

THE ROLE OF SOCIAL ENTREPRENEURS IN COMMUNITY-BASED RURAL TOURISM IN DEVELOPING COUNTRIES

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by

Carmen Paola Sota Valdivia

supervised by

Pauline J. Sheldon, PhD

Faculty of Humanities, University of Southern Denmark
Faculty of Economics, University of Ljubljana
Faculty of Tourism, University of Girona

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ABSTRACT

Community-Based Rural Tourism aims to solve two problems rural areas are facing: poverty and depopulation. Usually this type of initiatives begins with a top-down approach, by the government and/or NGOs. However, research proves that the majority of these projects die after these parties leave. This master's thesis focuses on two different case studies of community-based rural tourism in developing countries: Peru and Vietnam. Both of them initiated by NGOs and currently continued by social entrepreneurs. This research evaluates the different problems communities faced after NGOs left and the new contribution of social entrepreneurs. In both cases, social entrepreneurs have proved to be perfect leaders to continue such projects. The findings of this study show that their roles involve social, environmental, and economic duties, which ultimate goal is to accomplish a sustainable development. Moreover, social entrepreneurs have proved that technology is a tool that creates competitive advantages in these environments. Progressing research on new ways to ensure the success of this kind of tourism is paramount, as these communities might be the most vulnerable areas in the world, which urgently call for our attention.

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INTRODUCTION

Over the last 25 years there has been an impressive progress in human development, yet certain groups have been systematically excluded by a combination of economic, social, political and cultural barriers (UNDP, 2016c). Developing countries are emerging as a new economic force, nevertheless, there are differences within the countries that have to be addressed. Coming from a developing country, the researcher noticed clear inequalities between urban and rural areas, where people live mainly from agriculture. In rural communities, people lack basic services, have undeveloped education and health systems, which force them to migrate to cities. For the first time in history, more than half the world's population lives in urban areas, a number that is projected to increase further (UNDP, 2016d). Nonetheless, there are still billions of rural inhabitants, who should not be forgotten and whose needs must be addressed.

Tourism can create new opportunities for rural villagers to improve their lives through empowerment. Especially, Community-Based Rural Tourism (CBRT) promotes the concept of projects being managed by the locals. Usually, these initiatives start with a top-down approach (by the government and/or NGOs) or with a bottom-up approach (from an initiative taken by the community). Unfortunately, in both cases problems have been perceived. In a top-down approach there are cultural differences between villagers and NGOs (Peredo & Chrisman, 2006), and the community oftentimes shows a resistance to change (Costa & Chalip, 2005). In a bottom-up approach, there is a lack of managerial and institutional capacity (Lapeyre, 2010), which might lead to failure. In these scenarios, social entrepreneurship arises as a new opportunity to successfully continue CBRT projects.

Social entrepreneurship (SE) uses innovative ways and different resources to accomplish a social mission; its role in tourism is still a recent topic in the academy. Especially, in the context of CBRT in developing countries, social entrepreneurship has not yet been studied in detail. Many researchers studied CBRT and social entrepreneurship independently but very few studied the juxtaposition of these two. Among them, Zhu et al. (2015) studied the role of SE in rural China, yet her studies did not focus on tourism but in all kind of businesses. The aim of this master's thesis is to provide more knowledge specifically in the context of tourism in rural communities in developing countries.

To understand the role of social entrepreneurs in CBRT, it is important to identify the social problems faced by rural communities (Costa & Chalip, 2005), and the different stakeholders involved along the process. With this said, the main research questions of this master's thesis are:

- 1) What is the role of Social Entrepreneurs in Community-Based Rural Tourism in Developing Countries?
 - a) What are the main problems faced by rural communities in CBRT?
 - b) What are the most important networks in this kind of projects?
 - c) What are the main challenges faced by social entrepreneurs?

A breakdown of these research questions is given in *Appendix B*, indicating their relevance and the source of information.

Part of our duty as tourism researchers is to focus our attention on the most vulnerable areas in the world, where help is crucially needed. In this sense, this study will create familiarity with rural areas in developing countries and discuss social entrepreneurship as an unexplored opportunity for CBRT.

With the first chapter of this master's thesis, the reader will get acquainted with the main concepts: Social Entrepreneurship and Community-Based Rural Tourism. Chapter Two will present two case studies of CBRT, one in Peru and one in Vietnam, which were initiated by NGOs and continued by social entrepreneurs. A brief description of their socio-economic context will be provided. The methodology of this study will be presented in Chapter Three, in which the different methods for data collection and data analysis will be exposed. The findings of this study will be presented in Chapter Fourth, which will be discussed in detail in Chapter Five. Moreover, Chapter Five will cover a discussion between previous literature and the new discoveries of this study. This paper also presents the constraints along the thesis process and ideas for future studies. Finally, the conclusion provides a summary of the main findings and aims to answer the main research questions of this study.

1. LITERATURE REVIEW

This chapter intends to familiarize the reader with the most important concepts of this master's thesis: Social Entrepreneurship and Community-Based Rural Tourism. The first section describes the emergence of *entrepreneurship* in 1800 and its development until what we know as SE. The section progresses with unique characteristics social entrepreneurs have and a focus of SE in developing countries. Finally, Tourism Social Entrepreneurship (TSE) is introduced as a way to alleviate social distress in such scenarios.

The second section concentrates on the concept of CBRT. It points out the fragility of rural areas in developing countries, and the importance of CBRT as a socio-economic development tool. The stakeholders of these initiatives are introduced, as well as the criteria to develop this activity in a sustainable way. This chapter finalizes with a third section juxtaposing both concepts and bringing out current literature of SE in CBRT. Current literature gaps and challenges this topic faces end this chapter.

1.1. Social Entrepreneurship

This section seeks to understand the context in which SE has developed, as well as to provide a definition that best suits the purpose of this master's thesis. Particularly, it intends to describe this topic in the context of tourism in developing countries, where TSE is used as a tool for economic progress and social transformation, as will be described in the following paragraphs.

1.1.1. Setting the Stage for Social Entrepreneurship

The term *social entrepreneurship* was first used in the literature on social change in the 1960s and 1970s, partly in response to increasing signs of social inequity (Sheldon, Pollock, & Daniele, 2017). Still in the 1980s, organizations could be divided in two: for-profit and non-profit. The rise of social enterprises during those years can be explained by the demand for the adoption of socially responsible behavior to for-profits, as well as the requests to non-profit organizations to enhance their efficiency and effectiveness (Perrini & Vurro, 2006). Moreover, many researchers believe that there are two factors that caused the emergence of SE: the crisis of the traditional welfare state (Johnson, 2000; Cook,

Dodds and Mitchell, 2001; Borzaga and Defourny, 2004 as cited in Perrini & Vurro, p. 60), and the increase in competitive pressure within the non-profit sector (Dees, 1998; Reis, 1999 as cited in Perrini & Vurro, p. 60). The crisis of the traditional welfare, caused by a generalized slowdown of national economic growth and a higher rate of unemployment, generated a growing demand for private providers capable to cover the increasing number of social needs left unsatisfied (Dees et al., 1998). In the same way, non-profits received cuts in their public grants, which increased rivalry among them (Dees et al., 1998; Reis, 1999). Non-profits could not depend on donations anymore; they had to seek for new ways to survive. These were the two main factors of the boom of SE in the 1990s, years in which new innovative hybrid organizations mixing non-profit and for-profit elements arose.

In order to understand the concept of *SE*, it is important to first discern the meaning of *Entrepreneurship*. The term ‘*entrepreneur*’ originated in French economics as early as the 17th and the 18th centuries (Dees et al., 1998). The literal translation from French to English is ‘undertaker’. This term was coined by the French economist Jean Baptiste Say, who stated “the *entrepreneur* shifts economic resources into an area of higher productivity and greater yield.” In others words, *entrepreneurs* take maximum advantage of their resources by creating fresh opportunities in new markets. Other authors added new characteristics to this definition to differentiate it from other kind of administrative sciences. For instance, in the 20th century, Joseph Schumpeter described *entrepreneurs* as innovators driving the ‘creative-destructive’ process of capitalism (Dees et al., 1998), a process of industrial mutation that would revolutionize the economic structure from within, destroying the old one and creating a new one (Investopedia, 2017). Dees (1998) provides a clear summary of the most relevant theories added by recognized researchers to the term *entrepreneurship* (See Table 1). The Say-Schumpeter theory can be the solid base of this concept. However, its essence relies on other factors such as innovation, the advantage of opportunities, and the search for change.

Table 1: Definition of Entrepreneurship

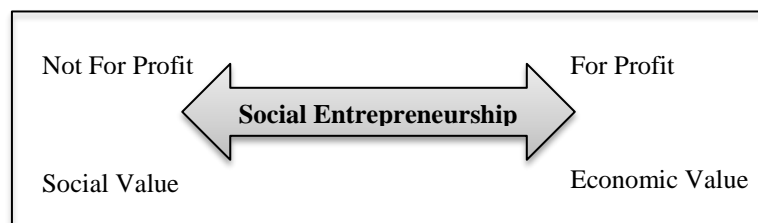
Author	Input
Jean Baptiste Say (1800)	“The entrepreneur shifts economic resources out of an area of lower and into an area of higher productivity and greater yield”
Joseph Schumpeter (1911)	“The function of entrepreneurs is to reform or revolutionize the pattern of production. They can do this in many ways: by exploiting an invention or, more generally, an untried technological possibility for producing a new commodity or producing an old one in a new way, by opening up a new source of supply of materials or a new outlet for products, by reorganizing an industry and so on.”
Howard Stevenson (1983)	He defines the heart of entrepreneurial management as “the pursuit of opportunity without regard to resources currently controlled.” Entrepreneurs mobilize the resources of others to achieve their entrepreneurial objectives.
Peter Drucker (1985)	Drucker adds that entrepreneurs always look for change, they respond to it, and exploit it as an opportunity. “Not every new small business is entrepreneurial or represents entrepreneurship, it has to be innovative and change-oriented.” Drucker also makes it clear that entrepreneurship does not require a profit motive. He puts the creation of modern universities as an entrepreneurial business.

Source: Adapted from ‘The Meaning of Social Entrepreneurship’ by Gregory Dees, 1998, p. 1-3.

1.1.2. Definitions of Social Entrepreneurship

In a world divided into for-profit and non-profit organizations, SE arose as a new way to find economic and social balance. *Social Entrepreneurship*, as in the case of ‘entrepreneurship’, is a creative process looking for new opportunities to make a *social change*. It differs from other forms of entrepreneurship in the higher priority given to social value and development versus economic value (Mair & Martí, 2004). Even though, *economic value* is still a necessary condition to ensure financial viability. SE is the process between the creation of social and economic value (*See Figure 1*), it represents a number of different behaviors and conditions pursuing to achieve that balance (Krige, 2016).

Figure 1: Social Entrepreneurship Spectrum



Source: Kerryn Krige, 2016.

The definitions of Social Entrepreneurship, Social Entrepreneur and Social Enterprise have evolved over time (See Table 2). SE is the process to create social value through the discovery of new opportunities, the use of available and non-available resources, and innovation. *Social Entrepreneurs* are the founders of the initiatives (Mair & Martí, 2004), and *Social Enterprises* are private organizations, using trade in exchange of a social purpose.

Table 2: Defining Social Entrepreneurship

Author/s & Year	Definition
Alvord, Brown, & Letts (2004) Said Business School (2005) Mort, Weerawardena, & Carnegie (2002)	<p>SOCIAL ENTREPRENEURSHIP SE creates innovative solutions to immediate social problems and mobilized the ideas, capacities, resources, and social arrangements required for sustainable social transformations.</p> <p>SE may be defined as a professional, innovative, and sustainable approach to systemic change that resolves social market failures and grasps opportunities.</p> <p>SE is a multidimensional construct involving the expression of entrepreneurially virtuous behavior to achieve the social mission, a coherent unity of purpose and action in the face of moral complexity, the ability to recognize social value-creating opportunities and key decision-making characteristics of innovativeness, proactiveness and risk-taking.</p>
Bornstein (2004) Boschee (1998) Dees (1998) Thompson, Alvy, & Lees (2000)	<p>SOCIAL ENTREPRENEURS Social entrepreneurs are people with new ideas to address major problems who are relentless in the pursuit of their visions, people who simply will not take 'no' for an answer, who will not give up until they have spread their ideas as far as they possibly can.</p> <p>Social entrepreneurs are not-for-profit executives who pay increasing attention to market forces without losing sight of their underlying missions, to somehow balance moral imperatives and the profit motives – and that balancing act is the heart and soul of the movement.</p> <p>Social entrepreneurs play the role of change in the social sector, by: 1) Adopting a mission to create and sustain social value (not just private value); 2) Recognizing and relentlessly pursuing new opportunities to serve that mission; 3) Engaging in a process of continuous innovation, adaptation, and learning; 4) Acting boldly without being limited by resources currently in hand, and; 5) Exhibiting a heightened sense of accountability to the constituencies served and for the outcomes created.</p> <p>Social entrepreneurs are people who realize where there is an opportunity to satisfy some unmet need that the state welfare system will not or cannot meet, and who gather the necessary resources (generally people, often volunteers, money and premises) and use these 'to make a difference'.</p>
Dees (1994) Haugh & Tracey (2004)	<p>SOCIAL ENTERPRISE Social enterprises are private organizations dedicated to solving social problems, serving the disadvantaged, and providing socially important goods that were not, in their judgment, adequately provided by public agencies or private markets. These organizations have pursued goals that could not be measures simply by profit generation, market penetration, or voter support.</p> <p>Social enterprises are businesses that trade for a social purpose. They combine innovation, entrepreneurship and social purpose and seek to be financially sustainable by generating revenue from trading. Their social mission prioritizes social benefit above financial profit, and if when a surplus is made, this is used to further the social aims of the beneficiary group or community, and not distributed to those with a controlling interest in the enterprise.</p>

Source: Mair & Martí, 2004, p. 4.

Austin (2006) identifies three dimensions in SE: innovation, social value creation, and loci. *Innovation* points out that an existing organization, activity, or process can be imitated. However, the social enterprise has to bring a new element in order to be considered as such. *Social Value* is the central driving purpose and force for SE, it is the fundamental dimension that differentiates SE from other commercial practices (Austin, 2006). Finally, *loci* means that SE does not follow a rigid organizational form; it can arise from different collaborative interactions.

1.1.3. Personal Characteristics of Social Entrepreneurs

Social entrepreneurs can be simply defined as people who use business principles to solve social problems (Sheldon et al., 2017), characterized by very special traits: special leadership skills, a passion to realize their vision, and a strong ethical fiber (Mair & Martí, 2004). In the previously presented *Table 2*, different definitions of *social entrepreneurs* can be seen, among which the definition of Dees' (1998) stands out. He defines social entrepreneurs as one special breed of leader, characterized by:

- **Adopting a mission to create and sustain social value:** the mission cannot become personal, it has to benefit a group of people in need.
- **Recognizing and relentlessly pursuing new opportunities:** social entrepreneurs are visionaries, they see opportunities where others see threats.
- **Engaging in a process of continuous innovation, adaptation, and learning:** the organization should be innovative and change-oriented to be considered a social enterprise (*Drucker, Table 1, Section 1.1*). It is not required to create something from zero; it can simply involve applying an existing idea in a new way or to a new situation (*Schumpeter, Table 1, Section 1.1*). Social entrepreneurs can innovate in the organization model, in the funding of resources, or in other factors that will help the organization grow. They treat failure as a lesson, they have high tolerance for ambiguity, and they manage risks for themselves and others (Dees et al., 1998).
- **Acting boldly without being limited by resources currently in hand:** social entrepreneurs take maximum advantage of their resources. However, they also mobilize resources of others to make their visions come true (*Stevenson, Table 1, Section 1.1*).

- **Exhibiting a heightened sense of accountability to the constituencies served and for the outcomes created:** social entrepreneurs find ways to measure their social value; they create market-like feedback mechanisms (Dees et al., 1998).

It can be said that Dees’ model is based on the original Say-Schumpeter concept of ‘entrepreneurship’ with the difference that social entrepreneurs have a social mission. Although business and social entrepreneurs share some characteristics, they also have particular traits (Abu-Saifan, 2012) (See Table 3). Analyzing common and unique characteristics of both kinds of entrepreneurs will help differentiate their personal motives and goals.

Table 3: Characteristics of Profit-Oriented Entrepreneurs and Social Entrepreneurs

Unique characteristics of the profit-oriented entrepreneur	Characteristics common to both types	Unique characteristics of the social entrepreneur
<ul style="list-style-type: none"> • High achiever • Risk bearer • Organizer • Strategic thinker • Value creator • Holistic • Arbitrageur 	<ul style="list-style-type: none"> • Innovator • Dedicated • Initiative taker • Leader • Opportunity alert • Persistent • Committed 	<ul style="list-style-type: none"> • Mission leader • Emotionally charged • Change agent • Opinion leader • Social value creator • Socially alert • Manager • Visionary • Highly accountable

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

Based on Table 3, social entrepreneurs have more leadership characteristics than business entrepreneurs. Social entrepreneurship often takes place as a team based activity, as social entrepreneurs carry out a social goal (Spear, 2006; Peredo & McLean, 2006). Their most remarkable characteristic is the ethical fiber they have, which turns into their passion. They are indeed a special kind of breed, who prefers to think as a group than as an individual. However, one of their main challenges is balancing their desires for social good with their need to ‘earn a living’ (Day & Mody, 2017). It has to be noted that social issues are intractable. If the social problems were tractable, some profit seeking enterprises would be making profits from resolving them (Thompson & MacMillan, 2010). Social entrepreneurs must find a way to accomplish the social goal using the generated revenue in an effective and efficient way.

Puia and Jaber (2012) identified four different types of social entrepreneurs based on their source of capital (*See Table 4*). The first type works together with big corporations to raise funds for social problems, for instance Bono’s Red was a brand created by teaming up with Apple, Amex, and Gap. Products with the Bono’s Red brand were commercialized among these big firms and part of the profits went to help patients with AIDS in Africa. The second type of social entrepreneurs sells products or provides services above market rates as there is a social added value considered in the product, for instance Tom’s Shoes, where one pair of shoes is given to a child in need in a developing country for each pair of shoes sold. The third group uses traditional sources of capital, e.g. angel funds, venture capital, and initial public offerings. The social entrepreneur will try to attract ‘investors’ to fund the social project, which attractiveness relies on the social mission, as well as their potential to be profitable (Puia & Jaber, 2012). Finally, start-ups with social missions convey the fourth group of social entrepreneurs. Usually, their primary agenda is social transformation and not profit making (Puia & Jaber, 2012). They have limited access to capital and they rely heavily on individual donors and foundations.

Table 4: Taxonomy of Social Entrepreneurship Funding

Type of Social Entrepreneur	Source of Capital	Example
Not For Profit (NFP) seeking avant-garde funding	Partnership with for-profit firms	Bono’s Red
	Sales of products and services (often at above market rates)	Tom’s Shoes
Socially Responsible practices of commercial business	Angel funds, venture capital, capital markets	Amex
Social activist movement	Foundations, donors, venture, philanthropists	International fellowship

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

As it can be seen, the first two groups of social entrepreneurs work together with bigger corporations to generate economic incomes to accomplish the social mission. The third group works with traditional funding, and the fourth group relies more on private donors, or philanthropists who believe in their projects. Moreover, there are currently other associations like Ashoka and the Schwab Foundation, which promote the development of social enterprises by providing seed funding and extended networks of supporters, at least until their ‘customers’ can make a contribution to the value created (Seelos & Mair, 2005). Similarly, other social enterprises fund their operations through sales of tourism products and services, crowd funding, and by the help of incubators and other support organizations in order to move forward (Day & Mody, 2017). In conclusion, social entrepreneurs are visionaries with a strong passion that are used to find new ways to make their dreams come

true. Not only will they use the resources they have to survive, but they will also use an entire network to complete lacking resources.

1.1.4. Social Entrepreneurship in Developing Countries

As mentioned before SE arose in response to increasing signs of social inequity. An era of materialism and consumerism brought an unequal distribution of income and wealth creating bigger gaps and differences among the society. Constant changes in the world created shocks in the economic, social and environmental systems of many countries. Especially in developing countries, which had to find ways to solve their ongoing social differences and keep up with the rhythm of western countries and globalization. There is no formal definition of *developing countries*; however, these can be understood as countries with little industrial and economic activity, where people generally have low incomes (Cambridge Dictionary, 2017). This classification is not based on strict criteria, it only facilitates the scope of the analysis by providing general aspects of a developing country, which are still very different among each other; they have different cultures, religions, economic, and political systems.

Some general characteristics of developing countries are related to a lower rate in the Human Development Index (HDI), which emphasizes that people and their capabilities should be the ultimate criteria for assessing the development of a country, and not only economic growth (UNDP, 2016e). Based on the UNDP (2016e), developing countries have lower rates in life expectancy, education, and a decent standard of living. Until today, governments in developing economies have not been able to address many social problems due to a lack of resources, lack of political will, short election cycles, and warring ideologies with one regime replacing another contributing to a breakdown of civil society (Kickul & Lyons, 2012). Research proves that social entrepreneurs arise principally in such contexts, in which governments have little expertise and lack of resources to address social issues (Montgomery et al., 2012). It tends to happen externally, following a bottom up path of innovation in order to ameliorate some of society's biggest problems (Dredge, 2017; Schockley & Frank, 2011). Social entrepreneurs do not rely on the government's response to create and test new solutions to existing problems; they catalyze social transformation and alleviate social problems, which refer to initiatives aimed at helping others (Alvord et al., 2004; Ashoka, 2017). Yet, the challenges for social entrepreneurs are

more difficult by a lack of institutional and policy support (Dredge, 2017). In order to succeed, there should exist cross-sectorial interactions between the government, private companies, and locals.

1.1.5. Tourism Social Entrepreneurship

Tourism has become one of the largest fastest growing economic sectors in the world as it is a key driver of socio-economic progress through the creation of jobs and enterprises, export revenues and infrastructure development (UNWTO, 2016). It has been considered as a poverty alleviation method in many developing countries due to its multi-stakeholder structure that creates direct and indirect socio-economic impacts to the locals of the destination. Yfantiduo and Matarazzo (2016) state that tourism brings environmental and socio-cultural benefits when done responsibly. However, it can also be the cause of irreversible effects on nature, societies and cultures when developed inadequately.

There is still limited research concerning the role of SE in tourism, particularly in the context of developing countries. Yet, there are a number of established fields of tourism that are often undertaken by social enterprises, such as ecotourism, community-based tourism (CBT), and Pro-Poor tourism (PPT) (Day & Mody, 2017). The PPT agenda looks to engage private businesses to invest on local communities with their CSR programs or to create 'shared value' by addressing the communities' challenges (Porter & Kramer, 2011). In other cases, PPT introduces alternative models of tourism development as a means of facilitating economic empowerment for the locals (Daye & Gill, 2017). Tourism brings positive and negative impacts to any community, social entrepreneurs are part of the tourism discourse in the sense that they can ease the signs of the systemic stress it presents, such as the overuse of physical resources, congestion, increasing costs for infrastructure and regulatory administration, diminishing returns, as well as reduced yields for the locals (Sheldon et al., 2017).

Tourism is a specific economic activity, and therefore it demands specific definitions for the different components of SE considering its particular context. Sheldon et al. (2017, p. 7) defines TSE as:

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

Tourism social enterprises can be private, semi-private organizations or foundations, where social entrepreneurs act as change agents who bring their vision, characteristics and ideas to solve social problems in a tourist destination (Sheldon et al., 2017). TSE is focused on a destination level, which tries to ensure a responsible and sustainable process.

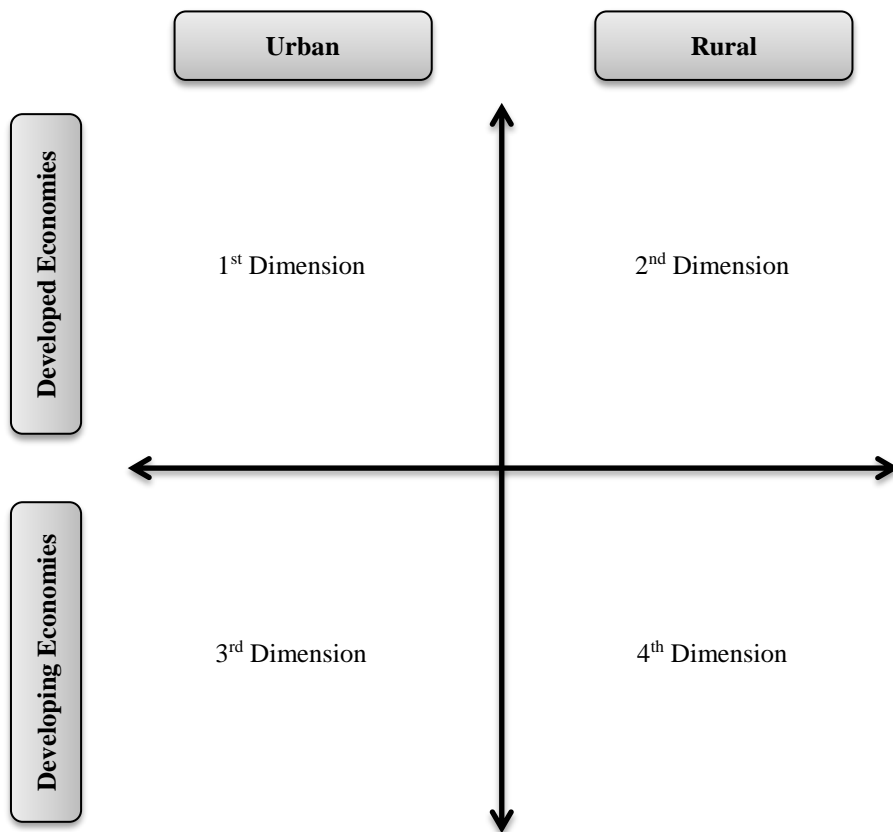
1.2. Community-Based Rural Tourism as Poverty Alleviation Strategy

As pointed out in the previous section, one of the main tourism fields undertaken by SE is community-based tourism (Day & Mody, 2017). This kind of tourism aims to empower the locals to generate new sources of income and improve their quality of life. This master's thesis focuses on rural areas, where social help is urgently needed. It is very important to first understand their needs in order to define the role of social entrepreneurs. This section explains how this kind of tourism creates social value, its different stakeholders, and the criteria for a sustainable development.

1.2.1. Rural Areas

Based on Day and Mody (2017) SE can be developed in one of four different dimensions, which consider urban or rural contexts, as well as developed or developing countries (*See Figure 2*). The scope of this master's thesis is based on the fourth dimension: rural tourism in developing countries

Figure 2: Socio/Economic Context of Social Enterprises



Source: Day and Mody, 2017, p. 76.

Developing countries, which are still very different among each other, are characterized by low industrialization, lower rates in the HDI, and higher rates of unemployment and poverty. Focusing on the concepts of *urban and rural areas*, the United Nations (2017) recommends each country to work on their own definitions based on their own realities. In developed or industrialized countries, urban and rural areas have many similarities, creating a blurry concept of ‘rural’. By contrast, the differences are more obvious in developing countries, where a *rural area* is considered to offer a lower standard of living than in urban areas (UN, 2017). Other characteristics are: smaller agglomerations of population, generally dedicated to agriculture and farming, and lack or limited access to basic services such as electricity, piped water and/or sewage system. Additionally, in such living quarters, the medical care system, education, and recreation facilities are undeveloped (UN, 2017).

There is currently a growing trend of urbanization. The rural population consists of 3.4 billion people, a number that is expected to decline to 3.2 billion by 2050 (UN, 2014). One of the side effects of this trend is a growing imbalance in the economic and social development of rural regions relative to urban centers (Costa & Chalip, 2005). Rural areas, as aforementioned, already experiment many challenges on their living standards, resulting on migration to cities looking for better opportunities. In order to deal with this issue, governments have analyzed different strategies to maintain the population in such areas, discovering that tourism is one way to revitalize them. Especially given the fact that these destinations have gained certain attractiveness from people seeking fresh places, different to their usual urban life (Costa & Chalip, 2005). Rural communities in developing countries have great potential to attract tourists looking for new, authentic experiences in pristine destinations (Briedenhann & Wickens, 2004). This new type of tourism, which aims to improve the quality of life of the locals, has its own particularities and follows a long process, which will be explained in the next section.

1.2.2. The Definition of Community-Based Rural Tourism

Rural tourism is a new catalyst to bring economic opportunities into rural regions, stimulate growth, provide employment opportunities and thus begin to halt rural decline (Briedenhann & Wickens, 2004). It can easily be described as the kind of tourism that takes place in the ‘countryside’, offering services such as accommodation and the showcase of local culture and heritage (Dashper, 2014) with the aim to contribute to a sustainable development of the local community. A ‘*community*’ is a group of people defined by a common location, culture and/or ethnicity, and potentially by other familiar characteristics (Peredo & Chrisman, 2006).

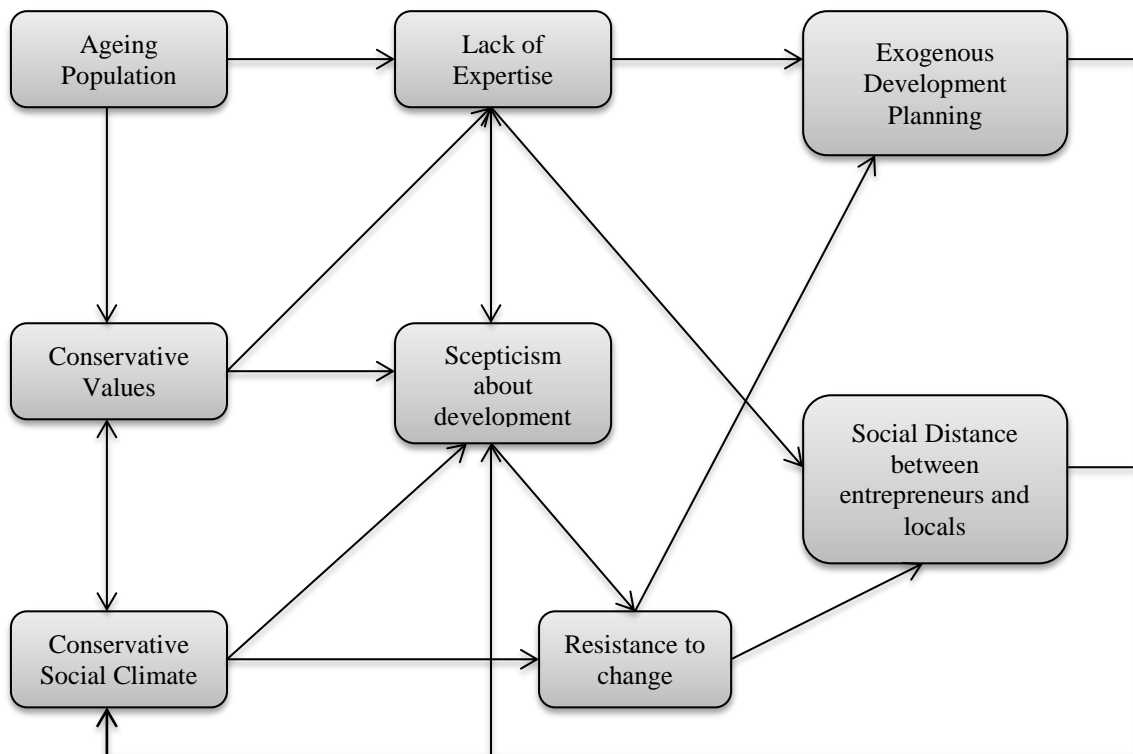
Community-based rural tourism is run by the own community (Kayat, 2014), which purpose is the inclusion of experiencing the environment and culture of the host community. Rural regions are diverse, heterogeneous and constantly changing, nevertheless, there are some similarities that characterize this kind of projects regardless of the local context (Dashper, 2014). The main similarity would be the interplay between nature (physical environment) and local culture (tourism experience), which creates a key element to attract tourists. These two elements, nature and culture, have created a higher demand from visitors trying to escape the routine of the city life. There is a major interest

in experiencing outdoor activities, biodiversity and history, as well as a higher demand for slow tourism (Dashper, 2014; Lane & Kastenholtz, 2015). The idea of a timeless space where life is simpler than the hectic lifestyles in modern urban settings has proven an effective marketing tool to move away from mass tourism products and to focus on niche and tailored offerings (Ducros, 2014; Dashper, 2014).

