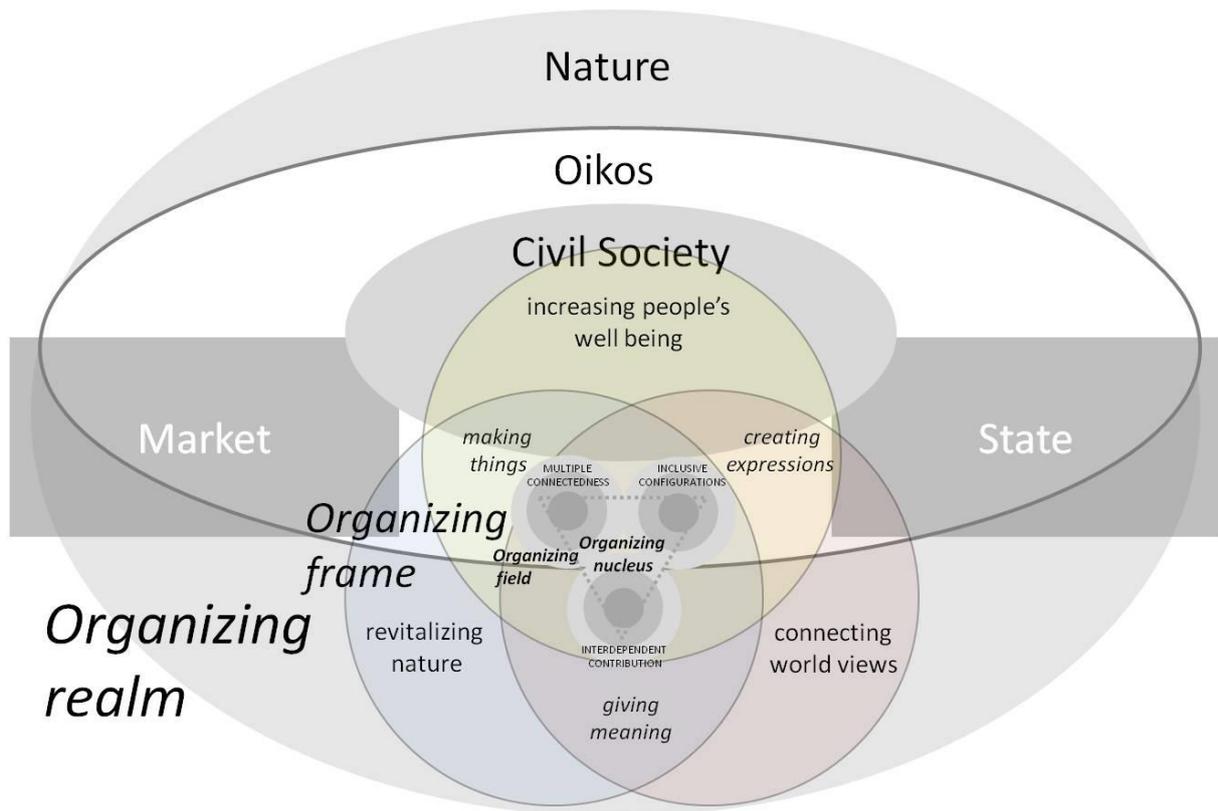


Figure 7.2 Cosmology of social entrepreneurial organizing

7.5 A Methodology for Social Entrepreneurial Organizational Development

Organizing fields are started by organizing nuclei; in the cases, these are (a group of) the initiators of the social entrepreneurial initiative. People and organizations participate in different organizing fields at the same time and can be part of them for a day or many years and can contribute to one activity from one very specific quality or to many processes in multiple capacities simultaneously or sequentially. Organizing fields 'become with' and operate in-between spaces, hence being connective and related is conditional for their functioning. Three core characteristics make this connectivity possible: responsiveness, engagement and cognizance.

These characteristics interlink inclusive configuration with interdependent co-creating, interdependent co-creating with multiple impact, and multiple impact with inclusive configurations.

These characteristics also play out in the continuous development of organizing fields which is also a process of interlinking. Organizing field development is a process of becoming with, hence a multiple-language and interdisciplinary development. There is no distinction between organizational development and day-to-day operations, as they are one and the same. Each process or activity within an organizing field requires its own interpretation of organizing principles and as such develops the organizing field. Organizing fields develop continuously in making things, creating expression and giving meaning.

Organizing fields operate in an in-between realm combining different spheres and striving for blended values. The development of organizing fields is an organic process in which acting, designing, learning, reflecting and conceptualising are intertwined and happen in the same movement. Five intertwined key processes can be recognized that enhance social entrepreneurial organizational development:

1. social design, combining art/culture with design, coupling the application paradigm with that of imagination and creativity
2. change management, combining consultancy with design, intertwining change and application paradigms
3. grounded theory, combining science with design, linking the inquiry with the application paradigm
4. action research on the intersection of science and consultancy
5. conceptualising the cross-over between science and art/culture.
- 6.

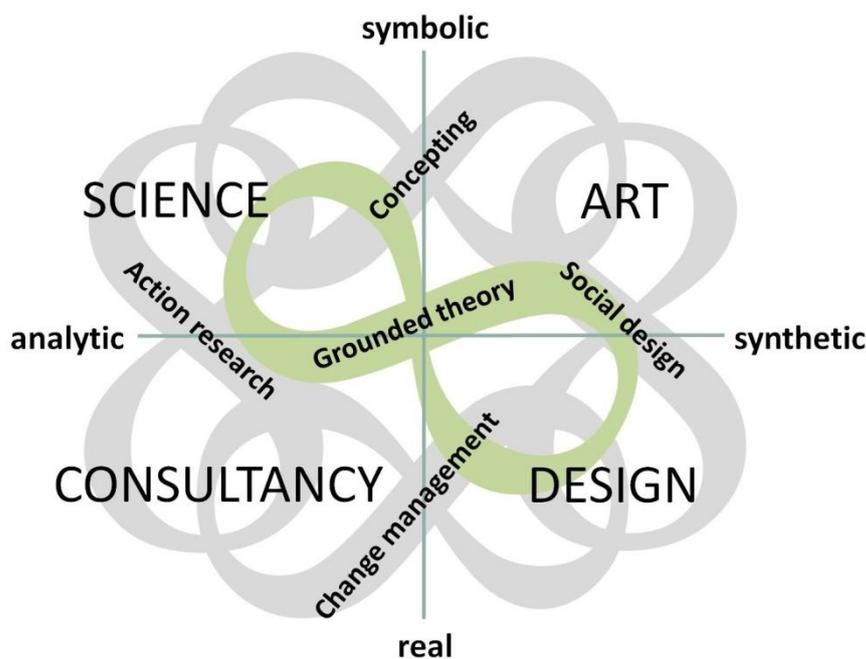


Figure 7.3 Social entrepreneurial organizational development

This mosaic of combined processes can be seen as a methodology for developing organizing fields.

Each of these development processes operates at cross-overs of different paradigms, which is characteristic of 'becoming with' development processes. None of the processes functions optimally without the others. Organizing fields develop by striving for unity and diversity at the same time and acting, analyzing, connecting and giving meaning, hence wandering from the real to the symbolic world, alternating analyzing and synthesizing.

