Impacts of Social Entrepreneurship in Tourism

A study on volunteer tourism in Ubud, Bali

Tourism Master's Thesis
Aalborg University, 2016

By Marina Andreea Jantes
Supervisor: Eóin Meehan

Date of submission: The 29th of November, 2016

Acknowledgements

I would like to take this opportunity and thank my supervisor, Eóin Meehan, for having the patience to guide me throughout this important journey.

Special thanks to my family, who never stopped encouraging me.

And to my granny, I know that wherever she is, she is proud of what I have accomplished so far.

Thank you all sincerely,
Marina Andreea Jantes

Abstract

As it generates growth and serves as an engine to innovation and change, entrepreneurship is considered to be a central force of economic development (Lordikipanze, et. al., 2003). The increased demand for new types of tourism enables the diversification of tourism products and services, thus creating a great degree of involvement of the entrepreneurial sector (Lordikipanze, et. al., 2003). This project's goal is to explore the role of social entrepreneurship in tourism, in relation to volunteer tourism. It has been argued that social entrepreneurship can be a catalyst for empowering local communities. This research investigates the possible outcomes of social entrepreneurship in connection to the host communities. It is a qualitative exploratory research that combines fieldwork research with secondary data in order to better understand what the impacts on the host community are. The case of VP Bali, a volunteer tourism organization, is presented as an example of how social entrepreneurship can generate positive social change.

Table of Contents

1. Introduction

The recent increase in tourism diversification together with new emerged destinations, are the factors generating an increase in tourist arrivals in developing countries (UNWTO, 2014). The general secretary of the World Tourism Organization (UNWTO) states that governments and development institutions need to recognize tourism because of its capacity to generate environmental, economic and social benefits (Hall, 2007). But tourism doesn't stop there, it has another very important role in today's world, that of promoting intercultural understanding and peace among nations (Hall, 2007). United Nations argue that tourism is seen as the most viable sector to help develop sustainable economic opportunities in the emerging economies (UNWTO, 2010). Because of its ability to develop sustainable economic opportunities, tourism is considered an important source of direct and indirect employment, thus contributing towards the development of communities (UN, 1997). Because of its ability to create employment opportunities, the tourism industry is seen as an important factor in poverty alleviation (Hall, 2008). Since the tourism sector is seen as a generator of different beneficial factors is only natural that new community-based approaches developed in order to encourage development at the host destination (Hall, 2008).

1.1. Setting the scene

Kimberley Vanderheyden is a social entrepreneur from Belgium that currently lives in Ubud, Bali, Indonesia where she set up a nonprofit organization called VP Bali, which offers volunteer placements in Ubud, as an English teacher, to people all around the world. Kimberley's story starts with the desire to change something in her life because she was not content with it. The interview starts with her explaining why she left a very good successful life in Belgium to start an organization in Bali. Right from the beginning she mentions that her biggest

passions always were animals, children and the ability to help her family and friends in any way possible. Originally she was born in Belgium but lived in many other countries while growing up. Her education was in business, having a family of entrepreneurs as examples. She says that her whole life was about business and making money, she even had her own very successful business when she was only nineteen, so business was in her blood to say so. Having been blessed with a wealthy family, she had everything she could wish for, but felt that somehow, something was always missing. At one point, before moving to Bali, she quit the corporate world and became a horse whisperer, thus going after one of her passions: animals. Working with traumatized horses was one of the biggest lessons of her life, because she could use emotions (not like in the business sector) and relate with the animals in a way she never did relate with the people in the business sector, where the goal was always making money no matter what. After a couple of years she went back to Belgium because her mother needed her there and got into the business field again. Feeling unhappy and almost having a depression again (mentions that her first burned out syndrome was at the age of twenty one) she told her parents she needs to stop and find something with meaning for her. And this is how the Bali story starts: she made a list with all the things that were truly important to her and made her happy and "literally googled it" (Interview with Kimberley Vanderheyden) and every time Bali would pop on the screen, so she bought a ticket for two months and off she went. When she first got off the plane she said that, even though it sounds weird, she had goose bumps and felt like home. The first time in Bali, she worked with stray dogs (Bali has quite a population of stray dogs, that can occasionally be quite dangerous) for two months and then returned to Belgium to think over everything. Again came to Bali, and this is the point where she knew she belongs there. Went back home, sold everything she owned, packed a suitcase and went on to follow her dream of living in Bali. At first, her parents were not supportive, calling her a spoiled brat and ungrateful, but she still left. Once she moved to Bali someone told her that "if Bali wants you, you will stay; if Bali doesn't

want you, you won't stay" (Interview with Kimberley Vanderheyden). To her surprise, things fell into place and soon started her volunteer organization VP Bali.

1.2. Aim, objectives and purpose of the project

The aim of this project was to research volunteer tourism in a local environment. The researcher experienced herself some of the motivating factors of applying for a volunteer placement: the desire to travel to exotic locations where the environment and the culture are different than what is in the European context, to be able to immerse herself in a new culture and to do research for her dissertation. First the location was chosen, Ubud, Bali and then the volunteer organization. After the placement was over and all the research could be looked upon, the social entrepreneurship angle came to life. The fact that not so many researchers wrote about the host community, what their impressions and thoughts about volunteer tourism, the writer wanted to explore what the implications of social entrepreneurship were for the local communities.

Research Question

"What are the impacts that social entrepreneurship in tourism has on the local communities?"

In order to answer the research question further objectives have been developed:

1. The role and implications of a social entrepreneur

2. The relationship between volunteers and local communities as it is enabled by the volunteer organization

3. Cross-cultural exchange

1.3. Outline and structure

As it is noticed in the table of contents, this project consists of six chapters:

Introduction - introduces the research topic and the objectives

Methodology – explicates the methodological considerations of this project

Literature review – reviews and examines relevant theoretical literature

Analysis – analyses the empirical data

Conclusion - concludes on the preceding analysis

2. Methodology

2.1. Philosophical background

This project is based on a case study: A volunteer experience in Ubud, Bali, so a constructivist paradigm approach was selected. Constructivism refers to one's social construction of reality (Stake, 1995) or according to Baxteer and Jack (2008), the relativity of the truth depending on one's perspective (Baxter & Jack, 2008).Crabtree and Miller (1999) argue that the advantage of this paradigm consists in the close collaboration between the host community and the researcher, thus enabling the host to tell his/her stories (Baxter and Jack, 2008). These stories give the opportunity to the host to describe their reality, thus making the researcher to better understand their actions (Robottom & Hart, 1993).

2.2. Research approach

Yin (1993) states that the research approach refers to the way one analyses the selected data and it can be either quantitative or qualitative (Kulluvaara and Tornberg, 2003). According to Kothari (2008) quantitative data refers to quantity, something you can measure and it can only be applied to phenomena that can be expressed in terms of quantity. On the other hand through qualitative research one can investigate different factors that affect people's behavior (Kothari, 2008). The qualitative data has been chosen for this project because of the small details that it may bring to light or even highlight important details in social structures (Stebbins, 2008).

2.2.1. Exploratory Research

This project uses the exploratory research approach that is used in order to have a better understanding of the problem (Singh, 2007) but does not intend to offer a conclusive solution (Sanders, 2012). When using this type of approach, the researcher should be willing to change direction as a result of new data revelations (Sanders, 2012). It can also be used when determining the research design, the sampling method and the data collection method (Singh, 2007). One of the most popular data collection methods when using this approach is using the unstructured interviews (Singh, 2007).

Using this type of approach in a case study was beneficial to the researcher because the main objective of this project was to find out "*What are the impacts that social entrepreneurship in tourism has on the local community?*" and the qualitative approach helped the researcher to get a deeper understanding of different opinions and attitudes of the respondents.

2.2.2. Ethnography and Fieldwork

Ethnography is, according to Fetterman (2008a), "the art and science of describing a group or culture" (Fetterman, 2008a, p. 288) and fieldwork is the tool that helps understand a culture, a group or a phenomenon (Fetterman, 2008). Agar (1980) stated that the name for doing ethnography is fieldwork (Whitehead, 2004).

Ethnographers use a classical framework when conducting research, such as living together with the host communities and carrying out fieldwork (Whitehead, 2004). They (researchers) participate in local activities during which they observe (participant observation), record fieldwork and conduct different types of interviews (Whitehead, 2004).

This project was researched using this classical framework of ethnography and took place in Ubud, Bali, Indonesia. Since this is a project of ethnography, the data collection was gathered through fieldwork, meaning participant observation, field records and unstructured and semi-structured interviews.

2.3. Research Strategy

In social studies, according to Paul and Erikson (1997) there are three main research strategies: experiments, surveys and case studies (Kulluvaara and Tornberg, 2003). Yin (1994) states that a case study asks the questions of why and how, requires little or no control over behavioral events and focuses on contemporary events (Kulluvaara and Tornberg, 2003).

Case studies are being defined by Albert Mills in a more philosophical view *"…when you read a case study you will take it as the presentation of a set of factual descriptions that warrant the conclusions drawn and accept those conclusions as true."* (Mills, 2010, p. 843). A set of factual descriptions can only be judged through the perspective of one's point of view (Mills, 2010). Yin (2009) argues that before any knowledge, attitudes or skills can be gained, there should be put two questions: Why and how certain phenomena happen? (Yin, 2009).   In order to better understand these phenomena a well planned preparation is needed. Yin (2009) elaborated a model to help with this process.

**Doing Case Study Research:
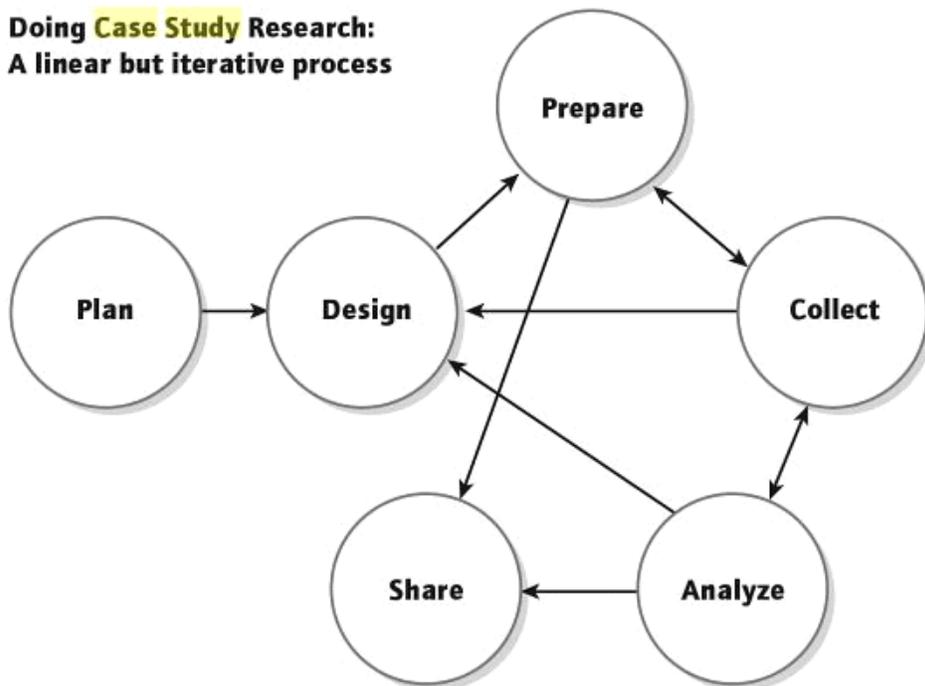A linear but iterative process**

Fig. 1 Yin, 2009, Sage Publication

The different steps that need to be taken in order to be successful when making a case study, have been described very well with this model.

The exploratory approach is useful when working with case studies and this project is based on one case study, a study on volunteer tourism in Ubud, Bali to show the different impacts that social entrepreneurs in tourism have on local communities. Collecting preliminary data through the case study, this paper adds knowledge to the subject of social entrepreneurship impacts in tourism.

2.4. Data collection

There are several data collection methods used in qualitative research, according to Bloomberg and Volpe (2008): interviews, document review, focus groups, critical incident reports and observation. In this paper interviews were chosen as a primary data collection, followed by participant observation and secondary research.

2.4.1. Interviews

Fetterman (2008a) states that one of the most important data-gathering technique is the interview (Fetterman, 2008a). Bryman (2012) states that there are three types of interviewing methods: unstructured, semi-structured and structured interviews (Bryman, 2012). The structured and semi-structured interview are closer resembling a questionnaire, being used more in representative or/and comparative purposes (Fetterman, 2008a). The unstructured interview follows an implicit research agenda and reflects more casual conversations. This research used the semi-structured and unstructed types of interview. The semi-structured interview, or the 'in-depth' interview, gives the researcher the possibility of controlling the direction towards the conversation is heading. This semi-structured interviews that have been used for this paper are based on semi-design questions, giving the possibility to the researcher to change direction at any time, when uncovering relevant and interesting data.

2.4.2. Participant observation

While the researcher was in Ubud and doing fieldwork for this study, the case study method was combined with participant observation, which is a data collection process that allows the researcher to become very deeply involved in a specific social setting and during a specific time frame, in order to observe the host community, thus creating a better understanding for the local culture (Atkinson et. al., 2001).