On one hand, there are successful cases of CBRT projects across the world. Rural areas, characterized by agriculture as the main economic activity, are very fragile. Globalization, technology, and climate change have put the locals' competence in danger, forcing them to migrate or to find alternative ways of income. In many cases, CBRT has directly benefited the local communities economically and socially by preserving the regional identity, local traditions and engaging young people to stay in rural areas (Dimitrovski, et al., 2012). Tourism plays an important role in these regions as a complement to farming. In general, the favorable aspects of local tourism development include supporting cultural conservation (Picard, 2008) and improving the quality of life of the villagers (Carter-James & Dowling, 2017), who at the same time have to provide high levels of service.

On the other hand, it has been argued that CBRT is overestimated. It has been found to under-deliver economic benefits and job creation. Moreover, due to its delicate relationship between physical environment, local culture, and society, it is difficult to manage and can result in environmental degradation, community disengagement and uneven development (Costa & Chalip, 2005; Dashper, 2014). Especially considering the fact that rural communities lack expertise in service and sustainable tourism. Based on Costa and Chalip (2005) some of the major challenges of working with CBRT rely on the community (*See Figure 3*). For instance, the ageing population generates a series of consequences like skepticism, resistance to change, etc. Additionally, conflict of interests within the community is a major challenge (Miller et al., 2010). Some locals want to work solely on agriculture, others do not have the resources to work in tourism, nor they are willing to invest in new infrastructure. Moreover, some locals are proud of their heritage and they like to be in control, they do not trust the government or other stakeholders.

Figure 3: Social Challenges in CBRT



Source: Costa and Chalip, 2005, p. 271.

Implementing a new economic activity, such as tourism, demands time, community engagement, proper management, planning, and monitoring. These factors can help ensure that tourism has a complementary – not conflicting – role in rural communities (Miller et al., 2010). A participative planning focus on integrating and leveraging the community’s assets is necessary to optimize benefits from tourism development (Costa & Chalip, 2005). In order to foster a successful project, all tourism stakeholders should collaborate and understand the purpose of CBRT. The links between the community, the public, and the private sector are essential for the conservation and management of rural areas. Applying the concept of sustainable development, encouraging a proactive behavior, and counting on good leadership will ensure the continuity of this activity (Lane & Kastenholz, 2015). Each stakeholder should bear in mind that the attractiveness of this kind of destination relies on the traditional rural life and the natural countryside.

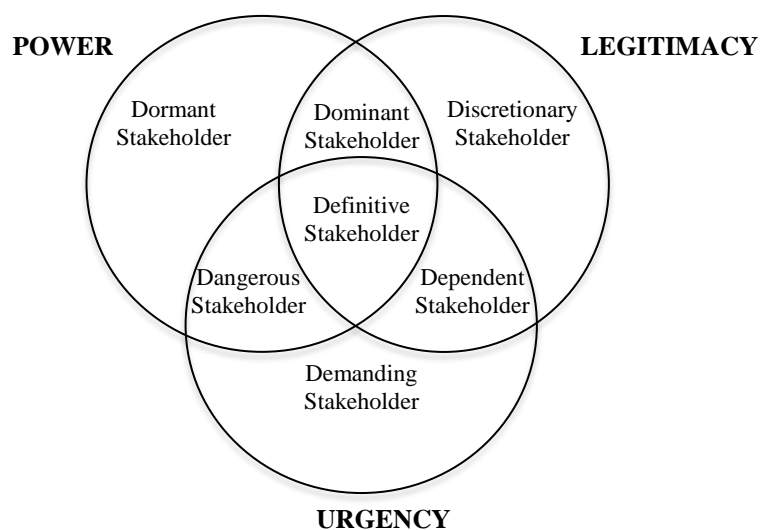
1.2.3. Key Stakeholders in CBRT

It is only possible to develop sustainable CBRT projects with the engagement and involvement of the most important stakeholders of this kind of tourism. The wide range of

stakeholders includes the local community, the government, NGOs, private organizations, tourists and tour operators (Dashper, 2014; Briedenhann & Wickens, 2004). Unfortunately, a greater number of stakeholders means a greater number of interests within the project. This fact could be even more challenging to handle when working with a whole community, where personal concerns exist. Not all interests are taken into consideration, which can lead to feelings of exclusion, isolation, and even resentment (Lenao, 2014). There is a fear that the benefits will not be distributed evenly. Dasher (2014) argues that the answer to this problem is the support from the government, good leadership, access to information, networks, trainings and technical assistance.

Stakeholders have different relationship attributes (Mitchell et al., 1997), the more attributes one has the more important it is (See Figure 4). The attributes, based on Mitchell et al. (1997), are defined as: 1) *power*, the extent to which the stakeholder has access to impose his or her will in the relationship with other stakeholders; 2) *legitimacy*, a generalized perception that the actions of an entity are appropriate within a system of norms or values; 3) *urgency*, the degree to which the stakeholder calls for immediate attention. These attributes are used mainly in business contexts; however, they can help identify the most important stakeholders with whom the social entrepreneur should work. Especially in this kind of projects, in which is important to identify the attributes of the different stakeholders to promote the concept of sustainability and to raise awareness of the susceptibility of the community.

Figure 4: Stakeholder Typology



Source: Mitchell et al., 1997, p. 874.

Local governments play a very important role in the tourism development of rural communities (Dimitrovski et al., 2012). As pointed out before, these areas sometimes lack basic services, having no enough money to invest on new infrastructure. Other factors such as accessibility and/or safety are out of the locals' hands. In contexts like these, tourists will not travel to such destinations, with no demand the project will not exist. In many cases, NGOs provide training or first contact to the community; however, not much can be done if the community lacks safety, accessibility, or basic services.

Another important view in this kind of initiatives is that more powerful stakeholders can take advantage over less powerful groups, for instance poor local communities. Private stakeholders might focus on fast-tourism rather than a sustainable tourism development (Dashper, 2014), which is what the community needs. In this kind of tourism, the attraction is the local community, which can make it more vulnerable to others' economic interests. Kayat (2014) stands for a constant involvement and participation of the community in managing the tourism activities, which will be translated on eventual economic, social and environmental returns.

Tourists also play an important role in the stakeholder map of CBRT. Their demand for more niche experiences has increased the number of CBRT projects; however, they should understand the purpose of sustainable CBRT with a responsible behavior (Dashper, 2014). They have to be aware that using the community's services improves their quality of life. Day-trips or using foreign-based agents will have high incidences on the economy leakage of the community (Lenao, 2014). Tour agents should pay fair rates to the locals. Each stakeholder has a responsibility towards the project, which heart is the local community.

1.2.4. CBRT in Developing Countries

There is an upsurge of demand for tourism ventures in 'natural', 'remote', 'exotic' locations, particularly in developing countries (Ballantyne & Packer, 2013). Despite the increasing demand, there are many challenges in this kind of scenarios: the difficult accessibility to remote communities, the implementation of new tourism infrastructure, and the tourism introduction to the locals as a new sustainable activity. Not only that, but the overarching extent of developing countries' bureaucracy, which is not only complex and

time consuming but also costly (Carter-James & Dowling, 2017). CBRT is a long process; many issues have to be taken into consideration before ensuring the local people that they will benefit from tourism development (Dashper, 2014).

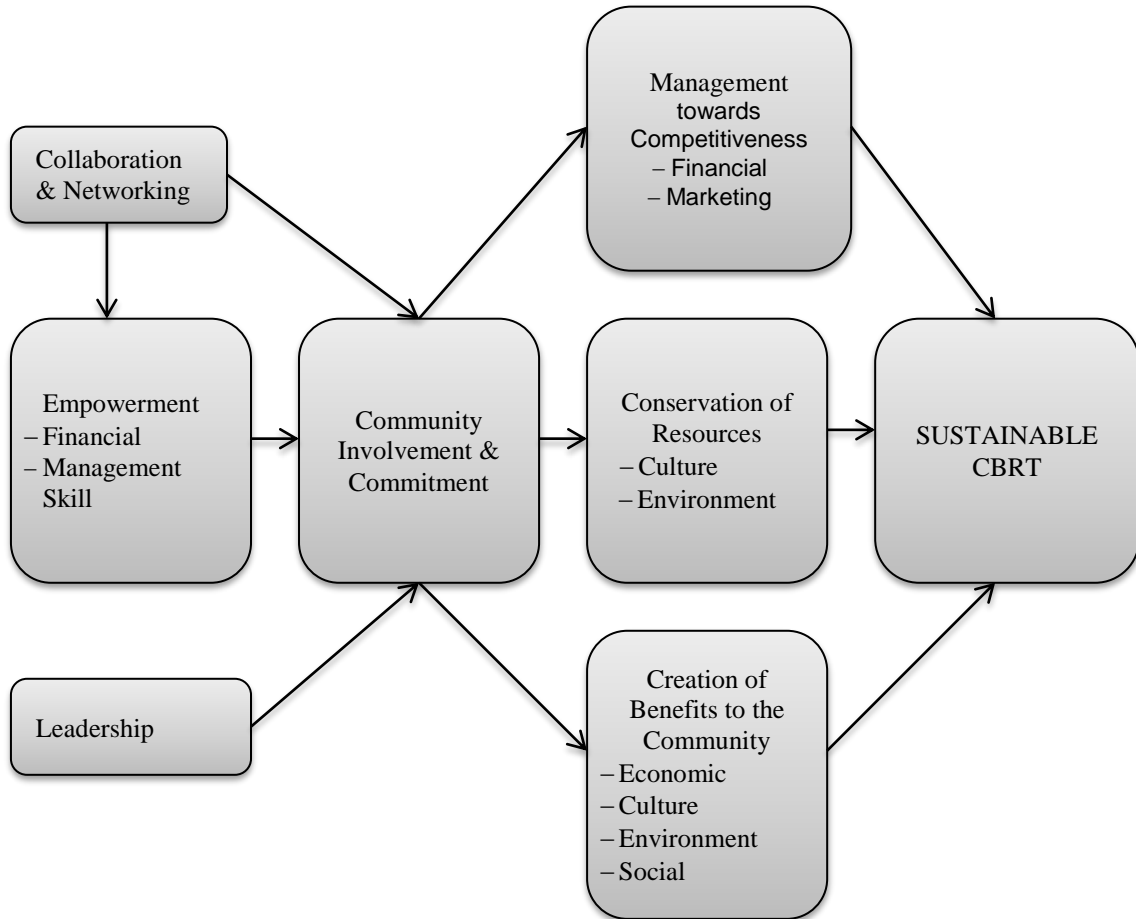
Nevertheless, these challenges do not overshadow the rural communities' needs to find new sources of income. Governments and/or NGOs usually initiate CBRT projects as a medium to alleviate poverty, following a top-down approach (Kayat, 2014). These initiatives are becoming an increasingly popular tool for poverty alleviation in developing countries. As a result, some governments, like in Cambodia and Thailand, are creating CBRT networks to exchange experiences (Nair & Hamzah, 2015). There are also bottom-up CBRT initiatives. Zapata's studies (2011) prove that bottom-up models embrace the project with accelerated growth, enjoying larger rates of arrivals. Such initiatives, born and funded by locals, have an initial focus on the national market. Whereas, the top-down model shows low growth, a focus on international markets, and a strong level of dependence on the mediator organizations (Zapata, et al., 2011). In both cases, there are three factors that must be taken into consideration to start with a CBRT project: competitiveness, resource conservation, and community involvement (Kayat, 2014). *Competitiveness* is related to the community's offer in exchange of profit; *resource conservation* relates to the attractiveness of the destination (culture and nature); and *community involvement* at all stages, which will lead self-reliance in the future.

1.2.5. Criteria of Sustainable CBRT

Tourism can bring benefits to the community but it can also jeopardize the destination with no turning back. The aim of sustainable tourism is to take full account of its current and future economic, social, and environmental impacts, addressing the needs of visitors, the industry, the environment, and the host communities (UNWTO, 2017). In the case of CBRT, the social pillar ensures community empowerment and conservation of the traditions, the economic pillar improves their standard of living by increasing their personal income, and the environmental pillar focuses on the conservation of the environment, flora, and fauna. Kayat (2014) broke down the three pillars of sustainability for CBRT in a process based on five dimensions (*See Figure 5*), which are interconnected and which aim is to accomplish a sustainable development. As it can be seen in the figure,

the heart of the project is the community, which is first empowered to then become self-reliant.

Figure 5: A Framework to Understand Sustainability of CBRT



Source: Kayat, 2014, p. 5.

At the same time, these five dimensions have different factors to be considered, which should not be overlooked:

- Community Involvement, Empowerment, and Leadership: community capacity building must be executed to reaffirm that the community has enough understanding, capability, and motivation to develop the CBRT project. In the case of top-down initiatives, the local community should not depend on the mediators. Leadership will be a critical factor to ensure a successful project, which will motivate the community to be part of the tourism activities.
- Benefit to the community: public benefits such as better infrastructure, basic services, health care or education. Additionally, locals can enjoy individual

financial benefits (new incomes), and non-financial benefits (cultural exchange, conservation of environment and traditions).

- Collaboration and Networking: tourism is a multi-stakeholder industry and CBRT is no exception. To achieve a sustainable development, all relevant actors have to collaborate.
- Marketing: CBRT projects have to be promoted and advertised in order to create awareness of this niche tourism.
- Conservation: conservation of nature, traditions, heritage, and culture, which represents the reason why tourists travel there.

It is essential to prepare the community before tourism is embraced and that they accept the proposed project (Nair & Hamzah, 2015; Lenao, 2014). CBRT needs careful planning and management, but it also needs innovation, targeted marketing, and regular monitoring in order to keep operating (Nair & Hamzah, 2015). CBRT projects, as in any other tourism destination, have a cycle of life; therefore, the carrying capacity and sustainability have to be taken into account.

1.3. Social Entrepreneurship in CBRT in Developing Countries

CBRT has been deemed as a solution to immediate social problems by creating new opportunities for the local people, which goes along with the concept of SE. In this case, CBRT as a kind of social entrepreneurship, acts as a hybrid commercial model that does not only seek profit for the community but which also looks to resolve pressing social problems (Murphy & Harwood, 2017). On one hand, social issues in rural areas, such as depopulation, scarce resources, poor accessibility, and low incomes can be solved through this initiative, which aims to complement well-established activities such as agriculture. On the other hand, as exposed in *Section 1.2.2*, there were some cases in which CBRT did not have the expected positive repercussion on the communities. A lack of understanding about the context where these projects are developed - rural areas in developing countries - can be one of the causes for such shortcomings.

Some gaps have been overlooked in CBRT, for instance, the effects of western individualistic minds from development agencies or NGOs on the local communities (Peredo & Chrisman, 2006), who can have very different ways of thinking or different

purposes. Also, unique social characteristics such as ethnicity, gender, religion, economic and social status, and other factors could affect the outcome of the project. Peredo and Chrisman (2006) argue that in such contexts conventional approaches to entrepreneurship will yield minimal results. Another major challenge is the number of stakeholders involved in CBRT projects and the power hierarchy they represent, being the community the central and most vulnerable stakeholder. In most cases, the project starts with the help of the government or NGOs. However, it has been proved, that once the budget is gone, the rural community loses interest for the project (Peredo & Chrisman, 2006). To avoid this, the community has to actively participate in order to continue the project and become self-reliant (Dashper, 2014; Lane & Kastenholz, 2015; Miller, Van Megen, & Buys, 2010; Nair & Hamzah, 2015; Kayat, 2014; Costa & Chalip, 2005). This is not as easy as it might appear, intransigent power structures, inappropriate legal frameworks, widespread prejudices, and deficient consultation processes have all too frequently defeated the attempts at genuine community involvement (Peredo & Chrisman, 2006).

In such scenario, it is hard to understand when are social entrepreneurs needed and what is exactly their role. Zhu et al. (2015) defines a '*rural social entrepreneur*' as an individual that leads and manages a rural community with a clear social mission. Not only are the rural entrepreneurs innovators, risk-takers, and self-learners, but they are also considered as traditional rule/system breakers and new rule/system creators (Zhu, et al., 2015). This especially occurs in such contexts, where local people are more conservative and afraid of change. Furthermore, Zhu et al. (2015) adds that 'learning on the job' is more relevant than traditional education for rural social entrepreneurs. They apply everything that they learn to the community. They also acknowledge the importance of having a network to get information and knowledge related to production, business opportunities, and marketing (Zhu, et al., 2015). They are eager to take the best of their social relationships and learn from other people.

There are four different types of rural social entrepreneurs based on Zhu et al. (2015) studies: 1) *the existing village leader*, elected by villagers and leading by example; 2) *the new business person*, running his/her own successful business, setting a good example for other villagers to follow; 3) *the migrant worker*, who returned home with more experience and aims to bring new business opportunities; and 4) *the professional person*, who works together with rural communities using their technical skills in order to

develop special products that benefit the rural communities. This classification applies for all social entrepreneurial activities in a rural community, not only for tourism. With this said, it is not really known what kind of social entrepreneur the community needs nor what role would she/he has in the case of CBRT. Moreover, Tobias et al. (2013) questions the existence of SE in community-based projects. They argue that SE may not always be necessary to facilitate profound social change through entrepreneurship in such contexts, because ‘ordinary’ local entrepreneurs (not with a social mission) can become change agents of their own lives and in their own communities intentionally or unintentionally. However, if they become ‘change agents’ with a positive social impact, then they would be in the scope of SE.

Creative initiatives and successful cases within a community motivate other locals to change their way of living for better (Zhu, et al., 2015). In the same way, the transmissibility of community-based enterprises creates more opportunities for nearby communities, which might have products that the host community lacks, maximizing the scope of the social impact (Peredo & Chrisman, 2006). It creates a proximity advantage with other communities that might as well venture in tourism. Finally, higher social impact will take place through individual entrepreneurship as a by-product (Peredo & Chrisman, 2006), enough conditions will be created for locals to generate a market-based economy, having their own businesses and increasing their economic and social benefits.

CBRT is fragile, but where successfully implemented, it can reinvigorate a society. Nonetheless, one mistake can lead to such drawbacks as to break the grace, talent, and potential of the inhabitants (Smith, 2011). It is highly important to find out how social entrepreneurs can help them overcome such challenges. Trust and a good relationship between the social entrepreneur and the local community are essential elements in order to succeed and achieve sustainable tourism (Carter-James & Dowling, 2017).

Social entrepreneurship and community-based rural tourism have been discussed in detail in this chapter. Unfortunately, the literature of CBRT does not mention social entrepreneurs in its development, and it shows NGOs and governments as the main enablers for sustainable tourism. However, the study of Zhu et al. (2015) identifies social entrepreneurs working in such contexts. Her study involves different economic activities;

therefore, the findings of this master's thesis will be solely focus on rural tourism. In the same way, the stakeholder analysis of Mitchell et al. (1997) and Kayat's (2014) dimensions for sustainable CBRT will provide guidelines to develop new concepts on how tourism should be developed through social entrepreneurship.

2. CASE STUDIES

Two case studies of CBRT in developing countries have been chosen with the aim to provide an in-depth analysis, and to allow the comparison of results to identify similarities and differences: one is *Tingana* in Peru and the other is *Thon Tha* in Vietnam. In order to ensure good familiarity with the case studies, the researcher chose one case study from her country of origin, Peru, and a case study from Vietnam, where she was a volunteer, obtaining more insight about the Vietnamese society. General information about these two countries will be presented in this chapter to understand the context where social entrepreneurs operate. Moreover, each section will convey a summary of how the CBRT project started, how it developed, its current situation, and a brief introduction of the social entrepreneurs (information based on personal reports provided by the social entrepreneurs).

2.1. Case Study of Tingana in Peru

The first case study of this master's thesis focuses on Tingana, a CBRT project located in the Peruvian Rainforest. To get to Tingana, one has to take a one-hour flight from Lima to Tarapoto, a two-hour drive to Moyobamba, a 30 minute drive to the pier, and finally a one-hour boat trip that leads to the pristine nature of Tingana (*See Appendix C*). In the next paragraphs the reader can get acquainted with the context of the country, the role of tourism, and the development of the project.

2.1.1. Socio-Economic Context of Peru

The history of Peru has been a constant struggle: from being colonized by the Spaniards in the XVI century and claiming its independence in 1821, to experiencing one of its most difficult times from 1980 to 2000, when the country suffered political stress, social uncertainty and economic instability as a result of a civil war. This period of time, known as 'terrorism', has been considered as the most violent in Peruvian history due to its extensive number of victims. In recent years, Peru has changed this scenario being now

considered as one of the fastest-growing economies in Latin America. A favorable external environment, prudent macroeconomic policies, and structural reforms in the Peruvian government have created a scenario of high economic growth (The World Bank, 2017). Nonetheless, institutional transparency has still been fraught with several corruption cases until this day (Focus Economics, 2017). In 2016, the economy has grown above potential at 3.9% due to mining production, exports, agriculture, and fishing (The World Bank, 2017). Peru has also improved in the Human Development Index increasing 20.7% between 1990 and 2015 (UNDP, 2016a). With this said, there are still imbalances between ethnic and racial groups, women and men, and urban and rural areas (UNDP, 2016a). Focusing on this last fact, 74% of the Peruvian population lives in urban areas, percentage that will keep growing (INEI, 2009).

A recent economic activity booming Peru's image is tourism. The country is one of the most biodiverse places in the world (UN Environment, 2014), as well as a multiethnic and multicultural country, giving place to niche tourism such as adventure, gastronomy, ecotourism, and CBRT. There is a high interest on behalf of the government to keep using this activity as an economic and social development tool (World Economic Forum, 2013).

Table 5: General Facts of Peru

REPUBLIC OF PERU	
Capital City	Lima
Official Language	Spanish, Quechua, Aimara, other native languages.
Government	Unitary Presidential Constitutional Republic
Area	1,285,216 km ²
Regions	25 regions
Population	31,826,861 (50.1% men and 49.9% women)
Currency	Sol

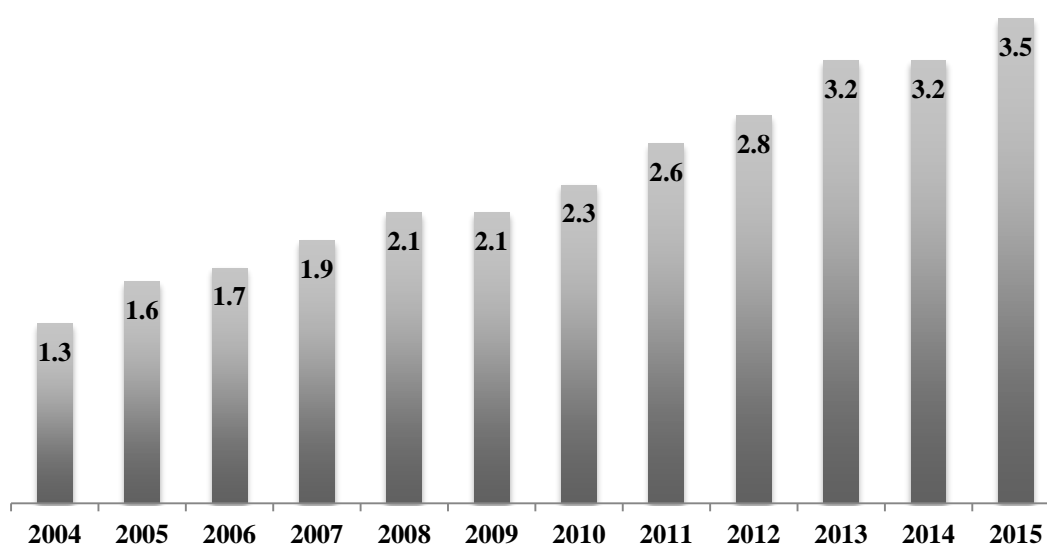
Source: Adapted from INEI Facts, 2017.

2.1.2. Tourism in Peru

Lately tourism plays an important role in the economy of the country. The direct contribution of the Travel and Tourism sector (T&T) to the GDP in 2014 was 3.6%, which will grow to 6.2% by 2025. The total contribution (including the supply chain and other services) was 9.7%, which will rise by 6.1% by 2025. Moreover, T&T generated 374,500 direct and 1,247,000 indirect jobs, which will increase to 1,780,000 by 2025 (WTTC, 2015a).

Since 2000, when terrorism in Peru ended, tourism started to grow. Nowadays, Peru is the fourth most visited country in South America, after Brazil, Argentina and Chile (UNWTO, 2016). In 2015, Peru received 3.5 million international tourists (*See Figure 6*), and US\$ 3,320,000 international tourism receipts (UNWTO, 2016; MINCETUR, 2016). The current goal of the Peruvian Government is to double the number of tourists by 2021 by promoting new tourism destinations within the country (Gestion, 2015). As for today, most of tourism concentrates in southern Peru, around Machu Picchu. Besides its natural beauty, Peru owes its tourism success to its history, gastronomy, and local people with ancient traditions. Furthermore, Peru is home of twelve UNESCO heritage sites, among which cultural and natural ones can be found.

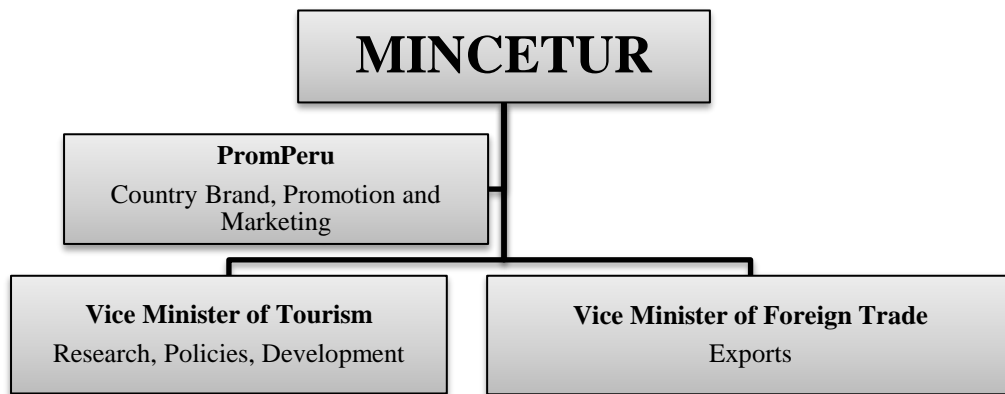
Figure 6: Arrivals of International Tourists to Peru (in millions)



Source: MINCETUR, PENTUR, 2016.

Peru’s National Tourism Organization is subordinated to the Ministry of Foreign Trade and Tourism (MINCETUR), which oversees different entities in charge of particular matters. For instance, the ‘Vice Minister of Tourism’ supervises tourism development and policies, whereas ‘PromPeru’ manages the country brand, promotion and marketing (*See Figure 7*). The main tourism-related goal of MINCETUR is for tourism to become a competitive economic activity, socially inclusive, and environmentally responsible, with the goal of turning the industry into a sustainable tool for the country’s development (MINCETUR, 2016).

Figure 7: Peru's Tourism Organization Board

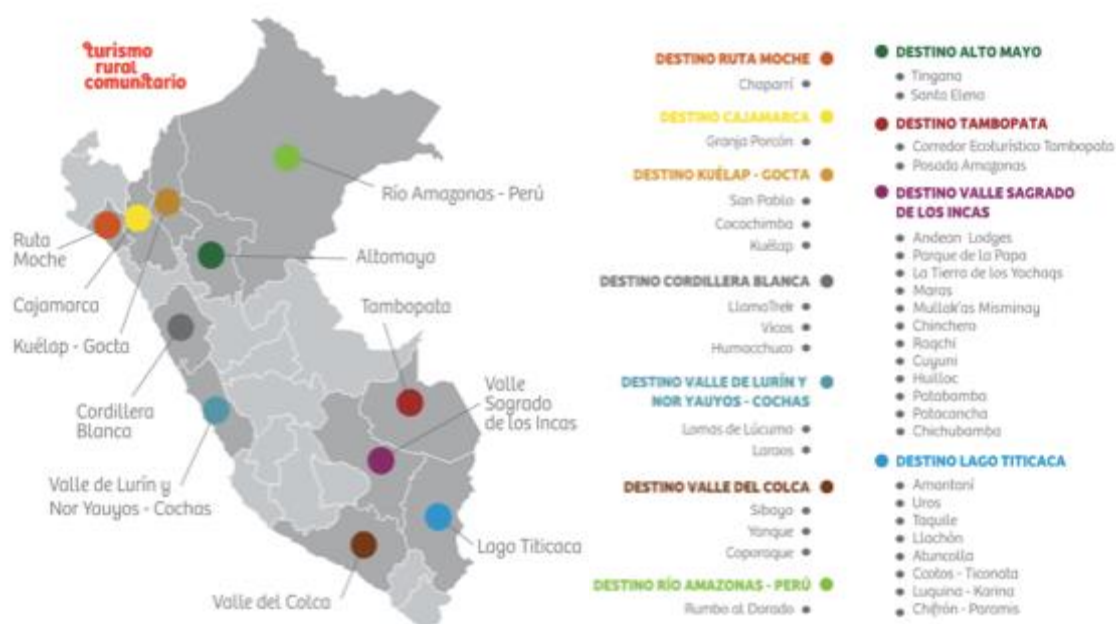


Source: Adapted from MINCETUR Website, 2017.

2.1.3. Community-Based Rural Tourism in Peru

In the current strategic national plan of tourism 2025, the country recognizes tourism as a new means to alleviate poverty and to promote sustainable development (MINCETUR, 2016). They emphasize that tourism has to be decentralized by diversifying the tourism offer and the market segments. One of the new initiatives is to encourage CBRT to generate social inclusion for rural communities. This strategy is based on three action lines that seek to: (1) strengthen the competences and skills of rural entrepreneurs, (2) constitute unique and competitive tourism products, (3) strengthen institutional policies to create sustainable tourism through the main role of social entrepreneurs (MINCETUR, 2016). In 2015, MINCETUR helped 75 social entrepreneurs located in more than 16 regions in the country (See Figure 8).

Figure 8: CBRT Initiatives promoted by the Peruvian Government.



Source: MINCETUR, PENTUR, 2016.

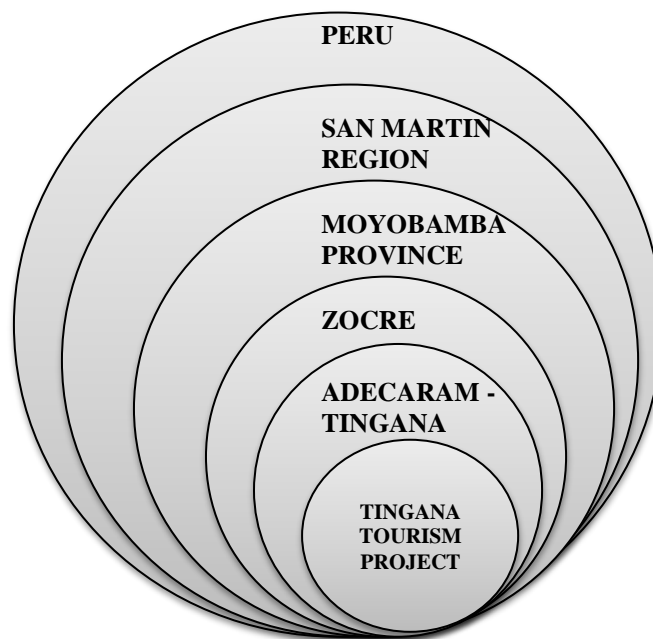
2.1.4. Context of the Project in Peru

Tingana is located in a tropical forest in the upper side of the Mayo River basin, in the province of Moyobamba, capital city of the San Martín Region. This area has been a conservation park since 1997 due to its invaluable richness in fauna and flora. In 2003, NGOs and the local government started a master plan with four objectives for the area: 1) regulate land properties, 2) raise local awareness on conservation and ecotourism, 3) construct basic tourism infrastructure, 4) provide basic equipment for tourism and conservation. A team of eleven researchers, who represented the Protected Forest of Alto Mayo, the Municipality of Moyobamba, and the German Association for Rural Development (GTZ), was in charge of this project.