7.6 Summary and Further Research

This chapter summarized the achieved objectives of this research and showed how they add up to realize the aim of this study; namely, to enlarge the realm of organizing towards a transformative and sustainable way of entrepreneurial organizing – social entrepreneurship. By defining social entrepreneurship at the outermost reaches of socially responsible entrepreneurship, it becomes clear that a huge shift in organizing is needed. This shift in entrepreneurial organizing is acknowledged and underpinned by recent theory on organizing and organizational change regarding solving wicked goals as defined by the Earth Charter and the UN SDGs. The underlying tenets of recent theory indicate a shift in organizing towards a more multiple, inclusive and interdependent way of organizing. Current theory denotes this shift based on cooperation between organizations and the system. The organizational practices studied in this research demonstrate how these underlying principles play out within one organizational identity.

Using a generative research design based on interweaving science and design, and hence recent theory with the organizational concepts of practices of game-changing social entrepreneurs, enabled me to draw up a cosmology of social entrepreneurial organizing and a matching methodology for organizational development. In conducting this study I experienced how research plays out in the process of social organizing by becoming transformative and how this makes research as such transformative.

This research was limited to studying the way in which organizing needs to be re-organized towards a breakthrough in social entrepreneurial organizing. It focused on the organizational design and development of social entrepreneurial organizing.

Although it did address changes in the market game and necessary changes in the law and regulations, these subjects go beyond the focus of this research, and therefore require further investigation. This research builds on the changes that can be identified in organizational practices and organizational theories, accordingly noting that a radical shift in organizational acting and thinking is still in its infancy. This research leaves many questions about organizational design and development unanswered. Based on this study, I would suggest further research on markets and the market game, laws and regulations, roles in organizing, up-scaling organizing fields, and further development in social entrepreneurial organizing.

1. Markets and market game

The way markets are developing on the basis of new and dynamic level playing fields needs further investigation to gain a deeper understanding of their functioning. What (inclusive) market spaces are developing, what are the new dynamic rules of the game, who creates them and how fluid are they? How do different markets interact locally and with more global and international markets? How do these developments influence a breakthrough in social entrepreneurship and how do they affect social entrepreneurial organizing?

2. Law and regulations

Most of the cases studied are bogged down by current laws and regulations separating for-profit and not-for-profit activities. The two cannot be combined within one organizational identity. Changes are on the way, however. The UK has passed a law on profit-making foundations and many US states

allow something called 'B-corps'. B corps is a type of company that uses the power of business to solve social and environmental problems. But these new forms of company still do not comply with existing laws and regulations to allow organizing fields to develop fully. The type of changes that are required thus needs further research.

3. Roles in organizing

People working in and with organizing fields exhibit different behaviours from employees and leaders in mainstream organizations; they fulfill different tasks and roles at the same time, they design their own jobs and ways of working, they respond to and interact differently with leaders and feel responsible for the whole rather than simply doing their job. Where do these differences arise from? How do they play out in the longer term? What do they mean for people's knowledge and skill development? What new forms of situational, distributed or shared forms of leadership emerge? An overview of different types of distributed leadership, such as 'shared', 'collective', 'collaborative', 'emergent', 'co-' and 'democratic' leadership, is given by Richard Bolden (2011). Linking these theories with organizing fields would contribute further to the maturing of organizing field theory and practices.

4. Up-scaling organizing fields

At the other end of the scheme, the question arises of how to scale up organizing fields. Enviu scales up by launching start-ups with the same DNA as the mother organization. Tapworld scales up like a Russian Matryoshka doll, connecting people into a co-op, connecting co-ops into larger co-ops, connecting larger co-ops with national and international networks. SGV scales up by sharing knowledge and experience and encouraging fishermen in, for example, Great Britain to follow their example. This research described the way organizing fields develop, but did not investigate possible ways of scaling up.

5. Further organizational development

More practices that experiment with new ways of organizing should be identified. A great deal is going on in the landscape of social entrepreneurship. This research surveyed five social entrepreneurial practices with a very specific conception of what social entrepreneurial organizing is and aims for. The cosmology of organizing emerging from this research may be further enriched, improved and deepened on the basis of a wider variety of social entrepreneurial organizations.

This research not only needs to be followed up in the academic domain, but also, since these domains are intertwined as this research shows, in the domains of consultancy, art and design. This research calls on entrepreneurs (design) to rethink their ways of organizing into more connected and holistic ones. It calls on consultancy to develop new ways and references to assess organizing practices. It calls on artists and creatives to come up with avenues of thinking, to recognize new perspectives in the present nearness of the future. This research needs further elaboration in all of these domains. It also needs further experimentation with new ways of leading, innovating and cooperation. Further exploration of how to act based on more than one worldview and to become more cognizant, engaged and responsive within the organization and beyond.



8 Epilogue

It was David Peat's idea that I should meet Catherine Odora Hoppers during my Christmas holidays in 2009. Although I knew very little about her or her work, I felt in some way that I had to meet her. Similarly, without knowing anything about me, Catherine invited me to her home and we spent an afternoon talking about our work. She passionately explained her quest to interlink science with society. I told her about my deeply felt desire to reconnect consultancy with research and art; a connection I think is conditional for balancing ecology, society and economy in entrepreneurship.

I recognized myself in Catherine's drive to change the world into a more just place, and we discovered many similarities in our ways of working despite the different realms we operate in. The way Catherine transforms her concerns about current social issues and pushes towards action, opening windows of hope based on insights and actual changes in science, inspired me to investigate how I could push the boundaries of entrepreneurship a bit further. The afternoon spent sharing our work, despairs, dreams and hopes in searching how to reconnect society and entrepreneurship triggered Catherine: "I know why you had to come; there is always a reason! And now I know! You have to do a doctorate on this. Next February, there will be a retreat. Just come over and let's get started."

Somehow I knew I had to accept this proposal. So, after further consideration, I said: "Yes!"

As all things that are meant to be gain momentum, so did this. When I returned to the Netherlands, the DOEN Foundation asked me to co-developing a framework concerning 'Designing a New Economy'.⁸⁶ Thanks to them, I was able to research some of the most game-changing organizations in the domain of social entrepreneurship, doing justice to people, nature and society and being profitable at the same time.

In the last five years a lot has happened. I have met many beautiful and passionate people who are helping to develop new forms of entrepreneurship that contribute to a better world for many. I became part of an inspiring and challenging African academic community. I got lost, and found myself again, in a jungle of academic publications about organizing. This research 'became with' it all, and hence became multiple, interdependent and inclusive.

The process and outcomes changed my perception on research, art, design and consultancy. In me, choreography (combining art and design), science and consultancy always were one and the same. In the world around me, these domains are separated from each other. This study, the people I met and the experiences I had gave me reason and languages to distinguish them from each other in a

⁸⁶ Based on the fieldwork, two publications published by the DOEN Foundation were issued, one about a new economy and one about Maaya entrepreneurship.

meaningful way and enabled me to reconnect them again in a more transparent, dynamic and contextualized way.

The PhD process inspired me and taught me how to execute my work as a consultant, researcher and choreographer in a more inclusive, multiple and interdependent way.