Because this project is based on fieldwork, it almost implies that participant observation is used, since participant observation characterizes most of the ethnographic research (Fetterman, 2008a). Whitehead (2004) states that participant observation takes place within the local community, thus providing their (the host's) socio-cultural context and processes, so that their world can be understood (Whitehead, 2004)

2.4.3. Secondary research

This project also used secondary research, such as relevant books, academic articles and official website. This research examines the theoretical literature of Social Entrepreneurship and Volunteer Tourism. By using the exploratory research in a case study, it consequently indicates that the fieldwork and the empirical data collection was taken before being able to define a research question (Berg, 2001)

2.5. Data Analysis

Once all the data is collected, comes the task to analyze it. According to Miles and Huberman (1994), the data analysis consists of three stages: data reduction, data display and conclusion, as it is shown in the model from Figure 2.
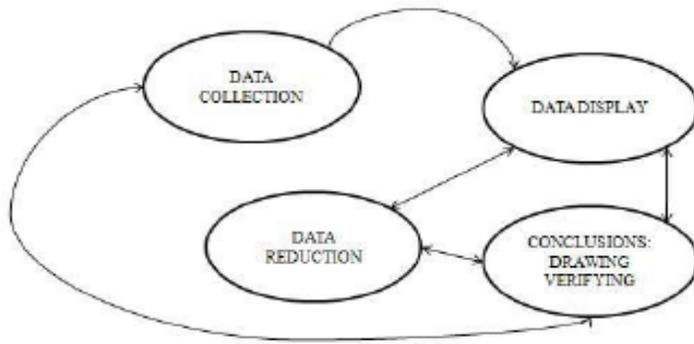
Figure 2. Components of data analysis: interactive model (Miles & Huberman 1994).

Two techniques are proposed by Yin (1994), that can be used in the analysis of the collected data: within case analysis, meaning than one needs to compare the data with the theory used and cross-case analysis, which means comparing data from one case to another (Kulluvaara & Tornberg, 2003). This project uses the 'within case analysis'.

2.6. Limitations of the study

The conditions that may weaken the study represent the limitations (Bloomberg & Volpe, 2008). The limitations of this project are represented by the small number of interviews that were conducted (15 interviewees) and a small community on which the research has been done, thus not being able to generalize the conclusions of this project.

3. Theoretical Chapter

3.1. Tourism - a global industry

Tourism can be viewed as not an entirely banal pleasure-seeking escapism, but as a profound, widely shared human desire to know 'others', with the reciprocal possibility that we may come to know ourselves. McKean, 1989

During the United Nations Conference on Environment and Development, back in 1992, tourism was argued as a key factor towards social and economic development of communities (Frey & George, 2010). World Tourism and Travel Council (WTTC, 2013) stated that tourism has a 9% contribution to the gross domestic product (in the US it means US$ 6.6 trillion), one out of eleven people is employed in the tourism sector and it continues to be the fastest growing industry in the world. Yet, a growing number of scholars (from which Wearing & Neil, 2009; Spenceley, 2005; Sinclair, 1997) expressed their concerns regarding the negative impacts that the tourism industry has on the environment and on the local communities from a socio-cultural point of view (Laeis & Lemke, 2015). Also with its rapid growth and concerns,

Frey and George (2010) argued that tourism probably has, mostly through economic diversification, the greatest potential to contribute toward the economic development of different nations. Especially since tourism has such a high potential in the world economy, one of the questions that many researchers have is 'how to enhance the many positive impacts [tourism] can have and [how to] reduce the cost it can place on the poor' (Roe & Urquhart, 2001; as cited in Laeis & Lemke, 2015).

3.2. Social entrepreneurship in tourism

3.2.1. Defining the concept of entrepreenurship

According to Lordikipanidze, Brezet & Backman (2004) because entrepreneurship generates growth and serves as an engine for innovation and change, it is seen as a central force of economic development. Due to its rapid international market growth, tourism represents one of the economic sectors where a great contribution is needed from the entrepreneurial sector (WTO, 2002). Having such a rapid growth, not only a diversification of tourism products and destinations is taking place, but also new alternative types of tourism are being demanded (Moutinho, 2000). As tourism is mainly comprised of small ventures and these ones represent sources of many innovations, as, given their size, they tend to respond faster to new market demands, it makes it ideal for entrepreneurship.

Ideally, through entrepreneurship in the tourism sector, it is desired the stimulation of the local entrepreneurs, thus creating jobs and new opportunities, all while aiding economic value and keeping resources within the local community (Petrin & Gannon, (1997) cited in Lordikipanidze, Brezet & Backman, 2004).

Richard Cantillion was the first to acknowledge the concept of entrepreneur describing the latter as someone who 'bears uncertainty and bears risk' (cited in Lordikipanidze, Brezet & Backman, 2004). Furthermore, Jean-Baptiste Say argued that an entrepreneur should supply his own capital and carry out specific business tasks, thus stressing the managerial role of the entrepreneur (Lordikipanidze, Brezet & Backman, 2004). In 1911, Joseph Shumpeter develops The Theory of Economic Development, where he mentions that the 'entrepreneurship is the primary engine of economic development with innovation as a central element' (cited in Lordikipanidze, Brezet & Backman, 2004). Shumpeter further adds that the new combinations carried out by the entrepreneur or, as he says, the innovator can be:

➢ 'Introduction of a new good or a quality of a good
➢ Introduction of a new method of production – something untried in industry

- Opening of a new market
- Utilization of a new source of supply
- Carrying out of some new organizational forms of the industry' (cited in Lordikipanidze, Brezet & Backman, 2004).

Joseph Shumpeter's entrepreneur is not only an innovator but he is also a leader (Van Praag, 1999).

One important question in our case would be: What drives the entrepreneurs? What are the factors leading to entrepreneurship? In their paper, Lordikipanidze, Brezet & Backman (2004) identify a multitude of factors such as motivations, some specific conditions for success, a supportive environment and last but not least, the entrepreneurial climate, infrastructure and support. Shane et. al. (1991) talk in their paper about a particular set of motivations, such as: the need for achievement, the desire for independence, risk factor, work satisfaction and the entrepreneurial role. In their opinion a high percentage of entrepreneurs had an entrepreneur as their father. As far as conditions for success, Bull et. al. (1995) mentions expectation of personal gain, a task-related motivation, skills and expertise, new technologies and a supportive environment. Regarding the supportive environment, Lordikipanidze et. al. (2004) state that 'some cultures or social groups are more in favour of entrepreneurial behavior than others' (cited in Lordikipanidze, Brezet & Backman, 2004). They further explain that coming from a small business owner family, one is more likely to become an entrepreneur than the other. The last factor mentioned is actually a divided into three: the entrepreneurial climate, which provides the general environment; the entrepreneurial infrastructure which consists of specific climate elements (utilities, taxes and regulations) and the entrepreneurial support that includes direct public and private programmes and initiatives intended to help entrepreneurs (Lordikipanidze, Brezet & Backman, 2004).

3.2.2. From entrepreneurship to social entrepreneurship

"Social entrepreneurship involves seizing opportunity for the market-changing innovation of a social purpose" (Kimbu & Ngoasong, 2016, p. 66).

Since social enterprises, in general, are perceived as an innovative way of combining available resources in order to address 'unmet social needs and/or catalyze social change' (Sigala, 2016), it is natural that their importance has recently increased, especially because both the private and the public sectors have been failing to meet social and environmental needs (Nicholls, 2006). According to Zahra et. al. (2009) social entrepreneurship contains *"activities and processes undertaken to discover, define and exploit opportunities in order to enhance social wealth by creaing new ventures or managing existing organizations in an innovative manner"* (Zahra et. al., 2009, p. 519).

According to Kimbu and Ngoasong (2016) both social and commercial entrepreneurs have certain similarities: both identify and pursue certain opportunities, create and operate new organizations and are interested in the satisfaction of their customers' needs and demands (Kimbu and Ngoasong, 2016). However, Austin et. al. (2006) argues that "the conscious objectives and the embedded social purpose" (Kimbu and Ngoasong, 2016, p. 66) reveals the true nature of social entrepreneurship (Kimbu and Ngoasong, 2016). Such ventures include a venture named Sekem in Egypt, which was an important factor for reducing pesticides use, Grameen Bank in Bangladesh, which provides financial services to the poor, thus being able to change many lives, Aravind Eye Hospital in India, which has been able to cure vision impairing at a very low subsidized costs and many others (Altnay et. al., 2016). Social enterprises can be categorized in term of the profit they make and the social goals that they follow. There can be three types of business according to Kimbu and Ngoasong (2016): (1) "a not-for-profit venture that undertakes commercial activities to generate revenue that will enable it to sustain its operations; (2) a for profit venture that has an explicit mission to pursue both social and economic objectives and (3) a hybrid venture" (Kimbu and

Ngoasong, 2016, p. 66). Social entrepreneurship ventures is growing on an international level and in 2012, the KPMG report revealed that organizations are globally spread, but a majority are based in Europe (25%) and Asia (12%) (Barometer of Social Entrepreneurship, 2012).

Di Domenico et. al. (2010) state that "social entrepreneurship is a process based phenomenon" (cited in Altnay et. al., 2016, p. 405) that pursues the creation of social value trough the innovative way that intangible resources, social, financial and human capital are being combined (Chell, 2007). The elements of entrepreneurship most relevant to social entrepreneurship are innovation, creativity and resourcefulness (Nicholls & Cho, 2006). Alvord et. al. (2004) states that social entrepreneurs are characterized by three types of innovation: economic, political and transformational. The social entrepreneur invents new tools and new ways of managing resources in order to improve the economic circumstances. One of the social entrepreneur's goals is to "increase the influence of marginalized communities" (cited in Peredo & Wurzelmann, 2015, p. 3). The transformational approach refers to the ability of the social entrepreneur to create local-community based projects so that local roles and expectations are altered (Peredo & Wurzelmann, 2015). Since tourism can be a contributing factor to human development (Higgins-Desbiolles, 2006), social ventures in tourism are seen as empowering host communities by promoting a sustainable lifestyle (Kline et. al, 2014). Sigala (2016) argues that factors such as the need for tourism sustainability, as well as the role of social entrepreneurship in achieving sustainable development in the tourism sector (Ergul & Johnson, 2011; Sloan et. al., 2014), and the fact that social tourism entrepreneurship has 'the ability to lead to social change (Ateljevic & Page, 2009), to address social issues like unemployment and equal opportunities (McGehee et. al., 2014) and drive social value creation (Sigala, 2013)' (cited in Sigala, 2016), increase the role of social entrepreneurship in tourism. Furthermore Sloan et. al. (2014) states that social value in tourism is generated by the effective involvement of the local communities hence an exploration into how these local communities engage in social entrepreneurial activities related to tourism is crucial.

In order to address social and environmental challenges that affect the local community, local entrepreneurs successful combine opportunity with innovation and resourcefulness (Peredo & Wurzelmann, 2015). Social entrepreneurship represents the identification of a social problem and how the entrepreneurial principles are used in order to create, organize and manage a local venture so that the desired change is achieved within the local community (Bornstein, 2004; Nicholls, 2006); while the social entrepreneur concentrates on "transforming systems and practices that are the causes of poverty, marginalization and environmental deterioration" (cited in Peredo & Wurzelmann, 2015, p. 2). Young (2006) states that the continual pursuit of a positive social or environmental impact is one of the most distinctive aspects of a social entrepreneur, because their work brings a positive change to the social or economic factors of disadvantaged groups. *"Entrepreneurial initiatives are, therefore, directly linked to the people driving them, as the primary mission of a social entrepreneur or organization is to create social or environmental change"* (cited in Peredo & Wurzelmann, 2015, p. 2).

De Buin et. al. states that "the field of entrepreneurship is increasing its theoretical focus on the unique contributions of women entrepreneurs to business and society (cited in Datta & Gailey, 2012, p. 569). Further on, Datta and Gailey (2012) state that it was finally time that researchers started appreciating women contributions to entrepreneurship (Datta & Gailey, 2012).

3.2.3. Women as Social Entrepreneurs

A growing number of scholars have taken an interest in showing how social entrepreneurship is a key factor towards the emancipation and empowerment of women, especially in emergent economies (Datta & Gailey, 2012). Research has shown that the tourism sector provides employment opportunities to women, thus potentially enhancing their economic and social independence (Kimbu and Ngoasong , 2016). Duffy et. al. (2015) and Gentry (2007) explain that in order for women to become independent as workers, they have to negotiate domestic tasks with their husbands, which in turn can lead to an extension of their traditional

roles. Amine and Staub (2009) state that through encouraging women to become entrepreneurs is not only economically and socially desirable but also *"promotes development through increased employment and economic activity"* (cited in Kimbu and Ngoasong, 2016, p. 65). Women encounter many challenges in the process of becoming an entrepreneur such as: *"local socio-cultural norms and traditions, education of the women and girl child, country legislation and implementation on gender equality"* (Kimbu and Ngoasong, 2016, p. 65). But women who have overcome these challenges in order to create new business opportunities are considered social entrepreneurs because of the societal value they create (Huysentruyt, 2014). In the tourism literature, societal value resonates with "poverty alleviation, environmental protection and shaping the tourism destinations landscape" (cited in Kimbu and Ngoasong, 2016, p. 65).

Scholars like Peeters and Ateljevic (2009) and Kwaramba (2012) identify tourism entrepreneurship as 'a potential vehicle for women empowerment' (cited in Kimbu & Ngoasong, 2016) and UNWTO (2011) adds that it is also a factor for increasing gender equality and having social and economic benefits, especially in destinations with a phallocentric society (Acharya & Halpenny, 2014). But in order to better understand the concept of women empowerment first we have to look at why women are oppressed (Datta & Gailey, 2012). One of the most important elements of women empowerment is the ability of making choices according to Kabeer (1999). Further on, Kabeer (1999) states that there are three dimensions needed in order for a woman to be able to make decisions: having *"access to resources, agency, including process and achievements, including outcomes"* (Kabeer, 1999, p. 437). Brahme (1984) states that often, due to *"cultural conditions that subordinate the role of women"* (cited in Datta & Gailey, 2012, p. 571), women's access to resources (especially jobs) is limited. Quite often, because of family relations or social norms, girls' access to skills-based education is prevented (Datta & Gailey, 2012). Kabeer (1999) defines agency as *"the ability to define one's goal and act upon them"* (Kabeer, 1999, p. 438) and can also be referred as "the power within" (Kabeer, 1999, p. 438). Agency can have both positive and negative

correlations: the positive one is related to one's ability to pursue their own choices in spite of opposition from others, whereas the negative aspect is related to people that can use agency against others. Sin (1985b) further argues that resources and agency together represent capabilities, meaning one's ability to live the life he/she chooses (Sin, 1985b). Achievements are the way people value "*being and doing*" (Kabeer, 1999, p. 438).