The researchers acknowledged that the project was eminently participative, actively involving the villagers, the local authorities, and health and education institutions, as well as surrounding communities (ACM AHARAM, 2007). One of the tourism initiatives was developed in Tingana, where the villagers were considered as ‘naturals’ or ‘jungle people’, as they were established in such area since 1930. The rest of communities were relatively recent establishments, as they arrived in the 80s-90s to work in agriculture. Currently, the ‘Area of Conservation and Recuperation of Ecosystems – Alto Mayo Wetlands’ (ZOCRE),

supervises the conservations of this region. In 2004, the villagers of Tingana decided to establish an Association: the ‘Association for the Development of Ecotourism for the Conservation of the Hydrological Association Aguajal Renacal of Alto Mayo’ (ADECARAM). Until this day, ZOCCRE trusts conservations and tourism activities to ADECARAM, which works as a micro-government for the community of Tingana, (See *Figure 9*).

Figure 9: Current Context of Tingana’s Tourism Project



Source: Adapted from Master Plan of ACM AHARAM, 2007.

2.1.5. The beginning of CBRT in Tingana

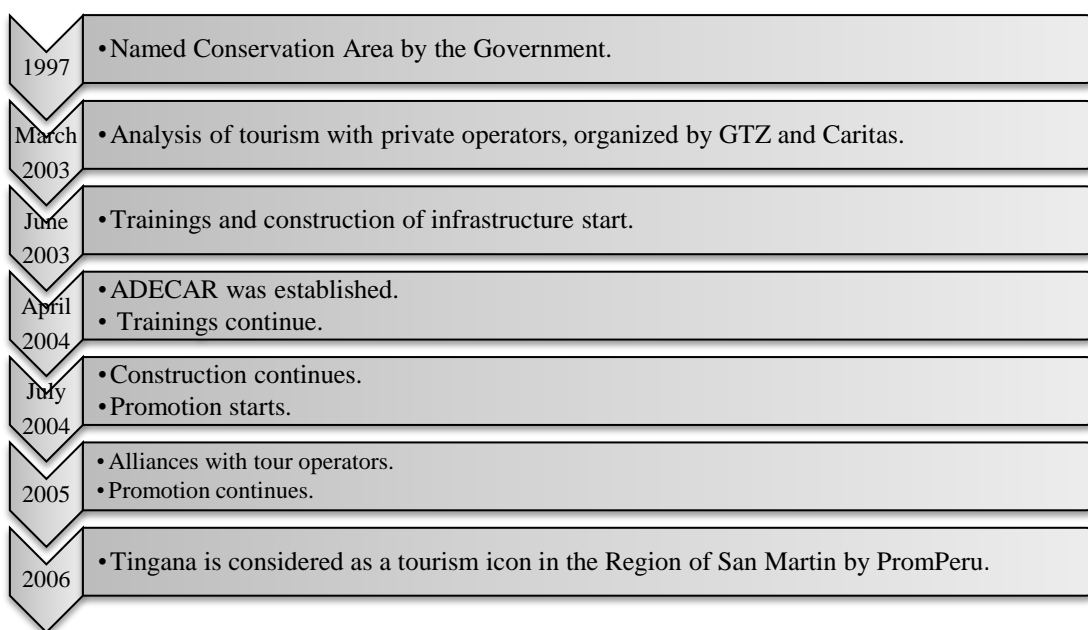
Tingana, characterized by typical low freshwater swamp forests, is surrounded by pristine flora and fauna. In such rich nature, the villagers adopted hunting, agriculture, and fishing as their source of living. However, after some time, the fauna and flora were in danger as a result of an indiscriminate use of resources. Tingana and other surroundings villages faced the same problem, thus the government decided to intervene and create small Areas of Conservation (ACM), Tingana being one of them.

Responsible tourism was introduced to Tingana in 2003 with the collaboration of two NGOs, the local and regional government, private tour operators, and the villagers. The main factors to come to this agreement were: the beauty of the scenery, the willingness of the villagers, a need to protect the biodiversity, the opportunity to increase

the income of the locals, and its relatively proximity to the city of Tarapoto, the closest city with an airport located four hours away (GTZ, 2007). Other objectives were to preserve typical traditions, to promote intercultural development, and to improve the organization development (GTZ, 2007). To meet these objectives, the NGOs assisted the locals of Tingana to form an association: ADECARAM. It was agreed, between the NGOs and the locals, that this was the best organization model that suited the community (GTZ, 2007). Until today, ADECARAM is the model followed by the community, which has 30 associates (30 families), living mainly from agriculture (Isuiza, 2016).

During four years, the NGOs worked together with the local community on the tourism development and the construction of basic tourism infrastructure (*See Figure 10*). The project focused on three main pillars: definition of responsibilities, tourism awareness, and gender equality (women had to take part of the decisions) (GTZ, 2007). Concerning the infrastructure, the locals worked as a group and built a main tourism center, consisting on two bungalows with a capacity of ten tourists per night, one kitchen, one dining room, two bathrooms, one pier, one information center, and one handicraft store (*See Appendix D*). Locals also provided construction material such as wood. The construction of this infrastructure was financed by the local government and NGOs part of the project.

Figure 10: Timeline of the Tourism Project in Tingana



Source: Adapted from Master Plan ACM AHARAM, 2007; Ecotourism Project GTZ, 2007.

2.1.6. Current Situation in Tingana

Currently, eight families provide tourism services in Tingana, and seventeen families have conservation activities such as beekeeping, traditional medicine, harvest of organic coffee and cacao (ADECARAM, 2014). These activities are also shown to the tourists depending on the length of their stay. The families working in tourism take turns to provide services, one family guides, another cooks, another hosts, and so on. The idea is that more families join this initiative. There is also an internal statute, which covers matters such as tourist service, the distribution of responsibilities, respect for the flora and fauna, and the distribution of economic benefits. It is important to mention that it has been agreed that 10% of the economic benefit will be given back to the community fund. Currently, these eight families are forming an enterprise within Tingana to operate legally as a tour operator, as for now, all tourism services are sold by tour agencies due to the model of non-profit association that the community has.

The support from the regional government to build tourism infrastructure and provide trainings, has engaged the locals to embark in the project (ADECARAM, 2014). Nowadays, the villagers state that they have a better way of living. They recognize that they are protectors of the nature instead of hunters, and that tourism is the new means to generate a better income for their families (Tingana Villagers, personal communication, January 18, 2017). Tingana is among the main CBRT initiatives in Peru, and is now promoted by PromPeru in the new campaign of 'Authentic Peru' through CBRT. Tourists that visit Tingana are amid 30 to 45 years old, 40% are foreigners and 60% are Peruvians (GTZ, 2007). Albeit the tourism success of Tingana, the community still faces some challenges. For instance there is still a lack of interest of some locals, who prefer to keep cutting trees and to live from the wood industry. There is also a lack of technological knowledge; unfortunately, the locals do not know anything about virtual commercialization. Finally, there is no clear plan on how to proceed with the CBRT project in the future (ADECARAM, 2014).

2.1.7. The Social Entrepreneur: Mr. Dino Cabrera

Dino Cabrera is part of the family of Tingana; his great grandparents were the first ones to arrive to this area. He was born in Moyobamba, the closest city to Tingana, as there

were not adequate hospitals in the area. He spent his childhood in the forest of Tingana, in the farm of his parents. However, he had to move to the city to study in the school and in the university. He came back to Tingana every weekend, on holidays, and during his vacations (D. Cabrera, personal communication, May 26, 2017). Dino mentions that he was very interested in the tourism project the NGOs brought in 2003, although he was still very young. After finishing his studies in Environmental Engineering in the University of Moyobamba, he decided to go back to Tingana to continue the project the NGOs left in 2007.

In 2012, when he was 21 years old, he decided to take care of Tingana and the local people by developing new projects focused on conservation and sustainable tourism. Since then, Dino works with the community because he believes that conservation can be a 'profitable' activity when developed in an innovative and responsible way. The University of Applied Sciences of Peru recognized Dino as one of the most outstanding national social entrepreneurs in 2016 because of his commitment to the environment and to the improvement of the quality of life of the locals (El Comercio, 2016). Until now, he promotes trainings for the locals about social issues, such as gender equality, self-esteem, among others. Dino is part of the International Youth Foundation, a network of young social entrepreneurs worldwide.

2.2. Case Study of Thon Tha in Vietnam

Thon Tha, a CBRT project located in Northern Vietnam, is the second case study. To get to Thon Tha, one has to take an 8-hour bus drive from the capital city, Hanoi, to Ha Giang Province, and then a 15-minute ride to get to the tranquility of Thon Tha Village (*See Appendix E*). The development of this project will be presented in this section.

2.2.1. Socio-Economic Context of Vietnam

Vietnam is one of the most prosperous countries in South East Asia, whose GDP is predicted to surpass those of Norway, Singapore, and Portugal by 2050 (PricewaterhouseCoopers, 2008; Thanh Nien News, 2012). Some of the main economic activities in the country include agriculture, fishing, mining and manufacturing.

The Vietnamese trace their roots back to the Red River Delta, where farmers first cultivated rice. The country was part of China until 938 and France colonized it in the XIX century. It was only in 1954 that the Vietnamese claimed their freedom. However, the country was divided in two: the north, a communist regime under the leadership of Ho Chi Minh, and the south, non-communist supported by USA and other nations. The Vietnam War, globally known, lasted almost 20 years. In 1975, the south surrendered marking the start of a communist country and an internal cold war. The Vietnamese economy improved in 1990, when foreign investments arrived and the country became a member of the Association of Southeast Asian Nations (ASEAN) (Lonely Planet, 2014). Moreover, USA established diplomatic relations with Vietnam in 1995, and Vietnam was welcomed into the World Trade Organization in 2007 (Lonely Planet, 2014). Currently, the Communist Party is the sole source of power (Lonely Planet, 2014), for instance more than 100 of the 200 biggest companies in Vietnam are state-owned.

Vietnam's HDI increased by 43.2% between 1990 and 2015 (UNDP, 2016b). However, poverty and the transition from an agricultural society to that of a more industrialized nation, sends many people seeking better opportunities to the bigger cities, which is changing the structure of the modern family (Lonely Planet, 2014). Vietnam's population is 84% ethnic, 2% Chinese, and 14% is formed by more than 50 minorities, which mainly live in the highlands (Lonely Planet, 2014).

Table 6: General Facts of Vietnam

SOCIALIST REPUBLIC OF VIETNAM	
Capital City	Hanoi
Official Language	Vietnamese, other native languages.
Ethnic Groups	84% Vietnamese, 2% Chinese, 54 ethnic minorities
Government	One-party Socialist Republic
Area	332,698 km ²
Population	95,131,955
Currency	Vietnamese Dong

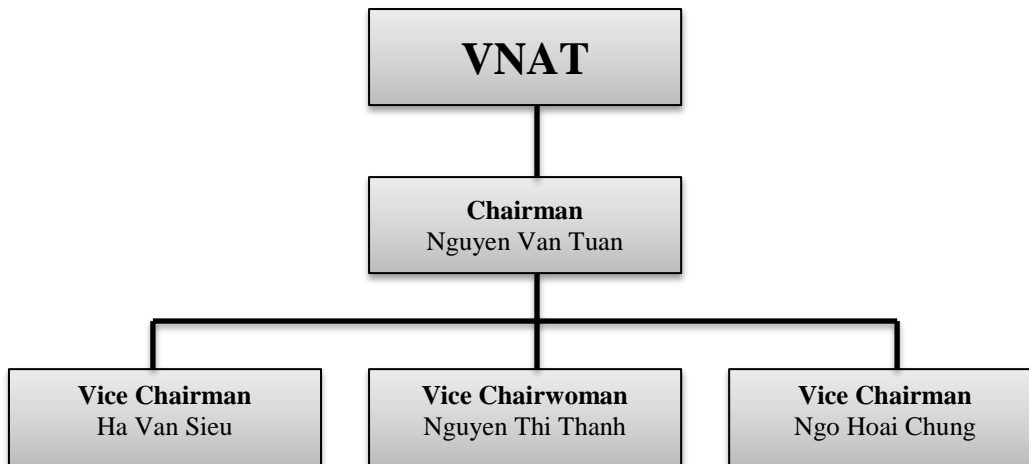
Source: Adapted from 'Southeast Asia' by Lonely Planet, 2014.

2.2.2. Tourism in Vietnam

Vietnam is a country of breathtaking natural beauty with unique heritage. UNESCO has recognized eight world heritage sites in Vietnam, among which cultural and natural ones can be found (UNESCO, 2016). In order to manage the T&T sector, the Vietnamese Government appointed a Ministry of Culture, Sports and Tourism. Within the

Ministry, the Vietnamese National Administration of Tourism (VNAT) is in charge of promoting the destination, organizing the local authorities, keeping up with the statistics, and with the different tourism publications (VNAT, 2016) (See Figure 11).

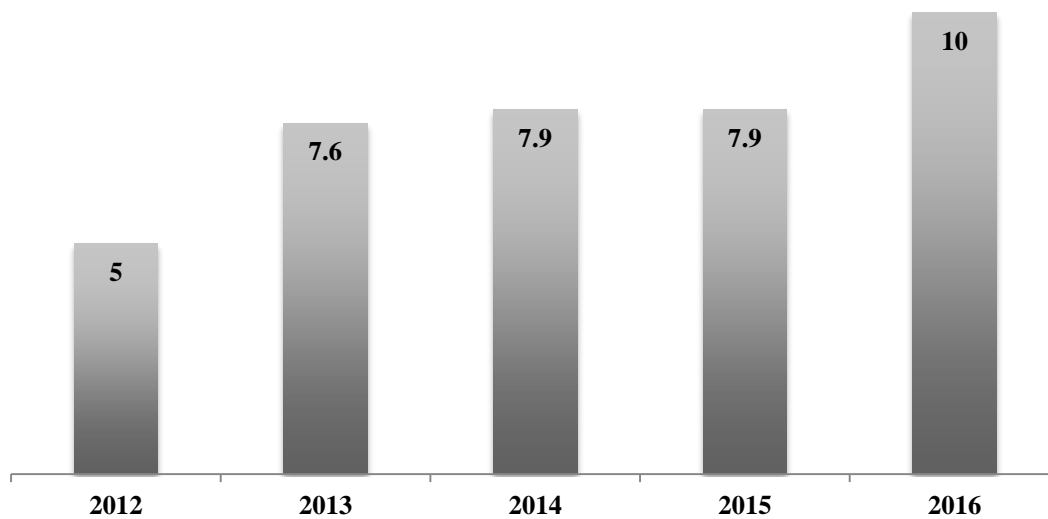
Figure 11: Vietnam's Tourism Organization Board



Source: VNAT Vietnamese Tourism Website, 2017.

The tourism sector has been a major factor in job creation, economic development and poverty alleviation (Thi Doan, 2012), leaving no doubt that this activity plays a crucial role in the overall socio-economic development of the country. Tourism has been growing since the 1990s at a fast pace receiving up to 10 million tourists in 2016 (See Figure 12) (VNAT, 2016). The total contribution of T&T in 2014 was 9.3% of the total GDP, which is forecasted to rise by 6.2% until 2025 (WTTC, 2015b). More than 4,000,000 jobs (considering direct and indirect) were generated, which is forecasted to increase to 4,800,000 jobs by 2025 (7.9% of total employment) (WTTC, 2015b).

Figure 12: Arrivals of International Tourists to Vietnam (in millions)



Source: Adapted from ‘Tourism Highlights’ by UNWTO, 2016; VNAT, 2016.

2.2.3. Community-Based Rural Tourism in Vietnam

There is a lack of information about the government’s support towards CBRT, even though it is a common practice in the country due to its number of ethnic communities. In particular, homestays are very popular in Vietnam, which are usually community-based and well organized in specific villages (Lonely Planet, 2014). The majority of ethnic minorities are located in the countryside, especially in the highlands, where the mountains and rice paddies form remarkable landscapes, turning them into perfect CBRT destinations. Unfortunately, it seems that the government does not support these kinds of initiatives.

2.2.4. Context of the Project in Vietnam

Thon Tha Village is located in the province of Ha Giang, which was the last province opened to tourism in Vietnam due to political issues with neighboring country China. Ethnic minorities are the 90% of Ha Giang’s population, which still preserve their culture and ancient life styles (Northern Vietnam, 2017). The village of Thon Tha is located 5km from Ha Giang City. This *Tay* minority arrived centuries ago to this area to cultivate rice, maize, and sweet potato. Until now, they carry out a simple lifestyle, living

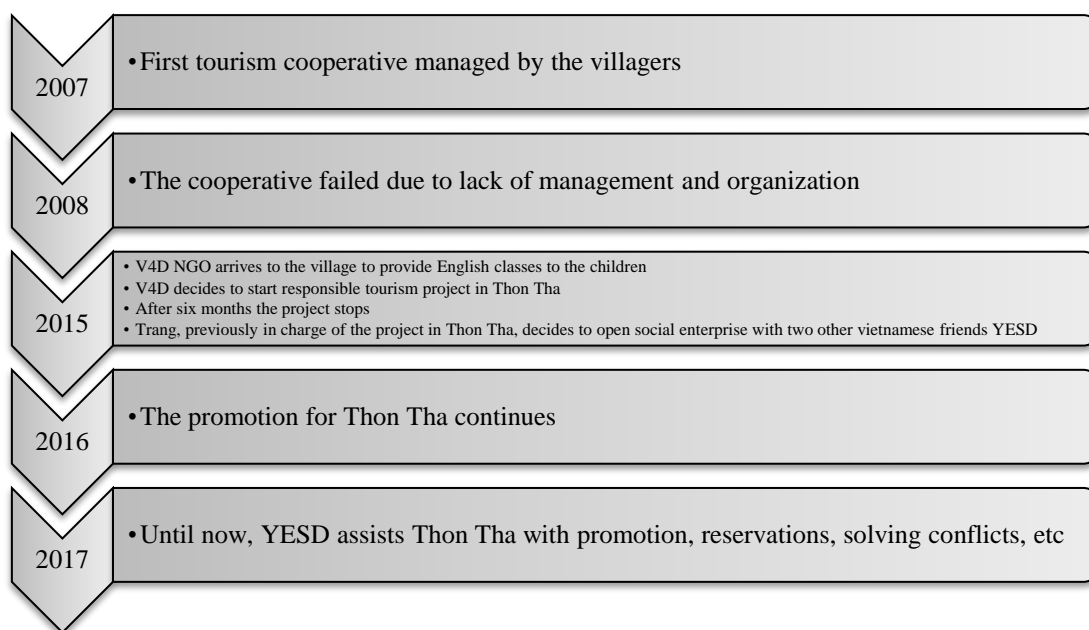
in unity, and keeping their ancient culture together. In 2007, the village was recognized as ‘cultural heritage’ of Ha Giang. With this acknowledgement, the villagers decided to form a cooperative to work with tourism. However, no technical support was given nor they were aware of the concept of sustainable development. Moreover, it did not bring any economic benefit, which increased mistrust among them. Some villagers were afraid to lose their traditions as it was the case in other communities where tourism overtook agriculture (V4D, 2014).

2.2.5. The beginning of CBRT in Thon Tha

The first intend of the local community to endeavor in tourism did not work, albeit the undeniable tourism potential it had. In 2015, the NGO V4D (Volunteers for Community Development and Environment Education Organization) decided to help the community by teaching English to the children and by providing technical training to the adults. A new cooperative was established; this time V4D was the mediator. Ground rules were set, and trainings about management, operation, and responsible tourism were given to the locals. V4D also helped the community to divide the tourism responsibilities based on the locals’ capability and preference. Additionally, V4D (2014) acknowledged that marketing and promotion were key components to have a successful project. Concerning the infrastructure, the locals invested on the construction of basic services such as bathrooms for their visitors. They also bought mattresses, blankets, mosquito nets, air conditioner, etc. in order to provide quality in their services (V4D, 2014).

After six months in Thon Tha, V4D quit the project, which was originally going to last one year. The locals did not know what to do next. However, another social enterprise decided to keep supporting the community, YESD (Youth Employment and Social Development), which continues the project until today with the trainings and orientation (*See Figure 13*).

Figure 13: Timeline of the Tourism Project in Thon Tha



Source: Adapted from V4D report (2014); YESD report (2016).

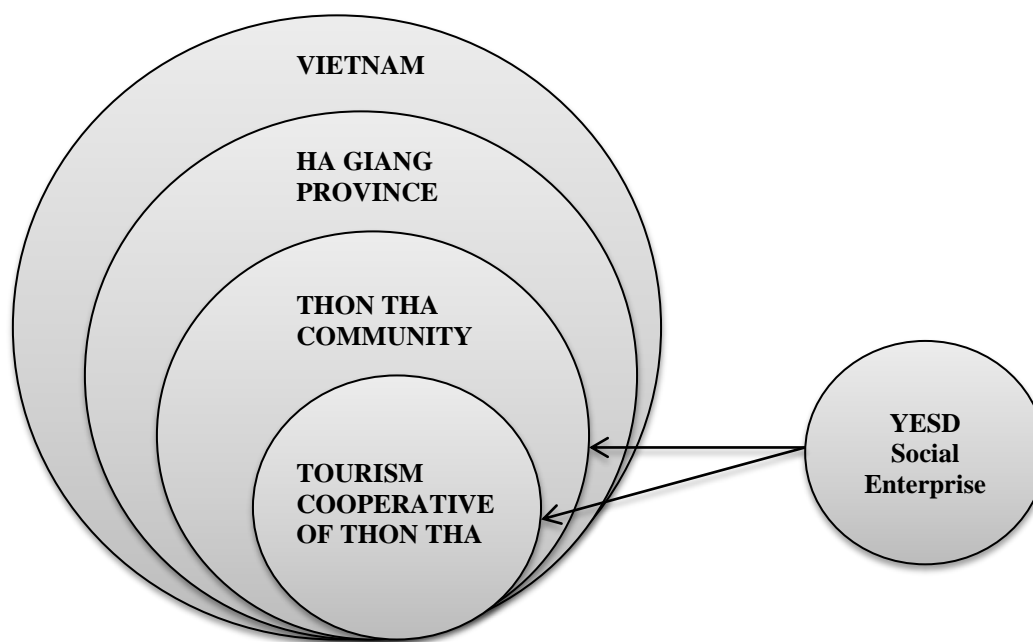
2.2.6. Current Situation in Thon Tha

This 300-year old village consists of 112 traditional stilt-straw houses with about 560 people (Thon Tha , 2016). Fifteen members are part of the cooperative working with tourism, sharing 10% of the total income with the entire community for public projects. The idea is that little by little more families will join the tourism project after implementing basic tourist infrastructure such as bathrooms. The rice terraces, the local culture, and the landscapes attract international tourists to spend some days in the community. Tourists sleep in the villagers' houses, which are equipped with basic but comfortable services (*See Appendix F*). Visitors can be part of the daily activities of the locals, for instance cultivating rice, collecting pineapples, walking the buffalos, cooking or singing. Furthermore, they can enjoy outdoor activities such as hiking, biking, or sun bathing in the river or in one of the surrounding waterfalls. In the last year, tourists' arrivals have increased. The villagers claim that tourism provides a new source of income; however, they are aware that their daily agriculture life is the reason why tourists go to their village (Thon Tha Villagers, personal communication, July 22, 2017).

As aforementioned, YESD is the current social enterprise helping Thon Tha (*See Figure 14*). The team of YESD aims to increase formal education in the young population and to develop sustainable CBRT in the north, for which they follow responsible tourism

guidelines (YESD, 2016). They recognize that tourism could bring negative effects on the traditions of the community and the environment as has been the case in other rural villages (YESD, 2016). Because of this reason, they decided to promote the concept of responsible tourism not only to the community, but also to other stakeholders such as tour agencies and tourists.

Figure 14: Current Context of Thon Tha’s Tourism Cooperative



Source: Adapted from YESD report, 2016.

2.2.7. The Social Entrepreneur: Ms. Trang Thi Thu Mai

Trang, currently 27 years old, was part of the V4D project in 2015. This was the first time she worked with a non-profit organization after studying English Interpretation in the University of Hanoi. She was born and raised in Nam Dinh Province, a small city located in the countryside southeast of Hanoi. Once involved in the V4D project, she became the project manager of responsible tourism in Thon Tha. With not much experience, as she recognizes, she decided to work with the locals to improve their lives. After six months of collaboration between V4D and Thon Tha Village, the project was over. Trang went back to Hanoi, but she decided to keep helping the villagers, as there was more work to do (M. Trang, personal communication, March 18, 2017). With two other friends, Tuoi and Tuyet, Trang decided to open her own social enterprise called YESD in

2015. Since then, Trang is in charge of responsible tourism, while Tuoi and Tuyet are in charge of education and marketing accordingly. Trang encourages the villagers to learn English, as she considers it an important technical skill that can help them in the future. Trang's purpose is to keep supporting Thon Tha and to replicate this tourism model with other rural communities looking to improve their way of living. Besides having the social enterprise, Trang works as a tour guide, leading groups to Thon Tha and promoting the concept of responsible tourism among them.

The background of the two case studies has been presented in this chapter. It is highly important to understand the context in which these projects developed, as well as what happened in the communities before the social entrepreneurs arrived in order to answer the main research question of this study: what is the role of social entrepreneurs in CBRT in developing countries? Even though the reality of both case studies is different, some similarities have been identified due to their nature as CBRT initiatives. For instance, both projects were initiated with a top-down approach, in which the NGOs focused on trainings and infrastructure. Once the NGOs left, both communities experienced similar problems. This is when social entrepreneurs took action and continued the projects. Different methods have been followed to gather more information about the social entrepreneurs' role in these scenarios, which will be explained in the next chapter.

3. RESEARCH METHODOLOGY

This study had an exploratory approach, as its objectives were to gain familiarity with the environment of social entrepreneurs and acquire new insights. Exploratory studies are particularly convenient when the phenomenon under study is still unfamiliar (Gray, 2014). In this case, TSE is a recent concept in the academy; especially the relationship between SE and CBRT has not been profoundly studied. These studies can be conducted through the search of literature, talking to experts in the field, and/or having interviews (Gray, 2014). Moreover, this study followed a qualitative approach to understand the behavior of social entrepreneurs and to provide details on the participants' emotions and personality traits.

In tourism research, there is an increasing use of holistic-inductive paradigms oriented towards qualitative methodologies (Jennings, 2011), which principles are met by this master's thesis. To start, an inductive process was followed, first gathering data to then analyze it and establishing patterns and meanings (Gray, 2014). However, background research was also done. Pre-existing theories and ideas were studied to familiarize the researcher with the most relevant concepts. The researcher also used the critical theory paradigm, which goes in accordance to Jennings' holistic-inductive theory. The researcher's ontological view recognizes the existence of multiple realities shaped by social, political, cultural, and economic values (Guba, 1990), thus, an in-depth analysis of the projects' contexts was done to understand their effects.

3.1. Case Study Research

The main research strategy of this master's thesis was the analysis of two CBRT case studies. Yin (1994) defines a case study as 'an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident'. There is no general agreement on how many cases should be studied to have a more reliable study. Multiple cases offer a generalization of findings, whereas one-case studies allow in-depth and specific findings (Yin, 1994). This qualitative research aimed for an in-depth study of a small number of cases, which cannot be generalized as quantitative data (Patton, 1990). However, the two case studies allowed a cross-case analysis, which results can be resembled in other cases of the same nature. The main units of analysis were the social entrepreneurs (from now on participants), considered as the 'experts' as they have been deeply involved with the community since both projects started. At all times, this study focused on the social entrepreneurs' experiences. The researcher encouraged them to introduce important concepts from their perspective, rather than on the researcher's pre-determined ideas (Altinay & Paraskevas, 2008).

3.2. Data Collection

Each case study has been studied individually in order to provide a deeper understanding of each reality. The documentary method, participatory observation, and

semi-structured interviews have been the main tools for data collection, as recommended by Jennings (2011).

3.2.1. Documentary Method

This method conveys secondary empirical resources, which are associated with the use of evidence such as written texts (Jennings, 2011). To provide a historical insight of the case studies, the social entrepreneurs provided personal documents and reports to the researcher, some of which were outdated, dating back to when the project started. However, the researcher corroborated the information with the social entrepreneurs to make sure it still met the reality of the communities. The study of the past and present of each project created a deeper understanding of each context. Jennings (2011) points out that this method creates difficulty in checking the insider's perspective and that the researcher has the position as an outsider. However, in order to tackle these disadvantages, the researcher complemented the study with participant observation and interviews.

3.2.2. Participant Observation

With this method the researcher takes part of the daily activities, traditions, and interactions of a group of people to learn the explicit aspects of their routines and cultures (DeWalt & DeWalt, 2011). The researcher had the opportunity to spend one week in each project gaining a better judgment of each case study: Thon Tha was visited in July 2016 and Tingana was visited in February 2017. The length of stay in both cases was short; however, both opportunities allowed the researcher to meet the locals and to spend time with the social entrepreneurs to have a personal insight of their daily job. During those days, casual conversations took place with people involved in the project. The aim was to listen to them, without interrupting, so a better understanding of their feelings could be perceived. The impact of tourism on the locals' lives and their opinion on the project were the main concerns of the conversations. The basic rule in carrying out conversations was to follow the lead of the informant, exerting only minimal impact on the topic and flow of the interaction (DeWalt & DeWalt, 2011).

Economic and time limitations did not allow the researcher to stay longer in the communities; however, the main advantages of these visits were the examination of

interactions and behaviors, a better understanding of the world's participants, and first-hand information of CBRT development and its real impact (Jennings, 2011). In both cases, the researcher went as a tourist, which could have led to biased comments on behalf of the locals, as they do not want to leave a bad impression on tourists. In the same way, after experiencing time in the villages, the researcher could have developed a positive bias towards both projects. To battle such bias, formal in-depth interviews with the social entrepreneurs took place after the field trips to gain more information. Moreover, this study had no hypothesis to prove, the only aim of this master's thesis was to generate new knowledge of SE in CBRT.

3.2.3. Interviews with Social Entrepreneurs

As mentioned before, in-depth semi-structured interviews took place with the main participants after the field trips. An introduction of both social entrepreneurs was given in *Chapter 2*. Mr. Dino Cabrera Mestiza is the Peruvian social entrepreneur, who works with Tingana; his main concerns are related to nature conservation and ecotourism. Ms. Trang Thi Thu Mai, a strong believer of responsible tourism, is the Vietnamese social entrepreneur, who works with the community of Thon Tha. Formal interviews took place once the researcher was acquainted with the context of each project. The one-to-one interviews involved in-depth explorations of the their thoughts, feelings, and understandings.

The first round of interviews, conducted via Skype, took place on March 2017, each one lasting an approximate of 60 minutes. These interviews considered questions to understand the participants' backgrounds, motivations, relationships with the communities, as well as their role, opportunities, challenges, and key lessons learned during the projects. The main aim of these semi-structured interviews was to have an open conversation. Questions were prepared in advance to focus the interaction; however, the goal was to listen and to encourage the participant to talk. Moreover, the order of the questions changed during the interviews to follow the participants' ideas. The reader can find the content of these interviews in *Appendix G* and *Appendix I*.

A second round of Skype semi-structured interviews took place at the end of May 2017, once the first interviews were coded. The aim of this second round was to complete

pending information and to clarify doubts about the CBRT projects. Most importantly, some patterns were identified in the first round of interviews, for example: community problems, stakeholders' participation, characteristics, motivations, objectives, role, and challenges. Each interview lasted more than one hour with questions aimed to gain more knowledge about the coded themes. The reader can find the content of both interviews in *Appendix H* and *Appendix J*. As in the first interview, the researcher prepared questions for both participants but she stayed open to any new input. No hypothesis had to be prove, at all times the researcher aimed to gain more information coming from the participants' experiences in order to generate knowledge and understanding about their role in CBRT.

3.3. Data Analysis

Data analysis was focused on the interpretation of each case study to find individual and common themes. The main results of this analysis will be presented in Tables in *Chapter 4* to allow a better display for the reader.

3.3.1. Coding

Codes are labels for assigning units of meaning to the descriptive or inferential information compiled during a study, they can be descriptive, interpretive, or pattern-based (Miles & Huberman 1994, as cited in Jennings 2011). This method was applied to the interviews and the case analysis to create general categories to get to know the role of the social entrepreneurs. To be more specific with the coding, the researcher followed the process suggested by Professor Kent Löfgren (2013), which considered the following steps:

- Interviews' transcripts: all the transcripts were read and notes were made on first impressions.
- Coding: important words, phrases, and sentences were labeled to start with the coding process. The coding was based on repetitive statements, facts that surprised the researcher or facts that the participants explicitly stated were important. Moreover, facts that were related to previous published articles, or that reminded the researcher of a theory or a concept were coded.

