



JÖNKÖPING INTERNATIONAL BUSINESS SCHOOL  
JÖNKÖPING UNIVERSITY

# Innovating in ‘the dream-factory’:

Social change through mindset-change

*Evidence from Kerala, India*

## **Bachelor thesis**

Bachelor of Science in Business & Economics

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## Abstract

### Background

The mindset of an individual is made up by perception and motivation. Motivation is in turn driven by personal experiences, values and goals. Many times, a personal experience can act as a ‘Gandhi-moment’ or a triggering event to take action towards achieving a specific outcome. For a social entrepreneur, this outcome is many times some type of positive social change. In order for the social entrepreneur to create this, he or she needs to be innovative and creative, and therefore stay open towards new opportunities and perspectives to not get stuck in a particular mindset.

### Purpose

The purpose of the thesis is to investigate the role of personal experiences and a person’s mindset in the start-up of a social project. Furthermore, the study aims to explore how a change in one’s mindset can result in social projects or enterprises that are successfully able to create social change.

### Method

The research approach of the thesis takes the form of a multiple case study; one main large case and four illustrative smaller ones. The data analysis is of abductive style, going back and forth between theory and empirical data.

### Conclusion

It can be concluded that personal experiences can serve as a motivational platform for an individual starting a project or enterprise, aiming to create a social change. However, other elements of a person’s mindset will also influence this process, in terms motivation and perception. Furthermore, for changes in society to occur, changes first needs to be made from within. Therefore, in order for a social entrepreneur to create actual social change; he or she needs to go through a process of mindset-change.

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*Nathalie Thalberg Pedersen & Linda Staflund*

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## 1. Introduction

*Chapter one is an introduction to the research topic. Here the reader is acquainted with a background to the study, summarizing some of the findings from existing literature, which further leads to the problem statement. This is followed by the research purpose as well as the research questions. The chapter ends with small sections on perspective, delimitations, key definitions and thesis disposition.*

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*“You must be the change you wish to see in the world”*

-Gandhi, 1869-1948

Over one hundred years ago Mahatma Gandhi was thrown off a train. The reason behind the event was that a white passenger claimed to be offended by the fact that a colored person was allowed to travel first class (Mayton, 2001). This discrimination led Gandhi into a fifty years peace campaign in which he dreamed of creating political change and reducing social inequalities. The campaign did not only have effects on the country of India in terms of social justice; it affected the entire world (Mayton, 2001).

The “Gandhi-moment” is a clear example on how personal experiences can influence and motivate the actions of people; something that is particularly the case within the science of entrepreneurship and in the start-up of a business venture (Cornwall & Naughton, 2003). Guclu, Dees and Anderson (2002) argues that for a social entrepreneur, personal experiences can act as a source of inspiration to think differently when arousing promising ideas in terms of creating social change; referring to the development of products or services mainly directed towards neglected sectors in society (Gundry, Kickul, Griffiths & Bacq, 2011). In order to create this change, the person needs to be capable of intellectually recognizing and sharing the feelings of other people (Mair and Noboa, 2006). The drivers behind this behavior, or any behavior, are the personal values of an individual (Hemingway, 2005). Fagenson (1993) claims that having sound personal values is a good starting point in order to become an entrepreneur. However, the person also needs to adopt an opportunity-oriented mindset and actively search for potential opportunities where social contributions can be made (Guclu, et al., 2002). The mindset of an individual is, in turn, rooted in the way he or she interprets and perceives the surrounding environment through mental structures and images (Rhinesmith, 1992; Giovanni & Berglund, 2011; Piaget, 1985).

This thesis argues that personal experiences, values and dreams influence motivation which, in turn, together with perception influence the shaping of a person’s mindset. Furthermore, a personal experience can many times act as the triggering event in the occurrence of a dream. For a social entrepreneur this involves an experience of being exposed to social injustice, resulting in a dream of creating social change by initiating a project or enterprise. For the social entrepreneur to become successful in his or her aim for social change; the mindset of this person needs to go through a process of mindset-change. If the entrepreneur is not open towards new learning and perspectives, it is easy to get trapped in one’s “mental web” or mindset, and he or she is therefore unlikely to come up with efficient business solutions in response to the challenges faced by the world (Gupta & Govindarajan, 2002, p 121).

## **1.1 Background**

Among the challenges that remain unsolved are the social issues prevailing in developing countries (Seelos & Mair, 2005). Trying to come to grips with these is a task increasingly undertaken by social entrepreneurs particularly in Southeast Asian countries e.g. Bangladesh and India, where social entrepreneurship has proven to be an efficient and important tool for societal growth (Seelos & Mair, 2005). The term social entrepreneurship has been defined by many researchers, but a consensus of key concepts seems hard to attain (Mair & Noboa, 2006). This has led to the fact that individuals engaged in this type of entrepreneurship have been somewhat uncomfortable referring to themselves as social entrepreneurs (Thompson, 2002). Zahra, Gedajolovic, Neubaum and Shulman (2009) suggest that social entrepreneurship is about discovering, identifying and acting upon opportunities to create social wealth by taking on a new management approach or starting up new businesses. Mair and Noboa define it as a creative combination of resources "to pursue opportunities aiming at the creation of organizations and/or practices that yield and sustain social benefits" (2006, p. 122).

Zahra et al. (2009) further states that one thing that ought to be included in defining the term in all cases is an interaction between both social and economic considerations. However, in contrast to commercial entrepreneurship, economic value creation is more of a by-product ensuring financial sustainability and self-sufficiency to the social venture, making social value creation the primary objective of social entrepreneurs (Seelos & Mair, 2005). This is despite the fact that the outcomes are often hard to quantify and measure (Zahra et al., 2009). Nevertheless, the social value created by these entrepreneurs has come to play a vital role in many people's lives as this has served as a foundation for basic human needs in terms of e.g. medicines and food, creating remarkable value; quantifiable or not (Seelos & Mair, 2005). Meanwhile, it would be unrealistic to argue that all social entrepreneurs have genuine and unselfish motives (Peredo & McLean, 2006).

Social entrepreneurs tend to see issues in society as challenges, rather than as problems, and seek to find creative solutions to improve local needs (Seelos & Mair, 2005). This way of approaching opportunities involves a different mindset compared to the traditional and narrow mindset of corporations, allowing them to generate more creative solutions to problems (Porter & Kramer, 2011). Particularly in the case of developing countries, where entrepreneurs are constrained by limited resources, they are almost forced into this mindset-change (Seelos & Mair, 2005). Through this change in mindset, new business models and strategies have been created where resources are both novel or/and combined in new ways (Seelos & Mair, 2005). Here social entrepreneurs have the potential to play an important role and therefore, it is of significant meaning to see how these changes in mindset can arise and further be developed and translated into social projects or enterprises, consequently resulting in a positive social change. Because without change, "a social system is unlikely to flourish" (Kay & Friesen, 2011, p. 362)

## **1.2 Problem statement**

As mentioned, social initiatives can originate from personal experiences of an entrepreneur. These experiences influence our mindset, which in turn affects the way that we look upon society, how we shape our dreams and goals, and how our values are formed. Personal experiences can also lead to the detection of flaws that we have a desire to improve or overcome, which could translate into a dream or a vision of change. Some people eventually take action and pursue their dream, while others resign.

Making a social change requires drive and motivation to act on these personal experiences and turn them into opportunities. A genuine interest and dedication to solve the issues faced by the world, together with sound personal values also needs to be present. Someone who fulfills these criteria, while at the same time is able to think in new ways and 'outside the box', have the potential to create solutions that, in the long-run, can benefit and change society to the better.

In India, the bottom of the economic pyramid population, living on less than two dollars per day (Prahalad, 2011), consists of 924.1 million people (Singh, Gupta & Mondal, 2012). There is a great need for social entrepreneurs that can improve and facilitate the lives of these people. This can be in terms of better and more accessible healthcare, training and education. As mentioned in previous section, many social initiatives have been set up in recent years contributing positively to the social and economic development in the country (Seelos & Mair, 2005). More efforts are, however, needed; not only in India but in the entire developing world, where social issues and inequalities are a widespread problem. Low-income consumers have for a long time been a neglected business segment (London & Hart, 2002). Therefore, it can be of great value to learn from individuals behind initiatives that have proven to be successful in their aim of creating social change, in order to inspire more people to do the same.

In the existing literature there is, as mentioned, a myriad of definitions on social entrepreneurship. There is however, less literature to find on the underlying factors and the process that leads to the decision of initiating a social project or enterprise. Therefore, studying how a dream of social change can occur, and further be translated into a project, would be a valuable complement to the literature. Many times what makes people resign in pursuing their dreams is the risk of failure. By sharing personal stories of social entrepreneurs, there are hopefully experiences and thoughts that people can relate to and make them more comfortable in situations of ambiguity. Consequently, this can serve as a true source of inspiration and empower other people to pursue their dream as well.

### **1.3 Purpose**

The purpose of the thesis is to investigate the role of personal experiences and a person's mindset in the start-up of a social project. Furthermore, the study aims to explore how a change in one's mindset can result in social projects or enterprises that are successfully able to create social change.

### **1.4 Research Questions**

- 1) How can personal experiences as a motivating factor drive initiatives of social entrepreneurship?
- 2) Why is mindset-change important in the creation of social change?

### **1.5 Perspective**

The thesis takes on an insider perspective of a social entrepreneur. This is because in the end, the personal experiences, motivation and actions of these should serve as an inspiration for people to engage in social initiatives.

## 1.6 Delimitations

Social entrepreneurship has a wide range of definitions and there are widespread opinions on which people that should be considered as social entrepreneurs, particularly in terms of how they manage to sustain their organization financially. Many times in the literature, a social enterprise falls under two categories; “for-profit organizations that do good while doing well financially, or non-profit organizations that self-finance their do-good operations” (Dorado, 2006, p. 26-27). However, in real life, social organizations differ a lot in how they sustain themselves. Some organizations are entirely self-sustained, and some are entirely dependent upon external funding. Meanwhile, there are also some that are situated somewhere in between; or some that start off with donations and gradually become financially self-sustainable. Since the main objective of this study is to look at the motivation behind people starting social initiatives, it is not within the scope of this thesis to evaluate their choice of financial sustainability, although some financial aspects are covered. Consequently, the definitions of an entrepreneur and a social entrepreneur that the authors have decided to adhere to, does not involve an economic aspect. That would in the researcher’s opinion, for no significant reason, impose limitations searching for interviewees.

Since the aim of this thesis is to look into the underlying process of the social enterprise or project, the research neither goes into details about the actual physical start-up process. This narrows down the study, allowing for a more in-depth investigation of the particular chosen research area.

In terms of geographical location, the thesis focuses on social entrepreneurs connected to the place of the conducted fieldstudy; Kerala, India. Due to the fact that India is the chosen country of this study, the results have a tendency to be more applicable in a developing country setting. This is however, in the author’s opinion, where most social injustices prevail, and where most social change is needed.

In existing literature, many times the outcome of social entrepreneurship is termed as a social enterprise (Mair & Noboa, 2006; Peredo & McLean, 2006; Di Domenico, Haugh & Tracey, 2010). In the researcher’s point of view, the word enterprise is not always suitable to describe this outcome and therefore the terms enterprise, organization, initiative and project are interchangeably used throughout the study.

## 1.7 Key definitions

**Entrepreneur:** A person who “starts up and/or runs a small business” (Peredo & McLean, 2006, p. 57) and who is independent, takes initiatives, and makes personal decisions (Longnecker, McKinney & Moore, 1988) without being afraid of taking risks (Tan, Williams & Tan, 2005).

**Social entrepreneurship:** A process about discovering, defining and exploiting opportunities, and creatively combining resources, with the objective to improve social wealth by establishing new businesses or by taking on a new management approach (Zahra et al., 2009; Mair & Noboa, 2006).

**Social entrepreneur:** An individual engaged in social entrepreneurship and the person behind the outcome of it (Mair & Noboa, 2006; Peredo & McLean, 2006). They see society as it is and use their talent and vision of a better world to solve the problems. They believe that not only government and large organizations are in a position to settle on where and how resources

should be allocated; hence social entrepreneurs of any scale can use their creativity to enhance social change (Nicholls, 2006).

**Mindset:** How individuals look upon the world and their surroundings, and also upon themselves (Armor & Taylor, 2003; Rhinesmith; 1992). If a person stays open to new learning and perspectives, the mindset will be broaden (Gupta & Govindarajan, 2002).

**Motivation:** Internal and external forces that are impacting peoples’ choices in voluntary actions that are directed towards a goal (Mitchell, 1982). The motivation is commonly considered in relation to intentions (Mitchell, 1982).

**Values:** Desirable goals that “serve as a guiding principle in the life of a person or other social entity” (Schwartz, 1994, p. 21). They can serve as motivating, judging and justifying factors for action and are obtained through socialization as well as through an individual’s unique learning experiences (Schwartz, 1994).

### 1.8 Thesis disposition

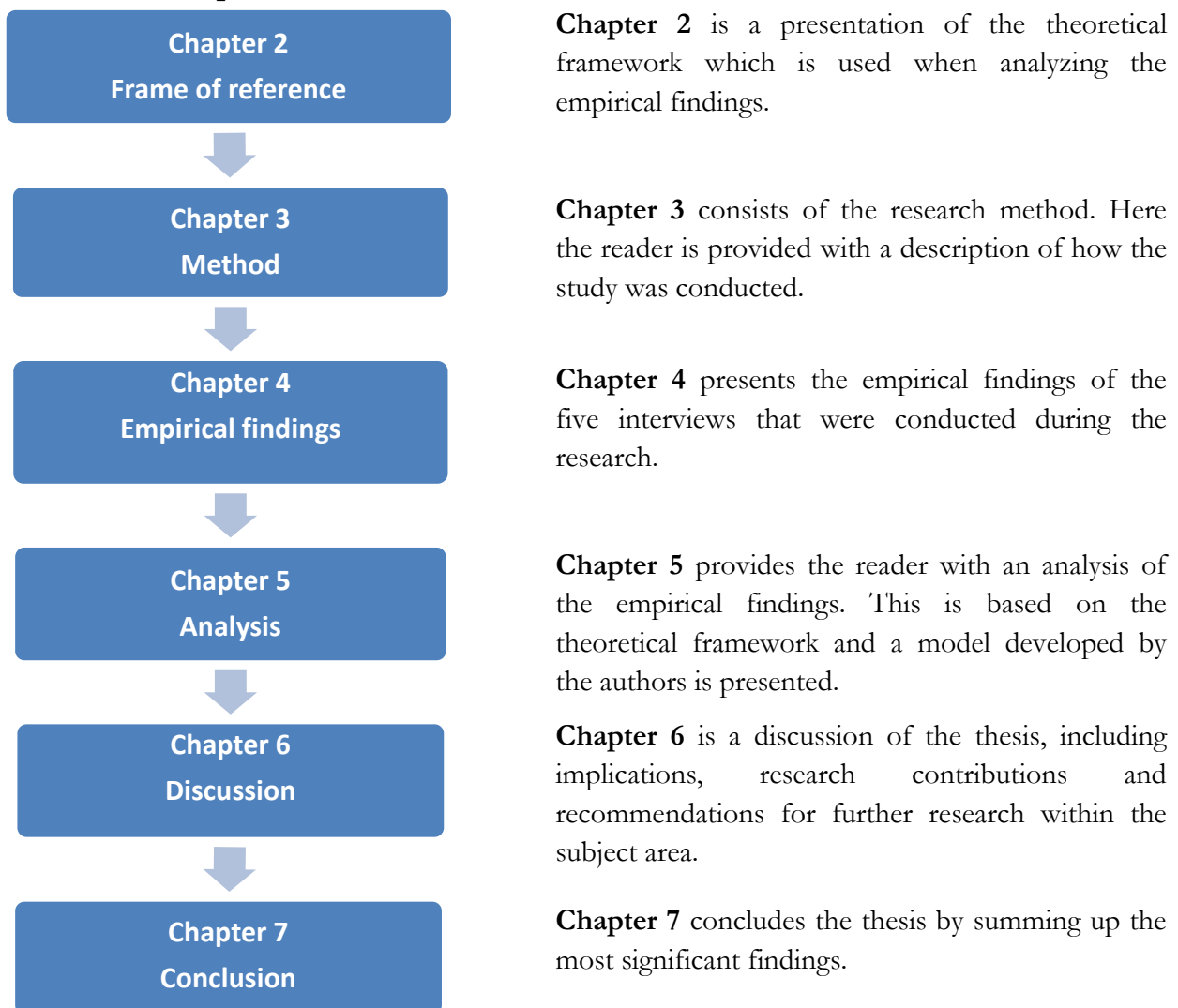


Figure 1.1- Thesis disposition (Source: authors’ own, 2013)

## 2. Frame of reference

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*Chapter two introduces the reader to the following theories; social entrepreneurship with sub-sections on social entrepreneurs and social change; respectively mindset with sub-sections on perception, and motivation. These frameworks make up the basis for the empirical data analysis.*

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### 2.1 Social entrepreneurship

Social entrepreneurship has become a widespread concept among scholars and businesses today, and leading business schools are preparing their students for a future incorporating the term by diffusing their knowledge on the subject (Mair & Marti, 2004; Peredo & McLean., 2006). In addition to this, there are various associations and organizations dedicated to studying and carrying out social entrepreneurial initiatives (Peredo & McLean, 2006). Due to the rise in interest of the concept, many definitions and perspectives have also emerged (Mair & Noboa, 2006). According to Mair and Marti (2004) social entrepreneurship is a process with the aim of promoting social change and adhering to social needs by combining and using resources in an innovative way. In another attempt to define the term, Peredo and McLean. offer the following: "Social entrepreneurship is exercised where some person or group:

- 1) aim(s) at creating social value, either exclusively or at least in some prominent way
- 2) show(s) a capacity to recognize and take advantage of opportunities to create that value ("envision")
- 3) employ(s) innovation, ranging from outright invention to adapting someone else's novelty, in creating and/or distributing social value
- 4) is/are willing to accept an above-average degree of risk in creating and disseminating social value
- 5) is/are unusually resourceful in being relatively undaunted by scarce assets in pursuing their social venture" (2006, p. 64).

This should however, be interpreted with some degree of flexibility. Social entrepreneurship prioritizes social value creation rather than economic value creation, which is, on the contrary, commonly the priority in commercial entrepreneurship (Mair & Noboa, 2006). However, according to Austin, Stevenson and Skillern (2006), social and commercial entrepreneurship is not mutually exclusive. In reality they are interrelated in the sense that "charitable activity must still reflect economic realities, while economic activity must still generate social value" (Austin et al., 2006, p. 3). Furthermore, all entrepreneurial initiatives result in some type of social value creation e.g. generating employment, innovation and tax revenues (Mair & Noboa, 2006). Hence, instead of the traditional view of social entrepreneurship being a subset of entrepreneurship, entrepreneurship could be a subset of social entrepreneurship (Mair & Noboa, 2006).

#### 2.1.2 Social entrepreneurs

Social entrepreneurship usually refers to a process, whereas the social enterprise is the actual result of it and the social entrepreneur is the person behind the venture or initiative (Mair & Marti, 2004). According to Boschee and McClurg (2003, p. 3) a social entrepreneur is someone "who uses earned income strategies to pursue a social objective". They do not look upon themselves as charities but as entrepreneurs "mov[ing] comfortably across sector boundaries in search of the best ways to achieve sustainable impact" (Dees, 2007, p. 28).

Committing to this delivery and improvement of social value is what distinguishes social entrepreneurs from more commercial types (Peredo & McLean, 2006).

Boschee and McClurg (2003) argue that commercial entrepreneurs also can have a social agenda, however; there are two main differences between the two types. First, the income strategy of social entrepreneurs is directly linked to their mission in the sense that they either employ people affected by social ill, or they provide products or services having a direct influence on a certain social issue. In the case of the commercial entrepreneur, this strategy is more indirectly aimed to serve this purpose. The second difference lies in their attitude towards profit. For the social entrepreneur, financial returns are not an excluded goal however, it goes hand in hand with a goal of social returns, whereas commercial entrepreneurs are ultimately driven by the former. Seelos and Mair (2005) claim that financial return is more a by-product generated through the social initiative that can help the venture in being financially self-sustained. However, Peredo and McLean (2006) argue that it would be unrealistic to say that all social entrepreneurs have noble intentions with their initiative; completely without a selfish agenda.

According to Mort, Weerawardena & Carnegie (2003), social entrepreneurs are in many ways similar to commercial entrepreneurs. They argue that a social entrepreneur is, as well as a commercial entrepreneur, a risk-taker, proactive and innovative. The word entrepreneur has its' origin in the French verb *entreprendre*, meaning "to undertake" (Peredo & McLean, 2006). Undertaking and accepting challenges in an innovative and creative way, while not being afraid of taking risks, in order to create economic value is fundamental in being an entrepreneur (Peredo & McLean, 2006; Cornwall & Naughton, 2003). Many times personal emotions and impulses are playing a great part as well (Cornwall & Naughton, 2003). There is little agreement on exactly what entrepreneurs are doing when performing entrepreneurial activity, but in a narrow sense he or she is "simply one who starts up and/or runs a small business" (Peredo & McLean, 2006, p. 57). Peredo and McLean (2006) argue that this is, however, a minimalist view of the concept. An entrepreneur generally strives for freedom in utilizing the potential he or she possesses and they are often inspired by changes in their surrounding (Fagenson, 1993; Guclu et al., 2002).