I professionalized the way I open playing fields, invited people and organizations to participate and address or frame the aims we strive for. I am able to lay out fields where people and organizations from different worlds can work together on interlinked and meaningful development. Even when I invite people on account of a specific domain of knowledge, experience or competence, I always encourage them to participate from wholeness. More and more I see all my activities, colleagues, and clients as a coherent and synergistic mosaic contributing to a world where well-being for all and bountiful nature are obvious.

Gradually I evolved from combining researcher with consultancy towards a more complex and subtle perception of my profession, evolving more and more into an investigative consultant or advisory researcher, reconnecting individuals with organizations and individual organizations with society and nature.

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10 Annex: Proposal for SDG's and Earth Charter

10.1 The Earth Charter

10.1.1 Preamble

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature.

We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.

10.1.2 Principles

I. Respect and care for the community of life

1. Respect Earth and life in all its diversity.
 - a. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
 - b. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.
2. Care for the community of life with understanding, compassion, and love.
 - a. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
 - b. Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.
3. Build democratic societies that are just, participatory, sustainable, and peaceful.
 - a. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
 - b. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.
4. Secure Earth's bounty and beauty for present and future generations.
 - a. Recognize that the freedom of action of each generation is qualified by the needs of future generations.
 - b. Transmit to future generations values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.

In order to fulfill these four broad commitments, it is necessary to:

II. Ecological integrity

5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.

- a. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.
 - b. Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.
 - c. Promote the recovery of endangered species and ecosystems.
 - d. Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.
 - e. Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.
 - f. Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.
6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.
- a. Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.
 - b. Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.
 - c. Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.
 - d. Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.
 - e. Avoid military activities damaging to the environment.
7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being.
- a. Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.
 - b. Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.
 - c. Promote the development, adoption, and equitable transfer of environmentally sound technologies.
 - d. Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.
 - e. Ensure universal access to health care that fosters reproductive health and responsible reproduction.
 - f. Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.
8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.
- a. Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.
 - b. Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.

c. Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.

III. Social and economic justice

9. Eradicate poverty as an ethical, social, and environmental imperative.

a. Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required.

b. Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.

c. Recognize the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations.

10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.

a. Promote the equitable distribution of wealth within nations and among nations.

b. Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.

c. Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards.

d. Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.

11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.

a. Secure the human rights of women and girls and end all violence against them.

b. Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.

c. Strengthen families and ensure the safety and loving nurture of all family members.

12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.

a. Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin.

b. Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.

c. Honor and support the young people of our communities, enabling them to fulfill their essential role in creating sustainable societies.

d. Protect and restore outstanding places of cultural and spiritual significance.

IV. Democracy, nonviolence, and peace

13. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.

- a. Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest.
- b. Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.
- c. Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.
- d. Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.
- e. Eliminate corruption in all public and private institutions.
- f. Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.

14. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.

- a. Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.
- b. Promote the contribution of the arts and humanities as well as the sciences in sustainability education.
- c. Enhance the role of the mass media in raising awareness of ecological and social challenges.
- d. Recognize the importance of moral and spiritual education for sustainable living.

15. Treat all living beings with respect and consideration.

- a. Prevent cruelty to animals kept in human societies and protect them from suffering.
- b. Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.
- c. Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.

16. Promote a culture of tolerance, nonviolence, and peace.

- a. Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations.
- b. Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.
- c. Demilitarize national security systems to the level of a non-provocative defense posture, and convert military resources to peaceful purposes, including ecological restoration.
- d. Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.
- e. Ensure that the use of orbital and outer space supports environmental protection and peace.
- f. Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.

The Way Forward

As never before in history, common destiny beckons us to seek a new beginning. Such renewal is the promise of these Earth Charter principles. To fulfill this promise, we must commit ourselves to adopt and promote the values and objectives of the Charter.

This requires a change of mind and heart. It requires a new sense of global interdependence and universal responsibility. We must imaginatively develop and apply the vision of a sustainable way of life locally, nationally, regionally, and globally. Our cultural diversity is a precious heritage and different cultures will find their own distinctive ways to realize the vision. We must deepen and expand the global dialogue that generated the Earth Charter, for we have much to learn from the ongoing collaborative search for truth and wisdom.

Life often involves tensions between important values. This can mean difficult choices. However, we must find ways to harmonize diversity with unity, the exercise of freedom with the common good, short-term objectives with long-term goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership. The partnership of government, civil society, and business is essential for effective governance.

In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfill their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development.

Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.

10.2 Outcome of United Nations General Assembly Open Working Group on Sustainable Development Goals

10.2.1 Introduction to the proposal of the open working group for sustainable development goals

1. The Rio+20 outcome document, *The future we want*, inter alia, set out a mandate to establish an Open Working Group to develop a set of sustainable development goals for consideration and appropriate action by the General Assembly at its 68th session. It also provided the basis for their conceptualization. The Rio outcome gave the mandate that the SDGs should be coherent with and integrated into the UN development agenda beyond 2015.
2. Poverty eradication is the greatest global challenge facing the world today and an indispensable requirement for sustainable development. The Rio+20 outcome reiterated the commitment to freeing humanity from poverty and hunger as a matter of urgency.
3. Poverty eradication, changing unsustainable and promoting sustainable patterns of consumption and production and protecting and managing the natural resource base of economic and social development are the overarching objectives of and essential requirements for sustainable development.
4. People are at the centre of sustainable development and, in this regard, Rio+20 promised to strive for a world that is just, equitable and inclusive, and committed to work together to promote sustained and inclusive economic growth, social development and environmental protection and thereby to benefit all, in particular the children of the world, youth and future generations of the

world without distinction of any kind such as age, sex, disability, culture, race, ethnicity, origin, migratory status, religion, economic or other status.

5. The OWG also reaffirmed all the principles of the Rio Declaration on Environment and Development, including, inter alia, the principle of common but differentiated responsibilities, as set out in principle 7 thereof.

6. It also reaffirmed the commitment to fully implement the Rio Declaration, Agenda 21, the Programme for the Further Implementation of Agenda 21, the Plan of Implementation of the World Summit on Sustainable Development (Johannesburg Plan of Implementation) and the Johannesburg Declaration on Sustainable Development, the Programme of Action for the Sustainable Development of Small Island Developing States (Barbados Programme of Action) and the Mauritius Strategy for the Further Implementation of the Programme of Action for the Sustainable Development of Small Island Developing States. It also reaffirmed the commitment to the full implementation of the Programme of Action for the Least Developed Countries for the Decade 2011–2020 (Istanbul Programme of Action), the Almaty Programme of Action: Addressing the Special Needs of Landlocked Developing Countries within a New Global Framework for Transit Transport Cooperation for Landlocked and Transit Developing Countries, the political declaration on Africa's development needs and the New Partnership for Africa's Development. It reaffirmed the commitments in the outcomes of all the major United Nations conferences and summits in the economic, social and environmental fields, including the United Nations Millennium Declaration, the 2005 World Summit Outcome, the Monterrey Consensus of the International Conference on Financing for Development, the Doha Declaration on Financing for Development, the outcome document of the High-level Plenary Meeting of the General Assembly on the Millennium Development Goals, the Programme of Action of the International Conference on Population and Development, the key actions for the further implementation of the Programme of Action of the International Conference on Population and Development and the Beijing Declaration and Platform for Action, and the outcome documents of their review conferences. The Outcome document of the September 2013 special event to follow up efforts made towards achieving the Millennium Development Goals reaffirmed, inter alia, the determination to craft a strong post-2015 development agenda. The commitment to migration and development was reaffirmed in the Declaration of the High-Level Dialogue on International Migration and Development.