But what makes a woman a social entrepreneur in tourism? According to Di Domenico, Haugh and Tracey (2010), Ruebottom (2013) and Kline et. al. (2014) women are social entrepreneurs in the tourism sector because of their ability of taking risks and using all the resources available to them in order to *"fill a market need and contribute to local development"* (cited in Kimbu & Ngoasong, 2016) in their simultaneously pursuit of both social and commercial goals. Kimbu and Ngoasong (2016) contributed to the research about the role of women in tourism by developing a framework (Fig. 1.) that explains that women, as social entrepreneurs, simultaneously combine commercial goals with social transformation, thus serving the needs of local communities (Kimbu and Ngoasong, 2016). This figure suggests that the social transformation of the 'self' means transitioning from the role of housewives to the one of business owners in a patriarchal society, whereas the transformation of 'others' happens through training, employment and income redistribution (Kimbu and Ngoasong, 2016).
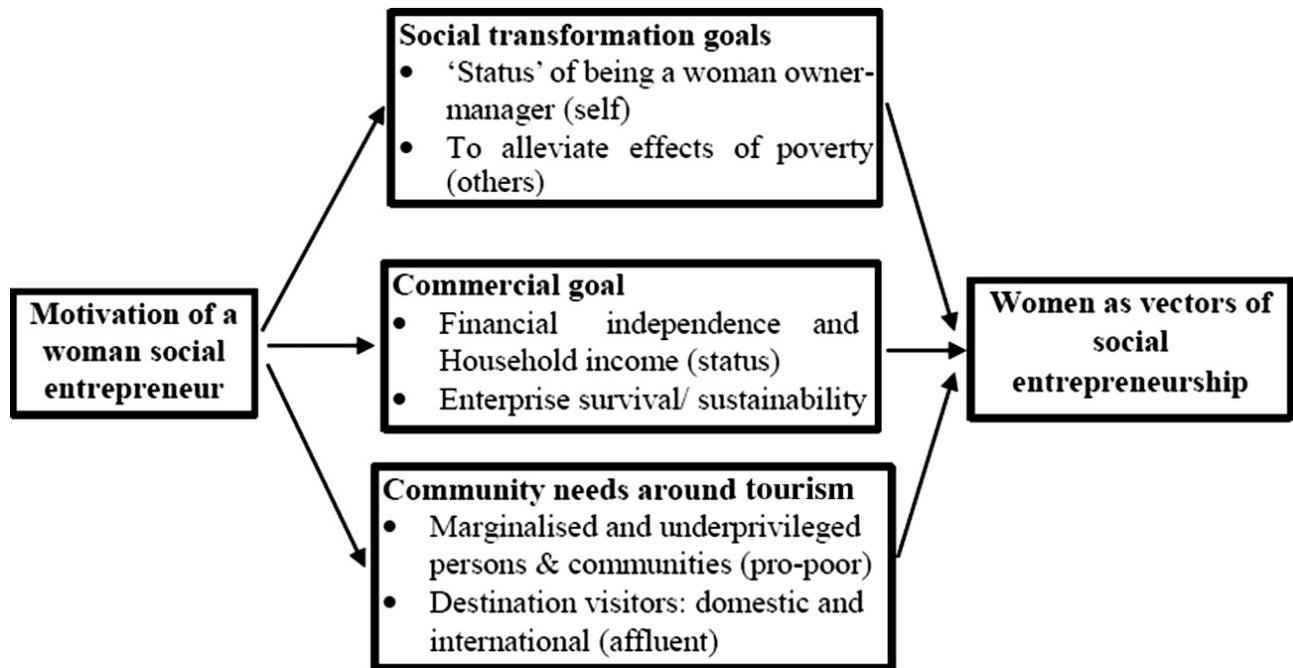
Fig. 3. Understanding women as vectors of social entrepreneurship (Kimbu and Ngoasong, 2016).

By revealing how women, as social entrepreneurs, overcome traditional/ethnic and institutional barriers in order to create small tourism firms and further using these platforms in order to achieve social and economic independence, all while providing access to services and goods for communities in need and tourism, Kimbu and Ngoasong (2016) complement other findings of different researchers (Cone, 1995; Gentry, 2007, Nikina et. al., 2015) (Kimbu and Ngoasong, 2016).

This research will focus on the notion of a *"heroic individual social entrepreneur"* in order to understand the role as women social entrepreneurs, rather than a collective effort to create a social enterprise (Kimbu and Ngoasong, 2016).However, in order to better understand how local communities benefit from women involved in social entrepreneurial activities, further research is needed (Amine & Staub, 2009). Kimbu and Ngoasong (2016) state that although research into women as social entrepreneurs has grown, still, *"little is known about the wider impacts of women involvement in the tourism sector, beyond business creation for economic benefits"* (Kimbu & Ngoasong , 2016, p. 64). In order to address the

mentioned gaps, this project is going to look into the role of women as social entrepreneurs in under-developed communities and how it affects them.

3.2. Volunteer Tourism

3.2.1. Defining the concept of Volunteer Tourism

Lo and Lee (2011) argue that the international tourism sector has changed significantly in the past decades (Lo & Lee, 2011). Even though, starting with the mid 1960's, mass tourism became a popular leisure activity, in the recent past people are starting to want more than the mass tourism experience (Chen & Chen, 2010). Robinson and Novelli (2005) argue that the tourists have become more sophisticated and that in order to satisfy their specific desires and needs, they started to seek unique and meaningful tourist experiences (Robinson and Novelli, 2005). Once with mass-tourism becoming mainstream, new tourism trends emerged, such as "alternative", "green", "sustainable" and "natural" (Holden, 2000). Chen and Chen (2010) argued that the "*push force of alternative tourism*" together with the "pull force of the need for volunteering" created this "*novel type of tourism*" (Chen & Chen, 2010, p. 435) and it has become an important phenomenon in the tourism sector since (Chen & Chen, 2010). This new popular form of alternative tourism has become known under many names: "volunteer tourism" (Henderson, 1981), "volunteer vacation" (McMillion, Cutchins & Geissinger, 2006), "mini-mission" (Brown & Morrison, 2003), "mission lite" and "pro poor tourism" (Ashley, Roe & Goodwin, 2001; Hall, 2007), "vacation volunteering" and "altruistic tourism" (Singh, 2002), "service based vacation", "participatory environmental research tourism (PERT)" (Ellis, 2003b) and "voluntourism" " (cited in Chen & Chen, 2010, p. 435). According to the Association for Tourism and Leisure Education (2008) the volunteer tourism market reached 1.6 million volunteers in 2008 who spend between USD 1.7 – 2.6 billion (Chen & Chen, 2010). Wearing and McGehee (2013) argue that the impressive rate at which volunteer tourism grows can be found simply on the World Wide Web; they further state that in April 2008, a Google

24

search for the words 'volunteer tourism' returned an estimate of 230,000 hits and four years later, in April 2012, the same search returned approximate 4,850,000 hits, further adding that a growth like this, makes the volunteer tourism segment worth "a closer look" (Wearing & McGehee, 2012, p. 120).

According to Wearing and Neil (2001) *"tourism is a complex experience, often involving subtle interaction among the tourists, the site and the host community"* (Wearing & Neil, 2001, p. 233). Further on Wearing (2001) defines volunteer tourists as *"those tourists who, for various reasons, volunteer in an organized way to undertake holidays that might involve aiding or alleviating the material poverty of certain environments, or research into aspects of society or environment"* (Wearing, 2001, p. 1). Notions of altruism and self-development often mixed with the desire of working towards a cause the volunteers believe in stand at the foundation of the volunteer concept (McIntosh & Zahra, 2007).

3.2.2. Who is a volunteer tourist?

There is no definition of who is and who isn't a volunteer tourist and some people may even look at this term as an oxymoron, since tourism is perceived as a holiday, a way to relax and escape, and the volunteer term refers to a desire to help, to work towards achieving a goal and is associated with altruism (Butcher & Smith, 2010). Callanan and Thomas (2005) divided volunteer tourists into three categories: shallow, intermediate and deep (Chen & Chen, 2011). This classification is based on the level of involvement, the duration of the volunteer experience, skill requirements, their contribution towards the host communities and their personal motivation (Chen & Chen, 2011). Brown and Morisson (2003) identified two types of volunteers: the ones that are willing to spend most of their time volunteering – volunteer tourists; and the ones that devote only a small part of their time – vacation minded volunteers (Chen & Chen, 2011). During her research Coghlan (2009) identified three types of classification based on age, that are used in tourism research: baby boomers (born between 1945-1964), generation X (born between 1965-1979) and generation Y (born after 1980) (Coghlan, 2009). Lo and Lee (2011)

state that the volunteer tourism market is targeting generation Y in particular, including students who go volunteering while on holiday or the ones that take a gap year in order to experience the world (Lo & Lee, 2011). Strass and Howe (2008) add that the generation Y is better educated, has a better knowledge of using the internet and they are supported by their parents for a longer period of time (Strass & Howe, 2008) and they tend to be more aware of sustainability and global problems (Pearce & Coghlan, 2009). In the recent years, an increase of people from the baby boomers generation want to experience a volunteer experience, mainly because they "have a strong interest in a particular cause, project or subject area that may be related to an earlier hobby or careers (Lo & Lee, 2011, p. 327).

3.3.3. Motivations and Implications of Volunteer Tourists

Tourists are divided into four groups, sorted by motivation: the individual mass tourist and the organized mass tourist seeking familiarity, and the explorer and the drifter that seek novelty and strangeness (Cohen, 1972). Brown and Morrison (2003) add that volunteer tourists are "frequent travelers" that pursue novelty over familiarity (Brown & Morrison, 2003). Chen and Chen (2011) add that volunteer tourists are closer to the explorer classification of Cohen (Chen & Chen, 2011). Lo and Lee (2011) argue that individuals that poses a strong desire of helping others are more likely to become volunteers (Lo and Lee, 2011). The main motives of volunteer participants consist of altruism and the desire of doing something meaningful, however Brussell and Forbes (2002) argue that volunteer don't poses only altruistic reasons but also egoistic ones (Lo and Lee, 2011). Other motivations include volunteering together with friends or family members in order to strengthen relationships and meeting new people with similar interests (Lo and Lee, 2011). A number of researchers stated that volunteers tend to be motivated by opportunities of learning more about the environment, thus engaging in conservation work; the possibility of developing new skills, of the immersion into a different culture through interaction with the host community, education opportunities and the possibility of future career opportunities ((Lo and Lee, 2011).

Further motivations may include the possibility of people sharing their thoughts and values with others, boost their self-esteem and gain a sense of self-worth (Lo and Lee, 2011).

Wearing (2001) argues that a true test of a volunteer tourism project is if it successfully creates a genuine relationship between the volunteers and the locals, if it goes beyond the general commodified tourist experience (Wearing, 2001). He further proposes a model to see if the volunteer experience moves towards commodification, resembling mass tourism or it moves in the opposite way of decommodification (Wearing, 2001). The model consists of a continuum line, where commodification is at one end, resembling mass tourism, the host environment is aesthetically consumed, profits go towards non-local companies, and decommodification is at the opposite end: tourists have meaningful interactions with the host community, searching to discover and understand local culture, instead of promoting their own, and economic benefits go back into the community (Gray & Campbell, 2007).

The relationship between guests and locals take place with the context of 'Otherness', which is "*a strategy for interpreting a cultural difference*" (Kirillova et. al., 2015). The concept of the 'others' refers to the way the guest sees the local and vice-versa, someone that is different from me (Cave, 2005). Maoz (2006) states that this process results in 'the mutual gaze', a concept meaning that both the host and the guest are simultaneously gazing at each other, thus influencing one another (Maoz, 2006). Since the gaze represents a mental perception, these interactions can be referred to as cultural encounters (McIntosh & Zahra, 2007) and transactions (Stringer, 1981) that take place into the context of the Otherness (Kirillova et. al., 2015). Brown (2013) argues that cross-cultural understanding is thought to be achieved as a result of the above mentioned reflection (Brown, 2013). Further on, Yashima (2010) mentions that if the interaction between hosts and guests in between two equals then there is friendship potential and less possibility of stereotyping (Kirillova et. al., 2015).

3.3.4. A critical view on volunteer work

It has been argued that volunteer tourism represents an optimal form of tourism, which is creates value for everyone involved (Guttentag, 2011). Guttentag (2011) further states that "in volunteer tourism , tourists supposedly are no longer uncaring hedonists, but rather compassionate ambassadors of goodwill, and host communities supposedly are no longer objects of exploitation and commodification, but rather respected equals and grateful recipients of needed assistance" (Guttentag, 2011, p. 69). Volunteer tourism has been thought of and presented by researchers as the "antithesis of mass tourism and all the problems frequently associated with it" in the vision of Guttentag (2011). Daniel Guttentag further mentions that even though researchers (e.g. Cohen, 1989; Butler, 1990; Wheeler, 2003) have been criticizing alternative tourism, somehow volunteer tourism escaped most of the criticism and managed to somehow keep its image as "tourism at its very best" (Guttentag, 2011, p. 69) – consisting of ideals such as local development, sustainability, community participation, empowerment, cross-cultural exchange and environmental conservation (Guttentag, 2011). Although a multitude of research papers and articles argue about the various benefits of volunteer tourism, Guttentag (2011) states that even though these benefits should not be ignored, more in depth critical analysis should be done on the benefits that are generated form volunteer tourism: (1) the outcome of the work done by volunteers, (2) the personal changes they go through and (3) the cross-cultural exchange that takes place between the host community and the volunteers (Guttentag, 2011).