### **2.1.3 A goal of social change**

As stated above, Mair and Marti (2004) claim that the aim of social entrepreneurship is to create social change, a view supported by Miller & Wesley (2010). The creation of change is something often associated with entrepreneurs (Guclu et al., 2002). Gundry et al (2011) thus refers to a social entrepreneur as also being a social change maker. Dees (2007, p. 26) means that these are needed for improvements and changes in the social domain to be made through "a process of innovation and experimentation akin to entrepreneurship in the business world". Social change is created through the development of products or services aimed for particularly un- or underserved sectors in society, with an objective of improving or solving a social challenge (Gundry et al., 2011).

To be able to meet underserved markets' needs, new and different approaches are many times required (Porter & Kramer, 2011). Since social entrepreneurs are not constrained by "narrow traditional business thinking" as in the case of many corporations, these are able to think 'outside the box' when addressing social needs and finding solutions to these challenges (Porter & Kramer, 2011, p. 10). When reading the literature on social entrepreneurs, as well as commercial

entrepreneurs, one thing that is considered common among these is a high level of self-efficacy; the entrepreneur's own perception of his or her ability to start a social enterprise and make an impact (Mair & Noboa, 2006). Kuczmarski (1996, p. 12) argues that "[t]he belief in one's ability to innovate must be steadfast, consistent, and deep" and that is something that requires "an attitude of positive self-esteem". Another thing that can influence this ability is the fact that a social entrepreneur, in general, has the ability to stay receptive to other people's feelings; empathy (Mair & Noboa, 2006). Additionally, Guclu et al. (2002) argue that social entrepreneurs should engage in ideas that are in line with their personal motivation and knowledge.

A problem encountered in the social entrepreneurship domain is that the outcome is hard to quantify (Zahra et al., 2009). Nevertheless, there are many social entrepreneurs out there committed to making a social change (Seelos & Mair, 2005). These initiatives include e.g. better access to healthcare and education; hence, social entrepreneurs prove that they are an important piece in the puzzle of serving basic human needs (Seelos & Mair, 2005).

## **2.2 Mindset**

Albert Einstein once said "you cannot solve a problem within the mindset that created it" (Postel, 2003, p. 2). Rhinesmith (1992, p. 63) propose the following definition of mindset: "A mindset is a filter through which we look at the world". Armor and Taylor (2003) argue similarly that mindset is an important denominator in how individuals assess themselves as well as their surroundings, which plays a crucial role when it comes to problem-solving.

A person's mindset evokes through an iterative process between people and the surroundings (Gupta & Govindarajan, 2002). This emphasizes how we all have our own way of interpreting our surroundings and hence, it allows us to see things that other people do not necessarily see (Rhinesmith, 1992). Gupta and Govindarajan (2002) claim that the mindset we all possess, shape this interpretation of how we see and experience the world. Following, these individual interpretations affect the degree of which our mindset changes or remains untouched. If a person is open towards new learning, his or hers perspectives will broaden (Gupta and Govindarajan, 2002). This could consequently result in a modification of the mindset. In this vein, Gupta and Govindarajan (2002) further stress the importance of being self-conscious about one's mindset and accordingly, open-minded towards alternative interpretations.

When it comes to the mindset of businesses today, Kuczmarski (1996) emphasizes the adoption of an 'innovation mindset'. George, McGahan & Prabhu refer to innovation as "the development and implementation of new ideas"(2012, p. 663). When an organization has incorporated this type of mindset; respect, admiration and collaboration permeate the working atmosphere. Employees are self-confident, enthusiastic and put the needs of the customers ahead of personal gains. Kuczmarski (1996) claims that if one person adopts an 'innovation mindset', this can eventually be diffused into the whole organization. The problem in generating this type of mindset is many times the lack of inspiration of the managers and their belief in the innovation. If they do not show a passion towards it; neither will the employees.

Major innovations are commonly created by motivated individuals and teams and "newness most often stems from the collective skills, creativity, insights, and values of many people" (Kuczmarski, 1996, p.8). Hence, there needs to be a balance of motivation and creativity.

The yielded outcomes of e.g. "Will I do X?" or "I will do X" can differ significantly depending on which of the mindset one chooses to adopt (Armor & Taylor, 2003, p. 92). Kuczmarski (1996) further claims that another problem when it comes to innovation is the ambiguity that is related to the concept, and that this risk aversion is many times what stands in the way of engaging in innovative activities. Leaders today needs to adopt mindsets that allows them to cope with this risk and uncertainty (Kennedy, Carroll & Francoeur, 2012). Kuczmarski (1996) claims it is essential to remember that having a success rate of a hundred percent is not realistic and thus instead of focusing on the failures, which will always be a natural part of innovation; one should focus on the success. This is a crucial part in the 'innovation mindset'.

Another important aspect is to let individuals be surrounded by innovation. Kuczmarski (1996) argues that by doing this, people will be able to concentrate and motivate themselves to let an 'innovation mindset' emerge. Additionally, it is important to be surrounded by a positive and empowering attitude. Furthermore, the individual needs to realize that it takes hard work and effort to create innovation and have an intrinsic belief that these efforts in the end, will pay off. Managers have an important role in making employees "see[ing] beyond the current business paradigm to a more effective future paradigm [and]...see[ing] beyond the predictable to the imagined" (Kuczmarski, 1996, p 12). An 'innovation mindset' is not something that evolves during a night; it requires motivation, curiosity, information and a good amount of patience (Kuczmarski, 1996).

### 2.2.1 Perception

As mentioned by Gupta and Govindarajan (2002) and Rhinesmith (1992), mindset is rooted in our interpretations which, in turn, are related and similar to perception (Giovanni & Berglund, 2011). Piaget (1985) describes the perceptual process of growth and learning in what he calls "The equilibration of cognitive structures".

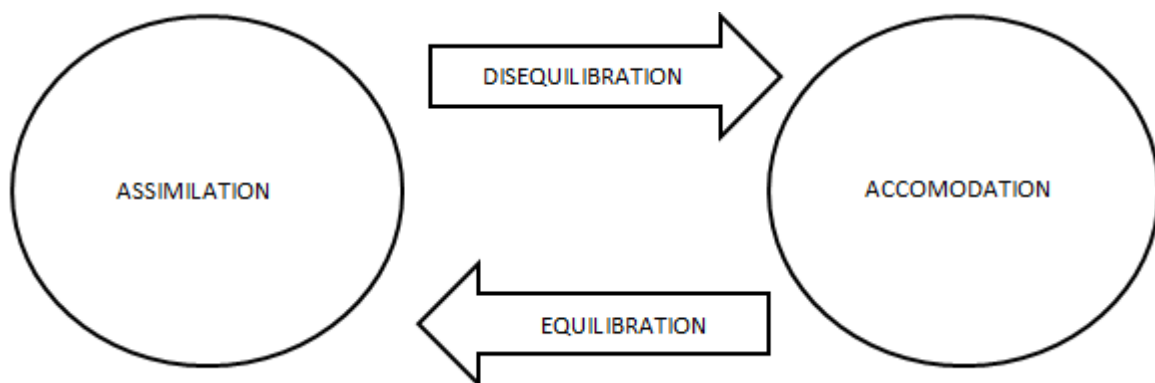


Figure 2.1- "The equilibration of cognitive structures" (source: Piaget, 1985)

He argues that there are two processes involved in perception and cognitive development that seek to balance each other. The first one is assimilation. Here the individual gathers data, and thereby assimilates information into his or her personal cognitive structures or schematas. These are mental models that are always present in our minds. They are based on contact, manipulation of objects or events, or experiences (Peake & Egli, 1986). Piaget (1985) argues however, that these are subject to change. For example, one person might think dogs are adorable, while another might consider them highly dangerous. If the person who is very fond of dogs one day is

attacked by one, her image of dogs as adorable creatures might need to be revised. The information in her existing dog schemata does not fit anymore and he or she enters disequilibrium. Consequently, the mental structure needs to be modified and equilibrated; taking in the newly assimilated data that dogs can actually be both dangerous and adorable. This widening and modification of the cognitive schemata is done through the second process; accommodation. When this process is successfully performed; the mental structure or schemata has been altered (Peake & Egli, 1986). Here parallels can be drawn to a modification of the mindset when one is open towards new learning, as mentioned by Gupta and Govindarajan (2002).

### **2.2.2 Motivation**

As mentioned by Kuczmarski (1996), a person's mindset is to a great extent dependent on motivation. Motivation is about what we decide to pursue and how it is being pursued (Parks & Guay, 2009). Ryan and Deci (2000, p. 54) argue that being motivated means "to be moved to do something". Ryan and Deci (2000) further describe a motivated person as someone who is actively driven towards a goal, whereas an unmotivated person is someone who is uninspired to take action. The amount of motivation can differ between individuals as well as the type and orientation of motivation (Ryan & Deci, 2002). Through Ryan and Deci's Self-Determination Theory from 1985 they distinguished between two types of motivation influencing people's actions; intrinsic and extrinsic.

The first type refers to the motivation of pursuing an action because the person finds it stimulating, challenging or amusing. For example, a student might read a book about global warming because he or she is genuinely interested in the topic and likes to gain more knowledge about it. This type of motivation is internal and thus comes from within the individual, and it is driven by an inherent value; no matter what the generated outcomes are (Robinson, Stevens & Threapleton, 2012). Ryan and Deci argue that intrinsic motivation is "a crucial element in cognitive, social, and physical development" as it is through this, people develop their skills and gain knowledge (2000, p. 56).

The second type of motivation is influenced by external forces e.g. demands, pressure and rewards, or outcomes (Ryan & Deci, 2000; Robinson et al., 2012). Here the student does not read the book on global warming because he has an interest in the subject but rather because of the instrumental value of e.g. getting the approval of his teacher, or to get an A in his Environmental Studies course. Here the motivation could, by getting an A instead of an E, likewise be to avoid the disappointment of your parents. Hence, extrinsic motivation is driven by "a separable outcome" or consequence (Ryan & Deci, 2000, p. 55).

Another definition of motivation is offered by Coquery (1991, p. 480) : "the psycho-physiological process responsible for triggering, maintaining and stopping an activity"<sup>1</sup>. Coquery (1991) further means that the activity can have an appetitive or aversive value. An appetitive value means that

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<sup>1</sup> Originally cited in French: "Processus psychophysiologique responsable du déclenchement, de l'entretien et de la cessation d'une action, ainsi que de la valeur appetitive ou aversive conféré aux éléments d'un milieu sur lesquels s'exerce cette action".

you are drawn towards something, whereas an aversive value is something that will stop your motivation (Craig, 1918). For example, if you are hungry; eating a sandwich is something that would then have appetitive value. However, if the sandwich has mold, this will have an aversive value and stop your motivation to eat the sandwich. These values are rooted in motivational valence, which is orientation of behavior (Elliot & Covington, 2001). If you have positive valence on something it means that you have positive expectations on the outcome of an activity, and thus will be motivated to perform the activity. If an activity have negative valence, you expect a negative outcome and will not be motivated to devote energy towards the execution of the activity. Aversive value is hence rooted in positive valence, whereas appetitive value is rooted in negative valence (Craig, 1918).

Locke (2000, p. 412) argues that in motivation, there is a natural link between needs, values and goals: "Needs give rise to the requirement of choosing values; values give rise to the necessity of setting goals; goals direct action. Moving from the other direction, goals achieve values; values satisfy needs". Locke (2000) claims that values and/or goals influence people's actions in three aspects. First, they influence which information and facts we decide to act upon. Second, goals and values influence, depending on the perceived significance of the value, how intense the action becomes. If the goal or value is important to the individual, more effort will be put into performing the action and vice versa. Third, goals and values influence how persistent in, and how much time the individual will devote to pursue an action.

#### ***2.2.2.1 Values***

According to Locke (2000) motivation is rooted in values. This is a view supported by Vinson, Scott & Lamont (1977) claiming that values are cognitive fundamentals which stimulate motivation, and by Parks and Guay (2009), who furthermore argue that personal values are beliefs that an individual ought to act according to and therefore directly impact one's motivation. Locke (2000) defines values as "one's convictions about what is good or beneficial" and these are "chosen or changed based on thinking" (2000, p. 414). According to Agle and Caldwell (1999, p. 327) values "determine, regulate, and modify relations between individuals, organizations, institutions, and society". Values consequently act as a driver of our behavior and hence, influence our actions (Hemingway, 2005; Vinson et al, 1977; Fritzsche & Oz, 2007). Agle and Cardwell (1999) claim that values are an integral part of our lives and according to Parks and Guay (2009) these values should transmit into the goals than an individual strive to pursue, in terms of choice and preservation of the aim (Vinson et al., 1977). An individual's attributes is hence grounded in our personal values and once these values undergo a modification, a person's behavior will also change (Vinson et al, 1977).

What type of decision we craft, being conscious or unconscious of how, when and why we decide to dedicate our time and effort to a specific activity or project, is to a high extent influenced by our values (Parks and Guay, 2009). Hemingway (2005) highlights the importance of carefully looking at values of the initiator when studying entrepreneurship. Hemingway emphasizes that these values; as an influence on our motivation, have a dual purpose: "enhancing the sense of self and also for the welfare of society" (2005, p. 241). Bird (1988) claims that an individual's values will have a greater impact and permeate an organization during the start-up phase when the influence of external parties is still relatively idle.

One issue that all societies throughout the world need to consider is the welfare of all people, including issues regarding e.g. honesty, freedom and equality (Schwartz, 1999). Schwartz (1999) argues that the values to promote this lie in the concept of egalitarianism, in which justice is the central value of society (Rohrbaugh, McClelland & Quinn, 1980). This is an opposite approach to a society based on hierarchical values where the dissemination of power, roles and resources are unequally distributed (Schwartz, 1999). Schwartz and Bilsky (1987) argue that values emerge through socialization and cognitive development of individuals, and through this they also learn how to communicate and prioritize the values. Individuals are more likely to make decisions that are consistent with their personal values however, these can come to conflict internally as some are fulfilled at the expense of others (Parks & Guay, 2009).

#### ***2.2.2.2 Goals and aspirations***

Forbes (2011, p. 87) argues that human motivation is always directed by aspirations; "a desire to achieve some sort of positive change in the circumstances of the motivated individual". Likewise is goal setting a theory of motivation (Locke, 2000). Goals have a similar meaning in that they imply dissatisfaction with the currently prevailing condition, although not explicitly and necessarily, incorporating a positive change (Locke & Latham, 2006). There is nevertheless, a desire to realize an objective or outcome (Locke & Latham, 2002; 2006). They are, as perceptions, subject to change (Locke, 2000).

Locke and Latham (2002) claim that goals should be challenging. Goals that are rather easy to fulfill are not as motivating as goals that are harder to realize because it requires more from the individual to attain the latter. Their goal setting theory also implies that goals need to be clear on what you want to achieve. Further, they should also be realistic. If not, there is a great risk of feeling defeated if the goal is not realized. Additionally, these should, as mentioned, be meaningful and important to the person aiming for the goal.

Furthermore, Locke and Latham (2002) argue that goals can motivate people to use their abilities they have at hand; transfer previously acquired and relevant knowledge into awareness; or they can drive people into a search of new knowledge. Many times when people are faced with new and difficult tasks, the latter takes place with varying results in success rates (Locke & Latham, 2006).

#### ***2.2.2.3 Personal experiences***

Experiences can also influence motivation (Ryan, 1995). According to Guclu et al. (2002), entrepreneurs generally are influenced by their personal experience when generating ideas. Along with this, the ability to recognize social needs, social resources, and change can act as a motivating factor for social entrepreneurs to use their personal experience as an opportunity to explore their ideas further with the aim of contributing to a greater social wealth (Zahra et al., 2008). Cornwall and Naughton (2003) argue that one cannot look upon entrepreneurship without reflecting on the personal experiences, triggers and emotions that from the very beginning encouraged the person to start a business. Within the social entrepreneurship domain, Mair and Noboa (2006) define these personal experiences and the exposure to a social problem as "the trigger event". They assume that a person with a relatively low level of empathy and/or moral judgment can still engage in social entrepreneurial activities after having experienced the trigger event.

Successful ideas of new ventures generally arise from the entrepreneurs' personal experience within education, work or from interests and hobbies; however, these personal experiences could also act as a constraint in the range of opportunities and possibilities that the entrepreneur is alert to (Guclu et al. 2002). Furthermore, social entrepreneurs can also gather relevant experiences and perspectives on new ways of doing things from other fields that eventually can serve to inspire entrepreneurial ideas (Guclu et al. 2002).

### 3. Method

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*In chapter three the research method is presented in light of existing literature on methodology. This includes the choice of research strategy, data collection and data analysis approach. This is followed by a section on concerns regarding the issues of reliability and validity.*

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#### 3.1 Research strategy

There are three main research categories; exploratory, descriptive and explanatory (Saunders, Lewis & Thornhill, 2007). Which one to use, depends on how the research question is designed and what the desired outcomes are. The exploratory type refers to a study in which you wish to deepen your understanding of a problem or phenomenon (Saunders et al., 2007). As the purpose of the study was to gain insights into the motivation and the mindsets of social entrepreneurs, our study came to be of this exploratory nature. It was also due to the flexibility this type of study offers in the occurrence of new data (Saunders et al., 2007).

Additionally, one needs to adhere to a research strategy (Saunders et al., 2007). According to Saunders et al. (2007) these can include e.g. experiment, survey, ethnography and case study research. A case study is a research strategy that “involves the empirical investigation of a particular contemporary phenomenon within its real-life context” and many times used in exploratory studies (Saunders, Lewis & Thornhill, 2012; p. 666). Due to the nature of our research purpose we decided to adopt this strategy, as it allows for better and deeper understanding to a real-life phenomenon (Yin, 2009); something that cannot be generated through e.g. a survey. A case study approach is also preferably used when the researcher want to examine a contemporary event, using more exploratory questions such as “how” and “why” (Yin, 2009), hence being suitable in the case of our research questions.

When conducting a case study, one can perform either a single case study or a multiple (Saunders et al., 2007). This research takes the form of the latter in five cases; one main larger study, followed by four smaller supportive and illustrative cases. According to Saunders et al. (2012) when conducting a multiple case study, cases are chosen thoughtfully with intent to find similarities across these. This is something we took into consideration and is further explained in the section on data collection. The findings from the larger case study we considered to be unique in the sense that it is not an area of the social entrepreneurship research that has been traditionally studied before, and therefore could possibly have been a solid ground for a single case study. However, due to issues of reliability and validity and for the sake of finding more empirical evidence, we decided to back up these findings with the smaller case studies for replication and finding similarities.

#### 3.1.2 Research context

The multiple case study was conducted during a field study in Kerala, India. The reason behind the implementation of the fieldtrip was mainly to be able to gain substantial empirical material. The focus on organizations and entrepreneurs within India is due to the major business growth the country has experienced in recent years (Cappelli, Singh, Singh & Useem, 2010; Iyer, Sheth & Sharma, 2012). Kerala, in turn, has since many years back been highlighted as a prominent example of sustainable development in the Third world; balancing social, economic and environmental needs (Véron, 2001; Parayil, 1996). This implies that great lessons could potentially be learned from here; making it an attractive learning environment.

We were certain that we would generate completely different findings doing “face-to-face” interviews, rather than by doing solely Skype or telephone interviews. Furthermore, by travelling to meet our interviewees personally, we proved our dedication to our work; something we thought could potentially raise their interest and engagement as well. Additionally, we realized that by doing a fieldtrip we would get impressions from the environment that otherwise would have been impossible to gain. This would then serve as a source of inspiration throughout our writing.

### **3.2 Data collection**

In terms of data collection, there are two approaches to choose between; quantitative and qualitative (Saunders et al., 2007). The qualitative approach differs from the quantitative in the sense that the former generates or uses non-numerical data, while the latter uses numerical (Saunders et al., 2007). Since our purpose was not to make generalizations but to get a deeper knowledge into the research topic, the study took on a qualitative form. We also wanted to understand the reasoning behind our participants' actions and decisions, and thereby their answers, making this type of approach suitable (Saunders et al., 2007). Furthermore, within this type of study, one can adhere to a mono method or a multi method (Saunders et al., 2007). In the mono method one combines a single qualitative data collection technique together with qualitative data analysis procedures, whereas in multi method one uses more than one data collection technique. Since this thesis made use of interviews and observations in collecting data, the latter became the chosen approach.

#### **3.2.1 Primary data**

Primary data is information collected explicitly for the research purpose, and within qualitative studies it can be in the forms of interviews and observations (Saunders et al., 2007). The primary data in this study was, as mentioned, collected through both of these methods; the interviews taking the form of both 'face-to-face' and Skype. We believed that, since each entrepreneur is different, each interview would generate more exploratory and new data. By conducting the interviews and making observations we were able to get perspectives, experiences and expressions that by non-verbal contact would have been impossible to get.