7. Rio+20 outcome reaffirmed the need to be guided by the purposes and principles of the Charter of the United Nations, with full respect for international law and its principles. It reaffirmed the importance of freedom, peace and security, respect for all human rights, including the right to development and the right to an adequate standard of living, including the right to food and water, the rule of law, good governance, gender equality, women's empowerment and the overall commitment to just and democratic societies for development. It also reaffirmed the importance of the Universal Declaration of Human Rights, as well as other international instruments relating to human rights and international law.

8. The OWG underscored that the global nature of climate change calls for the widest possible cooperation by all countries and their participation in an effective and appropriate international response, with a view to accelerating the reduction of global greenhouse gas emissions. It recalled that the United Nations Framework Convention on Climate Change provides that parties should

protect the climate system for the benefit of present and future generations of humankind on the basis of equity and in accordance with their common but differentiated responsibilities and respective capabilities. It noted with grave concern the significant gap between the aggregate effect of mitigation pledges by parties in terms of global annual emissions of greenhouse gases by 2020 and aggregate emission pathways consistent with having a likely chance of holding the increase in global average temperature below 2° C, or 1.5° C above preindustrial levels and it reaffirmed that the ultimate objective under the UNFCCC is to stabilize greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system.

9. Planet Earth and its ecosystems are our home and that “Mother Earth” is a common expression in a number of countries and regions, and we note that some countries recognize the rights of nature in the context of the promotion of sustainable development. Rio+20 affirmed the conviction that in order to achieve a just balance among the economic, social and environmental needs of present and future generations, it is necessary to promote harmony with nature. It acknowledged the natural and cultural diversity of the world, and recognized that all cultures and civilizations can contribute to sustainable development.

10. Each country faces specific challenges to achieve sustainable development. The most vulnerable countries and, in particular, African countries, least developed countries, landlocked developing countries and small island developing States face special challenges. Countries in situations of conflict also need special attention.

11. Rio+20 reaffirmed the commitment to strengthen international cooperation to address the persistent challenges related to sustainable development for all, in particular in developing countries. In this regard, it reaffirmed the need to achieve economic stability, sustained economic growth, the promotion of social equity and the protection of the environment, while enhancing gender equality, women’s empowerment and equal employment for all, and the protection, survival and development of children to their full potential, including through education.

12. Each country has primary responsibility for its own economic and social development and the role of national policies, domestic resources and development strategies cannot be overemphasized. Developing countries need additional resources for sustainable development. There is a need for significant mobilization of resources from a variety of sources and the effective use of financing, in order to promote sustainable development. Rio+20 affirms the commitment to reinvigorating the global partnership for sustainable development and to mobilizing the necessary resources for its implementation. The report of the Intergovernmental Committee of Experts on Sustainable Development Financing will propose options for a sustainable development financing strategy. The substantive outcome of the third International Conference on Financing for Development in July 2015 will assess the progress made in the implementation of the Monterrey Consensus and the Doha Declaration. Good governance and the rule of law at the national and international levels are essential for sustained, inclusive and equitable economic growth, sustainable development and the eradication of poverty and hunger.

13. Rio+20 reaffirmed that there are different approaches, visions, models and tools available to each country, in accordance with its national circumstances and priorities, to achieve sustainable development in its three dimensions which is our overarching goal.

14. The implementation of sustainable development goals will depend on a global partnership for sustainable development with the active engagement of governments, as well as civil society, the private sector, and the United Nations system. A robust mechanism of implementation review will be essential for the success of the SDGs. The General Assembly, the ECOSOC system and the High Level Political Forum will play a key role in this regard.

15. Rio+20 reiterated the commitment to take further effective measures and actions, in conformity with international law, to remove the obstacles to the full realization of the right of self-determination of peoples living under colonial and foreign occupation, which continue to adversely affect their economic and social development as well as their environment, are incompatible with the dignity and worth of the human person and must be combated and eliminated.

16. Rio+20 reaffirmed that, in accordance with the Charter, this shall not be construed as authorizing or encouraging any action against the territorial integrity or political independence of any State. It resolved to take further effective measures and actions, in conformity with international law, to remove obstacles and constraints, strengthen support and meet the special needs of people living in areas affected by complex humanitarian emergencies and in areas affected by terrorism.

17. In order to monitor the implementation of the SDGs, it will be important to improve the availability of and access to data and statistics disaggregated by income, gender, age, race, ethnicity, migratory status, disability, geographic location and other characteristics relevant in national contexts to support the support the monitoring of the implementation of the SDGs. There is a need to take urgent steps to improve the quality, coverage and availability of disaggregated data to ensure that no one is left behind.

18. Sustainable Development Goals are accompanied by targets and will be further elaborated through indicators focused on measurable outcomes. They are action oriented, global in nature and universally applicable. They take into account different national realities, capacities and levels of development and respect national policies and priorities. They build on the foundation laid by the MDGs, seek to complete the unfinished business of the MDGs, and respond to new challenges. These goals constitute an integrated, indivisible set of global priorities for sustainable development. Targets are defined as aspirational global targets, with each government setting its own national targets guided by the global level of ambition but taking into account national circumstances. The goals and targets integrate economic, social and environmental aspects and recognize their interlinkages in achieving sustainable development in all its dimensions.

10.2.2 Sustainable Development Goals

Proposed goal 1. End poverty in all its forms everywhere

1.1 by 2030, eradicate extreme poverty for all people everywhere, currently measured as people living on less than \$1.25 a day

1.2 by 2030, reduce at least by half the proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions

1.3 implement nationally appropriate social protection systems and measures for all, including floors, and by 2030 achieve substantial coverage of the poor and the vulnerable

1.4 by 2030 ensure that all men and women, particularly the poor and the vulnerable, have equal rights to economic resources, as well as access to basic services, ownership, and control over land and other forms of property, inheritance, natural resources, appropriate new technology, and financial services including microfinance

1.5 by 2030 build the resilience of the poor and those in vulnerable situations, and reduce their exposure and vulnerability to climate-related extreme events and other economic, social and environmental shocks and disasters

1.a. ensure significant mobilization of resources from a variety of sources, including through enhanced development cooperation to provide adequate and predictable means for developing countries, in particular LDCs, to implement programmes and policies to end poverty in all its dimensions

1.b create sound policy frameworks, at national, regional and international levels, based on pro-poor and gender-sensitive development strategies to support accelerated investments in poverty eradication actions

Proposed goal 2. End hunger, achieve food security and improved nutrition, and promote sustainable agriculture

2.1 by 2030 end hunger and ensure access by all people, in particular the poor and people in vulnerable situations including infants, to safe, nutritious and sufficient food all year round

2.2 by 2030 end all forms of malnutrition, including achieving by 2025 the internationally agreed targets on stunting and wasting in children under five years of age, and address the nutritional needs of adolescent girls, pregnant and lactating women, and older persons

2.3 by 2030 double the agricultural productivity and the incomes of smallscale food producers, particularly women, indigenous peoples, family farmers, pastoralists and fishers, including through secure and equal access to land, other productive resources and inputs, knowledge, financial services, markets, and opportunities for value addition and nonfarm employment