3.3.4.1. Outcomes of volunteer's work

Volunteers often come from developed countries and work in underdeveloped ones, thus volunteer projects are seen to offer a great form of help towards the less privileged communities, but Guttentag's concern is with the long-term impacts that these projects have. One of his main concerns is the dependency factor; if a local community gets used on always receiving external help, this might affect the host community to develop in a sustainable manor, thus making them vulnerable, since

volunteer project can stop at any given time (Guttentag, 2011). McGehee and Andereck (2008) during their investigations into volunteer work in West Virginia and Tijuana, also found that dependency can be a major concern as an impact of volunteer tourism (McGehee & Andereck, 2008). Another negative aspect related to the work the volunteers do is the possibility of fewer local people being employed; since the volunteers work for free, there might be a decrease in the demand of local people for jobs done by volunteers, such as English teachers, construction workers or other kind of work that volunteers can do (Guttentag, 2011). Not to mention that volunteers, in general are unskilled workers, sometimes recent highschool graduates that might not be performing at their best (Guttentag, 2011). As Brown and Morrison (2003) state many volunteer projects don't require past experience and to think that the volunteers pose some kind of native skills would be improper (Brown & Morrison, 2003). Despite such concerns, the limited research regarding the host community's attitude towards the volunteer programs resulted in a positive result, but still Guttentag (2011) argues that it would be a mistake to assume the results to all the volunteer projects across the world (Guttentag, 2011).

3.3.4.2. Personal changes experienced by volunteers

Many scholars strongly appreciate the opportunity that volunteers have to experience regarding personal transformation (Guttentag, 2011). According to Wearing (2001) *"the most important development that may occur in the volunteer tourist experience is that of a personal nature, that of a greater awareness of self"* (Wearing, 2001, p. 2). Following different researchers through time it can be seen that these personal developments are of various types: *"enhanced personal awareness, increased confidence, greater self-contentment (Wearing, 2001); personal growth, a rejection of materialism (Brown, 2005); increased interpersonal, problem solving and communication skills (Jones, 2005); a broadened perspective on life, a greater sense of social justice and responsibility (Zahra & McIntosh, 2007)"* (cited in Guttentag, 2011, p. 71). These developments of self would be earned at the expense of the local community, thus not differing from what the main purpose of

volunteering stand against, should the work be in any way detrimental to the host environment (Guttentag, 2011). Furthermore, Guttentag argues that these personal transformations should not be seen as something that will happen each and every time to all the volunteers. Brookes (2003) argues that only the idea of these personal traits being flexible enough to be transformed by a brief volunteer encounter, yet, strong enough that will last a lifetime, is somewhat contradictory (Brookes, 2003).

3.3.4.3. Cross-cultural exchange

McIntosh and Zahra (2008) state that through volunteer tourism, because of its intense social interaction, a new relationship between volunteers and locals is created, one that is genuine, engaging, creating and mutually beneficial (McIntosh and Zahra, 2008). Guttentag's (2011) thinks that some of the personal volunteers' transformations may result because of these new, strong relationships between volunteers and locals (Guttentag, 2011). Volunteer tourism is perceived as the ideal setting where these intercultural connections can flourish partly because it is thought that through volunteer tourism an "environment in which power is shared equally between tourists and hosts" (Guttentag, 2011, p. 71) can be created. Guttentag (2011) argues that an environment where a privileged group uses its time and resources to teach an underprivileged group cannot be considered ideal for an equal-power relationship and further states that there's even been some researchers stating that it is just another form of neo-colonialism (Guttentag, 2011). Another impact observed through cross-cultural exchange is related to poverty; volunteers tend to be put in social environments where they can observe up close poverty and suffering, thus making them think about their own lives and "*possible inspire action against global inequalities*" (McGehee and Santos, 2005; cited in Guttentag, 2011, p. 71) as some researchers state (McGehee & Santos, 2005; Zahra & McIntosh, 2007, Lepp, 2008). However, Guttentag (2011) writes that many volunteers tend to romanticize this issue by only focusing on the happiness of the 'others' and this 'poor-but-happy' mentality instead of motivating them towards

changing it, it justifies it (Simpson, 2004). Cross-cultural exchange has been appraised for creating mutual cultural respect and preventing stereotyping (Jones, 2005; Lepp, 2008). However, in some cases, it has been argued that instead of preventing stereotyping, it reinforces them (Raymond & Hall, 2008). The close contact between volunteers and locals has been favorable for cross-cultural exchange, but it this exact contact that may also lead to less desirable intercultural exchanges, such as the influence from volunteers in term of cultural values and items of wealth (Wall & Mathieson, 2006).

Positive impacts of volunteer tourism are beneficial and inevitable, but so are the negative ones, thus further research into how these impacts can be avoided is necessary. Guttentag (2011) argues that far too much research has been put into investigating volunteers motivations or benefits of the volunteer projects, but few studies examined volunteer tourism from a host's community point of view (Guttentag, 2011). This project will further analyze the impacts that a volunteer organization, VP Bali, run by a woman - social entrepreneur, Kimberley Vanderheyden, has on the local community of Ubud, Bali.

4. Analysis

4.1. The role and implications of a social entrepreneur

This chapter of the analysis follows the first research aim of this project: *What makes a person a social entrepreneur?* To better understand the impacts of social entrepreneurship on a local community, at first, we need to understand who can be named a social entrepreneur, what drives them to become one and what challenges they face along the way. What is their motivation to spreading change? That is why in the beginning of this paper, in the introduction chapter, Kimberley's Vanderheyden story is told as it is revealed from her interview.

Zahra et. al. (2009) states that "*social entrepreneurship relates to exploiting opportunities for social change and improvement rather than traditional profit maximization*" (Zahra et. al., 2009, p. 521). As it is revealed in the introductory

chapter, Kimberley's interest is in real social change, in creating better opportunities for the Balinese children and not in creating profit for herself. Spear (2006) argues how a wide range of motives can inspire ordinary people to create and operate organizations that address personal issues, thus becoming a social entrepreneur (Spear, 2006). In this case, this argument is completely true, since Kimberley's motivations were in fact diverse and she succeeded in creating an organization, fighting for what she believes can lead to a better future of the Balinese society. According to Ruebottom (2013) there are two criteria for what makes a true social entrepreneur: "that a social transformation goal is intrinsic to their mission and the enterprise serves a community in need" (Kimbu and Ngoasong, 2016, p. 66). VP Bali is committed to offer a chance at a better future for the Balinese children; the founder of the organization strongly believes that through education children have a better future ahead of them. One of the core values of the organization is that everything is done with respect towards local culture, thus not disturbing their local environment but help grow it in a sustainable way.

Taking into consideration that one of the fastest growing niche tourism markets in the world, volunteer tourism, consists of tourists that pay a certain contribution in order to assist in development or conservation projects (Mostafanezhad, 2014), Kimberley made a right choice in developing VP Bali. Her goal of creating a better future opportunity for the Balinese children starts with people that want to dedicate their time and money towards that goal, and since, volunteer tourism is on the rise, there wouldn't be a better opportunity than the present. According to Bloom and Dees (2008), "*Social entrepreneurs not only must understand the broad environment in which they work, but also must shape those environments to support their goals, when feasible*" (Bloom & Dees, 2008). With this in mind, looking at what Kimberley has accomplished so far: creating and operating a successful volunteer organization that has strong ties in the local community and beliefs that the only way to grow is at the same pace as the community, "Our volunteer programs in Bali are tailored so that it synergies with the traditions and customs upheld by the local community. In doing so, we grow with the community."

(http://volunteerprogramsbali.org/about-us/our-story/), it can be argued that Kimberley is on the right track as a social entrepreneur. By seeing an opportunity where others miss to do so, by taking a chance to a new approach and by creating sustainable solutions to change towards better the community they live in, social entrepreneurs are often seen as agents of change (Peredo & Wurzelmann, 2015). One of the most sought after goal for social entrepreneurs has been poverty alleviation (Bornstein, 2004) and social entrepreneurs believe that this change can happen through education, training, empowerment and by giving the local community the possibility to get more involved in their work (Bornstein, 2004) and this is exactly what is happening in the case of VP Bali, first because of their free English classes, then of the workshops and events they provide and support for and by the community, thus helping empowering the local community (Interview with Kimberley Vanderheyde, 2015). By seeing an opportunity where others miss to do so, by taking a chance to a new approach and by creating sustainable solutions to change towards better the community they live in, social entrepreneurs are often seen as agents of change (Peredo & Wurzelmann, 2015), thus, based on the facts above, Kimberley Vanderheyden can be considered an agent of change.

To be possible for entrepreneurs to create systemic change, Bloom & Dees (2008) identified four practices, also known as the "Four C's": Coalitions, Communications, Credibility and Contingencies. Coalitions refer to the fact that one single social entrepreneur needs capable partners in order to achieve their goal (Bloom & Dees, 2008). In the case of VP Bali, Kimberley first found Komang Ayu Sukaningsih, which helped her establish the very important connection with the local community and helped her in all the aspects of the venture, thus becoming her right hand. Further along, other people that had the same desire and passion as Kimberley (Yaya Sawitri, Julie Vd Meer Mohr, Dharma Agasita , Ami Sulasmi, Tutik Kastari, Antonia) joined or helped the organization to achieve its goals. Further in their explanation of the Four C's, Bloom & Dees (2008) state that "*the key to effective communication is for social entrepreneurs to frame the issues so that they help build support for their cause*" (Bloom & Dees, 2008, p. 52). As

Kimberley stated in her interview, at first it was quite difficult to make people understand what I want to accomplish, how I want to accomplish it and why this is good sustainable solution, but after some time people started listening and in time VP Bali grew into what it is today. The third C, credibility is about convincing others that a social change is needed and the one proposed by the social entrepreneur will work. The advice is to start small, so that people understand that it is a viable change, and then move forward (Bloom & Dees, 2008). As a social entrepreneur, Kimberley started with one school, which was part of a project of a different organization, then moved to another school where she had help from the local community and now, apart from the programs in schools, she is also building a school for the children with disabilities and started a recycling campaign. This demonstrates her ability to assess the scale of things to be done and the time for everything. The contingency nature of social entrepreneurship is still being looked upon; unfortunately it is very hard for social entrepreneurs to forecast how the stakeholders will react to the change and what implications that might have, as Bloom & Dees states "creating systemic change is often an experimental and learning process" (Bloom & Dees, 2008, p. 53). Because of this, it is important for social entrepreneurs to plan ahead and be prepared to react in a way that ameliorates the situation created; that is why is also a good idea to start small so you can see the chain reactions that happen (Bloom & Dees, 2008).

Pearce and Doh (2005) argue that one crucial element for achieving success in the social entrepreneurial environment is the ability of building collaborative relationships (Pearce & Doh, 2005). When Kimberley arrived in Bali she met a woman, who was working for a big volunteer organization and was overseeing a volunteer project at one of the villages' school. After they got to know each other, she told Kimberley that she should take over the school, because their programme was ending and it would be a shame not to be continued. She said that because Kimberley had all the right characteristics (she was coming from a business education, she was passionate about children and helping them to have a better future) she would for sure be successful. As Kimberley said *"She wasn't wrong, the*

village was actually the first one that I partnered up with and from there on I started doing schools independently" (Interview with Kimberley, 2015). Kimberley's ability to create and maintain important social relationships that help her initiative is also observed when she befriends Antonia, a teacher living in Bali, which eventually will help her with implementing a new curriculum for the English classes. A social entrepreneur knows how important every connection can be for their venture so they never waste an opportunity.

One of Kimberley's most important goals as a social entrepreneurship is to take into consideration the Balinese culture every single step. As Peredo and Wurzelmann (2015) state, too often local communities don't have the option to get involved into projects, thus making the end goal of a beautiful synergy between local development, ecotourism and nature conservation not possible. As a social entrepreneur that wants to empower local communities, Kimberley understands how important the involvement of the local community is to her business and that without it, none of her goals would be achieved. York (2000) also argues that direct participation of the local community in the planning and implementation phases of a programme often leads to a minimization of the negative impacts (York, 2000). The organization VP Bali employs only local people, most of them women, in order to help with the programme's development, the negotiations with the local communities and with the volunteer coordination.

When doing the research for this project, eleven volunteers got interviews and one very important aspect came up every single interview: when asked why they chose VP Bali, all of them responded without any hesitation that it was because of Kimberley. According to Zahra et. al. (2009) *"one of the greatest skills of many social entrepreneurs is their ability to inspire and mobilize the efforts"* (Zahra et. al., 2009, p. 523) of their partners, employees and volunteers, in order to achieve their desired social change (Zahra et. al., 2009). It is clear that Kimberley serves as an inspiration to others because of her qualities and efforts that she puts towards her organization. Further they all explained that out of all the other organizations that they sent out e-mails, VP Bali was the fastest in responding and answering all

of their questions, thus making them feel at ease and developing a sort of connection with Kimberley. They trusted that this organization was the right choice for them because of the impact Kimberley had on them. One can feel her passion and commitment even through a single e-mail plus that by answering every single inquiry herself, one gets a feeling that she is highly committed to the cause. Another factor influencing the decision of the volunteers in choosing the organization was the transparency factor. VP Bali explains in their organization's webpage exactly how the money gets collected and how they are divided and she highly emphasizes that it all goes back to the community. All the volunteers stated that this was very important as well. To be able to understand where all of their contribution is going, because, in general, in other, bigger organizations, the contributions were significantly higher (more than double) and there was no explication of what happens to them.