##### **3.2.1.1 Interviews**

According to Saunders et al. (2007) there are three types of interviews; structured, semi-structured and unstructured/in-depth. The first is mainly used within quantitative research, whereas the two latter are related to qualitative. This is mainly used because you want to explore the reasoning behind certain issues and obtain more detailed answers, rather than asking questions leading to essentially 'yes' or 'no' answers. Since we did not want to lose focus on the relevant themes, we had decided to adopt a semi-structured approach. Before the 'face-to-face' interviews conducted during our field study, we had prepared an interview guide with a set of around twenty questions. There are three types of questions that one can use during an interview; open, probing and specific/closed (Saunders et al., 2007). To be able to get rich and more explored data we prepared using the first two types, as open questions will allow the interviewee to give more personalized answers and probing will generate data relevant to the research topic without being too specific as in the case of closed questions. Additionally, a few days before the meeting was to take place, we had prepared and sent an information sheet on the research in

order for the participants to get an overview of the content of the interview. At the meeting the interviewees were also given a consent form. By signing this, they agreed to take part of the study. For the Skype interviews, we sent the participants a set of six questions a few days before the interview. This was done mostly in order for them to feel confident and be well-prepared, as we did not know how well their internet connection would be or how well English they spoke.

As the 'face-to-face' interviews unfolded, we soon came to realize that the semi-structured style was not appropriate in the setting we were encountered with, and instead the interviews took on a more unstructured approach. The interviewees gave detailed lengthy answers and by these they touched upon many of our interview questions. This attitude made it easy for us to respond and proceed with follow-up questions and in this way the interview turned out as a relaxed conversation rather than a 'Q&A' session. This was particularly the situation in the first interview; the main case study, where the participants devoted five hours of their time sharing their experiences and answering to our questions. The second interview lasted for one and a half hour, which was also very valuable for us as we had not expected that the participants would devote more than about an hour talking to us. The Skype interviews, however, became more semi-structured as the interviewees had had time to prepare part of their answers but as we also asked a few follow-up questions they were able to elaborate on these. The major shortcomings of this type of interview are of course that many visual impressions are lost (Yin, 2009) and that problems with the internet connection can cause delays and make it hard to hear everything properly. However, since all of our interviewees were very elaborative in their answers, we still were able to generate many impressions by listening to them.

To get most out of the interviews and not lose the attention of the interviewee by spending extensive time on taking notes, we made use of audio recordings. This was done after gaining informed consent from the person by having him/her signing, as mentioned, a consent form (Saunders et al., 2007). However, taking some notes will show that you respect the interviewee and that you care about his/her answers (Saunders et al., 2007), hence this was also done.

Both prior to, but in particular after the interviews, we kept in contact with our interviewees. This was in order to let them know about the progress of the study and moreover give them a chance to read through the empirical data document to make sure there were no misunderstandings or if they wanted to elaborate further on any points that seemed unclear. We felt that this was very appreciated among the interviewees, and it was also important for us to make sure that the material we publish would be true and reliable. Our main case, kanthari was also interested in getting our feedback on their work and a few months after our visit, we did a guest blog post on their website.

#### **3.2.1.1.1 Searching for interviewees**

Before leaving Sweden, we got in contact with two social organizations operating in the state of Kerala. The original thought was to conduct three interviews while in Kerala. From our first interview with the organization behind our main case, we were able to gain substantial information and we were told that we could potentially interview some of their previous participants via Skype. Therefore, we decided to proceed with only a second interview during our field study, in the end resulting in almost ten hours of data subject for transcribing.

We mixed different techniques of how we chose the persons to interview. Since we travelled all the way to India to conduct our field study we needed to be confident that we would get to talk to at least one or two people relevant to our study. Thus, these were chosen through a purposive technique, which is when a candidate is chosen with a particular intent and with judgment of the researcher (Saunders et al., 2012). Criteria we considered were that the person(s) held a higher position in the enterprise or project, which would be within the field of social entrepreneurship in Kerala, India. It was also of great importance to us that the interviewee had solid knowledge and insight into the work of the organization to be of most value to our research.

We started by searching the internet for people/organizations fulfilling the stated criteria. The ones we regarded relevant to our study, we initially contacted by e-mail, presenting them with an introduction of ourselves and a description of the research purpose. It proved to be a rather difficult and time consuming process to establish good contacts in this manner. Hence, we picked out the organizations we believed would contribute most to our study and contacted them by phone. Ziqitza Health Care Ltd. was one of these. We contacted this enterprise because of their important and well recognized work that has come to play a vital role in the societal development in India. After some follow-up e-mails we were able to arrange our first interview with one of the senior managers, Mr. Radheesh V.

Despite the previously mentioned difficulties, we were eventually able to establish our second interview via e-mail contact with the co-founder of kanthari, Mr. Paul Kronenberg. At the interview, the other co-founder, Ms. Sabriye Tenberken was also present to share her experiences. This organization we contacted due to their interesting and important work that we were presented with on their website with inspiring video clips about their social efforts.

Besides these interviewees that were chosen by the purposive technique we were, through the contacts that we managed to establish with the founders of kanthari, as mentioned further able to get in contact with three of their previous participants. Hence, these were established through the snowball technique. This is when you are able to get a respondent via your initial respondent (Saunders et al., 2012). Since they were located in different parts of the world, these interviews were done via Skype. We believe that these interviews would not have been possible to arrange without the contact we were able to establish with the kanthari founders while in Kerala.

Although not presented in the empirical findings of this thesis, by the convenience technique, we were able to gain valuable inspiration and insights on social entrepreneurship in India through talking to local people. This technique is when you select candidates easy to obtain or more spontaneously encountered (Saunders et al., 2012). We believe that without our fieldtrip, this would not have been conceivable.

#### **3.2.1.1.2 The interviewees**

Below is an interview table followed by a brief presentation of the six interviewees that participated in our research. None of them wished to be anonymous.

Interviewee	Position	Interview type	Date of interview	Interview duration	Location	Interview mode
Paul Kronenberg & Sabriye Tenberken	Co-founders, kanthari	In-depth	2013-03-16	5 hours	Trivandrum, India	'Face-to-face'
Lawrence Afere	Founder, Springboard	Semi-structured	2013-04-16	45 min	Sweden-Nigeria	Skype
Ojok Simon	Founder, HIVE Uganda	Semi-structured	2013-04-16	45 min	Sweden-Uganda	Skype
Anja Pfaffenzeller	Founder, Bats in Action (project in progress)	Semi-structured	2013-04-19	50 min	Sweden-Brazil	Skype
Mr. Radheesh V.	Senior Manager, Ziqitza Healthcare Ltd.	In-depth	2013-03-18	1, 5 hours	Trivandrum, India	'Face-to-face'

Figure 3.1- Interview table (Source: authors' own, 2013)

#### Mr. Paul Kronenberg

Paul Kronenberg is one of the two co-founders of kanthari. He is in charge of the running and operational management of the organization and a motivational speaker of social change at different events. Before the founding of kanthari, Mr. Kronenberg worked with development projects in Africa, Eastern Europe and Tibet.

He has received several awards and recognitions for his dedication to social change. For example, in 2012 he was awarded with the "Bornheimer" by the Europe School in Bornheim, Germany. In 2007 he was awarded with the Mother Theresa Award, and in 2005 he received the National Fundraising Award (Kanthari, 2013).

#### Ms. Sabriye Tenberken

Sabriye Tenberken is the second co-founder of kanthari. At the age of 12, Ms. Tenberken became blind, and after travelling on horseback through the Himalayas in 1997 she discovered that people with disabilities, especially blindness, were often neglected from society. This served as a huge inspiration for her to start the first school for the blind children in Tibet in 1998.

Besides being a motivational speaker, Ms. Tenberken is the author of "My path leads to Tibet" or the Swedish title 'Min väg leder till Tibet, De blinda barnen i Lhasa', a bestseller that has been published and translated into thirteen languages. In 2006 she starred in the award winning documentary 'Blindsight' and in 2005, she was a guest at the Oprah Winfrey Show for phenomenal women (Kanthari, 2013). She has received several awards and recognitions, including INCITE Excellence in Social Entrepreneurship Award in 2011 and in 2008, the government of China honored her as one of the fifteen most influential overseas experts over the past thirty years in the country (Kanthari, 2013). In 2005 World Economic Forum (WEF) titled

her "Young Global Leader", and during that same year she was further nominated for the Nobel Peace Prize (Kanthari, 2013).

**Mr. Lawrence Afere**

Lawrence Afere is a twenty-nine years old Business Administration graduate from Nigeria and a previous participant of kanthari. After his training at kanthari he developed the project 'Springboard' for young people in Nigeria in which, through practical training and classes, the participants learn business start-up skills. He now calls himself a social entrepreneur.

**Mr. Ojok Simon**

Ojok Simon is from Kampala, Uganda and a previous participant of kanthari. In 2009 he graduated university with a bachelor degree in development studies. He worked as a human right activist, before joining the kanthari program in 2011. After returning to Uganda he established the social enterprise, HIVE Uganda Limited which engages blind people in honey bee keeping in order to eventually become owner of their own projects.

**Ms. Anja Pfaffenzeller**

Anja Pfaffenzeller was born in Germany, but is currently living in Brazil. She was a participant of the 2011 kanthari program. After spending one and a half year in Kerala, India, Ms. Pfaffenzeller returned to Sobral, Brazil and started her project 'Bats in Action'; a preparatory school for blind children. It is still in the developing phase.

**Mr. Radheesh V.**

Mr. Radheesh V. is within the senior management of Ziqitza Health Care Ltd. He has been working in the company since its' inception in 2002, when the organization started their operations in Mumbai. Today, he is currently located at the office in Trivandrum, Kerala.

**3.2.1.2 Observations**

Participant observations can be a useful tool in research, both as a main method and as complement to others (Saunders et al., 2007). There are four roles a participant observer can adopt; complete participant, complete observer, observer as participant, and participant as observer (Gill & Johnson, 2002). In the first two the researcher do not reveal its' investigating purpose, whereas in the two latter 'the cards are on the table' and hence also less subject to ethical issues. We took on the observer as participant role, and acted as 'spectators'. The observations were made while conducting the interviews in terms of impressions gained from facial and physical expressions, tone of voice, and environment and surroundings. This naturally placed us in the latter group of observers as all of our interviewees needed to be aware of the research purpose.

**3.2.2 Secondary data**

Secondary data is information used in the research project, but that was originally retrieved for another purpose (Saunders et al., 2007). There are three types of literature sources available; primary, secondary and tertiary (Saunders et al., 2007). We have made use of the two former types. Primary literature sources we looked at were reports and e-mails. Secondary literature data

was collected through primarily journal articles, but to some extent also through books and reputable newspaper articles.

### **3.3 Data analysis**

To prepare our data for analysis we started by transcribing our interviews, before composing our findings into a coherent text. Since we wanted to share personal stories of our interviewees, we found the narrative approach most suitable, as described by Yin (2009). To analyze qualitative research there are three approaches one can adhere to; inductive, deductive and abductive (Saunders et al., 2012). Deductive style is where existing theory is being used as the base for the study, whereas in the inductive approach, theory is build up around the gathered data (Saunders et al., 2007). The abductive approach is a mix of the two others where you go back and forth and this is what many researchers actually do in practice, even though they claim to adhere to one of the other two approaches (Saunders et al., 2012). Due to the more time consuming and risky process of doing an entirely inductive research, but at the same time not limiting ourselves to certain theories when conducting the case study, this paper took on the abductive analytic approach. When preparing for the interviews we had a few theories in mind that permeated our interview questions. After the completion of these we were able to sort out the most relevant theories that we would use as the basis for our analysis. Further, we also got a clearer picture of how these would interact and be framed.

Yin (2009) states that there are four principles that ought to be considered to obtain a high quality analysis. First, one should make sure that all evidence has been taken into account. Second, one should also make sure that the main rival explanations have been considered. Third, the most important issues of your findings should be highlighted. Fourth and last, one should use and demonstrate own previous experience and knowledge. We have taken all four of these into consideration and tried to demonstrate this in the best way possible during our analysis.

### **3.4 Reliability and validity**

Two concerns that ought to be considered when conducting research are the issues of reliability and validity (Saunders et al., 2007). However, the issues of validity and reliability have another meaning in qualitative studies as they are not applicable in the same way compared to the quantitative setting. According to Yin (2009, p. 149) reliability is about minimizing "the errors and biases in a study" and making sure "data collection techniques or analysis procedures will yield consistent findings". To increase the reliability of our research we formulated and asked questions in the most neutral and clear way possible, as discussed by Yin (2009). However, as most of our interviewees became rather personal, it was hard for us to keep it on a hundred percent objective level. Meanwhile, this is something that we felt built up a trust between ourselves and the participants and thus, we were able to generate information that they otherwise might not had been willing to share. In terms of reliability, one of the strengths of using non-standardized interviews is this flexibility it offers, and therefore it would undermine this value if qualitative studies should strive for being replicable to other researchers, in line with claims made by Yin (2009) and Saunders et al. (2007).

Validity concerns if there is a good chain of evidence (Yin, 2009). Since interviewees' answers can include bias, poor recall or incorrect articulation; conclusions should not solely be based on the data collected from the interviews. It can be good to corroborate information gained with data

retrieved from other sources (Yin, 2009). However, this should only be done to a reasonable extent. Hence, to enhance validity of our study, we looked at the websites of the organizations we interviewed to gain more evidence and back up the empirical material. As mentioned, we also had our interviewees look through the data we had compiled. This is referred to as triangulation of data (Yin, 2003).

Besides issues of reliability and validity, there can be concerns regarding generalizability; if the findings can be correspondingly applicable in other research settings (Yin, 2009). However, generalizations about the whole population are not, and cannot be, the objective here due to an unrepresentative number of cases (Yin, 2009; Saunders et al., 2007). To be able to generalize from conclusion drawn from this paper, more cases needs to be studied and more research needs to be made.

## 4. Empirical findings

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*In chapter four the data collected from our empirical study is presented in narrative form. The information is based on two in-depth interviews conducted during a fieldtrip to Kerala, India and three semi-structured Skype interviews. The chapter begins with the main case; kanthari, followed by three supportive cases of previous kanthari participants, and ends with the a fourth illustrative case; Ziqitza Health Care Ltd.*

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### 4.1 The story of kanthari

#### 4.1.1 Introduction

Kanthari (former International Institute of Social Entrepreneurs) is a program of Braille Without Borders Charitable Trust, founded in 2005 by Sabriye Tenberken and Paul Kronenberg in Kerala, India. The organization offers a seven months long leadership program for social visionaries from all around the globe in which they provide training for their participants to start up social projects in terms of e.g. fundraising, finance, marketing and public speaking. Since 2009 more than 40 social initiatives have been set up.

The background of the visionaries can differ substantially; some holds university degrees whereas some have no education at all. What unites them is that they all have dreams, personal experiences and values that motivate them to create social change. Kanthari strives for the organization to become a symbol for “*leader[s] from the margins of society*” (kanthari, 2013).

#### 4.1.2 From social entrepreneurship to mindset change

We arrive at the porch of the main building of the kanthari campus where Ms. Tenberken is sitting. We are told that Mr. Kronenberg will arrive shortly. Before we know it Ms. Tenberken is enthusiastically talking about kanthari. She takes us a little bit off guard as she begins by asking us:

*“What is social entrepreneurship?”*

We explain how all the different definitions are confusing us and hoped that this was something *she* would clarify to *us*, making us all burst into a good laughter. To be mentioned is that a few days prior to our interview after we had sent them our information sheet about the study and explaining the focus on social entrepreneurship, Mr. Kronenberg responds:

*“...As you know, we have changed our name from the International Institute of Social Entrepreneurship to kanthari. The reason for this is that not all change makers are entrepreneurs. And not all entrepreneurs are change makers. I still hope that I will be able to help you forward with your research”.*

At the end of the e-mail we can read the kanthari slogan: empowering social visionaries. They elaborate further on this during the interview. When they started, around six years ago, the term social entrepreneurship was very new and no one really knew what it meant. They felt that they were misunderstood as a business school with a social touch. Now when they have a better understanding of how social entrepreneurship is interpreted worldwide, they mean that it is not really reflecting what they do. This is when they came up with the name kanthari. They do not want the initial letter, k, to be spelled with a capital letter as that is a sign of hierarchy.

The word kanthari comes from a small chili plant with the same name that grows in every backyard of Kerala. This is also how they look at their participants; they can be found, growing

wild in the backyards of society. Ms. Tenberken says that for the organization, it is considered as a symbol for those who have *"fire in the belly, spice in their action, guts to challenge the status quo and the creativity to come up with new and healthy solutions for old and new problems"*. It is about ethical people, if they do business or not is not what matters. What matters is the impact that they do and this impact should benefit the world at large. Mr. Kronenberg, who has now entered the conversation, makes a comparison to the organization Ashoka. They support social entrepreneurs all around the world but they look for people that have already started their projects, and then give them money.

*"What we do is we go one step before. In this step we train people".*

In their training they do not use the word teach; instead they use the word catalyze. What they try to do is to find a way to catalyze the different people in a way that everyone gets the same out of it. For this, they have catalysts. These come from all over the world, but mainly from India. One university they are working with is IMD business school in Lausanne, Switzerland. They bring a professor to Kanthari and Ms. Tenberken goes to IMD. The students of course differ a lot in their way of thinking. Many of the Kanthari participants come from the middle of nowhere and have no clue about events like 9/11; making them sometimes a bit naive in their thinking. However, they are still great thinkers Ms. Tenberken says with a big smile. The catalysts do not necessarily have to be professors; the important thing is that they have been in the action themselves. Entrepreneurs can be some of these, however not only successful ones; quite the opposite.

*"We love to have people that are entrepreneurs and that really failed, and maybe stood up again, or had a total change in their mindset. They have the biggest and the best experiences".*

All in all, much of their focus has gone away from social entrepreneurship. They do empower people in practical business skills if they want to use business as a tool for social change. The question is then of course, says Ms. Tenberken: *"What is social change?"* For them, it means mindset-change. For example, she means that giving micro credits to a million women is a wonderful thing however, the wealth itself does not protect a woman from being oppressed and humiliated by her husband. Thus, they want to invest in those social entrepreneurs who are mainly interested in creating awareness, shifting paradigms, and challenging harmful traditions and beliefs. Through this mindset-change great ideas can be generated; entrepreneurship is more what comes after.

#### **4.1.3 A journey in five acts**

Kanthari runs a seven months intense training project called 'a journey in five acts'. It is tailored to social visionaries with very different backgrounds. Some have PhDs, while some have no schooling experience what so ever. Because of the varying backgrounds of the participants, they do not, and cannot do only traditional classroom or theory training. Despite the disparities, they have a few things in common that unites them.

*"All of them have a big dream, lots of energy, are ethical and carry a plan and a vision for social change. A very compelling vision, that is very important".*

Another thing that unites them is that they all went through some adversity and some kind of social ill. Ms. Tenberken means:

*"The more that they have struggled in life, the more that they have overcome, the more resilient they are and the bigger is the drive to really do something."*

The number of participants kanthari takes in each year varies however, for them twenty is a good number. The important thing is that the candidates they take in are people that dare to think 'outside the box' to come up with creative solutions for social change. Out of the 77 projects started by kantharis, 42 of them are today successfully running and creating social change.

'The journey' revolves around an imaginative country. Every year it is a different one and the learning atmosphere is very practical and experimental. The countries are all based on true case studies however; kanthari adds and create all kinds of things that the participants might encounter in their own countries and regions as well. For example, there are ministers; corrupt and uncorrupt, sound and unsound business people and all kinds of foundations that want things from their initiatives. This year the country is Chichulonga. It has its' own bank, and as a start-up capital everyone gets fifteen euros, which is equal to around 1400 chilongs and this money can be invested.

In act one it is about learning in an experimental way, with some guidance. The participants have to do two things. First, they need to run their own real social enterprise on campus. It could be e.g. cleaning the lake, selling Chichulonga t-shirts or making a CD. The money that they make can in the end be converted into real currency that the participants can bring home and use as a start-up funding in their own project. Second, they need to run a theoretical social project closely connected to the project they want to carry out in their own country. For these they can also get fundings in chilongs. Here they work in teams, so e.g. the women-empowerment groups work together, and the alternative education groups work together. In this way they can all share ideas and help each other develop.

*"So first what they do is they fall on their face and then we pick them up and we help them do it again, and maybe they do it better."*

Ms. Tenberken says this with a big smile; because to her failure is not a bad thing; *"that's how you learn"*. The participants go through the steps of creating and understanding their projects. Kanthari train the participants to be confronted with situations of e.g. facing a roughless media or being tricked into shady contracts, in order for them to be much stronger returning to their own environments. They are also trained in fundraising and grant proposal writing. Additionally, they do some market research and they are also put into contact with potential beneficiaries in the local area. If they, for example, want to work with prisoners, the participants are put together with prisoners in order to fully understand the needs of them, and in this way they can develop their projects further. They then go through the process of formulating and finding their vision and mission.

In the second act, the participants go to a tribal community as these are all marginalized in Kerala. They make a feature film with them on the problems that the tribes have, e.g. alcohol related problems or violence issues, and then they go to schools and colleges to show and discuss the film. In the third act, they go for an internship somewhere in India or Nepal. Here they have to carry out a project that is given by an organization or a corporate. One of their participants created a whole counseling and coaching center in a big corporate firm that is still running, being one of the traces kantharis have left around the world.