- Categorization: the researcher decided which codes were most important, and created categories or themes by bringing several codes together.
- Conceptualization of data: the researcher analyzed which categories were most relevant and how they were connected to each other.
- Results: The categories and their connections are the main results of this study. The researcher created tables for the findings of each case study and tables for the cross-case analysis, which will be presented in *Chapter 4*.

3.3.2. Individual Case Analysis

Each case study was analyzed separately to identify individual findings and create themes from the data obtained of each one of them. Three main categorizations have been identified in each case study: the community, the key actors along the project, and the social entrepreneur. A table for each categorization has been created in order to provide more visual information. To reduce the researcher's bias, which could lead to a lack of precision by either dismissing certain patterns or identifying non-existing ones, the researcher used thematic coding and the display of charts as techniques.

3.3.3. Cross-Case Analysis of the Two Cases

Finally, a cross-case analysis was made in order to identify similarities and differences between the two case studies. The cross-analysis allowed identifying common themes and relationships. Content analysis by thematic analysis of text was applied in this method. Furthermore, this cross-case analysis took a case-comparison approach (Yin, 1981), in which first single factors were coded (*See Section 4.1*), and then cross-case patterns were established (*See Section 4.2*). Lastly, statements about the lessons learned from each case have been provided based on what was obtained from the data.

3.4. Reliability and Validity

Reliability and Validity are terms mostly used in quantitative research. Reliability is the extent to which results are consistent over time, embodied on the idea of the replication of results in other studies, whereas validity determines how truthful the results of the research are (Golafshani, 2003). However, for qualitative researchers the meaning of

these two terms is different. Reliability and validity are understood as the credibility, accuracy, and quality in qualitative paradigms (Golafshani, 2003). Reliability, in qualitative studies, measures specifically the quality of the study (Golafshani, 2003). Specifically, in an exploratory research, the quality of the research would be to generate understanding of the phenomenon under study (Golafshani, 2003), whereas validity is related to how trustworthy the study is.

In case studies research, Gray (2014) states that ‘multiple cases ensure a degree of reliability, through multiplying observations rather than basing conclusions on one case’. Nevertheless, the study of multiple case studies loses the in-depth approach to understand the context and the process of the phenomenon under study, in this case, SE in CBRT projects. The analysis of this master’s thesis allows in-depth analysis, as well as the comparison of results between the two case studies, which increases the validity of the research. Moreover, an in-depth analysis of each case study has been done through different methodologies of data collection: documentary method, participant observation, and interviews, three different sources of information in order to create individual themes. The use of different sources of evidence in case studies will increase the reliability and validity of the data and, consequently, the study (Altinay & Paraskevas, 2008). As it can be noticed, the methodology followed several stages to come out with the results. Furthermore, the results of this master’s thesis provide a better understanding of the role of social entrepreneurs in CBRT projects, which is the ultimate goal of this exploratory research.

Finally, the researcher acknowledges the approach of crystallization, which takes a different view of validity, as it states that there is not only one ‘truth’. One reality can never be fully grasped; all that can be achieved is differing perspectives of view as when looking at a crystal (Jennings, 2011). In this sense, this thesis only focuses on the perspective of the social entrepreneurs on CBRT projects. This method allowed the researcher to generate deep interpretations of meaning through narrative texts.

4. FINDINGS

This chapter is divided in two different sections: the first one presents the findings of each case study to show their equal importance in this research, and the second one

presents the results of the cross-case analysis. These findings represent the descriptive, interpretative, and pattern coding done to each case, which results are three common main themes: the community, the key actors, and the social entrepreneur.

4.1. Findings of Individual Case Analysis

A deep analysis of both projects was made to understand the role of SE in CBRT. The inquiry of both cases begins with the initiative of the NGOs, the problems the communities faced once the NGOs left, and the recognition of the key actors along the projects. This section ends with an analysis of the social entrepreneurs, in which their motivations, characteristics, objectives, role, and challenges have been identified.

4.1.1. The Start of the Tourism Projects by the NGOs

In both case studies, the tourism initiative was brought by an NGO that provided trainings to the villagers. The project of tourism in Tingana started in 2003 and it lasted four years. However, this change brought other type of conflicts to the community, as Dino, the current social entrepreneur of the project, stated:

“Since the project started (the tourism initiative), a big struggle began...during the first years it was very difficult, many conflicts, many fights, and threats within the community...the change in the community was very hard. Now it’s better because we are more organized, more empowered, but there are still ongoing conflicts”.
(D. Cabrera, personal communication, May 26, 2017).

In the case of Thon Tha, the villagers tried to start their own tourism project in 2007. Nevertheless, due to a lack of organization and management the project failed. In 2015, V4D arrived to the village, an NGO with the aim to develop responsible tourism. Trang, the current social entrepreneur, was part of this team. After six months, the NGO left in the middle of trainings, which Trang considered was a risky decision:

“...My former boss was busy with other projects. He wanted to stop the project in Thon Tha but I thought that it was very dangerous for the community, the project had just started. And I was the one working with them during all that time, they

trusted me and if I stop they would think I was the liar and I didn't want that...so I decided to keep helping them" (M. Trang, personal communication, March 18, 2017).

In both cases, the social entrepreneurs continued the labor done by the NGOs.

4.1.2. The Rural Communities: Opportunities and Threats

Opportunities and threats that the communities faced have been recognized after the case analysis and coding (See Table 7 and 8). The analysis identifies two different periods of time in the villages: the communities before the NGOs arrived and the communities once the NGOs left. It is inferred that the opportunities of the communities facilitated the work of the social entrepreneur. In this sense, more focus was given to the different threats the communities faced to understand how the social entrepreneur could help.

Table 7: Opportunities and Threats in Tingana

TINGANA: The Community	
Opportunities	Threats
Before the NGO <ul style="list-style-type: none"> • Villagers' willingness to change • Unique Landscape • Proximity to the city (compared to other villages) • The villagers' knowledge of the area 	Before the NGO <ul style="list-style-type: none"> • Endangered environment • No conservation • No tourism infrastructure/equipment • No tourism knowledge • No networks • Migration to urban areas • Misuse of natural resources
After the NGO <ul style="list-style-type: none"> • An association was formed • More conservation awareness • Knowledge of tourism and service • New tourism connections • New tourism infrastructure/equipment 	After the NGO <ul style="list-style-type: none"> • Different interests in the community • New internal conflicts • Lack of trust of some villagers • Lack of technological knowledge • Lack of tourism infrastructure • Lack of virtual commercialization • No clear plan on how to proceed • Villagers too focused on tourism, leaving conservation aside

Author's own work

Table 8: Opportunities and Threats in Thon Tha

THON THA: The Community	
Opportunities	Threats
<p>Before NGO</p> <ul style="list-style-type: none"> • Beautiful landscape • Pristine destination in North Vietnam • Some day trippers visited the village • Accessibility • Traditional way of living 	<p>Before NGO</p> <ul style="list-style-type: none"> • No money coming from tourism was left in the village • Villagers could not communicate with tourists (they did not speak English) • Lack of trust (previous experience did not work, they lost money) • Lack of technical support • Lack of organization and management • Migration to urban areas • Some villagers were afraid of losing traditions.
<p>After NGO</p> <ul style="list-style-type: none"> • New tourism cooperative in the village • New knowledge of responsible tourism • Willingness of people to change their lives for better 	<p>After NGO</p> <ul style="list-style-type: none"> • No sense of what to do next • Communication (English was still very basic) • Different conflicts within the community (sharing tourism as a new economic activity) • No knowledge of technology, marketing nor digital commercialization

Author's own work

4.1.3. Key Actors: Roles, Networks, and Conflicts

A list of the different organizations that participated along each project was made with the aim to recognize their role and the different networks within the project. The analysis also identified some problems the community faced with different actors. For a better understanding the key actors of each case study will be presented separately.

4.1.3.1. Key Actors in Tingana

In *Table N° 9* the key actors along the tourism project in Tingana have been listed.

Table 9: List of Key Actors in Tingana

TINGANA
<ul style="list-style-type: none">• Government• MINCETUR• PromPeru• Regional Government of San Martin• Regional Tourism Office (DIRCETUR)• Municipality of Moyobamba• GTZ (NGO)• Caritas (NGO)• Conservation International (NGO)• ZoCRE• ADECARAM• Tourism Organization in Tingana• Other families in the surroundings• Tour operators• Tourists

Author's own work.

The main key actors along this project were:

- **The Government:** as it can be seen in *Table N° 9*, the government supported this project with institutions at a national, regional, and local level. At a national level, MINCETUR and PromPeru were the main organizations, both of which have different functions. MINCETUR develops plans and policies, while PromPeru promotes tourism initiatives (*See Section 2.1.2*). At a regional level, DIRCETUR (regional tourism office), and the Regional Government of San Martin participated. Finally, the Municipality of Moyobamba was part of this project, as Tingana is located in this province. The government has been considered as a strategic ally; however, lack of continuity and monitoring, as well as bureaucracy have been the main problems the community faces with this key actor:

“...As you know the government has too much work, too many things to do, a lot of bureaucracy, so no one monitors these areas...usually, the initiatives come from the own communities...It is true that our ally has always been the government but we don't depend on the government, we look for new funds, we develop new projects. The idea is to become self-reliant.” (D. Cabrera, personal communication, May 26, 2017).

- **NGOs:** the tourism initiative began with GTZ, and Caritas, two NGOs that worked together with the local government to develop this project. They helped the locals with trainings and infrastructure. However, once they left, the villagers had different interests and no clear idea on how to proceed:

“...The NGOs focused on developing tourism but they didn’t leave a management model. They left the villagers as a non-profit association but in practice they trained them to have their own enterprises, to be tourism entrepreneurs...I felt that the association model, well, nothing was done as an association, because everything was tourism, there was no attention on the environment, land management...”(D. Cabrera, personal communication, May 26, 2017).

Nevertheless, Dino recognizes that NGOs can help develop different projects in the community until this day:

“...We have projects and agreements with different NGOs...they are allies because I don’t always have the money to do this kind of studies (fauna and flora studies, reforestation, etc.), but they can come and do it; they are key stakeholders in the project.” (D. Cabrera, personal communication, May 26, 2017).

- **ZOCRE:** a national institution with an environmental aim looking after the Park of Alto Mayo. It overlooks tourism, but it does not participate of it actively, it trusts ADECARAM to protect the area (*See Section 2.1.4*).
- **ADECARAM:** Thirty legal members form the association of the villagers of Tingana. The NGOs left this model and until today is the model followed by the villagers, with which they can get funding and develop small enterprises within Tingana.

“...As the association we patented the brand, the name, everything to INDECOPI...we promote entrepreneurial activities but we don’t execute them. We empower the associate (the villager) to become an

entrepreneur...why do we use this model? Because, if we would be an enterprise we wouldn't be able to collect funding, it's a strategic decision...through the association, we are like a micro-government. We manage social and environmental issues, resources, issues that involve the community..."(D. Cabrera, personal communication, May 26, 2017).

"...Our association works as an NGO focused on conservation and social issues...in practice we are a social enterprise...We work the social aspect because there are families within this protected area, we try to solve the social issues they have... our priority is to improve the quality of life of the people living in Tingana..."(D. Cabrera, personal communication, May 26, 2017).

It is important to mention that not all locals agree with this model. However, the majority decided that this model is the best that suits the whole community. Every small enterprise within Tingana has to pay a fee back to the association that will be for the common good:

"... When you lead projects, not everyone will agree with you, not everyone will like the model because many of them would like to have their own enterprises and sell their own products, but here is different, you sell through the association. You pay what I ask, if the association asks you to pay a higher percentage because we urgently need funding, then you have to do it..."(D. Cabrera, personal communication, May 26, 2017).

- **Tourism Association in Tingana:** ten people are currently in charge of the tourism project in Tingana (See Section 2.1.6).

"...There are currently seven families working in tourism, and ten people who are 100% involved...there are seven men and three women currently working in the tourism project...the other four wives are living in the city taking care of their small children" (D. Cabrera, personal communication, May 26, 2017).

- **Other Families in the Surroundings:** the tourism project was also introduced to other communities nearby Tingana, but the projects died. These communities would like to invest in tourism eventually, although they are focused in short-term results.

“...If you study the profitability of rice crops or agriculture obviously agriculture is much more (than tourism)...in the case of tourism, it would have to be a bigger project, with more promotion to be profitable for them...they are interested but they are very realistic, they know that a tourism project takes a long time...that’s why they lean for agriculture because it’s short term...”(D. Cabrera, personal communication, May 26, 2017).

- **Tour Operators:** these stakeholders were introduced to the project in 2003 (See Section 2.1.5) to evaluate the tourism potential of the area. Until now, they play an important role, as the community cannot operate tourism services legally due to its nature as a non-profit association. Nonetheless, the new strategy of Tingana is to create a legal tourism enterprise to operate directly:

“...We work with the tour agencies, they are the ones giving the service as we can’t operate legally (as an association)... the idea is that the small enterprise in Tingana formalizes legally as a tour agency, so they can operate directly and have a bigger impact on the households...however, we do work with tour agencies from Moyobamba and Lima...we are working marketing and strategic alliances with them...”(D. Cabrera, personal communication, May 26, 2017).

There have been some problems between the community and the travel agencies, for instance the locals thinking that they want to take advantage of them:

“...People from Tingana picked the tourists up from the city (Moyobamba)...the problems began once they told us that we couldn’t do that because we weren’t a tour agency, they said that they were going to sue us...I read more about that topic and they were right, but the villagers of

Tingana thought that they (the agencies) only wanted to take advantage of them, that they wanted to earn money without doing anything...they charged a lot of money and then the tourists didn't want to go to Tingana. Those were the main issues but now they are solved.” (D. Cabrera, personal communication, May 26, 2017).

- **Tourists:** they enjoy the final product given by the villagers (*See Section 2.1.6*). The majority of the visitors are Spanish speakers having no trouble with the language, yet there is an important percentage of English speakers, who cannot communicate with the locals.

4.1.3.2. Key Actors in Thon Tha

The list of the key actors in the tourism project in Thon Tha is presented in *Table N° 10*.

Table 10: List of Key Actors in Thon Tha

THON THA
<ul style="list-style-type: none"> • Government (providing legislation, no tourism support) • NGO (V4D) • Thon Tha Community (other families) • Tourism Cooperative • YESD • Tour Operators • Tourists • Volunteers • Media

Author's own work.

- **The Government:** national policies have been taken into account along the process; the community follows the legislation and pays taxes.

“...The social network here starts with the government and the business license. They (the community) can only start working in tourism if they have a business license...”(M. Trang, personal communication, March 18, 2017).

This actor has not supported the tourism initiative directly, neither funds nor promotion were given to the project. As pointed out by Trang, this might be a result of not been a community in extreme poverty:

“...The government doesn’t support anything, and the problem here is that they are not the poorest farmers in Ha Giang. There are poorer people than them so the government’s support, the money go to other remote areas, where there are poorer people, not to Thon Tha.” (M. Trang, personal communication, May 24, 2017).

Moreover, bureaucracy and lack of tourism support are some of the biggest challenges the community faces with this actor

“I met some people in charge of tourism development in the government, and they said that they were going to try to promote Thon Tha but nothing. The business license of Thon Tha states that it is an ‘Agriculture and Tourism Cooperative’. They (people working in the government) said that if we would take the ‘tourism’ out of the name of the cooperative, if it would only be ‘Thon Tha Agriculture Cooperative’, then they would get some money, like a fund, a support for the members of the cooperative. But we focus on agriculture and tourism, so that’s outside the law, we don’t have any support from the government!” (M. Trang, personal communication, May 24, 2017).

It is also important to mention that there was no support from the local government, the municipality of Ha Giang, neither.

- **NGO (V4D):** only one NGO has been involved in this project, V4D. However, they left the project after six months. Moreover, at the beginning of the project it was truly Trang who helped the community, with no previous experience.

“...When I started, it was very difficult because I’d never worked in a project like that before. I didn’t know where to start. I didn’t know what the boss wanted from me or what the community expected. He gave me some

instructions but I didn't really get what he meant. He gave me the project, and the villagers wanted to earn money, income from tourism" (M. Trang, personal communication, March 18, 2017).

For Trang, leaving the project after this time was dangerous for the community. Moreover, some other issues arose even when the NGO was gone.

"...I only worked there six months. I wanted to work longer, but there was a problem between my boss and me. He didn't pay my salary on time so I went back to Hanoi and I opened a social enterprise" (M. Trang, personal communication, March 18, 2017).

"...I lost the domain of the original website, my former boss (from V4D) deleted it and now I have a new website. It's not really easy to find our website anymore..."(M. Trang, personal communication, March 18, 2017).

- **Thon Tha Community:** there are 560 inhabitants in Thon Tha (See Section 2.2.4). Yet only a minority works in tourism, the rest of the villagers are indirectly affected by it. All tourism services pay a fee back to the community fund:

"...The people involved in this project have to pay a 'tax' back to the community. For example, the homestays have to pay 5% of their earnings to the community fund, from there they can use the money to pay taxes to the government, to buy something for the community, to promote tourism, to clean or to buy something, for the school, for the children..."(M. Trang, personal communication, March 18, 2017).

- **The Tourism Cooperative:** fifteen members of the community work actively in tourism. More villagers are welcome to join the initiative; however, they have to pay the fee back to the community.

"...We want to benefit everyone and avoid misunderstandings among the villagers so we divided them into groups: homestays, tour guides, handicrafts, we even have a group of security and accountancy... they

collaborate among each other...We try to benefit everyone as much as possible in the same community.” (M. Trang, personal communication, May 24, 2017).

- **YESD:** is Trang’s social enterprise, she founded it with two friends: Tuoi and Tuyet. They have been helping Thon Tha by being in charge of marketing and by selling tours to this destination. Their objective is to expand the project to other communities.

“...Our aim is to create jobs and opportunities for the locals, mostly for the younger people. Our second objective is to preserve dying cultures, as you can see it in Thon Tha.” (M. Trang, personal communication, March 18, 2017).

- **Tour Operators:** they bring tourists to the village and they use local services.

“...Some travel agencies bring tourists. They stay in the homestays or they use a local tour guide...”(M. Trang, personal communication, May 24, 2017).

- **Tourists:** they enjoy the services given by the locals.
- **Volunteers:** they helped at the beginning of the project with marketing and social media. Until now there are some volunteers that teach English to the villagers.

“...When we started, there were volunteers coming from other countries, they had experience in marketing, they helped me to create content, and the website...”(M. Trang, personal communication, March 18, 2017).

“...Some volunteers also went to the community to teach English, which is very helpful for the community.” (M. Trang, personal communication, March 18, 2017).

- **Media:** Trang recognizes the media as an important actor:

“...Another important network is the local newspaper; I made them write something about the village to advertise the community. The most important thing now is that, we can't live without marketing. Marketing is very important; we have to market ourselves in Google, YouTube, and Facebook....”(M. Trang, personal communication, March 18, 2017).

- **Competition (other CBRT projects):** the competition is another actor that can affect the project. Ha Giang has become a more popular destination in North Vietnam with more CBRT projects (See Section 2.2.3), especially homestays. With this said, Thon Tha has to find a way to excel.

“...It's not really easy to find our website anymore, there is more competition.” (M. Trang, personal communication, March 18, 2017).

4.1.4. The Main Categories of the Social Entrepreneurs

Five categories have been identified in the interviews with the social entrepreneurs (See Tables 11 and 12). The first category, *motivations*, shows the decision of staying and helping the community. Dino has a deep sense of identity towards the place he grew up and he shows a great commitment to the people he grew up with. He also shows a sense of guilt for the behavior of his ancestors, as they caused damages to the environment. In Trang's case, she shows a great commitment to the village; they have developed a strong friendship. She also shows a sense of guilt of not leaving them and of not breaking their trust. In the second category, *characteristics*, the team player spirit exceeded in Dino's case, as the social entrepreneur repeatedly acknowledged its importance. In Trang's case the most significant characteristics were commitment and responsibility. In both cases, they stated that being passionate about what they do is vital. Their *objectives* are related to the community, constantly thinking as a group instead than as individuals. They also have the goal to expand their projects. In the fourth category, their *role*, both put the communities together and they focused on creating new opportunities for them. They also stated that working on the visibility of the project is paramount. Finally, the *challenges* involved gaining respect and trust of the villagers and finding an economic balance.

Table 11: The Social Entrepreneur in Tingana

Motivations	Characteristics	Objectives	Role	Challenges
<ul style="list-style-type: none"> • Deep identity with the community (his family, his land, his history). • Deep feeling for nature, where he grew up. • His background, being surrounded by poor people made him want to help others. • Sense of guilt (his family destroyed the forest) • Academic background (environmental engineer) • Strong awareness of sustainability and the potential of the area. 	<ul style="list-style-type: none"> • Innovative • Leader • Perseverant • Optimistic • Risk taker • Passionate • Resourceful • Believer • Proactive • Democrat • Empathetic • Visionary • Team player • Ambitious • Proactive • Flexible (He adapts to changes easily) • Self-taught • He learns from others. • He believes in others' capabilities (in the villagers) • Business Mind 	<ul style="list-style-type: none"> • Improve the quality of life in Tingana • Ensure a good future for the community • Work as a team • Raise environmental awareness in the community • Help with his own skills • Become self-reliant • Empower other leaders • Make Tingana a role model of CBRT in Peru • Keep growing 	<ul style="list-style-type: none"> • Organize the community, commit them to the project • Find ways to improve the quality of life of the locals. • Protect the association, ADECARAM • Ensure all interests of the community are addressed • Create new opportunities (not only tourism-based) • Help with his skills • Promote the concept of entrepreneurship in the community • Make the community believe in the project, show results • Solve conflicts • Lead by example • Take care of the environment • Take care of the resources (the nature) • Preserve the forest • Make the project visual, promote the project • Create a brand • Channel funding • Identify strategic allies • Empower the team • Leave a leader • Commit younger people 	<ul style="list-style-type: none"> • Deal with villagers, who are afraid of change, and close-minded • Earn trust and respect of the villagers • Solve conflicts within the community • Overcome lack of support from the community • Make the community self-reliant; they shouldn't depend on the social entrepreneur. • Earn trust in himself • Overcome uncertainty • Ensure personal economic stability (profitable for the villagers, but not for the SE) • Divide personal and project goals • No young people involved in the project, find new ways to create sustainable opportunities for the new generation

Author's own work.

Table 12: The Social Entrepreneur in Thon Tha

Motivations	Characteristics	Objectives	Role	Challenges
<ul style="list-style-type: none"> • Commitment with the community • Sense of guilt of leaving them • She identified herself with them (after university when she couldn't find a job) • A deep sense of what villagers give up to study in the university (money, time, leave families) to then don't find a job • She is proud of her country and culture • She developed a strong friendship with the community 	<ul style="list-style-type: none"> • Leader • Passionate • Team player • Organized • Perseverant • She believes in learning by doing • Optimistic • She believes in the villagers capabilities • Responsible • Kind-hearted • Committed • Aware of positive and negative consequences of tourism • Responsible tourism supporter • Democrat • Selfless love • She is very committed to social problems 	<ul style="list-style-type: none"> • Bring more tourists to Thon Tha • Replicate the CBRT model in other communities in northern Vietnam • Expand the project • Create job opportunities for young people in rural areas to stay there • Preserve dying cultures • Take care of the environment • Create better lives through traveling • Benefit the community as much as possible 	<ul style="list-style-type: none"> • Work with the leader of the community • Organize and define tourism activities • Empower the locals by giving them practical skills • Connect all the villagers • Make them believe in themselves • Be a friend • Look for opportunities for everyone • Be a mediator within the community, give advice. • Find solutions for conflicts • Ensure the continuity of the project • Help with her skills • Focus and promote the concept of responsible tourism • Teach English • Take care of the environment (inducing the locals and the tourists to respect the nature) • Empowering a new leader • Promote the project (digital marketing) • Manage booking channels • Create online presence of the project 	<ul style="list-style-type: none"> • Gain villagers' trust • Find strategies to work with the whole community • Manage different ages in the group • Solve conflicts within the community • Overcome the pride of some villagers • Avoid competition among villagers (they should work as a community) • Avoid mass tourism (CBRT can jeopardize the community, as it has been the case in other villages where there is mass tourism now). • Deal with competition of other CBRT project • Motivate all the people to join the English classes • No personal income, no money to keep helping the community • Find a good leader to continue the project after she's gone • No young people in the village to work with • Lack of interest of younger people

Author's own work

4.2. Cross-Case Analysis

The following analysis includes cross-case interview analysis and document data analysis. This section is divided in the three major themes: the community, key actors, and the social entrepreneurs.

4.2.1. The Rural Communities: Similarities and Differences

The similarities and differences of both communities are summarized in *Table N° 13*:

Table 13: Cross-Case Analysis of the Communities

The Community	Tingana	Thon Tha
Similarities	Few villagers work in tourism. The rest of people are benefitted indirectly.	
	10 people (directly)	15 people (directly)
	The Tourism Initiative continued the work of the NGO	
	GTZ, Caritas	V4D
	Both of them have established a directive in the organization	
	Directive	Directive
	General potential for CBRT project: unique landscapes, proximity to the cities, traditional way of living	
	Before the NGOs, both communities lack tourism knowledge and organization skills.	
	One of the biggest problems both communities face is migration to urban areas, especially of the younger generation.	
	After the NGOs left, both communities had no sense of what to do next and new internal conflicts arose.	
	Both communities have no knowledge of technology nor virtual commercialization	
	Main economic activity is agriculture	
	Differences	Organization Models
Association		Cooperative
Business Model		
Single enterprises within the association paying taxes to the association		Working as a community, paying a fee to the community fund.
Government Support		
Yes, at a national, regional, and local level. However, they don't rely on it.		No support whatsoever.
Visibility of the project		
More visual at a national level	Difficult to gain visibility among other CBRT projects in the country.	

Author's own work.

The tourism initiative followed a top-down approach in both communities and they experienced similar problems after the NGOs left, for instance, migration to urban areas, lack of orientation and digital commercialization. One of the most interesting findings is

that only a minority works directly in tourism in both cases. The communities have different business models, yet both of them pay a fee back to the community. An in-depth discussion about the findings in this section will be given in *Section 5.2*.

4.2.2. Key Actors in both CBRT Projects

Table N° 14 presents the results of the similarities and differences of the main the key actors along both projects:

Table 14: Cross-Case Analysis of the Key Actors

Actor		Tingana	Thon Tha
Government	Similarities	<ul style="list-style-type: none"> Both communities follow policies and legislation Bureaucracy is a big problem 	
	Differences	<ul style="list-style-type: none"> Promotional and Funding Support The Government is a strategic ally National CBRT project Lack of control and monitoring 	<ul style="list-style-type: none"> Lack of support in general, no promotion, no funding, nor trainings.
NGOs	Similarities	<ul style="list-style-type: none"> NGOs gave trainings NGOs helped with the creation of the organization model Once they left, internal conflicts arose 	
	Differences	<ul style="list-style-type: none"> They gave funding to the community The project lasted four years NGOs are still considered as strategic allies for the community for funding and research 	<ul style="list-style-type: none"> The project lasted six months The community does not work with any NGO at the moment
Community	Similarities	<ul style="list-style-type: none"> A minority works directly in tourism There is a directive in each community 	
	Differences	<ul style="list-style-type: none"> They work as a non-profit association that looks for funding, they can have small enterprises within the association 	<ul style="list-style-type: none"> They have a tourism cooperative, which works with YESD social enterprise and different tour operators.
Tourism Association	Similarities	<ul style="list-style-type: none"> Small group of people They pay a fee back to the rest of the community 	
	Differences	<ul style="list-style-type: none"> Individual organization within the association They take turns to provide services to tourists No use of virtual booking channels 	<ul style="list-style-type: none"> They divided in different groups: homestays, tours, handicrafts. Use of booking channels
Social Enterprise	Similarities	<ul style="list-style-type: none"> Improve life of locals 	
	Differences	<ul style="list-style-type: none"> The social enterprise is an internal association formed by the locals, ADECARAM 	<ul style="list-style-type: none"> The social enterprise is YESD, an external organization that helps the community
Tour Operators	Similarities	<ul style="list-style-type: none"> Key allies, they bring tourists to the villages 	

	Differences	<ul style="list-style-type: none"> • They work marketing with the travel agencies • The villagers are aware that the travel agencies can take advantage of prices • The villagers are working on having their own travel agency to operate legally 	<ul style="list-style-type: none"> • No problems with the travel agencies have been reported. • The cooperative of tourism in the community offers direct tour services to the tourists provided by the villagers
Tourists	Similarities	<ul style="list-style-type: none"> • Communication barriers with English speaking tourists 	
	Differences	<ul style="list-style-type: none"> • The majority spends the night in the village 	<ul style="list-style-type: none"> • More day-trippers • Volunteers play an important role in this project
Other Families	Similarities	<ul style="list-style-type: none"> • There are other families in the surroundings that can benefit from the tourism project 	
Media	Similarities	<ul style="list-style-type: none"> • Both agreed that visibility of the project is highly important 	
Competition	Differences	<ul style="list-style-type: none"> • Tingana does not have direct competition 	<ul style="list-style-type: none"> • Thon Tha has more competition, there are more minorities in the country

Author's own work.

The main actors in both projects have been the government, NGOs, the community, the tourism association within the community, the social enterprise, tour operators, tourists, and other families affected by tourism. In the case of Thon Tha, Trang recognized that the media and competition are important actors to be taken into consideration. With this information the researcher created a stakeholder map that will be presented in *Section 5.4*.

4.2.3. Cross-Case Analysis of the Social Entrepreneurs:

The most important similarities and differences between the social entrepreneurs are presented in *Table N° 15*. This table covers the five different categorizations identified in the individual case analysis: motivations, characteristics, objectives, role, and challenges. The main purpose has been to identify common traits to get to know this special breed of entrepreneurs and to generate knowledge of their behavior for future studies. *Section 5.3* will cover an in-depth analysis and discussion of the findings of this section. Most importantly, it will present a new scheme of the role of the social entrepreneurs in CBRT based on these results.

Table 15: Cross-Case Analysis of the Social Entrepreneurs

Social Entrepreneur		Tingana	Thon Tha
Motivations	Similarities	<ul style="list-style-type: none"> • Strong relationship with the community • Sense of guilt • Both used academic background to help • High awareness of the potential of the community 	
	Differences	<ul style="list-style-type: none"> • Member of the Community 	<ul style="list-style-type: none"> • Not a member
Characteristics	Similarities	<ul style="list-style-type: none"> • Team player • Passionate • Leader • Resourceful • Innovative • Committed • Perseverant • Proactive • Self-taught • Optimistic • Responsible • Both aware of negative impacts of tourism • They believe in villagers capabilities 	
	Differences	<ul style="list-style-type: none"> • More risk taker • More business mind • More ambitious 	<ul style="list-style-type: none"> • More social, wants to keep helping other communities • Selfless love
Objectives	Similarities	<ul style="list-style-type: none"> • Improve the quality of life of the villagers • Expand the project (help other communities) • Create job opportunities for future generations • Take care of the environment • Help with their own skills 	
	Differences	<ul style="list-style-type: none"> • Propagate the concept of entrepreneurship among villagers • Become self-reliant 	<ul style="list-style-type: none"> • Preserve dying cultures • Expand the concept of responsible tourism
Role	Similarities	<ul style="list-style-type: none"> • Organize the community, commit them to the project. • Make them believe in themselves. • Connect all villagers • Make the internal regulation be respected • Expand the benefit of tourism to other villagers. Find new opportunities for other villagers. • Solve conflicts in the community, be a mediator • Organize training for the locals (Tingana gives social trainings, in Thon Tha practical skills are promoted) • Take care of the resources (the environment, culture) • Make the project visual • Promote the project • Create online presence • Empower new leaders • Commit younger people • Ensure the continuity of the project 	
	Differences	<ul style="list-style-type: none"> • Protect the Association • Promote concept of entrepreneurship • Empower the team • Create a brand • Channel funding • Identify strategic allies • Preserve the forest 	<ul style="list-style-type: none"> • Promote concept of responsible tourism • Teach English • Manage booking channels

Challenges	Similarities	<ul style="list-style-type: none"> • Earn trust of villagers, especially because of their young age. • Deal with villagers, who were afraid of change • Solve conflicts within the community • Overcome uncertainty • Gain trust in themselves to continue with the project • Find ways to ensure their economic stability • No young people in the villages • Find new ways to create sustainable opportunities for the new generation 	
	Differences	<ul style="list-style-type: none"> • Divide personal and project goals • Overcome lack of support from the community • Make the community self-reliant; they shouldn't depend on the social entrepreneur. 	<ul style="list-style-type: none"> • Manage different ages in the group (for English Classes) • Motivate people to join classes • Deal with competition of other CBRT projects • Avoid competition among villagers • Combat mass tourism

Author's own work.