Altinay et. al. (2016) state that even though social entrepreneurship has many positive aspects, it also has a 'dark side' consisting of the numerous challenges one has to go through in order to establish their social organization (Altinay, 2016). In the early beginning of her volunteer project, she mentions that she was doing it all by herself. Created the organization, negotiating with the local communities, hiring the right people for the job, helping local families to set up homestays (term used in Bali for local accommodation) for the volunteers, picking the volunteers up from the airport (roughly one hour) and driving them back to their accommodation. Networking and identifying the right stakeholders for the organization together with dealing with hostile business environment are identified by Tanusia et. al. (2016) as social entrepreneurship related barriers (Tanusia, et. al., 2016). Being a small island in the process of developing, Bali can be a difficult environment to start up a business. One of the biggest challenges was to find local staff with a relative good level of English, to help her in programme negotiations with local villages and to train them to become volunteer coordinators. As mentioned in the theory part, identifying the right stakeholders and networking is crucial for an entrepreneur (Altinay et. al., 2016). The challenge not only consists in

finding the right people but to also persuade them of your true social purpose and the process of creating social change beneficial for their local community, thus creating relational trust, without which there wouldn't be the possibility of exchanging resources nor generating social value (Lettice & Parekh, 2010). As Komang states in her interview, in the beginning she wasn't sure if it is a good idea to join Kimberley's organization, but after listening her motivations the way she wants to implement the social change and they way the money would go back into community, Komang got persuaded to join the organization and to become Kimberley's right hand. In her interview she also mentions that she is in charge of introducing the programme to the heads of local villages and of the financial section of the organization. Another barrier represents the corruption factor, which is, in general, present in emerging economies (Uhlenbruck, 2006). As a social entrepreneur that creates and operates her own volunteer organization, Kimberley mentions that corruption takes different form in Ubud, Bali. First it is mentioned the utility (water, electricity and cleaning) bill for the entire school where the Eglish classes are held; second all the donations to the local temples for every ceremony and last but not least towards the government's representatives (Interview with Kimberley Vanderheyden, 2015). Kimberley mentions that the experience in the beginning was nothing like it is now, because having such a passion for what she was doing, she would also let things get to her, "I would go home crying every day" (Interview with Kimberley Vanderheyne). As mentioned before, she couldn't believe that some of the people volunteering would not share her passions so strongly or there would always be some challenges with the local community. Part of a big challenge related to establishing local connections was the fact that she was a woman. In her interview she states: "*Not only I am a woman, but I am also white, which makes everything worse!*" (Interview with Kimberley Vanderheyden, 2015). A number of researches (Bernard & Victor, 2013; Benjamin, 2012; Gayathridevi, 2014; Mwobobia, 2012) argued that socio culturally induced constraints (stereotypes, discrimination and isolation) are challenges that women entrepreneurs are facing all around the globe (Tanusia, et. al., 2016). Another challenging aspects refer to the

volunteers and the way they interact and respect the host community; in her interview, Kimberley mentions that if one of the volunteers or one of the interns doesn't follow the local customs and traditions, then she will take the blame for it; the local community will keep her responsible and it can lead to taking the children out of the programme, so, as she mentions, it contributes to the stress of running an organization in Ubud, Bali (Interview with Kimberley Vanderheyden, 2015). Kimberley explained that it took time until things got to where they are now and that she worked very hard to be able to be seen as part of the community in Bali and she still does, it is a continuous process but now she is not alone anymore, she has local Balinese people working with her at the organization, others (as the owners of the homestays or the drivers for the children) collaborating with the organization and interns that are helping her with the marketing segment.

During her TED Talk, Willemijin talkes about unreasonable people and how these are the real social entrepreneurs: "*I believe we need more unreasonable people (…) We urgently need to find new solutions to these challenges, and I believe these unreasonable people, these social entrepreneurs play a key role in creating that change, that progress, because entrepreneurs choose to see opportunities where other people see intangible problems, they chose to swim against the stream, to be unreasonable to try new business model, to create innovation.*" (Willemijin Verloop, TEDxUtrecht, 2014) Based on this mindset, Kimberley may very well be called an unreasonable person because against all odds she started a successful organization in Bali. At first, her family said she was crazy to leave everything behind in order to pursue what made her happy, but she didn't let anything stand in her way. That takes courage, to move to the other part of the world and start a new life, without knowing anything about the culture and the way of life over there. But as she mentioned things had a way of working out for her and she was able to create something with a real meaning for her and for those around her, despite the challenges she had to face as a social entrepreneur in Bali. This story of Kimberley, as a social entrepreneur can be looked at in relation to the theory on women empowerment, where it says that the empowerment is supported by the ability of

38

being able to make choices and live the life one's choosing (Kabeer, 1999). Of course in Kimberley's case it's not about being empowered, because she wasn't oppressed to begin with; but this is used solely to understand how someone from a developed economy is free to make whatever choices they feel good with, whereas many women from developing nations, don't have this luxury. The role of social entrepreneurship in relation with women empowerment will be further discussed in the last chapter of this analysis.

4.1.1. Sub-conclusion

Listening to Kimberley's story and how she is influencing the people that want to work as a volunteer, to make a difference and to help, even in the smallest way possible, there is no doubt that she can be called a social entrepreneur. A social entrepreneur is someone who not only creates social change but also influences others to do so as well. Melody Hoseinni states in her TED Talk, The social enterprise revolution, that *"Social enterprise is when your heart and your mind work together"* (Hoseinni, 2013). When someone is passionate about what they are doing and their goal is creating social change and not making money, when they want to do something for others and inspire change; that person is a social entrepreneur, and, Kimberley Vanderheyden is one.

This project is oriented towards finding out how social entrepreneurship impacts the local community. In this case, VP Bali is the social enterprise and the local community consists of the Balinese people residing in Ubud, Bali. This part of the analysis was able to show that Kimberley Vanderheyden, the head of the VP Bali organization, is a social entrepreneur motivated to make a change in the social environment of Ubud and that her work has numerous ramifications as it will be further discussed in the analysis.

4.2. The relationship between volunteers and local communities as it is enabled by the volunteer organization

One of the aims of this project is to understand the relationship created between the volunteers and the host community and how the organization is involved. Giving the fact that little research has been done on the relationship between the volunteers and the local communities (Kirillova et. al., 2015), this paper wants to bring new data relevant to this angle.

4.2.1. The importance of volunteers and the role of the volunteer organization

Why are the volunteers' experiences relevant to this project? The volunteers are relevant because first of all, without them there wouldn't be any contributions, so there would be no money. Kimberley's organization needs funds (contributions, donations) in order to develop her projects. Second, volunteers are not there just because they bring money into the community, they are not seen only as a cash cow (term used in economy) but they contribute to the empowerment of the local community. They bring new ideas on how the organization should move forward, relate the experience they had with things that can be improved and they are having a direct impact on the children. It's important to understand that this whole social entrepreneurship is a process. It starts small with one idea, one goal, one dream and grows into bigger goals in the process. Coming back to volunteers, Kimberley's interest is that they have a good experience as well, they become part of VP Bali's family, thus becoming part of something bigger than themselves. As Yaya mentions in her interview, her role as a volunteer coordinator was to make the volunteers feel welcomed, introduce them to Balinese culture, since it would be expected to be cultural differences and to help them with their teaching experience. During her interview, she would stress the importance of the Balinese culture and how she needed to make sure the volunteers respect it while also having a good experience teaching.

The volunteer, as mentioned earlier, are not there just to provide money, but also to provide change. As this is a process, change is a key factor in making the

social venture better with each experience. For example, through participant observation, a change was noticed when doing research for this project. Up until that point classes were done by the volunteers based on a folder (each class had its own folder) where it was mentioned what all the other volunteers taught before, without any direction of what should be done next or in what way. Soon the volunteers (which were observed for this study) starting feeling a bit frustrated and without a clear direction. Palacios (2010) and Zavitz and Butz (2011) noticed as well that some of their respondents felt like they weren't contributing enough, thus feeling frustrating with the volunteering experience. Similar results happened in Ubud, as volunteers stated in their interviews that those folders were not really helpful because you could not understand the level the class had or it made you think that they already knew some subjects, but in class you would be surprised to notice that was not the case, especially because the children were not on the same level, even though they were in the same class. They didn't feel that the teaching was very good organized, many saying it was lacking structure, but, as mentioned before, what makes a social entrepreneur is the way they react to problems. In the VP Bali's case, Kimberley held a meeting with all the volunteers and explained that a new curriculum was created, with teacher sheets for each of the classes, presenting the subject it needed to be taught and ideas of how to present it. This was more similar to a curriculum at a normal school. The volunteers said that this was a great step forward and they were very happy to be there when this change took place. Kimberley explained that this was possible because a teacher, Antonia, with experience moved to Ubud a couple of months ago and because of the friendship created between them and Antonia's desire to help the children, she dedicated a lot of her time on preparing this curriculum. Kimberley took action and through inspiring others to help, she managed to create a new structure and a new curriculum for the English classes. This shows that, not only Kimberley takes her role as a social entrepreneurship serious but she also has the ability to avoid making the volunteers disengage from their work. VP Bali is confronted with many challenges every day and what makes her a good leader of it, is the way she reacts

to those challenges. As a good social entrepreneur, Kimberley understands that in order for change to be successful, it needs to go both ways. She alone, could not accomplish all this change. She needs people that want to help, not only for the money but also for the knowledge they bring with them. As Palacios (2010) states "reciprocity and mutuality are the real sources of value production" (Palacios, 2010 p. 25). The volunteers, first need to respect the local culture, to embrace it and maybe, take a bit of it with them home. Learning is both ways: they teach English to the children and the children teaches them simple values like modesty, humility and to be happy with what you have.

Wearing and McGehee (2013) argue that a key factor in maximizing good practice represents the organization that offers the volunteer placements (Wearing & McGehee, 2013). VP Bali was created to help empower the local community of Ubud, Bali. Its values and mission have not changed in any way since the beginning, just its programs and events evolved with the help of local communities and volunteers. In order that the goals of the organization to be achieved, Kimberley gets involved in every aspect of the organization and makes sure it all goes as planned. VP Bali's mission states that with the help of volunteers, the organization provides English classes and events to empower the Balinese children and their community, and, this is done by having "the utmost respect for the Balinese culture and traditions" (http://volunteerprogramsbali.org/about-us/mission-vision/). Through participant observation it was noticed, this, to be true. Kimberley and everyone working with her remind the volunteers, with every chance they get, how important local culture is for the Balinese people and how they want the volunteers to respect it. Not only local Balinese people are keen on sharing and explaining their customs and traditions with the volunteers, but also (as it was observed through participant observation) volunteers showed a real interest in learning about it. Kimberley and the volunteer coordinators try to get the volunteers access to ceremonies that takes place in Ubud and are connected to someone of the VP Bali's community. Volunteers got a chance to participate in cremations ceremonies (equivalent to a funeral), wedding ceremonies and other

festival type event that are a part of the daily life in Bali. As Palacios (2010) states volunteer tourism organizations can have the potential to act either as a catalyst for positive socio-cultural change or as one to facilitate dependency and neo-colonialism (Palacios, 2010). These interactions help build the cross-cultural exchange between volunteers and the host community that will be discussed further down in the analysis.

Volunteers have a big role in the outcome of the volunteer experience. Not only that without them there wouldn't be any funds for Kimberley to do her projects, but also they bring positive change with them. Atkins (2012) suggests that the volunteers should be assessed before the trip so there can be a better match between the volunteers and the local environment, thus assuring a better experience for all stakeholders (Atkins, 2012). One very important aspect to be considered is the sensibility of children and how easy they are influenced, so Kimberley needs to be very careful in selecting the volunteers. During her interview, when asked about volunteers motivations and how did it affect their participation in the project, Kimberley explained that it is true that not all volunteers have the same altruistic motivation, they are not there only to do good and learn about Balinese cultures and to learn from them, but some of them just want to "tick that box" (Interview with Kimberley Vanderheyne) but even those can be turned around and that in general, this is a rare encounter, because she personally selects the volunteers after looking into their motivation, what they did before and also through skype interviews. This important aspect of selecting the volunteers is further argued by McGehee and Andereck (2008) whose argument is the fact that volunteer organization should act as gatekeepers between the volunteer tourists and the local community.

Coghlan (2015) states that in order for the volunteering process to go well, one needs to understand "how and when volunteer tourists regard themselves as volunteers and when they adopt the persona of a tourist" (Coghlan, 2015, p. 48). This could be argued by the way the teaching schedule of the volunteers is constructed by the organization. The teaching schedule consists of four days

teaching (Monday to Thursday) in the afternoon, from 13:30 to 17:00, two classes of ninety minutes each with half an hour break (used usually to play games outside with the children and talk with the other volunteers) with three days break (Friday to Sunday). This is, in the perception of the volunteers, a really good way of balancing the volunteer work with the desire of bonding with the other volunteers and travelling somewhere on the island together to discover more of its beauty and its culture. Mustonen (2005) acknowledges the way volunteers change from one role to the other, but states that this is part of the experience as "the roles of the volunteer tourists are prone to fluctuate between conventional and altruistic tourists" (Mustonen, 2005, p. 165). This shows that Kimberley truly understands the needs and desires of the volunteers and she took everything into consideration when implementing each step of the volunteer programme. The schedule is important so that they can delimit the time use volunteering and the time used travelling, because at the core of the desire to volunteer stand both the desire to help and know other cultures as well as the desire to travel and see the sights. Regarding the volunteers that maybe come for their CV or their own personal satisfaction, Pria (one of the older volunteers) mentions in her interview that it is still fascinating that young teenagers want to come and be a volunteer instead of partying all day and all night on a beach somewhere (Interview with Pria, 2015). In her opinion solely the fact that they are spending their money on the experience of volunteer is a step in the right direction for them.