In act four the participants return to the campus in Kerala to prepare for the big graduation, which is the final act of the journey. Everyone makes a fifteen minutes speech and a twenty minutes Q&A session in front of a panel of international experts. The event is live streamed and it is a big public event with more than 200 people in the audience. Ms. Tenberken says that all speeches need to have fire and go against the status quo, and they all have to come up with new ideas and new approaches.

*"That's the whole kanthari idea. Small chilis can make a huge difference".*

Seeing the participants grow into good, public speakers is a great energy boost for both Ms. Tenberken and Mr. Kronenberg. He says that the difference when they come in, and when they leave after the seven months, is huge. Unfortunately, not all participants go home and immediately start their own project. Some do, while some however, go into a government job, many times because of pressure from their families. Kanthari tries to prevent this by raising funds through their organization in Switzerland and Germany that the participants can then apply for. In this way they can have a small salary when they go home, and do not have to fall into the trap of looking for a job. Instead they can focus a hundred percent on their project. This is because, according to Ms. Tenberken and Mr. Kronenberg, the best way to succeed with establishing a project is to get started immediately after the program at kanthari. The energy and drive that they come out with should be used as a springboard in pursuing their dream.

*"We want our participants to jump into cold water and start off."*

#### **4.1.4 The Gandhi moment**

Ms. Tenberken and Mr. Kronenberg are both talking extensively about Gandhi moments, referring to the incident when Mahatma Gandhi was kicked out of the first class compartment of a train in South Africa. They both have had these moments in different ways and these make up the whole foundation of kanthari.

At the age of twelve, Ms. Tenberken became blind. Blindness has meanwhile never been the problem; it has been the sighted world that has been the problem. Before she got her diagnosis, she realized that the other children were making fun of her, and people around her treated her like an idiot. This struck hard on her self-confidence. Eventually, she went to see a doctor and he told her that she was blind. Her reaction was for the doctor rather surprising: *"Hurra! I'm blind, not stupid"* she said; because that was how she felt. She went to a specialist school for blind people in Marburg, Germany. Here much of her mindset was formed. They went e.g. white water kayaking, downhill skiing and horseback riding. A lot of things that not even sighted people dare to do.

*"They looked at the abilities, not the disabilities. That's very important".*

One time they went to an exhibition about Tibet. She found it very interesting and she asked if she could study this. She was told *"No, you're blind. Forget it!"*. Ms. Tenberken says that the sighted surrounding many times tells blind people what they can, and especially what they cannot do. She gave up for a while. However, during her studies at a blind school in Overbrook, USA she was introduced to an optacon; a tool for blind people to read. Later, when she was studying Central Asian studies at Bonn University in Germany, she was confronted with the fact that she could not write down anything. With her knowledge of the optacon, she developed a Tibetan Braille script, a writing system for blind or visually impaired people. In the beginning it was purely

practical for personal needs. Later, a scholar came across this and asked her if she had showed it to any Tibetans. When the scholar found out she had not yet done this, he took it forward and eventually there was a script for blind Tibetan people.

The next step was to have someone who could teach these people how to use the script. Despite the objections of many people, Ms. Tenberken took on this task and went to Tibet. Here she found that the life of blind people was very tough due to religious perceptions of for example the blind being possessed by demons. Many times blind kids were locked away in dark rooms for very long periods of time and people would not even touch them. She decided that she wanted to have a project where kids would be trained to gain several kinds of knowledge so that they would get self-confident and become part of society without caring about what others think. She went to the Tibetan government and said:

*"I've got this braille script. Can I start a school for the blind"?*

They were completely blown away by her way of acting; there comes a blind, blond woman marching into the office saying she wants to start up a school. They asked her who would pay for it. She responded that if they gave her a document saying that they wanted her there; she would raise the money. Within ten minutes she got the official document with a stamp. The following process was not easy. She had to make a media campaign, and find various sources of funding. Among these was the German government. She also had to make an arrangement with a Tibetan counterpart which worked as a legal body. When this was all done; she called Mr. Kronenberg.

Mr. Kronenberg and Ms. Tenberken met during the time when he was backpacking through Tibet in 1997. A *"lucky moment"* Ms. Tenberken describes it. She had told him about her plan to start the school, and perhaps more intended as a joke, he told her to call him up when they were good to go. Eight months later she called. The day after he quit his job; the best decision he ever made.

Mr Kronenberg had his first Gandhi moment when he was eleven. He started to get red spots on his back and therefore he went to see the doctor. The doctor gave him some medicine and said that it would all be gone in a week. Unfortunately the doctor was somehow right; after a week, not only was the red spots gone, but his entire skin. The following six years, he had no skin on his back at all. When his classmates found out, he immediately became an outcast. This was a big hit on his self-confidence; something that he lost completely at the age around fifteen when girls came into the picture. They would reject him because of his skin disorder. Luckily, he was able to regain and boost his self-confidence as he was sent abroad as an apprentice through which he realized he had some value. Mr. Kronenberg had his second Gandhi moment when he was travelling through Africa. He ended up in the middle of a drought in Zimbabwe. He saw people dying from hunger and met with people living in places where landmines are part of the everyday life. He explains that he felt an incredible anger because of all injustice he was witnessing. He swore to himself to do something that has meaning and that he really enjoyed.

#### **4.1.5 Tibet**

During their time in Tibet, Mr. Kronenberg and Ms. Tenberken went through a lot of problems and obstacles. For example, they were kicked out of the country at several occasions due to wrong visas, and many people told them that they did not know what they were doing. The

project in Tibet is called Braille Without Borders (BWB) and today it is in the hand of one of the first blind graduates. This was always their dream, to empower people in order for them to be able to take their projects into their own hands.

Within the project they made four sub-projects. First, they had a preparatory school for blind kids where they taught them everything they needed to know to integrate themselves into regular schools. In Tibet, the system of integrating blind kids into school is very passive. In fact, blind children were not integrated at all before Mr. Kronenberg and Ms. Tenberken came. Thus, empowering the kids to integrate themselves through intense training in e.g. English, Chinese, mobility and kitchen skills was an approach they found long term results in. The kids got a better kick-start and unlike before when they were dependent on the support of a social worker, there was now a rather mutual sharing of help and expertise. They could come to a regular school and say:

*"I'm blind, so what? You tell me what's on the blackboard and I'll help you with English".*

We all burst into big smiles. This, Ms. Tenberken and Mr. Kronenberg mean, is a "*proactive integration*" style compared to many places in e.g. Europe where a sighted social worker or civil service always sits on the side of the blind and reads from the blackboard. This they call "*passive integration*". We can tell that they are very happy of their effort that has come to play a significant role in many people's lives today.

Second, they had a printing press in order to provide books for the kids. Third, they started a vocational training, because they wanted their children to be able to go into not only the traditional professions for the blind but also to become e.g. farmers or cheese producers. Mr. Kronenberg says:

*"Coming up with solutions to make this work proved to be easier than expected at many times; it is just about finding a solution".*

Fourth, they had a self-integration project, where the kids would go into society and participate without help from the outside. The reasoning behind this lies to a great extent in their thinking of that the entire world cannot be adapted to the blind, but the blind can be adapted to the entire world.

Later on, the project received several awards from the government. For example, the Chinese government appointed Ms. Tenberken to be one of the fifteen most influential foreigners in China for the last thirty years. She does not take much pride in this but confirms how, after all, the acceptance of a blind woman as a change maker in such a huge country can serve to inspire other countries. Awards are, in general, not something that they pay much attention to but they have noticed how they can help the project to be taken seriously.

#### **4.1.6 Kerala**

After they had set up their project in Tibet and it was up running, they asked themselves what they could do to create a bigger social impact worldwide; not only for blind people, but for everyone. The first thing that they wanted to do was to build a beautiful campus. The reasons behind this were many. Some would think it was selfish, which it perhaps would be, if the campus were only meant for Mr. Kronenberg and Ms. Tenberken themselves. The main thought

was however, that this would be something that they would share with their participants of which many come from war zones and have economically poor backgrounds. Additionally, if you are to work from morning to evening in one place, which is commonly the case for them, then you should be in a place that is pleasant, inspiring, and that brings you with ideas. Mr. Kronenberg says:

*"If you feel good in a certain surrounding; your ideas, your motivation, and your creativity level gets so much higher".*

He means that if they instead would have had their office in the middle of the city in a concrete building, their minds would get cluttered from the heat, the noises and the gases. He continues:

*"Managers always say their employees need to think outside the box. But where are all these people? 500 people all working in cubicles. How can they think outside the box?"*

They wanted to build a completely eco-friendly campus and at a low cost, but at the same time of high quality. This was meant to work as a proof to others that you can build and create an inspirational place with limited funding and resources. They have really managed to create their dream campus; it looks like five stars, but it is all low cost. 95 per cent of construction materials are gained locally and they have eco-toilets, compost production, rain water harvesting, solar energy and wind energy. They are really hoping that the campus can be a role model in future construction. Last year they had about 500 architects that came to visit the campus because they wanted to learn more about it. They always tell their visitors:

*"It has no copyright. Go out and copy because this is how it should be. It's about sharing".*

They argue that sharing does not mean to give someone a physical thing; it can be sharing a story, an experience or an idea. What they are doing talking to us is sharing and this is something they think we should put more emphasis on.

When it comes to the geographical location Mr. Kronenberg and Ms. Tenberken wanted to be central for working with marginalized people from all around the world. To reach these people, or most importantly, for these people to be able to reach them, distance wise Kerala is a very good place to be. South America is doing relatively well in comparison to Africa or Asia. These are the two biggest areas where most poverty in the world is found. Furthermore, they also mean that Kerala has good conditions and a solid setting for educational purposes compared to most parts of India.

#### **4.1.7 The challenge of fear**

One of the major challenges Ms. Tenberken and Mr. Kronenberg faced in Tibet was the background and history of the children. Some were hidden and locked away in dark rooms, because their parents were ashamed for their blind child. Some were neglected and lived on the streets. Some were tied to a bed because the parents did not know what to do with a blind kid. All were outcasts and had experienced loneliness, discrimination and brutal bullying by other children and siblings. For these children, change can be a very scary thing. Mr. Kronenberg says that change is probably the most difficult thing in peoples' lives because there is a lot of fear behind it. For example, the chance of us dying in a terrorist attack is very small but the chance to die in a car accident is however, way bigger. Yet, we spend an enormous amount of time and

money on fighting terrorism but hardly any on making traffic safer, *"and yet we still get in a bus, car, rickshaw, without any fear. Therefore fear is something that exists in your mind"*. This is something that marvels Mr. Kronenberg. He always says:

*"What is the worst thing that can happen in life? For most people it would probably be death, or sickness, but as long as you are not going to die; why don't you try?"*

Mr. Kronenberg continues:

*"What is then the second worst thing that can happen? Well that you plan does not happen. Or in other words; failure. But if that happens then we are where we were at the start of having the plan. So what is the risk of starting something? If you aim at a goal, you have to make the decision to start or not to start. If you start you might fail but learn, however if you don't start, you always lose out"*.

Getting out of our comfort zone is very hard for most of us, and people are in general very afraid of change and unknown situations. People are often, meanwhile, not so much personally afraid, but they fear the reactions of their surroundings. This is something kanthari wants their participants to overcome by not caring about the opinions of other people. Instead they need to believe strongly in their ideas. This becomes even stronger for Ms. Tenberken and Mr. Kronenberg by working with their participants. When looking at what they have gone through and what they have survived; they can do anything. Mr. Kronenberg mentions one participant that for eleven years was on the run from the rebels in Sierra Leone, and for eleven years, every single day, he slept in a different place somewhere in the bush. If the rebels catch you, they tattoo something on your arm. If you try to flee they shoot you and if you make it and you come to your tribe, *they* shoot you because they do not trust you anymore, as you wear the rebels sign. This man was affected by polio and could only walk with the help of crutches. Despite all, he survived that. This is something that drives Mr. Kronenberg and can inspire a lot of people. He says:

*"If we can create a mindset-change towards fear, starting with young children; my Goodness, this planet will rock! Because fear is the biggest enemy to progress"*.

He knows that there are so many people out there with great ideas in their heads. Many people however, do not pursue these because of the fact that they have no trust in other people anymore. He talks about how the trust level in the world after 9/11 has gone down. People see a muslim and immediately they think terrorist; a view that e.g. movies strengthen. This is something that sets into our minds.

#### **4.1.8 Mindset change and transformation**

Much of the work of kanthari revolves around changing these thoughts and perceptions the world prints into our heads and creating a mindset-change. It all started with a mindset-change of blindness, much of course because of Ms. Tenberken's own blindness. Before she became blind, to her, blindness was darkness and she was horrified. She thought that she would be isolated, discriminated and have no friends, and that it would be completely dark. A few things initially turned out to be right; at first she was isolated and discriminated and she had no friends. What happened was that her father read books to her. Once he read a book of Angela Davis. She was a black power activist in the 1970s and the one who transformed the concept of black being ugly,

into black is beautiful. For Ms. Tenberken this was a turning point, or as they like to call it; a "*Gandhi moment*" and she thought:

*"Hey, if she can transform this concept of black being beautiful, why not find the beauty in blindness!"*

She realized that she should not look at the disability, but at the possibility and ability. This immediately got her out of the victim attitude and she changed a lot as a person. She was able to concentrate better on what was really important. She became a much better communicator and a much better problem solver. Being blind and being thrown into a world for the sighted, forces you to solve problems from morning to evening and to constantly find your own way. The point about how blindness equals darkness, she realized had little truth behind it. For her, everything she thinks of is put into images.

*"I was forced to believe in my own imagination. When I realized this, the whole world for me got open".*

The limits sighted people were trying to impose on her; she realized were not her own limits, they were theirs. When she was going to Tibet, people said to her "*How can you go to Tibet?*" She responded them with dignity:

*"Maybe you cannot go to Tibet, because you don't trust yourself to travel on your own. But I can, and it has nothing to do with being blind or sighted".*

An important moment of Ms. Tenberken's life was when she was in college and her philosophy teacher came and talked to her and the other students. He asked them if there is a life after Abitur, which is the final examination in Germany leading to university. They were all stunned and horrified because for them it was a dark hole and something that they did not want to think about. However, this is when Ms. Tenberken started to dream and think about what she could and really wanted to do. She wrote down that she wanted to learn languages and that she wanted to travel. Additionally, she wanted to travel on her own to have the adventure. She thought "*why should blind people not have the right to adventure?*". The idea of Tibet came up, much because of her love for horses, white water, mountains and wilderness. Following, she started studying Tibetology and she developed the Braille system for the Tibetan language. While in Tibet, she, together with Mr. Kronenberg, transformed blindness as well. There blindness is a punishment. Through their Braille school, the blind children became so confident and happy, not showing any signs of punishment or suffer; they changed the concept totally. This is what they try to do and this is translatable into all kinds of concepts. For example, Ms. Tenberken asks "*What is disability?*" Many say that disabilities are visible but there are many sighted people that are e.g. very afraid of talking to strangers; in many ways a much bigger disability than some visible ones, e.g. blindness.

The participants and the children in their Braille school are, as mentioned, also changing their mindsets. They had a nine year old boy who once said to Mr. Kronenberg "*I'm so happy!*" Mr. Kronenberg asked him "*why?*" The boy answered "*Because I'm blind!*" Again he asked "*why are you so happy?*" The boy answered with pride in his voice "*Because I'm the only one in my family that can read and write. I'm the only one in my village that can speak 3 languages, Tibetan, English and Chinese. I'm the only one in my region that knows that the world is round and who can send e-mails on the internet. And this is not despite, but because I'm blind!*"

Mr. Kronenberg also mentions a four year old girl that came to their BWB project. They asked her if she wanted to go home for her summer holiday but she responded that she did not, because her parents were hitting her. They asked her why her parents were hitting her. After having spent only six months in the BWB project, Tsering Lamu was able to say *"I don't know why but now I know they have no right to do that"*. This is what empowerment is about for kanthari. They select the participants that have a vision showing that they are able to challenge the status quo, and who know that just because the world is and has always been in a certain way, it does not have to stay like this.

*"The world is in a constant evolution. And the world is developing every day. And why is that? Because some people don't accept the status quo. Nice boys and girls won't change the world. We need some spice!"*

Mr. Kronenberg fills us in on the fact that there are 186 million blind people in the world or visually impaired and among them there is much unused capacity because people have decided to focus on what they cannot do instead of what they can do. For example, nine out of ten blind children do not go to school. To provide education for all these children is a huge task that kanthari realizes they will never be able to cover, however what they can do is empower people and make them confident to start schools. This is something they have managed to do and they feel that this is very important.

Ms. Tenberken means that many people make the mistake thinking kanthari is only about blind people, however, this is not the case. They empower everyone who has energy, ethics and an impactful vision, and especially they believe in people who have overcome adversity. When talking about the reason behind failure versus success of projects started by kanthari participants, Ms. Tenberken first of all mentions the personality of the person starting the project. The factors just mentioned are some of the key aspects of success.

*"The vision has to have something new, something interesting, something that goes against the status quo, something that changes people's mindset"*

As previously mentioned, in the first act of the journey of the participants, they formulate and find their vision and mission. Ms. Tenberken says:

*"Here of course we want to constantly keep them open to transform their concepts and creating their own mindset-changes. Before they can create other peoples' mindset-changes they have to be totally open to transform their personal concepts."*

Hence, transforming society's mindset requires that you are also able to transform your own. Ms. Tenberken mentions a participant they had one year. He wanted to work with orphans in Lithuania. Before he started, he saw them as victims because they had no parents. However, he started to look at them from another perspective. Instead of looking at them as the poor ones who had no parents; he saw them as the ones who had no family pressure! We all laugh; what a great way to see how the perceptions of people can change. The project immediately went from charity to empowerment and this is something kanthari loves to catalyze. In particular, when raising funds for the organization, Ms. Tenberken shows rejection towards the more traditional way in fundraising. Kanthari, she means, is not about charity or pity; it is about empowering the people to bring out abilities instead of disabilities. This fundraising approach can be an efficient tool in a mindset-change that is beneficial for society in the sense that empowering and training

people is a long-term dedication, compared to 'one time giving' donations of pity. Ms. Tenberken says, with a smile on her face:

*"Yes, we are marginalized, so what?"*

She can look at the world from a different angle; something that they inspire their participants to do as well. Furthermore, Mr. Kronenberg means that we have to learn that every action we do, every day, is not only affecting us here but affects the whole world. Kanthari works with the "categorical imperative" of the German philosopher Emmanuel Kant, simply translated as:

*"Always act in such ways that whatever you do, can be the norm in society".*

For them this is very important. Mr. Kronenberg talks about going to the supermarket and being confronted with three choices of packaged drinks; a plastic bottle, a tetrapak and a glass bottle. If you have to make a choice, you should think about the effect it would have when everyone else would do the same. The right choice in that case would be to choose the glass bottle because it is a natural product and will least contribute in any form of pollution.

*"If everybody starts doing that, everyone is changing the planet. Then you are a change maker".*

Mr. Kronenberg talks about how, unfortunately so many people are lead to believe that big cars, big houses and luxury items provide happiness. Personally he would say that happiness, money and success should never be a driving force; it should be passion. He means that if you do what you love to do; happiness, money and success will follow as a 'side-effect'. If you ask successful people why they became successful, the answer will be *"Because I do what I love to do!"* He says that he and Ms. Tenberken are among the happiest people on the planet just because of this.

*"The biggest achievements on this planet were and are realized by very motivated and passionate people. They do it because they love doing it. It's all pretty simple. But people seem to make it very complicated".*

#### **4.1.9 The dream-factory**

As mentioned, one major challenge Mr. Kronenberg and Ms. Tenberken faced in Tibet was the fear of the children. In particular, they had much fear concerning their future. To deal with this, in a way that they could give them hope, they had to come up with some solution that was outside the area of politics or religion. They thought:

*"What is one of the most beautiful things in the world and it has no limits? People say love but there are a lot of limits in love. But not in dreaming".*

Hence, they started something what they call *"the dream-factory"*. They said to their kids to dream about something that they want to do; not what their brother, mother or family want. Mr. Kronenberg says:

*"It's your life. You've got to work for 40 years. You better give a good thought to what it is that you will do for such a long time. Only when you really love what you are doing, you will never have to 'work' a day in the rest of your life!"*

However, some of the children were never asked to think about their lives. Norbu, a blind eight year old boy was asked what his dream was. He had a big smile on his face and said that one day he wants to become a taxi driver. With a smile Mr. Kronenberg said *"If you look at all the taxidrivers*

*in Lhasa, you would think they are all blind anyways!"* They never tell someone what is not possible, and they do not want to set borders for anyone. Hence, they told Norbu *"That's great!"*. Two years later he was asked about the status of his dream and he then answered *"Well, I know now that because I'm blind, I cannot become a taxi-driver, but I can start a taxi company and run it!"*

Mr. Kronenberg and Ms. Tenberken say that no-one has the right to set borders for others. They wish that this would become more widespread, because after all, every invention is a dream of someone. Mr. Kronenberg takes up his smartphone and says that if someone, 50 years ago, would have said that we would have things where we can just scroll with our fingers; they would have said that that person is crazy! He means that without people's dreams there would be no inventions.