This chapter presented actual statements of observations and analysis. No interpretation was done, as an in-depth analysis will be presented in the next chapter. The main findings, which were broken up into logical segments for a better understanding, cover the main problems the communities faced once the NGOs left, and the main actors along the projects. Counting with this information will help answer the main question of this master's thesis: What is the role of social entrepreneurs in CBRT projects in developing countries? The results showed in *Table 15* already presented the function of social entrepreneurs in these projects; however, it is important to put together the general context of each project, and previous literature to have a final conclusion, which will be presented in the next chapter.

5. DISCUSSION

This chapter discusses the main findings of *Chapter 4*. An exchange of ideas, between the results and concepts of the literature review, will be exposed. *Chapter 5* starts discussing the role of the NGOs at the beginning of the project. It continues with the main problems faced by the community once the NGOs left to then explain the role of the social entrepreneurs in such scenarios. Part of the success of these social entrepreneurs relies on the use of networks; thereby, a section is devoted to the stakeholders of these projects and their different functions. This chapter ends with two major problems identified in CBRT, calling for the immediate attention of future social entrepreneurs.

5.1. The Start of the Tourism Initiative by the NGOs

Both CBRT projects show the importance of NGOs during the first stage of the tourism initiative. Their main role was to introduce the concept of tourism, to assist with tourism infrastructure, and to organize the community. Concerning the last function, it can be seen in both cases, that the organization models (the association in Tingana and the cooperative in Thon Tha) were suggested by the NGOs and agreed to by the villagers. The researcher argues that this might be one of the most important inputs of NGOs, as the organization model has been one of the main causes of internal conflicts once the NGO left. The villagers might not be aware of the best organization model in the legislation, most probably they will follow the suggestion of the NGOs, who are considered the experts in this topic; thus, NGOs should decide the best long-term model for the community.

It is important to remember that Thon Tha had a bottom-up tourism initiative long before the NGO arrived to the village. However, due to insufficient managerial capacity the project failed, creating frustration and mistrust among the villagers. Zapata et al. (2011) states that bottom-up CBT ensures a more fruitful project. The researcher argues that this is not necessarily true in rural contexts, where the villages face problems out of their reach such as accessibility, no tourism infrastructure, no knowledge of sustainable tourism processes, insufficient institutional capacity, and language barriers. Thon Tha villagers were not prepared, nor trained to start the tourism project on their own. Moreover, in the case of Tingana, before the NGOs and the government's support, no initiative came from the villagers to change their behavior; they wanted to keep living from nature, which involved an indiscriminate use of resources. The NGOs played an important role in changing the attitude of the villagers and in introducing tourism to the communities.

Nevertheless, this study also proves that other types of distresses emerged in the villages once the NGOs left the project. Unfortunately, the support of CBT by NGOs has not succeeded in tackling all challenges faced by communities within the tourism sector (Lapeyre, 2010). It is debatable whether the time of the project really matters, as in one case the NGO stayed four years (in Tingana), and in the other case (Thon Tha) six months, both of which experienced the same problems once the project ended. In both cases, social entrepreneurs continued the project and kept the community together. The NGOs were an

important enabler of tourism; however, the CBRT projects are successful now because of the continuous work of the social entrepreneurs. Finding out exactly what they did and what they are doing until now is the purpose of this thesis.

5.2. Perceived Problems in the Communities after the NGOs left

This section focuses on the different conflicts that arose once the NGOs left the projects with the aim to find a direct relationship with the role of social entrepreneurs. Among the most notable problems are: 1) different interests in the community resulting on internal conflicts; 2) no orientation; 3) no technological knowledge; and 4) migration of the younger generation to urban areas.

No clear leadership followed the work of the NGOs, even though both communities had a directive. Different interests among the villagers were the main cause of this problem. Some of them wanted to continue the tourism project, while others wanted to go back to their usual lives. Or simply, as Peredo and Chrisman (2006) state, the interest of the project was gone once the budget was over. Another reason could be, that, although well intentioned, NGOs can create frustration among the villagers by raising unrealistic expectations (Lapeyre, 2010). Villagers want fast results, when in reality tourism returns are part of a long process. The directives did not show any sense of where to go next, there was no innovation, nor a united group to keep working on the project. In such contexts, the social entrepreneurs arrived with new ideas to keep working as a community for the benefit of the locals.

Another conflict was the insufficient knowledge of technology in the community. The average age of the villagers in both communities is 40 to 50 years old. In both cases, the villagers have devoted their lives to agriculture leaving no room to learn about technology. This lack of knowledge is a problem since tourism, the new industry they are trying to implement, is one of the most affected ones by digital development. The Internet is a major communication channel for the tourism sector, for instance the majority of the accommodation is booked online and one in three Internet users buy travel services (Eurostat, 2016). Digital marketing has become the best way to promote any kind of project. It could represent more opportunities for CBRT projects and a competitive advantage.

The migration to urban areas is still a major problem in both communities. Based on Trang and Dino, villagers want to stay in their hometowns, but the lack of hospitals and schools force them to leave. This was the case for both social entrepreneurs, who had to move to big cities to continue their studies. If the aim of CBRT projects is to revitalize rural areas, then new attractive opportunities have to be created to attract young people.

Common problems of both case studies have been presented; however, they also face particular problems subject to their own realities. For instance, communication barriers in Thon Tha are bigger than in Tingana, as their visitors are mainly foreigners who do not speak Vietnamese, whereas in Tingana, the majority of tourists are Spanish speakers. Focusing on the domestic market avoids communication barriers and gives more opportunities to other locals to endeavor in tourism. However, it is still important to consider the context where the project develops. Thon Tha is located in a province where Vietnamese usually do not travel, as it is far north on the way to China. Only foreigners pass by, thus, Thon Tha villagers are forced to learn English if they want to communicate properly.

A final important matter is that agriculture is the main economic activity for these rural communities and in both Peru and Vietnam; tourism should complement this activity and not replace it. Travelers go to these destinations to experience the common life, and to learn from the locals. It is the interplay between nature and local culture that attracts tourists (Dashper, 2014). All villagers should value their lands, their traditions, and their culture, as they are part of their competitiveness and attractiveness.

5.3. In-depth Analysis of Social Entrepreneurs Working with CBRT

The social entrepreneurs followed the tourism project when they realized that the community still needed help. In both cases, Dino and Trang meet the definition of *rural social entrepreneurs*: two individuals leading and managing the rural communities with the clear mission of improving the quality of life (Zhu, et al., 2015). In both case studies, these rural social entrepreneurs got involved with the communities once they finished their studies in the university. They are *professional people*, who use their technical skills to benefit the communities (Zhu, et al., 2015). Dino uses his background in Environmental Engineering to promote the conservation of resources and sustainable tourism, and to

introduce eco-friendly agro initiatives. In Trang's case, she utilizes her background in English Studies to promote the language as a practical skill for the villagers to communicate with the visitors. Moreover, she uses her experience as a tour guide to promote the concept of responsible tourism. In both case studies, these *professional rural entrepreneurs* have demonstrated to be ideal for the continuity of the project. The next sections cover their motivations, characteristics, objectives, roles, and challenges with the aim to understand their importance in these projects.

5.3.1. Motivations

In both case studies, their motivations to stay were related to their background and a strong relationship with the community. It can be inferred that both social entrepreneurs knew the importance of helping rural areas, as they both came from such. Dino stated that when growing up he saw poverty, a fact that raised his desire to help others. In the same way, Trang identified herself with the young people leaving their families to find better opportunities in the city, as she was one of them. They developed a strong connection with the communities; they are Dino's family and Trang's friends.

A sense of guilt of leaving the villages was also perceived while doing this study; they both are very committed to the community. Moreover, once they saw that their skills could help them, they decided to devote their time to improve the quality of their lives. Finally, they truly believe in the potential of the community and the villagers. The fact that they come from similar backgrounds gives them the advantage to understand what the community needs and to think in a similar way, which does not happen with the majority of western NGOs (Peredo & Chrisman, 2006).

5.3.2. Characteristics

The rural social entrepreneurs meet the three dimensions of SE proposed by Austin (2006): *innovation* by promoting tourism as a new activity and by creating new opportunities for the villagers; *social value* by empowering and improving the life of the locals; and *loci* by using different networks for the benefit of the project.

The rural social entrepreneurs of this study have many of the characteristics pointed out by Abu Saifan (2012) (*See Section 1.1.3*). They are innovative, persistent, committed, proactive, leaders, visionaries, managers, and social value creators. However, there are some of the so-called ‘unique characteristics of the profit-oriented entrepreneurs’ that have been identified in the social entrepreneurs too. They are high achievers, ambitious, risk bearers, organizers, strategic thinkers, and holistic. Since all of these characteristics are being focused on the village; they do not expect great results for themselves but for the community, therefore, they are *team players*.

They are also *self-learners* (Zhu, et al., 2015). For instance, Trang stated that she believes in ‘learning by doing’, while Dino mentioned that he learns from his experience and mistakes. The researcher also perceived a high sense of *learning from others*, as any conversation gives them a new idea. Furthermore, they are very *passionate* about their projects, which are their source of happiness and pride (Mair & Martí, 2004). They are also *democrats*, always respecting the decision of the majority of the community. They can propose new ideas but the final decision is on the communities’ vote. Moreover, their experience has taught them about the positive and negative impacts of tourism, thus they promote a responsible behavior. These characteristics go in accordance with the five dimensions of SE given by Dees (1998) (*See Section 1.1.3*).

With this said, there are also differences in the personalities of both social entrepreneurs that can be caused by their different cultures and/or different contexts where the projects develop. On one hand, Dino is more ambitious and more entrepreneurial; he wants to make Tingana a role model in Peru. On the other hand, Trang wants to expand the project at a more local level, only in Northern Vietnam. Dino has the support of the government and CBRT is a new tourism trend in Peru. Whereas, the Vietnamese government has not helped Trang and there is more competition in the country. The challenges Trang faces are bigger than in Dino’s case, maybe with more support Trang could also expand her project at a national level.

The characteristics of these social entrepreneurs make them one special breed of leaders (Dees et al., 1998), whose passion and commitment are remarkable. Finding people willing to devote their time for the benefit of others, with no economic return, is almost impossible. They are smart people, who use all the resources they have in innovative ways

for the benefit of the community. When asked why, their answers were related to the fact that they make others happy and that they change lives for better. They hope that with their examples more people will follow and use their skills to help others.

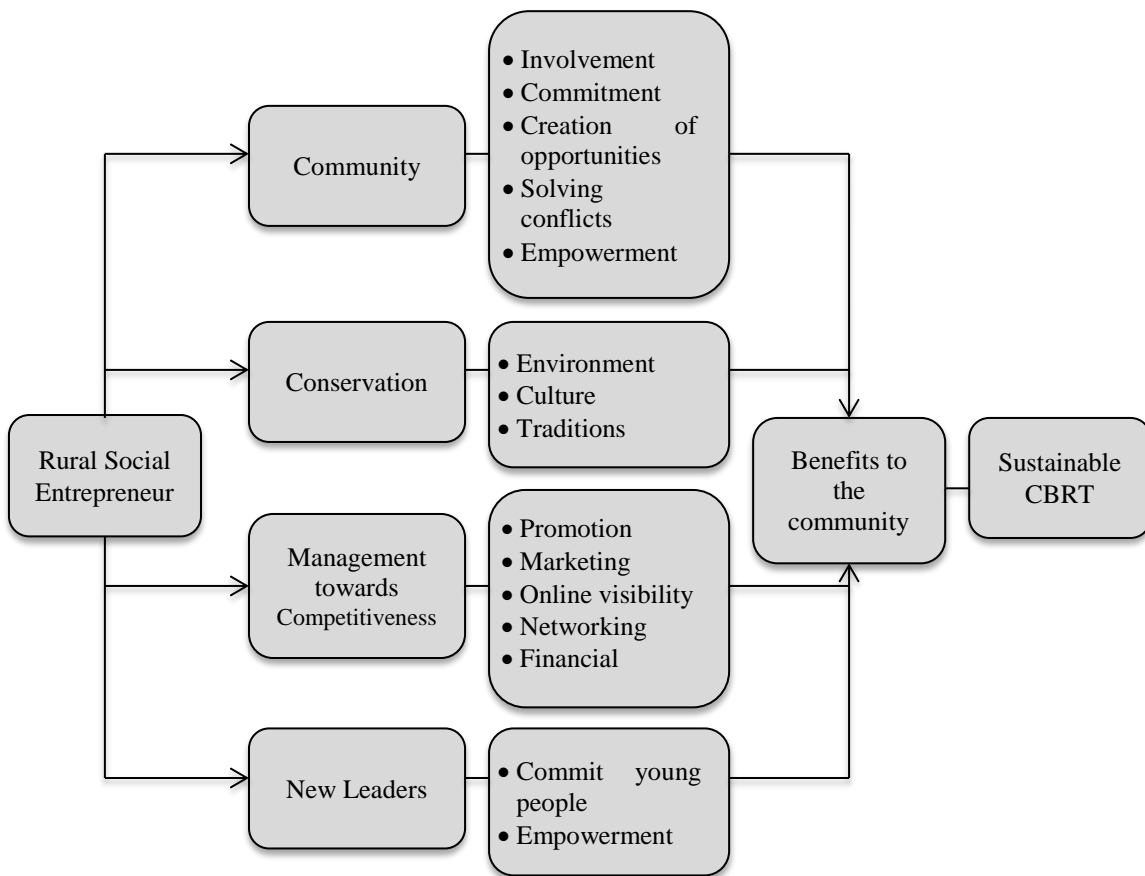
5.3.3. Objectives

Their main objectives are to: 1) improve the quality of life of the villagers, 2) expand the project, 3) create job opportunities for future generations, and 4) take care of the environment. At all times, they mentioned that they aim to help with their profession. In this sense, there are some differences between both social entrepreneurs. For instance, Dino has been working actively in the conservation of the resources, while Trang has been working in providing technical skills such as English. Both inputs have been very valuable in both realities. Both of them also realized the importance of empowering and committing new leaders, as they are aware that they will not be able to stay forever. It is quite surprising how their objectives are always related to the community, even when asked about their personal goals, they always connect them to the benefit of the village.

5.3.4. Role

The role of social entrepreneurs is to ensure the sustainability of the project, as their duties cover social, economic, and environmental aspects. These findings align with Kayat's (2014) studies on sustainable CBRT; however, the leader in her studies is the project coordinator of the NGO. This master's thesis, as well as other studies, proves that new conflicts arise in the community once the NGO leaves the project. Even though, the communities have a directive, they do not know how to proceed. New tourism trends arise and they do not know how to follow. With these case studies, *professional rural entrepreneurs* have proved to be the best answer to ensure the sustainability of the project. With this said, a new scheme of the role of social entrepreneurs in CBRT has been made based on the results of this study, as well as taking into consideration Kayat's proposed conceptual framework of sustainable CBRT (See Figure 15).

Figure 15: The Role of Social Entrepreneurs in CBRT



Author's own creation.

As can be seen above (*in Figure 15*), all the functions of the social entrepreneurs are devoted towards the benefit of the community and the sustainable development of tourism. The four main duties of social entrepreneurs in CBRT projects are: community commitment and involvement; conservation of the resources; management towards competitiveness; and empowerment of new leaders.

5.3.4.1. Community Commitment and Involvement

One of the main functions of social entrepreneurs is to make the villagers believe in themselves. For instance, the villagers in Tingana did not understand why tourists would like to go to their villages and spend time with them, as they were simply ‘farmers’ (personal communication, Tingana villagers, January 18, 2017). Trang also stated that part of her role was to convince them that they could improve their lives (personal communication, M. Trang, May 18, 2017). Motivating the villagers and improving their self-esteem is part of the job of social entrepreneurs. Once the villagers appreciate what

they have and where they live, they will commit more to the project. This lack of confidence might be one of the reasons why only a minority decides to participate in the project. In the case of Tingana, people in the rainforest have a different accent than in the rest of Peru, which is usually considered as ‘funny’ by other Peruvians. The villagers told the researcher that they felt ashamed at the beginning, they were afraid that people would laugh at them (personal communication, Tingana villagers, January 18, 2017). In the case of Thon Tha, many villagers were shy because they spoke Basic English or no English at all, losing all interest to be part of the project. The empowerment of villagers plays an important role to increase their self-confidence.

Keeping the community together is another function of social entrepreneurs. They understand that connecting all villagers and working as a single strength, albeit their different interests, is the key to success. They also have to enforce the internal regulation, which safeguards the interests of the entire community. In both cases, only a minority works in tourism, therefore, another important duty of social entrepreneurs is to create new opportunities for more villagers. For instance, Dino is elaborating new tourism products that involve visits to other villagers’ farms and Trang is involving the old ladies of the village by the production of embroidery. Finally, social entrepreneurs act as mediators whenever conflicts arise between the villagers; it is their duty to look after the benefit of the community. Communication is very important in these projects; all villagers should be consulted before any change is made. The majority of the community will decide on the implementation of a new project.

5.3.4.2. Conservation of the Resources

Visitors travel for the uniqueness of the experience; it is crucial to conserve the community resources (Kayat, 2014). Social entrepreneurs are aware that the nature, the traditions, and the local culture are the reasons why tourists decide to travel to such destinations. It happened in Tingana that the villagers were too focused on tourism, paying no attention to the environment. Dino realized that jeopardizing the environment meant jeopardizing the tourism product and the community itself, thereby, he organized many meetings with the villagers to show them the importance of conservation.

Many view CBRT as bringing more harm than good, it generates pollution and it can dilute cultural values (Kayat, 2014). In the first period of training in Thon Tha, Trang explained to the villagers the importance of their traditions; in some way, she was preparing them for feelings they might experience in the future. It has been argued that tourism can be the cause of alienation in the local community, which results in a loss of cultural identity (Brohman, 1996). In such scenarios, the social entrepreneur acts as a protector of the communities' resources: the traditions, the culture, and the nature. In the same way, it is in the social entrepreneurs' hands to raise awareness not only among the villagers, but also among the different stakeholders. CBRT projects are delicate, therefore, all stakeholders, including the community, should demonstrate a responsible behavior to ensure a sustainable development.

5.3.4.3. Management towards Competitiveness

The strategic thinking of social entrepreneurs has proved to be very important for CBRT projects. Resourceful social entrepreneurs take advantage of different networks for the benefit of the community; for instance, volunteers helping in marketing or the support of the government in promotion. Further discussion of the role of each stakeholder and the ways social entrepreneurs can take advantage of these networks will be presented in *Section 5.4*.

In both cases, the use of digital marketing and the creation of online presence have resulted to be key functions of the social entrepreneurs. Dino and Trang stated that the projects could have a lot of potential, but if they do not enjoy sufficient visibility then the initiatives will not survive. Online marketing and the use of new technologies can be great advantages for CBRT projects. In Thon Tha's case, the presence on booking channels is quite remarkable. The majority of their homestays' reservations come from Booking, Agoda, Hostelworld, etc. Trang receives the bookings and passes them to the community. Mr. Thien, leader of Thon Tha, mentioned that these channels are vital for their tourism initiative. There are many other communities that have homestays, but they are not on these booking channels because nobody can manage them (personal communication, Mr. Thien, July 22, 2016), in this sense they are very grateful to Trang for doing it. This is a lesson Dino can follow. In Tingana, the majority of the visitors are day-trippers; however, long stays could be more beneficial for the community. By staying over, tourists will use

more services in the community, they can visit other farms, eat with other locals, etc. Benefitting from different online booking channels to create a competitive advantage is a strategic and innovative idea, especially in the contexts of rural communities in developing countries, where it is not usual. Interestingly enough, recent studies prove that technology is the main cause of raising inequality (CNN, 2015; The Economist, 2017). Instead of considering technology as a threat, rural social entrepreneurs should find new ways to use it for the benefit of the community.

5.3.4.4. Empowerment of New Leaders

Although both social entrepreneurs admitted that they would like to help the community forever, they know that at some point they will have to leave. With this in mind, they both acknowledged the importance of empowering new leaders, who are creative, innovative, and who feel real passion for this kind of projects. However, social entrepreneurs face the challenge of migration to urban areas of the younger generation. As a result, they have to create new opportunities for them to come back, and to see that they have a promising future in their villages. By doing this, social entrepreneurs would achieve one of the main goals governments in developing countries have: the revitalization of these areas.

5.3.5. Challenges

Being a social entrepreneur in CBRT projects is not an easy task. Along this process they had to face various challenges, which can be divided in two: the challenges they faced with the community and their personal challenges (*See Table 16*).

Table 16: Challenges of Social Entrepreneurs working with CBRT

Challenges with the Community	Personal Challenges
<ul style="list-style-type: none"> • Gain trust and respect of the villagers • Deal with villagers, who are afraid of change, and close-minded • Solve conflicts within the community • No young people in the villages • Create sustainable opportunities for the new generation 	<ul style="list-style-type: none"> • Overcome uncertainty • Trust themselves • Find ways to ensure economic stability

Author's own creation.

5.3.5.1. Challenges with the Community

The problems faced with the community are very related to Costa and Chalip's theory (2005) of social challenges in CBRT (*See Section 1.2.2*). The *resistance to change* of some villagers, caused by a conservative environment and skepticism about development, was one of the main challenges faced by both social entrepreneurs. Costa and Chalip (2005) believe that the main cause is the ageing population in rural areas. The results of this master's thesis agree with that theory, and they add that the *national culture* and *previous failure* are other causes of being afraid of change. For instance, in the Peruvian case, Dino mentions that in the country older people in general do not believe in young people:

"...It is like politics in Peru, we misuse power. I had the opportunity to work for the Government and it happens the same. The older people in the government say no to the new ideas of young people, they think it is a waste of time..."(D. Cabrera, personal communication, March 17, 2017).

In Trang's case, she mentioned that building trust with the villagers was very difficult at the beginning because they were afraid to fail again:

...He set the company with other villagers in 2007 but the company didn't work well, they invested money but they couldn't collect money back...A good relationship was broken and they didn't trust anybody... it took three months to build trust and to persuade them to participate in my project..."(M. Trang, personal communication, May 24th, 2017).

In both cases, they were very young when they took over the project, Dino was 21 years old, and Trang was 25 years old. They had to gain the trust and respect of the villagers by showing that their promises were sincere.

Another major problem they face now is the lack of youth involvement, which is a consequence of the main problem that rural areas experience: urbanization. In order to maintain the project, they have to find new ways to involve the younger generation.

5.3.5.2. Personal Challenges

Both social entrepreneurs experienced an intense process of gaining personal trust as they endeavored in these projects. Their decision of staying in the communities involved a great responsibility, as they were suddenly accountable of a group of people. They decided to break common processes by betting on these initiatives after finishing the University. Both of them recognized that it was difficult at the beginning; but that they trust their decisions now.

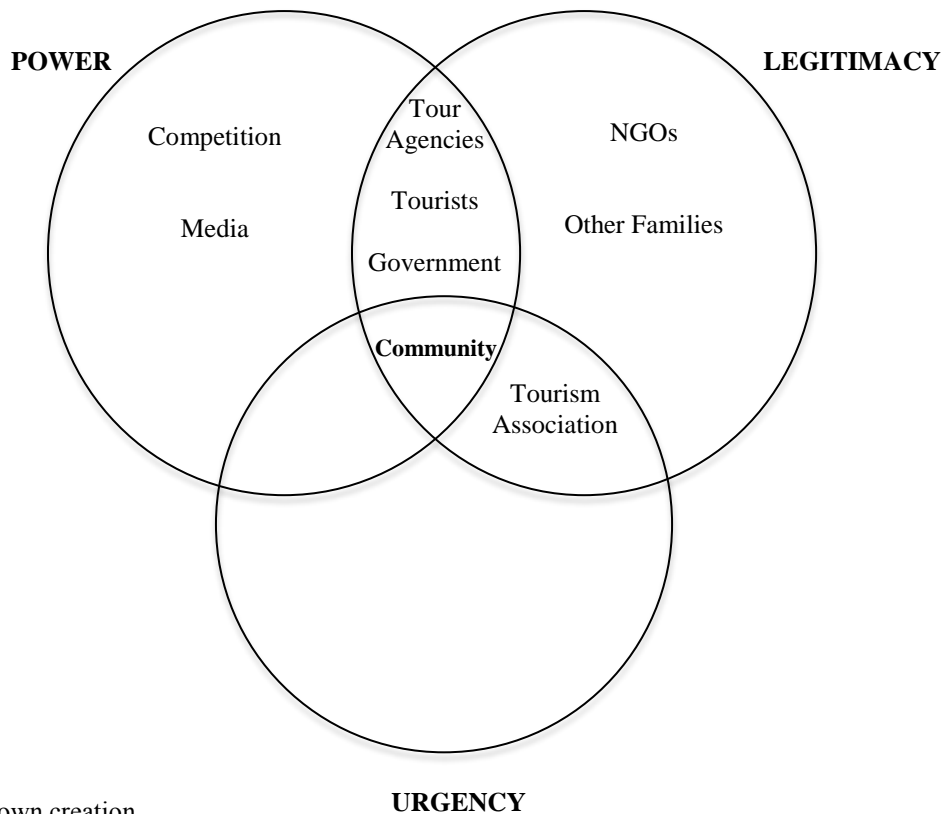
At one point, both social entrepreneurs faced economic difficulties, as they did not earn any money from helping the community. Their desire to help was bigger than the need to earn a living (Day & Mody, 2017). However, following their many positive characteristics, they found ways to make a living out of their projects. Dino and Trang used two different methods as sources of capital (Puia & Jaber, 2012). Dino used the socially responsible practices of commercial business, by seeking funded projects, in which he would work for the NGO and the community; whereas, Trang used the sale of tourism services to the village at a competitive price. Finding ways to make a living out of their passion has been probably the most difficult challenge they faced; however, their unique characteristics helped them thrive after all the adversities.

Professional rural social entrepreneurs have played an important role in the development of CBRT projects. They are the managers of the projects, who are in charge of promoting a sustainable development in the village. Part of their role is also to analyze different networks and strategic allies that can help the community flourish. An in-depth analysis of the main stakeholders in these types of projects will be discussed in the next section.

5.4. Stakeholders

A stakeholder map has been created based on common key actors identified in both case studies (*See Figure 16*). Mitchell's (1997) typology will help determine the social entrepreneurs' salience or the degree to which they should give priority to certain stakeholder claims. This stakeholder analysis hinges on the current contexts of the communities where social entrepreneurs operate.

Figure 16: Stakeholder Typology in CBRT Projects



Author's own creation.

5.4.1. Definitive Stakeholder

The *community* is the definitive stakeholder; they are the reason why the project exists. A conflict within it or a lack of interest could lead to the end of the tourism initiative. The manager, in this case the social entrepreneur, has a clear mandate to give priority to the community's claims (Mitchell et al. 1997). Social entrepreneurs act as guardian angels protecting the interests of the community, as long as they are in the frame of sustainability and they represent the decision of the majority. It is important to distinguish the community to the tourism association, which is a minority. The mission of the social entrepreneur is to address the interests of the majority and to create new opportunities for them. Good communication with the directive is important, as it will facilitate the exchange of ideas between the social entrepreneur and the entire community.

5.4.2. Expectant Stakeholders

The level of engagement between managers and these two-attribute stakeholders is likely to be higher (Mitchell et al. 1997), their actions have direct impacts on the community.

5.4.2.1. Dependent Stakeholders

Only one dependent stakeholder has been identified in this project: *the tourism association of the community*. These associations, in both case studies, are a minority of the total population. Nevertheless, every tourism service is committed to the benefit of the community by paying a percentage back for the common good. Based on Mitchell's (1997) theory, this stakeholder can become one of the most salient stakeholders by having its urgent claims adopted by dominant stakeholders. In this sense, if more villagers would join the tourism initiative, the project would have a stronger presence, which would call for more attention. Part of the role of the social entrepreneur is to find new ways to expand the tourism benefit in a sustainable way.

5.4.2.2. Dominant Stakeholders

Three stakeholders have been identified in this group: the government, tour operators, and tourists. The influence of these stakeholders is assured, any stakeholder perceived by managers to have power and legitimacy will matter (Mitchell et al. 1997).

The *government* has two important roles towards the community: tourism policies and promotion. The Peruvian Government supported Tingana at a national, regional, and local level; as a result, Tingana currently enjoys great visibility in the country. Moreover, the government created a network of CBRT to exchange experiences. Unfortunately, this was not the case in Vietnam, where Thon Tha did not receive any kind of help. Instead of having a network, other Vietnamese projects are considered as competition and not as potential partners. The number of minorities in Vietnam could explain the lack of promotional support, as CBRT is a common practice. However, many villages now suffer from mass tourism, whereas others do not have the same number of tourists (for example Thon Tha). CBRT projects are usually small initiatives, the promotion of all of them as one

single tourism product by the government would improve their visibility and would bring them new opportunities. In these scenarios, social entrepreneurs could create bridges of communication between the community and the government. It is quite ambitious to promote one single initiative of CBRT in a country; instead the government can be a strategic ally benefitting all of them. Or, following their nature, social entrepreneurs can organize the CBRT network. After all, they do not wait for the government's response they take the initiative.

Tour agencies are one of the channels to attract tourists and key allies when it comes to marketing. The villagers of Tingana encountered some problems with them, as they thought that they were taking advantage of them. Especially in this case, the tour agencies have power because Tingana cannot operate legally due to the organization model left by the NGO. However, the social entrepreneur decided to create a legal tourism enterprise within the organization to keep the economic benefits in the community. Part of the social entrepreneur's role is to think strategically for the benefit of the community. With this said, tour agencies are still a dominant stakeholder, the community should keep a good relation.

Finally, *tourists* are creating a higher demand for this kind of tourism by trying to escape hectic cities and finding authentic destinations (Dashper, 2014; Lane & Kastenzholz, 2015; Ducros, 2014). In the case of Thon Tha, volunteers are considered very important for the development of the project, they teach English to the locals and they help with marketing. This is a lesson that Tingana can follow. Tingana can also learn from the responsibility of Thon Tha to expand the concept of sustainable tourism to their visitors. Tourists in Thon Tha can find responsible tourism guidelines in each homestay to read freely. The aim of responsible tourism is to create awareness in the villagers, but also to all stakeholders.

5.4.3. Latent Stakeholders

These stakeholders are usually overlooked as they possess only one of the attributes. There is no pressure on managers to engage in an active relationship with such stakeholders, although they can choose to do so (Mitchell et al. 1997).

5.4.3.1. Discretionary Stakeholders

These stakeholders possess the attribute of legitimacy; neither they have power nor urgent claims (Mitchell et al. 1997). *NGOs* and *other families* that can be affected by tourism have been identified in this group. *NGOs* still play an important role in Tingana. Even though their role was more significant at the beginning of the project, Dino still considers them as strategic allies that can help with research and funding. Thon Tha can learn this from Tingana. CBRT should not rely on external funding; however, social entrepreneurs should look for new resources to improve the way of living of the community. *NGOs* should not be dismissed as strategic allies.

In both cases, there are *other families* that can benefit from tourism. Peredo and Chrisman (2006) argue that the real possibility of alleviating poverty through CBRT is its transmissibility. The success of one community can unleash the curiosity of another village to start with a similar project. Nearby communities can also provide different products to the visitors, this way they can benefit indirectly. Social entrepreneurs can do an analysis of how to introduce others to the value chain of tourism; by doing this, they would achieve their goal of expanding their projects.

5.4.3.2. Dormant Stakeholders

Dormant stakeholders possess power to impose their will, but by not having a legitimate relation or an urgent claim, their power remains unused (Mitchell et al. 1997). Social Entrepreneurs should remain cognizant of these stakeholders, as they can take good advantage of these networks in the future. The first dormant stakeholder is the *media*. Especially for Trang the visibility of the project is a key factor for success. The media has the power to reach thousands of people in a short period of time. Good or bad feedback will impact the project directly. A good relation with this stakeholder can easily boost the promotion of the village. The second dormant stakeholder, *competition*, can also have a direct impact on the community. The best scenario with these stakeholders is to partner and create bigger CBRT alliances or circuits to expand the benefit of tourism.