2.4 by 2030 ensure sustainable food production systems and implement resilient agricultural practices that increase productivity and production, that help maintain ecosystems, that strengthen capacity for adaptation to climate change, extreme weather, drought, flooding and other disasters, and that progressively improve land and soil quality

2.5 by 2020 maintain genetic diversity of seeds, cultivated plants, farmed and domesticated animals and their related wild species, including through soundly managed and diversified seed and plant banks at national, regional and international levels, and ensure access to and fair and equitable sharing of benefits arising from the utilization of genetic resources and associated traditional knowledge as internationally agreed

- 2.a. increase investment, including through enhanced international cooperation, in rural infrastructure, agricultural research and extension services, technology development, and plant and livestock gene banks to enhance agricultural productive capacity in developing countries, in particular in least developed countries
- 2.b. correct and prevent trade restrictions and distortions in world agricultural markets including the parallel elimination of all forms of agricultural export subsidies and all export measures with equivalent effect, in accordance with the mandate of the Doha Development Round
- 2.c. adopt measures to ensure the proper functioning of food commodity markets and their derivatives, and facilitate timely access to market information, including on food reserves, in order to help limit extreme food price volatility

Proposed goal 3. Ensure healthy lives and promote well-being for all at all ages

- 3.1 by 2030 reduce the global maternal mortality ratio to less than 70 per 100,000 live births
- 3.2 by 2030 end preventable deaths of newborns and under-five children
- 3.3 by 2030 end the epidemics of AIDS, tuberculosis, malaria, and neglected tropical diseases and combat hepatitis, water-borne diseases, and other communicable diseases
- 3.4 by 2030 reduce by one-third pre-mature mortality from noncommunicable diseases (NCDs) through prevention and treatment, and promote mental health and wellbeing
- 3.5 strengthen prevention and treatment of substance abuse, including narcotic drug abuse and harmful use of alcohol
- 3.6 by 2020 halve global deaths and injuries from road traffic accidents
- 3.7 by 2030 ensure universal access to sexual and reproductive health care services, including for family planning, information and education, and the integration of reproductive health into national strategies and programmes
- 3.8 achieve universal health coverage (UHC), including financial risk protection, access to quality essential health care services, and access to safe, effective, quality, and affordable essential medicines and vaccines for all
- 3.9 by 2030 substantially reduce the number of deaths and illnesses from hazardous chemicals and air, water, and soil pollution and contamination
- 3.a strengthen implementation of the Framework Convention on Tobacco Control in all countries as appropriate
- 3.b support research and development of vaccines and medicines for the communicable and non-communicable diseases that primarily affect developing countries, provide access to affordable essential medicines and vaccines, in accordance with the Doha Declaration which affirms the right of developing countries to use to the full the provisions in the TRIPS agreement regarding flexibilities to protect public health and, in particular, provide access to medicines for all
- 3.c increase substantially health financing and the recruitment, development and training and retention of the health workforce in developing countries, especially in LDCs and SIDS

3.d strengthen the capacity of all countries, particularly developing countries, for early warning, risk reduction, and management of national and global health risks

Proposed goal 4. Ensure inclusive and equitable quality education and promote life-long learning opportunities for all

4.1 by 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes

4.2 by 2030 ensure that all girls and boys have access to quality early childhood development, care and pre-primary education so that they are ready for primary education

4.3 by 2030 ensure equal access for all women and men to affordable quality technical, vocational and tertiary education, including university

4.4 by 2030, increase by x% the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship

4.5 by 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples, and children in vulnerable situations

4.6 by 2030 ensure that all youth and at least x% of adults, both men and women, achieve literacy and numeracy

4.7 by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development

4.a build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all

4.b by 2020 expand by x% globally the number of scholarships for developing countries in particular LDCs, SIDS and African countries to enrol in higher education, including vocational training, ICT, technical, engineering and scientific programmes in developed countries and other developing countries

4.c by 2030 increase by x% the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially LDCs and SIDS

Proposed goal 5. Achieve gender equality and empower all women and girls

5.1 end all forms of discrimination against all women and girls everywhere

5.2 eliminate all forms of violence against all women and girls in public and private spheres, including trafficking and sexual and other types of exploitation

5.3 eliminate all harmful practices, such as child, early and forced marriage and female genital mutilations

5.4 recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies, and the promotion of shared responsibility within the household and the family as nationally appropriate

5.5 ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic, and public life

5.6 ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the ICPD and the Beijing Platform for Action and the outcome documents of their review conferences

5.a undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance, and natural resources in accordance with national laws

5.b enhance the use of enabling technologies, in particular ICT, to promote women's empowerment

5.c adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels

Proposed goal 6. Ensure availability and sustainable management of water and sanitation for all

6.1 by 2030, achieve universal and equitable access to safe and affordable drinking water for all

6.2 by 2030, achieve access to adequate and equitable sanitation and hygiene for all, and end open defecation, paying special attention to the needs of women and girls and those in vulnerable situations

6.3 by 2030, improve water quality by reducing pollution, eliminating dumping and minimizing release of hazardous chemicals and materials, halving the proportion of untreated wastewater, and increasing recycling and safe reuse by x% globally

6.4 by 2030, substantially increase water-use efficiency across all sectors and ensure sustainable withdrawals and supply of freshwater to address water scarcity, and substantially reduce the number of people suffering from water scarcity

6.5 by 2030 implement integrated water resources management at all levels, including through transboundary cooperation as appropriate

6.6 by 2020 protect and restore water-related ecosystems, including mountains, forests, wetlands, rivers, aquifers and lakes

6.a by 2030, expand international cooperation and capacity-building support to developing countries in water and sanitation related activities and programmes, including water harvesting, desalination, water efficiency, wastewater treatment, recycling and reuse technologies

6.b support and strengthen the participation of local communities for improving water and sanitation management

Proposed goal 7. Ensure access to affordable, reliable, sustainable, and modern energy for all

7.1 by 2030 ensure universal access to affordable, reliable, and modern energy services

7.2 increase substantially the share of renewable energy in the global energy mix by 2030

7.3 double the global rate of improvement in energy efficiency by 2030

7.a by 2030 enhance international cooperation to facilitate access to clean energy research and technologies, including renewable energy, energy efficiency, and advanced and cleaner fossil fuel technologies, and promote investment in energy infrastructure and clean energy technologies

7.b by 2030 expand infrastructure and upgrade technology for supplying modern and sustainable energy services for all in developing countries, particularly LDCs and SIDS

Proposed goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all

8.1 sustain per capita economic growth in accordance with national circumstances, and in particular at least 7% per annum GDP growth in the least-developed countries

8.2 achieve higher levels of productivity of economies through diversification, technological upgrading and innovation, including through a focus on high value added and labour-intensive sectors

8.3 promote development-oriented policies that support productive activities, decent job creation, entrepreneurship, creativity and innovation, and encourage formalization and growth of micro-, small- and medium-sized enterprises including through access to financial services

8.4 improve progressively through 2030 global resource efficiency in consumption and production, and endeavour to decouple economic growth from environmental degradation in accordance with the 10-year framework of programmes on sustainable consumption and production with developed countries taking the lead