*"I think dreaming is the base of creativity and therefore all development, that's why it is important to encourage dreaming!"*

He refers to a story about how a kid, Jonny, comes to his first day in school. The teacher asks the kids *"What happens in autumn?"* Jonny says *"In autumn my grandfather has his birthday!"* The teachers responds *"No, that's wrong!"*; immediately killing Jonny's creativeness. A girl raises her hand and answers *"In autumn the leaves falls from the trees"*. The teacher enthusiastically responds *"That's right!"* This makes Jonny think that to be a good student, he needs to say what the teacher wants to hear, so why should he bother to come up with creative answers? Mr. Kronenberg and Ms. Tenberken want to change this thinking by starting a kanthari school. They cannot change all the things that are upside-down in the world but they mean that if they can teach kids at a very young age that they have a say and that they do not have to be afraid of failure; they can do anything they want to do.

#### **4.1.10 A common dream of social change**

The dreamfactory is something that today permeates the whole kanthari organization. As described earlier, the campus itself is a well-thought through dream and idea of both Mr. Kronenberg and Ms. Tenberken. One thing that they are both stunned by is the fact, despite the very varying background, cultures and religions of the participants, during the years they have not encountered any difficulties related to this. They strongly believe that the reason behind this is the common goal and dream of social change, and that they have all had to endure a lot. Not all of the participants of kanthari are blind or have a disability, but they all bring their Gandhi moment and they have all had to fight against what is outside. Mr. Kronenberg means that people have two choices confronting a problem or a difficult situation, regardless if you are rich or poor:

*"You can sit in a corner and cry, or you can stand up and do something about it!"*

The latter are the people that kanthari works with, because those are the people that will change something, and those are the people the planet need. He means that self-pity is the worst thing that can happen and Ms. Tenberken is a great role model when it comes to this. She never complains about her blindness; rather she jokes about it. She says that if she would get the chance to be operated right now, she would not take it. The fact that she is blind is what makes her life so interesting and that is why she can focus the way she can. Mr. Kronenberg means that the

main difference between kanthari and other organizations or universities in the world is that they also take in people with no education. What matters most is their motivation. He says:

*"It's much easier to educate a motivated person than it is to motivate educated people. And when you are surrounded by co-dreamers, that gives you an enormous boost".*

One thing that is common among the kanthari participants is that many of them have some kind of disability and they are part of their own target group; something that makes the drive to come up with and create a solution to social issues that they are exposed to stronger. They do not see themselves as victims but instead they are empowered, and this they want to use in order to empower other people.

Occasionally, the dream that the participants come with changes during the course of their stay. Most of the time it becomes more realistic, since in the end you have to actually be able to go through with it; but it also becomes bigger. As mentioned, many times people are not used to dream big and they are not encouraged to. Both Mr. Kronenberg and Ms. Tenberken mean that this is often a projection of peoples' own fears and if they themselves are not capable or able to do something, why should someone else be. This is where many people are being pulled down and it is a normal thing. What they try to transmit to their participants is:

*"The bigger your dream; the smaller your obstacles seem to be."*

Ms. Tenberken says that she finds it very interesting to see how they get more confident in dreaming big and she comes to think about a guy they had coming from Uganda (*see section 4.3 on Mr. Ojok Simon*). He came to kanthari with the idea to create a mobile bee-keeping school in his country; something he was able to go through with. However, he does not just want to implement the bee-keeping school in Uganda, but also in other parts of East Africa. He realized that it is not much bigger work however, it is much bigger effect. Today he is financially self-sustained and his bee-keeping school is growing, hence he can also employ other people in the area. Mr. Kronenberg calls this a domino or a snowball effect and means that this is a good way to create social change.

#### **4.1.11 A snowball effect**

The snowball effect is something the kanthari projects builds a lot around, because what the organization does is training people. The success rate cannot, meanwhile, be measured in the amount of people that they train; it is measured in the amount of people that actually start social projects. The project can be to start up a school for blind kids with a mission to empower them. The snowball effect of this is that these kids will hopefully eventually also be empowered to empower other people through their projects; projects that would never have been initiated without the start-up of the original project. Hence, these people that are empowered through the original project are all end-users of it. Furthermore, as the participants learn to conduct speeches they can diffuse their gained knowledge to more people, also contributing to the snowball effect of kanthari.

#### **4.1.12 Risk management versus adventure management**

Ms. Tenberken tells us about how, in particular Africans, somehow because of their struggles and their constant survival training, have a totally different energy towards life. This energy is a long-

lasting energy. She means that in many places in Europe and e.g. in India, everything is very secure and it is kind of a risk adverse society. Many systems are built up around insurances and we 'need' this for everything.

*"In Africa you wouldn't ask about how one is saving for his pension. He is happy if he has vegetables for the day".*

People from risk adverse societies many times become afraid of starting something new. Many of them are actually trained through schools not to take risks or to manage risks, because we always want to be successful in what we do. People are also trained not to fail, because that is a "*bad thing*". Mr. Kronenberg and Ms. Tenberken want to promote embracement of risk.

*"At kanthari we don't have risk management; we have adventure management".*

#### **4.1.13 Future thoughts**

As we are talking about where we are staying during our stay in Kerala, Ms. Tenberken says that on our way coming to their campus, we are actually passing by a piece of land that they bought. As mentioned, they would like to start a kanthari school for children, hopefully within the next two years. It will revolve around three major pillars. The first one is about training their students in philosophical and ethical thinking. The second pillar revolves around acting and creative thinking. The third pillar is about problem solving. Every subject e.g. math, geography and biology is surrounding these three pillars, and everything is connected. She means it will be a very interdisciplinary and practical school; quite similar to what they have right now but this time for local children. They see all these kantharis becoming very critical thinkers and inspiring, spicy and charming individuals. They come out with a capacity and confidence to really change the world and they feel they can do the same with children.

For the future, what Mr. Kronenberg and Ms. Tenberken hope, is that within five or ten years, people will start using the term kanthari as a word for someone who creates social change, and that people are going to want to be trained to become kantharis. The organization puts much value on transparency and therefore to 'earn' the kanthari 'label' one needs to be transparent in the bookkeeping, uncorrupt, behave ethically and show off an insider approach rather than a top-down attitude. The kanthari spice should "*spread a positive word of mouth*" Ms. Tenberken says.

Being a kanthari does not mean that you cannot make money but it should not be the first priority. Ms. Tenberken mentions a guy from Sierra Leone who does sanitation project with kids from the slums that she talked to recently. She asked him how he makes himself financially sustainable. He responded that he really did not want to think about it because it would totally distract him from his actual goal. Both Mr. Kronenberg and Ms. Tenberken agree with this. "*And yet, he does survive*", they add.

#### **4.1.14 A project is always bigger than oneself**

Ms. Tenberken tells us one last story about a blind graduate from Thailand. After the kanthari course she went back to Thailand to start a mobile library. She travels around the country through the tribal areas, going from village to village. She also goes to prisons. Basically, everywhere where she goes, she leaves a library. She found out that people can read, however they do not read for pleasure, and this is what she wants to teach them. Now she has also started

tribal schools in very dangerous areas. Her work is very important, nevertheless, she feels redundant. She has many people working for her but herself, she cannot e.g. build a house or read to the kids, and that makes her think about if it is really even her project. Ms. Tenberken mentions that she had the same feeling about her project in Tibet, when she one day lost her way on the vocational training farm. She was annoyed that she could lose her way in her own built project. However, she stresses the importance that one needs to remember:

*"A project is always bigger than oneself".*

At some point the project, most likely, will become independent; like a child going into puberty and suddenly you have no power of it anymore. She means that the only thing you can do is make sure you have a sound general vision over it.

Mr. Kronenberg says that corporations are in a position to influence the world in many ways, and today, most of them claim to work with social responsibility. For many it is however, just a tick list without any genuine interest. They donate to charity from a marketing perspective which would lead to a return of investment; in money. However, he means that we have reached a time where we all should start to think if a return of investment in money is right. Mr. Kronenberg believes that the return should be in terms of a better world for all, in the form of access to e.g. education, healthcare, and clean drinking water. The 'one time giving' is not a long-term investment. Instead he means that companies can invest in kantharis that have a genuine passion and will realize actual social change.

It is obvious to us that both Mr. Kronenberg and Ms. Tenberken are people with an enormous amount of drive and motivation towards changing the world for the better. One of the reasons behind the success of their projects, they explain lies in the fact that they have been two people going through this together. They have a list of five things that they mean have helped them to come to where they are at today. First, they are both big dreamers and confident to realize what other people feel is impossible. Second, they are both good communicators and not shy to talk about their dreams, even if they heavily challenge conventions. Third, they are driven by an intrinsic motivation to create a better world and not by money, fame or power. Fourth, they have strong ethical values and fifth, they both have a lot of energy and team spirit. The kanthari model is for them very simple and they hope that more people will come to replicate this model. However, they have never had, and never will have, a goal of being number one.

*"If we would be number 1000 we would be very happy because then that means that 999 organizations are doing the same thing we do but better. And we need at least 999 similar projects to really change the world!"*

Before making our way back to the train station, we get a tour around their beautiful campus. No wonder great ideas are created here. We leave kanthari and Trivandrum, acquainted with new perspectives and moreover, a mindset change.

## **4.2 The story of Springboard**

### **4.2.1 Introduction**

Springboard is a project developed in 2012 by Mr. Lawrence Afere, that combines organic farming with entrepreneurship training in a practical environment. It was established *"to combat the*

*increasing rate of youth unemployment and the overwhelming urban migration of rural youth*" by training young Nigerians in skills they can use when starting up a business (Springboard, 2013).

#### **4.2.2 The farm youth project**

We realize immediately as we start talking to Mr. Afere that he is a very enthusiastic young man with a strong drive. Today he is a farmer, "*a proud one*" he adds. It was shortly after his graduation that he started with farming.

*"I was looking for a tool to create social change".*

He takes us a few years back in time. In 2006 he was still in university and had one year until graduation. One day he went to the library to "*cool himself off*" by reading a newspaper. At the third or fourth page, he found an article on Nigerian youths. It stated that more than 30 million young Nigerians were unemployed. This was something that worried him since he was soon about to start looking for a job himself. He thought "*If thirty millions young Nigerians are unemployed... Where is the hope for me?*" He tells us that the article also said that:

*"By the year 2020, Nigeria, my dear country, would have raised twenty millions highly skilled criminals. Not highly skilled teachers, doctors, or lawyers; but highly skilled criminals!"*

He says with a tone of humor "*I hope you know what criminals are!*". At this time, he began to think "*What can I do about the situation?*". At that moment he explains how he shifted his mindset from looking for a job, to start dreaming of something that would have positive impacts for himself and the many young people in his community. He explains that if we would come to his part of southwest Nigeria, we will see countless young people looking for opportunities that can take them out of a marginalized position. He started off by selling books, but he soon realized that this is not something that would bring young people together to create wealth or empower them.

In 2008 he got the idea of starting a farm. When he was very young he followed his parents to a farm, and he realized that he could use the knowledge that he had gained through farming as a tool for making a meaningful change in the community. Mr. Afere began by sharing the idea with young people in his church. "*It was wonderful*" he says, we were fifteen young people starting up the youth farm. One of our parents donated, at no cost, seven plots of farmland. They named it 'The youth farm project'. The idea of the project was to create an opportunity for the young people, especially the unemployed, and to give them meaningful and responsible jobs. They started by planting corn, but they could not maximize the utility of the seven plots, because they did not have the money to clear the farmland. They went to the government of agriculture and asked for their assistance but they got the respond that they needed to have the money for it. "*How are young unemployed people going to raise money?*" he thought. They ended up only maximizing two plots of the farmland. In 2011 they started to grow plantain. He explains that they were so happy for their expansion.

When Mr. Afere started the farm he had no bookkeeping, fundraising, communication skills or a training curriculum. At the moment, the young people were not growing in their potential because at the farm they were just planting, growing seeds, harvesting and selling to then share the money amongst them. Mr. Afere decided to look for a place where he could gain more skills that could help them grow and to learn how to empower young people. That was when he found kanthari. This was the opportunity he had been waiting for. He applied immediately and luckily

he was admitted. *"I was so, so happy!"* he says, and we can tell by the tone of his voice that he has a big smile on his face.

#### 4.2.3 Springboard

During Mr. Afere's time at kanthari, he gained many new skills. He was taught in e.g. project management, fundraising skills, public speaking, financial management and how to develop a business proposal. It filled him with an innovative spirit. *"I have a new inner I"* he says with dignity in his voice and describes kanthari as a great opportunity that happened in his life.

*"It dramatically transformed not only my skillset, but also my mindset. How I look at the world, how I look at situations, how I look at my environment and how I look at my beneficiaries. How I think".*

He says kanthari is much more than a training center.

*"It's a dream factory that transforms mindsets".*

The original idea he came to kanthari with was basically that he wanted to learn how to run an NGO. At kanthari he understood that there was a relationship and similarities between an entrepreneur and a farmer, and that he could combine entrepreneurship and organic farming to create a learning environment for young people. At kanthari they had a workshop on innovation where they were taught how to bring new ideas into practice and to go beyond present ideas. That was when he realized he could turn his farm into a practical environment for young people to learn business skills. He says that for a farmer to start a farm and plant anything; he needs seed. The same thing holds for an entrepreneur; he cannot start a business without an idea. What is more, the seed needs to be harvested and it takes time for it to grow. Likewise, Mr. Afere means that:

*"True entrepreneurs don't follow short cuts. They invest in their time, in their ideas and in their vision. They wait for their business to grow".*

Another similarity is that farmers provide food for the community. Likewise, entrepreneurs provide solutions that meet the needs of the people. These are the mindsets he wants to bring to his participants; for them to build on these similarities to create businesses. During his time at kanthari he changed the name of his project to 'Springboard'. Mr. Afere says that this was what the young people in his community needed; *"a springboard that launches them into new perspectives"*. The project looks for young people with innovative business ideas that have the desire to transform their community because of the passion for their country. The questions they pose to their applicants are asked in a way that enables them to understand the present mindset of their candidates. From this they make an assessment on the applicants capability of going through the Springboard experience. Mr. Afere means that the young people in his community have potential, talents and skills but what they need is an opportunity to turn this potential into businesses.

He explains about the six months training, which consists of four stages. Stage one is divided into two parts; A and B. Part A is business idea development, in which the participants learn how they can match their skills and potential with business. They make a market plan and learn how to mobilize resources for their business, e.g. economic and human resources. At the end of part A they will have compiled their business plan. Part B is 'farm adventure'. Here the participants get out on the farm where they are trained in planning, marketing, team building, financial

management and communication. The participants are divided into groups in order for them to experience a competitive environment and be better prepared for 'the real world'.

At the end of stage one, they make two presentations about their business plan and the farm adventure. These are held in front of a group of business experts. Stage two is called 'I am the change'. Mr. Afere means that Springboard with its' new perspectives and mindset is a change that his country needs, and this change he believes is in the hands of the youth. The mindset that the participants are trained to adopt is:

*"This change starts with me".*

It goes beyond just saying *"let's start a business"*. They need to think that *"For my country, Nigeria, to succeed, it starts with me. Everything I do impact and affect my community"*. In this stage the participants are divided into groups and they look for and identify problems of the community, e.g. waste management or HIV awareness. They incorporate these problems into a viable plan. The participants are taught that their businesses need to be socially responsible and give back to the community. At the end of the second stage they get to hold another presentation and also write articles on their dream for Nigeria, incorporating the new perspectives and mindsets they have generated.

Stage three is a two months apprenticeship. Springboard wants their participants to be well prepared by getting experience from organizations that are in line with the business they want to start up. The fourth and last stage is called 'Jump'. This is where the participants 'jump off' the springboard and graduate. They present a detailed business plan to a panel of experts and they have the possibility of receiving micro-credits. This is something Springboard can provide to their participants because they truly believe in them, and trust that they are creditworthy.

Springboard is not for farmers alone. People can come with any idea, as long as it aims to transform and create wealth for the community. When Mr. Afere talks about innovative ideas, he refers to using the resources in the environment. He mentions how Nigeria has a lot of e.g. bamboo resources that they could, and should, use for various products. Yet, they import toothpicks from China and bicycles from USA. *"Why not produce in Nigeria instead?"* he asks vividly.

*"There are resources in Nigeria and there are opportunities in our communities. All you have to do is look around you! Become creative and become innovative".*

#### **4.2.4 Future thoughts**

Springboard is still a small project. In the future Mr. Afere wishes for springboard to become a big academy for young people from all over Nigeria where they can come and stay on campus and learn about entrepreneurship; and mentally transform. Graduates in Nigeria he means do not know how to start a business, because they have not gone through the kanthari experience. They have not been taught how to think entrepreneurial and identify opportunities. He says he has not used his university degree since he graduated. He only got his certificate.

*"Springboard will be working for making sure that we lobby for change in educational policies. And I believe it's possible".*

For Mr. Afere and his Springboard, only the sky is the limit.

### 4.3 The story of HIVE Uganda Ltd.

#### 4.3.1 Introduction

HIVE Uganda Limited is a non-profit organization founded in 2012 by Mr. Ojok Simon. The organization offers honey-bee keeping practical training for blind and partially sighted people in Uganda. The mission is to “*enhance livelihood and independence*” of these people, and the mission is “*to see blind and partially sighted people in rural community of East Africa becoming great entrepreneurs*” (HIVE Uganda Limited, 2013).

#### 4.3.2 Our personal experiences can bring us to new heights

Mr. Simon was born and grew up in Gulu district in northern Uganda. For more than twenty years, the district experienced a civil war; something that much of the population in the area is still suffering from today. During these years, Mr. Simon was beaten by the rebels, and as a result, he physically lost his vision. Despite being exposed to this rigorous reality, he decided to accept the situation and fight for a better Uganda.

*“It did not discourage me from making an impact on the sound activities that young people in the rural communities can engage in”.*

In rural communities around Uganda, young people get a lot of praises from their parents if they serve them with wild honey. Since Mr. Simon is partially sighted, it would therefore be risky for him to climb up the trees, and because of this he was not able to participate in this activity with the other kids. One day in 2002 as he was walking through the bush near his home, he was drawn to the noise of bees. As he moved closer to where the noise was coming from, to his surprise, he found a big clay pot with bees flying in and out. He decided to bring it back home.

*“If this clay pot with honey is being abandoned and not taken care of by anyone, then what can I do with it?”*

Three months later he found that the clay pots near his home were filled with honey bees. This opened up his mind into thinking that bee hunting is one important thing that he could accomplish in life. After graduating with a bachelor degree in development studies in 2009, Mr. Simon worked as a human rights activist. In his work, he was confronted with people in rural communities around Uganda, many of them being disabled. With a genuine interest for social change, he further asked himself: “*How can I help these people to a better living?*” This drive and motivation of changing the status quo of rural and disabled people in Uganda is what led him to kanthari.

#### 4.3.3 The kanthari experience

It was in 2010 that Mr. Simon came across the work of kanthari. As he was looking for ways to learn more about how to run a social project, this was an excellent opportunity. With more than ten years of bee keeping experience; joining the seven months kanthari program would be a chance to gain new knowledge that eventually would be beneficial in serving the needs of marginalized people in Uganda. With an eager voice, he describes how his time at kanthari provided him with crucial knowledge of social entrepreneurship and tools of how to succeed with establishing his very own project. He learned everything from project planning and management to social mobilization, team building and public speaking. He was also faced with several challenges. Because of a problem with his left eye, he was for over two months admitted

in the hospital. For Mr. Simon it was a tough time, but he refused to give up on his dream. After being discharged from the hospital, he returned to the campus with new energy.

Mr. Simon's initial idea of bee keeping in Uganda was in many aspects improved throughout his stay at kanthari. Additionally, he was able to inspire another participant from Nigeria to start a similar project of bee keeping for street children in Nigeria. Networking, along with new essential skills of project planning, became meaningful as he returned to Uganda to eventually start up a project of his own.

#### **4.3.4 The start of HIVE Uganda Ltd.**

Once returning back to Uganda, Mr. Simon was motivated to start his bee-keeping project. As he went back to the rural communities, he was confirmed with the fact that disabled people were isolated from their families, friends and moreover society at large. With everything that he had learned during the past seven months, he came to the following conclusion:

*"If I can create meaningful work to these people, they will also be able to further change the mindset of other people in the rural communities".*

With this contemplation, he established HIVE Uganda Limited. Through a substantial training in honey-bee keeping skills and exercises towards increasing people's confidence, bee keeping could be a lucrative business to raise Uganda out of poverty. The people involved in HIVE Uganda Limited are chosen on the basis of several criteria's such as their capacity to learn new things, their drive, and moreover attitude. Once a person is selected, he or she will receive the appropriate training, and eventually be able to become owners of their own project.