Coghlan (2015) argues that volunteers should be encouraged to take their sightseeing trips early in their volunteer experience so that when they return back home, they still feel a part of a group of global volunteers, rater than just a simple tourist. The volunteers' interviews for this research stated that one of their desires of participating in a volunteer organization was so that they are able to meet other people 'like them' (people that want to help others less fortunate, while they travel to new places and discover new cultures). Through participant observation it was noticed that giving the fact that from Friday to Sunday there were no classes, the volunteers went together in little weekend trips to discover more about the island

and to enjoy each other's company, to bond. This observation adds to Coghlan point of early excursions, because in her perception, these were done by themselves and not as a group; but if you take into consideration both of her statements (it is important to understand when volunteering stops and when tourism begins, and the one above) one can argue that Kimberley did a very good job in thinking how to solve these issues by giving free time every week to the volunteers, thus encouraging them to have weekend trips together as a group, so the feeling of belonging to a group grows and stays with the volunteer even after the placement is over.

4.2.2. Possible impacts of volunteer tourism

Volunteer tourism has been appraised in the tourism literature "*as a promising sector of tourism that can benefit both tourists and host communities*" (Guttentag, 2009, p. 537). The objective of this project is to find out what are the impacts that affect the local community; in this case the local community is formed of the people residing in and around Ubud, Bali. In order to help answer the project objective, a further critical look needs to be addressed upon the implications that volunteer projects have.

4.2.2.1. Critical assessment of the outcomes of volunteer work

As it was discussed in the theoretical chapter of this project, just because a community hosts different volunteer projects, it should not be automatically assumed that there will be only benefits for the local community (Guttentag, 2009). VP Bali is a volunteer organization that promotes through education, a better future for the Balinese children, while taking into consideration local customs and values. But, actually, Guttentag (2009) argues that the simple presence of the volunteers could have a negative impact on the local labour demand and may promote dependency (Guttentag, 2009). In the case of VP Bali, the volunteers work consists in teaching English to the children, if it is considered Guttentag's argument of lowering demand for the local labour, it should be stated that in the small

community of Ubud, there aren't many local English teachers and the volunteer's program of teaching is after the regular school hours, as an extra class for the children. One positive aspect of the English teaching in Ubud, would actually be that in the future, the children will grow up learning English, thus they could become local teachers at some point. Another aspect Guttentag (2009) takes into consideration is the unskilled labour factor, that implies that the volunteers are not qualified in the jobs they perform. Through participant observation it can be stated that in general, participants in the volunteer program rarely have any teaching experience, thus it can create a hostile work placements if the volunteers feel they are not up to the task. Kimberley, the head of VP Bali, took this aspect into consideration when, with the help of a teacher, she created a curriculum and teacher sheets for every class, thus minimizing the risks of the volunteers having a frustrating experience. One other very important outcome of the volunteer work could be, as argued by Wearing (2001) and McGehee and Andereck (2008), the cycle of dependency. Volunteers not only work for free, so they represent free labour, but they also pay a contribution to the organization for the opportunity to be part of a volunteer project (Guttentag, 2009). This is truly an important aspect that may result in any local environment that hosts volunteers, and it can also happen in Ubud, Bali. Kimberley counts on the contribution from the volunteers so she can continue her different projects, and a lot of other people benefit from the volunteer tourism. Since it is still a type of tourism, volunteers do spend their money in their free time in the local community. Should the influx of volunteers decrease, it wouldn't affect only Kimberley's organization but also the local families that offer accommodation, the drivers, the restaurants in the community and many other small tourist related firms.

4.2.2.2. Critical view on the personal changes the volunteers go through

During her interview, Kimberley told a story about a young girl who came in the summer of 2015 and would be more interested in partying and travelling around the island than the volunteer part; Kimberley had a conversation with the

girl, explaining to her that this was not ok and if she wants to continue like that, she will need to stop the programme. The girl, after considering her options and her motivation to be there, she came around and did her volunteer part without any other incidents. Even though Coghlan and Fennel (2009) found that personal benefits gained from the volunteer tourism trump altruistic reasons; this paper, through interviews and participant observation, in the case of VP Bali, does not find it as a negative impact on the local community. As Kimberley, Komang, Yaya and Dharma mentioned in their interviews when talking about volunteers' motivations, they all agreed that it doesn't affect the positive outcome of teaching English. During her research, Palacios (2010) also found out that "personal agendas of the volunteers never seemed to be in conflict with their service and exchange interests" (Palacios, 2010, p. 14), thus reinforcing what the members of the VP Bali stated above. In each of their experience, examples were given of young people who maybe didn't come for altruistic reasons but soon after they met the children and the local people of Bali, their perception changed a bit and they became more involved in the teaching part and less involved in the holiday part.

According to Guttentag (2011), the volunteer experience has a strong impact both on the local community and the volunteers. The transformative nature of the volunteer work has been acknowledge by many researchers (Kirillova et. al., 2015) such as the fact that the volunteer experience had a positive long-term impact on the wisdom, openness and civic attitudes of the different participants (Bailey & Russell, 2010). During their interviews all the volunteers got asked a question about the impact that this experience had on them, if any; and their answers were quite similar and positive, all responding that indeed it had an impact, as Marilyn argued *"No way somebody can come here and not be changed"* (Interview with Marilyn Ramirez, 2015). Reverse culture shock happens when volunteers connect with the host community and as such, they develop new ideas, perceptions and values that are closer to the culture of the host community than their own (Leigh, 2006). Volunteers spoke highly of their experience with the children, considering them to be amazing, positive and "cute and smart" (Interview with Clerk Chakrit,

2015). This experience with the children and having contact with the local community, participating at different ceremonies really made the volunteers to better understand the Balinese culture and to appreciate it. The whole experience was gratifying and it taught the volunteers to be humble, to better appreciate all that they have and to learn that not all material things are important. Tomazos and Butler add that this shock comes to life when volunteers say that "their life story was no longer matching who they were" (Tomazos and Butler, 2010, p. 369). Some volunteers mentioned that it gave them a purpose, they felt like they are doing something useful and that it gave them a better understanding of the world. There are different perceptions of how this experience influences the volunteers, Wearing (2002) states that it gives the possibility of putting too much focus on one's self, whereas McGehee (2002) and McGehee and Santos (2005) write about the possibility of networking and establishing long term connections that result in a better understand of different cultures and makes the volunteers less susceptible to stereotyping (Coghlan, 2015). Among the answers the volunteers had when asked about/if the volunteer experience affected them in any way, some of them said that some changes will be acknowledged once the volunteer experience is over and they will have time to reflect upon it. Others said that the friendships they made through this programme and the memories made in Bali will remain with them all their life, making them remember the kindness people have, which in today's world, is something worth remembering. One clear fact is that "the volunteer tourism experience appears to have a strong impact upon a participant's sense of self, or their identity and how they view themselves in relation to others" (Coghlan, 2015, p. 47).

4.2.2.3. Cross-cultural exchange

As Stoddart and Rogerson (2004) state *"volunteering abroad does not only allow participants to grow but also encourages them to look at their own culture in a different light"* (cited in Kirillova et. al., 2015,p. 383), making them re-evaluate their own traditions, priorities, values and making them appreciate local values. All

the factors mentioned above result in improving cross-cultural understanding (Wearing, 2001). Brown and Lehto (2005) argue that volunteer tourism consider their experience to be an opportunity for them to be immersed into a foreign culture and, such as immersion, as Wearing (2001) states, it can "lead to improved appreciation of other cultures and enhanced cross-cultural understanding" (cited in Kirillova et. al., 2015, p. 384). During the interviews with the volunteers and through participant observation different motivations were observed. All the volunteers mentioned that the interest in different cultures and the possibility of observing local customs and traditions plus the fact that they wanted to be able to help others, was a major contributing factor in applying for a volunteer position. Marilyn (one of the volunteers) also mentioned that, in her opinion, everybody has a personal story, something that makes them want to do good and know more about others, a certain curiosity. She was motivated by the fact that she further intents to major in child psychology and that she always wanted to volunteer somewhere far away from her home, from her comfort zone so she could understand the world better and learn from others. Others had previously volunteered in different parts of the world and it was their way of having a holiday; for them just being a tourist didn't feel right, they wanted to truly discover and try to understand others. Motivations are different but somehow the key factors are the same: wanting to help others, interest in different culture and a desire of seeing the world.

However, Raymond and Hall (2008) argue that cross-cultural misunderstanding and reinforcement of cultural stereotypes could be an outcome, should volunteer tourism programmes were not well managed (Raymond & Hall, 2008). A well managed volunteer programme should be one in which the volunteers are carefully selected by the organization, offering them the right 'tools' for the job, being carefully immersed in the local culture by facilitating access to local ceremonies and local events, by offering them accommodation with a local family, thus daily life of the locals can be observed (all of these were mentioned at some point in this project). As argued before in this paper, VP Bali does all of these, thus ensuring a positive outcome of the cross-cultural exchange.

As mentioned earlier, social entrepreneurship is a continuous process of improving, of doing things better and with every experience, it moves you forward. One relevant example here is when one of the volunteer coordinators mentioned how the children were really shy in the beginning, crying every time a volunteer left, but, with time, they got used with the process and they became more social, started interacting better with the volunteers, they were happy with every departure and every arrival. One point could be that they understood the fact that it is about what happens in between that truly matters. The fact that they have the opportunity to discover different types of teaching, different types of people from all over the world and learn a bit about everyone's heritage is truly a wonderful thing, as Pria states in her interview. In her case (Pria) she mentions that she's been to a private school where she was taught English (originally from India) but she never had contact with a foreigner, until she went abroad; so the fact that these children can meet so many new people that are willing to help them grow as a person, teach them that it is ok to be different and that not everybody is the same, and to give them a chance to a better future, it's an amazing opportunity, which they will understand further on in their lives (Interview with Pria, 2015).

The volunteer label can have an important outcome in terms of social relations, such as the perception that the 'others' have of a person (Palacios, 2010). The way that the community sees tourists is different than the way they see and connect to the volunteers (Palacios, 2010). Balinese people are very friendly and open in general but through participant observation I could notice that they felt closer to the volunteers and they could tell them stories about their lives and ask about theirs (the volunteers' lives) as well. One volunteer (Renee) mentioned after her experience was over that one of the most powerful moments she had during her time in Bali, was when one of the teenage girls came and told some important story about her life, thus trusting and connecting to the volunteer (http://volunteerprogramsbali.org/know-how/testimonials/). On multiple occasions, it was noticed through participant observation, how well the children interacted with the volunteers, how eager they were in class and how happy they were to learn from

the volunteers and especially, for the younger kids, to be able to play new games. Some of the teenage girls also enjoyed dance classes (salsa) from the volunteers, just for 15 minutes towards the end of the class, as a way of relaxing after learning English. The girls were so keen on learning something new and different from their traditional dances, this being a unique opportunity for the volunteer to connect with the teenagers.

4.3. Empowerment of the local community

This chapter wanted to show how important the volunteers are to a social enterprise and how, through them, the organization creates social change in the community. Another scope of this chapter was to show how the community felt about volunteers and about the organization because in order to understand the impacts done by a social entrepreneurial organization on the local community it was needed to understand the relationship between the host community and the volunteers. VP Bali is a volunteer organization based in Ubud, Bali and Kimberley Vanderheyden is the social entrepreneur running the organization. Volunteers are to the organization as tools are to a handyman, probably not the best comparison, but it makes the point clearer. Volunteers are an important part of the organization because they interact daily with the children and with other members of the local community and the organization's impact on the host community wouldn't be possible without the volunteers. Their contribution to the programme and their participation in the programme make VP Bali a reality. Their fees are being redirected back to the society in different forms (this aspect will be further discussed in the next chapter of the analysis) and their presence is valued in relation to the children. Through their interaction with the kids the volunteers not only teach them English but impact them in other subtle ways as well. Because of their diverse background and ethnicity volunteers represent examples of different countries and cultures, thus making the kids less susceptible to stereotyping in the future. Their world (the children's') becomes bigger and more diverse. Volunteers show respect and curiosity towards the Balinese culture, thus making the children

feel proud of their heritage. As mentioned before, this interaction between children and volunteers benefits both parts, there is much to learn, in different ways, from both of them. Kimberley's vision of creating social value comes to life through every member of her 'family'. She mentions in her interview and on her website, this is an opportunity for every member of the community and for every volunteer to become a part of something greater than themselves, the VP Bali family.

4.3. Empowerment of the local community

This part of the analysis focuses of the impacts social entrepreneurs have on a local community. VP Bali is a volunteer organization created and operated by Kimberley Vanderheyden located in Ubud, Bali. The organization is offering volunteer placements as an English teacher, thus hoping to empower the Balinese children. The social entrepreneur is the engine of the organization, thus contributing to creating social change through education. Empowerment through education can be traced back to Freire's (1973) and his efforts to liberate disadvantaged communities in Brazil (Boley & McGehee, 2014). Many researchers has studied empowerment but they found it difficult to agree at one definition so Rappaport (1985) in his study refers to it as "*empowerment is a bit like obscenity; you have trouble defining it but you know when you see it*" (Rappaport, 1985, p. 17).