8.5 by 2030 achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value

8.6 by 2020 substantially reduce the proportion of youth not in employment, education or training

8.7 take immediate and effective measures to secure the prohibition and elimination of the worst forms of child labour, eradicate forced labour, and by 2025 end child labour in all its forms including recruitment and use of child soldiers

8.8 protect labour rights and promote safe and secure working environments of all workers, including migrant workers, particularly women migrants, and those in precarious employment

8.9 by 2030 devise and implement policies to promote sustainable tourism which creates jobs, promotes local culture and products

8.10 strengthen the capacity of domestic financial institutions to encourage and to expand access to banking, insurance and financial services for all

8.a increase Aid for Trade support for developing countries, particularly LDCs, including through the Enhanced Integrated Framework for LDCs 8.b by 2020 develop and operationalize a global strategy for youth employment and implement the ILO Global Jobs Pact

Proposed goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation

9.1 develop quality, reliable, sustainable and resilient infrastructure, including regional and trans-border infrastructure, to support economic development and human well-being, with a focus on affordable and equitable access for all

9.2 promote inclusive and sustainable industrialization, and by 2030 raise significantly industry's share of employment and GDP in line with national circumstances, and double its share in LDCs 9.3 increase the access of small-scale industrial and other enterprises, particularly in developing countries, to financial services including affordable credit and their integration into value chains and markets

9.4 by 2030 upgrade infrastructure and retrofit industries to make them sustainable, with increased resource use efficiency and greater adoption of clean and environmentally sound technologies and industrial processes, all countries taking action in accordance with their respective capabilities

9.5 enhance scientific research, upgrade the technological capabilities of industrial sectors in all countries, particularly developing countries, including by 2030 encouraging innovation and increasing the number of R&D workers per one million people by x% and public and private R&D spending

9.a facilitate sustainable and resilient infrastructure development in developing countries through enhanced financial, technological and technical support to African countries, LDCs, LLDCs and SIDS

9.b support domestic technology development, research and innovation in developing countries including by ensuring a conducive policy environment for inter alia industrial diversification and value addition to commodities

9.c significantly increase access to ICT and strive to provide universal and affordable access to internet in LDCs by 2020

Proposed goal 10. Reduce inequality within and among countries

10.1 by 2030 progressively achieve and sustain income growth of the bottom 40% of the population at a rate higher than the national average

10.2 by 2030 empower and promote the social, economic and political inclusion of all irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status

10.3 ensure equal opportunity and reduce inequalities of outcome, including through eliminating discriminatory laws, policies and practices and promoting appropriate legislation, policies and actions in this regard

10.4 adopt policies especially fiscal, wage, and social protection policies and progressively achieve greater equality

10.5 improve regulation and monitoring of global financial markets and institutions and strengthen implementation of such regulations

10.6 ensure enhanced representation and voice of developing countries in decision making in global international economic and financial institutions in order to deliver more effective, credible, accountable and legitimate institutions

10.7 facilitate orderly, safe, regular and responsible migration and mobility of people, including through implementation of planned and well-managed migration policies

10.a implement the principle of special and differential treatment for developing countries, in particular least developed countries, in accordance with WTO agreements

10.b encourage ODA and financial flows, including foreign direct investment, to states where the need is greatest, in particular LDCs, African countries, SIDS, and LLDCs, in accordance with their national plans and programmes

10.c by 2030, reduce to less than 3% the transaction costs of migrant remittances and eliminate remittance corridors with costs higher than 5%

Proposed goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable

11.1 by 2030, ensure access for all to adequate, safe and affordable housing and basic services, and upgrade slums

11.2 by 2030, provide access to safe, affordable, accessible and sustainable transport systems for all, improving road safety, notably by expanding public transport, with special attention to the needs of those in vulnerable situations, women, children, persons with disabilities and older persons

11.3 by 2030 enhance inclusive and sustainable urbanization and capacities for participatory, integrated and sustainable human settlement planning and management in all countries

11.4 strengthen efforts to protect and safeguard the world's cultural and natural heritage

11.5 by 2030 significantly reduce the number of deaths and the number of affected people and decrease by y% the economic losses relative to GDP caused by disasters, including water-related disasters, with the focus on protecting the poor and people in vulnerable situations

11.6 by 2030, reduce the adverse per capita environmental impact of cities, including by paying special attention to air quality, municipal and other waste management

11.7 by 2030, provide universal access to safe, inclusive and accessible, green and public spaces, particularly for women and children, older persons and persons with disabilities

11.a support positive economic, social and environmental links between urban, peri-urban and rural areas by strengthening national and regional development planning 11.b by 2020, increase by x% the number of cities and human settlements adopting and implementing integrated policies and plans towards inclusion, resource efficiency, mitigation and adaptation to climate change, resilience to disasters, develop and implement in line with the forthcoming Hyogo Framework holistic disaster risk management at all levels

11.c support least developed countries, including through financial and technical assistance, for sustainable and resilient buildings utilizing local materials

Proposed goal 12. Ensure sustainable consumption and production patterns

12.1 implement the 10-Year Framework of Programmes on sustainable consumption and production (10YFP), all countries taking action, with developed countries taking the lead, taking into account the development and capabilities of developing countries

12.2 by 2030 achieve sustainable management and efficient use of natural resources

12.3 by 2030 halve per capita global food waste at the retail and consumer level, and reduce food losses along production and supply chains including post-harvest losses

12.4 by 2020 achieve environmentally sound management of chemicals and all wastes throughout their life cycle in accordance with agreed international frameworks and significantly reduce their release to air, water and soil to minimize their adverse impacts on human health and the environment

12.5 by 2030, substantially reduce waste generation through prevention, reduction, recycling, and reuse

12.6 encourage companies, especially large and trans-national companies, to adopt sustainable practices and to integrate sustainability information into their reporting cycle

12.7 promote public procurement practices that are sustainable in accordance with national policies and priorities

12.8 by 2030 ensure that people everywhere have the relevant information and awareness for sustainable development and lifestyles in harmony with nature

12.a support developing countries to strengthen their scientific and technological capacities to move towards more sustainable patterns of consumption and production

12.b develop and implement tools to monitor sustainable development impacts for sustainable tourism which creates jobs, promotes local culture and products

12.c rationalize inefficient fossil fuel subsidies that encourage wasteful consumption by removing market distortions, in accordance with national circumstances, including by restructuring taxation and phasing out those harmful subsidies, where they exist, to reflect their environmental impacts, taking fully into account the specific needs and conditions of developing countries and minimizing the possible adverse impacts on their development in a manner that protects the poor and the affected communities

Proposed goal 13. Take urgent action to combat climate change and its impacts *

*Acknowledging that the UNFCCC is the primary international, intergovernmental forum for negotiating the global response to climate change.