#### **4.3.5 Future dreams of a better East Africa**

Mr. Simon is a man of big dreams and before we even get the opportunity to ask, he lets us in on the future thoughts of HIVE Uganda Limited. Once the organization grows larger, he plans to export the honey and furthermore establish a bee resource center in Uganda. One of his dreams is also to form a Farmer Cooperative in the future and additionally reach out with his ideas to all of the East African communities. Instead of leaving these people, begging on the streets for survival, he deems them to become good and successful entrepreneurs.

*"In five years' time, I believe these dreams will be fulfilled. To get there, it is important to dream big".*

### **4.4 The story of Bats in Action**

#### **4.4.1 Introduction**

Bats in Action is a project in progress, located in Sobral, Brazil. In 2012 the initiator, Ms. Anja Pfaffenzeller, started to implement the idea after spending one and a half year at the kanthari campus. There she developed the idea of starting a preparatory school for blind children in Brazil in order for them to be able to integrate themselves into regular schools.

#### **4.4.2 Shaking people out of their hammocks**

Ms. Pfaffenzeller is originally from Germany. She has always loved to travel. One day she decided to start studying in Brazil. While she was there, she met many blind people. Ms. Pfaffenzeller is blind herself. These blind people that she came across however, seemed to have no activities in

their life or any aspirations; they were happy just to stay at home. Neither did they have sufficient studies. She thought to herself:

*"Why? That's not fair. I have all the possibilities! For me, being blind is not really a limitation. I travel, I work, I study".*

She realized that we have very unequal opportunities and starting points. In Brazil, many people lay in their hammocks and it is hard to get them out of this nice and comfortable place. She got an idea:

*"I wanted to shake people out of their hammocks!"*

However, she did not know how to. After she finished her exchange semester in Brazil, she went back home to Germany. She tried to work as a teacher in a regular school, teaching German literature and history. She found this *"so boring!"* It was not the impacts she wanted to make with her life. This was when she came across kanthari. She applied for their training in 2010 however, she was not accepted. In 2011 she was encouraged to apply again, and this time she got in.

#### **4.4.3 A clearer idea**

When she came to kanthari, her vision was more general. She had some background knowledge and the idea that she wanted to make the blind people she had encountered active. This she was able to develop while in the training program. Her idea about shaking the people out of their hammocks got more and more clear. One thing that she realized was that she had to look more at the causes of why these people were lying in the hammocks. She also looked at what other organizations did to empower people and asked herself what she could do differently.

As Ms. Pfaffenzeller is not originally from Brazil, her situation was a bit different compared to many of the other participants. Most of them wanted to start by creating a change in their own local community and thus had more of an insider perspective. This was however not something that would stop her in pursuing her idea. She came to realize that the main problem concerned the blind children. Their parents were very protective of them and thus it was hard for them to become confident and independent, and to get the education they needed. She decided that she wanted to set up a preparatory school where the children would become independent in order for them to be able to integrate themselves in regular schools without being dependent on support teachers. These support systems does not work, Ms. Pfaffenzeller means. Instead of teaching the parents, how to teach their children, she thought it was better to directly teach the kids. In this way they would be ready to *"jump into regular schools"*. Then these children can become confident and say:

*"I'm blind, so what?"*

#### **4.4.4 Brazil**

After spending more than a year in India, returning to Brazil was quite a cultural chock. Ms. Pfaffenzeller got in touch with people that she had gotten to know during her first trip to Brazil and shared her experiences and thoughts of starting her project.

*"I wanted to start an initiative for all of the 'hammock people' to change their mindset".*

Ms. Pfaffenzeller soon found that these people are already so set in their mentalities, and that all they are looking for is a comfortable job. As she did not find much motivation among them, their mindset was hence difficult to change. To proceed on with her dream of social change, she realized that it was much easier to make an impact on, and change the mindset of children and young people. From her time at kanthari she was acquainted with the preparatory schools that Ms. Tenberken and Mr. Kronenberg established in Nepal. She figured that a similar system could work in Brazil.

To set a good example and show her independence, she started to visit families in rural communities by herself. She wanted to show how, despite her blindness, she was able to move around without being assisted by someone else. Again she mentions the issue of overprotective families and how people think *"these poor blind kids, let them stay at home"*. There are schools that blind children can attend in Brazil, however the teachers are not prepared enough to take care of them. For example, they do not know Braille script and there are many children that they need to look after. *"They get a bit left out"*, Ms. Pfaffenzeller says.

#### **4.4.5 The influence of kanthari**

Ms. Pfaffenzeller believes that the work and efforts being made at kanthari are very important in the aim for social change.

*"It is exciting to see how dreams develop and are shaped, and I can tell you that every single activity on campus will be useful to realize your vision for a better world"* (Pfaffenzeller, 2012).

The most important things she learned during her kanthari training can be divided into two areas. The first were practical tools, e.g. writing a proposal, make a budget and public speaking. They practiced the 'elevator pitch' at several occasions; something that has been very useful for her (Pfaffenzeller, 2012). The second was the creative part and thinking 'outside the box'; how to differentiate from what has been done before. She gained openness towards trying new things. In kanthari if you have an idea, they say *"let's try it!"*. She also gained a lot of confidence. She means it was a tough and challenging program, but her motivation and personal drive is what has carried her. She has welcomed challenges and adventures into her life and adopted an attitude of *"let's do it!"*.

#### **4.4.6 Goals for the future**

Many people in Sobral have been helpful along the way and Ms. Pfaffenzeller hope that as her project progress, more people will be motivated to join her and get involved. She plans to establish the preparatory school in a rural community as it is mainly children from these areas that are in need of help and guidance on how to live an independent life. Within the time span of two years, they should be acquainted with the necessarily skills to participate in regular school and family activities without the special assistance; something that will give them self-confidence and greater freedom. Additionally, she wants the project to foster many of the kanthari values, e.g. critical thinking, creativity, opportunity oriented mindset and eco-friendly solutions and way of living.

*"It is my dream to work together with blind people in Brazil and encourage them to find creative ways to take live in their own hands"*

## 4.5 The story of Ziqitza Health Care Ltd.

### 4.5.1 Introduction

Ziqitza Health Care Ltd. (ZHL) is an Indian social enterprise. The organization was founded by five young professionals in 2002. The company provides emergency medical services to everyone regardless of income, while being financially self-sustainable. At the moment Ziqitza has 860 ambulances across the country in Bihar, Rajasthan, Kerala, Mumbai, Odisha and Punjab (ZHL, 2013).

The name Ziqitza originates from the words 'chikitsa'; a Sanskrit word meaning medical treatment, and 'jigyasa' that means search for knowledge. Their mission is to be *"the leading Ambulance Service Provider of the Developing world"* (ZHL, 2013). The organization has received several awards and recognitions for their efforts e.g. TOI Social Impact Award 2012 and Spirit of Humanity Award 2012. They have previously been studied as cases at elite universities such as Harvard, Stanford and Yale (ZHL, 2013).

### 4.5.2 The start of a new emergency healthcare service

As we arrive at Ziqitza's office at Technopark in Trivandrum, we meet with one of the senior managers of the company, Mr. Radheesh. As we step into the open office space and sit down by his desk, we are straight away acquainted with the vibrant atmosphere of the company. Phones are ringing, employees are busy responding to emergency calls, and it is obvious that this is a place of dedication and hope.

One of the first things that Mr. Radheesh mentions to be the core reason behind starting Ziqitza is the personal experiences of the five founders. As mentioned, the company was set up by a group of young Indian professionals. After their education and professional employment as well as entrepreneurial projects in the USA and India, they got a different and new perspective on how emergency healthcare should function. This was something that made them realize the acute need for organized and networked ambulance service in India.

One of the founder's mother one night went into shock while sleeping. At this time, there was no common number to call in case of a medical emergency in India, and she was therefore taken to the hospital in a small taxi. Since she was not able to receive medical treatment in time on her way to the hospital, she passed away. A week later, one of the co-founder's mother collapsed in USA and within just minutes after, 911 arrived and saved her life. These experiences triggered the young Indians into thinking that a similar system of reliable and trustworthy medical assistance would benefit the Indian society and its people.

Mr. Radheesh joined the company when it was founded in 2002 and hence, he has been with the company since inception. His personal values are deeply embedded in Ziqitza's business model and the social impact on the Indian society is one of the main reasons why he decided to join the company.

*"I'm proud to be working for an organization that actually makes a social change. People are praising the work that we are doing, and if our service was to be down for just a few days, it would create major problems. We are becoming a necessity for the Indian society nowadays".*

He continuously states that:

*"At the end of the day, what ultimately matters is that because of my effort, some lives have been saved"*

This kind of satisfaction he means is something that he would not find working in the banking or retail industry. Just like the founders of Ziqitza, Mr. Radheesh also has personal experiences which have been a major influence on his values and choice of work. A relative of one of his friends once fell and hit his head on a stone. For more than 45 minutes he lay by the side of the road, bleeding and no one cared to stop. Finally, he was taken to the hospital in a taxi. After 21 days in the hospital, he eventually passed away. The doctors told the family that if he would have reached the hospital a little earlier, his life could have been saved. Moments like these have thus been a major driving force behind his commitment of assisting in saving lives. It gives the population, regardless of social class, a feeling of safety. In exchange, the employees at Ziqitza are inspired and motivated when experiencing thankfulness of the patients.

*"The gratitude expressed by people that we help is a motivating factor for all of us".*

#### **4.5.3 Values of Ziqitza**

The fundamental idea and the brand philosophy of Ziqitza is based on the following thought of Mahatma Gandhi:

*"Saving a life is one of the most rewarding experiences a person can undergo in his or her lifetime".*

Three core values are embedded in the business operations of Ziqitza: being ethical, transparent and fostering teamwork. The employees go through an intensive professional training program before they are allowed to actively participate in serving the public. Along with this policy, they are also trained in teamwork which will be required once they reach the field. *"Without teamwork, we get nowhere"* Mr. Radheesh says. For example, during the Mumbai attack in 2008, together with the army, they were able to bring out 125 victims from the two hotels; a proof of the importance of teamwork.

#### **4.5.4 The 1298 subsidies model and the 108 Model**

During the start-up process of Ziqitza, Mr. Radheesh was responsible of collecting data and creating an overview of the current ambulance industry. To really understand what can be done and how to reach the underserved rural communities, it was essential to take a look at the flaws of the industry at the time. From studying the industry, Mr. Radheesh found that around 90% of all ambulances in India were used as a hearse. Following, he states that once you carry a dead body in an ambulance it will be completely contaminated with viruses that will transfer as an infection on the next patient. The response time was unreliable, as well as the equipment provided in the ambulances. This of course, resulted in a lack of trust among Indians. In an emergency situation, people would therefore rather use their own car or take a taxi to reach the hospital. Many lives were consequently lost, since the patient could not receive any proper treatment during the haul. Mr. Radheesh also points to the fact that India is one of the countries with most road traffic accidents in the world, with a ratio of sixteen accidents per 1000 vehicles. This observation suggested the need of an organized ambulance service. In 2003 a reliable network of dial 1298 was set up, starting off with two ambulances in Mumbai. The following years Ziqitza entered into collaboration with the government under the model of 108. This

initiative was undertaken because of the relatively slow growth of the privately owned 1298. The revenues generated from these collaborations are consequently smaller, but Mr. Radheesh states:

*"Essentially it is about being sustainable, reaching out to as many as possible and keeping a promise".*

Mr. Radheesh takes us through the pay system of the 1298 model. Patients that wish to go to a private hospital pay full charges, whereas those who are taken to a government hospital pay a subsidized price, 50 per cent of the full charge. In the case of an emergency, the ambulance service will be free of charge. Additional revenues are generated from collaborations with insurance companies who get their brand name on the ambulance in exchange of a monthly fee. This extra money generated from their publicity, will in the end come to benefit the poor people of society.

*"Our service is available to everyone; we will not turn our back to a person who is suffering".*

In order to keep this promise, Ziqitza found it important to integrate their business with other entities such as hospitals and the police- and fire department. Mr. Radheesh means that well-established networks with these entities are essential for this service to run successfully.

#### **4.5.5 The challenge of changing people's perceptions**

Before Ziqitza was founded in 2002, the ambulance industry in India was, as mentioned, not professional managed. Mr. Radheesh describes with a despaired voice how ambulance providers would tell patients that the driver is not present; he might be sleeping or the ambulance is simply out of service. To create a more efficient network, one of the initial ideas was to establish a common number for the population to call in case of an emergency.

Once a common number was established, new concerns emerged: To the public in India, a vehicle is a vehicle, so why would anyone need and be willing to pay more for an ambulance to get from point A to B? Here Mr. Radheesh addresses the importance of providing a solution to the patient rather than simply the transportation. The cost will consequently be a little higher, but using an ambulance instead of e.g. a taxi could on the other side eventually be a critical factor of survival. This alternative understanding thus suggests that

*"It was, and still is, a major challenge to change people's perception of our service".*

Additionally, Mr. Radheesh also realized a general lack of understanding and knowledge among Indian people in an emergency situation. This uncertainty inspired the company to start small medical camps around India with the goal of informing and teaching the public on what to do in case of an emergency. In a three hours session, people are acquainted with the ambulance, the available equipment and smart solutions of how to work with the resources that they have at hand. It is very much about being creative in this critical moment. Magazines can, for example, be used as a splint if a person is bleeding.

Up to date, Ziqitza has trained around 5000 people. More focus is being directed towards children in secondary school, as they tend to be very alert in new learning, and moreover sharing their experiences with people around them. Stickers with the 1298 and 108 number are also being distributed to schools kids to create a greater awareness. Recently, media has also come to play a significant role in diffusing information of Ziqitza. As the company is growing their presence all around India, they have gained an increased attention in news reports in the media. Above all,

Mr. Radheesh emphasizes the importance of sharing the knowledge of Ziqitza and teaching the public the real distinction that their service can cause.

#### **4.5.6 Future thoughts**

Mr. Radheesh and his team have great plans for the future. Their vision is *"to be the leading Ambulance Service Provider of the Developing world"*. They will assist in saving lives, by providing a leading network and fully equipped advanced and basic ambulances across the developing world in e.g. the Middle East and Africa. This philosophy will be met with the commitment of following international standards for quality in Emergency Medical services, creating a business that is accessible to all people.

During the past years, Ziqitza has received several awards and international recognitions for their outstanding work, and it is no wonder to us that Mr. Radheesh is proud to see how the company has developed during this relatively short time. Latest in January 2013, they were awarded with the TOI Social Impact Award of 2012. *"The jury selected us by recognizing the work that we are doing for the Indian society and the social impact that we are creating"* Mr. Radheesh says with a smile on his face. Furthermore, some of the world's top universities, e.g. Harvard Business School, Stanford University and Yale University are nowadays using Ziqitza as a case study to inspire current and future students. Learning about the efforts made to the Indian society by Ziqitza, and the spirit that permeates everyone working at Ziqitza, it is obvious to us why they have become an exemplary role model within the social entrepreneurship domain.

*"This is not a competition, it's ultimately about saving lives".*

## 5. Analysis

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*In the fifth chapter the empirical findings are analyzed in light of the theories covered in chapter two. Here the reader is also presented with a model developed by the researchers as an outcome of the analysis.*

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*“you can chain me, you can torture me, you can even destroy this body, but you will never imprison my mind”*

-Gandhi, 1869-1948

### 5.1 Personal experiences

From each empirical case study presented in this thesis, personal experiences can be considered as a main driver behind an individual's desire to initiate a social project or enterprise. This is in line with Guclu et al. (2002) statement about the influence of entrepreneurs' personal experiences in idea generation. Mr. Kronenberg and Ms. Tenberken refers to them as ‘Gandhi-moments’, which they both have experienced, and these make up the foundation of both kanthari and their project in Tibet. Besides their personal experiences of being exposed to social ill themselves, in terms of discrimination, they personally experienced the social ill of others in Africa and in Tibet. Those were the major ‘Gandhi-moments’ or, ‘trigger events’ as referred to by Mair and Noboa (2006), that made them recognize the great social problems of these people, and take action to make a change. Mr. Kronenberg and Ms. Tenberken mean that all their participants come with their ‘Gandhi-moments’, which is evident in the case of Mr. Afere and Mr. Simon. In Ms. Pfaffenzeller's case there was no evident and identifiable trigger event, but more a series of re-occurring incidents. For Mr. Radheesh, a personal experience led him to join Ziqitza; a company, in turn, initiated on behalf of personal experiences of the founders. Most certainly, many experiences besides the ‘Gandhi-moments’ have been influential in why they decided to start a social project. Mr. Simon will, for example, undoubtedly always in some way be influenced by his experiences from being beaten by the rebels, and all of them live in environments where they are being exposed to social injustices every day.

The link between motivation and experiences as described by Ryan (1995) can consequently be confirmed by the findings. Ms. Tenberken said that “the more that they have struggled in life, the more that they have overcome, the more resilient they are and the bigger is the drive to really do something”. Thus, it makes sense to look at a person's experiences, triggers and emotions to understand what motivated him/her to start a project, as argued by Cornwall and Naughton (2003).

Guclu et al. (2002) claimed that personal experiences can also act as constraints to which opportunities and possibilities entrepreneurs stay alert to; something that evidence can be found for in the case of Ms. Tenberken. This was, however, only in the sense that they *could* act as constraints. She described experiences of having people in her surroundings trying to impose limits on her due to her blindness and that there were certain things in life that was not possible for her to do. Many people in her situation would probably simply accept this and end up moving within ‘the boundaries’ set by others, which is a natural behavior if you perceive ‘others’ to be e.g. stronger or wiser than yourself. Hence, having the experience of someone you look up to telling you that you do not have the capacity or ability to perform a certain activity, will likely have an influence on your actions. Support for this could potentially also be found in how people from

risk-averse societies in, e.g. Europe, do not have the same idea-generation approach as people from less risk-averse societies in, e.g. Africa. This is described by Mr. Kronenberg and Ms. Tenberken, with people from the former type of societies, to some extent, limiting themselves in their pursuit of opportunities. More empirical evidence would meanwhile be needed to confirm the validity of this statement.

## **5.2 Dreaming of social change**

A common dream of social change is what unites all participants of kanthari. Locke and Latham (2006) argued that a goal imply dissatisfaction with currently prevailing conditions and Forbes (2011, p. 87) claimed that you aim to achieve "some sort of positive change". Throughout the empirical findings, the interviewees have used dreams in a similar manner, in the sense that they have all personally experienced a situation of social ill that they would like to improve, and translated it into a dream to make a change. Thus, the authors have used goal setting theory as a basis to interpret these dreams.

On Mr. Kronenberg and Ms. Tenberken's list of five things that got them to where they are today, is the fact that they are both big dreamers and confident to realize what other people feel is impossible. This implies that they have set up goals that are both challenging and realistic; adhering to the goal setting theory of Locke and Latham (2006). This to 'dream big' thinking is something that successfully also has been transferred to their participants. For example, Mr. Afere came to kanthari with a dream of running an NGO, but left with a dream of changing educational policies in Nigeria. Ziqitza had, and still has, a dream of being able to provide emergency healthcare assistance of good quality to the entire Indian society; a quite challenging task with a population of around 1.2 billion people.

Locke and Latham (2006) further stated that goals can be used as motivation to use abilities at hand, transfer previously gained knowledge into awareness or drive people into search for new knowledge. From this study, it can be argued that not only have the interviewees used their existing abilities, but they have also searched and generated abilities others have perceived impossible, in order to reach their goal. They have also used previously gained knowledge from the societies and communities where they were born or where they have lived, in the creation of their dream. Furthermore, the dream has driven them into search for new knowledge. This is what the kanthari participants did when applying for the training program; what Mr. Kronenberg and Ms. Tenberken did when they went to Tibet; and what the founders of Ziqitza did when studying and working in USA and India. At some point, they all made a decision to pursue their dream.

## **5.3 Motivation to pursue the dream of social change**

Besides personal experiences and goals/dreams; motivation is, as claimed by Locke (2000), Vinson et al. (1977) and Park and Guay (2009), influenced by values. The values permeating the respondents throughout this study are ethics, teamwork and transparency, and all act as motivating drivers in their goal of creating social change; supporting the evidence from the literature. In this vein, it also supports the claims of Parks and Guay (2009) and Vinson et al. (1977) on how values transmit into the goals of an individual. Locke (2000, .p. 414) defined values as "one's convictions about what is good or beneficial" which is evident among all six

interviewees. It is not just a façade; it is their own values that influence their behavior and actions in many ways, in line with the claim made by Fritzsche and Oz (2007), and Hemingway (2005) of values playing an important role in entrepreneurship. The ethical values of Mr. Kronenberg and Ms. Tenberken are, as well as their big dreams, one of the main factors that they meant have brought them to where they are today; not money, fame or power.

The values encountered can all be considered egalitarian with no signs of hierarchy, as described by Schwartz (1999). An example to highlight this is the fact that Mr. Kronenberg and Ms. Tenberken decided, as a proof of non-hierarchy, to spell kanthari without a capital letter. They put great emphasis on sharing and want more people to do what they do, in order to create a better world. Mr. Radheesh mentions his personal values as a driver to why he joined Ziqitza. Among the values of the kanthari participants, Mr. Afere emphasizes teamwork when wanting to unite young people of his country; Mr. Simon's engagement in human rights as a proof of his ethical values, as well as Ms. Pfaffenzeller, expressing her discontent with the unequal opportunities of people. These values are part of their identities and they also serve the society in a positive manner, in line with Hemingway's (2005) claim of values having a dual purpose.