In 1999, Regina Scheyvens, in her paper: Ecotourism and the empowerment of local communities developed a framework for determining the impacts of ecotourism initiatives on local communities. This project is going to use this framework in order to show the impacts done by social entrepreneurship in the particular case of Ubud, Bali.

As it was previously discussed in the theoretical chapter, social entrepreneurship is "*the creation of social impact by developing and implementing a sustainable business model which draws on innovative solutions that benefit the disadvantaged and, ultimately, society at large*" (Broke & Steiner, 2010; cited in Situmorang & Mirzanti, 2012). Moreover, Broke and Steiner added that social entrepreneurs have an important role in terms of shaping social value in society. It

was argued in the first sub-chapter of this analysis how social entrepreneurs create social value, in particular in the case of Kimberley Vanderheyden. Local communities play a significant role in the Balinese culture. As Kimberley (owner of VP Bali) states, it is very important to understand the central role that the community has in Bali, as it is very different from what people in the West are used to (Interview with Kimberley Vanderheyden, 2015). Since family and community always come first, VP Bali had to take this important factor into consideration when developing their programs, in order for them to grow as an organization. Boley and McGehee (2014) argue that in order for a community to be empowered, first it needs to be included in all aspects of the volunteer process (Boley & McGehee, 2014). In the previous sub-chapters of the analysis this involvement of local community was described and analyzed and it will be further discussed here as well.

The empowerment framework has been created in order to establish the effectiveness of ecotourism projects in relation to the impacts they have on the local community (Sheyvens, 1999). The framework consists of four levels of empowerment: economic, psychological, social and political. The political aspect won't be taken into further discussion because there are no research data to support either empowerment or disempowerment. For each of the other levels, this project will use the knowledge accumulated through participant observation and interviews with the local staff and volunteers.

4.3.1. Economic empowerment

The economic empowerment refers to opportunities (referring to both employment and business) that have arisen due to an ecotourism venture, or, in our specific case, due to a volunteering organization. There are two parts of the economic empowerment this research wants to tackle: one refers to what the organization does with its contributions (income) and the second to the opportunities that are created through the organization. In her interview, Kimberley talks about the distribution of the income. First she explains that at the moment, the income comes solely from the contributions of the volunteers, but there

is a media kit in place to be able to go to Europe and try to get donations from bigger corporation, in order to fund more projects. In her own words, 'everything goes back into the community' (Interview with Kimberley Vanderheyden) as it follows: 80% of the income goes towards helping the local community and 20% towards the salaries of the local employees, which are fair, instead of minimum, including health insurance and benefits. In details, the 80% goes towards: scholarships every month for the students that show most promise, representing their enrolment fee; student of the month award for elementary school children, in form of the necessities needed for school (books, notebooks, pencils); donations towards the school for different purposes (renovation, ceremonies); payment of the utilities and cleaning bills of the school where the English classes are being held; supporting universities fees for young employees; helping build a school in a less advantaged area, donations to the temples for local ceremonies and helping renovating homestays, a term widely used in Bali for local accommodation, for the volunteers (Interview with Komang and Kimberley). Through economic empowerment the cash that is earned by an organization should go back into the community and visible signs of improvements should be noticed and also new job opportunities should arise (Sheyvens, 1999). In the case of VP Bali, as it was presented above, all the contributions and donations go back into community through different channels and only local people were hired by the organization in order to help with the different necessary tasks. The head of the organization, Kimberley Vanderheyden is proud of what she accomplished so far in Bali. Her organization has fifteen employees (September, 2015) out of which thirteen are women. The venture has a steady income (for now), thus the salaries she pays are regular and fair, contributing to the economic empowerment of the society. But as Peredo and Wurzelmann (2015) argue, "*the notion of financial sustainability is a key element to be considered in these types of initiatives*" (cited in Peredo & Wurzelmann, 2015, p. 3) and together with the dependence factor (previous discussed in the second part of the analysis) create a real concern for Kimberley's

organization. Should anything happen on a global scale and tourists would stop visiting Bali, this would have a major impact on her organization.

4.3.2. Psychological empowerment

The psychological angle refers to the local people's optimism towards the future, their ability to take care of themselves and their preservation of culture. Mansperger (1995) states that conservation of traditions for small, unindustrialized societies is of critical importance, in terms of maintaining a group's sense of self-esteem and well-being (Sheyvens, 1999). Within the tourism sector, psychological empowerment "occurs when an individual's pride and self-esteem are enhanced by outsiders" (Boley & McGehee, 2014, p. 86) who value the communities culture and traditional knowledge (Sheyvens, 1999). In order for social entrepreneurship to be a catalyst for psychological empowerment, it needs to build respect for local traditions. First day in Ubud, Kimberley is having an orientation meeting for the volunteers, where she makes sure everyone understands the differences between the Western and Balinese culture and stresses how important it is to follow local customs. Further on, she distributes orientation guides and mentions that failure to following the local norms, results in exclusion from the programme. For VP Bali local culture is of utmost importance because Kimberley believes that by respecting and following their (Balinese) culture, she 'enables them to reach their full potential'   (http://volunteerprogramsbali.org/about-us/mission-vision/).   The introduction into the Balinese culture doesn't stop with only a written guide. Every time there is a local ceremony Kimberley tries to get permission so that volunteers can join. While the researcher was teaching English in Ubud, there was a Balinese wedding of one of Kimberley's friends and all the volunteers were able to join. Komang, Yaya and Tutik (VP Bali employees) came to the homestay of the volunteers with traditional Balinese clothing that consists of a sarong and a lace blouse wrapped together with a cordon on the waist, to help the volunteers get ready for the wedding ceremony. In her interview Komang explains that for the Balinese people their local traditions are very important and even though Bali has

become a well known destination, it didn't change the way they act or feel about their culture. Moreover, the local people are proud to show foreigners their ceremonies and to explain their meaning. She further explains that the kids embrace sharing their culture with the volunteers and they will often invite them (the volunteers) to their local village's ceremonies. Komang states that she and her community are very happy with VP Bali and the volunteers. This can also be noticed from the fact that VP Bali started with three classrooms of children and now they have thirteen classes, which can only mean that everyone's happy with the outcome (Interview with Komang). Through the involvement and appreciation of the local community the relationship between the social enterprise and the community grows mutually beneficial, especially for the strengthening of their self-esteem, which is an important result of the psychological empowerment (Peredo & Wurzelmann, 2015). VP Bali does a great job at respecting the Balinese culture and making sure the volunteers respect it as well. The organization also facilitates cultural encounters between the volunteers and the 'others' every chance it is possible thus enhancing the psychological empowerment. Di Giovine (2010) argues towards the importance of the *"locals strongly identifying with the place and the narrative with which it is imbued for touristic consumption"* (cited in Boley & McGehee, 2014). Psychological empowerment in tourism is about the fact that the local population's pride and self-esteem is enhanced because they 'feel special and believe they have important skills and resources to share with visitors' (cited in Boley & McGehee, 2014).

4.3.2.1. Women empowerment

Researchers argue that the development of small tourism firms operated by women, especially in the developing destinations, will provide them social and economic independence and the possibility of having further impacts on the local community, such as job creation and income generation (Kimbu & Ngoasong, 2016). This is one of the reasons that Kimberley Vanderheyden as a social entrepreneur is an important role model for other women of the Ubud community. Mehra (1997)

argues that because empowerment is about agency and process, women themselves must take the initiative to change (Marlow, 2013) of course, there should be an inspiration to want to provoke that change. For example, one of the other employees, Yaya Sawitri, mentioned that one day, when she was heading towards the school for the English classes, she met with some teenage girls and starting talking with them about how they feel regarding the volunteers; the young girls said that they were intrigued about how much volunteers travel and get to know the world and how nice it was for them to be independent. The conversation ended with a girl saying that she wants to become independent and continue further education after highschool (Interview with Yaya Sawitri). This example shows exactly how Kimberley, as a social entrepreneur, influences, in an indirect, way girls and women

Moswete and Lacey (2015) argue that "*it might be necessary for the empowerment process to be kick-started by organizations that are external to the disadvantaged group or by contact to the outside world*" (Moswete and Lacey, 2015, p. 603). This is exactly how Kimberley's organization can (already have) 'kick-start' the empowerment process. According to Yaya, women in the Balinese community often had only house hold choirs and their education often stopped before graduating from high school. In her interview she mentions that in recent years, due to tourism and outside knowledge, women's role has slightly changed; she mentions that now more and more girls want to continue their education and want to become independent. Yaya mentions that Kimberley's organization is helping with women empowerment through education and employment. Further on she states that Kimberley only hires women in general because she wants to contribute to their empowerment. For example she supports women students through university and offers them a place in her organization so they can learn business skills from her.

4.3.3. Social empowerment

According to Sheyvens (1999) social empowerment enhances the community equilibrium, thus making residents to better connect and begin working together as a community (Sheyvens, 1999). Boley and McGehee (2014) state that is important for residents to have acces to social organization that can facilitate the local quality of life (Boley & McGehee, 2014). The VP Bali organization is a volunteer organization strong embedded into the local community. From Kimberley's interview it is observed how well the local Balinese people connect with eachother and how it all revolves around their culture and belief system. With the help of participant observation, it was noted how helpful Balinese people are with each other. In a different context than the volunteer tourist, one was going on a tour with a local guide, and in Bali, is quite typical that they will try to sell you as many trips or adventures as possible so they will start asking if you need accommodation, transport, a bike or a scooter or if you want to book more tours and local experiences; as it happens the guide asked about needing accommodation for the next trip and when the answer was negative because it was already booked with someone else, than the surprising fact was that he was not upset or disappointed but still happy, so the guide got asked how come he is so happy, since he lost a commission, but surprisingly, he said, that he didn't lose because one of his friends earned that commission, and in Bali they are friends and family and if one is successful than they all are successful. Balinese people have a strong bond with each other that hasn't been affected by tourism, actually it grew stronger. Friedman (1992) states that social power comes in form of skills, knowledge and community relationships, and it is the basis on which psychological and political empowerment take place (Boley & McGehee, 2014). VP Bali encourages local cooperation, thus helping at the social empowerment of the community.

4.3.4. Sub-conclusion

This sub-chapter reveals the direct impacts that social entrepreneurship has on the local Balinese community. Kimberley's actions as a social entrepreneur have

a direct impact on the local community, thus contributing to the economic, psychological and social empowerment of the Balinese community. One aspect of this analysis could talk about the relative economic empowerment that is directed towards the community, since the contributions and donations can be argued to contribute to the dependency factor, thus making the economic empowerment less powerful than it could be. After analyzing the factors leading to the empowering of the community, one could argue that the psychological impact is the most prominent in the case of VP Bali.

5. Conclusion

This analysis was done so that the research question of this project to receive an answer. The main research question was *"What are the impacts that social entrepreneurship in tourism has on the local community?".* In order to answer the research question of this project, first there needs to be an understanding of what impacts mean and whose impacts exactly is it referred to? In the theoretical chapter there were presented social entrepreneurs and how they create social organizations in order to implement beneficial change in the local community. But there was also presented volunteer tourism, tourists and impacts of their involvement in the local community. This project refers to all the impacts that are a possible outcome of a social entrepreneurial idea. Kimberley is the social entrepreneur and she, through her organization, impacts the local communities. There are different kinds of impacts: direct and indirect, and beneficial and non-beneficial. Kimberley as a social entrepreneur has direct impacts on the local communities through the actions she takes as a social entrepreneur, for example a direct impact would be how she is organizing events for the community by the community, thus reinforcing their community relationship. In the second part of the analysis volunteer tourism was discussed and how volunteer influence host communities; these influences would be considered an indirect impact of social entrepreneurship. If Kimberley, as a social entrepreneur would not have created VP Bali, the there wouldn't be volunteers to

teach English to the children, thus there wouldn't be any impacts. The last part of the analysis discussed the empowerment angle as an impact of social entrepreneurship.

6. References

Acharya, B. P. & Halpenny, E. A. (2014). Homestays as an alternative tourism product for sustainable community development: A case study of women-managed tourism product in rural Nepal. Tourism Planning and development, 10(4), 367-387

Altinay, L., Sigala, M. & Waligo, V. (2016). Social value creation through tourism enterprise. Tourism Management 54, 404-417

Atkinson, P. & Hammersley, M. (1994) Ethnography and Participant Observations. Handbook of Qualitative Research. pp. 248-261. *SAGE Publications*

Amine, L. S. & Staub, K. M. (2009). Women entrepreneurs in sub-Saharan Africa: An institutional theory analysis from a social marketing point of view. Entrepreneurship & Regional Development, 21(2), 183-211

Bailey, A. & Russell, K. (2012). Volunteer tourism: Powerfull programs or predisposed participants?. Journal of Hospitality & Tourism Management, 19(1), 123-132

Baxter, P., & Jack, S. (2008). Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers . *The Qualitative Report, 13*(4), 544-559.

Berg, B. L. (2001). *Qualitative research methods for the social sciences*. Boston: Allyn and Bacon

Bloomberg, L. & Volpe, M. (2008). Completing Your Qualititve Dissertation: A Roadmap From Beginning to End. Los Angeles, London: Sage Publications.