13.1 strengthen resilience and adaptive capacity to climate related hazards and natural disasters in all countries

13.2 integrate climate change measures into national policies, strategies, and planning

13.3 improve education, awareness raising and human and institutional capacity on climate change mitigation, adaptation, impact reduction, and early warning

13.a implement the commitment undertaken by developed country Parties to the UNFCCC to a goal of mobilizing jointly USD100 billion annually by 2020 from all sources to address the needs of developing countries in the context of meaningful mitigation actions and transparency on

implementation and fully operationalize the Green Climate Fund through its capitalization as soon as possible

13.b Promote mechanisms for raising capacities for effective climate change related planning and management, in LDCs, including focusing on women, youth, local and marginalized communities

Proposed goal 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development

14.1 by 2025, prevent and significantly reduce marine pollution of all kinds, particularly from land-based activities, including marine debris and nutrient pollution

14.2 by 2020, sustainably manage, and protect marine and coastal ecosystems to avoid significant adverse impacts, including by strengthening their resilience and take action for their restoration, to achieve healthy and productive oceans

14.3 minimize and address the impacts of ocean acidification, including through enhanced scientific cooperation at all levels

14.4 by 2020, effectively regulate harvesting, and end overfishing, illegal, unreported and unregulated (IUU) fishing and destructive fishing practices and implement science-based management plans, to restore fish stocks in the shortest time feasible at least to levels that can produce maximum sustainable yield as determined by their biological characteristics

14.5 by 2020, conserve at least 10 per cent of coastal and marine areas, consistent with national and international law and based on best available scientific information

14.6 by 2020, prohibit certain forms of fisheries subsidies which contribute to overcapacity and overfishing, and eliminate subsidies that contribute to IUU fishing, and refrain from introducing new such subsidies, recognizing that appropriate and effective special and differential treatment for developing and least developed countries should be an integral part of the WTO fisheries subsidies negotiation²

14.7 by 2030 increase the economic benefits to SIDS and LDCs from the sustainable use of marine resources, including through sustainable management of fisheries, aquaculture and tourism

14.a increase scientific knowledge, develop research capacities and transfer marine technology taking into account the Intergovernmental Oceanographic Commission Criteria and Guidelines on the Transfer of Marine Technology, in order to improve ocean health and to enhance ² taking into account ongoing WTO negotiations and WTO Doha Development Agenda and Hong Kong Ministerial Mandate the contribution of marine biodiversity to the development of developing countries, in particular SIDS and LDCs

14.b provide access of small-scale artisanal fishers to marine resources and markets

14.c ensure the full implementation of international law, as reflected in UNCLOS for states parties to it, including, where applicable, existing regional and international regimes for the conservation and sustainable use of oceans and their resources by their parties

Proposed goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss

15.1 by 2020 ensure conservation , restoration and sustainable use of terrestrial and inland freshwater ecosystems and their services, in particular forests, wetlands, mountains and drylands, in line with obligations under international agreements

15.2 by 2020, promote the implementation of sustainable management of all types of forests, halt deforestation, restore degraded forests, and increase afforestation and reforestation by x% globally

15.3 by 2020, combat desertification, and restore degraded land and soil, including land affected by desertification, drought and floods, and strive to achieve a land-degradation neutral world

15.4 by 2030 ensure the conservation of mountain ecosystems, including their biodiversity, to enhance their capacity to provide benefits which are essential for sustainable development

15.5 take urgent and significant action to reduce degradation of natural habitat, halt the loss of biodiversity, and by 2020 protect and prevent the extinction of threatened species

15.6 ensure fair and equitable sharing of the benefits arising from the utilization of genetic resources, and promote appropriate access to genetic resources

15.7 take urgent action to end poaching and trafficking of protected species of flora and fauna, and address both demand and supply of illegal wildlife products

15.8 by 2020 introduce measures to prevent the introduction and significantly reduce the impact of invasive alien species on land and water ecosystems, and control or eradicate the priority species

15.9 by 2020, integrate ecosystems and biodiversity values into national and local planning, development processes and poverty reduction strategies, and accounts

15.a mobilize and significantly increase from all sources financial resources to conserve and sustainably use biodiversity and ecosystems

15.b mobilize significantly resources from all sources and at all levels to finance sustainable forest management, and provide adequate incentives to developing countries to advance sustainable forest management, including for conservation and reforestation

15.c enhance global support to efforts to combat poaching and trafficking of protected species, including by increasing the capacity of local communities to pursue sustainable livelihood opportunities

Proposed Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels

16.1 significantly reduce all forms of violence and related death rates everywhere

16.2 end abuse, exploitation, trafficking and all forms of violence and torture against children

16.3 promote the rule of law at the national and international levels, and ensure equal access to justice for all

16.4 by 2030 significantly reduce illicit financial and arms flows, strengthen recovery and return of stolen assets, and combat all forms of organized crime

16.5 substantially reduce corruption and bribery in all its forms

16.6 develop effective, accountable and transparent institutions at all levels

16.7 ensure responsive, inclusive, participatory and representative decisionmaking at all levels

16.8 broaden and strengthen the participation of developing countries in the institutions of global governance

16.9 by 2030 provide legal identity for all including birth registration

16.10 ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements

16.a strengthen relevant national institutions, including through international cooperation, for building capacities at all levels, in particular in developing countries, for preventing violence and combating terrorism and crime

16.b promote and enforce non-discriminatory laws and policies for sustainable development

Proposed goal 17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

Finance 17.1 strengthen domestic resource mobilization, including through international support to developing countries to improve domestic capacity for tax and other revenue collection

17.2 developed countries to implement fully their ODA commitments, including to provide 0.7% of GNI in ODA to developing countries of which 0.15-0.20% to least-developed countries

17.3 mobilize additional financial resources for developing countries from multiple sources

17.4 assist developing countries in attaining long-term debt sustainability through coordinated policies aimed at fostering debt financing, debt relief and debt restructuring, as appropriate, and address the external debt of highly indebted poor countries (HIPC) to reduce debt distress

17.5 adopt and implement investment promotion regimes for LDCs

Technology

17.6 enhance North-South, South-South and triangular regional and international cooperation on and access to science, technology and innovation, and enhance knowledge sharing on mutually agreed terms, including through improved coordination among existing mechanisms, particularly at UN level, and through a global technology facilitation mechanism when agreed

17.7 promote development, transfer, dissemination and diffusion of environmentally sound technologies to developing countries on favourable terms, including on concessional and preferential terms, as mutually agreed

17.8 fully operationalize the Technology Bank and STI (Science, Technology and Innovation) capacity building mechanism for LDCs by 2017, and enhance the use of enabling technologies in particular ICT

Capacity building

17.9 enhance international support for implementing effective and targeted capacity building in developing countries to support national plans to implement all sustainable development goals, including through North-South, South-South, and triangular cooperation

Trade

17.10 promote a universal, rules-based, open, non-discriminatory and equitable multilateral trading system under the WTO including through the conclusion of negotiations within its Doha Development Agenda

17.11 increase significantly the exports of developing countries, in particular with a view to doubling the LDC share of global exports by 2020

17.12 realize timely implementation of duty-free, quota-free market access on a lasting basis for all least developed countries consistent with WTO decisions, including through ensuring that preferential rules of origin applicable to imports from LDCs are transparent and simple, and contribute to facilitating market access

Systemic issues

Policy and institutional coherence

17.13 enhance global macroeconomic stability including through policy coordination and policy coherence

17.14 enhance policy coherence for sustainable development

17.15 respect each country's policy space and leadership to establish and implement policies for poverty eradication and sustainable development

Multi-stakeholder partnerships

17.16 enhance the global partnership for sustainable development complemented by multi-stakeholder partnerships that mobilize and share knowledge, expertise, technologies and financial resources to support the achievement of sustainable development goals in all countries, particularly developing countries