Mair and Noboa (2006) argued that a person with a low level of empathy or moral judgment can still decide to engage in social entrepreneurial activities after having experienced a 'trigger event'. Having a low level of empathy could imply that egalitarian values are not highly prioritized, as you cannot really relate to the situations of other people. Hence, if there is no genuine interest in helping others, the motives of the social entrepreneur could be questioned. Additionally, one could ask where the long-lasting drive will then derive from. Ms. Tenberken said that this can be "much more guaranteed if you are part of your own target group", confirming the claim made by Ryan and Deci (2000) about how individuals can differ in amount, type and orientation of motivation. In five out of the six cases studied, the respondents were explicitly part of their own target group. Ms. Tenberken, as well as Ms. Pfaffenzeller, decided to start a Braille school for blind children; Mr. Simon started a bee-keeping school for the blind people in Uganda; Mr. Afere initiated a training project for young people in Nigeria and Mr. Radheesh got enrolled in a company that saves the lives of many Indian people. Thus, goals and dreams, together with the importance you place on these will, as Locke (2000) argued, come to influence your behavior and actions.

Improving the living conditions of your own target group also means that you improve your own living conditions. Most likely, the motivation to do so will be intrinsic, as described by Ryan and Deci (2000). This is because you will have a genuine interest in gaining new knowledge and expertise within the field, as this is something that can contribute to a positive change for your target group. This is also related to the appetitive or aversive value described by Craig (1918) and the motivational valence (Elliot & Covington, 2001). The values placed on the outcomes of the social project in this study are naturally appetitive, since the aim is to make a positive social change. The valence is, in turn, indeed positive however, the individual also has to have a belief and positive expectations that the outcomes will be worth the effort.

Mr. Kronenberg said that "it's much easier to educate a motivated person, than to motivate an educated person". However, again as Ryan and Deci (2002) stated, this amount and orientation of motivation can differ between individuals. People with extrinsic motivation will also be able to initiate social projects, but if obstacles and risks arise, they might leave their 'dream-factory' easier

than a person who started the project on an intrinsic motivational basis. This persistency is, as Locke (2000) suggested, dependent on the goals and values of the individual. With that being said, intrinsic and extrinsic motivation do not have to be mutually exclusive. Money, associated with the latter, can be a motivating factor but it should not be first priority in social entrepreneurship. Mr. Kronenberg and Ms. Tenberken have listed strong intrinsic motivation as one of the five most important factors contributing to where they are at today. The participants coming to kanthari do not join the training program because someone else tells them to; they go there to develop their skills and gain knowledge, thus being "a crucial element in [the] cognitive, social and physical development" of these individuals (Deci & Ryan, 2000,p .56).

Ryan and Deci (2000) claimed that a motivated person is actively driven towards a goal, while an unmotivated person is uninspired to initiate action. All six interviewees in this study show clear signs on being motivated individuals. First of all, they are all very enthusiastic and energetic when talking about their projects. This indicates a true passion for what they do. This is exactly what Mr. Kronenberg means should be the driving force, and that "the biggest achievements on this planet were and are realized by very motivated and passionate people" in line with Kuczmarski (1996). Second, they have not let obstacles get in the way of their dreams. Ms. Tenberken, despite her blindness, did things that most sighted people do not even dare to do. Mr. Kronenberg was able to regain his self-confidence after being discriminated in school because of his skin disorder. The two were at several occasions kicked out of Tibet. Mr. Simon and Mr. Afere come from communities of war and high criminality, and Ms. Pfaffensteller travelled to the other side of the world, not letting her blindness get in the way of her love of experiencing new places. Neither of them are "sitting in a corner crying" stuck in self-pity, which Mr. Kronenberg claimed to be the worst thing that can happen to a human being. They stood up and were, as stated by Ryan and Deci (2000, p. 54), "moved to do something".

#### **5.4 Mindset-change**

The need of mindset-change is in line with the statement of Albert Einstein "you cannot solve a problem within the mindset that created it" and as described by Piaget (1985), our mental models can be changed. This is a statement that can be justified by all six respondents. In terms of Ziqitza, before starting up the enterprise, the founders had to go through a mindset-change. This happened as they during their professional careers in India and USA, gained new knowledge and perspectives, which made the dysfunction of the emergency healthcare system in India apparent to them. They realized that a mindset-change was needed in order to respond to the needs of the Indian population consisting of 1.2 billion people, with very varying levels of income. Ms. Tenberken went through a mindset-change when she changed her perception from blindness being equal to darkness, into blindness is beautiful, and to look at abilities rather than disabilities. Furthermore, the mindset of the kanthari participants, Mr. Kronenberg says is very different when they arrive, compared to when they leave. They become self-confident; they learn how to dream realistic but big; and they gain new perspectives. Mr. Afere said that kanthari dramatically transformed his mindset and he has found a "new inner I". In terms of the different mindsets explained by Armor and Taylor (2003) "Will I do X?" or "I will do X", when they start the kanthari program they are more in the former, whereas when they leave, they have changed their mindset into the latter "I will do X". This change of mindset would not have been feasible

without the individuals being open towards new learning and widening his or her perspectives, and thus a modification of the mindset, as suggested by Gupta and Govindarajan (2002).

In terms of Piaget's (1985) 'The equilibration of cognitive structures' one could imply that during their time at kanthari, the participants go through the two processes of assimilating and accommodating information. The mental models that they have in their minds are constantly interfered with as they assimilate data, entering disequilibrium. To equilibrate, they need to widen and modify their cognitive schematas through accommodation. For example, the man that wanted to start an orphanage for children in Lithuania first saw the kids as victims without parents; however he was able to transform his mindset into thinking that they were lucky to have no family pressure; altering his mental model of orphans. This alteration of schemata is in line with Peake and Egli (1982). By adopting this way of thinking he was able to help them through empowerment instead of through charity. Also, Mr. Afere went through this process during his time at kanthari when he started to realize the similarities between entrepreneurship and farming, widening his mental model of the latter.

Another important mindset-change that the participants generated is the one of embracing risk rather than managing it. As Kennedy et al. (2012) suggested, it is important to learn how to cope with risk and ambiguity. Therefore, the kanthari participants are put into situations where they are exposed to this, and in this way become more confident and prepared for the 'real world'. Furthermore, the participants learn that failure is not necessarily a bad thing, but something to actually learn from, in line with Kuczmarski (1996) claiming that a success rate of one hundred percent is not realistic. In support of this, Ms. Tenberken said that as catalysts, they want entrepreneurs that have gone through failure during their career, because these have the best experiences to share.

All respondents talked about the importance of thinking 'outside the box' in order to gain new perspectives. However, as Mr. Kronenberg said, it is difficult to think outside the box while you are in one, implying that the environment you are in has great influence on your creativity. Here similarities can be drawn towards Kuczmarski's (1996) statement about the importance of being surrounded by innovation, as well as a positive and empowering attitude. At kanthari, Mr. Kronenberg and Ms. Tenberken have been able to create this inspiring environment by building a completely eco-friendly and innovative campus, and by empowering their participants as well as showing them that they believe in their ideas.

## **5.5 Becoming a social entrepreneur**

Longnecker et al. (1988) defined an entrepreneur as a person who is independent and takes initiatives. It is also someone who is willing to take risks (Tan et al. 2005). Most likely, none of the projects or enterprises included in this study would have existed without the individuals behind them being people of action and risk-takers. Therefore, they can all be considered entrepreneurs. Peredo and McLean (2006, p. 57) narrowly defined an entrepreneur as someone "who starts up and/or runs a small business". Although the narrow nature of this definition, it is arguably a good general description of what an entrepreneur does. However, in light of the empirical findings, it should also incorporate the term project, as business is too narrow in this context. Since Mr. Radheesh is meanwhile not the founder of Ziqitza, the term entrepreneur is in terms of the enterprise rather than him personally. According to Zahra et al. (2009) and Mair and

Noboa (2006), when someone is exploiting opportunities, and creatively combines resources with an aim to improve social wealth by establishing a business or adopting a new management approach, he or she is a social entrepreneur. Enhancing social wealth is something all respondents strive for with their initiatives, and through their mindset-change, they have been able to do this while thinking 'outside the box'. Therefore, it can be argued that they are not only entrepreneurs, but also social entrepreneurs; supporting Mort et al. (2003), Peredo and McLean (2006) and Cornwall and Naughton (2003) claims on similarities between the social and commercial entrepreneur. The claim made by Nicholls (2006), in terms of how a social entrepreneur believes that not only large organizations and government are in a position to determine the allocation of resources, support for this can be found among the interviewees. It seems as they have all lost part of their faith in the systems of society and decided to take matters into their own hands. For example, Mr. Afere wants to change educational policies in Nigeria, and Ziqitza wants to reform the emergency healthcare system of India; issues many times left in the hands of the government.

Zahra et al. (2009) argued that when it comes to social entrepreneurship one always needs to take both economic and social aspects into consideration. This claim can be validated in the sense that very few, if any, projects or enterprises can be viable without some type of financing. However, when it comes to economic terms, people many times like to categorize people and businesses. In the literature on social entrepreneurship one categorization was the one suggested by Dorado (2006, p.26-27) "for-profit organizations that do good while doing well financially, or non-profit organizations that self-finance their do-good operations". The researchers see little need for this type of categorization, as long as the first priority is and stays to generate benefits for society, as argued by Mair and Noboa (2006) when defining social entrepreneurship. If generating money is instead the first priority, it is no longer about social entrepreneurship; it is solely entrepreneurship. This is in line with Seelos & Mair (2005) who argued that social value creation should be the primary objective of a social entrepreneur, and financial return more of a 'by-product'.

Austin et al. (2006, p.3) argued that "a charitable activity must still reflect economic realities, while an economic activity must still generate social value" suggesting a dual aspects of entrepreneurship. However, the objective with the entrepreneurship is what differs the commercial entrepreneur from the social (Peredo & McLean, 2006). Thus, for the claim of Mair and Noboa (2006) that entrepreneurship could be a subset of social entrepreneurship to be valid, all entrepreneurs; commercial and social, would need to set up their projects and businesses with the aim of generating societal benefits. This would also imply that no subset category is needed, since all entrepreneurs would then be social entrepreneurs. In reality, and in line with Boschee and McClurg's (2003) suggested differences between the two type of entrepreneurs; generating money, gaining power or/and becoming famous is many times the main objective of commercial entrepreneurs, making this unattainable. It is, as claimed by Peredo and McLean (2006) unrealistic to say that all social entrepreneurs have a completely un-selfish agenda with their projects or enterprises. These were, however, most likely not generated through intrinsic motivation; rather they were driven by external rewards, emphasizing the importance of having a right motivational basis.

All respondents have a somewhat different financial approach, however, they do not get distracted from their goal. Ziqitza for example is, through its' pay system, able to sustain itself, and potentially able to make a profit. Nevertheless, their first priority is still to save lives, and they do not turn their back on anyone. If this attitude will remain the same in the future cannot be foreseen, however, as of right now, Ziqitza falls undoubtedly within the domain of social entrepreneurship.

Peredo and McLean. (2006) suggested five things a person should exercise to be considered a social entrepreneur. The first is to create social value, something all six respondents clearly had as a goal. Second, a person should be able to see and grasp opportunities, which was done as they all came up with their projects or enterprises. Mr. Simon, for example, spotted an opportunity when he realized he could make honey in a clay pot. Mr. Afere turned a difficult situation of unemployment in Nigeria into an opportunity for young people to get engaged and use their skills. Third, innovation should be employed. All six respondents have adopted an 'outside the box' thinking to succeed with their social projects. In terms of Ziqitza, without their innovative and creative mindset, their service would not have been able to reach out to the poorest of society. A willingness to accept an above average degree of risk, which is the fourth criteria, is also something that they all, in one way or the other have done; regardless of how they financially sustain themselves. Whether it being their own money invested in the project or the help from external parties, there is a lot of work and other risks apart from financial considerations, involved in sustaining a project or an enterprise in the long term. The risk of personal defeat or being exposed to the opinion of others can sometimes involve a lot more fear and ambiguity than what is associated to financial risk. Ms. Pfaffenzeller decided to pursue her dream and moved to Brazil despite her blindness. Mr. Kronenberg and Ms. Tenberken did not, in spite of the comments of others and a very different legal system, fear the challenge of starting their project in Tibet. Fifth and last, despite scarce resources and assets, they all managed to find creative solutions. The respondents used their previous knowledge and experiences to a great extent in creating their initiatives and they managed to get around financial constraints. Consequently, it can be argued that all six respondents can be considered social entrepreneurs in accordance with the definition provided by Peredo and McLean (2006), again with the example of Mr. Radheesh being more in terms of Ziqitza.

## **5.6 Social Change**

As claimed by Mair and Marti (2004), the main aim of being a social entrepreneur is to create social change. As discussed earlier, all interviewees were driven by their very own desire to change something in society; whether it being Ms. Pfaffenzeller's 'Bats in Action' to change the situation for blind people in Brazil, Mr. Afere's desire to change educational policies in Nigeria through his 'Springboard', or Ziqitza's business model to change the emergency healthcare system in India. Gundry et al. (2011) referred to social entrepreneurs as also being change makers in society. However, being a social entrepreneur does not necessarily imply being a social change maker. That is why kanthari wanted to move away from the concept of social entrepreneurship, as they believe that "not all change makers are entrepreneurs and not all entrepreneurs are change makers". In the researcher's point of view, however, the social change that they create through the work of kanthari is an entrepreneurial activity. All their participants come to kanthari with an idea of how social change can be created and all of these involve starting up some type of project

or enterprise. If they are able to implement this, they can according to the definition adhered to in this thesis by Mair and Noboa (2006), Peredo & McLean, 2006), and Nicholls (2006), be considered social entrepreneurs. A social change maker is what the social entrepreneur becomes when his or her project or enterprise creates a social change, not solely benefits. The benefits are many times where the change originates from however, not all benefits result in or generate a change, but if this can be accomplished, the social entrepreneur can righteously be called a social change maker. In this sense, Gundry et al. (2011) argument on how social change can be created through the development of products or services aimed for particularly un- or underserved sectors in society, with the goal of improving or solving a social challenge, is arguably valid since an improvement or a solution implies that a change has occurred. For example, Ms. Tenberken talked about how giving women micro credits is a wonderful thing, but the money itself will not protect a woman from being oppressed and humiliated by her husband. Mr. Afere, discovered that what they were doing on the 'farm youth project' was not helping the young people grow and develop, and therefore neither creating any particular change. Dees (2007) argued that social entrepreneurs do not look upon themselves as charities; rather they look for the best ways to create sustainable impact, however it is not until they have reached this impact that they can call themselves social change makers. Most social entrepreneurs are meanwhile, hopefully able to create this.

For the social change to become more widespread and successfully diffused, not only should the social entrepreneur go through a mindset-change; the public also needs to be open minded towards new perspectives and knowledge. For example, when Ziqitza started their ambulance service, Indian people had no trust in the emergency healthcare system, and thus they had to change this perception in order for their business to be embraced by the people. Mr. Afere changes young people's perceptions of their ability to make an impact in their communities as well as their entire country by stressing the thought that "the change starts with me". Furthermore, as stressed by Kanthari, people should start to look at the abilities instead of disabilities of individuals.

Being receptive to other people's feelings and showing empathy is something that Mair and Noboa (2006) stressed as critical for the social entrepreneur. Ms. Tenberken's desire to help blind people in Tibet originates from this sense of empathy. Mr. Kronenberg's experience of injustice in Africa encouraged him to take action, and while living in Brazil, Ms. Pfaffen-zeller was emotionally affected by the unfortunate situation of the blind. This suggests that social change is driven and carried out by particular individuals who have the ability to look beyond themselves and see the needs of others, and as Ms. Tenberken said to realize that "a project is always bigger than oneself".

Mair and Noboa (2006) claim that one thing social entrepreneurs have in common is a high level of self-efficacy. In this vein, all six respondents did consider that they themselves have the power to make a change and revolutionize society and they did things others told them was impossible. Mr. Afere taught his participants to think "I am the change" and "the change starts with me" to increase their self-efficacy level. Kanthari taught their participants to act in such ways that it could be the norm throughout society as a proof of their capacity to make an impact.

As stressed by Guclu et al. (2002), greater and more efficient efforts are made once the social entrepreneur engages in ideas and projects reflecting their personal values and motivation and as

described previously, being part of your own target group is something that will strengthen this motivation. This does not imply that one ‘outside’ a particular target group cannot make a change within it, but this meanwhile requires a willingness to explore from the inside and not thinking that you as an ‘outsider’ have all the answers, as described by Mr. Kronenberg.

Porter and Kramer (2011) argued that new and different approaches are required in order to meet the needs of underserved markets and thereby create social change. All six respondents asked themselves “What can I do differently?” This mindset towards changing something in society has helped them to generate innovative solutions, challenging the status quo and consequently contribute to a better society. This is in line with Seelos and Mair (2005) arguing that social entrepreneurs are an important piece in the puzzle of serving basic human needs, as well as Dees (2007) who emphasized the needs of these for improvements and changes to be made in the social domain. Kanthari meant that to do this, you do not have to be number one; at the end of the day it is about coming together to create the greatest social change.

### 5.7 Visualization of the analysis: ‘The dream-factory’ model

The authors have, through the gathering and analyzing of the empirical data and in light of the theories presented in the frame of reference, developed a model. Since the main findings were generated from the case of kanthari, in which the concept of ‘the dream-factory’ was introduced, this is also the name of model. It aims to describe the underlying process of becoming a social entrepreneur with an aim of creating social change, with a starting point of a personal experience. During the process some people begin to innovate in, and develop their dream-factory, while some leave it behind.

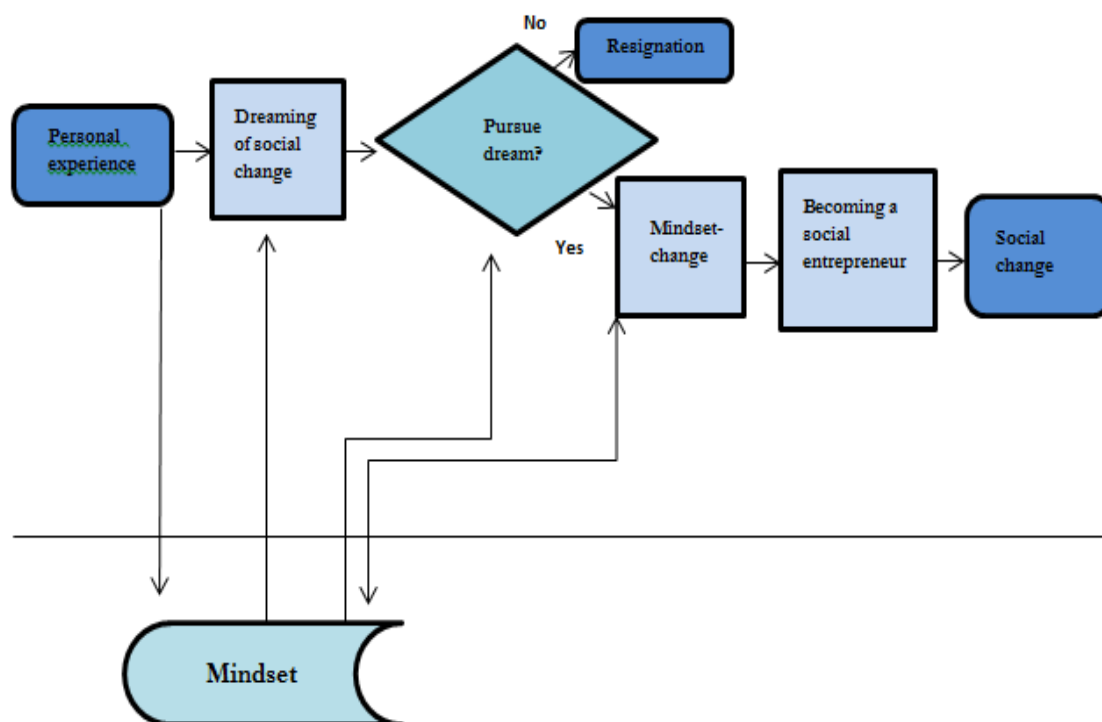


Figure 5.1- ‘The dream-factory’ model (Source: authors’ own, 2013)

### 5.7.1 Conceptualization of the model

This flowchart model is made up of symbols used in e.g. Operations Management for production, and in IT systems. This is how the model is intended to be thought of; a factory or a system. The choice of the color blue is due to the association it many times has to creativity, as well as the sky and the ocean, implying limitlessness.

The starting point is a personal experience of an individual, many times a 'Gandhi-moment' or a triggering event. This experience transfers into a person's mindset and thus data from the personal experience goes into the internal mindset database of the individual. The mindset is built up around a person's perceptions and motivation. Motivation is in turn driven by values, previous personal experiences and dreams or goals of the person. The personal experience is translated into a process of dreaming about making a change related to the experience, under the influence of the person's mindset. The next step is a decision point of whether to pursue the dream or not. This decision is, again, influenced by the mindset. Here, people that were not strongly affected by the personal experience, or had a mismatch between the elements triggering motivation will not be intrinsically motivated to go forward with their dream and hence, choose to resign. It might also be the case that the person was not highly affected by the experience, but for other reasons e.g. fame or power decided to pursue his/her dream. However, this person builds the social project or enterprise based on extrinsic motivation, making a long-term and genuine commitment to social change hard to attain to.