In general, the role of the social entrepreneur is to analyze the potential of each stakeholder and find new ways to collaborate.

5.5. Two Challenges CBRT faces

On the way to understand the role of social entrepreneurs in CBRT, two important problems have been identified about this type of tourism. First, only a minority of the village works directly in the project. In the case of Tingana only eight out of 25 families work in tourism, and in the case of Thon Tha, fifteen families out of 112 households. CBRT has been strongly criticized with respect to a low economic impact in terms of jobs and income (Zapata et al., 2011). In this sense, social entrepreneurs should put an emphasis to expand the benefit of tourism to other families. As mentioned in previous sections, this can be done by introducing the villagers to the value chain of tourism. Professor Sarah Li (2016) suggests engaging the village with mainstream tourism. For instance, creating networks with different hotels in the closest city, to which they can sell their agricultural goods. This way, more villagers are introduced to the value chain of tourism, and the hotel is more socially responsible. Or, even better, social entrepreneurs can find new alliances with bigger tourism-related companies to create shared value.

The second problem identified in this master's thesis is based on Trang's comments on how Thon Tha is not supported by the government because it is not the poorest community in the province, even though, before tourism, one household in Thon Tha earned only US\$ 100.00 per month (personal communication, Thon Tha villagers, July 22, 2016). This means that still in rural areas there are many differences, making some of them more privileged than others. This fact makes the researcher think about those other rural communities, located at further distances, not being close to any urban area, which cannot think of tourism as an option. Unfortunately, as this study proved, accessibility is another factor to start with the tourism project. How can tourists get to such distant areas? How can the government, NGOs, or social entrepreneurs help those communities? If the aim of CBRT is to alleviate poverty, then these communities might be the ones to attend. This is an important factor to be taken into consideration by social entrepreneurs who want to venture in future CBRT projects.

LIMITATIONS AND FUTURE RESEARCH

Time and economic limitations were the main constraints of this master's thesis. Ideally, field research would have taken more time in the communities to deeply understand their realities. More time would have also allowed interviews to other stakeholders such as government representatives, NGOs, tour agencies, etc. These additional interviews followed by an on-going dialogue would have constituted an ideal situation for the outcome of this thesis. However, the researcher believes that the results of this study, focused on the social entrepreneurs' perspective, constitute the first stage of more research centered on other stakeholders.

Accessibility to the villages was another limitation. In both cases, getting to the villages took more than six hours from the capital cities, thus the researcher could only travel once to each village. The researcher also experienced language barriers, especially in the case of Thon Tha in Vietnam. During the field trip, an interpreter accompanied the researcher, as the knowledge of English of some villagers is still very limited. However, after that, getting in touch with the villagers was not possible. Trang, the Vietnamese Social Entrepreneur became the main source of information. In the case of Tingana in Peru, the researcher speaks Spanish so talking to the locals was no problem. However, Tingana is located in the middle of the forest, where neither Internet nor the telephone works. Getting in touch with the villagers after the field trip was impossible, thus Dino, the Peruvian Social Entrepreneur became the mediator.

Dino and Trang also provided important reports to the researcher. On one hand, the reports helped to understand the entire process of the tourism initiative. On the other hand, they were outdated reports going back to when the NGO initiative started and ended. In both cases, the researcher corroborated the information with the social entrepreneurs to make sure it still met their realities. The different limitations allow future investigators to engage new research on the spot to gain more insights. Working with different stakeholders will allow a better understanding of the potential social entrepreneurship has in these scenarios. Based on the results of this master's thesis, researchers are also invited to focus on the impact of technology and Internet on CBRT initiatives. They can analyze ways to expand the economic and social benefits of this tourism. Further research should aim to advance sustainable rural tourism practices for the benefit of the local communities.

CONCLUSION

The importance of this thesis relies on the focus on one of the most vulnerable parts in the world: rural communities in developing countries. CBRT is considered as a strategy to revitalize and alleviate poverty in such areas. However, this topic has been strongly criticized, as not substantial results have been perceived. This research proves that communities face a period of uncertainty after NGOs leave the project. Even more important, communities do not keep up with tourism trends, as they cannot abandon other important activities such as agriculture. In such scenarios, social entrepreneurs arrived to continue the tourism initiative by being the managers of the project.

These young social entrepreneurs use their innate features to create social value by promoting new opportunities through the sustainable use of the communities' resources. They have strong relationships with the villagers, which results on a great sense of commitment towards them. In the same way, their background is another reason for their deep awareness of helping these people, as they both also come from rural areas. Along both projects, these rural social entrepreneurs overcame many challenges because they believed in the potential of the villagers. They are considered *professional* because they use their skills to help the community. Moreover, they keep learning from their experience and from others.

These *professional rural social entrepreneurs* are playing a significant role in CBRT, which consists on securing the sustainable development of the communities by accomplishing economic, environmental and social objectives. They are aware of the impacts of tourism, thereby, one of their main duties is to protect the communities' resources. They are always looking for innovative ways to help the community; for instance, they consider that the promotion and creation of online presence through digital channels is vital for the success of CBRT. They are managers, guardian angels, and consultants of the community. They do not dare to impose their own opinion on the locals, instead their role is to propose and respect the final decision of the village. Part of their functions is also to evaluate the potential of strategic alliances that can help the community move forward. In this sense, a stakeholder scheme has been presented in this thesis for the analysis of social entrepreneurs currently working with CBRT. Finally, they are committed to the empowerment of new leaders, as they believe that good leadership will ensure the

continuity of the projects. With this said, there are still two major challenges that CBRT faces as a poverty alleviation strategy. The number of villagers involved in the tourism initiative has to increase and a major focus to remote rural communities has to be given. These are two facts that future social entrepreneurs should take into account before venturing in future CBRT projects.

The analysis of two different case studies allowed the exchange of ideas. Even though the contexts of Tingana and Thon Tha are different, this master's thesis proved that there are key lessons they can learn from each other and from other projects of the same nature. Rural social entrepreneurs should consider the use of technology as a tool to combat the inequality gap; especially in CBRT, its use can create new sustainable opportunities for the villagers. Based on the contexts of the communities, rural social entrepreneurs should also study the best tourism market for the community. It is most recommended to start with the domestic market to eventually endeavor in the international market. Moreover, social entrepreneurs should join bigger SE networks, like Ashoka and the Schwab Foundation, to share knowledge and raise their profiles. National governments should also encourage the networks of this kind of tourism to create a single strong tourism product. With this said, there is no doubt social entrepreneurship plays a vital role in CBRT. This master's thesis has opened new doors to keep exploring social entrepreneurship in such scenarios with the goal to find new ways to make CBRT a more sustainable activity.

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APPENDICES

Appendix A: List of Acronyms

ACM: Municipal Conservation Area (*for its initials in Spanish*)

ADECARAM: Association for the Development of Ecotourism for the Conservation of the Hydrological Association Aguajal Renacal of Alto Mayo (*for its initials in Spanish*)

AHARAM: Hydrological Association Aguajal Renacal of Alto Mayo (*for its initials in Spanish*)

ASEAN: Association on Southeast Asian Nations

CBT: Community-Based Tourism

CBRT: Community-Based Rural Tourism

CSR: Corporate Social Responsibility

DIRCETUR: Regional Directive of Foreign Trade and Tourism (*for its initials in Spanish*)

GDP: Gross Domestic Product

GTZ: German Association for Rural Development

HDI: Human Development Index

HSBC: The Hong Kong and Shanghai Banking Corporation

INDECOPI: Peruvian National Institute for the Defense of Competition and Intellectual Property (*for its initials in Spanish*)

INEI: Peruvian National Institute of Statistics and Informatics (*for its initials in Spanish*)

MINCETUR: Peruvian Ministry of Foreign Trade and Tourism (*for its initials in Spanish*)

NGO: Non-Governmental Organization

NFP: Not For Profit

PENTUR: Peruvian National Strategic Plan for Tourism (*for its initials in Spanish*)

PPT: Pro-Poor Tourism

PROMPERU: Commission for the Promotion of Peruvian Exports and Tourism (*for its initials in Spanish*)

PWC: Price Waterhouse Coopers Consultancy

SE: Social Entrepreneurship

TSE: Tourism Social Entrepreneurship

T&T: Travel and Tourism

UN: United Nations

UNDP: United Nations Development Program

UNESCO: United Nations Educational Scientific and Cultural Organization

UNWTO: United Nations World Tourism Organization

USA: United States of America

VNAT: Vietnam National Administration of Tourism

V4D: Volunteerism for Community Development & Environment Education

WTTC: World Travel and Tourism Council

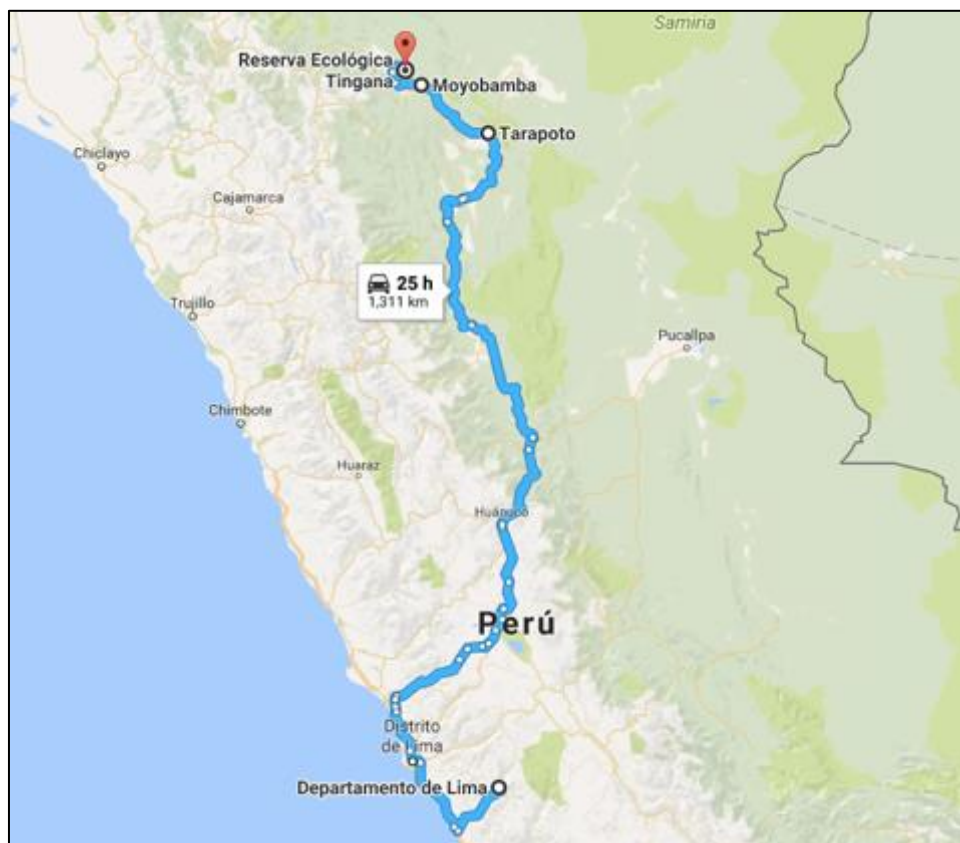
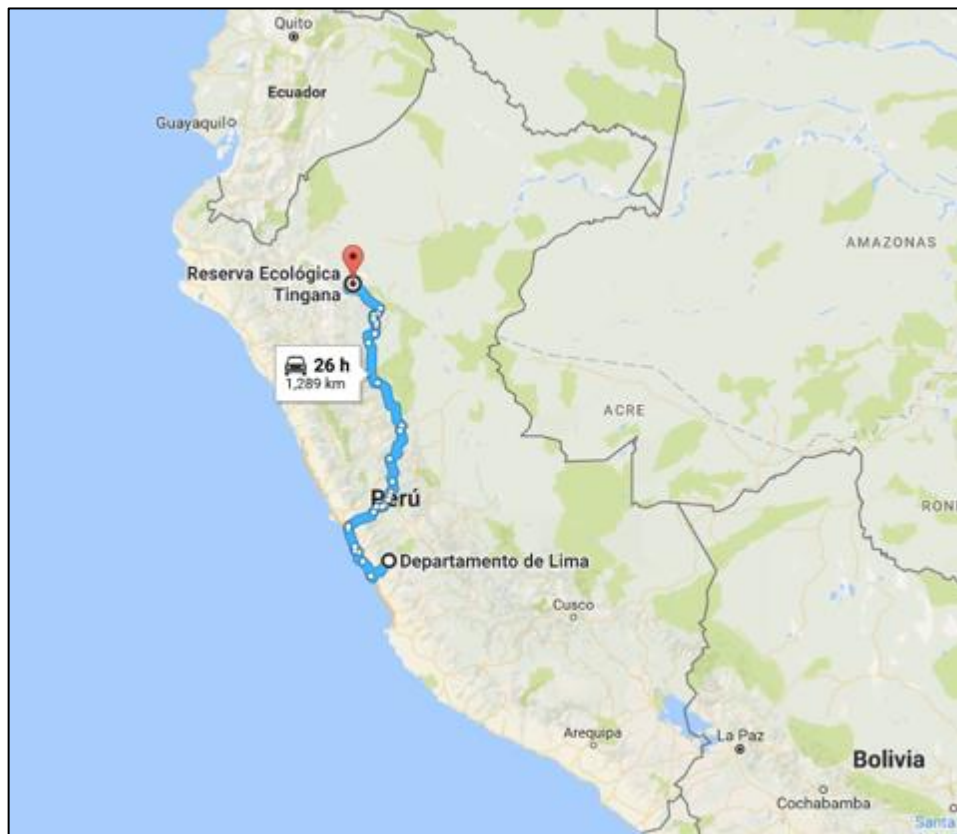
YESD: Youth Employment and Social Development

ZOCRE: Area of Conservation and Recuperation of Ecosystems – Alto Mayo Wetlands (*for its initials in Spanish*).

Appendix B: Research Question Breakdown

Research Question	Sub-Questions	Importance	Sources
What is the Role of Social Entrepreneurs in Community-Based Rural Tourism in Developing Countries?	What are the main problems faced by rural communities in CBRT?	Identifying the problems and needs of rural communities will point out how social entrepreneurs can help them.	Analysis of case studies (data obtained from documentary method, participative observation, and interviews), as well as secondary data.
	What are the most important networks in this kind of projects?	It is important to find out the functions and relationships between stakeholders. By doing this, the researcher can find out in which part of the process social entrepreneurs are most needed and in what other ways they can help.	Analysis of secondary data and case studies using the stakeholder map model.
	What are the main challenges faced by social entrepreneurs?	Knowing the challenges of social entrepreneurs will allow them to be aware of their limitations.	Interviews

Appendix C: Map of Tingana's location in Peru



Appendix D: Photos of Tingana

Photo 1: Pier before taking the boat to Tingana



Photo 2: Arrival to Tingana



Photo 3 and 4: Tourism Center



Photo 5: Bedroom



Photo 6: Information Center



Photo 7: Tourism Activity – Canoe Ride with Fauna and Flora Sighting



Photo 8: Tourism Activity – Fishing



Photo 9: Tourism Activity – Visit to Mr. Santos Farm (Medicinal Plants)



Photo 10: Tourism Activity – Visit to Mrs. Mestinza Farm (Orquids)



Photo 11: Handicraft Shop



Photo 12: Tourism Signage



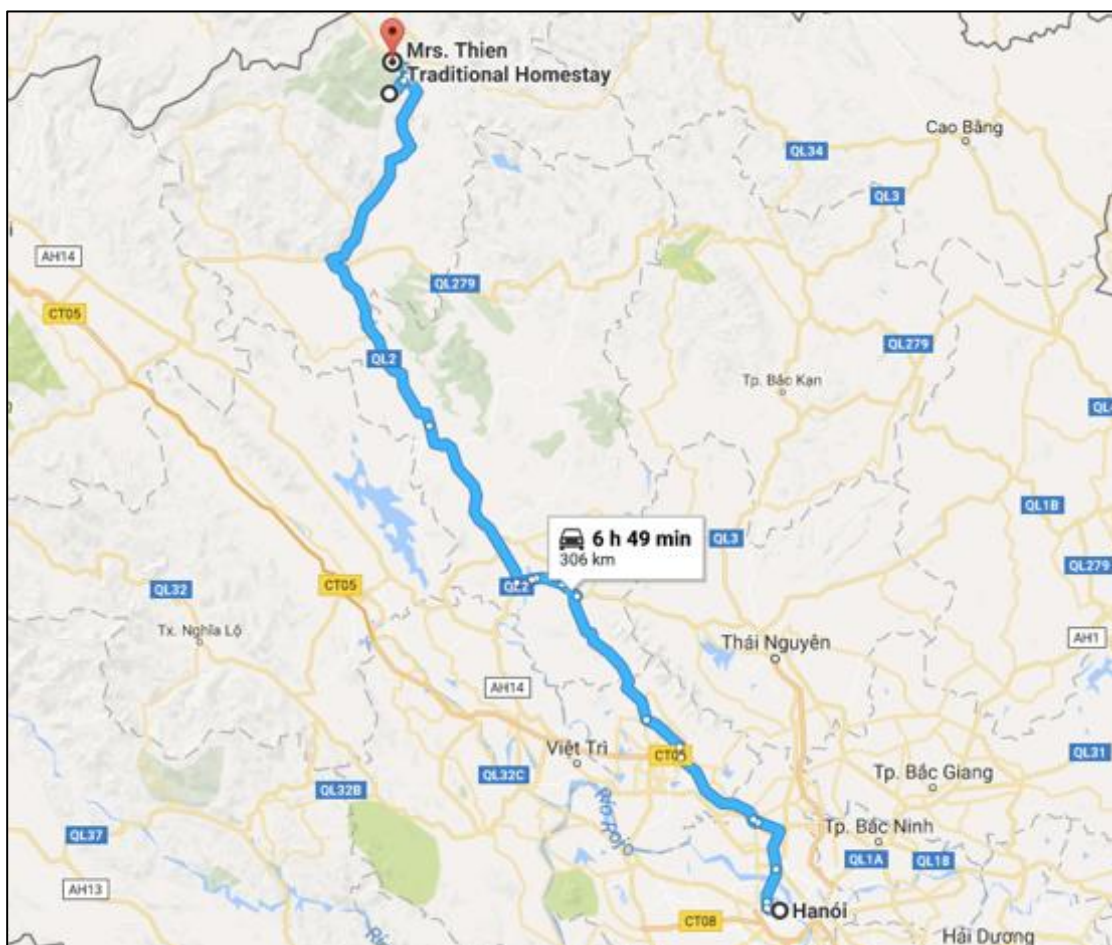
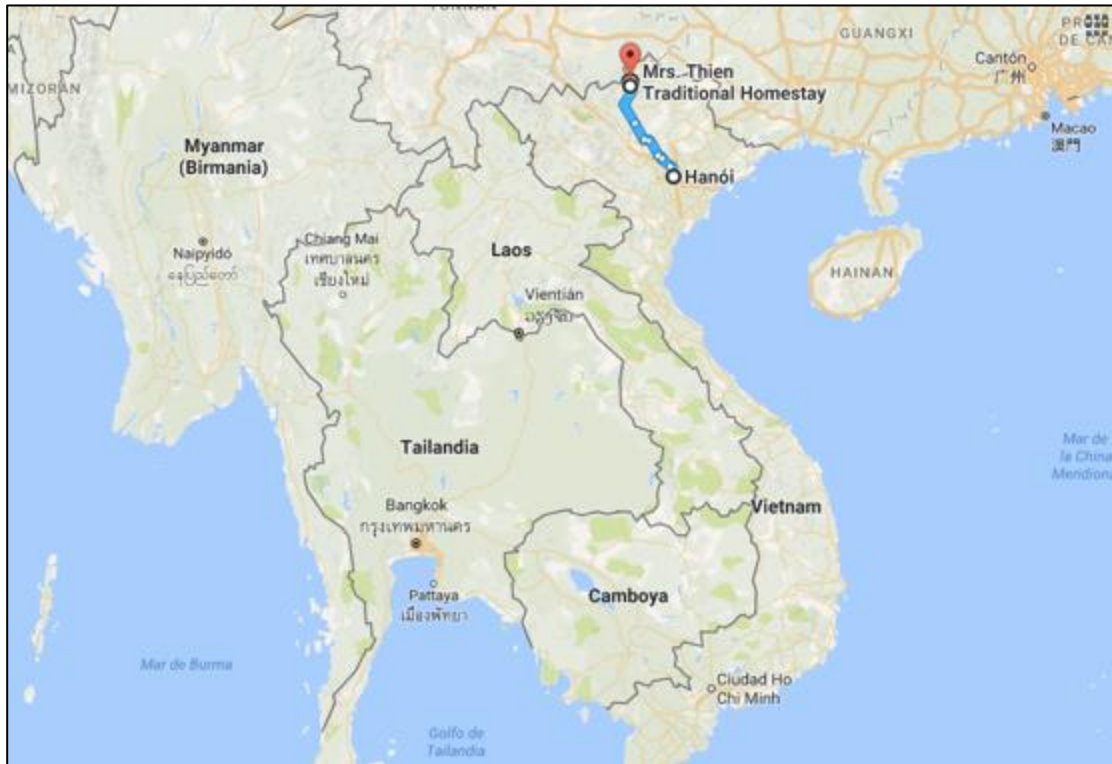
Photo 13: Kitchen



Photo 14: Dinner prepared by the locals



Appendix E: Map of Thon Tha's location in Vietnam



Appendix F: Photos of Thon Tha

Photo 15 and 16: The Town



Photo 17: Homestay



Photo 18: Bedrooms



Photo 19: Tourism Activity - Hiking



Photo 20: Tourism Activity - Helping locals with daily activities (collecting pineapples)



Photo 21 and 22: Meals in the Homestays



Photo 23 and 24: Visit to the Handicraft Shop



Photo 25: Tourism Signage in the Village



Photo 26: Locals ready for the English Class



Photo 27: Mr. Thien's Interview for the local TV.



Appendix G: Interview N°1 Mr. Dino Cabrera

Social Entrepreneur: Mr. Dino Cabrera Mestinza

Project: Tingana

Age: 26 years old

Date: March 17th, 2017

Duration: 52 minutes

Language of the Interview: Spanish, translated to English by the researcher.



Researcher: ...Could you tell me more about yourself and your family?

Participant: Well, I come from a small family. I've always lived with my parents and my two brothers. I have always travelled but until now I've been living in my parents' house. It is now that I want to become more independent and have personal projects.

Researcher: How old are you?

Participant: I'm 26 years old.

Researcher: You are very young! What did you study?

Participant: I studied environmental engineering

Researcher: Why did you decide to study environmental engineering?

Participant: Well, because I grew up in the nature, surrounded by green areas. When I was younger, a new project arrived to Tingana to change the way of living of the community. I really liked the new approach of sustainable development and conservation. At the beginning, I wanted to study tourism to help the families with new businesses but I kept reading about it and it was more focused on the managerial side of the project. I was more interested in doing research, and working in more creative projects that would involve a sustainable approach, and that are not only based on the economic factor. The social and environmental aspects are also very important and that is why I decided to study environmental engineering.

Researcher: Was your family happy with your decision?

Participant: Yes, they were happy, specially my mom. I told her that there was a lot of potential in this area. There are plenty of things to do. I wanted to learn, to collaborate, and to bring new projects to Tingana. I found out how to bring new funds to the community to make nice projects focused on conservation, and that made my parents proud.

Researcher: What are your feelings for Tingana?

Participant: Well, it is a very deep feeling. There is plenty of history before me. I come from Tingana, my great grandparents were the first ones to arrive to this area. There was no concept of taking care of the environment; they took advantage of the nature irrationally. I thought they had a bad impact on the environment and I wanted to change that. I believe we have to adapt to a new way of living in which we take care of our resources. And my current project is about that, I want to change minds, I want to raise awareness. However, I don't want it to be just a passion, I want to prove that conservation can be profitable if you create new interesting things like ecotourism. So Tingana for me is everything, I feel like one of the trees in this forest. Now is my moment to lead, maybe in the future, after 10 or 15 years, I won't be able to stay here or maybe I will have another role, but we are like a herd, in the future there will be younger people leading. My feelings are that I want things to change, organize Tingana so there will be a nice future for the coming generations of Tingana. Children now see me as an example that has achieved many goals. I'm just opening a new path for them. There is still more way to go. It is like a new wave that is growing and growing, I want to make them more confident and to make them know that everything is possible, and that there are plenty of things to do. I feel that now I'm adjusting things so in the future things will be better.

Researcher: And at that time, how did you adapt to change? It sounds that you were aware of all the benefits that this new way of living, based on conservation and tourism, was going to bring, but what about the other locals? Was it easy for them to adapt to these new changes?

Participant: No, it was very hard, and it is still very hard for many people. For me it is easy to adapt to new changes and understand new processes, but for older people, who are close-minded, is very hard. A few days ago, I had an internal issue in the community because there are people who don't want to change. They believe in one way, there is no other way for them, and they are going to die thinking that way. So, you find yourself in this kind of sceneries. Of course not everyone, 40% of the people don't like change, they think that the world will come to an end and that we should keep living the way we are living now. However, more than a half of the people in Tingana believe in change, and I think that they are role models in Tingana. They believe in new changes, and they are willing to overcome challenges. But if there is no perseverance, the other group can influence the majority, and change their way of thinking. For me, it is very hard to be in that situation. Working with younger people is easier, they have fresh minds, but people who are 50, 60 years old, are very complicated to work with. For them, trainings are a waste of time, they want to earn money fast. In Peru we are used to 'Assistentialism'. This is all part of the challenge, part of what we encounter. It is very hard, because you feel passionate about the project but some people don't want to change, they want to stay like that, and they want to keep destroying the nature. This is the hardest part of this kind of projects: close-minded people not willing to change.

Researcher: Why do you think this happens?

Participant: It is like being a herd; they were the leaders, founders of the community, etc. It is like politics in Peru, we misuse power. I had the opportunity to work for the Government and it happens the same. The oldest people in the government say no to the new ideas of young people, they think it is a waste of time. As a young entrepreneur, you have to prove your point and show results to be trusted. It's part of our idiosyncrasy. It doesn't happen only in Tingana, it happens everywhere in Peru. The power is misused; politicians don't believe in changes, they are not willing to take risks. I spoke with

psychologists, with other entrepreneurs and they face the same problem: lack of trust from older people. We are fighting against that.

Researcher: Well done, you have to keep proving that you can do it!

Participant: Yes, sure. It is like a soccer match, when we lose, we give up and we lose hope. But if there is a new generation willing to make new changes then we can still win. It is a matter of aptitude. For me it's very sad, I've always implemented new models for this organization (Tingana), in which my parents and uncles are part of, and they are fine with it now. However, I want to keep implementing and innovating. Now, after all the changes, they are fine with their lives and they don't want to keep innovating. I want to keep looking for new projects.

Researcher: And the initiative of working with tourism, was it yours?

Participant: No, many NGOs arrived to Tingana, to the Region of San Martin to introduce Tourism. In that moment, the local government created a local office of tourism and since then they have been working together. They implemented trainings, education, etc. However, among all these initiatives, very few survived. For example, from 100 enterprises, 10 survived. Tingana was one of them. As a social entrepreneur, I did a lot of research of the area, which for me is easy because I know the area. I also improved the social aspect of the tourism project, the human side. I empowered myself and lead the community, I worked directly with the locals, I introduced new projects, things that the NGOs didn't do. It was sad because they were thinking of tourism as an economic activity but they weren't considering the environment.

Researcher: Why did you decide to stay in Tingana?

Participant: As I was growing up, I saw too many problems, for example deforestation, and the locals were the cause of that problem. I felt that this was a big problem in my community, which wasn't being addressed. This was the cause of me saying: I have to do something about it. At that time, my parents were happy with my career, but they didn't like the fact of me staying in Tingana to bet on something new. There was no NGO at that moment, no funds, the association was new, and everything was disorganized. So I stayed and I organized some meetings with the community to stop deforestation. I told them that I was going to bring new projects, new funds, and that we were going to improve the business model. There was a serious problem; the locals themselves were destroying Tingana. The environmental aspect wasn't being addressed. The tourism, introduced by the NGOs, was growing; tourists were arriving to the community. But indirectly, this problem was not only damaging the environment, it was also affecting tourism because rivers were polluted, there was irrational fishing, among many other things. It wasn't worth to promote a beautiful destination when the conservation of the environment wasn't being delivered. So it was because of that, I decided to stay and to bet on the project. By then, I had many conversations with the community to introduce a more sustainable tourism model, considering conservation as an important aspect. When I was 20 years old, I was legally part of the organization.

Researcher: And how did you feel before starting the project? Weren't you insecure of staying and betting on a new project?

Participant: Yes. At that time, I was passionate about the project but I couldn't find personal stability because I also had personal expenses, I liked to travel, etc. My colleagues were working for other private firms, earning money, with fixed schedules. At that moment, I felt powerless because I was working with my heart but at some point I wanted to leave. However, something inside me persuaded me to stay. It was hard but I analyzed my project carefully, I thought on the potential and beauty of the area. Actually it was profitable for the people working in Tingana, but it wasn't profitable for me who was in charge of the social aspect. I had to live from something and that's how I found new ways to canalize funding, how to convince the government and other donors that what I was doing was important. That way, I would get funding to keep working on the project so I started working on that. Actually, at that time, I didn't know how to do a project. I felt lonely because even the community cared more about the money and not about the projects I wanted to implement. But luckily, at that time, I won the first project for the community. From feeling bad I felt very happy, I felt more confident. I earned the money to start with a new project, where I worked as the instructor of the project; I had a whole team for 2 years. At that moment I felt that nature was grateful to me and that all the things that I was doing for the people were paying off. That was a new change; I gained personal trust and also the trust of the community.

Researcher: How is the relationship with the community now?

Participant: My relationship with the community is very good. I earned the respect of many of them because of some goals I achieved. They are now better as an organization, also in marketing and in tourism. I try to be there especially for the people who are not very sure about new changes. Now I made an analysis of with which people I should work more. I have to see their positive side (of the locals who are not willing to change). It is about perseverance and good communication. The relationship is good, I give ideas and they are the ones who decide if it will happen or not. I am the one with the crazy ideas of innovating but they will decide if they will become true or not. The assembly will tell me if they agree or not.

Researcher: How does the decision-making work?

Participant: I propose new ideas, and the majority decides. Democracy in the good sense. As every part in the world, not everyone will agree. It's not that it's impossible to work with them, it's just that you have to work with them in detail. At the end, the decisions are made based on the majority of people voting, you can't expect everyone to agree. That's the methodology I've been working on, also an internal statute with regulations. I worked very hard on that part because at the end models shouldn't be only passive, they should also be drastic. There has to be a regulation because if not, not everyone will follow the school's rules.

Researcher: Did you work on the regulation?

Participant: Yes, the community follows certain processes. It has to be formal, they can't say: I stay if I want or I can leave the community whenever I want. I worked on a platform in which the association has to be respected; there are filters and evaluations. The community has to decide, because some things can be misinterpreted, they can say: 'Dino did that without we knowing about it'. For example, if a new researcher arrives to the community, he tells me: Dino I'm interested in your project. I have to tell him to send the request to the directive, where it will be evaluated. Everyone has to make the decision. The

next step is for the researcher to arrive to the community and present his/her project, all the community has to know about it and it will be accepted or not based on the majority's decision. It is important that everyone knows what is going on, communication is important. I made many mistakes in the past, but also going abroad helped me a lot to learn how to improve this managerial aspect.

Researcher: You mentioned that there is a directive, how was it form? How many people are part of the directive?

Participant: When I have a project, I take it to the directive. A first evaluation is made. The leaders of the community are part of the directive; there are 6 people who discuss the managerial aspect.

Researcher: If there is an issue in the community, how do you solve it?