17.17 encourage and promote effective public, public-private, and civil society partnerships, building on the experience and resourcing strategies of partnerships

Data, monitoring and accountability

17.18 by 2020, enhance capacity building support to developing countries, including for LDCs and SIDS, to increase significantly the availability of high-quality, timely and reliable data disaggregated by income, gender, age, race, ethnicity, migratory status, disability, geographic location and other characteristics relevant in national contexts

17.19 by 2030, build on existing initiatives to develop measurements of progress on sustainable development that complement GDP, and support statistical capacity building in developing countries⁸⁷

⁸⁷ <http://undocs.org/A/68/970>



11 Annex: Case Studies

11.1 Case Studies Measured against Selection Criteria

Enviu and OS House measuring up with the criteria

Enviu's aim is to develop a different business model. The businesses it starts up add to rather than take from their environment. Enviu is a body that believes in the 'economy of the crowd' and an open organization that devises ideas in cooperation with society and develops them into fully-fledged businesses. Its primary objective is to stimulate the economic playing field by contributing businesses that improve quality of life for as many people as possible but are also robust thanks to sustainable economic performance. On that basis, Enviu sets out to prove that there is another way of doing business.

Tapworld measuring up with the criteria

Above all, Tapworld is a completely different business concept. Its main principle is taking its lead from nature rather than attempting to bend it to its will. Nature holds the answers to some of the major issues of the current age. Sugar palm is one of those answers. This crop provides human beings with sugar and energy, the forest with biodiversity, farmers with an income, and the community with social development. By assuming overall responsibility for the whole system surrounding this crop in the natural and social environment, Tapworld as a business aims to show that an holistic entrepreneurial model is possible – and profitable – for man, nature and economy alike.

Festival sur le Niger measuring up with the criteria

The Festival sur le Niger is an entrepreneurial initiative that is supported and encouraged by the local community. It is not about developing one large, successful business, but lots of small ones all helping to support people and families. Working together, sharing work and contributing together to the development of the whole community are the local traditional values on which the festival is founded. Interweaving modern entrepreneurship with local traditions leads to the development of a sustainable local economy in which everyone can participate and from which everyone can derive a living.

Stichting Geïntegreerde Visserij (SGV) measuring up with the criteria

Bad weather means no fishing. As a small-scale fisherman, you are dependent on the sea. When it really comes down to it, the sea is stronger than you are. Does that make fishermen vulnerable? Perhaps, but coping with that vulnerability is what characterizes the work and life of small fishermen. It is the basis on which they operate. In practice, that means finding ways of operating and organizing that take account of the variable and fickle nature of the environment. And making choices. SGV prefers fishing with a larger number of smaller vessels to fishing with a couple of large vessels. This makes the fleet more mobile and resilient in responding to the variability and diversity of the Wadden region. Fishing flexibly and on a small scale for several species is the best way to fish sustainably in the Wadden Sea.

11.2 Websites of Researched Cases

www.enviu.org The Netherlands

www.festivalsegou.org Mali

www.geintegreerdevisserij.nl The Netherlands

ww.os-house.org Ghana

www.doen.nl/web/projecten-die-we-DOEN/Groene-en-Sociale-Economie/Project-Groene-en-Sociale-Economie/Tapworld-Sugar-Palm-Village-Hubs.htm Indonesia

Cases from the preliminary study

www.african-parks.org South Africa

www.kiva.org United States

www.prinsheerlijktilburg.nl The Netherlands

www.progreso.nl Netherlands, Ghana

www.Specialisterren.nl The Netherlands

www.strohalm.nl The Netherlands

www.theagorafoundation.org Nicaragua/New York

11.3 Publications, Websites and other Information Sources

Enviu and Open Source House Ghana

Biitir Samuel (2010) Market/External Analysis OS HOUSE, GHANA, Environmental and industry analysis indicates that there are great opportunities for OS House, to make great impacts in the housing market.

Biitir, Samuel and Lambon, Abraham Yenu (2011) OS House pilot plan

Biitir, Samuel, (2011) OS House business plan

Biitir Samuel, Lambon, Abraham, (2011) minutes of the workshops (outcomes)

DOEN foundation (2011) project plan OS House

DOEN foundation (2011) project plan Enviu

Enviu presentation (2011), we start world changing companies

Enviu presentation (2011), Enviu incubator process

Enviu, (2010) OS House macroeconomic analysis Ghana

Enviu, business plan 2011-2014

Rabobank newsletter for starting entrepreneurs. www.ikgastarten.nl/nieuws/3416-enviu-maakt-tuktuk-schoner.html

Zanders, Marie-Odile, Regional Manager (2011) An Introduction to DIGH (Dutch International Guarantees for Housing) www.digh.nl/

- newsletters
- invitations/information as a community member

Other related websites /e-publications

- <http://enviu.org/about-us/organization/>
- www.businessmodelgeneration.com/canvas
- www.kici.nl

SGV

Knowledge sharing Fisheries: project of, for and by fishermen in collaboration with and IMARES LEI Wageningen UR www.kenniskringvisserij.nl

Brede visie op duurzame visserij in de Waddenzee (broad vision on sustainable fishery in the Wadden Sea) Regionaal college Waddengebied, 2010

Project plan SGV: Fishermen of the Wadden, April 28, 2010

EVF-action plan Hoogeland, strategy for sustainable development of fishery communities, Program rural development, Groningen 2009-2013, February 2009

Tapworld

Mommers, Rob (2010) Report on yayasan masarang, tomohon, sulawesi utara, Indonesia, a PUM expert report Project number: 51778 MIB 26.1.2010

Raka Desa, (2011) Indonesian Rural Finance Consultancy, information brochure, Jakarta

Remy, (2011) Legal Background for Tapergy, Documents prepared by Remy and Partners Law Offices in Jakarta. Property of the Tapergy Company

Smits, Willie, (2007) Presentation about: The Village hub, Description of the Conceptual Design

Smits, Willie, (2010) Connecting the dots, presentation at Geodan 10-06 2010.

Smits, Willie (2011) Criteria for Tapergy corporate governance on Village Hub level (Version November 16)



Godelieve Spaas is the owner of Creating Change (since 1993) and works as a consultant and researcher towards sustainable, just and economically robust entrepreneurship. She explores the dynamic balance between ecology, society and economy that is emerging as an essential element of entrepreneurship. Her skills lie in her ability to invent, rearrange, suggest and create, drawing on the different worlds she has moved in as a dancer, a social scientist and an organizational developer.

Godelieve Spaas investigates entrepreneurs who reconnect competence with conscience. In her thesis, **organizing fields: towards a breakthrough in social entrepreneurship**, she describes a new cosmology of organizing that denotes a coherent set of basic principles from which dynamic, diverse and connected ways of social entrepreneurial organising can emerge and develop their own unique shape. A corresponding methodology of organizational development, bringing in science, design, art and consultancy, supports further development and professionalization of organizing fields. This original and thought-provoking work makes a valuable contribution to the academic community as well as members of the interested and informed public. This studies impact is self-evident in that it provides a rich schema to describe attractors that need to be valued to give rise to abundant social entrepreneurship.

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