People, who on the contrary are highly affected by their personal experience and have a match between motivational elements, will decide to pursue their dream of making a change. These individuals would then base their social projects or enterprises on intrinsic motivation, and thereby be genuinely committed to making a social change. After making this decision, the person enters a process of mindset-change. This is a crucial step in the process because for a change to occur, it also has to origin from some change, and this change starts in our heads. Here, the individual open up his/her mindset to new knowledge and new perspectives, leading to a change in the mindset. Furthermore, the person has to push him/herself into thinking creatively 'outside the box' and away from the status quo. Here data goes back and forth, updating the mindset database. When the person has gone through this change in mindset, he/she is ready to start up a social project or enterprise. There are many ways to go about starting up a venture hence, the person needs to work out a suitable plan according to his/her resources. When this has been set up, he/she is considered a social entrepreneur. The aim with the social project should not be to yield benefits to society that holds only in the short-term; it should be to make an actual social change that will benefit society also in the long-term. If the social entrepreneur can achieve this, he/she is a social change maker.

## 6. Discussion

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*In chapter six, a discussion of the results of the study will be conducted. Additionally, the section includes limitations, implications and contributions of the research and also recommendations for future research.*

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*"the difference between what we do and what we are capable of doing would suffice to solve most of the world's problem"*

-Gandhi, 1869-1948

During our three years of business studies, we have come across several theories and approaches on how to make the world a better place and solve various challenges revolving around our planet. What is missing however, are people genuinely committed to take on these challenges in an efficient and sustainable way. We need true change makers. Meeting and talking to the participants in this study gave us hope and faith that these change makers do exist. These individuals are not the ones with the highest bank balance, or the ones with five years of academic studies. Neither are they the ones coming from perfect living conditions with tons of resources at hand. They are the ones that are truly affected by injustices in society; either by their own experiences or by genuinely relating to the ones of others. Therefore, they also have a passion to change this, and potentially be able to create a social change. This is something that requires more than charity; it requires an intrinsic motivation, and a mindset-change incorporating an attitude against the status quo.

Rooper & Cheney (2005) argue that the central question within social entrepreneurship is who can, and who should look after the needs of society? Ms. Tenberken and Mr. Kronenberg talked about how being part of your own target group increases your motivation to improve its' situation. The fact is, we are all living on the same planet, and implicitly, that makes us all part of the same target group. If we lived in a perfect world, we would all love one another and share our resources equally. Today we are far away from this perfect world, and the resources that *are* being shared, cannot by any means reach out to all the people in need. Just because this is what the world looks like, and has always looked like, does not mean it *has* to look like this. The ones that are considered as the weak ones in society, can turn this self-fulfilling prophecy around, by finding and proving their strengths and abilities. Then you are empowered, and when you are empowered, you have the ability to empower people around you. Hence, we believe that through a mindset-change, you can make social change possible.

### 6.1 Limitations

We have aimed at being as objective as possible throughout this study; however, there are always limitations involved in carrying out research. One of the limitations of this research is that one of the interviewees was not the founder of the enterprise; nevertheless, he had been within the company since the inception. It could be anticipated that more details about the founding of Ziqitza could have been retrieved by talking directly to the actual founders of the organization, and generated more reliable findings. The perspective when writing about Mr. Radheesh and Ziqitza consequently differs to some extent, compared to the other interviewees. Sometimes it comes to revolve around e.g. the values of Mr. Radheesh personally, and sometimes about the values behind Ziqitza. Talking to Mr. Radheesh however, provided us with his personal

experience and reasons as to why he joined the company and hence, this information was still of great value to the research purpose.

Another limitation is that with only five interviews, the result is context specific. The thesis aims at inspiring other people to engage in social entrepreneurship and create social change. However, the narrow and limited research base of this study is not sufficient for making generalizations and saying that the result is equally applicable on all individuals. Additionally, the study is conducted in a developing country setting in which culture, lifestyle, values and resources can differ significantly from a western country. Hence, the results might not be as applicable to industrialized economies as developing economies.

Moreover, when conducting the primary research in the form of interviews with previous kanthari participants, a limitation could be the potential bias in their answers. Since they all have been trained at kanthari and brought with them the values and thoughts of the organization, it can be argued that they are partially biased in their mindset.

## **6.2 Implications**

Even though, as mentioned, the study was conducted in a developing country setting, the findings can be of great value and inspiration for people living in western countries as well. Social issues prevail here too, and coming to grips with these also requires a mindset-change. For example, disabled people are many times an excluded or discriminated part of the work force because of their disabilities being in focus instead of their abilities, and there are many preconceptions about their skill levels. Therefore, they get rather left out in society. Furthermore, perceptions and prejudices of people with different religious backgrounds and cultures are causing instability in society; something that can many times result in high levels of criminality. Sometimes our perceptions and prejudices about people prove to be accurate, but many times this is due to the fact that we treat people accordingly, turning out in a self-fulfilling prophecy. Mental models of our minds will always be present no matter if we are born in Uganda or in Sweden, and likewise these mental models can be changed.

One area where mindset-change is very important, and where great social change can potentially derive from, is within the management of corporations and enterprises. Ahlstrom (2010, p. 11) argues that providing "benefits to society is the major expectation we should have for business". They have the power and ability to increase diversity in their workplaces and to change people's mindsets. Besides promoting diversity, companies can also change their mindsets in how they best can contribute to social change; because they do have major resources to work with. What companies generally do is supporting charities. Charity however, needs to be distributed in a certain way for it to actually make a change. Companies can donate money for e.g. starting up schools but the school then also needs maintenance and people that know how to run it. Or they send their own people from western societies bringing in routines and standards that are not adapted for a developing society; not generating successful results. One thing that they could do is to invest in training centers similar to kanthari in order for more people to be trained, and then these people can, in turn, train people in their own communities. In this way, companies can move from doing charity to empowerment, something that is more beneficial for society in the long run.

### **6.3 Research contributions**

Even though there is extensive research within the domain of social entrepreneurship, little attention has been directed towards the process of mindset change as an essential step in reaching social change. This thesis provides new insights, and suggests an expansion of the concept of social entrepreneurship through the conceptual model developed and presented in the study. Theories have been aligned in new ways, suggesting a novel approach of how they interact. The model can serve as a tool for individuals, striving to become future social entrepreneurs and, in the end, also social change makers. Hopes are that Kanthari and other similar organizations can incorporate the model in training of their participants to become exactly this.

Furthermore, in today's society, individuals with unique stories are increasingly becoming public speakers to encourage other people to take action. This is the case in all educational institutions today, at every level; from primary schools to universities, as well as in corporations. Personal experiences of others is a source of motivation that all the respondents in this study seem to have in common. For example, Mr. Kronenberg and Ms. Tenberken were both inspired by the work of Gandhi, as was Ziqitza. Likewise, the story of Mr. Kronenberg and Ms. Tenberken inspires their participants. Sharing personal stories and experiences of social entrepreneurs and social change makers, can consequently serve as a great source of inspiration for future change makers that have not yet taken action towards realizing their dream. This contribution is not only limited to the domain of social entrepreneurship; everyone has dreams, whether it being starting up a book-shop or finding a way to supply India with emergency healthcare. Sometimes all that is needed is a little inspiration.

### **6.4 Recommendations for future research**

This thesis serves as a starting point for further research on the importance of mindset-change within the social entrepreneurship domain. The mindset-change described in this thesis is still a rather abstract concept and therefore in need of more elaboration on e.g. the concrete factors that can stimulate this change. In particular, since personal experiences proved to be major drivers behind the social initiatives set up by the people participating in this study, further research could be devoted to this area. For example, it could be of interest to closely investigate the relationship between these and intrinsic motivation. Besides the components described in this thesis, there are likely more elements influencing a person's mindset. This study covered primarily internal factors; certainly there are external factors that also need to be considered. Therefore, the developed model potentially includes shortcomings and hence, might need to be revised and expanded in order for it to be used more generally.

Finally, we believe that it could also be of interest to see how approaches to create social change differ between individuals, depending on origin and thereby, also investigating the differences in mindset that potentially exists. For example, how does a social entrepreneur in e.g. Africa go about a problem compared to a social entrepreneur in e.g. Sweden? And in terms of motivation, do individuals in developing countries differ from individuals in western societies in terms of intrinsic and extrinsic motivation? And to what extent, and how, does this impact a person's ability to create social change? These issues can be valuable to explore further in order to drive the science of social entrepreneurship forward in areas that have not yet been highlighted in existing literature.

## 7. Conclusion

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*In the last chapter, the most important findings of the study are highlighted and summarized in some concluding remarks. These remarks also aims to answer to the two research questions presented in chapter one.*

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*“in a gentle way, you can shake the world”*

-Gandhi, 1869-1948

This thesis revolved around a set of two research questions in a qualitative multiple case study, analyzed abductively. From the empirical findings in the form of five cases; one main case and four smaller illustrative cases, some conclusions can consequently be drawn.

First, this thesis aimed at investigating the role of personal experiences in the start-up of a social project or enterprise. Everyone has different starting points in life; some people are fortunate to be born underneath a lucky star with all opportunities at hand, while some struggle most part of their lives to even get a glimpse of fortune. The most important thing however, is that whatever journey in life one has gone through; the experiences can serve as a motivational platform for making a change. From this study it can be concluded that personal experiences, in particular ‘Gandhi-moments’ or ‘triggering events’ can work as major drivers for individuals in their aspirations to set up social initiatives. However, other elements of a person’s mindset, in terms of motivation and perceptions, will also influence the decision whether or not to pursue this aspiration or dream. Depending on how strongly affected the individual was personally by the experience, will also have an impact on this decision. If he or she was highly personally affected, and the mindset elements successfully match, the individual will be intrinsically motivated to initiate a social project or enterprise. With an intrinsic motivational base the entrepreneur is less likely to resign from pursuing and implementing his or her dream. Hence, it can be concluded that a person’s mindset is highly influential on the underlying process leading to social change.

Furthermore, in order to generate new ideas on how to, in a more long-term perspective, contribute to social change; a mindset-change is essential. Changes on the outside come from changes on the inside. Generating social benefits does not necessarily mean that a social change will occur. Many social problems still prevails around the globe, something that cannot be solved through charity alone. New approaches are needed in order to create efficient and more sustainable solutions, and that requires creative thinking and opening up one’s mindset. In order to change the mindset of other people, the mindset-change needs to start within oneself. Evidence from this study shows that through a mindset-change, a person’s disabilities or weaknesses can be turned into abilities or strengths. Without adopting a mindset open towards new learning and perspectives, a social change can be difficult to attain.

In the ‘Dream-factory model’ developed in this thesis, social entrepreneurship is conceptualized in the following way: if you are able to start a project or an enterprise, you are an entrepreneur. If your first priority with the project or enterprise is to generate benefits for society; you are a social entrepreneur. If you are able to create and achieve social change through these benefits, you are a social change maker.

### **Reflections on the writing process**

Overall, the writing has been a very iterative process with going back and forth a lot. We expected that there would be parts that along the way would need to be revised but not to the extent that it turned out. We were told that e.g. the background section is something that will be re-worked for at least ten times; something we did not think would apply to our work as we were quite happy with even the first one. Since our purpose however, continuously and gradually changed, so did many other parts.

There has been many 'ups and downs' during the course of writing our thesis. The 'downs' mainly occurred when we doubted the contributions with our research. What are we really claiming and what do we want our findings to generate? We revised our research questions and purpose many times up until the last weeks. It was not until after doing our analysis, that we could fully grasp our investigation and thus, our purpose. Meanwhile, after gathering our empirical data we were confident in that if we would only put in a lot of effort, there were definitely good points to be made. When talking to fellow students we realized that they also had had these periods of doubt. We understood that the best thing to do as this occurred was to talk to your thesis partner, and be critical to your work, and then perhaps you realize that there are things that needs to be revised while other things might be just fine as they are, but this was important to feel confident to move forward.

One thing we found useful was setting up, besides from the already existing outline, deadlines for ourselves. We could have been better at sticking to these deadlines, because in that way we would not have had that bad conscience for doing something outside working on the thesis. This was a rather big stress factor for us to feel that you are never really "free". When we actually stuck to the deadlines, we felt that it was more "okay" to do something else.

When it comes to dividing the work between the two of us, this was only possible to some extent since we wanted the writing to be coherent. Therefore, for the few parts that we did that for we sat down together afterwards, making sure there were no inconsistencies or repetitions throughout this text.

The 'ups' for us was mainly linked to the fact that we had a genuine interest in our thesis and our research topic. Even though the final purpose ended up quite different from the purpose we started off with, we never got away from what personally interested us. This might seem obvious to many people, but talking to other students we could really see varying levels of motivation in their writing depending on their feelings about the research topic.

Another very important aspect for us in making the thesis, was being in a good and well-functioning team. Both of us are very ambitious and put a lot of effort on small details, and we have many times said to ourselves that we are lucky to have found someone that we work so well with. We have devoted a lot of time to our writing and making our field study and it would not have been that pleasant if we did not work well together. Looking back, we have really enjoyed most of this time, despite some very stressful periods. However, having a good thesis partner is not going to be sufficient if you do not write about something that you have a true interest in.

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## Appendix I

### Meaning of symbols used in flowchart



Start/End



Operation/Process



Decision point/Inspection



Internal database



In/outgoing data



Data update

## Appendix II



JÖNKÖPING INTERNATIONAL BUSINESS SCHOOL  
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### Information sheet

#### **The nature of the research**

The purpose of this research is to explore and get a deeper knowledge of the driving forces and motives behind social entrepreneurs as well as people engaging in and encouraging entrepreneurial activities in the setting of developing countries. The thesis will further investigate how to, in an efficient way, serve the bottom of the pyramid (BOP) population through the business practice of frugal innovations<sup>2</sup>.

The research project is a bachelor thesis of 15 ECTS in Business administration, undertaken by two undergraduate students at Jönköping International Business School, enrolled in the International Management program. It is entirely funded by the students themselves.

So far there are two organizations participating in the study; Ziqitza Health Care Ltd. and kanthari (former Institute of Social Entrepreneurship). At this point we are working on the empirical data collection, through a fieldtrip to the state of Kerala. Along with this we are working on relevant theories that we will base the analysis of our empirical findings on.

#### **Expectations of taking part of the study**

Expectations of our interviews are to get information on personal experiences from the participants taking part in this study. The interviews will be semi structured and take approximately an hour, depending on the time schedule of the interviewees. In case of incomplete data, we might need to follow up the interviews with further emails, if approved by the participants.

#### **Implications of taking part and participant's rights**

The participation is completely voluntary and the interviewee of course has the right to decline to answer if he/she wishes or withdraw at any time. The interviews will be audio recorded if approved by the participant and if he/she requests to be anonymous this will be respected. By interviewing the organizations, we aim to inspire other entrepreneurs with the accomplishments of these initiatives.

#### **Use of data collected and how it will be reported**

After the completion and opposition of the thesis it will be uploaded on Jönköping University portal, DiVA. Again, if anonymity is desired by the participants, precautions to this will of course be taken. The thesis is due to May 15<sup>th</sup> and if the organizations participating in the study wish to receive a copy of the complete report, this will be provided for.

*Linda Staflund and Nathalie Thalberg Pedersen*

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<sup>2</sup> This purpose might be subject to some minor changes during the course of this thesis.

## Appendix III

### Interview guide kanthari

#### Preparation

- Read about kanthari through the organizational webpage and other publications
- Send information sheet about research project
- Prepare and bring consent form
- Tools: audio recording device and notebook
- At interview: Note down location, time, setting and immediate impression of the interview

#### Interview questions: Mr. Paul Kronenberg, co-founder kanthari

##### Part A: Opening the interview

- Opening comments
- Was there something regarding the Information sheet that seemed unclear?
- Explaining the agenda of the interview

##### Part B: Background and perspective on SE of the interviewee

- How long have you lived in Kerala?
- What brought you here?
- How would you define/what is Social entrepreneurship to you? How would you say it is different from traditional entrepreneurship?
- How would you describe yourself as a social entrepreneur?

##### Part C: Organization

- Tell us a little bit about the organization and how it was founded.
- How is kanthari funded?
- What is your role in the organization?
- Could you please tell us a little bit about your personal background and how it has been an influential factor in the founding of kanthari?
- What were the motivating factors behind starting up the institute?
- What is the mission/values of kanthari?
- How has the organization developed in terms of your original mission?
- As a co-founder of kanthari, how has your personal values been of influence in the organization?
- Could you please tell us about the program you are offering?
- What are the criteria's when deciding whom to work with? The people who want to get involved, what seem to be their motivation?

- When you started the organization, what did you consider to be an obstacle? Since then, have you encountered any obstacles and what has these been? How have you worked around them?
- Who are your stakeholders? How do you balance the different needs of the stakeholders?
- What are people's reactions to your initiatives/organization?

**Part D: Others**

- How do you believe that the environment is affecting an entrepreneur and how has it affected you?

**Part F: Closing the interview**

- Closing comments
- Potential further thoughts, questions or ambiguities of the interviewee
- Expression of gratitude

## Appendix IV

### Interview guide Ziqitza Health Care Ltd.

#### Preparation

- Read about Ziqitza through the organizational webpage and other publications
- Send information sheet about research project
- Prepare and bring consent form
- Tools: audio recording device and notebook
- At interview: Note down location, time, setting and immediate impression of the interview

#### Interview questions: Mr. Radheesh V.

##### Part A: Opening the interview

- Opening comments
- Was there something regarding the Information sheet that seemed unclear?
- Explaining the agenda of the interview

##### Part B: Background of the interviewee

- What is your role within the organization and how long have you been within the company?
- Could you please tell us why you decided to come and work for Ziqitza?

##### Part C: Organization

- Could you tell us a little bit about the organization and how it was founded.
- We know that you have been within the company since inception. How would you say that the personal values of the initiators have played a role in the development of the organization?
- What were the motivating factors behind starting up Ziqitza?
- What is the mission/values of Ziqitza?
- How has the organization developed in terms of its' original mission?
- In your opinion, what is the main difference between your healthcare service compared to others in India?
- When the organization started, what was considered to be the main obstacles? Since then, have you encountered any obstacles and what has these been? How have you worked around them?
- We know that you have a system of charging your customer differently depending on income. Could you please tell us how you developed this concept and how it works in practice?
- Who are your stakeholders? How do you balance the different needs of the stakeholders?

- We know that you have started up other social initiatives (Women's helpline, Senior Citizen Helpline) in cooperation with NGO's. What made you engage in these?
- We know that you have received many awards. Could you tell us about your personal experiences in people's reactions to your initiatives/organization? (negative and positive)
- How have you created awareness about the organization? Has it been difficult?
- Have you been able to reach people in the way you hoped to? Physical access... How do you make yourself available for people (particularly rural areas)?

#### **Part D: Others**

- In your opinion, what factors do you consider most important for succeeding in serving low income people?
- How do you believe that the environment (India, living standards, developing country) has impacted/influenced Ziqitza?
- Were there any particular reasons as to why Ziqitza started its' operations in Kerala?
- From your point of view, how has Ziqitza made a difference for low-income families?
- What are your thoughts about the future of Ziqitza? Expansion...

#### **Part F: Closing the interview**

- Closing comments
- Potential further thoughts, questions or ambiguities of the interviewee
- Expression of gratitude

## Appendix V

### **Preparatory interview questions for Skype interviews**

- 1) Your project in specific
- 2) How did you come up with the idea of your social project?
- 3) What were the motivation factors behind these ideas?
- 4) What made you apply for the kanthari program?
- 5) What did you learn from your time at kanthari?
- 6) How has the idea/your project developed after returning to Brazil/Nigeria/Uganda?

## Appendix VI



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### CONSENT FORM

Research project: Social Entrepreneurship/Frugal innovation

Researchers: Linda Staflund, Undergraduate student

Nathalie Talberg Pedersen, Undergraduate student

- I confirm that I have read and understood the information sheet on the research project and I have had the opportunity to ask questions.
- I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason.

If you would like to be anonymous, please tick the box:

☐

By signing this document I confirm that I have read the information above and I agree to take part of this study

Participant name

Date

Participant signature

Raghuvir

17/03/2013

Raghuvir

Researcher nr 1 signature

Researcher nr 2 signature

Linda Staflund

Nathalie Talberg Pedersen



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## CONSENT FORM

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Participant name

Date

Participant signature

Paul Kronenberg

16/03/2013

[Signature]

Researcher nr 1 signature

Researcher nr 2 signature

[Signature]

[Signature]



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## CONSENT FORM

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☐

By signing this document I confirm that I have read the information above and I agree to take part of this study

Participant name

S. Jentink

Date

16/3-13

Participant signature

S. Jentink

Researcher nr 1 signature

Linda Staflund

Researcher nr 2 signature

Nathalie Talberg Pedersen