Participant: We take the internal regulation. The first step is to join and to discuss the problem; we try to find out what happened and to clarify it. I think it depends more on your capability of leadership than the regulations to solve a problem, because you can take the statute and you can say that based on the regulation that person is out of the project. However, you can't do that because you would run out of associates. There is no secret, no formula. We sit down; we try to understand what happened. Empathy is important, you made a mistake, but let's see the way to solve it. Sometimes we 'punish' people but in a gentile manner, we don't take them out of the project, we make them understand why what they did is wrong and we tell them that we still want them in the association

Researcher: Probably the other leaders are older than you. Do they think you are too young?

Participant: Before they thought I was very young, they thought I was a puppy that wanted to learn. My ideas weren't taken seriously at the beginning but they trusted me after winning projects, funding, and showing them results. I earned their trust and their respect based on that. Of course, I also made mistakes. Sometimes they tell me that I think too big, that we should be more realistic. I'm young and I can make mistakes; however, I always try to share my ideas with them. At the end, nobody knows everything about life and I just want to create a good team. I want more young people to join and that the directive is more empowered. It's funny, they didn't take me seriously before but I really believed in the things I wanted to do.

Researcher: And what is your goal with this project? What do you want to achieve?

Participant: I split my goals in two: things I want for Dino, and things I want for my project Tingana. I want Tingana to stay natural, to create more economic sustainable activities and that the lives of the locals improve, that's my dream. I want more jobs and opportunities there. I've just realized what my personal dreams are because I wasn't paying attention to myself; sometimes I devoted myself too much to the social project. I don't take it as a waste of time but as a learning experience. I will continue and I will keep fighting for things to improve. Concerning my personal dreams, I bought a new piece of land in Tingana, I want to be an entrepreneur in the community, make a new enterprise in the community with high-responsible impact. I also want to study a Master abroad.

Researcher: So you want to have your own company in the community?

Participant: Yes, exactly

Researcher: And don't you think this will bring problems with other locals?

Participant: No, well, I want to do something completely different and innovative. At the end it is like a market. I want to do a very creative enterprise.

Researcher: And at the same time support the community?

Participant: Exactly. In order to keep supporting the community I must have a fixed income. I can't keep helping them if I don't have money. Also, I want to apply all the things that I have studied, I want to travel, I want to study a master abroad, I want to have a family. I have to see where I'm going to get that money from in order to assume those responsibilities. I want to devote myself to Tingana but I also have to find an economic income to support me. There are two ways: the first one is to manage projects, more funding in order to have an income, but I also have new ideas, I have beautiful things in mind and at some point I want to make my enterprise self-reliant, because you can't always depend on funding. NGO's won't always give you money. They give you money at the beginning but you have to learn to walk on your own. I want the economy in Tingana to be like that, that we live from tourism; from the taxes we pay there, so at the end the association can keep growing. I want to keep contributing but at some point I won't be the leader anymore, there will be younger people. I want to be an entrepreneur but I have already created a model so things can follow the right path in Tingana after I'm gone. Now, I'm also introducing this concept in Tingana: to be entrepreneurs, to value their lands as their enterprise, to think on things they have never considered before. They have always underestimated themselves because they think they are only farmers, but I'm trying to change that. Actually, you can't talk to people about being independent when you are not. That happened to me before, when I was recommending a man to grow organic crops and he asked me if I had an independent business. I realized I had a big emptiness. I think this is something that happens to all social entrepreneurs, how can we make our project sustainable? How can we make that our passion and dreams don't die? So I have this new idea in mind. Actually I changed roles in the association and now I'm the new director of sustainable economy development, which I think needs more support in the community.

Researcher: I understand. Going back to the relationships in the community. You told me that the relationship with and within the community is very important. You mentioned the work of NGOs and the government, what other social networks do you consider are important to have a successful project?

Participant: At the end, contacts are highly important. I belong to an international network of social entrepreneurs, which is very helpful. You could have the nicest project but if people don't know you or if your project is not visual then nothing will work. So, I want to work in agreements with the government, MINCETUR, at that level. I want my project to be considered as a model of CBRT in Peru. For me this topic is very important (networks). The most important network has been the internal communication with the community. Before, many NGOs and other actors arrived wanting to help the community but nothing worked because the community didn't understand what was going on. For me that is the most important factor, when the internal communication is ok, then the rest will be easier.

Researcher: Yes, it is very important. Did you decide to be a social entrepreneur based on someone else's motivation? Or why did you decide to be a social entrepreneur?

Participant: Well, personally, I've always liked gaining things on my own. I saw many people in need where I grew up, so I decided to be a social entrepreneur to help this people. My main motivation was to help people with the knowledge and skills I have.

Researcher: How do you see yourself in 10 years?

Participant: I see myself as a successful entrepreneur, with a high global impact enterprise, which provides new jobs to the local community.

Researcher: How do you see Tingana in 10 years?

Participant: I see a new generation, with more leaders, and more empowerment. I see Tingana's model being replicable in other parts of the country. I think that in 10 years this project will be much bigger.

Researcher: Are you happy in this precise moment, after all your achievements?

Participant: Yes, I'm very happy. I really like it. I know that there is a long way to go yet.

Researcher: What is happiness for you?

Participant: For me it is not to work but to do what you love. I'm happy because I create smiles, I change people's lives, behaviors and that fills me with happiness. Not only do I teach but I also learn from other people. I contribute to the society but the society also helps me, they support me.

Researcher: Thank you Dino, that was my last question, thank you so much...

Appendix H: Interview N°2 Mr. Dino Cabrera

Social Entrepreneur: Mr. Dino Cabrera Mestinza

Project: Tingana

Age: 26 years old

Date: May 26th, 2017

Duration: 72 minutes

Language of the Interview: Spanish, translated to English by the researcher.



Researcher: ...Where were you born?

Participant: I was born in Moyobamba

Researcher: And where were you raised?

Participant: Most of the time I was raised in Tingana; eventually I had to move to the city (Moyobamba) due to educational purposes. Yet, I was most of the time in Tingana.

Researcher: So you moved to Moyobamba for the school and you went back to Tingana every day?

Participant: No, I moved to Moyobamba and I went back to Tingana on the weekends, holidays, and vacations.

Researcher: And have your parents always lived in Tingana?

Participant: Yes, especially my dad. My mom, when we were younger (Dino and his brothers), she was in the city taking care of us.

Researcher: Ok, and you studied in the University of Moyobamba, right?

Participant: Yes, correct.

Researcher: Ok, thank you! Going on...I was reading the documents you sent me about the tourism project provided by the NGOs. The project was applied to other conservation areas, to other communities, not only to Tingana, yet Tingana was one of the few cases where the project succeeded, why do you think this happened?

Participant: I did an analysis about it and I think it's because my family comes from the rainforest. The other families, or at that time considered as 'unities of local management', were families located in the protected area as well. The culture and the different ways of living were very important, in the case of the people from Tingana, it wasn't a complete change, they just had to adequate because they have always lived in that environment, they

knew how to manage the lodging, they knew how to use the canoe, so they basically had to adjust their knowledge to the service (of tourism). And in the case of the other families, that wanted to follow the Tingana model, it was more complicated because the people were migrants, they came from the Andes of Peru, so culturally they weren't in that kind of ecosystem, they knew about agriculture but they didn't know the importance of the resources, what fauna there was, what species, how to make a canoe, so when the initiative took place, Tingana excelled and until now is the one that has lingered on.

Researcher: Ok, are these other small communities working with tourism now or are they only working on agriculture?

Participant: They only work on agriculture. Many of these communities have destroyed a bigger part of the resources, of the forest. The (tourism) initiative died because they focused mainly on agriculture, on rice growing, and other things. That's what happened.

Researcher: Are these communities far from Tingana?

Participant: They aren't that far. By motorcycle or by car it might take one hour or two, it depends on the location, on the accessibility to each community. It's not very far, and especially because is one area of conservation, that first began as a municipal initiative and that now is a regional conservative area. It has 6,000 hectares; it's not too big. Tingana is located in the lower part, if you start going up you will get to the other communities.

Researcher: Are they interested in working with tourism eventually?

Participant: It's very complicated because for example if you do a cost-benefit analysis, or if you study the profitability of rice crops or agriculture and tourism, obviously agriculture is much more. In the case of tourism, it would have to be a bigger project, with more promotion to be profitable for them...So they are interested but they are very realistic, they know that a tourism project takes a long time, it's a long process, developing the enterprise, going into the market...that's why they lean for agriculture because it has short term results. A clear example is the rice, they cultivate it three times a year, so doing a cost-benefit analysis families bet on that because they get a faster return on investment.

Researcher: How about the accessibility to those other communities? Is it difficult to get there?

Participant: Not really. You can get there by car or by boat, the accessibility is quite good. There are roads surrounding these areas as a result of the conservation project, so now it's like a small park, and the communities that are close to the project have good accessibility.

Researcher: Ok, I understand. So these communities are part of the regional conservation project, hence they have to follow the conservation guidelines, right?

Participant: Exactly. There are many families who are located in the conservation area, and families that are adjacent to the conservation area, so in theory the idea is that these families adjust to the conservation rules promoted by the government, but as you know the government has too much work, too many things to do, a lot of bureaucracy, so no one monitors these areas. There is no one to control if the resources are being respected, if the water is not being polluted, among other things. So usually, the initiatives come from the

own communities, like Tingana for example. It is true that our ally has always been the government but we don't depend on the government, we look for new funds, we develop new projects, the idea is to become self-reliant. It's a challenge but that's why we have a team now. One of the main weaknesses of the other associations is that they don't have a good technical capability to manage or to channel funds of new projects to their communities.

Researcher: I get it. Going back to Tingana, before the first NGOs arrived, before GTZ and Caritas, what were the main problems in Tingana?

Participant: The main problems were hunting, logging, and the pollution of rivers, in general a misuse of the natural resources. For example, hunting was their way of living; indirectly they were affecting the ecosystem with too much hunting. Extraction of plants such as orchids, wood, there was no initiative of conservation, no one thought that the resources had to be taken care, no one thought that they were their source of life. Any person could go and extract the resources, which was one of the biggest threats.

Researcher: And before the NGOs, there was no tourism initiative coming from the locals?

Participant: No, families were there and they were devoted to agriculture. No initiative came from them.

Researcher: And when the NGOs, GTZ and Caritas, finished their work in 2011, what problems did they leave?

Participant: Wow, that was the origin of the change and at the same time it was the origin of many conflicts. You had to stop doing what you were used to do, so for example you had to stop hunting and start protecting, start valuing, and start forbidding others to do it, when before it was free and allowed. So indirectly, the initiative was founded but many conflicts arose in the community.

Researcher: Ok, but the project of the NGOs lasted four years, were there still problems when they left?

Participant: Of course, the conflict continued and until now there is still a conflict. We promote the conservation of the biodiversity but there are still people who want to keep living from the natural resources, chopping trees, etc. The problem that the initiative founded continues; of course in a lower level because the project excelled, we won prizes, acknowledgements thanks to the management. So after all the effort, little by little it was proved that the project was going to work, there was more tourism and more economic development. The current problems are not the same as before, but there are other internal problems, like for example communication or problems with other people, who still need to increase their environmental awareness, or with other actors that could be allies or enemies to the project. They might not be in the conservation area but if you don't work with them, if you don't give them a sustainable proposal they will keep chopping trees and hunting. So now we control the conservation areas and we make sure that all projects are respected, we work together with the families and we promote different kinds of projects, not only tourism, because it's impossible to work tourism with all of them but we promote other productive activities, for instance farming organic products. We evaluate the potential of the farm of the villagers and we try to develop nice projects based on

agriculture. The problem is always there, is not like before, but it still exists. Since the project started (with the NGOs), a big struggle began, basically going from destroying the resources to protect the ecosystem. In the first years it was very difficult, many conflicts, many fights, threats within the community, the change in the community was very hard. Now it's better because we are more organized, more empowered, but there are still conflicts.

Researcher: Wow, after four years working there, one would think that the community is ready to continue without the help of the NGO but there were still conflicts.

Participant: Yes, of course the NGOs strengthen the project and the community was on track once the NGOs left, but the project was bringing many conflicts with it. So it was very hard for the families that decided to stay and to bet on this project, like my dad, my uncles, it was hard for them and until now it's hard. It's a broad project, Tingana is big. A short while ago, I had a conversation with the team and with everyone, I was going through a difficult time. These last months I was leading the association but not with the same strength or the same motivation as before. I created a space for myself to focus more on my own enterprise but I realized that I can't leave Tingana now, I still need to empower my team, I have to empower more leaders, I have to work more with the young people so that if I leave the project, my absence won't be noticed or won't jeopardize the project. I reflected on that... that these last months (months in which Dino was more focused on conservation) there has not been much progress on management because there was no one leading. I recently made an analysis, a diagnosis to see how things are going, how the office is going, I realized that I still need to work on building a strong team that can lead. So there is still a lot of work to do, we have to keep empowering the association, it's not only about tourism, tourism is just a means, our final objective is to take care of the resources. Our source of income, yes, it's clear that it's tourism, and we have to keep working on that, we have to promote it and we have to grow but the conservation aspect is the hardest part. Usually, with the families, based on their beliefs and their realities, well, they do whatever gives them money, and what gives them money? Well, tourism, that's why everyone wants to do tourism. However, I think that there is a moment when we forget the main pillar of all of this, which is the conservation of the biodiversity. It is a completely different field but it is also the source of the project, which unfortunately cannot be sold, or maybe it depends on how you sell it, no? So I take care of the environment but I do tourism to survive. I feel that this is not clear in the community. They think that by doing tourism everything is all right because they are taking care of the fauna. Conservation for me is clear, but for some other members of the association this is still not the case, we need to work on that. So that's what I'm doing now, I'm focusing on that subject, telling them that we should see the project from another approach. That's also why I changed the business model, from enterprise to association and from enterprise to community, so things are clear because both organizations have different aims. This allowed me, in these last few months, to convince the community that we should this change and organize ourselves legally. This change improved some things but it also brought some conflicts. At the same time, I think people realized that everything is based on order, communication. Well, I'm not made of steel, I'm a human and I felt sad, with a lack of appreciation. One doesn't make things because you want a thank you or you want something in return, no! One does it because you like it, it's your passion, your life, for me Tingana is my life, it's what I always want to do and I will be there giving my best, until I can. It's like soccer, no? Now I have to be in the field for them, and... I was feeling sad but now I talked to everyone. We had a problem so we listened to everyone; it was a social problem, so now I'm working more on that aspect, the human side of the project. I'm

trying to understand them, I'm looking for technical support in gender equality, empowerment, self-esteem, psychological, and personal aspects. I want to work in the entrepreneurial side of the project, but also in the human side so they believe in this project, they believe that Tingana is the best project in the world. I would like everyone to feel what I feel for Tingana, so they don't doubt what we are doing and we are all with the same rhythm. I made an adjustment; I made a list of priorities for my project, and now I'm very motivated and I believe that working the human side will have a positive impact in Tingana. Maybe, due to the nature of the project, I focused on tourism and I forgot the human capital, which is a priority. Well, along the project you make mistakes, it's the process of doing things, you want to see short-term results, but I believe that this new approach will decrease the conflicts in Tingana. Currently, I'm working on a project to boost capabilities, and to empower the team, so they believe in the project, take this challenge and be always motivated. Following this model, I believe, well, that there will be conflicts anyways, but not between us. What causes me pain are the conflicts between members of the team, that hurts a lot! It would be fair to have problems, but not in the team. For example problems like a lack of funding, or that trees are being chopped in a certain area and all of us have to go there, those kinds of problems but not internal problems. So, it's because of that, tourism is growing steadily, it brought more impact, the platforms I created have been adjusted, I still need to work more on innovation. Specifically talking about tourism, the villagers are motivated because they have seen results, they want to do more tourism, and they want to promote it. Now, with the funds we have, we will invest on a new website, we will pay consultancy to work on the social media, marketing, more things no? The proposal I took to the village, everyone agreed and said that we need to work more on that part first, the human side and team building. I was very happy with that, because they agreed that that's what we need. We need psychological support, motivation; we need someone to help us with our self-esteem, loyalty, and things like that. What I liked the most was that they recognized it, they said: "that's how we are but we want to change". The fact that they want to change encourages me. It would be different if they say, "that's how we are and that's how we are going to be", but not, "that's how we are but we want to change"; to listen that from all the community encourages me to keep going. Wow! I can do many things, but they wanting to change and to be better people, that's the most important thing because we could have the better project, our project could be acknowledged but if you don't want to change, if you don't want to improve, or if you don't want to become better people then this is going to stagnate or the rhythm will be lower, the impact, we would remain the same. The idea is to keep growing. So, many versions originated during our conversation about what they really want, and that's it. You know, the project is big, there is still a lot of work to do.

Researcher: I can imagine, and the team that you mention, who is part of that team exactly?

Participant: Well, now we have a directive. In the organization structure, first comes the directive, where we have a president, and the vice-president, and other people who are in charge of the management of the project. We also have an executive part and two directives that focus on conservation and sustainable development. That's the association. And the other part of the team is that we as the association, we have given concessions to different enterprises, my parents' enterprise, my uncles' enterprise, and to these ten people that are now administrating what used to be part of the association. Before, it was a non-profit association, but the model was exactly like that so now it has been divided, you have the association and the enterprises.

Researcher: Ok, let me understand this correctly. So ADECARAM is the association and Tingana is the social enterprise?

Participant: Yes, the association is ADECARAM – TINGANA. And as the association we have patented the brand, the name, everything to INDECOPI. As the Association we promote the entrepreneurial activities but we don't execute them. We empower the associate (the villager) to become an entrepreneur; the associate is the one who invests on the project. Why do we sell ourselves with this model? Because, if we would be an enterprise we wouldn't be able to collect funding, it's a strategic decision. Although in practice, we promote more the entrepreneurial activities but we sell ourselves as a non-profit association, with conservation as the main objective. However, to be sustainable, we promote entrepreneurial activities as an association by channeling projects, we propose them to the associates, we empower them, and then they continue alone. So through the association, we are like a micro-government. We manage social and environmental issues, resources, issues that involve the community, so the locals have the capability and then they have their enterprises. The potential in Tingana is tourism, so the idea is that the association looks at the associates as entrepreneurs. Now, only 50% of the associates benefit from tourism indirectly. As the association, we want to keep working so new productive activities arise, like mine, and like others. The idea is that the different partners (the villagers) or the people who is going to invest trust the association. For example, if you want to invest in Tingana, we would show you the project, but you have to be sure before you invest on the project.

Researcher: So how many people are part of the association?

Participant: Legally we are 30 associates.

Researcher: Who live in Tingana?

Participant: Yes, in Tingana and in the surroundings.

Researcher: And how many people are now working in tourism?

Now there are currently seven families working in tourism, and ten people who are 100% involved in tourism. There are seven men and three women currently working in the tourism project, because the other four wives of the other four associates are living in the city taking care of their small children.

Researcher: Ok. Wouldn't it be better to be a social enterprise than an association in Peru?

Participant: Our association works as an NGO focused on conservation and social issues, indirectly we are a social enterprise, in practice we are a social enterprise but our priority is conservation. We also work the social aspect because there are families within this protected area, we try to solve the social issues they have and that's why we are a social enterprise, a non-profit organization working the social aspect because our priority is to improve the quality of life of the people living in Tingana.

Researcher: I understand. When the NGOs left in 2007, when did you start leading the association?

Participant: In 2012 when I finished the University, I was also doing an internship and then I decided to lead the association in 2012.

Researcher: How old were you then?

Participant: I was 21 years old.

Researcher: And since then you are the leader of ADECARAM?

Participant: That's right.

Researcher: And once the NGOs left and the conflicts arose, how did you help solving those problems?

Participant: I felt that there was a problem that wasn't being addressed, the NGOs focused on developing tourism but they didn't leave a management model. They left the villagers as a non-profit association but in practice they trained the locals to build their own enterprises, to be tourism entrepreneurs. So as I told you in our previous conversation and in some other occasions, I felt that the association model, well, nothing was done as an association, because everything was tourism, there was no attention on environmental topics, land management, etc., so I started to do these activities. At that time I was already an associate, I started to lead these activities, for them it was completely new, they thought that they already did conservation but I started to work on that, we were an association and we had to take care of the forest. They did tourism and they were only devoted to do tourism, and the other parts of the area were forgotten. There was too much logging, we were losing the rainforest, so I started by attending those issues. That's when I became more familiar with the association, I started to lead, and I trained myself to know more about this topic, the part of the association. They formed an association but they practically left it because they were more focused in doing tourism.

Researcher: Ok, so you helped by promoting the conservation of the forest, and by increasing the awareness of the locals.

Participant: Yes, by promoting conservation, by improving the association model...but which were the main contributions I made? I started to channel funding for the association, not exactly for the enterprises but for different projects, such as the plantation of different plants, restoration, agriculture, promotion of native species, so I started to be a manager of the conservation of the community. When I was 22 years old, I won projects, awards, I brought more funding for the association. Indirectly I knew that it was going to be for the entrepreneurial side of the project, but for an enterprise you wouldn't get funding. At the same time, I brought funding and projects, when it wasn't clear what was the association and which was its entrepreneurial side. So as a young manager, I made many mistakes, I brought a lot of funding and they (the villagers) misunderstood it, they thought that the funds were going to be for tourism, but the funds that I won were purely for conservation. So that was another problem that arose as a result of being the conservation manager.

Researcher: Ok, let's imagine the community without your help, what do you think would have happened to them?

Participant: If I wouldn't have done anything?

Researcher: Yes, as if Dino would have not existed, what do you think would have happened with the community?

Participant: I feel that it would have severely affected the resources; we would have lost a lot of forest, which at the same time would have deeply affected tourism. For example, before me, the villagers were working with tourists, they were in the canoe and the river was polluted, they were fishing and there were dead fish. I feel that tourism would have decreased, maybe I feel, and maybe I'm taking a risk by saying it but if I wouldn't have done what I did then many resources would have been lost in Tingana, the forests specially. A lot of disorganization, the association would have focused only in tourism, and maybe the initiative would be extinguished by now because there wouldn't be the same biodiversity, the forests, the initiative, or even the people who are now involved in this project. That's how the other initiatives died (the tourism projects in other communities in the same protected area), there wasn't a good conservation management from the communities, they only did tourism and they didn't take care of the forest. For example, there was another good model that was moving forward, Lloros, very similar to Tingana, but they didn't do this (conservation). So when the moment came, they were too focused on tourism, and at one point they didn't have a forest anymore, now they don't have any place to work with tourism, that's what I think it would have happened with Tingana, destroyed forests, bad land management, and all the potential that it has, well it wouldn't be there anymore.

Researcher: And do you think someone else could have helped them?

Participant: Well, the organizations of the state have strengthened the project but it was more about visiting the project, looking what was going on, and then going back to the city. There was no one, who was precisely there. They have always informed the authorities, this is happening...but as you know, administrative documentation, until the authorities get to the countryside, there is no good empowerment of environmental legislation, so I feel that there has always been support (from the government) but it hasn't been complete. It's like you go to the government, you inform what's going on, and then they tell you ok...we will see what's going on, we will visit you someday, and that's all.

Researcher: Besides the government, who do you think are the main stakeholders in the project?

Participant: In the tourism project, the main actor helping the project directly is the government through DIRCETUR, the local tourism office in Moyobamba. They tried to save the tourism initiatives, and they helped to strengthen tourism capabilities, they promoted the projects, they created alliances with tour operators, etc. The municipality also evaluates the potential of other communities, they notice when people are asking to visit certain places. They have been direct stakeholders, they invested in the projects, together with MINCETUR they started to work at a national level, and then they work with community-based rural tourism projects in San Martin and they took Tingana as a role model. They invested a lot, starting from the Ministry of Tourism (MINCETUR) with trainings, infrastructure, and until now they keep helping us. There is actually a promoter in charge of the area between San Martin an Chachapoyas, leading and checking the status of these CBRT initiatives, what is lacking, what are the priorities, their needs, so in that sense, the government has invested a lot on us, specially in strengthening our capabilities and helping us to sell our projects. At the end it's like a trade, you work on a beautiful project, and I will invest on it because it's located in a state-owned area, that's why the

government bet and invested on our project, they keep doing it until now, for example, there is going to be an event in the city (Moyobamba), they did a promotional video and they included Tingana, it's a very nice vide, I will send it to you. So these things are an investment, the government is committed to keep helping and to keep selling this initiative.

Researcher: So you have and strategic alliance with the government.

Participant: Yes, they are our allies. In the model of the association we have strategic allies, one is the government, specially the tourism organizations. And allies for the conservation are different NGOs, with whom we work together. In the model we have directives, and each directive channels its own allies, for the entrepreneurial aspect of the project and for the part of finding new funds for conservation.

Researcher: Do you have other allies?

Participant: Yes, different NGOs, for example Conservation International Peru, we have a project and an agreement together, which means that at anytime we can ask for their support or they can consider part of their projects in Tingana. For example fauna and flora studies, or reforestation like we are doing it now. They are allies because at the end I don't have the money to do those kinds of studies, but they can come and do it, they are key stakeholders in the project.

Researcher: Ok, and to promote Tingana do you work with tour agencies?

Participant: Yes, now at the regional level there is an association called 'Aviator', it's an association of tour operators promoting the area of Alto Mayo, and we work with them, because now as a CBRT project we have a commercial office in Moyobamba, where we offer the products and services given by the community. Once the products or services are ready we promote them in the office, so once the tourist is ready to go to Tingana, we work with the tour agencies that are the ones giving the service as we can't operate legally (as an association). So now, the idea is that the small enterprise in Tingana working with tourism formalizes legally as a tourism provider, as a tour agency, so they can operate directly and have a bigger impact on the households. So eventually this enterprise comprised by ten people, can sell the product they have, that it's Tingana, but they can also expand and they can sell other activities such as visits to hot springs, and other initiatives. But now, that we are in the middle of migrating from being a natural person to a legal entity, we are working specifically with tourism agencies, they are the ones that strengthen the service but the idea is that the community has its own tour operator so the impact will be bigger. However, we do work with tour agencies, from Moyobamba or Lima that ask for lower prices so we can work together. We are working marketing and strategic alliances with tour operators, we also created a price platform for those travel agencies, we have a standard price, of course much more affordable.

Researcher: And have you ever had any kind of trouble with these allies?

Participant: Yes, many (laughs), many problems. For example with the tour agencies, well because in practice...I didn't study tourism, and I didn't know, but my uncles, people from Tingana, they picked the tourists up from the city (Moyobamba), like a tour operator and the problems arose because they told us we couldn't do that because we weren't a tour agency, they said that they were going to sue us because we couldn't operate, we couldn't pick tourists up from the city, we should start operating only from the pier (before taking

the boat to Tingana). So I started to read more about that topic and they were right, but the villagers of Tingana thought that they (the agencies) only wanted to take advantage of them, that they wanted to earn money without doing anything because they charged a lot of money and then the tourists didn't want to go to Tingana, those were the main issues but now they are solved. Another problem with another alley was with the government, sometimes they said ok we are going to work on this project, the locals got excited and nothing happened, nothing was done, which is quite normal with the government, then the locals start doubting the government, and there is a lack of trust between the community and the alley. After that, we had some problems last year with an NGO where I used to work, we were doing a conservation project but there was a lack of involvement of the locals, they were too focused on tourism, it wasn't because they weren't interested in the project, it was because they were too busy with tourism. I promoted the association as if we were trying to take care, we were very integrated, when in practice, when I was leading the project, I realized that the reality was other. So the NGO wasn't very happy with the Association, and many drawbacks began, at the end this problem made me reflect on the project again. After coming back from Nicaragua, where we had a congress of social entrepreneurship, I came back with new ideas, and that's when I decided to separate the association and the enterprise, which used to be one organization with different objectives and where many conflicts began, some villagers wanting to focus more on tourism and some others more on agriculture. There were big conflicts between the interests of the community. But now everything is clearer, if there is a conservation project, all the associates have to participate based on the regulation of the association because that's why you're an associate, although there are different types of associates. However, active associates have to participate of every project that is for the benefit of the association.

Researcher: Why is working as a community so important?

Participant: Because it's your team, it's like soccer; you can't do anything without your team. I can't score a goal without Juaneco, without my mom, Don Gonzalo, I need everyone to score. If I would have my own project, it wouldn't be that nice as working with the community, although I can also have a nice personal project but there is more essence when you sell teamwork, or a community based project. Everyone, with their own capabilities, with their own potential, working on different things but at the end we all have the same objective, to grow as a community.

Researcher: But it could happen that each associate, by having his/her own enterprise loses interest of being part of the association, do you think that could happen?

Participant: That's exactly why I worked on a particular strategy. You have to be an associate to have your own business in Tingana, if not you can't, it's like that, that simple. In that way the association has to indirectly 'blackmail' the associates, if you want to have your own enterprise, you have to follow the regulations given by the association. If you are going to use the brand of Tingana then you have to pay a percentage back to the association, but the first step is to become an associate, as a natural or as a legal person. If not, you can't have an enterprise, because the association manages the area and the associate has to follow the rules that everyone has agreed on. If you want to have an enterprise, it has to be first approved by the association, by the directive, by the rest of the community, then we welcome you and you can have any enterprise you want, you can use Tingana's brand, build your hotel, you can do it but first you have to be an associate and pay a percentage because all this work, the brand, the project, the history, and the acknowledgement have been too much, we have to value that. For example, my enterprise

has to pay taxes to the association, pay the percentages, because the idea is that the association doesn't die. For me, as the association, is an advantage to have more enterprises, because there are more taxes, more tourists, and I can gather more funding for the rest of activities that are plenty. That's the model. So, it's better if there are more enterprises, more associates, more tourism, because it's the way we channel funding to have diverse economic activities in the community. For example, an associate who doesn't work in tourism but who likes to produce rice, as an association we suggest him to produce organic rice. We help him to develop a business model with Tingana as a brand, he has the brand, the acknowledgement, and we look for new markets for his product. We ensure results but he has to pay a percentage back. If this wouldn't happen the association would become too dependent and it could die, it could be overstepped by the enterprises. For me first comes the community, then the association, and then the enterprises. If the enterprise doesn't commit, if they don't follow the regulation, they lose the concession, which can be given to another person or enterprise. This wasn't the case before, this is a new change, before the associates did whatever they want, and they organized it their way, now it doesn't happen anymore. If you don't meet the requirements, if you don't provide a good service to the tourists, if there is a bad behavior I punish you, you can even lose the concession I'm giving you. So in this case it's because many of the things we accomplished we accomplished them as an association. But in the case of a private enterprise, when rules are not followed, they have to pay a fine or they can lose the concession as well, I lose the benefits of the association. For example, that the association doesn't promote my project and that I have to sell it all alone (without the brand of Tingana), I can't do it, it wouldn't have the same impact, I wouldn't have the same market as it would be with the brand of Tingana. It's nice that there are different business models but I created this platform because at every time the association has to be on the top.

Researcher: And are all the associates happy with this kind of organization?

Participant: Not everyone. I understood something, when you are a project manager, when you lead projects, not everyone will agree with you, not everyone will like the model because many of them would like to have their own enterprises and sell their own products, but here is different, you sell through the association. You pay what I ask, if the association asks you to pay a higher percentage because we urgently need funding, then you have to do it. If not simply, you lose. Of course there are many that want to be independent, they want to invest and sell but the essence is lost. Or it could also happen that an enterprise becomes stronger and that it covers all the business and that wants to be independent. For example, what you said before, having your own enterprise can create a conflict, and indirectly yes! You're right! But in order for that not to happen I have to adapt on the models of the association, that's why I want to make it sustainable, lead the association but also have my enterprise to focus on sustainability.

Researcher: In our first conversation you mentioned that you really like to innovate, why do you consider that innovation is so important in this kind of projects?

Participant: Because innovation is a change. For me innovation is not to stay with what you have, for me innovation is the talent that every project should have, to be innovative, to be creative, to make new things, that could be crazy for me but which could be good for other people. You have to innovate for your markets, for your clients, they go to Tingana once and when they come back they see new things, and they think that they have to come back and spend more time to do all the activities. So innovation, for me, for Dino as leader of that project, is key. One has to keep innovating. Maybe tourism will end one day, I have

to innovate, how can I create other models to live? Production of natural products, I don't know, there are so many things. Innovation helps you not to depend only on one thing.

Researcher: You mentioned before that perhaps you will leave the project some day and that you have to create new leaders. What characteristics should these leaders have and what recommendations would you give them?