Boley B. & McGehee, N. (2014). Measuring empowerment: developing and validating the Resident Empowerment through Tourism (RETS). Tourism Management 45 (2014) 85-94

Bryman, A. (2012). *Social Research Methods*. Oxford University Press, . 4th edition

Brookes, A. (2003). A critique of neo-hahnian outdoor education theory. Part one: Challenges to the concept of 'Character Building. Journal of Adventure, Education and Outdoor Learning 3(1), 49-62

Brown, S. (2005). Travelling with a purpose: Understanding the motives and benefits of volunteer vacationers. Current Issues in Tourism 8(6), 479-796

Brown, S. & Lehto, X. (2005). Travelling with a purpose: Understanding the motives and benefits of volunteer vacationers. Current Issues in Tourism, 8(6), 479-496

Brown, S. & Morrison, A. (2003). Expanding volunteer vacation participation: An exploratory study on the mini-mission concept. Tourism Recreation Research, 28(3), 73-82

Bull, I., Howard, T. & Willard, G. (1995). Entrepreneurship:perspectives on theory building. 1st ed. Pergamon

Butcher, J. & Smith, P. (2010). Making a difference: Volunteer Tourism and development. Tourism Recreation Research, 35:1, 27-36

Butler, R. (1990). Alternative tourism: Pious hope or Trojan horse?. Journal of Travel Research 28(3), 40-45

Ceballos-Lascurain, H. (1996). Tourism, ecotourism and protected areas. IUCN (World Conservation Union). Switzerland: Gland.

Chen, L. J. & Chen, J., S. (2011). The motivations and expectations of Internaional volunteer tourists: A case study of 'Chinese Village trditions'. Tourism Management 32, 435-442

Coghlan, A. (2006). Volunteer tourism as an emerging trend or an expansion of ecotourism? A look at potential clients' perceptions of volunteer tourism organizations. Int. J. Nonprofit Volunt. Sect. Mark. 11: 225-237

Coghlan, A. (2015). Prosocial behavior in volunteer tourism. Annals of Tourism Research 55, 46-60

Coghlan, A. & Fennel, D. (2009). Myth or Substance: An examination of altruism as the basis of volunteer tourism. Annals of Leisure Research, 12(3-4), 377-402.

Cohen, E. (1989). Alternative tourism – A critique. In Singh, T.V., Theuns, H. L. and Go, F. M. (Eds) Towards Appropriate Tourism: The Case of Developing Countries. New York. Peter Lang, 127-142

Benjamin Crabtree & William Miller (Eds.) (1999). Doing Qualitative Research (2nd edition). London: Sage

Data, P. B. & Gailey, R. (2012). Empowering women through social entrepreneurship: Case study of a women's cooperative in India. Entrepreneurship Theory and Practice, 36(3), 359-587

Di Domenico, M., Haugh, H. & Tracey, P. (2010). Social bricolage: Theorizing social value creation in social enterprises. Entrepreneurship Theory and Practice, 34(4), 681-703

Duffy, L., N., Kline, C., S., Mowatt, R.A. & Chancellor, H., C. (2015). Women in tourism: shifting gender ideology in the DR. Annals of Tourism Research 52, 72-86

Fetterman, D. M. (2008) a. Ethnography. *The Sage encyclopedia of qualitative research methods.* (p. 288-292). Los Angeles, Calif.: Sage Publications.

Fetterman, D. M. (2008) b. Fieldwork. *The Sage encyclopedia of qualitative research methods.* (p. 347). Los Angeles, Calif.: Sage Publications.

Frey, N. & George, R. (2010). Responsible tourism management: the missing link between business owners' attitudes and behavior in the Cape Town tourism industry. Tourism Management, Vol. 31 No. 5, 621-628

Guttentag, D. (2009). The possible negative impacts of volunteer tourism. International Journal of Tourism Research, 11, 537-551

Guttentag, D. (2011). Volunteer tourism: As good as it seems?. Tourism recreation research, 36:1, 69-74

Hall, C., M. (2007) Tourism and Poverty Alleviation: An Integrative Research Framework. Pro-poor tourism who benefits? : Perspectives on tourism and poverty reduction. pp. 1-9. *Clevedon: Channel View Publications.*

Higgins-Desbiolles, F. (2006). More than an industry: The forgotten power of tourism as a social force, Tourism Management 27, 1192-1208

Jones, A. (2004).Review of Gap year provision. Department of Education and Skills, university of London.

Jones, A. (2005). Assessing international service youth programmes in two low income countries. Voluntary Action: The Journal of the Institute for Volunteering Research 7(2), 87-100

Kirillova, K., Lehto, X. & Cai, L. (2015). Volunteer tourism and intercultural sensitivity: The role of interaction with host communities. Journal of Travel and Tourism Marketing, 32:4, 382-400

Kimbu, A., N. & Ngoasong, M. Z. (2016). Women as vectors of social entrepreneurship. Annals of Tourism Research 60, 63-79

Kline, C., Shah, N. & Rubright, H. (2014). Applying the social theory of social entrepreneurship to understand food entrepreneurs and their operations. Tourism Panning & Development, 11(3), 330-342

Kothari, C.R. (2008). Research Methodology: Methods and Techniques. India: New Age International.

Kulluvaara, C. & Tornberg, J. (2003). Integrated Marketing Communications and Tourism: A Case Study of Icehotel AB. Bachelor's Thesis, Lulea University of Technology, Sweden.

Kwaramba, H. M., Lovetta, J. C., Louwb, L. & Chipumuroc, J. (2012). Emotional confidence levels and success of tourism development for poverty reduction: The South African Kwam-Makana home-stay project. Tourism Management 33(4), 885-894

Laeis, G. C. M. & Lemke, S. (2015). Social entrepreneurship in tourism: applying sustainable livelihoods approaches. International Journal of Hospitality Management, Vol. 28 Iss 6, 1076-1093

Lemke G. (2016). Social entrepreneurship in tourism: applying sustainable livelihoods approaches. International Journey of Contemporary Hospitality Management, Vol. 28(6), 1076-1093

Lepp, A. (2008). Discovering self and discovering others through the Taita discovery center volunteer tourism programme, Kenya. In Lyon, K. and Wearing, S. (Eds.) Journeys in Discovery in Volunteer Tourism. Cambridge, MA. CABI Publishing: 86-100

Lo, A. & Lee, Y.S. (2011). Motivations and perceived value of volunteer tourists from Hong Kong. Tourism Management 33, 326-334

Lordikipanidze, M., Brezet, H. & Backman, M. (2005). The entrepreneurship factor in sustainable tourism development. Journal of Cleaner Production 13, 787-798

Marlow, H., A., D., S. (2013). Empowerment and entrepreneurship: a theoretical framework. International Journal of Entrepreneurial Behaviour & Research, Vol. 19(5), 503-524

McGehee, N. & Andereck, K. (2008). Petinthe critters: Exploring the complex relationship between volunteers and the volunteered in McDowell County, West Virginia, USA, and Tijuana, Mexico. In Lyon, K. & Wearing, S. (Eds.) Journeys of Discovery in Volunteer Tourism. Cambridge, MA. CABI Publishing, 12-24

McGehee, N. & Andereck, K. (2008). Volunteer tourism and the voluntoured: the case of Tijuana, Mexico. Journal of Sustainable Toruism, 17:1, 39-51

McGehee, N. & Santos, C. (2005). Social change, discourse and volunteer tourism. Annals of Tourism Research 32 (3), 760-779

McIntosh, A. & Zahra, A. (2007). A cultural encounter through volunteer tourism: towards the ideals of sustainable tourism?. Journal of Sustainable Tourism, 15:5, 541-556

McIntosh, A. & Zahra, A. (2008). Journeys for experience: The experience of volunteer tourists in an Indigineous community in a developed nation – A case study of New Zeeland. In Lyon, K. & Wearing, S. (Eds.) Journeys of Discovery in Volunteer Tourism. Cambridge, MA. CABI Publishing, 166-181

Mdee, A. & Emmot, R. (2008). Social enterprise with international impact: the case for Fair Trade certification of volunteer tourism. Education, Knowledge and Economy, 2:3, 19-201

Moutinho, L. editor (2000). Strategic management in tourism: University of Glasgow Business School, Part one: 5-6

Mostafanezhad, M. (2014). Volunteer tourism and the popular humanitarian gaze. Geoforum 54, 111-118

Moswete N. & Lacey, G. (2015) Women cannot lead: empowering women through cultural tourism in Botswana. /journal of Sustainable Tourism, 23:4, 600-617

Nicholls, A. (Ed.) (2006). Social Entrepreneurship: New models of sustainable social change, OUP Oxford

Nimbu, A. N. & Ngoasong, M. Z. (2016). Women as vectors of social entrepreneurship. Annals of Tourism Research 60, 63-79.

Palacios, C., M. (2010). Volunteer tourism, development and education in a postcolonial world: conceiving global connections beyond aid. Journal of Sustainable Tourism, vol.18, No. 7, 861-878

Panos (1997). Ecotourism: Paradise gained, or paradise lost? http://www.oneworld.org/panos/panos eco2.html.

Peeters, L. W. J. & Ateljevic, I. (2009). Women empowerment entrepreneurship nexus in tourism: Processes of social innovation. In J. Ateljevic & S. Sage (Eds.), Tourism and entrepreneurship: International perspectives (pp. 75-89). Oxford: Butterworth Heinemann

Peredo, B. & Wurzelmann, S. (2015). Indigineous tourism an social entrepreneurship in the Bolivian Amazon: Lessons from San Miguel del Bala. The International Indigineous Policy Journal, Vol. 6(4), 1-25

Petrin, T. & Gannon, A. (1997). Rural development through entrepreneurship. REU technical series 41. Rome: FAO, regional office for Europe and Agriculture Organization of the United Nations

Praag, M. V. C. (1999). Some classic views on entrepreneurship. Journal de Economist 147(3), 311-335

Rappaport, J. (1985). The power of empowerment language. Social Policy, 16 (2), 15-21

Raymond, E. & Hall, C. (2008). The development of Cross-Cultural (Mis)Understanding through volunteer tourism. Journal of Sustaiable Tourism 16(5), 530-543.

Ruebottom, T. (2013). The microstructures of rhetorical strategy in social entrepreneurship: Building legitimacy through heroes and villains. Journal of Business Venturing, 28(1), 98-116

Scheyvens, R., (1999). Ecotourism and the empowerment of local communities. Tourism Management 20, 245-249

Shane, S., Korvereid, L. & Westhead, P. (1991). The quest for Holy Grail: looking for a universal theory of the motivations and environmental influences that promote entrepreneurship. Working paper No. 3024/1991, Norland University Centre

Saunders, M., Lewis, P. & Thornhill, A. (2012) "Research Methods for Business Students" 6th edition, Pearson Education Limited

Sigala, M. (2013). Ionian eco villagers, Nature World travel and Earth, Sea and Sky;supply chain and management and customers' involvement in sustainable tourism. In Benckendorff, P. and Lund-Durlacher, D. (Eds), International Cases in Sustainable Travel & Tourism, BEST Education Network and World Travel & Tourism Council (WTTC), Goodfelloe Publishers, Oxford, pp. 117-134

Sigala, M. (2016). Learning with the market. A market approach and framework for developing social entrepreneurship in tourism and hospitality. International Journal of Contemporary Hospitality Management, Vol. 28 Iss 6 pp. 1245-1286

Singh, K. (2007) "Quantitative Social Research Methods" SAGE Publications, p.64

Simpson, K. (2004). Doing development: The Gap-Year, volunteer tourists and a popular practice of development. Journal of International Development 15(5),681-692

Simpson, K. (2005). Dropping out or signing up? The professionalism of youth travel. Antipode 37(3), 447-469

Sinclair, T. (1997). Gender, work and tourism. Routledge, London

Situmorang, D., B., M. & Mirzanti, R. (2012). Social entrepreneurship to develop ecotourism. Procedia Economics and Finance 4, 398-405

Spenceley, A. (2005). Nature-based tourism and environmental sustainability in South Africa. Journal of Sustainable Tourism, Vol. 31 No. 2, 136-170

Stake, R. (2000). Case Studies. In *Handbook of qualitative research.*Thousand Oaks, Calif.: Sage Publications.

Stebbins, D. M. (2008). Exploratory Research. *The Sage encyclopedia of qualitative research methods.* (p. 325-329). Los Angeles, Calif.: Sage Publications.

Stoddart, H. & Rogerson, C. (2004). Volunteer tourism: The case of habitat for humanity South Africa. GeoJournal, 60(3), 311-318

Tanusia, A., Marthandan, G. & Subraniaman, I., D. (2016). Economic empowerment of Malaysian women though entrepreneurship: Barriers and Enablers. Asian Social Science, Vol. 12, No 6,

Tomazos, K. & Butler, R. (2012). Volunteer tourists in the field: a question of balance. Tourism Management 33, 177-187

Uhlenbruck, K., Rodriguez, P., Doh, J. & Eden, L. (2006) The impact of Corruption on entry strategy: evidence from the telecommunication projects in emerging economies. Organization Science, Vol. 17, No. 3, 402-414

UNWTO (2011). Global report on women in tourism 2010. Madrid: World Tourism Organization

Wall, G. & Athieson, A. (2006). Tourism: Change, impacts and opportunities. Toronto, Pearson Prentice Hall

Wearing, S. (2001). Volunteer tourism: Experiences that make a difference. New York, NY: CAB International.

Wearing, S. & Neil, J. (2009). Ecotourism: impacts, potentials and possibilities?. Butterworth-Heinemann, Oxford

Wearing, S. & McGehee, N. (2013). Volunteer tourism: A review. Tourism Management 38, 120-130

Whitehead, L. (2002). What is Ethnography? Methodological, Ontological and Epistemological attributes. Ethnographically Informed Community and Cultural asesement Research System, working papers

Wheeller, B. (2003). Alternative tourism – A deceptive ploy. In Cooper, C. (Eds.) Classic Reviews in Tourism. Toronto. Channel View Publications: 227-234

Yin, R. K. (2009). Case study research: Design and methods (4th Ed.). Thousand Oaks, CA: Sage

Zahra, S., Gedajlovic, E., Neubaum, D.O. & Shulman, J.M. (2009). Journal of business Venturing 24, 519-532