Participant: They have to fall in love with the project, and that they like it, that's it, to feel passion for the project. I feel that when you fall in love with what you do, you are not aware of time, of your limits, you are simply in love. When you really know what you're doing, you really know its value. Once they fall in love with the project, they will learn more about it, they will empower themselves, because if there is no motivation, if they do it just because they are from Tingana, I don't think it will work. They have to be sure, motivated and in love with the project to make it right.

Researcher: And what characteristics should they have?

Participant: Well, they have to be entrepreneurs, innovators, leaders, they have to be creative, they have to have social values, and they have to be loyal, engaged. Well, I work like in soccer, they have to know how to move the ball, and they have to earn the trust, the respect of the community. For me it was very difficult, when I was very young, when I was the cub of the herd, very young, they saw me growing up. To earn the trust and their respect has been very difficult, very difficult. They have to prove that the younger generation wants and can do new things, and to prove them that we want the project to continue.

Researcher: Ok, but when I went to Tingana I didn't see young people, only adults and children, what happened?

Participant: Yes, that's another threat in Tingana. One of the main weaknesses in Tingana is that there are few young people involved in the project. I set as a priority to make all the sons, daughters of Tingana associates of the project because it's with them that I should start working. The only one involved in the project is me, and well, now my cousin, who is working in the administrative part but we are only two. We should work with younger people. I want to empower them.

Researcher: Are they interested?

Participant: Not necessarily, they can like it but sometimes passion is not enough. Maybe they like the project, they like to be in Tingana, but if they don't see results, if they don't see what they can do there, if they don't see how they can make a living out of it, of course they want to study, to work, to earn money. So it's also that...how we, as an association, create new opportunities for the younger generation? Because they can like it, but eventually they have to go back to the city to work. That's what I did with my cousin. She finished the university, she was looking for a job, and I told her to join us, I presented what she could do in the project and now she is in our team. That's the idea. Maybe the younger people can be tour guides, birdwatchers, they can speak English, they can have better skills. So if they don't find opportunities in the city, well this project can create opportunities for them and they can see it as a life and work opportunity. The project is beautiful but it also has to be a source of living, they have to like it and they have to find a

source of income in the project. If not, even I would have to leave because I would have to work. The most difficult part is to make your passion sustainable.

Researcher: Ok, so currently there are two young people working in Tingana, your cousin and you?

Participant: Yes.

Researcher: Ok, my last question and maybe I asked this before but I would like to know why is it so important for you to keep helping the community?

Participant: Because there is a story behind me, it's my land, and I'm one of them, I'm part of the team, of the family. I feel very connected, mystically I feel very connected with the forest. Sometimes we want harmony between the people and the forests when between people it doesn't exist, so that's why I want to keep helping them. I also like it, I like to change people's lives, see changes, maybe I won't be able to change the world or maybe I won't be able to defend Tingana forever but as long as I'm alive, as long as I have the strength and I feel motivated, I will try to make new things, specially for them that are my family, I feel very involved to keep doing projects. I could easily work and earn my own money, in my heart I don't want to grow alone, I want to be an entrepreneur in Tingana and I want to help families to have new initiatives as well.

Researcher: Thank you Dino, that was my last question. I'm very happy to know that everything is going well in Tingana and I hope that younger people join the project...

Appendix I: Interview N°1 Ms. Trang Thi Thu Mai

Social Entrepreneur: Trang Thi Thu Mai

Project: Thon Tha - YESD

Age: 27 years old

Date: March 18th, 2017

Duration: 72 minutes

Language of the Interview: English



Researcher: ...Can you tell me more about yourself and your family?

Participant: My family, we are five people, and we live in the countryside, in the southeast of Hanoi, about 150km from Hanoi. My parents are farmers, and now they stay in my village with my nephew. My parents, two sisters, one younger and one older, I'm in the middle. My parents and one of my sisters live in the countryside, I live in Hanoi with my younger sister.

Researcher: What did you study?

Participant: After finishing high school, you have to choose a career. At that time I didn't know what to study so I followed my friends. My friend decided to study in Hanoi University and I decided to follow her, it was my destiny. I decided to apply for the English studies in Hanoi University, luckily I passed but unfortunately my friend didn't. At the end, she told that she was going to study in the Korean Department, I found out on the day of the exam. And I asked her, why? I was surprised because at that time I didn't care, I was following my friend and she didn't get in. The first time in the English Department, I was shocked; it was the first time I listened to a native speaker. I wanted to give up but I decided to stay and try my best.

Researcher: What did your family say? Were they happy with your choice of study?

Participant: My parents believe in me. I live alone since I am 12 years old. My parents had a job so I've lived alone since then. They didn't care what career I choose.

Researcher: Did your parents have any expectations on your future?

Participant: No, they didn't. My dad asked me once what kind of job I wanted and I answered that I wanted to become a vegetable seller. He was very surprised. He gave me another chance and he asked me again, so I told him: ok, I want to be a candy seller! At that time, we had a small candy shop in the village that I really liked and that's why I wanted to become a candy seller. After that, he never asked me again.

Researcher: What can you tell me about Vietnam and your culture? How do you feel about your country?

Participant: Now I have a job as a tour guide and I have a better understanding of my culture, food, and people. I fell in love with my country. Before I didn't understand, I found that Vietnam was a very small and poor country but now I understand that it is a rich country because of its people and culture. You can visit ancient temples -like people do in Angkor Wat in Cambodia- deserts, and beautiful beaches. Vietnam is very diverse and a unified country. We have 54 different kinds of people but we share the same language and culture. People are friendly, food is healthy, we eat a lot of vegetables, and you can see that the girls are very skinny.

Researcher: And what about the culture of your country? Do you consider yourselves conservative or do you adapt to changes easily?

Participant: I think it's the same everywhere. The culture is different between regions. The north and the central regions are more traditional, the south is more western. The culture is inherited in the locals' lifestyle and habits; it is very difficult to change. The French people brought new culture and changes to the country, but until now the traditional lifestyle has been preserved. If something is outdated, if something is not more suitable to this life you can change it but when something is good for your life then you can keep it. For example, children used to get married very young but that has changed. However, changes have to be introduced by the government.

Researcher: Talking more about the project, why did you decide to work with Thon Tha?

Participant: That is a long story. That is when I had the chance to work for an NGO, V4D (Volunteer for Community Development in Vietnam). I moved to Ha Giang Region to work there. My boss decided to let me get involved in the community-based tourism project in Thon Tha Village. When I started, it was very difficult because I'd never worked in a project like that before. I didn't know where to start. I didn't know what the boss wanted from me or what the community expected. He gave me some instructions but I didn't really get what he meant. He gave me the project, and the villagers wanted to earn money, income from tourism. There were some tourists going to the village back then but they did day-trips, they left on the same day, leaving no money to the community. The locals didn't speak English so they couldn't communicate with the tourists. In the village, they gathered and they decided to start something on their own but it didn't work, they had some problems with money. They couldn't separate the money; it was very hard for them. Some of them had money, some of them didn't. At the end, that company went bankrupt. That's when V4D started a project to teach English to the children, to help them. At that time it was very difficult, the villagers didn't want anybody to get involved. My director decided to carry out a project in order to improve the life of the locals, in which the villagers would invest a small capital, not as before (as in the first project developed by the community). It was a safe way for their business. The NGO wanted to support them and to help them become a social enterprise, even when the NGO leaves they could survive. So I went to the village, when I got there the first time they didn't believe me, they didn't believe that this little girl could help them. So at first, I worked with the leader of the community and the leader worked with the community. You can't work with the whole community. If the leader agrees, he can persuade other people. But if the leader doesn't want it, you can't proceed. So the first time I worked with the leaders, I had to teach them some things step by step. I created a website with other volunteers, they helped me to

promote the website through digital marketing. It was a good time, because there weren't so many companies in Ha Giang Region, there was not a lot of competition. After, I decided which work the villagers could get involved. Thon Tha would be an agriculture and responsible tourism community. I focused on responsible tourism. In responsible tourism I focused on 3 groups: homestays, tour guides, and the handicraft workshop. For all these jobs, they had to study English. In order to be part of it, they had to learn English. Three times a week, I would go to the village to teach them English. The first time it was very difficult because the old people were trying to learn it, they were really old. Some ladies were very old, older than 60 years old. Some others were very lazy, they didn't want to attend to the classes or take notes. But now their English is better, I believe in 'learning by doing' so I taught them very simple words with which they could communicate with the tourists, they could practice simple words. After 4 months of teaching English, some of them were good but some of them were very basic. I only worked there 6 months. I wanted to work longer, but there was a problem between my boss and me. He didn't pay my salary on time so I went back to Hanoi and I asked Tuoi (the other co-founder of YESD) to join me to open a social enterprise. The first project we wanted to focus on was 'follow me Hanoi', we had a website. It was a social enterprise and at the beginning we didn't earn money, and without money I couldn't survive nor keep supporting the villagers in Thon Tha. Even when we finished the project with my ex organization (V4D), and while I was back in Hanoi, I still supported them because my former boss was busy with other projects. He wanted to stop the project in Thon Tha but I thought that that was very dangerous for the community, the project had just started. And I was the one working with them during all that time, they trusted me and if I stop they would think that I was the liar and I didn't want that from the bottom of my heart, so I decided to keep helping them. At the beginning with the social enterprise, follow me Hanoi, we didn't earn money but I still supported them (Thon Tha villagers) for one year. Even now I support them and our social enterprise is better and we have a salary and we have money to keep investing in Ha Giang and other places.

Researcher: How old were you when you start with the project?

Participant: At that time I was 25 years old.

Researcher: So you work with the community for 6 months being part of the NGO. After that you couldn't quit and you decided to open the social enterprise with Tuoi and keep helping the community, right?

Participant: Right, right.

Researcher: How did you feel before starting the social enterprise?

Participant: You know, when I started the social enterprise with Tuoi and Tuyet and I started working with the local people, I found out that I had some experience working with NGOs and being a tour guide so I could help them. I also realized that a lot of people needed help, not only in Thon Tha. A lot of people want to have a job to survive in their villages, they don't want to go to the city, leave their families to find a job. They had the same condition as me, a lot of students after graduating from the university, they want to find a job but they can't. When I worked in Thon Tha, I realized that we could do this same project in another place, where they are farmers but where they can also open homestays, or work as tour guides. They don't need to depend on any organization; it's like giving them a fishing net. I can give them the practical skills to help them to survive.

Moreover, it's also about supporting people to have a good job in the future, many students have studied and after studying they throw their certification away. At the end, they studied for nothing and they end up working as farmers or as any other type of workers. I think it is a waste of time, it's useless and it was the money of the family (investing on the studies). So I think it's better for them to give them the opportunity to learn English and other special skills. In my case, it was tourism and that's why I decided to focus on responsible tourism. I found that responsible tourism is very good; it has a lot of guidelines. Tourists, tour operators, they want to create less impact on the culture. Tourism has two sides: it promotes new economic incomes but it also changes the life of the people and the culture. So responsible tourism is very good because of the guidelines, they help to have less impact on the lives of the people.

Researcher: What do you consider is your main role in the community?

Participant: It is to connect everyone. To earn their trust, to make them know that we can help them as supporters. My main function, I found out now, is to help them realize that they can do better than what they think. They thought they couldn't study English and now they can, they thought they couldn't earn more money but now they have a new source of income. They couldn't be tour guides and now they are. I think that is good, they can do something better than what they think, they can make their dreams come true.

Researcher: How is your relationship with the community?

Participant: Before I was just a stranger. I only wanted to work there because I got paid. When I worked with them, I realized that I should work with them from my heart and not because of my salary; even my boss didn't pay me enough salary but I still worked with them because I realized that I could help them, and at the end it was successful. And when successful, other people can benefit from it, not only them. Now I support them like a friend. Yes, like a friend even if they are older than me.

Researcher: When making a decision, who decided?

Participant: I worked with the leaders. We also organized meetings with the leaders and the whole community to decide who will become the president, the vice-president, the tour guides, etc. They would select and decide. And the old ladies, they couldn't work as tour guides but they could work as hostess, meaning that they would show the tourists their culture, for example their work with embroidery. At the end, now they also make some products, some handicrafts.

Researcher: Were there many regulations or guidelines in the community?

Participant: I supported them with the creation of the internal regulation, which is based on our national law and on the local customs. We worked together, with the leaders. We wrote a draft, I read out loud and they would decide if they would add or change something

Researcher: And, if there is any problem in the community, how do they solve it?

Participant: At the beginning it was hard. At the beginning, some tourists arrived to the wrong homestay. They started to argue because some had more tourists than others. I call it the "cold war" in the village. They fought even when they were family. So now, we usually talk and I give them advice via Skype meetings. We find solutions based on the

problems. For example now I'm more specific in the e-mail confirmation for the tourists, and it works. Often, the people involved in this project, they have to pay a "tax" back to the community. For example, the homestays, they have to pay 5% of their earnings to the whole community fund, from there they can use the money to pay taxes to the government, to buy something for the community, to promote tourism, to clean or to buy something, for the school, for the children.

Researcher: Ok, just to understand it better. When there is a problem in the community, you try to talk to them and give them your piece of advice, right?

Participant: Yes. Oftentimes they talk to me. I'm like a gossip girl. They call me if they have any problems so I would know what is going on. They ask me for suggestions, but sometimes they don't really listen to what I'm saying because they are too proud. If there is a problem, I talk to them via Skype but if it doesn't work then I would go to the village and show them the proof of why what I'm saying is right or why should they follow the regulation. I tell them that I'm not making anything up; I'm just there to help them! I tell them that I don't get anything from them! Salary? No! Money from you? No! Why do I support you? Because I just like it and because I want you to be better. You are part of the project but if you don't follow the regulation then your future will be very bad. I show them some proofs and some evidence that make them believe in what I'm saying. It's just the truth, I show them the customers reviews, etc.

Researcher: Do you think they don't listen to you because they are older or because of their culture? Why do you think it's so difficult to understand?

Participant: Not really. They listen to me but they understand very slowly but they still listen.

Researcher: And do they respect you? I mean, you are younger than them and you're a girl, and the leaders are all men, no?

Participant: They respect everyone but the first time they didn't believe me. But when what I was saying came true they started to believe in me. They trusted me.

Researcher: So it doesn't matter that you're younger and a girl, you proved your point and now they believe you

Participant: Yes. They knew that I could help them. They knew that by listening to me, their lives were going to be better. You know, you can only help people when they are willing to change, if they have a 'tough head' then you can't help them. But those people (people in Thon Tha), they wanted to change and they wanted their life to be better, which is exactly why I could help them.

Researcher: What is your main goal with the project?

Participant: My main goal for my organization is to bring more tourists to the community to help them. Also, to create more job opportunities, not only in Thon Than but in other towns. I want to expand my project in Vietnam.

Researcher: Tourism is a network, when developing the project what networks do you consider were the most important to have a successful project?

Participant: The social network here starts with the government and the business license. They can only start working in tourism if they have a business license. Another important network is the local newspaper; I made them write something about the village to advertise the community. The most important thing now is that, we can't live without marketing. Marketing is very important; we have to market ourselves in Google, YouTube, Facebook. I was lucky when I started the project because not many companies wanted to start a company in Ha Giang. Ha Giang was the last province open to tourism in Vietnam. Everything was original, unique, it was a good moment. As I started in a good moment, I didn't have to spend too much money on the website. But now I lost the domain of the original website, my former boss (from V4D) deleted it and now I have a new website. It's not really easy to find our website anymore, there is more competition. When we started, there were also volunteers, coming from other countries, they had experience in marketing, they helped me to create content, and the website. I sent some open letters to some Vietnamese Tour Agencies. Some volunteers also went to the community to teach English, which is very helpful for the community.

Researcher: Do you consider yourself a social entrepreneur?

Participant: Yes, you understand because you stayed in YESD. Our aim is to create jobs and opportunities for the locals, mostly for the younger people. Our second objective is to preserve the dying cultures, you can see it in Thon Tha. Tourists came but they didn't earn money (before the NGO and the social enterprise), now the locals know how to make handicrafts and they earn from that. The young people now want to learn to do the handicrafts because it's a new source of income; it's another way to preserve their culture. The next thing, it's the environment. Coming from responsible tourism guidelines, we induce the locals and the tourists to take care of the environment. When I travel with tourists, I promote the guidelines of responsible tourism, and they are always happy to read them.

Researcher: Did someone inspire you to start the project or to help other people?

Participant: Buddha. I want to be a Buddhist in the future. Before I had some difficult times. I was confused on what job to pursue in the future. I was a graduate student but I had no dreams. I worked as a tour guide and I did an internship in Singapore for 6 months. In Singapore, I realized that it wasn't an easy job and that it wasn't easy to live in another country. I found it very difficult to live there. I worked more, I studied more, I read more in Singapore and I found out that a person needs a passion. If you don't have a passion, it is easy to give up. So I found out that my passion was tourism. Many students have the same situation as me; they don't have any work orientation. They go off the road, they don't know what work to follow, but if you give them practical skills, they will be better, they will have more options

Researcher: How do you see yourself in 10 years?

Participant: I don't know. I just follow the nature. For example, I just followed my friends before studying English. I moved to Hanoi and I didn't like it. After graduation, I didn't know what to do. At that time, before working as a tour guide, I worked in a bank; it was very boring, all day in front of a computer and numbers. I gave up after 5 months, the salary was good enough but I didn't like it. So I found a company recruiting tour guides, and now I'm a tour guide. I used to stay short period of times in other jobs but now I can work in this job forever. I can work there because it is my passion.

Researcher: How do you see Thon Tha in 10 years?

Participant: I think they will grow even if I am not there anymore but it depends on the leader. If the leader loses control and doesn't stick everyone together then it will be very difficult. You know, sometimes it's very hard because they are family. Sometimes the leader is younger than other members, and if you are family you can't force your dad to follow the rules if he doesn't want to do it, it's very hard. They need someone to stick everyone together from outside. It's like your neighbor watching a problem of your family. It's better a stranger telling you what is needed for the people inside. In the future, Thon Tha will be fine as long as they have someone from my organization or from another organization, if not, they can't survive.

Researcher: Do you consider yourself happy?

Participant: Yes, I'm happy, but I hope to do it better. I hope I can keep helping Thon Tha but I also hope to expand our project to other communities in northern Vietnam.

Researcher: What is happiness for you?

Participant: It is to wake up everyday, go to work, and work with my passion. My family and my parents having good health, that's happiness for me.

Researcher: Thank you so much Trang, those are all my questions...

Appendix J: Interview N°2 Ms. Trang Thi Thu Mai

Social Entrepreneur: Ms. Trang Thi Thu Mai

Project: Thon Tha

Age: 27 years old

Date: May 24th, 2017

Duration: 63 minutes

Language of the Interview: English



Researcher: ...Based on our last conversation, you told me that if the project were successful then it would benefit other people; I was wondering what did you mean? Who else would it benefit?

Participant: I just wanted to say that if successful in Thon Tha it would benefit other people of Thon Tha, because the project is based on the people who are part of the responsible tourism cooperative. In the village we have a fund, even for the people who are not members of the cooperative, they still benefit from the tourism project.

Researcher: I understand. Is the fund based on 10% or 15%?

Participant: 10%. According to the social enterprise law in Vietnam, every social enterprise should give 50% of their benefits to the community. Actually, we recently discussed that part in YESD; we decided that from now on we will have a community fund and that we will pay back to the locals, to the village. Before, if we sold a tour of responsible tourism to Thon Tha, we would give them 79% of the benefit and 21% would be the administrative fee of YESD social enterprise. So, if a customer pays US\$ 100, I would use US\$ 79 for Thon Tha and US\$ 21 for YESD. Of that US\$ 21.00, we would deduct a percentage for other social projects, 3% or 5% and for example with that money we can give a price to the best student in the village to encourage them to keep studying, or we can even buy a cow for a poor family.

Researcher: Ok, I get it. Are there other tour agencies that work with Thon Tha?

Participant: Yes, some travel agencies bring tourists. They stay in the homestays or they use a local tour guide.

Researcher: And they pay directly to the locals?

Participant: Yes, they pay directly to them.

Researcher: And going back to your experience in Thon Tha, how do you help them?

Participant: I still help Thon Tha. I receive bookings, reservations. Whenever I have the booking reservation I send it to Thon Tha, to Mr. Thien or Mrs. Due if they use the

homestay service, but if they use another service (tours, handicrafts, lunch) I would send it to other villagers.

Researcher: Ok, in what other ways do you help them now? Because at the beginning you were part of V4D, you helped them with trainings and building the infrastructure, but now that the villagers know more about tourism, how do you help them?

Participant: Now I just help them managing the booking channel and managing the tours. I get reservations from booking.com, airbnb, and other channels and I pass that information to Thon Tha homestays. I just help them to arrange, or if they have problems I also help them or if they need help updating information I also help them. Another thing I do is helping them with marketing. We have a marketing plan to attract more people, especially people interested in responsible tourism.

Researcher: Ok. I also remember that in our previous conversation you mentioned that you help them whenever there is a problem in the community.

Participant: Yes, Thon Tha and YESD we don't have a formal contract, we only have a support agreement, but not a business contract. We support them as friends, not as an organization and a village, we don't have a business relationship.

Researcher: What do you think would happen to Thon Tha if you or YESD wouldn't be there?

Participant: That is a big question because now we think that we will expand our project to another village. We need to finish everything in Thon Tha before we move to another village. Everything in Thon Tha is finished, but we need to leave them all the important information, accounts, so they can manage the project by themselves...but this is still a long-term goal.

Researcher: Ok, let's imagine that at this moment you wouldn't be there to help Thon Tha, what do you think would happen to them?

Participant: If I'm not there, Tuyet or Tuoi could help them (the other members of YESD)

Researcher: Ok, what if Tuyet nor Tuoi would be there, no YESD at all, what do you think would happen to the project in Thon Tha?

Participant: I think the problem in Thon Tha is related to Internet or I mean, to the booking reservations channels. Everything would be fine if they could control that part, everything else they can control. Maybe their English is still too basic, they cannot read documents online but they can communicate face to face with the tourists, they understand what the tourists need. So I think if I'm not there they can manage everything, they can control the situation. However, with their current situation they can't answer the emails of customers because they just learned by heart (English).

Researcher: If you move to another village, would you still be in charge of the reservations in Thon Tha?

Participant: I would be in charge until they can take charge. We would still have customers interested in Thon Tha and we would keep helping them. If we move to another village we would keep helping them, it doesn't mean we would ignore them. We would take care of them.

Researcher: And, have you thought about working with younger people in Thon Tha so they can be in charge of the bookings.

Participant: Exactly, before we tried to work with younger people but there are not so many young people in Thon Tha, people that are my same age. There are some who are very young, some who are in high school. Only two people that go to the university, a boy who is younger than me, a teenager, but he is not interested in responsible tourism, that's why we support the people. Before, I asked Mr. Thien to gather young people to learn English and Tourism, but they...I don't know, but they weren't interested. Some of them were busy working, or studying. In Thon Tha, they don't have enough people to join our class (English), some of them joined but then they quit because they said that they had to study or that they had an exam. But some other people, I mean young people, they study in the university and they told me that they will come back to the village. They study English and tourism in the city (Ha Giang) and in Hanoi as well, so I think one day they will come back to the village. That is good, not so bad. Now is YESD responsibility, I mean, YESD mission is to give back to the village, to do the job in the village, to be in charge of marketing.

Researcher: Ok, that's great because when I was there I didn't see many teenagers. The villagers were only adults and children.

Participant: Yes, not so many, I don't know why. There are only three teenagers living there.

Researcher: And I have a question related to the government, did the government help the villagers at any point along the project?

Participant: To support the people in Thon Tha?

Researcher: Yes, did the government help them?

Participant: No, the answer is no. I tried to work with Mr. Thien (leader of the village) from the beginning until now. And I met some people who were in charge of tourism development in the government, and they said that they were going to try to promote Thon Tha but nothing. The business license of Thon Tha states that it is an "Agriculture and tourism cooperative". They (people working in the government) said that if we would take the 'tourism' out of the name of the cooperative, if it would only be "Thon Tha agriculture cooperative", then they would get some money, like a fund, a support for the members of the cooperative. But we focus on agriculture and tourism also, so that's outside the law, we don't have any support from the government!

Researcher: And doesn't the government support tourism projects as well?

Participant: In Vietnam yes, but in Thon Tha no.

Researcher: But Thon Tha is part of Vietnam?

Participant: Yes, but that's just the development and promotion for the whole country, such as marketing tourism for the entire world, not only Thon Tha.

Researcher: Ok, and do you know if they promote community-based tourism as a nation?

Participant: Yes, they do it in Ha Giang. In Ha Giang or in Vietnam?

Researcher: In Vietnam.

Participant: In Vietnam a lot, but community-based tourism still has some disadvantages. Meaning they have too many services, for example if you go to Mai Chau, that is a village like Thon Tha but when they started community-based tourism, the whole villagers had the services, they didn't divide the services for the tourists. I mean, you get there and everyone has a homestay. Everywhere they sell their embroidery products. Everyone has a homestay or a restaurant inside the house. Tourists are confused when they get there, they don't know which homestay is good if they don't read before in the Internet. You can see that everything is the same, and sometimes because all families have similar businesses they have a competitive market. Maybe some people will break the market price to try to attract more tourists to their homestays (with a lower price), but in Thon Tha is different, that type of community-based tourism happens a lot in Vietnam. In Thon Tha, we follow responsible tourism guidelines, we want to benefit everyone and avoid misunderstandings among the villagers so we divided them into groups: homestays, tour guides, handicrafts, we even have a group of security and accountancy. And they collaborate among each other, for example handicrafts are sold in the homestays, but the house owners didn't do them. They take note and they give the money to the people who did the handicraft. We try to benefit everyone as much as possible in the same community.

Researcher: And what if other locals want to join the project, for example if they want to have a homestay, can they do it?

Participant: Yes, they can do it. You know, when we started the cooperative there were only 2 homestays. If someone joins they have to pay a tax to the cooperative, they can move in or move out but they have to pay a tax to the Thon Tha cooperative, because it is stated like that in the agreement they sign, they commit themselves to pay taxes to the cooperative even if they leave the project.

Researcher: Why do you think is important for them to work as a community instead of having separate businesses?

Participant: The mission of our social enterprise is to make better lives through traveling and one of the aims of our social enterprise is to benefit the local community as much as possible. So that's why we chose a community that needed help, who needed our support and who wanted to change their lives. Of course when we carried out the project, we didn't expect to get anything from them. For me, just for me, I don't expect too much, I don't expect economic benefits from this project. I just hope that people who know our project will support Thon Tha even if we are not there.

Researcher: Could you tell me who are the main stakeholders in the project?

Participant: We don't have stakeholders.

Researcher: Stakeholders would be any person or organization who show interest in the project or who can affect the project in some way.

Participant: In the future we might have stakeholders but now we don't have any third party. We are only Thon Tha and YESD

Researcher: And what about the other tour operators who work with Thon Tha?

Participant: No, at the moment we have an agreement with Thon Tha that only YESD can be involved in this project.

Researcher: Ok, but can other tour agencies offer Thon Tha as a destination?

Participant: Yes. They can bring tourists there, they go to the village, they use the services, that's ok, no problem. But if they want to have contracts, or invest in the project, or if they want to become executive partners with Thon Tha, it is impossible.

Researcher: What are the main problems Thon Tha faces now?

Participant: The main problems were before V4D. I worked for the non-governmental organization V4D in 2015, but the problems among the villagers occurred before, in 2013, or maybe before that. I'm not sure. I just knew the problems when I went to the project in 2015. I got involved in the responsible tourism project in Thon Tha Village, but before that the villagers hated each other, and most of the villagers, they hated Mr. Quyet, he was one of the owners and director of the tour company in Thon Tha Village before (V4D). He set the company with other villagers in 2007 but the company didn't work well, they invested money but they couldn't collect money back. And how did it work before? Well, they worked together to have the benefits of the homestay and the food service but the operation management had many problems, benefits weren't shared equally to all the members in the cooperative. Because of the money they broke up. A good relationship was broken and they didn't trust anybody. So when I got there in 2015, I was the project manager of responsible tourism for V4D, it took 3 months to build trust and to persuade them to participate in my project of developing responsible tourism in their village with no lost and low budget. So I became familiar to them, they recognized that I wouldn't hurt them and that I wanted to support them to create a better place to live. Three months later I implemented the processes of the project by teaching them English and by training them getting acquainted with responsible tourism information. You can see that with the farmers now (the results of the project), you can see English local tour guides, homestays owners or embroidery presenters, they communicate with tourists in English and they receive benefits from their own services. Their lives are better and I wish to keep expanding this beautiful project to other poor villages in Vietnam.

Researcher: That sounds incredible Trang, and what happened with Mr. Quyet?

Participant: Mr. Quyet was the director and manager of the old company, the old tour company in Thon Tha, but the way they worked was...it was community-based tourism in the sense that the whole community worked together. They brought food (all villagers), they brought blankets, they invested money to build new infrastructure, to have new mosquito nets, everything! They invested money on Mr. Quyet's family to build the homestay and receive tourists but they worked together. Ok, so Mr. Quyet would say: "we

will have a group of 5 people that will come to our homestay and that will have dinner here". Mr. Quyet didn't trust the responsibilities to somebody else (to the other villagers), he just told the whole community, and the whole community would bring food, vegetables, meat to Mr. Quyet to prepare dinner, but Mr. Quyet didn't write down who was going to work that night or how much salary he was going to pay back. At the end of the month, he didn't know how many days one person worked per month, so if someone said I worked 20 days, someone said I worked a whole month, someone said I gave you a lot of vegetables, I gave you a lot of meat and you have to pay back to me, but he didn't have any notes, he didn't know. So everyone argued and they said that they lost a lot of money because of Mr. Quyet, so after that, they asked him to pay them back the cost of the food, the cost of something they gave before, but Mr. Quyet couldn't do it. That is exactly why Mr. Quyet has a big debt now.

Researcher: He has a debt to the other villagers until now? Does he still work in Thon Tha?

Participant: No, he doesn't work in Thon Tha now because he has a big debt. I don't know where his debt comes from, I think because of his old company, because it didn't work well. He invested so much money on his homestay and now he has a big debt and he doesn't stay in Thon Tha because somebody, I mean...the landlord, he came to ask for his money and he had to run away. So now, even his homestay is not his house anymore, it's somebody else's house, they took over his house. His wife...he divorced his wife and he has two sons, a son studies in Hanoi and the other one is working in Thon Tha. It's very difficult for them. Sometimes I talk to him and he is trying his best to study English, he still studies English and he wishes his life got better. At least he still has his hope for a better life and he tries to earn money to afford his son going to the university, I think that it's a good sign for his future.

Researcher: Wow, that's a sad story, I hope life gets better for him and his family. So going back to the problems of the village, they had many problems before V4D, were there other problems while V4D was there?

Participant: The problem was mainly before the NGO came, and like I said they didn't trust anyone. Even when I said that I was there to support them, to establish another cooperative to change their lives, to have better lives, they didn't trust me because I was too young. Most of them are seniors, they are old, and they are like my grandparents, or my uncles so I was too young for them. So they didn't believe me at that time, I took a long time to communicate with them, to become their friend, and when they thought I could do it I started to carry out the project.

Researcher: And until now you help them, do you think someone else could help them, another organization, maybe the government?

Participant: Well, the government doesn't support anything, and the problem here is that they are not the poorest farmers in Ha Giang. There are poorer people than them so the government's support, the money, could go to other remote areas, where there are poorer people, not to Thon Tha. And exactly now, the life in Thon Tha has become better, some people, who are part of the cooperative, they have a better life, so asking for the government to support them is impossible.

Researcher: And do you think someone else would be willing to help them?

Participant: Not really, for now...someone else to help them in tourism? or what do you mean?

Researcher: Yes, in tourism. I'm putting myself in the scenario that YESD wouldn't be there so I'm wondering who else could help them?

Participant: Now I don't have an answer for you, we don't have a third party so I don't have an answer for that question.

Researcher: Ok, my last question. Why is it so important for you to keep helping the community?

Participant: I'm asking myself that question. Exactly thanks to the project of V4D I realized that social affairs are really suitable to me, it has given me a good platform to reach my dream, to establish my own social enterprise mainly focused on youth employment and society development, abbreviated in YESD. Also because that was the beginning of my dream and that's one of the steps to encourage me believing that with my capacity I can support more and more people, and I believe that in life there are more people like me, who want to contribute with their abilities to make better lives, so eventually everyone will have a better life.

Researcher: That's very nice Trang. Those are all my questions, thank you so much for helping me...